The Lord Henfield Edition

The Holy Bible

THE SEPTUAGINT AND
THE NEW TESTAMENT

2025

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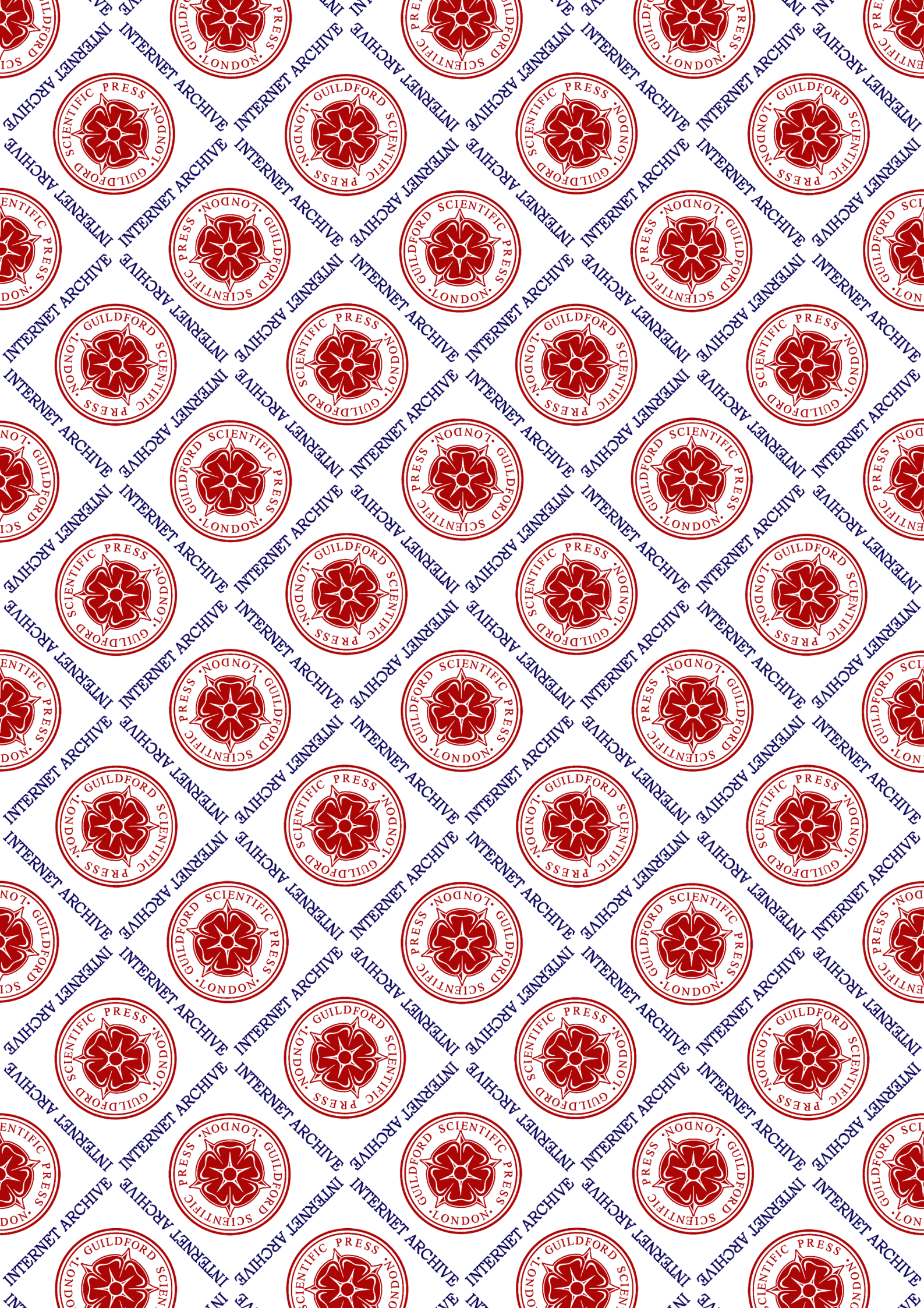
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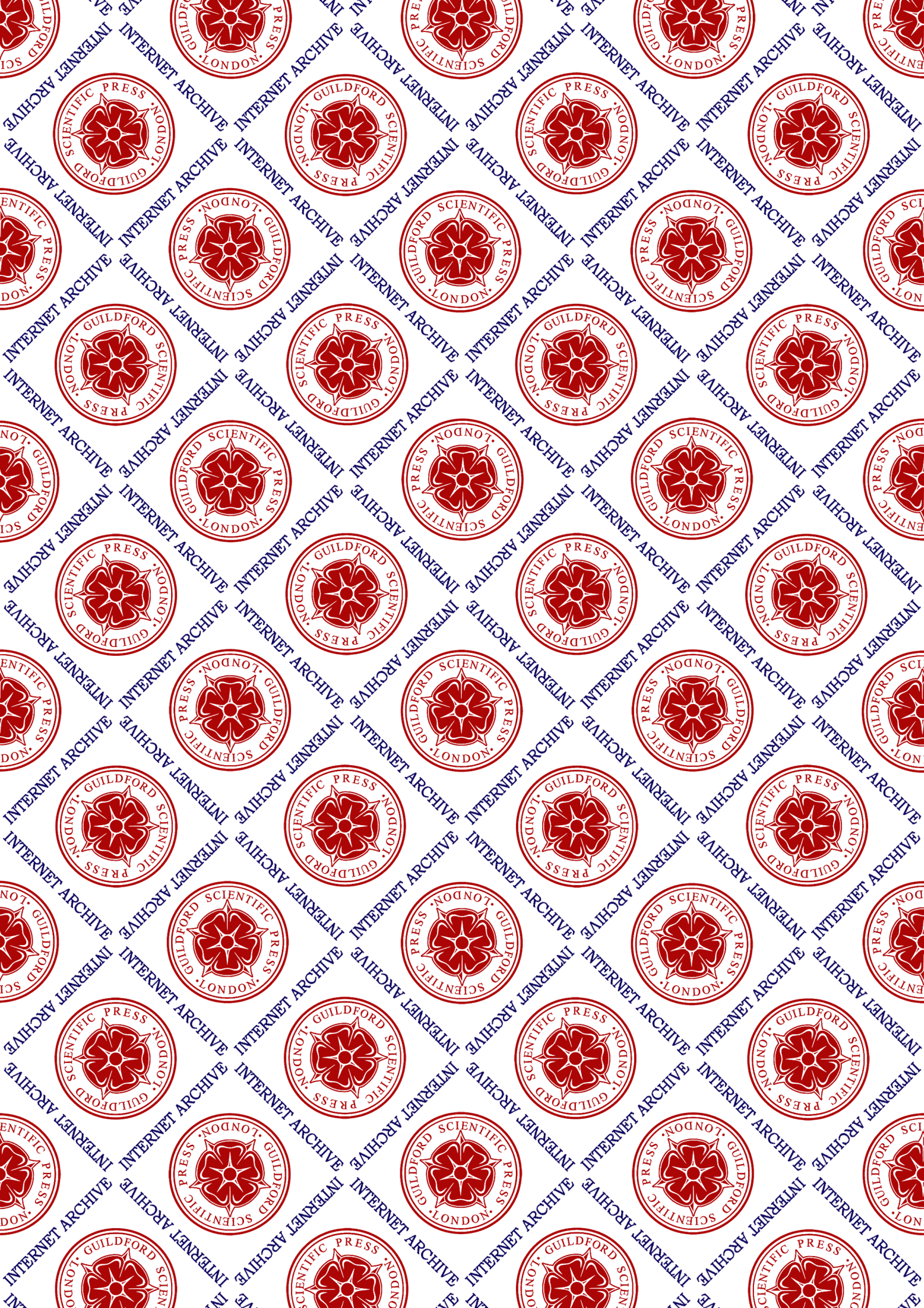
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The Holy Bible

THE CONSTANTINE BIBLE

Containing the complete

Septuagint

AND THE GREEK

NEW TESTAMENT

TRANSLATED INTO ENGLISH

GUILDFORD
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In the Lord Henfield Edition, each and every
sacred text begins with an introduction.
The Appendices contain an Exploration on History,
historical texts, 230 illustrations and detailed maps.
Additional material can be found in The Grand Bible.

THE CONSTANTINE BIBLE - ANNIVERSARY EDITION

1700 YEARS OF THE FIRST COMPLETE CHRISTIAN BIBLE

**(as represented by the two surviving copies known as Codex Sinaiticus
and Codex Vaticanus) of which 50 copies were commissioned by Emperor Flavius Constantinus
and produced by Eusebius of Caesarea and Athanasius of Alexandria from 325 A.D. onwards.**

Full Title:
THE HOLY BIBLE
The Constantine Bible, containing the Greek Septuagint translated into English
and published by Sir Lancelot Charles Lee Brenton in 1844 (ed. 1870)
and the Greek New Testament translated by Henry Tompkins Anderson in 1864
Scientific research, design and editing by Lord Henfield, 2025.

THIS DOCUMENT CONTAINS:
approximately 1,784,000 WORDS
with over 7,800,000 CHARACTERS
in circa 55,000 PARAGRAPHS
in over 199,000 LINES
on 1,902 PAGES
Latest Update: 2026-03-24

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Lord Henfield

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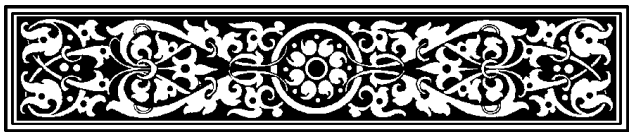
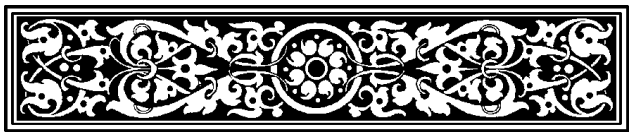
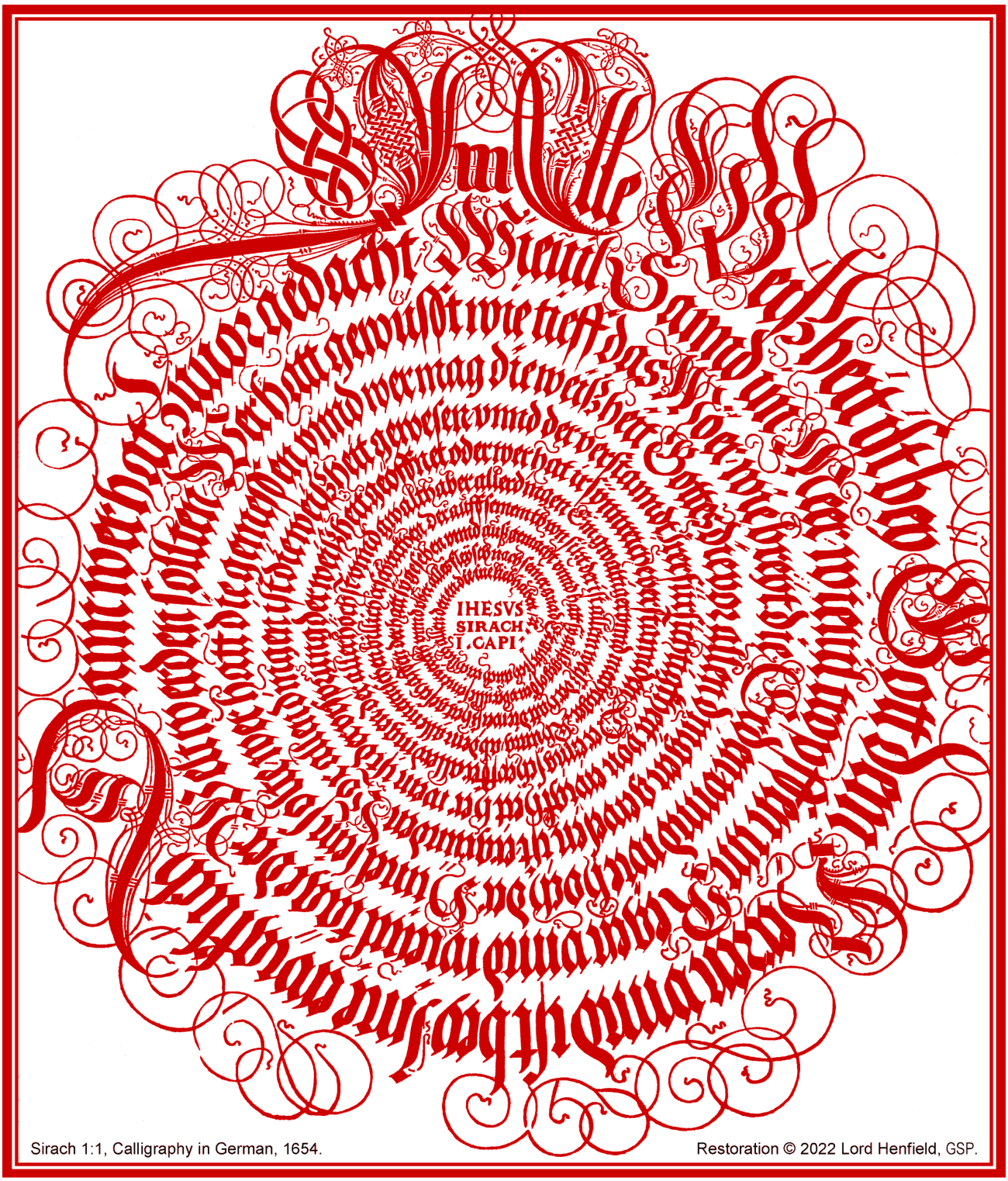


TABLE OF CONTENTS

THE BIBLE CANON
INTRODUCTIONS, DETAILS
APPENDICES





Sirach 1:1, Calligraphy in German, 1654. Restoration © 2022 Lord Henfield, GSP.

The first chapter of the book "The Wisdom of Jesus ben Sirach" was created by an unknown artist as a snail-shaped calligraphy in 1654 (Source: Zentralbibliothek Zürich, Switzerland; ZB No. 000012138.tif).

The Book of Sirach was written in Hebrew approximately 200–175 BC and translated into Greek in Egypt by the author's grandson. An Aramaic translation was also produced. Yoshua (Hebrew: Yehoshua; Greek / Latin: Jesus, "the Saviour, the Messiah") ben Sira, called "Jesus, the son of Sirach of Jerusalem" in Greek texts, was a Jewish scribe originally from Jerusalem but composed the work in Alexandria, Egypt, where he presumably had access to the famous library. Ben Sirach is unique among all Old Testament and Apocryphal authors in that he signed his work. Due to its ethical content, the Book of Sirach is one of the most valuable books in the entire Bible. The work shares some similarities in content and style with ancient Egyptian works, such as: The Commandments of Kagemna, Egypt, c. 2613–2589 BC; The Teachings of Ptah-Hotep, Egypt, c. 2500–2345 BC; and especially the Instructions of Shuruppak, from Sumer (Iraq), c. 2600–2550 BC. All of these works are precursors to the Code of Hammurabi, the Ten Commandments and all modern law. (See: Appendix, Supplements.)

TABLE OF CONTENTS

Book Title, Original or alternative Name — **Page**
Table of Contents 9
Foreword 19
Introduction 1: Origin, Languages and Versions ... 23
Introduction 2: Jewish and Christian Laws; Creed 59

NAMES AND ORDER OF ALL BOOKS

OLD TESTAMENT – The Hebrew Bible 143

Pentateuch (The Torah, The Laws) 145
Genesis, Bereshit, In the Beginning; Creation 151
Exodus, Shemot, Names of the Sons; Migration 190
Levitikon, Vayikra, And He Called; Basic Law 222
Numbers, Bemidbar, In the Desert; Arrival 247
Deuteronomion, Devarim, Moses' Words; Law 281

History of the Laws 310
Iesous (Jesus), Joshua, Yehoshua, Yeshu 310
Judges (Rulers), Kritai, Shofetim 330
Ruth, Rut * 350
1 Reigns, 1 Kings, Shemuel 353
2 Reigns, 2 Kings, Shemuel 379
3 Reigns, 3 Kings, Melakhim 400
4 Reigns, 4 Kings, Melakhim 426
1 Paralipomenon, Chronicles, Divrei Hayamim 449
2 Paralipomenon, Chronicles, Divrei Hayamim 471
1 Esdras, Ezra, 1 Ezra 497
2 Esdras, Nehemiah, 2 Ezra 507
3 Esdras **, 3 Ezra (in the Septuagint: 1 Esdras) ... 518
4 Esdras ** (not in the LXX but in the Vulgate) 531
Esther, Ester * 553
Additions to Esther ** 561
Judith ** 565
Tobias, Tobit, Tobi ** 577
1 Maccabees (Hebrew: Sefer Makabi) ** 585
2 Maccabees (Greek: Vivlio ton Makkavaion) **.... 610
3 Maccabees ** (in the Codex Sinaiticus) 630
4 Maccabees ** (in the Codex Sinaiticus) 638

Poetry and Wisdom (Foundation of the Laws) 650
Iob, Job, Iyov 650
Psalms (& 151-155), Tehillim, (sacred songs) 672
The Book of Odes (prayers of Azariah, Manasseh)** 727
The Odes of Solomon ** 735
The Psalms of Solomon ** 746
Proverbs (of Solomon), Mishlei Shlomo 755
Ecclesiastes, Qohelet, Kohelet (Preacher) * 774
Song of Solomon, Canticles, Shir Hashirim * 781
Wisdom of Solomon or Book of Wisdom ** 784
Wisdom of Jesus ben Sirach or Ecclesiasticus ** 796

Prophecies (Teachings of the Laws) 829
Esaias, Isaiah, Yeshayahu 829
Ieremias, Jeremiah, Yirmeyahu 864
Lamentations (of Ieremias), Eikhah Yirmeyahu * .. 902
Baruch ** (and the Epistle of Jeremias **, Ch. 6) 907
Iezekiel, Ezekiel, Yekhezkel 915
Daniel (apocryphal additions Ch. 3, 13, 14) ** 953

The Twelve Little Prophetbooks, The Trei Asar 971
1 Osee, Hosea 971
2 Joel, Yo'el 977
3 Amos 979
4 Abdias, Obadiah, Ovadya 984
5 Jonas, Jonah, Yona 986
6 Michaias, Micah, Mikayahu, ... 989
7 Naoum, Nahum 993
8 Habbakoum, Habakkuk, Habaquq 995
9 Sophonias, Zephaniah, Sefanya..... 998
10 Haggaios, Haggay, Haggai 1000
11 Zacharias, Zechariah, Zekarya 1002
12 Malachias (Ezra), Malachi, Malakhiya 1009

The Epistle of Aristeas to Philocrates 1012

[* Part of the Hamesh Megillot, 5 Lectionary Scrolls]
[** Parts of the Apocrypha or Pseudepigrapha.]

NEW TESTAMENT – The Christian Bible 1037

The Gospel 1042
According to Matthew, Matityahu 1042
According to Mark, Marcus 1068
According to Luke, Lucius 1085
According to John, Yohanan 1112

History – Acts of the Apostles 1133

Catholic Epistles – Universal Epistles 1161
Epistle of James, Yakob 1161
1 Epistle of Peter, Shimon Petros 1164
2 Epistle of Peter, Shimon Petros 1167
1 Epistle of John, Yohanan 1169
2 Epistle of John, Yohanan 1172
3 Epistle of John, Yohanan 1173
Epistle of Jude, Yehuda (Didymos Judas Thomas) . 1174

Pauline Epistles – The Epistles of Paul 1175
Epistle of Paul to the Romans 1175
1 Epistle of Paul to the Corinthians 1187
2 Epistle of Paul to the Corinthians 1198
Epistle of Paul to the Galatians 1205
Epistle of Paul to the Ephesians 1209
Epistle of Paul to the Philippians 1112
Epistle of Paul to the Colossians 1116
1 Epistle of Paul to the Thessalonians 1119
2 Epistle of Paul to the Thessalonians 1122
1 Epistle of Paul to Timothy, Timotheus 1124
2 Epistle of Paul to Timothy, Timotheus 1128
Epistle of Paul to Titus 1130
Epistle of Paul to Philemon 1132
Epistle of Paul to the Hebrews 1134

Apocalypse – Revelation to John 1222
The Epistle of Barnabas 1257
The Shepherd (or Pastor) of Hermas 1267

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DETAILS OF THE TWO INTRODUCTIONS

INTRODUCTION 1 (details)

The Canon Of The Bible 23
• The Hebrew Canon 23
• The Christian Canon 24

Chapters And Verses Of The Bible 25
• History of the Chapter Division 25
• History of the Verse Division 26
• Bible Statistics 26

Bible English 27
• Bible English 27
• On Early Modern English Grammar 28
• A List of Abbreviations of the Books of the Bible 29

Genres In The Bible 30
• Genres in the Bible and Examples 30

Of Originals, Translations And Versions
• The Hebrew Bible / Old Testament 31
• The Masoretic Text 32
• The New Testament 32
• The Samaritan Pentateuch 33

History Of Translations 34
• Translation into Greek - The Septuagint (LXX) 34
• The Peshita - Translation into Syriac-Aramaic ... 35
• Coptic (Egyptian) Scripture 36
• The Constantine Bible 36
• The Gothic Bible or Wulfila Bible 37
• The Vetus Latina 37
• The Bible Canon in Ethiopia and Eritrea 38
• The Vulgate; Translation into Armenian 38
• Translation into Georgian 39

Middle Ages
• Translation into Arabic 39
• High Middle Ages 39
• Late Middle Ages 39
• The Gutenberg Bibles .....

Approaches To Translation 40
• Single source translations 40
• Deliberate changes 40
• Textual criticism: scholarly problems 41
• Names of Persons 41
• Semitic patronym (bar, ben, etc.) 41
• Name Corruptions and Misleadings 42
• Modern Translation Efforts 45
• Differences in Bible translations 45
• Dynamic or formal translation policy 46
• Other translation approaches 46
• Doctrinal differences and translation policy 46

Translations triggered by the Reformation 46
• Slavic Versions 47
• Hungarian versions 48
• Non-European Versions 48

Translations Into Romance Languages 49
• Italian Versions 49
• Spanish Versions 49
• Portuguese Versions 49
• French Versions 49

Translations Into Germanic Languages 50
• Translation into German 50
• Translation into Swiss German 51
• Translation into Dutch 51
• Translations into Germanic Scandinavian 51

Translations Into English 52
• Humble Beginnings 52
• Modest Renderings into Anglo-Saxon 52
• Translation into Old English 52
• Translation into Anglo-Norman (French) 52
• Translation into Middle English 53
• The translation by Wycliffe 53
• Translation into Early Modern English 53
• Translation into Modern English 54

English translations after the Reformation 54
• The translation of William Tyndale 54
• The translation of Miles Coverdale 54
• The Thomas Matthew version 54
• The Great Bible (Henry VIII) 54
• The Geneva Bible 55
• The Bishops' Bible 55
• Catholic Versions 55
• The Douay–Rheims Bible 55

The King James and Subsequent Versions 56
• The King James (Authorised) Version 56
• The English Revised Version 56
• The American Standard Version 57
• The Revised Standard Version 57
• Jewish Translation into English 57
• Jewish Versions 57
• The New English Bible 58
• Individual translations (List) 58

INTRODUCTION 2 (details)

JEWISH LAW 59
• The Holiness Code 59
• The Large and the Small Covenant Codes 60
• The Ritual Decalogue, The Ethical Decalogue 61
• Commandments of the Parashah 62
• The Priestly Code / Torat Kohanim 63
• The 613 Mitzvoh or The 613 Jewish Precepts 64
• Rabbinical Mitzvot & The Six Constant Mitzvot 74
• Noahidism or The Laws Of Noah 74
• The Halakha / Jewish Law 75
• The Sanhedrin Court of Law, and explanations to Jewish Law 76

CHRISTIAN LAW 77
• The Didache or Teaching (of the twelve Apostles) 77
• The Didascalia Apostolorum 81

• Creed, Nicene, Roman, Apostolic, other Creeds .. 128

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APPENDICES 1303

NAMES AND ORDER OF THE APPENDICES

Appendix A: Photo Documentation **1307**
Appendix B: Map Documentation **1363**
Appendix C: Exploration on History **1409**
Biblical Studies 1423
Historical Events (Science, Debate) ... 1454
Appendix D: Supplements **1523**

Appendix A: PHOTO DOCUMENTATION 1243

1. Locations of Discovery:

A.) Letters of Bar Kokhba were found in this cave near the Dead Sea, Israel 1307
B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel 1307
C.) Tonnes of texts were found in the Mogao Caves at Dunhuang, China 1307
D.) Sir Aurel Stein found more documents in such a watchtower 1307

2. Ancient Documents:

A.) Early Christian codices were found at Nag Hammadi, Egypt, 1945 1308
B.) The Dead Sea Scrolls were found at Qumran, Israel, 1947 1308
C.) Hebrew and Aramaic documents were found at Dunhuang, China, 1907 1308
D.) Collection of Christian codices from Nag Hammadi opened 1308

Instructions of Shuruppak (c. 2600 B.C.), the origin of the Ten Commandments 1309

Maxims of Ptah-Hotep (c. 2600 B.C.), another origin of the Laws of Moses 1310

Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq; origin of Noah's Flood Story 1311

Hyksos-Canaanites in a wall painting, tomb of Khnumhotep II (died in c.1950 BC) 1312

1. The Canal of the Pharaos, built in c. 1850 BC, seen from space 1313

2. The Blue Nile in northern Ethiopia connected Hebrew Elephantine with Hebrew Ethiopia 1313

The 282 laws of the Code Hammurabi (c. 1790–1750 B.C.); origin of Jewish and Islamic Law 1314

Amarna Letter written by Pharao Akhenaten in c. 1350 BC. Akhenaten established monotheism first 1315

1. This is the oldest known alphabet. Cuneiform tablet from Ugarit, Syria, dated: 1360 BC 1316

2. The Tel Dan Stele, earliest reference to the name David; c. 830 BC 1316

1. The Siloam Inscription (KAI 189), found in the Siloam tunnel; 8th century BC 1317

2. The Temple Warning inscription (c. 23 BC - 70 AD). One of two tablets, found in 1871..... 1317

Edict of Restoration on the Cylinder of Kurush II the Messiah (Cyrus the Great), 6th century BC 1318

The Behistun Inscription, Persia, confirms the monotheistic character of Zoroastrianism 1319

Petition to rebuild the Jewish Temple in Egypt; Elephantine papyrus, Document 1, 407 BC 1320

The Story of Ahikar. Elephantine papyrus P13446F, 525-404 BC 1321

Draft letter in Aramaic, 353 BC. Hebrews came to Bactria, northwest India in the 6th century BC 1322

The Great Isaiah Scroll (1 QaIsa), 3rd century BC, is the oldest known Old Testament text 1323

The Temple Scroll (11Q20) from Qumran was written by one of the Messianic Movements 1324

The Messianic Rule (1Q28a) talks about a messiah who will bring military victory to the Hebrews 1325

1. The War Scroll talks about apocalyptic warfare
2. A letter of Simon bar Kokhba found in 1960 1326

The Dead Sea Scrolls were kept in such massive jars, so they survived for 2,000 years 1327

The Gospel of Thomas, found in Egypt, 1945, quotes from the Buddhist Lotus Sutra 1328

End of Ephesians and the start of Galatians, by Saul of Tarsos, Paul the Apostle, c. 55-65 AD) 1329

The Gospel of Matthew, here a copy from the 200s AD. Possible author: Yosef bar Matityahu 1330

The Gospel of Peter. The Church deemed it as heretical for telling "the wrong" narrative 1331

Luke 13:29-35 and 14:10. Chester Beatty Lib 1 f 15r. Possible author: Lucius Mestrius Plutarchus .. 1332

"Jesus with his mother Mary and the (three) Wise Men from the East ... celebrating a Eucharist" 1333

1. Mithraeum of the Baths of Mithras in Ostia.
2. Mithraeum in Carrawburgh, England 1334

'Codex Sinaiticus,' from Egypt, dating from 325 AD was commissioned by Flavius Constantinus I ... 1335

'Codex Vaticanus.' One of 50 complete Bibles that were commissioned by Flavius Constantinus I 1336

Manichaean psalm, 3rd century AD. The Mani Faith became the first world religion 1337

In about 405 AD, the Vulgate, the standard Latin Bible. Codex Sangallensis, 8th century AD 1338

Codex Sassoon 507, 8th century AD. In the 500s, Masoretic scholars improved the Old Testament 1339

Selihah leaf written in Hebrew Aramaic. 8th or 9th century, Mogao Caves, Dunhuang, Gansu, China .. 1340

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Uncial 0177. Luke 1:59-73, Coptic translation from c. 950 AD 1341

The Christian 'Sayings of the Elders,' Sogdian in Syriac script, Turfan, China; 9th century AD 1342

Page of Ruth from the 'Peshita' the Syriac standard Bible of the Nestorian Church of the East 1343

Page from Leviticus, Samaritan Bible, Pentateuch, (Ms 201) from Ascalon, Israel; 1189 AD 1344

Illuminated page with Lollard text from the 14th century AD. British Museum, London 1345

Page of The Jewish War by Titus Flavius Josephus, his works were part of the first Bibles, 75 AD 1346

Illuminated page of a Bible made by Johannes Gutenberg, 1455. His printing changed the World 1347

9 portraits of Greek men whose philosophy and deeds founded Western Civilisation 1348

9 portraits of the Flavian Dynasty who first promoted Roman Judaism and Roman Christianity 1349

9 portraits of Roman rulers and their family members who were already Christians 1350

9 portraits of people were engulfed in religious conflicts after huge losses of the Black Death 1351

1. The so-called Kalabsha Temple of Elephantine in Egypt might have been a Jewish temple 1352

2. Reconstruction of Solomon's Temple in Jerusalem as described in the Greek Septuagint Bible 1352

1. The Kaba-ye Zartosht (the Cube of Zoroaster) located at the Imperial Necropolis near Persepolis 1353
2. The Kaaba of Mecca without its black cover, a cube-shaped emulation of the Temple of Jerusalem 1353

1. The Great Temple of Yeha, Ethiopia emulates the Temple of Jerusalem; **2.** Stone inscriptions 1354

1. Interior of the Temple of Yeha, direction: east
2. Interior of the Temple of Yeha, direction: west 1355

1. The Temple of Yeha had 2 floors like Solomon's temple, reconstruction; **2.** Hidden room 1356

1. The Barran Temple at Marib by the Queen of Sheba, copy of Solomon's Temple; **2.** Aerial photo 1357

The temple built by the Queen of Sheba (Saba): **1.** Plan; **2.** Reconstruction; **3.** Appearance 1358

Maps of the Sabaean Kingdom and its sites. **1.** 900 BC; **2.** 700 BC; **3.** 200 AD; **4.** Sites in Yemen 1359

Appendix B: MAP & TABLE DOCUMENTATION 1361
Eleven **History Maps - The Holy Land**
1. Abraham's Journey, Part 1: From Ur to Harran. "abraham" means "many people." c. 1990s BC 1363
2. Abraham's Journey, Part 2: From Harran to Egypt, c. 1960s BC 1364
3. The Travels of Jacob. His other name, "Israel," means "he rules with God." c. 2nd millenium BC ... 1365
4. The Territories of the legendary 12 Tribes; their existence is still debated. c. 2nd millenium BC 1366
5. The Exodus of the Isrealites is a story confirmed by Egyptian documents, c. 15th century BC 1367
6. Joshua the Conqueror, his name Yeshua (Jesus) means "saviour;" c. 14th centuries BC 1368
7. The Kingdoms of Saul, David, and Solomon; c. 11th and 10th centuries BC 1369
8. The Kingdoms of Israel and Judah, the rule of King Hezekiah, c. 8th century BC 1370
9. Kingdom of Judah in the Days of Josiah, c. 7th century BC 1371
10. Division of the Kingdom of the foreign (Arab) king Herod the Great, 1st century BC 1372
11. The Road to Jerusalem, Jesus' ministry bears similarities to the conquests of Titus; c. 36 AD 1373

The Beta Israel (the House of Israel in Ethiopia), Hebrew Territories in (ancient) Ethiopia 1374

1. Paul's First Missionary Journey; c. 50 AD 1375
2. Paul's Second Missionary Journey; c. 55 AD 1376
3. Paul's Third Missionary; c. 55-60 AD 1377
4. Paul's Journey to Rome; c. 61-62 AD 1378

1. Metal Production in Ancient Middle East (from Egypt to India) , from c. 3000 BC to 500 AD 1379
2. The Middle East between the 16th - 14th centuries BC; Akenaten introduced monotheism ... 1379

1. The Persian Empire, Achaemenid Dynasty, c. 500 BC 1380
2. The Greek Empire of Alexander the Great, c. 323 BC 1381
3. The Roman Empire, Development 200 BC - 117 AD 1382

Indian Ocean Trade Routes, c. 400 BC - 1225 AD (showing material trade) 1383

Jerusalem in the Time of Jesus, first half of the 1st century AD (with detailed explanations) 1384

Coins - Description (2 pages and 5 charts) 1385
1. Cyprus, Phoenicia, Commagene, Hasmonians ... 1387
2. Herods, Shekels, 1st Jewish War, the Flavians .. 1388
3. Christian symbolism on Coins of Flavian victors 1389
4. 3rd Jewish War of bar Kokhba, Ethiopia, Persia 1390
5. Second Flavian Dynasty of Constantinus I 1391

1. Family Tree of Jesus;
2. Family Tree of the Flavian Dynasty 1392

Map of Semitic Languages 1393

Map of Languages, Scripts, Belief Systems, Laws 1394

Important Writing Systems, Abjads & Alphabets 1395
1. Ugaritic, Phoenician (early, middle), Punic 1397
2. Greek, Italic 1398
3. Aramaic, Palmyrene Syriac, Hebrew, Indic 1399
4. Nabataean Aramaic, Syriac Aramaic, Sabaean .. 1400

Comparative Charts, Bible Canons, Introduction 1401
1. Books of the Old Testament, The Tanakh 1402
2. & 3. Apocrypha, Deuterocanonical Books 1403
4. Books of the New Testament 1405

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Appendix C: EXPLORATION ON HISTORY 1409
(Historical discoveries presented in small chapters)

The Quest for the Origin of Holy Books 1409
Deuterocanon 1409
The 613 Mitzvot (Precepts) 1416
The two Parts of the Ten Commandments 1416
The Seven Laws of Noah 1417
The Ten Commandments in Islam 1417
The Ten Commandments in the Koran 1417
The Koranic Commandment of Abrogation 1418
The chronological sequence of the Koran 1418
The Five Precepts In Buddhism 1419
The Five Jain Vows 1420
The Five Yamas And The Five Niyamas (10 Commandments) In Hinduism 1420
The Instructions of Shuruppak 1421
Final Remarks 1422

BIBLICAL STUDIES, Some Known Facts 1423
The Original Languages of the Bible 1423
Biblical Criticism 1423
Biblical Exegesis 1424
Textual Criticism 1424
Biblical History 1424
Biblical Archaeology 1424
History of Biblical Archaeology 1425
Archaeological and Textual Forgeries 1425
Biblical Archaeology and Doctrines 1426

KEY EVENTS IN HISTORY 1427
Catastrophes And Paradigm Shifts 1427
A.) The Great Flood (2500 - 2100 BC) 1427
B.) The Bronze Age Volcano Eruptions (2000 - 1400 BC.) 1429
The Avellino eruption of Mount Vesuvius (in c. 1995 BC.) 1429
The Thera Volcano Eruption (in 1627 BC.) 1430
C.) The 4 Volcano Eruptions And Climate Change Of 535 AD..... 1431
D.) The 5 Volcano Eruptions And Climate Change (The Little Ice Age) of 1228-1284 AD 1432
Direct and Indirect Consequences 1434
Gutenberg, Luther, the 30-Years War 1435
E.) The 3 Volcano Eruptions And Climate Change Of 1783 (1708-1812) AD 1438
The Second Thirty Years' War (1914-1945) 1439
Overview On The War Between Semitic And Western Civilisations 1441
The Line Of Wars From Alexander To Mohammed In Detail, The 10 Jewish Wars 1445

HISTORICAL EVENTS
Analyses, Archaeology, Debate 1454
Abrahams Journey 1454
How Jacob changed into Israel 1455
Jacob (Israel) and his 12 Tribes 1455
Mose 1455
Joshua the Conqueror 1457
First Kingdoms 1457
David 1457
Solomon 1457
Historicity of Solomon 1458

INTERLUDE, Comparative Archaeology 1459
Description of the Temple in the Bible 1459
Architecture 1459
Relationship with the Queen of Sheba 1460
Theodore Bent Discovers a Solomonic Temple 1461
Modern Archaeology Analyses the Finds 1462
The Temple of Yeha, Province Tigray, Ethiopia 1463
The "Solomonic" Temples in Yemen 1464
The Temple 1 at as-Sawda, Yemen 1464
The Temple 1 in Baraqish (Nakrah / Yathill), Yemen 1465
The "Throne of the Queen of Sheba" in Marib 1468
Description of Walls, Entries and other Installations 1469
The Divine Purification Spring 1469
The Temple Building itself 1469
Wall Inscriptions 1470
Analysed Range of Dating 1470
Sabaean - Linguistic-Geographical Assessment 1470

King Hezekiah 1471
King Josiah 1471
Captivity of the Hebrews in Babylon 1472
Emperor Kurush the Messiah 1472
Ezra, Nehemia and the Papyri of Elephantine 1472

THE ELEPHANTINE PAPYRUS FIND 1473
The Emergence of Judaism and the Elephantine Papyri 1473
The Discovery of the Papyri 1474
The City of Elephantine and its Remains 1474
External Shape of the Papyri. The Language 1476
The Jewish Military Colony in Elephantine 1478
The Introduction of Jewish Law 1479
The Destruction of the Jewish Temple at Elephantine 1481
The Petition to rebuild the Temple 1483

Alexander the Great and the Greeks 1486
Yehuda Makabi's Fight for Freedom 1486
Into the Roman Empire 1486
Jesus, James, Paul, and Christianity 1486

FACTS ON JESUS AND HIS TIMES 1487
A.) The Pilate-Inscription of Caesarea Maritima ... 1489
B.) Ameria Inscription 1489
C.) Inscribed Fingerring of Pilate 1489
Census Edict Of Gaius Vibius Maximus 1491

The Real Jesus, reconstruction of the events after Jesus' death, Channel 4, 1999, Transcript 1492

Caesar's Messiah: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012 1499

The James Ossuary Interview, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004] 1510

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Appendix D: SUPPLEMENTS 1521

Supplements from the Hebrew Apocrypha 1523
(No supplements. Part of the Septuagint canon)

Supplement from the Ethiopian Orthodox Bible
• Book of Jubilees / Lesser Genesis 1524

Supplements From the Apostolic Fathers
• 1 Clement 1573
• 2 Clement 1587

Supplements According to the Muratorian Canon
• The (Greek) Apocalypse of Peter 1591
• The (Coptic) Apocalypse of Peter 1599

Supplements from the Gnostic Library
• The Gospel of Didymus Judas Thomas 1602
• The Gospel of Mary Magdalene 1609
• The Gospel of Philip (the brother of Mary Magdalene) 1611
• The Gospel of Judas (Iscariot) 1620
• The Apocryphon (Secret Book) of James (the Just, the brother of Jesus) 1625
• The Apocryphon (Secret Book) of John 1629
• The Sentence of Sextus 1637
• The Gospel of Truth 1639

Texts on Christianity as State Religion
• Life of Flavius Josephus, Titus Flavius Josephus 1644
• Muratorian Canon; The New Testament Canon 1667
• The Edict of Toleration / Edict of Serdica 1669
• The Edict of Milan by Constantine and Licinius 1672
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History 1674
• The Life of Flavius Constantinus (Constantine I) Eusebius of Caesarea 1676

Texts on Reformation and Religious Conflicts 1727
• Martin Luther: The 95 Theses, 31 Oct. 1517 1728
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517 1731
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points triggering the Protestant Revolution, March, 1518 1732
• Letter to John Staupitz , 1518 1734
• Letter to Pope Leo X, 1518 1735
• Another Letter of Martin Luther to Pope Leo X, 6th September, 1520 1737
• Martin Luther on Islam and the Koran, Forewords to two Koran translations, 1530 and 1543 .. 1740
• An Open Letter on Translating, 8th of Sep. 1530 1746
• The (39) Articles of Religion / The39 Articles 1752

Mesopotamian Precepts And Laws 1760
• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C. 1762
• The Law Code of Ur-Nammu; Sumer; c. 2100-2000 B.C. 1766
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C. 1767
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C. 1770
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C. 1771
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C. 1782

Egyptian Precepts And Laws 1784
• The Teaching of Kagemna c. 2613-2589 BC 1785
• The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC. 1786
• The Commandments of Maat c. 2500-2345 BC. 1791
• The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC. 1792
• The Teaching of King Khati for his son Merikara c. 2025-1700 BC. 1795
• The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC. 1799
• The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC. 1800
• The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024 1805

Supplements from the Dead Sea Scrolls, Qumran 1814
• The War Scroll / The War Rule (IQM, 1Q33, etc. 1817
• The Book of War - (4Q285, 11Q14) 1826
• The Temple Scroll (11QT=11Q19-21, etc. 1827
• Commentary on Habakkuk (IQpHab) 1839

Biblical Geography and its Significance 1843
Glossary 1852
Names of Biblical Persons, and their Meaning ... 1856
Bibliography 1858
Septuagint Title Page (Greek & Latin), 1587 1869
Photo: Codex Sinaiticus, Vaticanus, Alexandrinus 1870
Books of the Constantine Bible: Estimated Dating 1871
Constantine Bible, History and Purpose 1872
The Codex Sinaiticus 1874
The Codex Vaticanus 1876
The Codex Alexandrinus 1878
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The beautiful trim strips over the book titles are not only decoration:
Black: Explanatory text
Red: Old Testament, Hebrew Bible (1st canon)
Green: Deuterocanon, Apocrypha (2nd canon)
Blue: New Testament, Christian Bible or canon
No Strip: The Book belongs to the previous book

NOTICE ON TIMING AND DATING

With language, we define what we stand for. As a matter of principle, in our books we only use the terms BC (before Christ) or AD (Anno Domini, the year of the Lord). These are not only religious terms but also reveal a person's cultural conscienceness and allegiance.
Terms such as B.C.E. or BCE = Before Common Era; C.E. or CE = Common Era, are Political Correctness nonsense as "common" also means "ordinary," and in consequence refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ or achievements of the Western World in general.

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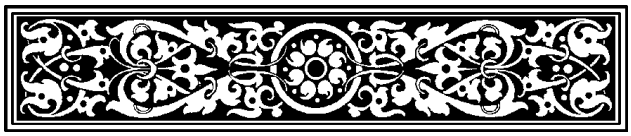
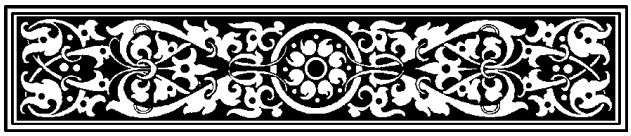
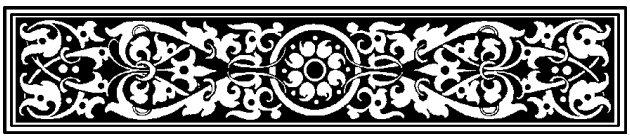


PRELIMINARY

FOREWORD
INTRODUCTION 1
INTRODUCTION 2





FOREWORD

"We live in an age of religious extremism, an age of terror and violent slaughter. We are locked in a bewildering ideological battle with religious fundamentalism. It is a battle that has taken most of us by surprise because religious fundamentalism seems so odd, so alien, to our own easy-going way of life. But you know, it is not! We have been here before, here at home, here at the very heart of our own civilisation.

About 500 years ago, a breach within Christianity, tore Europe, England, and the Church apart. It was the same literalism, the same passionate intensity, the same apocalyptic violence as now. It is our very own Jihad. It is called: 'the Reformation.'

The Protestant Reformation was also a political and cultural revolution. It unleashed bloodshed, terror, and the destruction of religious art —a combination we recognise all too well. It began with a provincial German monk and it threatened the most powerful institution in the Western World, the Catholic Church, with destruction.

In England it led to a hard Brexit, 16th century style, as King Henry VIII broke with Rome and declared himself "Supreme Head on Earth of the Church of England." It was a tale of espionage, enhanced interrogation, and horrific death. There was a handful of brave and inspired souls fought to introduce the new ideas and the authorities fought back savagely to stamp out the infection. So, how did one man's simple act of protest in the backwards of Germany spark a violent revolution that would transform England, Europe, and the Western World?

In the early 1500s the Catholic Church shaped every aspect of human life. And in Rome, its head, the Pope, ruled a spiritual empire bigger than that of the Caesars. It is hard to overestimate the power of the Catholic Church in the late Middle Ages. It was a vastly wealthy, bureaucratic machine, the very heart of Europe. It controlled education, media, family law. It had its own private language in Latin. The clergy, whatever their nationality, swore obedience to the Pope, whose toe even kings knelt on the ground to kiss. But his greatest power was over men's minds.

Churches were dominated by a huge painting of the last judgement. When Jesus' judge sentenced each soul to the joys of heaven, or the eternal torments of hell, it was a terrifying vision. The Church mitigated its stark horror by the "Doctrine of Purgatory." This was an intermediate state between heaven and hell where the not too sinful soul was purged of its offenses and made fit to enter paradise. You could reduce the amount of time you spent in purgatory by doing good works, saying prayers, going on pilgrimages, giving to the poor. Or you could draw on the good works of others: Jesus, the Saints, the Virgin Mary, whose transcendent goodness had endowed the church with the treasury of merit.

The pope dispensed, in return for consideration of course, this treasury in the form of spiritual IOUs, known as "Indulgences." (An IOU [abbreviated from the phrase "I owe you"] is a document acknowledging debt.) These were printed bits of paper that, in return for cold hard cash, absorbed the soul of its offenses and acted as its passport to paradise. Indulgences were often sold to finance Church schemes and in 1517 the pope's pet project was the rebuilding of Saint Peter's on a magnificent scale. Indulgences were sold across Europe. There was even a catchy advertising jingle: "As soon as the coin in the coffer rings, the soul from purgatory springs!" It was, as though the church had forgotten Christ and become fixated on wealth. And for one German monk this was an abomination.

On the 31st of October, 1517, Martin Luther very publicly denounced this scandal. According to legend, he strode through the town to the great doors of All Saints Church, and hammered up a document for all to see. It was his 95 Theses, a mere 95 points of contention with the Church's teachings on sin and penance. Were these the brave hammer blows of fate against the old order, as the traditional story goes, or was it the equivalent of pinning an agenda on a university notice board as revisionists suggest? Actually, it doesn't much matter since nobody disputes the magnitude of the results. Luther's protest would plunge Europe into two centuries of religious war, unleashing bloodshed and brutality across the continent - all in the name of God!

Martin Luther was an unlikely revolutionary. In 1517, he was a 33 year old monk and professor of Biblical theology at the University of Wittenberg in Saxony. Saxony was just a small one of the German-speaking states that comprised present-day Germany. Each had its own ruler but all fell under the overlordship of an elected monarch, the Holy Roman Emperor who was crowned by the Pope, and all was subject to Papal authority and taxation.

In the introduction to his Theses, Luther wrote of his wish to stir up debate. A new invention allowed him to succeed beyond his wildest dreams. Just over 70 years earlier, Johannes Gutenberg had developed his printing press. This piece of technology would transform Luther from a little-known monk and academic into Europe's most published author, and a wanted man!

Luther originally wrote the 95 Theses in Latin, the language of academic and theological discourse. But even within the Latin of the Theses, Luther showed himself aware of that wider audience outside the universities. And nine of the Theses list the sharp arguments that the laity were using against indulgences. And how Luther asks "are we going to answer those arguments if the Church does not reform itself?" - Well, of course, the Church showed no sign of reforming itself. So, what Luther did was to write a tract. He called it 'A Sermon on Indulgences and Grace' - and he wrote it in German, AND he had it printed!"

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What you have read up to this point here, are the spoken words of Dr David Starkey, one of the very few historians living today who understand the magnitude of religious propaganda in detail. Starkey is fully aware that language is the main key if we want to fully grasp what religion is all about and how it works. He is one of the most outspoken historians of our time who is able to assemble historical facts in a logical way and presents them as eloquent narrative with a cohesion that everyone can follow with ease.

In 2017, he published a BBC documentary called "Reformation: Europe's Holy War," in which he compares Luther's Reformation with our modern upheavals of Woke and Jihad. With elan, he describes what went on in the 16th century revolution. Experts still marvel at the extraordinary impact of Luther's 'Sermon on Indulgences and Grace.' This was the work which propelled Luther to the front ranks of European thought and theology. Until that point he had been writing in Latin for the scholars. But when he published these 20 short propositions in German, he brought his thoughts not only to the mind of scholars but to each and every ordinary person. The form in German very closely echoes the 95 theses written in Latin, a language that the man in the street could not understand. The short German version of the 95 theses are a work of instinctive brilliance. Luther calls it "a Sermon" but it is nothing like a sermon. Sermons are meant to be endurance tests of repetition and reiteration. But this little paper can be read aloud in 10 minutes. It is 20 short snappy points but unlike the 95 Theses, which circulated only in the intellectual community, this spread immediately like wildfire across Central Europe. Who was this Luther?

Short standard answer: Martin Luther was a German theologian, religious reformer and monk who was the catalyst of the 16th-century Protestant Reformation. Through his words and actions, Luther precipitated a movement that reformulated certain basic tenets of Christian belief and resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions, mainly Lutheranism, Calvinism, the Anglican Communion, the Anabaptists, and the Antitrinitarians. He is one of the most influential figures in the history of Christianity; and rightfully so.

Now, let us take a look at some details: Martin Luther was born on 10 November, 1483, in Eisleben, Saxony, Germany. His father, Hans Luther, who prospered in the local copper-refining business of the town of Mansfeld, could finance Martin's long education. Luther began his education at a Latin school in Mansfeld in the spring of 1488 where he studied, among other subjects, Latin, Greek and Hebrew, and he was awarded the master's degree in 1505. In accordance with the wishes of his father, he commenced the study of law. Proudly he purchased a copy of the Corpus Juris Canonici ("Corpus of Canon Law"), the collection of ecclesiastical law texts, and other important legal textbooks. Less than six weeks later, however, on July 17, 1505, Luther abandoned the study of law and entered the monastery in Erfurt of the Order of the Hermits of St. Augustine. His studies gave him a thorough exposure to Scholasticism by studying the works of Aristotle (384-322 BC, the teacher of Alexander the Great and his generals), and William of Ockham (1285-1349). Ockham, like Aristotle, focussed on the subject of logic, because he regarded the science of terms as fundamental and indispensable for practicing all the sciences of things, including God, the world, and ecclesiastical or civil institutions; in all his disputes, logic was destined to serve as his chief weapon against adversaries. Luther received his doctorate in the fall of 1512 and assumed the professorship in biblical studies, which was supplied by the Augustinian order. At the same time, his administrative responsibilities in the Wittenberg monastery and the Augustinian order grew, and he began to publish theological writings, such as the 97 theses against Scholastic theology. Dr Martin Luther was by no means just a simple monk as always depicted, 24 years of hard schooling made him one of the highest educated ideologists, strategists and orators of his time.

We have many capable historians and other authorities. However, as long they only use their sophisticated speech and gentlemanly manners, they just earn benevolent nodings in academia but they will move nothing else because they do not reach the masses. It was not the 95 theses that woke up the public, it was the 20 points of Luther's sermons that erupted into a revolution of thinking for the simple reason that it was written in the language of the common people.

Luther did protest against immoral practices of the Church not because he was born a revolutionary, he was not. He felt he needed to do something against the filth. Today, people think that Church, or religion, has nothing to do with politics. But they are wrong! The word "politics" comes from the Greek word polites, meaning citizen, and also from polis, meaning city and community. So when Church is is not about community and its members, what then is it all about?

Religion is in least cases just about God. It is about precepts, morals and their subsequent laws, it is about power struggle and often violent ways on the road to salvation, and it is about doctrines and ideologies connected to a divinity, and therefore it is also about administrative positions of the clergy and taxation with which the members of that clergy can stay in power and can control the masses. There has never been religion for personal use only. Religion as a private belief is a new thing - and this only in the Western World! Our limitless individualism has not yet reached the other belief systems. These are facts that we always must keep in mind when we think and talk about other religions.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged but also very similar to the times of Luther. The so-called 'western societies' seem to crumble under their own weight. This includes all those we call Protestant Christians, but more and more, it includes also Jewish people, Roman Catholic (western Roman) Christians, Orthodox (eastern Roman) Christians, and in particular the so-called secularists, atheists, agnostics, progressives, etc.,

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etc. It is like in the 1930s and 1940s: Enemies are marching through our streets screaming the filthy slogans "Allahu Akbar" and "from the river to the sea" (from the River Jordan to the Mediterranean, meaning 'annihilate all Jews!' as prescribed in the Koran, the Sira, and the Hadith) in place of "Sieg Heil" and "Heil Hitler." Thousands of Christians, Jews, Buddhists and others, are systematically murdered in Islamic countries and other totalitarian entities; the Churches however, the clergy in our vicinity, stay silent and do nothing—just like in the 1930s and 1940s. There has been no religious community that actively organised repeated marches towards embassies or consulates of the perpetrator countries, none of the churches promoted boycotts of the killer states. Yazidis and Syriac Christians have been raped, robbed and murdered in Iraq and Syria. Nobody seem to feel shame! The Churches contemplate navel-gazing instead. The Russian Christians are ruled by Kyril, an ex-KGB man, and our people do not know a thing. The clerics are busy with all sorts of scandals and wonder why their members vanish into thin air while the pretty churches stay empty on Sundays or other times. Hardly ever do we see the clergy caring in person for the fallen of our society. Our kids are poisoned by lethal drugs, our families fall apart, many are even not able or willing to build families, our population is in terminal decline, socialist politicians disarm the law-abiding citizens, render them defenceless, while robbers and thugs raid their homes and kill the residents so that they cannot describe them. The police is busy with political correctness and "hate crime" on the internet while victims of real crime and violence are forgotten and the perpetrators are showered with humane sympathies—while their name, language, religion and place of cultural origin is being kept silent about. Politicians, as so-called "law givers," create one new law after another, strangulating the entire legal system to death, insted of just obeying the ones already in existence. Courts of law are so overwrought that they become courts of ridicule and our state and its communities are in total decay. Our schools have degenerated into filthy debate clubs of socialism and activism. Well-educated scholars know all this and yes they talk about it, but only to their academic fellows, hardly ever do they talk to the ordinary people in ordinary language; and hardly ever take these gentlemen anyone to the streets and organise actions. It is so nice to sit in the warm parlour while our nations desintegrate all around our ears. So, every good idea that may solve one or the other of our problems could not be heard. They could move something, turn things to the better. Words like "action, responsibility, courage" seem to be a thought of the past. Where are our Martin Luthers? While our elites are obviously clueless, Luther knew exactly how to advance. Let us read what Dr Starkey found out:

"In Wittenberg, Luther's attack on Indulgences was evolving into fundamental doctrines. The key one, raising the power of personal faith above the remedies offered by the hierarchy of the Church, mankind was saved not by prayer or fasting or Indulgences but only by faith, by faith in Christ, as told in the New Testament. Anything else was a corruption, an obstacle. And that included Rome." Just like Sayyid Qutb or his brother Muhammad Qutb, the teacher of Bin Laden, the so-called Islamists of our time, Luther wanted to go back to the roots of his religion. And he only could achieve that by using the language of the people.

Starkey: *"On the 15th of June 1520, after four all-day meetings, the Pope and his council issued the formal decree known as a bull. ..... Luther was given 60 days to recount or be excommunicated, which meant expulsion from the Church and 'condemnation to the eternal fires of hell.' His works were ordered to be burned. Far from backing down, Luther seemed energised, liberated even, and in a matter of a few mere weeks produced three crucial works that between them amounted to a manifesto for a political and religious revolution. The most important of them was addressed to the Christian nobility of the German nation, writing in German, Luther called on the German princes unilaterally to reform the German Church and rescue it from the clutches of Rome that was bleeding Germany dry."*

"On the 10th of December 1520, he publicly burned the papal bull. There could be no going back. In January 1521, Martin Luther was formally excommunicated from the Catholic Church. Two months later he was charged with heresy and summoned to a hearing in front of the Holy Roman Emperor Charles V and representatives of the Church. The Imperial Diet, as it was known, was to be held in the German city of Worms."

"..... Luther's survival had to date been ensured by Frederick the Wise, Elector of Saxony. Frederick now secured a promise of safe passage and Luther set out. If the Catholic Church was hoping to destroy Luther at Worms, it had badly miscalculated the popular mood. Everywhere he went he was hailed as a hero. A hundred horsemen rode through the city gates to escort him inside and as he descended his carriage a monk reached out to touch the hem of his robe by taking on the power of the Church. Luther had become a local legend, a figurehead for a populist anti-establishment movement that was spreading across the German-speaking states. As resentment about taxes and foreign interference grew, the Pope's ambassador in Worms was horrified as he reported back to Rome. "The whole of Germany is in full revolt," he wrote, "nine tenths raised the war cry 'Luther!' whilst the watch word of the other tenth who are indifferent to Luther is 'Death to the Roman Curia'." Summoned before the Diet, Luther was ordered to renounce his heretical writings. He refused. 'Here I stand,' he is supposed to have declared, 'I can do no other!' Whilst the emperor Charles V and the Diet were debating Luther's fate, Luther's safe conduct was honoured and he was allowed to leave Worms."

Agents of Luther's protector, the Elector Frederick the Wise, charged with bringing him to a place of safety, brought Luther to Wartburg Castle in Saxony where he went undercover. He grew his hair and beard and became Junker Joerg or Squire George. Up to now, the Bible was not only a

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'sacred text' but also a 'secret text' which was not available to laymen who could not speak and read Latin. And a main doctrine of the Roman Catholic Church was, to keep it like that. Priests of the Church were in charge to interprete the contents of the Bible to the ordinary people, and by doing so, they kept control over the contents that had been delivered to the audience in church. Luther was aware that his reformation would not succeed if the people could not read the Bible for themselves. He was an accomplished linguist fluent in Hebrew, Greek, Latin, as well as many German dialects of the north and the south. Right from the start, Luther was determined to employ all his expertise and abilities to push the Reformation forwards, and above all, he was about to use the most frightening invention of his days: the unstoppable printing press of Johannes Gutenberg.

Dr Starkey: *"Confined to his room, Luther embarked on the next stage of his religious revolution. The medieval church used Saint Jerome's 4th century Latin translation of the Greek New Testament. Known as the Vulgate, it was treated as the sole, authoritative text, and crucial Catholic doctrines depended on its particular choice of words. All Luther's religion was rooted in the Bible. He believed in Sola Scriptura, that the Bible was the sole infallible guide to faith and practice. So, Luther decided to use his time in the Wartburg to start afresh and to make his own new translation of the Bible from the original Greek into German. But it was to be his German, pungent, pithy, and comprehensible by all Germans, north and south, and above all, it was to be his, Luther's reading of the Bible."*

"Published in September 1522 Luther's Bible began to fix a standardised modern German language. It forged a growing sense of nationhood and national identity amongst the German states. And that helped turn Luther's religious revolution into a political revolution as well.

Luther's revolution now threatened to carry all before it. The princes were attracted by the political and economic pride gave them of the common people by the freedom and the autonomy that it seemed to promise them. The term "Protestant" was coined in 1529, and in 1531, the Lutheran cities and principalities united themselves into a defensive alliance known as the Schmalkaldic League (German: Schmalkaldischer Bund; from the town of Schmalkalden in Thuringia). In little more than a decade, half of Germany had gone Protestant, gone Lutheran. As Europe began to fracture along religious lines, it would be engulfed by apocalyptic violence, waves of holy war, terror, and iconoclasm, of the kind we are all too familiar with today."

One may ask "What has all this to do with this Bible or my faith?" —"Everything!" could be the answer. The Bible is a book about faith, about morals, about precepts and laws, yes, but it is also a guide of wisdom that can show ones right way. When Marcion in the middle of the 2nd century wanted to get rid of the Old Testament due to its sometimes violent attitudes, the Church Fathers disagreed and were determined to keep this Jewish document collection as scripture as well.

Were they not right? Perhaps, they found it nesessary to keep the Old Testament because it represented traditional authority, it breathed resolute fighting spirit, and it contained precepts and wisdom that the New Testament lacked. Had the early Christians followed Marcion, who knows, Christianity might have died long ago from its peacefulness. There is not always just one way but other ways too from which we can choose. The Bible in its entirety has accumulated the wisdom from several millenia. It is not the only wise book in the World. In fact, there are many more. And most of them have something in common.

The 'Western communities' need headstrong individuals, like Jan Hus, like John Wycliffe, like William Tyndale and Martin Luther, who are willingly take responsibility and do not hide behind a smokescreen of 'team ethics' and coward 'political correctness' which automatically leads to the wrong believe that appeasement ensures eternal peace. It does not - it never did - and it never will. The old proverb "weakness provokes" has a Darwinistic truth in itself that no-one can escape. Good behaviour has been replaced by despicable egalitarian ideologies. Those ones who propagate diversity, boundless socialism and leniency, limitless individualism and fuzzy immorality, let the 'devil' take over and they bring not only their own society to crumble but they cause suffering on an unprecedentd scale in this very minute. Jesus said, *"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand!"* (Matthew 12:25) Anybody who does not like Jesus could also be directed to any other authority and philosopher in antiquity because many of them said the very same thing.

The Bible is not out of date, and it is still a mighty authority on wisdom today. The Bible is a valuable source to learn from. And here it does not matter to what religious denomination the reader feels aligned to, or even feels religious at all. Therefore, it is a sensible thing, not to talk about religion, faith or piety here. I rather should like to steer the readers attention to historical or other scientific facts of interest. To bring the Bible to the reader in a new light, I shall present it in a very old way: Several hundred years ago, some Bibles gave extra information to the reader. We shall do the same and display a detailed Table of Contents. This foreword is followed by details on origin, version, and translation of the Bible. Each book in the Bible begins with its name as title in bold Capital Letters and all alternative titles that are known. Then we mention the source, provenance, authorship and the Range of Dating (the time the text's creation). In the Appendices, we show a photo documentation and a map documentation. After that, you will find legal, non-canonical and other texts of historical value, because it is best to let history speak for itself.

If you wish to find more related texts, please download the 8,000-page volume of The Grand Bible, 5th edition. Thank you kindly!

Lord Henfield, 2024.

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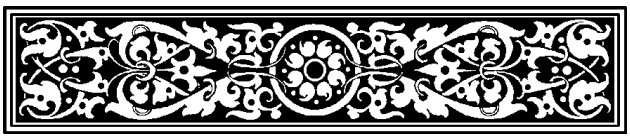

INTRODUCTION 1

THE CANON OF THE BIBLE
(The Choice and Order of the Books in the Bible)

The Hebrew Canon

The term 'canon,' from the Greek word "kanon," meaning a cane or measuring rod, passed into Christian usage as a norm or a rule of faith. The Church Fathers of the 4th century AD first employed it in reference to the definitive, authoritative nature of the body of sacred Scripture. The Hebrew Bible is often known among Jews as TaNaKh, an acronym derived from the names of its official three divisions: Torah (Instruction, or Law, also called the Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings).

The earliest and most explicit evidence of a Hebrew canonical list comes from the Roman-Jewish historian Titus Flavius Josephus (37 AD – c. 96 AD) who wrote about the Hebrew canon used in the first century AD. In "Against Apion" (Book 1, Paragraph 8), Josephus divided the Hebrew Bible into three parts: 5 books of the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), 13 books of the prophets (Joshua, Judges, Samuel, Kings; Isaiah, Jeremiah, Ezekiel; 12 Minor Prophets; Job, Ecclesiastes, Daniel, Ezra & Nehemiah, Chronicles), and 4 books of hymns (Psalms, Song of Solomon, Lamentations, Proverbs):

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down [in Babylonian captivity] *what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life."* (The Books of the women Ruth and Esther might not not have been his choice. In antiquity, politics, military, and religion were men's toys).

As Josephus (as propaganda minister of the Flavian Dynasty) had all Roman publishing ativities under his control, it is not clear whether he only reported here about the canon or told us about his decision on the canon officially approved by him. The answer to this question would tell us to what extent he might have been responsible for the destruction of the violent messianic literature and their authors, and also about the approval of the first 3 canonical gospels (Matthew, Mark, Luke).

Josephus mentions Ezra and Nehemiah in Antiquities of the Jews (Book XI, Chapter 5) and Esther (during the rule of Artaxerxes) in Chapter 6. The canon is until the reign of Artaxerxes [Babylonian captivity] as mentioned by Josephus in Against Apion (Book 1, Paragraph 8). For a long time, following this date, the divine inspiration of Esther, the Song of Songs, and Ecclesiastes was often under scrutiny. Since then, most Jewish communities used these 24 books:

TORAH (Teaching of the Law) [5 books]
- Genesis (Bereshit = In the Beginning); Creation
- Exodus (Shemot = Names of the Sons); Migration
- Leviticus (Vayikra = And 'He' Called); Basic Law
- Numbers (Bemidbar = In the Desert); Arrival
- Deuteronomy (Devarim = Moses' Words); Civil Law

NEVI'IM (The Prophets) [8 books]
The Former Prophets (Nevi'im Rishonim)
- Joshua (Yehoshua)
- Judges (Shofetim)
- Samuel (Shemuel)
- Kings (Melakhim)

The Latter Prophets (Nevi'im Aharonim)
- Isaiah, Isaias (Yeshayahu)
- Jeremiah (Yirmeyahu)
- Ezekiel (Yekhezkel, Yacheskel), Hesekiel

- **Trei Asar** (The 12 Minor Prophets [as 1 book].)
- Hosea, Osee, Hosee
- Joel, Ioel, Yoel
- Amos
- Obadiah, Obadya, Abdiah, Abdias
- Jonah, Yona, Yuna, Ionas
- Micah, Mika, Micheas, (Mikayahu)
- Nahum, Naoum
- Habakkuk, Habaqquq, Habacuc, (Havakuk), Habbakoum
- Zephaniah, Sefanya, Sophonias
- Haggai, Haggay, Aggeus, (Khagai), Haggaios
- Zechariah, Zacharias, (Zekharyah)
- Malachi, Malachias, Malahi, (Malakhi = 'My Messenger')

KETUVIM or Ketubim ("Writings") [11 books]
Poetic books, Sifrei Emet
- Psalms 1–150 (Tehillim = 'Praises')
- Book of Proverbs (Mishlei Shlomo, Mishlei, Mishle)
- Book of Job (Iyob, Iyov)

Five scrolls, Five Megillot [read on festivals]
- Song of Solomon or Song of Songs (Shir Hashirim)
- Ruth (Rut) [on Shavuot]
- Lamentations (1–5) (Eka, Eikhah) [on Tisha B'Av]
- Ecclesiastes (Kohelet, Qohelet) [on Sukkot]
- Esther (Ester) [on Purim]

Other books
- Daniel (Daniyel)
- Ezra and Nehemiah (Ezra)
- Chronicles (Divrei Hayamim), Paralipomenon

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The Christian Canon

The Old Testament as it has come down in Greek translation from the Jews of Alexandria via the Christian Church differs in many respects from the Hebrew Scriptures. The books of the second and third divisions have been redistributed and arranged according to categories of literature—history, poetry, wisdom, and prophecy. Esther and Daniel contain supplementary materials, and many noncanonical books, whether of Hebrew or Greek origin, have been interspersed with the canonical works. These extracanonical writings comprise I Esdras, the Wisdom of Solomon, Ecclesiasticus (Ben Sira), Additions to Esther, Judith, Tobit, Baruch, the Epistle of Jeremiah, and additions to Daniel, as listed in the manuscript known as Codex Vaticanus (c. 350 AD). The sequence of the books varies, however, in the manuscripts and in the patristic and synodic lists of the Eastern and Western churches, some of which include other books as well, such as I and II Maccabees.

The Christian Church received its Bible from Greek-speaking Jews and found the majority of its early converts in the Hellenistic world. The Greek Bible of Alexandria thus became the official Bible of the Christian community, and the overwhelming number of quotations from the Hebrew Scriptures in the New Testament are derived from it. Whatever the origin of the Apocryphal books in the canon of Alexandria, these became part of the Christian Scriptures, but there seems to have been no unanimity as to their exact canonical status. The New Testament itself does not cite the Apocryphal books directly, but occasional traces of a knowledge of them are to be found. The Apostolic Fathers (late 1st–early 2nd centuries) show extensive familiarity with this literature, but a list of the Old Testament books by Melito, bishop of Sardis in Asia Minor (2nd century), does not include the additional writings of the Greek Bible, and Origen (c. 185–c. 254) explicitly describes the Old Testament canon as comprising only 22 books.

From the time of Origen* on, the Church Fathers who were familiar with Hebrew differentiated, theoretically at least, the Apocryphal books from those of the Old Testament, though they used them freely. In the Syrian East, until the 7th century the Church had only the books of the Hebrew canon with the addition of Ecclesiasticus, or the Wisdom of Jesus the son of Sira (but without Chronicles, Ezra, and Nehemiah). It also incorporated the Wisdom of Solomon, Baruch, the Letter of Jeremiah, and the additions to Daniel. The 6th-century manuscript of the Peshitta (Syriac version) known as Codex Ambrosianus also has III and IV Maccabees, II (sometimes IV) Esdras, and Josephus' Wars VII. (* Full name: Oregenes Adamantius, born c. 185 in Alexandria, Egypt; died c. 254 in Tyre, Phoenicia [Lebanon]. He was one of the most important theologian and biblical scholar of the early Greek church. His greatest work is the 'Hexapla,' which is a synopsis of six versions of the Old Testament.)

Early councils of the African Church held at Hippo (393) and Carthage (397, 419) affirmed the use of the Apocryphal books as Scripture. In the 4th century also, Athanasius*, chief theologian of Christian orthodoxy, differentiated "canonical books" from both "those that are read" by Christians only and the "Apocryphal books" rejected alike by Jews and Christians. (* Athanasius of Alexandria, born c. 293, died May 2, 373 AD was a theologian, ecclesiastical statesman, and Egyptian national leader from Alexandria. He was the chief defender of Roman (Pauline, Flavian or Orthodox) Christianity in the 4th-century battle against Arianism.)

In the preparation of a standard Latin version, the biblical scholar Jerome (c. 347–419/420) separated "canonical books" from "ecclesiastical books" (i.e., the Apocryphal or 'hidden' writings), which he regarded as good for spiritual edification but not authoritative Scripture. (* Full name: Eusebius Hieronymus, pseudonym: Sophronius, born c. 347, Dalmatia, died c. 420 AD, Bethlehem, Judaea, Holy Land. He is known for his Bible translation into Latin, the famous 'Vulgate.')

A contrary view of Augustine* (354–430), one of the greatest Western theologians, prevailed, however, and the works remained in the Latin Vulgate version. The Decretum Gelasianum, a Latin document of uncertain authorship but recognised as reflecting the views of the Roman Church at the beginning of the 6th century, includes Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and I and II Maccabees as biblical. (* Augustine of Hippo, Latin name: Aurelius Augustinus, born Nov. 13, 354, Tagaste, Numidia [Algeria], died Aug. 28, 430, Hippo Regius [Algeria]. Augustine was the most influential supporter of merging ancient Platonic and Stoic teachings with Christian ideas and created so modern Roman Christianity, thus Western Civilisation.)

Throughout the Middle Ages, the Apocryphal books were generally regarded as Holy Scripture in the Roman and Greek churches. Luther's Reformation kept the issue of the Christian canon alive. Protestants denied canonical status to all books not in the Hebrew Bible. The first modern vernacular Bible to segregate the disputed writings was a Dutch version by Jacob van Liesveldt (Antwerp, 1526). Luther's German edition of 1534 did the same thing and entitled them "Apocrypha" for the first time, noting that while they were not in equal esteem with sacred Scriptures they were edifying. In response to Protestant views, the Roman Catholic church made its position clear at the Council of Trent (1546) when it dogmatically affirmed that the entire Latin Vulgate enjoyed equal canonical status. This doctrine was confirmed by the Vatican Council of 1870. In the Greek Church, the Synod of Jerusalem (1672) had expressly designated as canonical several Apocryphal works. In the 19th century, however, Russian Orthodox theologians agreed to exclude these works from the Holy Scriptures.

The history of the Old Testament canon in the English Church has generally reflected a more restrictive viewpoint. Even though the Wycliffite Bible (14th century) included the Apocrypha, its preface made it clear that it accepted Jerome's judgment. The translation made by the English bishop Miles Coverdale (1535) was the first English version to segregate

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these books, but it did place Baruch after Jeremiah. Article VI of the Thirty-nine Articles of religion of the Church of England (1562) explicitly denied their value for the establishment of doctrine, although it admitted that they should be read for their didactic worth. The first Bible in English to exclude the Apocrypha was the Geneva Bible of 1599. The King James Version of 1611 placed it between the Old and New Testaments. In 1615 Archbishop George Abbot forbade the issuance of Bibles without the Apocrypha, but editions of the King James Version from 1630 on often omitted it from the bound copies. The Geneva Bible edition of 1640 was probably the first to be intentionally printed in England without the Apocrypha, followed in 1642 by the King James Version. In 1644 the Long Parliament actually forbade the public reading of these books, and three years later the Westminster Confession of the Presbyterians decreed them to be no part of the canon. The British and Foreign Bible Society in 1827 resolved 'never to print or circulate copies containing the Apocrypha.' In the new edition of the King James Version from 1885, the disputed books have been omitted. Most English Protestant Bibles in the 20th century have omitted the disputed books or have them as a separate volume, except in library editions, in which they are included with the Old and New Testaments.

The Grand Bible, as well as this Version edited by Lord Henfield puts them into the Holy Bible again due to their value for studying Bible history in its completeness. In the Appendix are even texts of ancients laws and other texts that can give modern Jews and Christians a new perspective in opposing the decline of their congregations and Western Civilisation as a whole. (See: The Muratorian Canon; The New Testament Canon, p.1647.)

CHAPTERS AND VERSES OF THE BIBLE

The use of numbered chapters and verses was not introduced until the Middle Ages and later. Chapter and verse divisions did not appear in the original texts of Jewish or Christian bibles; if you take a look at the photos in the Appendix, you will see that often not even the words in documents were divided from on another.

Since the early 13th century, most copies and editions of the Bible have presented all but the shortest of the scriptural books with divisions into chapters, generally a page or so in length. Since the mid-16th century, editors have further subdivided each chapter into verses – each consisting of a few short lines or of one or more sentences.

The Jewish divisions of the Hebrew text differ at various points from those used by Christians. Jewish tradition regards the ascriptions to many Psalms as independent verses or as parts of the subsequent verses, whereas established Christian practice treats each Psalm ascription as independent and unnumbered, resulting in 116 more verses in Jewish versions than in the Christian texts. The system used in English was developed by Stephanus (Robert Estienne of Paris)

History of the Chapter Division

Early manuscripts of the biblical texts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. Ancient Hebrew texts were divided into paragraphs (parashot) that were identified by two letters of the Hebrew alphabet. Peh 'P' (פ) indicated an "open" paragraph that began on a new line, while Samekh 'S' (ס) indicated a "closed" paragraph that began on the same line after a small space. These two letters begin the Hebrew words open (patuach) and closed (satum), and are, themselves, open in shape (פ) and closed (ס). The earliest known copies of the Book of Isaiah from the Dead Sea Scrolls used parashot divisions, although they differ slightly from the Masoretic divisions.

The Hebrew Bible was also divided into some larger sections. In the Holy Land, the Torah (the Pentateuch) were divided into 154 sections so that they could be read through aloud in weekly worship over the course of three years. In Babylonia, it was divided into 53 or 54 sections (Parashat ha-Shavua) so it could be read through in one year.

The New Testament was divided into topical sections known as kephalaia by the fourth century. Eusebius of Caesarea (Constantine's right-hand man) divided the gospels into parts that he listed in tables or canons. Neither of these systems corresponds with modern chapter divisions.

Chapter divisions, with titles, are also found in the 9th-century Tours manuscript Paris Bibliothèque Nationale MS Lat. 3, the so-called Bible of Rorigo.

Cardinal archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.

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While chapter divisions have become nearly universal, editions of the Bible have sometimes been published without them. Such editions, which typically use thematic or literary criteria to divide the biblical books instead, include Alexander Campbell's The Sacred Writings (1826), Daniel Berkeley Updike's fourteen-volume The Holy Bible Containing the Old and New Testaments and the Apocrypha, Richard Moulton's The Modern Reader's Bible (1907), and Ernest Sutherland Bates's The Bible Designed to Be Read as Living Literature (1936).

History of the Verse Division

Since at least 916 the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalisation and cantillation markings. One of the most frequent of these was a special type of punctuation, the sof passuq, symbol for a period or sentence break, resembling the colon (:) of English and Latin orthography. With the advent of the printing press and the translation of the Hebrew Bible into English, versifications were made that correspond predominantly with the existing Hebrew sentence breaks, with a few isolated exceptions. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440.

The first person to divide New Testament chapters into verses was the Italian Dominican biblical scholar Santes Pagnino (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today. The Parisian printer Robert Estienne created another numbering in his 1551 edition of the Greek New Testament, which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards by Sir Rowland Hill in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.

Modern Christian Chapter and Verse Divisions

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205 created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 16th century. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551 (New Testament) and 1553 (Hebrew Bible).

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state that the text is often divided in an incoherent way, or at inappropriate rhetorical points, and that it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Several modern publications of the Bible have eliminated numbering of chapters and verses. Biblica published such a version of the NIV in 2007 and 2011. In 2014, Crossway published the ESV Reader's Bible and Bibliotheca published a modified ASV. Projects such as Icthus also exist which strip chapter and verse numbers from existing translations.

Bible Statistics

The number of words can vary depending upon aspects such as whether the Hebrew alphabet in Psalm 119, the superscriptions listed in some of the Psalms, and the subscripts traditionally found at the end of the Pauline epistles, are included.

Except where stated, the following apply to the King James Version of the Bible in its modern 66-book Protestant form including the New Testament and the protocanonical Old Testament, not the deuterocanonical books.

The Chapters

• There are 929 chapters in the Old Testament.
> 187 chapters in the Pentateuch
> 249 chapters in the Historical books
> 243 chapters in the Poetic books ("Wisdom")
> 183 chapters in the Major prophets
> 67 chapters in the Minor prophets

• There are 260 chapters in the New Testament.
> 89 chapters in the Gospels
> 28 chapters in Acts
> 87 chapters in the Pauline Epistles (excluding Hebrews)
> 34 chapters in the General Epistles (including Hebrews)
> 22 chapters in Revelation

• This gives a total of 1,189 chapters (on average, 18 per book).

• Psalm 117, the shortest chapter, is also the middle chapter of the Bible, being the 595th Chapter.

• Psalm 119 is the longest chapter of the Bible.

• Five books are a single chapter: Obadiah, Philemon, 2 & 3 John, Jude. In many printed editions, the chapter number is omitted for these books, and references just use the verse numbers.

The Verses

• There are 23,145 verses in the Old Testament and 7,957 verses in the New Testament. This gives a total of 31,102 verses, which is an average of a little more than 26 verses per chapter and 471 verses per book.

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• Psalm 103:1–2 being the 15,551st and 15,552nd verses is in the middle of the 31,102 verses of the Bible.

• John 11:35 ("Jesus wept") is the shortest verse in most English translations. Some translations—including the New International Version, New Living Translation, New Life Version, Holman Christian Standard Bible and New International Reader's Version—render Job 3:2 as "He said". However, that is a translators' condensation of the Hebrew which literally translated is: "And Job answered and said."

• The shortest verse in the Greek New Testament is Luke 20:30 ("And the second") with twelve letters, according to the Westcott and Hort text. In the Textus Receptus, the shortest verse is 1 Thessalonians 5:16 ("Rejoice always") with fourteen letters, since Stephanus' rendering of Luke 20:30 includes some additional words.

• 1 Chronicles 1:24 ("Shelah") is the shortest verse in the Septuagint.

• 1 Kings 12:24 is the longest verse in the Septuagint (1,017 words).

• Isaiah 10:8 ("Dicet enim", "For he shall say") is the shortest verse in the Latin Vulgate.

• Esther 8:9 is the longest verse in the Masoretic Text. The discovery of several manuscripts at Qumran (in the Dead Sea Scrolls) has reopened what is considered the most original text of 1 Samuel 11; if one believes that those manuscripts better preserve the text, several verses in 1 Samuel 11 surpass Esther 8:9 in length.

• Exodus 20:13,14 and Deuteronomy 5:17 are the shortest verses in the Masoretic Text.

• John 11:25 is the most read verse in funerals.

BIBLE ENGLISH

At first, some readers might find the usage of the old pronouns and their verbs difficult. But very soon, you will get used to it and you will perhaps even enjoy our colourful language from the Past.

Another feature which might irritate at first might be the sometimes different word order. Instead of "I do not know", in older texts we find "I know not"; "Sleepeth he not?" means "Does he not sleep?", etc.

We have chosen to present here the texts of the original King James version, although it contains a few minor mistranslations; especially in the Old Testament where the knowledge of the Hebrew, Aramaic and Syriac languages was uncertain at the time.

Just some examples: Among the most commonly cited errors is in the Hebrew of Job and Deuteronomy, where "Re'em" with the probable meaning of "wild-ox, aurochs", is translated in the King James Version as "unicorn"; following in this the Vulgate unicornis and several medieval rabbinic commentators. Otherwise, the translators on several occasions mistakenly interpreted a Hebrew descriptive phrase as a proper name (or vice versa); as at 2 Samuel 1:18 where 'the Book of Jasher' properly refers not to a work by an author of that name, but should rather be rendered as "the Book of the Upright."

In the New Testament, we find Jesus' father refered to as "carpenter" although in original Greek we read the word tekton (from tekne, 'skill') which means 'any craftsman or builder' (as opposed to metalworker or smith) and even 'master of any art,' such as author, creator, planner, poet. So, arkhitekton means architect, 'chief builder,' means 'chief builder' just like 'archenemy' means 'chief enemy.'

Another misinterpretation is the word "betray" or "betrayal" in texts that describe the action of Jesus' disciple Judas in "And Judas Iscariot, one of the twelve, went onto the chief priests, to betray him unto them" (Mark 14;10). The original Greek text however does not use the word "betray" but "hand over". Looking at the fight between Christianity and Judaism, we can assume that this misinterpretation was deliberately created in order to discredit anthing that has to do with the words "Judas, Jude, Judaism, Judaea, Judea, Judean, Judah, Jew (from Old French Juiu), Judaeus, Ioudaios, Yehudah, Judaic, Judaise". Judas (and after the sinister Roman-Christian Anti-Jewish propaganda all similar words) is today a synonym for treachery, satanic, devilish and evil. Listeners should feel unwell when hearing those words.

The Islamic Anti-Jewish propaganda in their so-called 'perfect book,' the Koran (including all other Islamic texts against the Jews), has taken this Pauline-Christian propaganda unchecked and uncriticised as basis of their own bigottery. This single misinterpretation led to almost 2,000 years of Jewish suffering and ultimately to the Holocaust in Hitlers NAZI-Europe with more than six million dead Jews.

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On Grammar

Under Martin Luther's influence, William Tyndale began his Bible translation from Hebrew and Greek sources in 1525. Miles Coverdale, Thomas Matthew, John Rogers continued that project in 1535, followed by the Great Bible in 1539, and the Bishops' Bible in 1568. Finally, the Roman Catholics came up with their own Douay–Rheims Bible in 1582 which unfortunately was translated from the outdated Vulgate version. The King James Version ("Authorised Version") was published in 1611 under the auspices of James I of England. Not since the Septuagint (c.285 BC) had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. Of 54 scholars approved by James, 47 laboured in six groups at three locations for seven years, utilising previous English translations and texts in the original languages. Their translations influence the English language still today.

The victory of the King James Version could not obscure some inherent weaknesses, errors and a lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate renderings. The Greek source text of the New Testament, was a poor one. The rediscovery of Greek uncial codices (Codex Sinaiticus, Vaticanus, Alexandinus) triggered new reforms. One unfortunate outcome was that the pronouns of the 2nd person singular (thou, thee, thy, thine, thyself) were scrapped, and also the entire Apocrypha that once were approved by emperor Constantine in 325 AD.

All those Bible readers who want to come closer to what has been said in the original Hebrew and Greek texts ought to use a Bible with distinct thou-ponouns. The word "thou" is a 2nd person singular pronoun, now largely archaic, having been replaced in most contexts by "you". The equalisation of these two, originally distinct pronouns, can cause misunderstanding as to who is meant, either "you as a single person", or "you as a group of people", which in Hebrew, Aramaic, Greek, and almost all other languages in the world is a big difference in form and sound of the relevant pronoun and the verbs that are connected to them.

	Subj. Pron.	Obj. Pron.	Poss. Adj.	Poss. Pron.	Reflex. Pron.
1st, sg.	I	me	my	mine	myself
2nd. sg.	thou	thee	thy	thine	thyself
3rd. sg. m.	he	him	his	his	himself
3rd. sg. f.	she	her	her	hers	herself
3rd. sg. n.	it	it	its	its	itself
1st. pl.	we	us	our	ours	ourselves
2nd. pl.	you, ye	you, ye	your	yours	yourselves
3rd. pl.	they	them	their	theirs	themselves

Using "thou" is also reflected in the use of the verb that follows this pronoun. The verbs of the Second Person Singular end with -(e)st. A few end only with -t such as ***art***, ***wilt***, and ***shalt***.

In Bible texts there is also another form for the verb in 3rd person singular. In modern English, a verb that follows he, she, it just ends with -s, but in 1611 when the King James Version was first published, all those verbs ended with -(e)th. And so do they still today in church service:

Verbs in their Present Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers. : I, we, you, ye, they**
art, beest**	is, be**	are, be**
hast	hath	have
dost, doest	doth, doeth	do
wilt	willeth	will
shalt	shalleth	shall
canst	caneth	can
mayest	mayeth	may
must	must	must
sayest	sayeth	say
givest	giveth	give
takest	taketh	take
comest	cometh	come
prayest	prayeth	pray
tellest	telleth	tell
committest	commiteth	commit
goest	goeth	go
speakest	speaketh	speak

* "to" after "ought" is often omitted in questions, negative statements and questions.

** "beest" and "be" are present subjunctive forms.

The -(e)st and -(e)th endings even can be found attached on verbs (particularly on irregular verbs) in their past tenseo, although not all translators have used this feature consequently (for either the present or past forms).

Verbs in their Past Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers.: I, we, you, ye, they**
wast, wert**	was, were**	was, were**
hadst	hadth	have
didst	didth	did
wouldst	wouldeth	would
shouldest	shouldeth	should
couldst	couldeth	could
mightest	mighteth	might
oughtest (to)*	oughteth (to)*	ought (to)*
saidest	saideth	said
gavest	gaveth	gave
tookest	tooketh	took
camest	cameth	came
prayedest	prayedeth	prayed
toldest	toldeth	told
committedest	commitedeth	commited
wentest	wenteth	went
spakest*	spaketh*	spake*

* "spake" is the old past form of "to speak"

** "wert" and "were" are past subjunctive forms

Notice: **Every past tense form can serve as subjunctive!

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A List of Abbreviations of the Books of the Bible

(According to The SBL Handbook of Style, 2d ed., 2014)

There are 400 million native English speakers but 4 times as many who use English as a second language. Most of them are not familiar with biblical terms. Therefore, abbreviations should be used as seldom as possible, and if, then their use ought to be restricted to the widely accepted ones in this list.

OT	**Old Testament** (1st Jewish canon)
HB	**Hebrew Bible** (Tanakh)
LXX	**Septuagint** (Jewish canon in Greek)
Gen	(Torah / Pentateuch) Genesis
Exod	(Torah / Pentateuch) Exodus
Lev	(Torah / Pentateuch) Leviticus
Num	(Torah / Pentateuch) Numbers
Deut	(Torah / Pentateuch) Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1-2 Sam	1-2 Samuel
= 1-2 Kgdms	= 1-2 Kingdoms / Reigns (LXX)
1-2 Kgs	1-2 Kings
= 3-4 Kgdms	= 3-4 Kingdoms / Reigns (LXX)
1-2 Chr[on]	1-2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Job	Job
Ps / Pss	Psalm / Psalms
Prov	Proverbs
Eccl (Qoh)	Ecclesiastes (Qoheleth)
Song (Cant)	Song of Songs/Solomon (Canticles)
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Daniel
Hos	(12 Minor Prophets) Hosea
Joel	(12 Minor Prophets) Joel
Amos	(12 Minor Prophets) Amos
Obad	(12 Minor Prophets) Obadiah
Jonah	(12 Minor Prophets) Jonah
Mic	(12 Minor Prophets) Micah
Nah	(12 Minor Prophets) Nahum
Hab	(12 Minor Prophets) Habakkuk
Zeph	(12 Minor Prophets) Zephaniah
Hag	(12 Minor Prophets) Haggai
Zech	(12 Minor Prophets) Zechariah
Mal	(12 Minor Prophets) Malachi
Apcr	**Apocrypha** (2nd Jewish canon)
Tob	Tobit
Jdt	Judith
Add Esth	Additions to Esther
Wis	Wisdom of Solomon
Sir	Sirach/Ecclesiasticus
Bar	Baruch
Ep Jer	Epistle of Jeremiah
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
1-2 Esd	1-2 Esdras
Pr Man	Prayer of Manasseh
Ps 151	Psalm 151
NT	**New Testament** (Christian canon)
Matt	(Gospel according to) Matthew
Mark	(Gospel according to) Mark
Luke	(Gospel according to) Luke
John	(Gospel according to) John
Acts	Acts (Luke's Acts of the Apostles)
Rom	(Paul to the) Romans
1-2 Cor	(Paul to the) 1-2 Corinthians
Gal	(Paul to the) Galatians
Eph	(Paul to the) Ephesians
Phil	(Paul to the) Philippians
Col	(Paul to the) Colossians
1-2 Thess	(Paul to the) 1-2 Thessalonians
1-2 Tim	(Paul to) 1-2 Timothy
Titus	(Paul to) Titus
Phlm	(Paul to) Philemon
Heb	(Paul to the) Hebrews
Jas	James
1-2 Pet	1-2 Peter
1-2-3 John	1-2-3 John
Jude	Jude
Rev / Apoc	Revelation / Apocalypse of John

Citing the Bible

Gen 1-2	Genesis chapters 1 through 2
Gen 1:2	Genesis chapter 1, verse 2
ch. / chs.	chapter / chapters
v. / vv.	verse / verses (*not* versus!)
Ms / Mss	Manuscript / Manuscripts
OT	Old Testament
= HB	= Hebrew Bible
= LXX	= Septuagint
NT	New Testament

Rom 3:21-26, 27-31; 4:1-5; Col 2:11-12 (semi-colon when chapter or book change; only comma when additional verses in the same chapter and book)

Capitalisation of Other Terms

• the Bible, but "biblical"; Scripture / scriptural
• the Gospels (referring to texts), "gospel" when referring to the Christian message
• the Twenty-Third Psalm
• King of kings (used as title); Son of Man (used as title)
• Hebrew Bible (Jewish canon), Old Testament (Christian Bible)
• Second Temple period, intertestamental period
• deuterocanonical literature, Apocrypha (pl.; apocryphon, sg.)

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GENRES IN THE BIBLE

Biblical genre is a classification of Bible literature according to literary genre. The genre of a particular Bible passage is ordinarily identified by analysis of its general writing style, tone, form, structure, literary technique, content, design, and related linguistic factors; texts that exhibit a common set of literary features (very often in keeping with the writing styles of the times in which they were written) are together considered to be belonging to a genre. In Biblical studies, genres are usually associated with whole books of the Bible, because each of its books comprises a complete textual unit; however, a book may be internally composed of a variety of styles, forms, and so forth, and thus bear the characteristics of more than one genre (for example, chapter 1 of the Book of Revelation is prophetic/visionary; chapters 2 and 3 are similar to the epistle genre; etc.).

Examples of Genres in the Bible

Some of the more generally recognised genres and categorisations of the Bible (note that other systems and classifications have also been advanced) include:

- Law: the last half of Exodus; also Leviticus, Deuteronomy
- Wisdom literature: Job, Proverbs, Ecclesiastes
- Historical narrative / epic: Genesis and the first half of Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and possibly Acts
- Psalms: Psalms, Song of Solomon, Lamentations
- Prophecy: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- Apocalyptic literature: Daniel, Revelation
- Epistle (letter): Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude
- Gospel (narrative): Matthew, Mark, Luke, John
- Acts of the Apostles (genre): Book of Acts

Types of Genres the Bible student should be looking for:

- **Maxims** or Laws (the Decalogue, the Ten Commandments; 1 Samuel 15:22, 24:14, and the greater part of Proverbs)
- **Monologues** and Dialogues in Job 3:3 and following
- **Parables** (2 Samuel 12:1-4, 14:4-9; 1 Kings 20:39 and following; synoptic Gospels)
- **Fables** such as the tale of Jotham (Judges 9:7-15)
- **Riddles** (Judges 14:14 and following; Proverbs 30:11 and following)
- **Typology**, the study of types in literature, archaeology, history, biology, etc. In literature and other texts, it is about passages that describe something which appear in a similar form also in other texts and thus build a deliberate link of doctrine, e.g., New Testament passages that reflect passages in the Old Testament, the Talmud, Dead Sea Scrolls, Nag Hammadi Library, the Works of Philo and of Titus Flavius Josephus, in ancient texts from Mesopotamia and Egypt; they all can deliver explanations to details.

Here are four points to pay attention to, in particular these details:

- ***occurence*** (circumstance). The circumstance of passages can build a link, such as the Elisha and Elijah cycle: These are two Jewish prophets, one followed on from the other which have many of the story elements found in Jesus, for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle."
- ***recurrence*** (frequency). How often something is repeated tells us how important the author deemed it. With only 67% of the size of the New Testament, the Koran is a rather small book that can be read in its entirety in one or two days; however, Moses is mentioned in it about 30 times, or many times a call that a Muslim has to emulate the deeds of Mohammed in order to be accepted as a good Muslim, that includes viewing a woman as just being worth half a man, cruel terrorist attacks on non-Muslims or apostates, and the execution of 600 prisoners of war by beheading (as recorded in the Sira).
- ***sequence*** (order, course, cycle). By studying the multiple layers in the Gospel of Matthew and the The Jewish War by Titus Flavius Josephus one can discover not just a handful but over 40 typological parallels between the Gospel and the work of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

When Vespasian died, Titus began the process of having his father deified. This was a complicated process because only the Roman Senate could bestow such a title. And it was at this time, the Gospels were written because the theological structure in the Gospels of a God the Father, and the Son of God, is the same one that Titus would have been presenting to the Roman Senate. Upon the merits of Vespasian, the Roman Senate did accept Titus' evidence and Vespasian was deified and became a God. Titus therefore became a son of God. The Arch of Titus in Rome, bears still today the inscription: "... (dedicated) to the devine Titus Vespasianus Augustus, son of the Gott Vespasianus."

- ***kinship*** (relationship). Language is a crucial identifier because with the mother tongue, everyone learns in his childhood from their parents certain sets of behaviour, habit, religion, or any particular oulook on life. Teachers in particular carry a huge load of responsibility as they play (after the parents) the most important role in the formation of ones personality. After the death of Alexander the Great, his generals divided his empire among themselves and were fighting for ever larger chunks of territories from their competitors. However, each of them did the very same thing by spreading Greek language and culture in their realm because this is exactly what they were taught by their teacher Aristotle.

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OF ORIGINALS, TRANSLATIONS AND VERSIONS

Before we talk about translations, we need to know what language the Bible authors used and why. The Christian Bible consists of two main canonical works, the Old Testament (that is the entire Hebrew Bible), the New Testament (that is the Christian Bible), and the additional Hebrew Deuterocanon ('Second Canon,' by Christians known as Apocrypha, 'hidden books' connected to the Hebrew Bible). The Old Testament was composed in Hebrew, the New Testament in Greek, and the Apocrypha in Hebrew, Aramaic and Greek.

It can help to understand the geopolitical environment of the Bible composers. The 4th millenium BC saw three great civilisations in the Middle East, Egypt, Sumer in Mesopotamia and the Indus Civilisation in the northwest of India. Natural disasters caused migration, thus new civilisations formed, such as the Semitic Akkadians and Amorites from northern Phoenicia (Lebanon), who began to subjugate the native but exhausted Sumerians. Indo-European peoples from Iran migrated as well, such as the Elamites who crushed the last surviving Sumerians and other Iranian tribes who crushed the likewise exhausted peoples of the Indus Civilisation of northwest India.

These events occured at around 2000 BC and Abraham was one of the protagonists who migrated from Ur in Sumer to Harran in Anatolia and then to Egypt. The people of Abraham (this name is a Semitic plural for 'multitude of people') were part of the likewise Semitic Hyksos (heqa khasut, 'conquerors from the east') who settled around their new capital Avaris in Goshen, in the northeast of Egypt. Mose (whose Egyptian name means 'son') and his tribe moved over 400 years later from Egypt to Canaan, taking Akkadian cuneiform clay ('stone') tablets with the Laws on them to Canaan. And so, the Hebrew civilisation evolved out of Sumerian, Akkadian, Canaanite and Egyptian origins. And the Hebrew Bible tells us all about it.

Since the Phoenician-Canaanites invented the alphabet at Ugarit, Syria, in the 14th century BC, it spread like wildfire through the Mediterranean and Asia, giving people a written language that can be learned in weeks or even days if one was determined. Almost all alphabets in the World developed from this marvellous invention. It replaced the hieroglyphic writing systems that were awkward to use and difficult to learn, and therefore expensive. Learning became affordable and laid the foundations of democratic structures. Growing trade made the quickly learned skills of writing and reading a necessity. Translations like those on the Rosetta Stone of Egypt or the Rock inscriptions of Emperor Ashoka of India became an important tool of governance.

New civilisations and their languages appeared, Phoenicians, Aramaeans, Assyrians, Babylonians, Persians, Indians, Chinese, Ethiopians, Arabs, Greeks, Romans, and the Hebrews were always part of them. They developed over time a vast trade network reaching from West Africa to East Asia, controlling the routes on land as well as on sea with the help of their brothers, the Phoenicians and Carthaginians. Wars, expulsions, uprisings, defeats and endless migrations planted into the mind of Hebrews the love for learning.

From the 8th century BC onwards, Assyrians, Babylonians and Persians imposed, by their conquest sprees, a new language on the Hebrews: Aramaic, a Semitic language that began to replace the old Akkadian language as lingua franca of the day. Many hundred years later, Jesus and his disciples still spoke Aramaic as their first language; Hebrew was confined to the holy scripture.

From the 7th century BC onwards, Greeks began to colonise all northern coasts of the Mediterranean. They changed the Phoenician alphabet into the Greek alphabet and created the most beautiful literature of its time. The conquests of Alexander the Great had dramatic consequences in terms of culture and ideology. Greek became, besides Aramaic, the second lingua franca, spoken from Spain to India and China.

The entire upper class of the Roman Empire spoke Greek; including the Jewish people in the Roman empire (but not those in the Holy Land). As they had forgotten their old Hebrew language, they launched in around 300 BC the monumental task of translating the entire Hebrew Bible into Greek. Their work became famous as the "Septuagint" (the 70 or LXX) because circa 70 translators were involved. The New Testament was written in Greek quite simply because the authors were sophisticated and Greek-speaking Roman citizens, not poor Hebrew fishermen.

The Hebrew Bible / Old Testament

The Hebrew Bible was mainly written in Biblical Hebrew, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. From the 6th century to the 10th century AD, Jewish scholars, today known as Masoretes, compared the text of various biblical manuscripts in an effort to create a unified, standardised text. A series of highly similar texts eventually emerged, and any of these texts are known as Masoretic Texts (MT). The Masoretes also added vowel points (called niqqud) to the text, since the original text contained only consonants. This sometimes required the selection of an interpretation; since some words differ only in their vowels their meaning can vary in accordance with the vowels chosen. In antiquity, variant Hebrew readings existed, some of which have survived in the Samaritan Pentateuch and other ancient fragments, as well as being attested in ancient versions in other languages.

First Steps: Targums - Translation into Aramaic (For side by side reading)

The most important factor in the history of Mesopotamia in the 10th century BC was the continuing threat from the Aramaean nomads. Repeatedly, the kings of both Babylonia and Assyria were forced to repel their invasions. Even though the Aramaeans were not able to gain a foothold in the main cities, there are evidences of them in many rural

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areas. Aramaic replaced Akkadian and became the official language of Assyria, Babylonia and even in the following Persian Empire. Thus Aramaic also became the lingua franca of the Jews.

Some of the first translations of the Torah began during the Assyrian and Babylonian exiles from the 8th to the 6th centuries, when most people were speaking only Aramaic and not understanding Hebrew. The Targums were created to allow the common person to understand the Torah as it was read in ancient synagogues.

In the succeeding centuries it was used as the vernacular over a wide area and was increasingly spoken by the postexilic Jewish communities of Palestine and elsewhere in the Diaspora. In response to liturgical needs, the institution of a turgeman (or meturgeman, "translator"), arose in the synagogues. These men translated the Torah and prophetic lectionaries into Aramaic. The rendering remained for long solely an oral, impromptu exercise, but gradually, by dint of repetition, certain verbal forms and phrases became fixed and eventually committed to writing.

There are several Targums (translations) of the Pentateuch. The Babylonian Targum is known as "Onkelos," named after its reputed author. The Targum is Palestinian in origin, but it was early transferred to Babylon where it was revised and achieved great authority. At a later date, probably not before the 9th century AD, it was re-exported to Palestine to displace other, local, Targums. On the whole, Onkelos is quite literal, but it shows a tendency to obscure expressions attributing human form and feelings to God. It also usually faithfully reflects rabbinic exegesis.

The most famous of the Palestinian Targums is that popularly known as "Jonathan," a name derived from a 14th-century scribal mistake that solved a manuscript abbreviation "TJ" as "Targum Jonathan" instead of "Targum Jerusalem." In contrast with two other Targums, which are highly fragmentary (Jerusalem II and III), Pseudo-Jonathan (or Jerusalem I) is virtually complete. It is a composite of the Old Palestinian Targum and an early version of Onkelos with an admixture of material from diverse periods. It contains much rabbinic material as well as homiletic and didactic amplifications. There is evidence of great antiquity, but also much late material, indicating that Pseudo-Jonathan could not have received its present form before the Islāmic period.

Another extant Aramaic version is the Targum to the Samaritan Pentateuch. It is less literal than the Jewish Targums and its text was never officially fixed.

The Targum to the Prophets also originated in Palestine and received its final editing in Babylonia. It is ascribed to Jonathan ben Uzziel, a pupil of Hillel, the famous 1st century BCE–1st century CE rabbinic sage, though it is in fact a composite work of varying ages. In its present form it discloses a dependence on Onkelos, though it is less literal.

The Aramaic renderings of the Hagiographa are relatively late productions, none of them antedating the 5th century AD.

The Masoretic Text

The Masoretic Text (MT; from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them.

The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue.

When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible. The discovery of the Dead Sea Scrolls at Qumran in 1947, has confirmed the effort of those scholars as largely correct.

The New Testament

The New Testament was written in 'Koine Greek' (common Greek) and nearly all modern translations are to some extent based upon the Greek text. The autographs, the Greek manuscripts written by the original authors or collators, have not survived. Scholars surmise the original Greek text from the manuscripts that do survive. The three main textual traditions of the Greek New Testament are sometimes called the Alexandrian text-type, the Byzantine text-type, and the Western text-type.

Most variants among the manuscripts are minor, such as alternative spelling, alternative word order, the presence or absence of an optional definite article ("the"), and so on. Occasionally, a major variant happens when a portion of a text was missing or for other reasons. Examples of major

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variants are the endings of Mark, the Pericope Adulteræ, the Comma Johanneum, and the Western version of Acts.

The discovery of older manuscripts which belong to the Alexandrian text-type, including the 4th-century Codex Vaticanus and Codex Sinaiticus, led scholars to revise their view about the original Greek text. Karl Lachmann based his critical edition of 1831 on manuscripts dating from the 4th century and earlier, to argue that the Textus Receptus must be corrected according to these earlier texts.

Early manuscripts of the Pauline epistles and other New Testament writings show no punctuation whatsoever. The punctuation was added later by other editors, according to their own understanding of the text.

There is also a long-standing tradition owing to Papias of Hierapolis (c.125) that the Gospel of Matthew was originally in Hebrew. Eusebius (c.300) reports that Pantaenus went to India (c. 200) and found them using a Gospel of St Matthew in Hebrew letters. Jerome also reports in his preface to St Matthew that it was originally composed "in Hebrew letters in Judea" not in Greek and that he saw and copied one from the Nazarene sect. The exact provenance, authorship, source languages and collation of the four Gospel is unknown but subject to much academic speculation and disputed methods.

The Samaritan Pentateuch

The importance of the recension known as the Samaritan Pentateuch lies in the fact that it constitutes an independent Hebrew witness to the text written in a late and developed form of the paleo-Hebrew script. Some of the Exodus fragments from Qumrān demonstrate that it has close affinities with a pre-Christian Palestinian text type and testify to the faithfulness with which it has been preserved. It contains about 6,000 variants from the Masoretic text, of which nearly a third agree with the Septuagint. Only a minority, however, are genuine variants, most being dogmatic, exegetical, grammatical, or merely orthographic in character.

The Samaritan Pentateuch first became known in the West through a manuscript secured in Damascus in 1616 by Pietro della Valle, an Italian traveler. It was published in the Paris (1628–45) and London Polyglots (1654–57), written in several languages in comparative columns. Many manuscripts of the Samaritan Pentateuch are now available. The Avishaʿ Scroll, the sacred copy of the Samaritans, has recently been photographed and critically examined. Only Numbers chapter 35 to Deuteronomy chapter 34 appears to be very old, the rest stemming from the 14th century. A new, definitive edition of the Samaritan Pentateuch is being prepared in Madrid by F. Pérez Castro.

The Dead Sea Scrolls from Qumran and other texts

Until the discovery of the Judaean Desert scrolls, the only pre-medieval fragment of the Hebrew Bible known to scholars was the Nash Papyrus (c. 150 BC) from Egypt containing the Decalogue and Deuteronomy. Now, however, fragments of about 180 different manuscripts of biblical books are available. Their dates vary between the 3rd century BC and the 2nd century AD, and all but 10 stem from the caves of Qumrān. All are written on either leather or papyrus in columns and on one side only.

The most important manuscripts from what is now identified as Cave 1 of Qumrān are a practically complete Isaiah scroll (1QIsaa), dated c. 100–75 BC, and another very fragmentary manuscript (1QIsab) of the same book. The first contains many variants from the Masoretic text in both orthography and text; the second is very close to the Masoretic type and contains few genuine variants. The richest hoard comes from Cave 4 and includes fragments of five copies of Genesis, eight of Exodus, one of Leviticus, 14 of Deuteronomy, two of Joshua, three of Samuel, 12 of Isaiah, four of Jeremiah, eight of the Minor Prophets, one of Proverbs, and three of Daniel. Cave 11 yielded a Psalter containing the last third of the book in a form different from that of the Masoretic text, as well as a manuscript of Leviticus.

The importance of the Qumrān scrolls cannot be exaggerated. Their great antiquity brings them close to the Old Testament period itself—from as early as 250–200 BC. For the first time, Hebrew variant texts are extant and all known major text types are present. Some are close to the Septuagint, others to the Samaritan. On the other hand, many of the scrolls are practically identical with the Masoretic text, which thus takes this recension back in history to pre-Christian times. Several texts in the paleo-Hebrew script show that this script continued to be used side by side with the Aramaic script for a long time.

Of quite a different order are scrolls from other areas of the Judaean Desert. All of these are practically identical with the received text. This applies to fragments of Leviticus, Deuteronomy, Ezekiel, and Psalms discovered at Masada (the Jewish fortress destroyed by the Romans in AD 73), as well as to the finds at Wādī al-Murabbaʿat, the latest date of which is AD 135. Here were found fragments of Genesis, Exodus, Leviticus, and Isaiah in addition to the substantially preserved Minor Prophets scroll. Variants from the Masoretic text are negligible.

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HISTORY OF TRANSLATIONS

From the Classic Era to the Reformation

Translation into Greek - The Septuagint (LXX)

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the law of the Jews was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo and rabbinic sources, is full of inaccuracies that prove that the author was an Alexandrian Jew writing well after the events he described had taken place. The Septuagint Pentateuch, which is all that is discussed, does, however, constitute an independent corpus within the Greek Bible, and it was probably first translated as a unit by a company of scholars in Alexandria about the middle of the 3rd century BC.

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. It is for this reason not a unified or consistent translation. The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity. The adoption of the Septuagint, by Constantine and Eusebius, as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

By the 3rd century BC, Alexandria had become the centre of Hellenistic Judaism, and during the 3rd to 2nd centuries BC translators compiled in Egypt a Koine Greek version of the Hebrew scriptures in several stages (completing the task by 132 BC). The Talmud ascribes the translation effort to Ptolemy II Philadelphus (r. 285–246 BC), who allegedly hired 72 Jewish scholars for the purpose, for which reason the translation is commonly known as the Septuagint (from the Latin septuaginta, "seventy"), a name which it gained in "the time of Augustine of Hippo" (354–430 AD). The Septuagint (LXX), the very first translation of the Hebrew Bible into Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon. Jerome based his Latin Vulgate translation on the Hebrew for those books of the Bible preserved in the Jewish canon (as reflected in the Masoretic text), and on the Greek text for the deuterocanonical books.

Sources of the Septuagint: A Greek translation of the Old Testament, known as the Septuagint because there allegedly were 70 or 72 translators, six from each of the 12 tribes of Israel, and designated LXX, is a composite of the work of many translators labouring for well over 100 years. It was made directly from Hebrew originals that frequently differed considerably from the present Masoretic text. Apart from other limitations attendant upon the use of a translation for such purposes, the identification of the parent text used by the Greek translators is still an unsettled question. The Pentateuch of the Septuagint manifests a basic coincidence with the Masoretic text. The Qumrān scrolls have now proven that the Septuagint book of Samuel–Kings goes back to an old Palestinian text tradition that must be earlier than the 4th century BC, and from the same source comes a short Hebrew recension of Jeremiah that probably underlies the Greek.

The translation now known as the Septuagint was widely used by Greek-speaking Jews, and later by Christians. It differs somewhat from the later standardized Hebrew (Masoretic Text). This translation was promoted by way of a legend (primarily recorded as the Letter of Aristeas) that seventy (or in some sources, seventy-two) separate translators all produced identical texts; supposedly proving its accuracy.

Versions of the Septuagint contain several passages and whole books not included in the Masoretic texts of the Tanakh. In some cases these additions were originally composed in Greek, while in other cases they are translations of Hebrew books or of Hebrew variants not present in the Masoretic texts. Recent discoveries have shown that more of the Septuagint additions have a Hebrew origin than previously thought. While there are no complete surviving manuscripts of the Hebrew texts on which the Septuagint was based, many[quantify] scholars believe that they represent a different textual tradition ("Vorlage") from the one that became the basis for the Masoretic texts.

The Version of Aquila: About 130 AD, Aquila, a convert to Judaism from Pontus in Asia Minor, translated the Hebrew Bible into Greek under the supervision of Rabbi Akiba. Executed with slavish literalness, it attempted to reproduce the most minute detail of the original, even to the extent of coining derivations from Greek roots to correspond to Hebrew usage. Little of it has survived, however, except in quotations, fragments of the Hexapla (see Origen's Hexapla, below), and palimpsests (parchments erased and used again) from the Cairo Geniza.

The Revision of Theodotion: A second revision of the Greek text was made by Theodotion (of unknown origins) late in the 2nd century, though it is not entirely clear whether it was the Septuagint or some other Greek version that underlay his revision. The new rendering was characterized by a tendency toward verbal consistency and much transliteration of Hebrew words.

The translation of Symmachus: Still another Greek translation was made toward the end of the same century by Symmachus, an otherwise unknown scholar, who made use of his predecessors. His influence was small despite the superior elegance of his work. Jerome did utilize Symmachus for his Vulgate, but other than that, his translation is known largely through fragments of the Hexapla.

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Origen's Hexapla: The multiplication of versions doubtless proved to be a source of increasing confusion in the 3rd century. This situation the Alexandrian theologian Origen, working at Caesarea between 230 and 240 AD, sought to remedy. In his Hexapla ("six-fold") he presented, in parallel vertical columns, the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order. In the case of some books, Psalms for instance, three more columns were added. The Hexapla serves as an important guide to Palestinian pre-Masoretic pronunciation of the language. The main interest of Origen lay in the fifth column, the Septuagint, which he edited on the basis of the Hebrew. He used the obels (− or ÷) and asterisk (*) to mark respectively words found in the Greek text but not in the Hebrew and vice versa.

The Hexapla was a work of such magnitude that it is unlikely to have been copied as a whole. Origen himself produced an abbreviated edition, the Tetrapla, containing only the last four columns. The original manuscript of the Hexapla is known to have been extant as late as c. 600 AD. Today it survives only in fragments.

Manuscripts and Printed Editions of the Septuagint: The manuscripts are conveniently classified by papyri uncials (capital letters) and minuscules (cursive script). The papyri fragments run into the hundreds, of varying sizes and importance, ranging from the formative period of the Septuagint through the middle of the 7th century. Two pre-Christian fragments of Deuteronomy from Egypt are of outstanding significance. Although not written on papyrus but on parchment or leather, the fragments from Qumrān of Exodus, Leviticus, and Numbers, and the leather scroll of the Minor Prophets from Naḥal ḥever from the first pre-Christian and post-Christian centuries, deserve special mention among the earliest extant. The most important papyri are those of the Chester Beatty collection, which contains parts of 11 codices preserving fragments of nine Old Testament books. Their dates vary between the 2nd and 4th centuries. During the next 300 years papyri texts multiplied rapidly, and remnants of about 200 are known.

The uncials are all codices written on vellum between the 4th and 10th centuries. The most outstanding are Vaticanus, which is an almost complete 4th-century Old Testament, Sinaiticus, of the same period but less complete, and the practically complete 5th-century Alexandrinus. These three originally contained both Testaments. Many others were partial manuscripts from the beginning. One of the most valuable of these is the Codex Marchalianus of the Prophets written in the 6th century.

The minuscule codices begin to appear in the 9th century. From the 11th to the 16th century they are the only ones found, and nearly 1,500 have been recorded.

The first printed Septuagint was that of the Complutensian Polyglot (1514–17). Since it was not released until 1522, however, the 1518 Aldine Venice edition actually was available first. The standard edition until modern times was that of Pope Sixtus V, 1587. In the 19th and 20th centuries several critical editions have been printed.

Late Antiquity: Christian translations of the Old Testament also tend to be based upon the Hebrew, though some denominations prefer the Septuagint (or may cite variant readings from both). Bible translations incorporating modern textual criticism usually begin with the Masoretic text, but also take into account possible variants from all available ancient versions.

2nd century: Origen's Hexapla (c. 235) placed side by side six versions of the Old Testament: the Hebrew consonantal text, the Hebrew text transliterated into Greek letters (the Secunda), the Greek translations of Aquila of Sinope and Symmachus the Ebionite, one recension of the Septuagint, and the Greek translation of Theodotion. In addition, he included three anonymous translations of the Psalms (the Quinta, Sexta and Septima). His eclectic recension of the Septuagint had a significant influence on the Old Testament text in several important manuscripts.

The Peshita - Translation into Syriac-Aramaic

The Bible of the Syriac Churches is known as the Peshitta ("simple" translation). Though neither the reason for the title nor the origins of the versions are known, the earliest translations most likely served the needs of the Jewish communities in the region of Adiabene (in Mesopotamia), which are known to have existed as early as the 1st century AD. This probably explains the archaic stratum unquestionably present in the Pentateuch, Prophets, and Psalms of the Peshitta, as well as the undoubtedly Jewish influences generally, though Jewish-Christians also may have been involved in the rendering.

In the 2nd century, the Old Testament was translated into Syriac translation, and the Gospels in the Diatessaron gospel harmony. The New Testament was translated in the 5th century, now known as the Peshitta. The Peshita (Syriac: "simple," or "common") is the Syriac-Aramaic version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. Syriac (also Syriac-Aramaic or modern Aramaic) was the native language of Jesus and his relatives. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version.

Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date

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to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

The Peshitta displays great variety in its style and in the translation techniques adopted. The Pentateuch is closest to the Masoretic text, but elsewhere there is much affinity with the Septuagint. This latter phenomenon might have resulted from later Christian revision.

Following the split in the Syriac Church in the 5th century into Nestorian (East Syrian) and Jacobite (West Syrian) traditions, the textual history of the Peshitta became bifurcated. Because the Nestorian Church was relatively isolated, its manuscripts are considered to be superior.

A revision of the Syriac translation was made in the early 6th century by Philoxenos, bishop of Mabbug, based on the Lucianic recension of the Septuagint. Another (the Syro-Hexaplaric version) was made by Bishop Paul of Tella in 617 from the Hexaplaric text of the Septuagint. A Palestinian Syriac version, extant in fragments, is known to go back to at least 700, and a fresh recension was made by Jacob of Edessa (died 708).

There are many manuscripts of the Peshitta, of which the oldest bears the date 442. Only four complete codices are extant from between the 5th and 12th centuries. No critical edition yet exists, but one is being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament.

Coptic (Egyptian) **Scripture:** There have been many Coptic versions of the Bible, including some of the earliest translations into any language. Several different versions were made in the ancient world, with different editions of the Old and New Testament in five of the dialects of Coptic: Bohairic (northern), Fayyumic, Sahidic (southern), Akhmimic and Mesokemic (middle). Biblical books were translated from the Alexandrian Greek Septuagint.

The first translation into the Sahidic dialect was made at the end of the 2nd century in Upper Egypt, where Greek was less well understood. So the Sahidic is famous for being the first major literary development of the Coptic language, though literary work in the other dialects soon followed.

Partial copies of a number of Coptic Bibles survive. A considerable number of apocryphal texts also survive in Coptic, most notably the Gnostic Nag Hammadi library. Coptic remains the liturgical language of the Coptic Church and Coptic editions of the Bible are central to that faith.

Translators of books of the Old Testament into Egyptian dialects were naturally made from the Alexandrian Greek version (Septuagint), and there is no reason to doubt that they were translated at as early a date as the Gospels and Epistles, if not indeed before them. Portions of the Old Testament exist in each Egyptian dialect. The two main dialects, Sahidic and Bohairic, are the most important for the study of early versions of the New Testament.

In Sahidic, some Biblical books survived with complete text, as well as a large number of extant fragments representing most of the canonical and some of the deutero-canonical books.

The Constantine Bible: In about 330 AD, Emperor Constantine the Great (full name: Flavius Valerius Constantinus [280-337 AD] commissioned 50 Bibles for the Church of Constantinople, and his right-hand man Eusebius of Caesarea had to deliver them. According to Eusebius, Constantine wrote him in his letter: *"I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practised in their art."*

Eusebius wrote in his biography on Flavius Constantinus "Life of Constatine": *"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)."*

We know exactly were this commission went to and why. It was Athanasius of Alexandria who referred to the emperor's request of producing Bible manuscripts: "I sent to him volumes containing the holy Scriptures, which he had ordered me to prepare for him." Athanasius recorded this. The commission went to Alexandria because this was the spot where the Septuagint was produced. Alexandria had traditionally the most and the best Jewish and Christian scribes in the Mediterranian.

It has been speculated who decided on the final canon lists. There are not so many possibilities. Constantine was not interested in those matters. That leaves two decision-makers who - like in the letters above - coordinated their action: Eusebius of Caesarea and Athanasius of Alexandria. Both had strong motivation to force all Church members into line. As for the Old Testament, they decided to take the document that was already in place for more than 500 years: the Septuangint. And the New Testament canon was decided on those books that were already in circulation in Rome and Contantinople. All other non-canonical versions had to be destroyed. But miraculously - like the Dead Sea Scrolls - they have survived. They have been found in a cave near Nag Hammadi, Egypt, in 1945.

Two volumes of Constantine's Bibles have been found too. One is known as 'Codex Vaticanus Graecus 1209,' a volume written in 3 columns and which has been kept in the Vatican since 1209 AD, at least. The other one, a 4-column version was discovered in the years 1844 to 1856 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (See images on p. 1235 and p. 1236). Both volumes are almost complete, after 17 centuries! The New Testament had even two more

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books than we can find in modern Bibles: The Shepherd (pastor) of Hermas and the Letter of Barnabas.

The Codex Alexandrinus and other uncial examples (Bibles written with capital letters; lower case letters were invented at c. 800 AD) are productions made some decades later.

4th century AD: The Gothic Bible or Wulfila Bible is the Christian Bible in the Gothic language spoken by the Eastern Germanic (Gothic) tribes in the 4th century AD. Their language was very similar to Old High German.

During the third century AD, the Goths, who came from southern Sweden, lived on the northeast border of the Roman Empire, in what is now Ukraine, Bulgaria and Romania. During the fourth century, the Goths were converted to Christianity, largely through the efforts of the Arian bishop and missionary Wulfila (or Ulfilas), who is believed to have invented the Gothic alphabet. It was developed in the 4th century AD by Wulfila, a Gothic preacher of Cappadocian Greek descent, for the purpose of translating the Bible. The alphabet essentially uses uncial forms of the Greek alphabet, with a few additional letters to express typical Gothic phonology. Based on analysing the linguistic properties of the Gothic text, we now know that Wulfila made the translation with the assistance of a team of scholars.

During the fifth century, the Goths conquered parts of the Western Roman Empire, including Italy, southern France, and Spain. Gothic Christianity reigned in these areas for two centuries, before the re-establishment of the Catholic Church, and, in Spain, until the mass Gothic conversion to Catholicism in 589, after the Third Council of Toledo.

Portions of this translation survive, affording the main surviving text written in the Gothic language. The Wulfila Bible, although fragmentary, is the only extensive document in an ancient East Germanic language and one of the earliest documents in any Germanic language. Since the other East Germanic texts are of very limited extent, except maybe Skeireins, it is of great significance for the study of these languages.

Gothic Text of The Lord's Prayer in Latin transliteration, Wulfila Bible, 4th century AD:
Atta unsar þu ïn himinam,
Weihnai namo þein.
Qimai þiudinassus þeins.
Wairþai wilja þeins.
Swe ïn himina jah ana airþai.
Hlaif unsarana þana sinteïnan gif uns himma daga.
Jah aflet uns þatei skulans sijaima,
Swaswe jah weis afletam þaim skulam unsaraim.
Jah ni briggais uns ïn fraistubnjai,
Ak lausei uns af þamma ubilin;
Unte þeina ïst þiudangardi.
Jah mahts jah wulþus ïn aiwins.
Amen.

The Vetus Latina: Vetus Latina (meaning: the "Old Latin"), also known as Vetus Itala ("Old Italian"), Itala ("Italian") and Old Italic, is the collective name given to the Latin translations of biblical texts (both Old Testament and New Testament) that preceded the Vulgate (the Latin translation produced by Jerome in the late 4th century). The Vetus Latina manuscripts that are preserved today are dated from AD 350 to the 13th century.

The Vetus Latina translations continued to be used alongside the Vulgate, but eventually the Vulgate became the standard Latin Bible used by the Catholic Church, especially after the Council of Trent (1545–1563) affirmed the Vulgate translation as authoritative for the text of Catholic Bibles. However, the Vetus Latina texts survive in some parts of the liturgy (e.g., the Pater Noster).

There is no single "Vetus Latina Bible". Instead, Vetus Latina is a collection of biblical manuscript texts that are Latin translations of Septuagint and New Testament passages that preceded Jerome's Vulgate.

Old Testament - Some of the oldest surviving Vetus Latina versions of the Old Testament (or Hebrew Bible, or Tanakh) include the Quedlinburg Itala fragment, a 5th-century manuscript containing parts of 1 Samuel, and the Codex Complutensis I, a 10th-century manuscript containing Old Latin readings of the Book of Ruth, Book of Esther, Book of Tobit, Book of Judith, and 1-2 Maccabees.

New Testament - After comparing readings for Luke 24:4–5 in Vetus Latina manuscripts, Bruce Metzger counted "at least 27 variant readings in Vetus Latina manuscripts that have survived" for this passage alone.

Replacement: When Jerome undertook the revision of Latin translations of Old Testament texts in the late 4th century, he checked the Septuagint and Vetus Latina translations against the Hebrew texts that were then available. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew sources rather than from the Greek Septuagint. His choice was severely criticised by Augustine, his contemporary; a flood of still less moderate criticism came from those who regarded Jerome as a forger. While on the one hand he argued for the superiority of the Hebrew texts in correcting the Septuagint on both philological and theological grounds, on the other, in the context of accusations of heresy against him, Jerome would acknowledge the Septuagint texts as well.

Jerome's Vulgate Latin translation dates to between AD 382 and 405. Latin translations predating Jerome are collectively known as Vetus Latina texts. Jerome began by revising these earlier Latin translations, but ended by going back to the original Greek, bypassing all translations, and going back to the original Hebrew wherever he could instead of the Septuagint.

There are also several ancient translations, most important of which are in the Syriac dialect of Aramaic (including the Peshitta).

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The Bible Canon in Ethiopia and Eritrea: Between the 4th to 6th centuries, the Bible was translated into Ge'ez (Ethiopic). Jewish and Christian traditions in Ethiopia (Abyssinia) and Eritrea are among the oldest. Probably in connexion with king Solomon and the queen of Sheba, the Hebrews turned up in Ethiopia already in the 8th or even the 9th century BC. They built a 'Jerusalem Temple' in Yeha, Tigray, which in still standing today as it has just been restored by Dr Iris Gerlach from the German Archaeological Institute. The Beta Israel-Jews lived in Ethiopia until they were rescued from Communist persecution by Israel's Armed Forces between 1979 and 1990.

The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox Churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom. Western scholars have classified the books of the canon into two categories — the narrower canon, which consists mostly of books familiar to the West, and the broader canon, which includes nine additional books:

Old Testament:
• Josippon (Ethiopic Josephus; 1 book)
New Testament:
• Sinodos (4 books)
• Book of Covenant (2 books)
• Ethiopic Clement (1 book)
• Didascalia (Church Law; 1 book)
Furthermore:
• 1, 2, and 3 Meqabyan (are Ethiopic creations)
Other Books that can appear in some Bibles:
• Fetha Negest, The Law of Kings
• Book of the Cock, a Ge'ez passion gospel of Jesus

The Book of the Cock is a Geʿez narrative of the passion of Jesus (a passion gospel). It is likely based on a vorlage (an earlier version) in Arabic or Greek. It was probably written in the 400s or 500s. It uses material from the four gospels (Mark, Luke, Matthew, and John) and various other sources.

The Vulgate: The Vulgate (also called Biblia Vulgata (the common language Bible), Latin: sometimes referred to as the Latin Vulgate, is a late-4th-century Latin translation of the Bible.

The Vulgate is largely the work of Jerome (Full name: Eusebius Sophronius Hieronymus; c. 342–420 AD) who, in 382, had been commissioned by Pope Damasus I to revise the Vetus Latina Gospels used by the Roman Church. Later, on his own initiative, Jerome extended this work of revision and translation to include most of the books of the Bible. The Vulgate became progressively adopted as the Bible text within the Western Church. Over succeeding centuries, it eventually eclipsed the Vetus Latina. By the 13th century it had taken over from the former version the designation versio vulgata (the "version commonly used") or vulgata for short. The Vulgate also contains some Vetus Latina translations that Jerome did not work on.

The Vulgate was to become the Catholic Church's officially promulgated Latin version of the Bible as the Sixtine Vulgate (1590), then as the Clementine Vulgate (1592), and then as the Nova Vulgata (1979). The Vulgate is still currently used in the Latin Church. The Catholic Church affirmed the Vulgate as its official Latin Bible at the Council of Trent (1545–1563), though there was no authoritative edition at that time. The Clementine edition of the Vulgate became the standard Bible text of the Roman Rite of the Catholic Church, and remained so until 1979 when the Nova Vulgata was promulgated.

Terminology: The term "Vulgate" is used to designate the Latin Bible only since the 16th century. An example of the use of this word in this sense at the time is the title of the 1538 edition of the Latin Bible by Erasmus: Biblia utriusque testamenti juxta vulgatam translationem.

Authorship: The Vulgate has a compound text that is not entirely Jerome's work. Jerome's translation of the four Gospels are revisions of Vetus Latina translations he did while having the Greek as reference.

The Latin translations of the rest of the New Testament are revisions to the Vetus Latina, considered as being made by Pelagian circles or by Rufinus the Syrian, or by Rufinus of Aquileia. Several unrevised books of the Vetus Latina Old Testament also commonly became included in the Vulgate. These are: 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah.

Having separately translated the book of Psalms from the Greek Hexapla Septuagint, Jerome translated all of the books of the Jewish Bible—the Hebrew book of Psalms included—from Hebrew himself. He also translated the books of Tobit and Judith from Aramaic versions, the additions to the Book of Esther from the Common Septuagint and the additions to the Book of Daniel from the Greek of Theodotion.

In the **5th century**, Saint Mesrob translated the Bible using the Armenian alphabet invented by him. Also dating from the same period is the Georgian translation.

In the **6th century**, the Bible was translated into Old Nubian.

By the end of the **8th century**, Church of the East monasteries (so-called Nestorians) had translated the New Testament and Psalms (at least, the portions needed for liturgical use) from Syriac-Aramaic to Sogdian, the lingua franca in Central Asia of the Silk Road, which was an Eastern Iranian language with Chinese loanwords, written in letters and logograms derived from Aramaic script.

Translation into Armenian

The Armenian version is an expression of a nationalist movement that brought about a separation from the rest of the Church (mid-5th century), the discontinuance of Syriac

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in Greek worship, and the invention of a national alphabet by St. Mesrob, also called Mashtots (c. 361–439/440). According to tradition, St. Mesrob first translated Proverbs from the Syriac. Existing manuscripts of the official Armenian recension, however, are based on the Hexaplaric Septuagint, though they show some Peshitta (Syriac version) influence. The Armenian Bible is noted for its beauty and accuracy.

Translation into Georgian

According to Armenian tradition, the Georgian version was also the work of Mesrob, but the Psalter, the oldest part of the Georgian Old Testament, is probably not earlier than the 5th century. Some manuscripts were based upon Greek versions, others upon the Armenian.

MIDDLE AGES

Early Middle Ages: When ancient scribes copied earlier books, they wrote notes on the margins of the page (marginal glosses) to correct their text—especially if a scribe accidentally omitted a word or line—and to comment about the text. When later scribes were copying the copy, they were sometimes uncertain if a note was intended to be included as part of the text. See textual criticism. Over time, different regions evolved different versions, each with its own assemblage of omissions, additions, and variants (mostly in orthography).

There are some fragmentary Old English Bible translations, notably a lost translation of the Gospel of John into Old English by the Venerable Bede, which is said to have been prepared shortly before his death around the year 735. An Old High German version of the gospel of Matthew dates to 748. Charlemagne in c. 800 charged Alcuin with a revision of the Latin Vulgate. The translation into Old Church Slavonic was started in 863 by Cyril and Methodius.

Alfred the Great, a ruler in England, had a number of passages of the Bible circulated in the vernacular (language of the common people) in around 900. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws he promulgated around this time. In approximately 990, a full and freestanding version of the four Gospels in idiomatic Old English appeared, in the West Saxon dialect; these are called the Wessex Gospels. Around the same time, a compilation now called the Old English Hexateuch appeared with the first six (or, in one version, seven) books of the Old Testament.

Translation into Arabic

There is no reliable evidence of any pre-Islāmic Arabic translation. Only when large Jewish and Christian communities found themselves under Muslim rule after the Arab conquests of the 7th century did the need for an Arabic vernacular Scripture arise. The first and most important was that of Saʿadia ben Joseph (892–942), made directly from Hebrew and written in Hebrew script, which became the standard version for all Jews in Muslim countries. The version also exercised its influence upon Egyptian Christians and its rendering of the Pentateuch was adapted by Abū al-Ḥasan to the Samaritan Torah in the 11th–12th centuries. Another Samaritan Arabic version of the Pentateuch was made by Abū Saʿīd (Abū al-Barakāt) in the 13th century. Among other translations from the Hebrew, that of the 10th-century Karaite Yāphith ibn ʿAlī is the most noteworthy.

In 946 a Spanish Christian of Córdova, Isaac son of Velásquez, made a version of the Gospels from Latin. Manuscripts of 16th-century Arabic translations of both testaments exist in Leningrad, and both the Paris and London polyglots of the 17th century included Arabic versions. In general, the Arabic manuscripts reveal a bewildering variety of renderings dependent on Hebrew, Greek, Samaritan, Syriac, Coptic, and Latin translations. As such they have no value for critical studies. Several modern Arabic translations by both Protestants and Catholics were made in the 19th and 20th centuries.

High Middle Ages: The provincial synods of Toulouse (1229) and Tarragona (1234) outlawed possession of some vernacular renderings, in reaction to the Cathar and Waldensian heresies, in South France and East Spain. There is evidence of some vernacular translations being permitted while others were being scrutinized.

The complete Bible was translated into Old French in the late 13th century. Parts of this translation were included in editions of the popular Bible historiale, and there is no evidence of this translation being suppressed by the Church.[18] The entire Bible was translated into Czech around 1360.

Late Middle Ages: During the Late Middle Ages, translation, particularly of the Old Testament was discouraged in some regions. Translating the Bible carried the death penalty, the clergy knew exactly that they would lose power over the populace if everyone could read the Bible just for themselves.

The Black Death, a pandemic that ravaged Europe between 1347 and 1351, ushered in an enormous paradigm shift. By killing roughly half of the population, it was taking a proportionately greater toll of life than any other known epidemic or war did before. As the pandemic affected high-dense populations with their well-educated elite, the Church faced a total collapse. There were not many clercs still alive who could read and teach a Bible that was written in a foreign tongue, Latin or Greek. John Wycliffe, an educated eyewitness, understood that the Bible, the most important lawbook of the time, had to be translated into the language of the common people, if Christianity was to survive.

In England, a group of Middle English Bible translations were created: including the Wycliffe Bibles (1383, 1393) and the Paues New Testament, based on the Vulgate. New unauthorised translations were banned in England by the provincial Oxford Synod in 1408 under church law;

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possession of material that contained Lollard material (such as the so-called General Prologue found in a few Wycliffite Bibles) was also illegal by English state law, in response to Lollard uprisings.

The Hungarian Hussite Bible appeared in 1416. In 1478, a Catalan translation was made in the dialect of Valencia.

Many parts of the Bible were printed by William Caxton in his translation of the Golden Legend (1483), and in the loose paraphrase Speculum Vitae Christi (The Mirror of the Blessed Life of Jesus Christ), which had been authorized into English around 1410.

The Gutenberg Bibles: There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400. People became fully aware of their vulnerability and an evil death cult arose. The population of western Europe did not again reach its pre-1348 level until the beginning of the 16th century. In this kind of zeitgeist, a man made a systematic invention that took him about 10 years to perfectionate: In 1455, Johannes Gutenberg and his printing press presented to the public the result of his work and it caused a revolution that changed the civilisations of the whole planet.

The Gutenberg Bible was the first complete book extant in the West and the earliest printed from movable type, so called after its printer, Johannes Gutenberg (1390s-1468), who completed it about 1455 working at Mainz, Germany. The three-volume work, in Latin text, was printed in 42-line columns and, in its later stages of production, was worked on by a small assembly line of six compositors who worked simultaneously. The original number of copies of this work is unknown; some 40 are still in existence. There are perfect vellum copies in the U.S. Library of Congress, the French Bibliotheque Nationale, and the British Library. In the United States almost-complete texts are in the Huntington, Morgan, New York Public, Harvard University, and Yale University libraries. The quantity but in particular the quality of those printed Bibles went far beyond anything a single scibe could produce. The surviving Gutenberg Bibles show their superior quality still today.

German craftsman and inventor who originated a method of printing from movable type that was used without important change until the 20th century. The unique elements of his invention consisted of a mold, with punch-stamped matrices (metal prisms used to mold the face of the type) with which type could be cast precisely and in large quantities; a type-metal alloy; a new press, derived from those used in wine making, papermaking, and bookbinding; and an oil-based printing ink. None of these features existed in Asian or European printing.

For completing one single bible by hand, a scribe needed roughly 4 years. One just imagine for a moment, what kind of salary such a well-educated person would get nowadays. Gutenberg could reduce that laboursome work to a few weeks. With his invention, Gutenberg made education affordable. The age of handwritten books ended, the Renaissance began to free people from ignorance.

APPROACHES TO TRANSLATION

Modern translations take different approaches to the rendering of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

• Formal equivalence (sometimes called literal translation) in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, with relatively less regard for its understandability by modern readers. Examples include the King James Version, English Standard Version, Literal Standard Version, Revised Standard Version, New Revised Standard Version and New American Standard Bible.

• Dynamic equivalence (or functional equivalence, sometimes paraphrastic translation) in which the translator attempts to render the sense and intent of the original. Examples include The Living Bible and The Message.

Some translations have been motivated by a strong theological distinctive. In the Sacred Name Bibles the conviction that God's name be preserved in a Semitic form is followed. The Purified Translation of the Bible promotes the idea that Jesus and early Christians drink grape juice not wine. The Jehovah's Witnesses' New World Translation of the Holy Scriptures renders the tetragrammaton as Jehovah throughout the Old Testament, and it uses the form Jehovah in the New Testament including — but not limited to — passages quoting the Old Testament even though it does not appear in the Greek text.

Single source translations

While most translations attempt to synthesize the various texts in the original languages, some translations also translate one specific textual source, generally for scholarly reasons. A single volume example for the Old Testament is The Dead Sea Scrolls Bible (ISBN 0-06-060064-0) by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 978-0-9778737-1-5) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition and extensively annotating the translation to fully explain different textual sources and possible alternative translations.[16][17]

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

R. A. Knox's Translation of the Vulgate into English is another example of a single source translation.

Deliberate changes

Apart from mechanical alterations of a text, many variants must have been consciously introduced by scribes, some by way of glossing—i.e., the insertion of a more common word to explain a rare one—and others by explanatory comments incorporated into the text. Furthermore, a scribe who had

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before him two manuscripts of a single work containing variant readings, and unable to decide between them, might incorporate both readings into his scroll and thus create a conflate text.

Textual criticism: scholarly problems

The situation so far described poses two major scholarly problems. The first involves the history of the Hebrew text, the second deals with attempts to reconstruct its "original" form.

As to when and how a single text type gained hegemony and then displaced all others, it is clear that the early and widespread public reading of the Scriptures in the synagogues of Palestine, Alexandria, and Babylon was bound to lead to a heightened sensitivity of the idea of a "correct" text and to give prestige to the particular text form selected for reading. Also, the natural conservatism of ritual would tend to perpetuate the form of such a text. The Letter of Aristeas, a document derived from the middle of the 2nd century BCE that describes the origin of the Septuagint, recognizes the distinction between carelessly copied scrolls of the Pentateuch and an authoritative Temple scroll in the hands of the high priest in Jerusalem. The Rabbinic traditions (see above) about the textual criticism of Temple-based scribes actually reflect a movement towards the final stabilization of the text in the Second Temple period. Josephus, writing not long after 70 CE, boasts of the existence of a long-standing fixed text of the Jewish Scriptures. The loss of national independence and the destruction of the spiritual centre of Jewry in 70, accompanied by an ever-widening Diaspora and the Christian schism within Judaism, all made the exclusive dissemination of a single authoritative text a vitally needed cohesive force. The text type later known as Masoretic is already well represented at pre-Christian Qumrān. Scrolls from Wādī al-Murabbaʿat, Naḥal Ẕeʾelim, and Masada from the 2nd century CE are practically identical with the received text that by then had gained victory over all its rivals.

In regard to an attempt to recover the original text of a biblical passage—especially an unintelligible one—in the light of variants among different versions and manuscripts and known causes of corruption, it should be understood that all reconstruction must necessarily be conjectural and perforce tentative because of the irretrievable loss of the original edition. But not all textual difficulties need presuppose underlying mutilation. The Hebrew Bible represents but a small portion of the literature of ancient Israel and, hence, a limited segment of the language. A textual problem may be the product of present limited knowledge of ancient Hebrew, because scholars might be dealing with dialectic phenomena or foreign loan-words. Comparative Semitic linguistic studies have yielded hitherto unrecognized features of grammar, syntax, and lexicography that have often eliminated the need for emendation. Furthermore, each version, indeed each biblical book within it, has its own history, and the translation techniques and stylistic characteristics must be examined and taken into account. Finally, the number of manuscripts that attest to a certain reading is of less importance than the weight given to a specific manuscript.

None of this means that a Hebrew manuscript, an ancient version, or a conjectural emendation cannot yield a reading superior to that in the received Hebrew text. It does mean, however, that these tools have to be employed with great caution and proper methodology.

Names of Persons

(In ancient times, a name was not only used to identify a person, it had in most cases a very particular meaning. Like in nicknames, a name could be used to describe someone as in 'Thomas' which simply meant 'twin'. According to the motto 'name is programme', names were also used to fulfill a certain expectation such as in 'Caesar' which became a title because of the extraordinary deeds of Julius Caesar.)

Semitic patronym or patronymic suffix (bar, ben, etc.)

• bar, ben, bin = A Semitic patronym, a component of a personal name meaning "son of".

• bar- or bat- (Aramaic: "son of" and "daughter of", respectively).

• ben- or bat- (Hebrew: "son of" and "daughter of", respectively).

• ben- (bin, ibn, or ibni, ibnu) or bint, (Arabic: "son of" and "daughter of", respectively).

• beni, bani, banu = plural of the word ben-, bin-, ibn, which means "sons (and daughters) of", "people of", "children of", "House of" as in "Beni Israel", Hebrew: "B'nei Yisrael" or "Bene Israel"; Arabic: "Beni Israel", "Banu Koreish", "Beni Hashim" etc.

• bet, bit, beta, bita, pl. batte - (Assyrian, Hebrew: house, dynasty, clan); Beta Israel means 'House of Israel' denoting the jews of Ethiopia

• mose (Egyptian: son of); equivalent to Hebrew ben, Aramaic bar, etc. Mose (Greek: Moses), Ahmose, Dedimose, Ramose (Ramesses, Ramses), Thutmose, etc.

• "Son of Man" = a typological phrase, Hebrew: Ben Adam or Benodom, meaning "the first human":

1. Old Testament: The Hebrew expression "son of man" (ben-adam) also appears over 100 times in the Hebrew Bible. In 32 cases, the phrase appears in its plural form "sons of men", i.e. human beings. The use of "the Son of man" in the Christian gospels is unrelated to Hebrew Torah usages as the use of the definite article in "the Son of man" is a new thing. There is no example of "the" son of man in Hebrew sources. The term originates in (the people's language) Aramaic bar nash / bar nasha. In these sources "son of man" is a regular expression for "man / human" in general and often serves as an indefinite pronoun and in none of the extant texts does "son of man" figure as a title.

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2. New Testament: The expression "the Son of man" appears 81 times in the Greek text of the four Gospels: 30 times in Matthew, 14 times in Mark, 25 times in Luke and 12 times in John. The use of the definite article in "the Son of man" in the Greek text of the Christian gospels is original, and before its use there, no records of its use in any of the surviving Greek documents of antiquity exist.

• "Son of God" = title. Jesus is by many regarded as "the Son of God." In the first 4 centuries of Christianity, this title was by no means a clear-cut decision. Dozens of different church denominations squabbled about Jesus' status for centuries, they fought battles over it and persecuted people who had a different opinion. It was a deadly business. The Bible says nothing about such title. How did the idea of giving Jesus this title come about?

Throughout history, emperors and rulers ranging from the Western Zhou dynasty (c. 1000 BC) in China to Alexander the Great (c. 360 BC) to the Emperor of Japan (c. 600 AD) have assumed titles that reflect a filial relationship with deities. The story of Jesus' title "son of God" begins with the Roman emperors.

Background: In 42 BC, Julius Caesar was (by the Senate of Rome) formally deified as "the divine Julius" (divus Iulius) after his assassination. His adopted son, Octavian (better known as Augustus, a title given to him 15 years later, in 27 BC) thus became known as divi Iuli filius (son of the divine Julius) or simply divi filius (son of the god). As a daring and unprecedented move, Augustus used this title to advance his political position in the Second Triumvirate, finally overcoming all rivals for power within the Roman state. The word applied to Julius Caesar as deified was "divus", not the distinct word "deus". Thus Augustus called himself Divi filius, and not Dei filius. The line between been god and god-like was at times less than clear to the population at large, and Augustus seems to have been aware of the necessity of keeping the ambiguity. After him, Tiberius (emperor from 14–37 AD) came to be accepted as the son of divus Augustus. This title became a tradition which we can see on many Roman coins ever since.

About 100 years after Julius Caesar, when Titus Flavius Vespasianus, better known as "Vespasian", became emperor, this phrase reached its climax of use as he saved the Roman Empire from total disaster by defeating the Jewish Messianic Movement. By everyone, he was seen as the 'saviour of the Empire'. When he died, his son (with the same name) Titus Flavius Vespasianus, known as "Titus" claimed deity status for his father. As this has been granted by the Senate, Titus became 'the Son of God'. And when Titus died, his younger brother Titus Flavius Domitianus was being called "dominus et deus" (master and god).

As Christianity (created by the Roman citizen Saul / Paul of Tarsus) was a Roman religion, this title was taken for Paul's fictional Jesus as well. The people, who knew the real person called Jesus, were appalled. They believed in the Ten Commandments of Moses in which is stated: Thou shalt have no other God beside me! - early Judaism and early Christianity broke into several factions upon this dispute.

Name Corruptions and Misleadings

Name corruption, or the distortion of names, is a feature common in English but not confined to it as we find that feature also to a lesser extant in other languages. Basically, we are talking here about abbreviation, a contraction or otherwise shortened form of the original name. The development of a word corruption can go so far that the original is linguistically unrecognisable. In religious texts it often is created in order to steer the reader away from facts that might be or could contain an uncomfortable truth that contradicts a preveiling doctrine of a religion.

Typical examples of name corruption include personal names such as Pliny, Livy, Ptolemy, Pompey, Antony, Jesus, Joses, James, Jude, Matthew, Mark, Luke, John, Mary, Marc Aurel, and many others. Pliny stands for the Roman-Latin original Plinius, Livy for Livius, Ptolemy for Ptolemaios, Pompey for Gnaeus Pompeius, Antony for Marcus Antonius; Jesus (Greek: Iesous) for Joshua (or Yoshua, Yeshua, Yeshu, or the Hebrew-Aramaic original Yehoshua), Joses for Joseph (or another form of Jesus), James for Jacob (or Yacob), Jude for Judas, (or Yehuda, Judeas, Taddeus, Thaddeus), Matthew for Matheus (or Matthias, Mattathias, or the original Matityahu), Mark for Marcus, Luke for Lucius, John for Johannes (or Ioannes, Yonah, Jonah, Yohanan), Mary for Maria (or Mariam, Maryam), Marc Aurel for Marcus Aurelius Antoninus.

"Misleadings" or extreme simplifications via translation (often deliberate) are names such as Barabbas, Eliazar, Elymas, Jesus of Nazareth, James the Less, James the brother of the Lord, James the son of Mary, James the son of Zebedee or James the son of Alphaeus. Someone who has not studied linguistics has almost no chance to unravel the labyrinth of name-giving in antiquity. But in order to understand scripture one has to do exactly that.

Personal names in Semitic languages (such as Hebrew, Aramaic, Syriac, Arabic) were historically based on a long naming system; most Semites did not have given / middle / family names, but a full chain of names. We find this system still in Arabic. Let us examine some examples for clarification: The most common form is the "patronym" which is a component of a personal name based on the given name of one's father, grandfather (i.e., an avonym), or an earlier male ancestor. A component of a name based on the name of one's mother or a female ancestor is a "matronym". Each is a means of conveying lineage, pretty much like in the Scandinavian name Robinson which just means "Son of Robin". Jews have historically used Aramaic patronymic names and after the Third Jewish–Roman War (132–136 A.D.) they also used Hebrew names.

• In Aramaic, the first name was followed by bar- or bat- ("son of" and "daughter of", respectively). In the New Testament, Simon Peter is called Shimon Bar-Yonah (Matthew 16:17) which means "son of John" or "son of

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Yohanan" to be precise. Nathanael is called Bartholomew, refering to the "son of Tolmai" (Hebrew form of the original Greek: Ptolemaios, Latin: Ptolemaeus, English: Ptolemy, with the unspeakable "P" removed from it). The titles can also be figurative, for example in Acts 4:36-37 a man named Joseph is called Barnabas meaning "son of consolation". Aramaic was an international language that had spread from Palestine to north-western India already around 500 BC.

• In the Hebrew patronymic system the first name is followed by either ben- or bat- ("son of" and "daughter of", respectively), and then the father's name, mother's name, or both. Hebrew was a regional language confined mostly to religious texts.

• In Arabic, the word ibn (or bin, ben and sometimes ibni and ibnu, to show the grammatical case of the noun) is the equivalent for "son of". Thus, for example, "Ishaq ibn Musa" means "Isaac son of Moses". In addition, bint means "daughter of". In Classical Arabic, the word ibn is written as bn between two names, since the case ending of the first name then supplies a vowel. Consequently, ibn is often written as "b.", as bint is often written as "bt.", in name formulas rendered from Arabic into Roman characters. Thus "Ishaq ibn Musa" is alternatively written as "Ishaq b. Musa". Instead of "son of" The word "Abu" (or "Aba" or "Abi") can stand before a name and then means "father of", so "Abu Musa" is the "father of Moses". Arabic, in antiquity known as Edumean or Edomite, was a regional language around Petra, Jordan and northern Arabia.

If we take a closer look at the Bible, we can find plenty of such name constructions. The full name of Barabbas, for instance, was Jesus (or Yoshua, Yeshua, Yeshu, Yehoshua) bar Abbas which means nothing else but "Jesus the son of the father", Eliazar was a soubriquet for Jesus and means "God has helped". It is the same connotation for Jesus' original name Yehoshua which means "God (or YHWH, Yahweh, Jahwe) rescues" or "God is salvation" or more clearly "the Saviour or Helper from God". It is a name as well as a title!

And so is "Jesus of Nazareth" (or "Iesus Nazarini" or "Jesus the Nazarene" or "Jesus the Nazorean") just a title and it means "the Saviour who is the Keeper of the Law (or Covenant)". The title which is in English very imprecisely rendered to "of Nazareth" has at least 11 distinct variations: Nazarene: Nazarene (Mark 1:24, Luke 4:34); Nazarenon (Mark 16:6); Nazarenos (Mark 10:47); Nazarenou (Mark 14:67, Luke 24:19); Nazorean: Nazoraios (Matthew 2:23, Luke 18:37, John 19:19 Acts 6:14, 22:8); Nazoraiou Matthew 26:71, Acts 3:6, Acts 4:10, Acts 26:9; Nazoraion Acts 24:5, Nazoraion (John 18:5, 18:7, Acts 2:22); Nazareth: Nazareth (Matthew 21:11, Luke 1:26, 2:4, 2:39, 2:51, Acts 10:38), Nazara (Matthew 4:13, Luke 4:16), Nazaret (Mark 1:9, Matthew 2:23, John 1:45, 1:46)

The title "Nazarene" as "Keeper of the Covenant" may well have a religious significance instead of denoting a place of origin. And there can be no doubt, this is exactly what Jesus did. He and most of his close family members were strict followers of "Moses' Law", the Covenant, and that is why Jesus had clashes with Greacofied and Romanised representatives of the Temple in Jerusalem. He found himself in a situation comparable to that of Martin Luther 1500 years later. It is a matter of course that the name "Jesus Christ" is also a title, a double title which we could nicely translate to "Saviour Messiah" as Christ comes from the Greek word Kristos for Messiah. In many cases, a name can reveal the truth about something or someone better than the entire narrative. A name can be a programme or promise. For instance the extra name "Caesar" in Caesar Tiberius bears the message "I will fullfil the political programme of Julius Caesar". And when we see the entire name "Tiberius Caesar Divi Augusti filius Augustus" it is much easier to understand how the bearer of that name perceives himself: "I am Tiberius, son of Augustus, who was the son of the divine Caesar". In other words: "I will act according to laws and legacy of Caesar and Augustus". The Flavian Dynasty had a similar effect on successors. Titus Flavius Vespasianus (the father, called "Vespasian" in English) helped creating Christianity as a Roman religion. And about 200 years later, another man made Christianity the official religion of the entire Roman Empire and he emphasised his plans by taking "Flavius" as family name: Flavius Valerius Aurelius Constantinus Augustus better known as Constantine I. or Constantine the Great. His father Marcus Flavius Valerius Constantius Herculius Augustus took this name for he was fighting the very same kind of military campaign against the Celts (Picts) in Scotland as Flavius Vespasianus did. Both conflicts had to do with destroying an unruly religion for a new, more peaceful one.

If there was ever a place called Nazareth is still a matter of debate. Sextus Julius Africanus (c. 160–240 A.D.) was the first who reported the name Nazareth in the 3rd century A.D. Let us assume that Jesus lived in Nazareth, then it would have severe implications on the official Church doctrines as well: Theologian and other scholars are quite certain that Jesus' language was Aramaic. We know that Aramaic was a quasi official language for trade that was spoken in the vast area from the Holy Land to Western India. Nazareth was only 3.7 miles (6 km) southeast of the City of Sepphoris which was on the other side of a hill. Sepphoris with its 30,000 to 50,000 inhabitants was not only the provicial capital but also an important station of the Silk Road from which were northbound Roads leading to Greece and the Roman Empire as well as southbound Roads to Egypt and Ethiopia. There is a high likelihood that Jesus, his father, and other family members could have worked there as this Roman city was the largest employer in the region. Some of the very buildings we still can see in Sepphoris may have been built by Jesus and his family. They had to walk only one hour and they most certainly could have met numerous Buddhist monks and Zoroastrian missionaries from Persia. Jesus could have, exchanged religious ideas with them and learned lots about different beliefs without using any interpreter. So is it really a surprise that the teachings of Jesus contain plenty of Buddhist and Zoroastrian philosophies? It is quite

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remarkable that Sepphoris and most of Galilee did not take part in the Jewish-Roman War. Sepphoris declared herself "Eirenopolis" (City of Peace) as a coin minted at that time (c. 65 A.D.) clearly tells us.

When we read the New Testament with the highest possible conscienceness, we can discover almost two dozen members of Jesus' family. Elymas is one of them. He is also known as Bar-Jesus (Greek: Bariesou, Latin: Bariesu), a Jew in the Acts of the Apostles, Chapter 13. Bar Iesou means "Son of Joshua" or "Son of Jesus" in Aramaic.

There is James the Less who is none other than James the brother of the Lord, James the son of Mary, James the son of Alphaeus, and probably James the son of Zebedee. All of them are likely to refer to James the brother of Jesus.

Joseph the "carpenter" was Jesus father but no carpenter. Instead of "carpenter", in the Greek original we find the word "tekton" which means "builder", "mason", or "architect" (arch-builder). This is also a very suitable term for someone who builds a book or a family.

There were two men named Alphaeus which is also a synonym for "the first one" like in "Alphabet"; or Adam which means "the (first) man". One of them was the father of the apostle James and the other the father of Matthew (also called Levi, meaning "joined to" or "joining"; Levi, according to the Book of Genesis, was the third son of Yacob and Leah, and the founder of the Israelite Tribe of Levi). Though both Matthew and James are described as being the "son of Alphaeus," there is no Biblical account of the two being called brothers, even in the same context where John and James or Peter and Andrew are described as being brothers.

Another important person is Matthew, or to be precise, Joseph (Yosef or Yosip or Yosippon) the son of Matthew (Yosef bar Matityahu). This is a historical person we all know under the name Titius Flavius Josephus the historian, adoptive son to Emperor Titus Flavius Vespasianus (the father), adoptive brother to Titus Flavius Vespasianus (the son), Titus Flavius Domitianus, and Flavia Domitilla Minor (also called Flavia Domitilla the Younger) who was mother of Flavia Domitilla the Christian saint. She married her cousin, the consul Titus Flavius Clemens, a grand-nephew of Vespasian through his father Titus Flavius Sabinus (consul AD 69). According to Cassius Dio, Clemens was put to death per order of Titus Flavius Domitianus on a charge of "atheism" (apostacy, that is rejecting the traditional Roman gods), for which, he adds, many others who went over to the Jewish opinions were executed. This may imply that Clemens had converted to Judaism or Christianity. It is no surprise that the name Titus Flavius Clemens turned up elsewhere as Pope Clemens I (real name: Titus Flavius Clemens) who died at about the same time at the very end of the 1st century A.D. The entire Flavian family became engulfed in a religious struggle between Roman traditions and the new, probably by Flavius Josephus, created or at least promoted, Christian movement which left a deep rift inside the Flavian family; the Roman citizen Saul of Tarsos, better known as Paul the Apostle, might have played an important part here. At around the years 63 or 64, both, Josephus and Paul, were in Rome. Did they meet there? What were they doing there? Both have been in Roman service of some sort.

An interesting question here might be: Was Yosef bar Matityahu the son of Matityahu (Matthew) the Apostle? - And might he have been the author of the famous Gospel of Matthew? The first part of that question is unanswerable. But the second part shifts Flavius Josephus' authorship clearly into an area of possibility. Due to the distruction of the Great Temple in Jerusalem, the Romans did not only carry loot made of gold to Rome but also the most valuable items of them all: the original Jewish scripture from the Temple Library! They all were brought to Rome, directly into the palace of the new emperor Flavius Vespasianus. Flavius Josephus took residence in that palace. He lived next door to the emperor as well as next door to the Flavian Library with the valuable scripture.

In fact, Josephus was made Chief Propagandist of the Flavian dynasty. And he ruthlessly took revenge on the Messianic Movement who had taken his family hostage at the beginning of the war and had killed them when they heard that he was captured alive by the Flavians. We even can see, through all the scripture that came to us as well as those ones that were not supposed to survive (such as the Dead Sea Scrolls), what Josephus personal objective might have been.

His first objective, as a Jew, was to keep the Tanakh with its Torah untouched. Objective number 2 was to reform the Jewish Law Code, the Mishnah Sanhedrin. Objective number 3 was destroying the fundamentalistic, jihadist and hateful writings of the Jewish Messianic movement. Objective number 4 was to replace the hatepreachings of the violent Messianic Movement with the peaceful writings full of Jesus' ideas. Josephus was very successful in completing his objectives. He eliminated all anti-Roman mentionings with one exception: the writings left by members of the jihadist Messianic Movement found in 1947 in the Qumran caves at the shore of the Dead Sea.

The first 3 canonical gospels may be the result of this strive and also the fact that all New Testament texts have a pro-Roman perspective. The New Testament was in its entirety written in Greek for very good reasons.

1. Knowing the things said above, it is quite feasable that the authors of the New Testament were Greek-speaking Roman Citizens. Greek was the language of the educated elite and the tradesmen.

2. It was written in Greek in order to address a certain clientel of people: the upper class and elite of the Roman Empire of which Flavius Josephus was a member by birth. Only members of this elite had a chance to enfluence the masses with success. Just like English today is the language of the ruling class in almost every country on Earth, so was it Greek in Roman Antiquity. This includes the Jewish upper class, the emperors' family, the aristocracy, the senate of Rome, traders, officers and anyone else who could afford good education--and that meant learning Greek.

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3. Through Josephus, Roman leaders began to grasp that all Jewish religions were based on scripture, and not on public services and sacrifices alone like in the rest of the Empire. They hoped that the installation of peaceful scripture could undermine the goals of the Messianic Movement and show that living in peace with Greeks and Romans has clear advantages. This is the reason why all New Testament writings depict Jesus' Holy Land as idealised postoral landscape although in reality it was a horrifying warzone for generations. Josephus reported that the Jewish-Roman War cost 1.1 million lives. This means that this war had world war character with all its slaughter, co-lateral damage, famine, desease, epidemics, murder and rape.

Modern Translation Efforts

The Bible is the most translated book in the world. The United Bible Societies announced that as of 31 December 2007 the complete Bible was available in 438 languages, 123 of which included the deuterocanonical material as well as the Tanakh and New Testament. Either the Tanakh or the New Testament was available in an additional 1,168 languages, in some kind of translations, like the interlinear morpheme-by-morpheme translation (e.g. some Parallel Bible, with interlinear morphemic glossing).

In 1999, Wycliffe Bible Translators announced Vision 2025—a project that intends to commence Bible translation in every remaining language community by 2025. It was realised that, at the rates of Bible translation at that point, it would take until at least 2150 until Bible translation began in every language that was needing a translation. Since the launch of Vision 2025, Bible translation efforts have increased dramatically, in large part due to the technology that is now available. Due to the increase, at current rates, Bible translation will begin in every language by 2038, thus being 112 years faster.

As of September 2023, they estimated that around 99.8 million people spoke those 1,268 languages where translation work still needs to begin. This represents 17.1% of all languages (based off an estimate of 7,394 total languages) and 1.3% of the human population (based of a global population of 7.42 billion).

In total, there are 3,736 languages without any Bible translation at all, but an estimated 1,148 of these (with a population of 9.6 million people) are likely to never need a Bible because they are very similar to other languages, or spoken by very few speakers where the language will die out very soon.

Bible translation is currently happening in 3,283 languages in 167 countries. This work impacts 1.15 billion people, or about 15.5 percent of all language users, who have (or will soon have) new access to at least some portions of Scripture in their first language.

Popularity in US: The Evangelical Christian Publishers Association release monthly and annual statistics regarding the popularity of different Bibles sold by their members in the United States. In 2023, the top 10 best-selling translations were the following:

1. New International Version
2. King James Version
3. English Standard Version
4. New Living Translation
5. Christian Standard Bible
6 New King James Version
7 Reina-Valera (Spanish)
8 New International Reader's Version
9 New American Standard Bible
10 New Revised Standard Version

Sales are affected by denomination and religious affiliation. For example, the most popular Jewish version would not compete with rankings of a larger audience. Sales data can be affected by the method of marketing. Some translations are directly marketed to particular denominations or local churches, and many Christian booksellers only offer Protestant Bibles, so books in other biblical canons (such as Catholic and Orthodox Bibles) may not appear as high on the CBA rank.

A study published in 2014 by The Center for the Study of Religion and American Culture at Indiana University and Purdue University found that Americans read versions of the Bible as follows:

1. King James Version (55%)
2. New International Version (19%)
3. New Revised Standard Version (7%)
4. New American Bible (6%)
5. The Living Bible (5%)
6. All other translations (8%)

Differences in Bible translations

Modern critical editions incorporate ongoing scholarly research, including discoveries of Greek papyrus fragments from near Alexandria, Egypt, that date in some cases within a few decades of the original New Testament writings. Today, most critical editions of the Greek New Testament, such as UBS4 and NA27, consider the Alexandrian text-type corrected by papyri, to be the Greek text that is closest to the original autographs. Their apparatus includes the result of votes among scholars, ranging from certain {A} to doubtful {E}, on which variants best preserve the original Greek text of the New Testament.

Critical editions that rely primarily on the Alexandrian text-type inform nearly all modern translations (and revisions of older translations). For reasons of tradition, however, some translators prefer to use the Textus Receptus for the Greek text, or use the Majority Text which is similar to it but is a critical edition that relies on earlier manuscripts of the Byzantine text-type. Among these, some argue that the Byzantine tradition contains scribal additions, but these later interpolations preserve the orthodox interpretations of the biblical text—as part of the ongoing Christian experience—and in this sense are authoritative. Distrust of

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the textual basis of modern translations has contributed to the King-James-Only Movement.

Dynamic or formal translation policy

A variety of linguistic, philological and ideological approaches to translation have been used. Inside the Bible-translation community, these are commonly categorized as:

1. Dynamic equivalence translation
2. Formal equivalence translation (similar to literal translation)
3. Idiomatic, or paraphrastic translation, as used by the late Kenneth N. Taylor

though modern linguists, such as Bible scholar Dr. Joel Hoffman, disagree with this classification.

Other translation approaches include:

4. Literary translation, where the reader's experience of the piece as literature is prized, as used used in the Knox Bible
5. Metrical translation, where prose is rendered in a rhythmic form, as represented by Old English and Middle English texts
6. Prose translation, where no attempt is made to render the lyrical aspect of some poem or song, as King Alfred's prose translation of the first fifty Psalms.

As Hebrew and Greek, the original languages of the Bible, like all languages, have some idioms and concepts not easily translated, there is in some cases an ongoing critical tension about whether it is better to give a word-for-word translation, to give a translation that gives a parallel idiom in the target language, or to invent a neologism.

For instance, in the Douay Rheims Bible, Revised Standard Version Catholic Edition, New American Bible Revised Edition, which are the English language Catholic translations, as well as Protestant translations like the King James Bible, the Darby Bible, the Recovery Version, the Literal Standard Version, the New Revised Standard Version, the Modern Literal Version, and the New American Standard Bible are seen as more literal translations (or "word-for-word").

Translations like the New International Version and New Living Translation sometimes attempt to give relevant parallel idioms. The Living Bible and The Message are two paraphrases of the Bible that try to convey the original meaning in contemporary language.

The further away one gets from word-for-word translation, the easier the text becomes to read while relying more on the theological, linguistic or cultural understanding of the translator, which one would not normally expect a lay reader to require. On the other hand, as one gets closer to a word-for-word translation, the text becomes more literal but still relies on similar problems of meaningful translation at the word level and makes it difficult for lay readers to interpret due to their unfamiliarity with ancient idioms and other historical and cultural contexts.

Doctrinal differences and translation policy

In addition to linguistic concerns, theological issues also drive Bible translations. Some translations of the Bible, produced by single churches or groups of churches, may be seen as subject to a point of view by the translation committee.

For example, the New World Translation, produced by Jehovah's Witnesses, provides different renderings where verses in other Bible translations support the deity of Christ. The NWT also translates "Kyrios" (from the LXX) as "Jehovah" rather than "Lord" when quoting Hebrew passages that used YHWH. The authors believe that Jesus would have used God's name and not the customary "Kyrios". On this basis, the New World Bible Translation Committee inserted Jehovah into their Translation of the Christian Greek Scriptures (New Testament) a total of 237 times while the New World Translation of the Hebrew Scriptures (Old Testament) uses Jehovah a total of 6,979 times to a grand total of 7,216 in the entire 2013 Revision New World Translation of the Holy Scriptures while previous revisions such as the 1984 revision were a total of 7,210 times while the 1961 revision were a total of 7,199 times.

A number of Sacred Name Bibles (e.g., the Sacred Scriptures Bethel Edition) have been published that are even more rigorous in transliterating the tetragrammaton using Semitic forms to translate it in the Old Testament and also using the same Semitic forms to translate the Greek word Theos (God) in the New Testament—usually Yahweh, Elohim or some other variation.

Other translations are distinguished by smaller but distinctive doctrinal differences. For example, the Purified Translation of the Bible, by translation and explanatory footnotes, promoting the position that Christians should not drink alcohol, that New Testament references to "wine" are translated as "grape juice".

Translations triggered by the Reformation

In the 16th century, the Bible was not only a sacred book but also a secret book. Martin Luther had a Bible in his hand the very first time when he entered university. Bible translation existed before but they were made for the scholars only. Luther ruthlessly used Gutenberg's new invention of the printing system, snatched the Bible from clerics and laid it into the hand of the believers. His revolution was about language as much as about religion and power politics of the ruling Roman (Catholic) Church. He created a new German language by putting features of all dialects together and by doing so, he woke up the national consciousness among Germans they were not aware of at first; and he encouraged Tyndale and others to do the very same.

The earliest printed edition of the Greek New Testament appeared in 1516 from the Froben press, by Desiderius Erasmus, who reconstructed a Greek text from several recent manuscripts of the Byzantine text-type, to accompany his Latin revision and philological annotations. He produced four later editions of this text. Erasmus was Catholic, and his

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ad fontes preference for the Greek manuscripts rather than the Latin Vulgate led some traditionalist theologians to view him with suspicion. This Latin, Greek and annotations were used by subsequent Reformation vernacular translators.

The first complete Dutch Bible, partly based on the existing portions of Luther's translation, was printed in Antwerp in 1526 by Jacob van Liesvelt.

The first printed edition with critical apparatus (noting variant readings among the manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The Greek text of this edition and of those of Erasmus became known as the Textus Receptus (Latin for "received text"), a name given to it in the Elzevier edition of 1633, which termed it as the text nunc ab omnibus receptum ("now received by all").

The churches of the Protestant Reformation translated the Greek of the Textus Receptus to produce vernacular Bibles, such as the German Luther Bible (1522), the Polish Brest Bible (1563), the Spanish "Biblia del Oso" (in English: Bible of the Bear, 1569) which later became the Reina-Valera Bible upon its first revision in 1602, the Czech Melantrich Bible (1549) and Bible of Kralice (1579-1593) and numerous English translations of the Bible. Tyndale's New Testament translation (1526, revised in 1534, 1535 and 1536) and his translation of the Torah (1530, 1534; Pentateuch, 5 Books of Moses) and the Book of Jonah were met with heavy sanctions given the widespread belief that Tyndale changed the Bible as he attempted to translate it. Tyndale's unfinished work, cut short by his execution, was supplemented by Myles Coverdale and published under a pseudonym to create the Matthew Bible, the first complete English translation of the Bible. Attempts at an "authoritative" English Bible for the Church of England would include the Great Bible of 1538 (also relying on Coverdale's work), the Bishops' Bible of 1568, and the Authorized Version (the King James Version) of 1611, the last of which would become a standard for English speaking Christians for several centuries.

The first complete French Bible was a translation by Jacques Lefèvre d'Étaples, published in 1530 in Antwerp. The Froschauer Bible of 1531 and the Luther Bible of 1534 (both appearing in portions throughout the 1520s) were an important part of the Reformation.

The first English translations of Psalms (1530), Isaiah (1531), Proverbs (1533), Ecclesiastes (1533), Jeremiah (1534) and Lamentations (1534), were executed by the Protestant Bible translator George Joye in Antwerp. In 1535 Myles Coverdale published the first complete English Bible also in Antwerp.

By 1578 both Old and New Testaments were translated to Slovene by the Protestant writer and theologian Jurij Dalmatin. The work was not printed until 1583. The Slovenes thus became the 12th nation in the world with a complete Bible in their language. The translation of the New Testament was based on the work by Dalmatin's mentor, the Protestant Primož Trubar, who published the translation of the Gospel of Matthew already in 1555 and the entire testament by parts until 1577.

Following the distribution of a Welsh New Testament and Prayer Book to every parish Church in Wales in 1567, translated by William Salesbury, Welsh became the 13th language into which the whole Bible had been translated in 1588, through a translation by William Morgan, the bishop of Llanrhaeadr-ym-Mochnant.

Samuel Bogusław Chyliński (1631–1668) translated and published the first Bible translation into Lithuanian.

In 1660, John Eliot published the Eliot Indian Bible in the language of the Massachusett people, an indigenous American group who lived in the area around what is today Boston, Massachusetts. This was the first translation of the Bible into an indigenous American language. This translation was produced by Eliot in an effort to convert the dwindling population of Massachusett to Christianity in praying towns such as Natick, Massachusetts.

Slavic Versions

The earliest Old Church Slavonic translations are connected with the arrival of the brothers Cyril and Methodius in Moravia in 863, and resulted from the desire to provide vernacular renderings of those parts of the Bible used liturgically. The oldest manuscripts derive from the 11th and 12th centuries. The earliest complete Bible manuscript, dated 1499, was used for the first printed edition (Ostrog, 1581). This was revised in Moscow in 1633 and again in 1712. The standard Slavonic edition is the St. Petersburg revision of 1751, known as the Bible of Elizabeth.

The printing of parts of the Bulgarian Bible did not begin until the mid-19th century. A fresh vernacular version of the whole Bible was published at Sofia in 1925, having been commissioned by the Synod of the Bulgarian Orthodox Church.

The Serbian and Croatian literary languages are identical; they differ only in the alphabet they use. To further the dissemination of Protestantism among the southern Slavs, Count Jan Ungnad set up a press in 1560 at Urach that issued a translation of the New Testament, in both Glagolitic (1562–63) and Cyrillic (1563) characters. The efforts of the Serbian leader Vuk Karadžić to establish the Serbo-Croatian vernacular on a literary basis resulted in a new translation of the New Testament (Vienna, 1847) that went through many revisions.

The spread of the Lutheran Reformation to the Slovene-speaking provinces of Austria stimulated the need for vernacular translations. The first complete Slovene Bible, translated from the original languages but with close reference to Luther's German, was made by Jurij Dalmatin (Wittenberg, 1584). Not until two centuries later did a Slovene Roman Catholic version, rendered from the Latin Vulgate, appear (Laibach, 1784–1802).

Between the 9th and 17th centuries the literary and ecclesiastical language of Russia was Old Slavonic. A vernacular Scriptures was thus late in developing. An

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incomplete translation into the Belorussian dialect was prepared by Franciscus Skorina (Prague, 1517–19) from the Latin Vulgate and Slavonic and Bohemian versions, but not until 1821 did the first New Testament appear in Russian, an official version printed together with the Slavonic. With the more liberal rule of Alexander II, the Holy Synod sponsored a fresh version of the Gospels in 1860. The Old Testament was issued at St. Petersburg in 1875. A Jewish rendering was undertaken by Leon Mandelstamm, who published the Pentateuch in 1862 (2nd ed., 1871) and the Psalter in 1864. Prohibited in Russia, it was first printed in Berlin. A complete Bible was published in Washington in 1952.

No manuscript in the Czech vernacular translation is known to predate the 14th century, but at least 50 complete or fragmentary Bibles have survived from the 15th. The first complete Bible was published in Prague in 1488 in a text based on earlier, unknown translations connected with the heretical Hussite movement. The most important production of the century, however, was that associated principally with Jan Blahoslav. Based on the original languages, it appeared at Kralice in six volumes (1579–93). The Kralice Bible is regarded as the finest extant specimen of classical Czech and became the standard Protestant version.

Closely allied to the Czech language, but not identical with it, Slovakian became a literary language only in the 18th century. A Roman Catholic Bible made from the Latin Vulgate by Jiři Palkovi 鵁 was printed in the Gothic script (2 vol. Gran, 1829, 1832) and another, associated with Richard Osvald, appeared at Trnava in 1928. A Protestant New Testament version of Josef Roha 鵁 ek was published at Budapest in 1913 and his completed Bible at Prague in 1936. A new Slovakian version by Stefan Žlatoš and Anton Jan Surjanský was issued at Trnava in 1946.

A manuscript of a late 14th-century Psalter is the earliest extant example of the Polish vernacular Scriptures, and several books of the Old Testament have survived from the translation made from the Czech version for Queen Sofia (Sárospatak Bible, 1455). Otherwise, post-Reformation Poland supplied the stimulus for biblical scholarship. The New Testament first appeared in a two-volume rendering from the Greek by the Lutheran Jan Seklucjan (Königsberg, 1553). The "Brest Bible" of 1563, sponsored by Prince Radziwiłł, was a Protestant production made from the original languages. A version of this edition for the use of Socinians (Unitarians) was prepared by the Hebraist Szymon Budny (Nieswicz, 1570–82), and another revision, primarily executed by Daniel Mikołajewski and Jan Turnowski (the "Danzig Bible") in 1632, became the official version of all Evangelical churches in Poland. This edition was burnt by the Catholics and had to be subsequently printed in Germany. The standard Roman Catholic version (1593, 1599) was prepared by Jakób Wujek whose work, revised by the Jesuits, received the approval of the Synod of Piotrkow in 1607. A revised edition was put out in 1935.

Hungarian versions

The spread of Lutheranism in the Reformation period gave rise to several vernacular versions. János Sylvester (Erdősi) produced the first New Testament made from the Greek (Sárvár, 1541). The Turkish occupation of much of Hungary and the measures of the Counter-Reformation arrested further printing of the vernacular Bible, except in the semi-independent principality of Transylvania. The first complete Hungarian Bible, issued at Vizsoly in 1590, became the Protestant Church Bible.

In the 20th century, a new standard edition for Protestants was published, the New Testament appearing in 1956 and the Old Testament (Genesis to Job) in 1951 and following. A new modernized Catholic edition of the New Testament from the Greek appeared in Rome in 1957.

Non-European Versions

Translations of parts of the Bible are known to have existed in only seven Asian and four African languages before the 15th century. In the 17th century Dutch merchants began to interest themselves in the missionary enterprise among non-Europeans. A pioneer was Albert Cornelius Ruyl, who is credited with having translated Matthew into High Malay in 1629, with Mark following later. Jan van Hasel translated the two other Gospels in 1646 and added Psalms and Acts in 1652. Other traders began translations into Formosan Chinese (1661) and Sinhalese (1739).

A complete printed Japanese New Testament reputedly existed in Miyako in 1613, the work of Jesuits. The first known printed New Testament in Asia appeared in 1715 in the Tamil language done by Bartholomäus Ziegenbalg, a Lutheran missionary. A complete Bible followed in 1727. Six years later the first Bible in High Malay came out.

The distinction of having produced the first New Testament in any language of the Americas belongs to John Eliot, a Puritan missionary, who made it accessible to the Massachusetts Indians in 1661. Two years later he brought out the Massachusetts Indian Bible, the first Bible to be printed on the American continent.

By 1800 the number of non-European versions did not exceed 13 Asian, four African, three American, and one Oceanian. With the founding of missionary societies after 1800, however, new translations were viewed as essential to the evangelical effort. First came renderings in those languages that already possessed a written literature. A group at Serāmpore (in India) headed by William Carey, a Baptist missionary, produced 28 versions in Indian languages. Robert Morrison, the first Protestant missionary to China, translated the New Testament into Chinese in 1814 and completed the Bible by 1823. Adoniram Judson, an American missionary, rendered the Bible into Burmese in 1834.

With European exploration of the African continent often came the need to invent an alphabet, and in many instances the translated Scriptures constituted the first piece of written

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literature. In the 19th century the Bible was translated into Amharic, Malagasy, Tswana, Xosa, and Ga.

In the Americas, James Evans invented a syllabary for the use of Cree Indians, in whose language the Bible was available in 1862, the work of W. Mason, also a Wesleyan missionary. The New Testament appeared in Ojibwa in 1833, and the whole Bible was translated for the Dakota Indians in 1879. The Labrador Eskimos had a New Testament in 1826 and a complete Bible in 1871.

In Oceania, the New Testament was rendered into Tahitian and Javanese in 1829 and into Hawaiian and Low Malay in 1835. By 1854 the whole Bible had appeared in all but the last of these languages as well as in Rarotonga (1851).

In the 20th century the trend toward the development of non-European Bible translations was characterized by an attempt to produce "union" or "standard" versions in the common language underlying different dialects. One such is the Swahili translation (1950) that makes the Scriptures accessible to most of East Africa. Within the realm of non-European translation there has also been a movement for the updating of versions to bring them in line with the spoken language, especially through the use of native Christian scholars. The first example of this was the colloquial Japanese version of 1955.

By 1970 some part, if not the entire Bible, had been translated into more than 100 languages or dialects spoken in India and over 300 in Africa.

TRANSLATIONS INTO ROMANCE LANGUAGES
(Italian, Spanish, Portugiese, French)

Italian Versions

The vernacular Scriptures made a relatively late appearance in Italy. Existing manuscripts of individual books derive from the 13th century and mainly consist of the Gospels and the Psalms.

These medieval versions were never made from the original languages. They were influenced by French and Provençal renderings as well as by the form of the Latin Vulgate current in the 12th and 13th centuries in southern France. There is evidence for a Jewish translation made directly from the Hebrew as early as the 13th century.

The first printed Italian Bible appeared in Venice in 1471, translated from the Latin Vulgate by Niccolò Malermi. In 1559 Paul IV proscribed all printing and reading of the vernacular Scriptures except by permission of the church. This move, reaffirmed by Pius IV in 1564, effectively stopped further Catholic translation work for the next 200 years.

The first Protestant Bible (Geneva, 1607, revised 1641) was the work of Giovanni Diodati, a Hebrew and Greek scholar. Frequently reprinted, it became the standard Protestant version until the 20th century. Catholic activity was renewed after a modification of the ban by Pope Benedict XIV in 1757. A complete Bible in translation made directly from the Hebrew and Greek has been in progress under the sponsorship of the Pontifical Biblical Institute since the 1920s.

Spanish Versions

The history of the Spanish Scriptures is unusual in that many of the translations were based, not on the Latin Vulgate, but on the Hebrew, a phenomenon that is to be attributed to the unusual role played by Jews in the vernacular movement.

Nothing is known from earlier than the 13th century when James I of Aragon in 1233 proscribed the possession of the Bible in "romance" (the Spanish vernacular) and ordered such to be burnt. Several partial Old Testament translations by Jews as well as a New Testament from a Visigoth Latin text are known from this century. In 1417 the whole Bible was translated into Valencian Catalan, but the entire edition was destroyed by the Inquisition.

Between 1479 and 1504, royal enactments outlawed the vernacular Bible in Castile, Leon, and Aragon, and the expulsion of the Jews from Spain in 1492 transferred the centre of Spanish translation activity to other lands. In 1557, the first printed Index of Forbidden Books of the Spanish Inquisition prohibited the "Bible in Castilian romance or any other vulgar tongue," a ban that was repeated in 1559 and remained in force until the 18th century. In 1916 the Hispano-Americana New Testament appeared in Madrid as an attempt to achieve a common translation for the entire Spanish-speaking world. The first Roman Catholic vernacular Bible from the original languages was made under the direction of the Pontifical University of Salamanca (Madrid, 1944, 9th ed. 1959).

Portuguese Versions

The first Portuguese New Testament (Amsterdam), the work of João Ferreira d'Almeida, did not appear until 1681. The first complete Bible (2 vol., 1748–53) was printed in Batavia (in Holland). Not until late in the 18th century did the first locally published vernacular Scriptures appear in Portugal. A revision of d'Almeida was issued in Rio de Janeiro (in Brazil), the New Testament in 1910 and the complete Bible in 1914 and 1926; an authorized edition in modernized orthography was published by the Bible Society of Brazil (New Testament, 1951; Old Testament, 1958). A new translation of the New Testament from Greek by José Falcão came out in Lisbon (1956–65).

French Versions

The deep conflicts that characterized the history of Christianity in France made it difficult for one authoritative version to emerge.

The first complete Bible was produced in the 13th century at the University of Paris and toward the end of that century Guyart des Moulins executed his Bible Historiale. Both works served as the basis of future redactions of which the Bible printed in Paris (date given variously as 1487, 1496, 1498) by order of King Charles VIII, is a good example.

The real history of the French Bible began in Paris, in 1523, with the publication of the New Testament, almost certainly the work of the Reformer Jacques Lefèvre d'Étaples (Faber

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Stapulensis). The Old Testament appeared in Antwerp in 1528 and the two together in 1530 as the Antwerp Bible. The first true Protestant version came out in Serrières, near Neuchâtel, five years later, the work of Pierre Robert, called Olivétan. This version was frequently revised throughout the 16th century, the most celebrated editions being Calvin's of 1546 and that of Robert Estienne (Stephanus) of 1553. The Roman Catholics produced a new version, the Louvain Bible of 1550, based on both Lefèvre and Olivétan. Modernizations of Olivétan appeared in succeeding centuries. The most important French version of the 20th century is the Jerusalem Bible prepared by professors at the Dominican École Biblique de Jérusalem (Paris, 1949–54, complete, 1956).

TRANSLATIONS INTO GERMANIC LANGUAGES (German, Dutch, Scandinavian, English)

Translation into German

The early Old Testament in Gothic has already been described. The New Testament remains are far more extensive and are preserved mainly in the Codex Argenteus (c. 525) and Codex Gissensis. The translation, essentially based on a Byzantine text, is exceedingly literal and not homogeneous. It is difficult to determine the degree of contamination that the original Gospels translation of Ulfilas had undergone by the time it appeared in these codices.

Nothing is known of the vernacular Scriptures in Germany prior to the 8th century when an idiomatic translation of Matthew from Latin into the Bavarian dialect was made. From Fulda (in Germany) c. 830 came a more literal East Franconian German translation of the Gospel story. In the same period was produced the Heliand (“Saviour”), a versified version of the Gospels. Such poetic renderings cannot, strictly speaking, be regarded as translations. There is evidence, however, for the existence of German Psalters from the 9th century on. By the 13th century, the different sects and movements that characterized the religious situation in Germany had stimulated a demand for popular Bible reading. Since all the early printed Bibles derived from a single family of late 14th-century manuscripts, German translations must have gained wide popularity. Another impetus towards the use of the German Scriptures in this period can be traced to mystics of the Upper Rhine. A complete New Testament, the Augsburg Bible, can be dated to 1350, and another from Bohemia, Codex Teplensis (c. 1400), has also survived.

The Wenzel Bible, an Old Testament made between 1389 and 1400, is said to have been ordered by King Wenceslas, and large numbers of 15th-century manuscripts have been preserved.

The first printed Bible (the Mentel Bible) appeared at Strassburg no later than 1466 and ran through 18 editions before 1522. Despite some evidence that ecclesiastical authority did not entirely look with favour upon this vernacular development, the printed Bible appeared in Germany earlier, and in more editions and in greater quantity than anywhere else.

A new era opened up with the work of Martin Luther, to whom a translation from the original languages was a necessary and logical conclusion of his doctrine of justification by faith—to which the Scriptures provided the only true key. His New Testament (Wittenberg, 1522) was made from the second edition of Erasmus' Greek Testament. The Old Testament followed in successive parts, based on the Brescia Hebrew Bible (1494). Luther's knowledge of Hebrew and Aramaic was limited, but his rendering shows much influence of Rashi, the great 11th–12th-century French rabbinical scholar and commentator, through the use of the notes of Nicholas of Lyra. The complete Lutheran Bible emerged from the press in 1534. Luther was constantly revising his work with the assistance of other scholars, and between 1534 and his death in 1546, 11 editions were printed, the last posthumously. His Bible truly fulfilled Luther's objective of serving the needs of the common man, and it, in turn, formed the basis of the first translations in those lands to which Lutheranism spread. It proved to be a landmark in German prose literature and contributed greatly to the development of the modern language.

The phenomenal success of Luther's Bible and the failure of attempts to repress it led to the creation of German Catholic versions, largely adaptations of Luther. Hieronymus Emser's edition simply brought the latter into line with the Vulgate. Johann Dietenberger issued a revision of Emser (Mainz, 1534) and used Luther's Old Testament in conjunction with an Anabaptist (radical Protestant group) version and the Zürich (Switzerland) version of 1529. It became the standard Catholic version. Of the 20th-century translations, the Grünewald Bible, which reached a seventh edition in 1956, is one of the most noteworthy.

German glosses in Hebrew script attached to Hebrew Bibles in the 12th and 13th centuries constitute the earliest Jewish attempts to render the Scriptures into that German dialect current among the Jews of middle Europe, the dialect that developed into Judeo-German, or Yiddish. The first translation proper has been partially preserved in a manuscript from Mantua dated 1421. The earliest printed translation is that of the Scriptural dictionaries prepared by a baptized Jew, Michael Adam (Constance, 1543–44; Basel, 1583, 1607). The version of Jacob ben Isaac Ashkenazi of Janów, known as the Tz’enah u-Re’na (Lublin, 1616), became one of the most popular and widely diffused works of its kind.

The first Jewish translation into pure High German, though in Hebrew characters (1780–83), made by Moses Mendelssohn, opened a new epoch in German-Jewish life. The first Jewish rendering of the entire Hebrew Bible in German characters was made by Gotthold Salomon (Altona, 1837). An attempt to preserve the quality of the Hebrew style in German garb was the joint translation of two Jewish religious philosophers, Martin Buber and Franz Rosenzweig

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(15 vol., Berlin, 1925–37; revised ed. Cologne, 4 vol., 1954–62).

Translation into Swiss German

Four parts of Luther's version were reprinted in the Swyzerdeutsch dialect in Zürich in 1524–25. The Prophets and Apocrypha appeared in 1529. A year later, the first Swiss Bible was issued with the Prophets and Apocrypha independently translated. The Swiss Bible underwent frequent revision between 1660 and 1882. A fresh translation from the original languages was made between 1907 and 1931.

Translation into Dutch

Until the Reformation, Dutch Bible translations were largely free adaptations, paraphrases, or rhymed verse renderings of single books or parts thereof. A popular religious revival at the end of the 12th century accelerated the demand for the vernacular Scriptures, and one of the earliest extant examples is the Liège manuscript (c. 1270) translation of the Diatessaron (a composite rendering of the four Gospels) by Tatian, a 2nd century Syrian Christian heretical scholar; it is believed to derive from a lost Old Latin original. Best known of all the rhymed versions is the Rijmbijbel of Jacob van Maerlant (1271) based on Peter Comestar's Historia scholastica. Despite the poor quality of Johan Schutken's translation of the New Testament and Psalms (1384), it became the most widely used of medieval Dutch versions.

With the Reformation came a renewed interest in the study of the Scriptures. Luther's Bible (see German versions, below) was repeatedly rendered into Dutch, the most important version being that of Jacob van Liesveldt (1526). It was mainly to counter the popularity of this edition that Roman Catholics produced their own Dutch Bible, executed by Nicolaas van Winghe (Leuven, 1548). A revision printed by Jan Moerentorf (Moretus, 1599) became the standard version until it was superseded by that of the Peter Canisius Association (1929–39), now in general use. A fresh translation of the New Testament in modern Dutch appeared in 1961.

Translations into Germanic Scandinavian

(Denmark, Norway, Sweden, Iceland)

In pre-Reformation times, only partial translations were made, all on the basis of the Latin Vulgate and all somewhat free. The earliest and most celebrated is that of Genesis–Kings in the so-called Stjórn (“Guidance”; i.e., of God) manuscript in the Old Norwegian language, probably to be dated about 1300. Swedish versions of the Pentateuch and of Acts have survived from the 14th century and a manuscript of Joshua–Judges by Nicholaus Ragnvaldi of Vadstena from c. 1500. The oldest Danish version covering Genesis–Kings derives from 1470.

Within two years of publication, Luther's New Testament had already influenced a Danish translation made at the request of the exiled king Christian II by Christiern Vinter and Hans Mikkelsen (Wittenberg, 1524). In 1550 Denmark received a complete Bible commissioned by royal command (the Christian III Bible, Copenhagen). A revision appeared in 1589 (the Frederick II Bible) and another in 1633 (the Christian IV Bible).

A rendering by Hans Paulsen Resen (1605–07) was distinguished by its accuracy and learning and was the first made directly from Hebrew and Greek, but its style was not felicitous and a revision was undertaken by Hans Svane (1647). Nearly 200 years later (1819), a combination of the Svaning Old Testament and the Resen–Svane New Testament was published. In 1931 a royal commission produced a new translation of the Old Testament with the New Testament following in 1948 and the Apocrypha in 1957.

The separation of Norway from Denmark in 1814 stimulated the revival of literature in the native language. The Old Testament of 1842–87 (revised, 1891) and New Testament of 1870–1904 were still intelligible to Danish readers, but the version of E. Blix (New Testament, 1889; complete Bible, 1921) is in New Norwegian. A revised Bible in this standardized form of the language, executed by R. Indrebö, was published by the Norwegian Bible Society in 1938.

The first Icelandic New Testament was the work of Oddur Gottskálksson (Roskilde, Denmark, 1540), based on the Latin Vulgate and Luther. It was not until 1584 that the complete Icelandic Scriptures were printed (at Hólar), mainly executed by Gudbrandur Thorláksson. It was very successful and became the Church Bible until displaced by the revision of Thorlákur Skúlason (1627–55), based apparently on Resen's Danish translation. In 1827 the Icelandic Bible Society published a new New Testament and a complete Bible in 1841 (Videyjar; 1859, Reykjavík), revised and reprinted at Oxford in 1866. A completely new edition (Reykjavík, 1912) became the official Church Bible.

Soon after Sweden achieved independence from Denmark in the early 16th century, it acquired its own version of the New Testament published by the royal press (Stockholm, 1526). Luther's New Testament of 1522 served as its foundation, but the Latin Vulgate and Erasmus' Greek were also consulted. The first official complete Bible and the first such in any Scandinavian country was the Gustav Vasa Bible (Uppsala; 1541), named for the Swedish king under whose reign it was printed. It utilized earlier Swedish translations as well as Luther's. A corrected version (the Gustavus Adolphus Bible, named for the reigning Swedish king) was issued in 1618, and another with minor alterations by Eric Benzelius in 1703. The altered Bible was called the Charles XII Bible, because it was printed during the reign of Charles XII. In 1917 the church diet of the Lutheran Church published a completely fresh translation directly from modern critical editions of the Hebrew and Greek originals and it received the authorization of Gustaf V to become the Swedish Church Bible.

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TRANSLATIONS INTO ENGLISH

Beginnings

Partial Bible translations into languages of the English people can be traced back to the late 7th century, including translations into Old and Middle English. More than 100 complete translations into English have been produced. A number of translations have been prepared of parts of the Bible, some deliberately limited to certain books and some projects that have been abandoned before the planned completion.

Knowledge of the pre-Wycliffite English renditions stems from the many actual manuscripts that have survived and from secondary literature, such as booklists, wills, citations by later authors, and references in polemical works that have preserved the memory of many a translation effort. For about seven centuries after the conversion of England to Christianity (beginning in the 3rd century), the common man had no direct access to the text of the Scriptures. Ignorant of Latin, his knowledge was derived principally from sermons and metrical prose paraphrases and summaries.

Modest Renderings into Anglo-Saxon

The earliest poetic rendering of any part of the Bible is credited to Caedmon (flourished 658–680), but only the opening lines of his poem on the Creation in the Northumbrian dialect have been preserved. An actual translation of the Psalter into Anglo-Saxon is ascribed to Aldhelm, bishop of Sherborne (died 709), but nothing has survived by which its true character, if it actually existed, might be determined. Linguistic considerations alone rule out the possibility that the prose translation of Psalms 1–50 extant in the Bibliothèque Nationale at Paris is a 7th-century production. In the next century, Bede (died 735) is said to have translated parts of the Gospels, and, though he knew Greek and possibly even some Hebrew, he does not appear to have applied himself to the Old Testament.

The outstanding name of the 9th century is that of King Alfred the Great. He appended to his laws a free translation of the Ten Commandments and an abridgment of the enactments of Exodus 21–23. These actually constitute the earliest surviving examples of a portion of the Old Testament in Anglo-Saxon prose.

An important step towards the emergence of a true English translation was the development of the interlinear gloss, a valuable pedagogic device for the introduction of youthful members of monastic schools to the study of the Bible. The Vespasian Psalter is the outstanding surviving example of the technique from the 9th century. In the next century the Lindisfarne Gospels, written in Latin c. 700, were glossed (explained) in Anglo-Saxon c. 950.

The last significant figure associated with the vernacular Bible before the Norman Conquest was the so-called Aelfric the Grammarian (c. 955–1020). Though he claimed to have rendered several books into English, his work is more a paraphrase and abridgment than a continuous translation.

Translation into Old English

The Bible in its entirety was not translated into English until the Middle English period, with John Wycliffe's translation in 1382. In the centuries before this, however, many had translated large portions of the Bible into English. Parts of the Bible were first translated from the Latin Vulgate into Old English by a few monks and scholars. Such translations were generally in the form of prose or as interlinear glosses (literal translations above the Latin words).

Very few complete translations existed during that time. Most of the books of the Bible existed separately and were read as individual texts. Translations of the Bible often included the writer's own commentary on passages in addition to the literal translation.

Aldhelm, Bishop of Sherborne and Abbot of Malmesbury (639–709), is thought to have written an Old English translation of the Psalms.

Bede (c. 672–735) produced a translation of the Gospel of John into Old English, which he is said to have prepared shortly before his death. This translation is lost; we know of its existence from Cuthbert of Jarrow's account of Bede's death.

In the 10th century an Old English translation of the Gospels was made in the Lindisfarne Gospels: a word-for-word gloss inserted between the lines of the Latin text by Aldred, Provost of Chester-le-Street. This is the oldest extant translation of the Gospels into the English language.

The Wessex Gospels (also known as the West-Saxon Gospels) are a full translation of the four gospels into a West Saxon dialect of Old English. Produced in approximately 990, they are the first translation of all four gospels into English without the Latin text.

In the 11th century, Abbot Ælfric translated much of the Old Testament into Old English. The Old English Hexateuch is an illuminated manuscript of the first six books of the Old Testament (the Hexateuch).

Translation into Anglo-Norman (French)

In 1066, a severe paradigm shift occured, the French-speaking Normans conquered England and had it transformed into a Norman-French province. The displacement of the English upper class, with the consequent decline of the Anglo-Saxon tradition following the Norman invasion, brought the use of English as written language to a complete halt for 250 years. Within about 50 years (c. 1120) of the Conquest, Eadwine's Psalterium triplex, which contained the Latin version accompanied by Anglo-Norman and Anglo-Saxon renderings, appeared. The contemporary Oxford Psalter achieved such influence that it became the basis of all subsequent Anglo-Norman versions. By 1361 a prose translation of most of Scripture in this dialect had been executed.

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Translation into Middle English

The Ormulum is in Middle English of the 12th century. Like its Old English precursor from Ælfric, an abbot of Eynsham, it includes very little Biblical text, and focuses more on personal commentary. This style was adopted by many of the original English translators. For example, the story of the Wedding at Cana is almost 800 lines long, but fewer than 40 lines are in the actual translation of the text. An unusual characteristic is that the translation mimics Latin verse, and so is similar to the better known and appreciated 14th-century English poem Cursor Mundi.

Richard Rolle (1290–1349) wrote an English Psalter. Many religious works are attributed to Rolle, but it has been questioned how many are genuinely from his hand. Many of his works were concerned with personal devotion, and some were used by the Lollards.

By the middle of the 13th century the English component in the Anglo-Norman amalgam had begun to assert itself and the close of the century witnessed a Northumbrian version of the Psalter made directly from Latin, which, because it survived in several manuscripts, must have achieved relatively wide circulation. By the next century, English had gradually superseded French among the upper classes. When the first complete translation of the Bible into English emerged, it became the object of violent controversy because it was inspired by the heretical teachings of John Wycliffe. Intended for the common man, it became the instrument of opposition to ecclesiastical authority.

The translation by Wycliffe

Theologian John Wycliffe (c. 1330-1384) is credited with translating what is now known as Wycliffe's Bible, though it is not clear how much of the translation he himself did. This translation came out in two different versions. The earlier text is characterised by a strong adherence to the word order of Latin, and might have been difficult for the layperson to comprehend. The later text made more concessions to the native grammar of English.

The exact degree of Wycliffe's personal involvement in the Scriptures that came to bear his name is not clear. Because a note containing the words “Here ends the translation of Nicholas of Hereford” is found in a manuscript copy of the original (and incomplete) translation, it may be presumed that, though there must have been other assistants, Hereford can be credited with overall responsibility for most of the translation and that his summons before a synod in London and his subsequent departure for Rome in 1382 terminated his participation in the work. Who completed it is uncertain.

However, we know why he launched the translation works in the first place. Translating the Bible was punishable by death. The Black Death shifted this arrogant notion of Church officials into desperation when almost everybody died who could read and write. The pandemic ravaged Europe between 1347 and 1351, when Wycliffe was a young man. It took a proportionately greater toll of life than any other known epidemic or war up to that time. The squallor of the Black Death happened in front of John Wycliffe's very eyes.

The Wycliffite translations encountered increasing ecclesiastical opposition. In 1408 a synod of clergy summoned to Oxford by Archbishop Arundel forbade the translation and use of Scripture in the vernacular. The proscription was rigorously enforced, but remained ineffectual. In the course of the next century the Wycliffite Bible, the only existing English version, achieved wide popularity as is evidenced by the nearly 200 manuscripts extant, most of them copied between 1420 and 1450.

Translation into Early Modern English

Early Modern English Bible translations are of between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language.

This period began with the introduction of the Tyndale Bible. The first complete edition of his New Testament was in 1526. William Tyndale used the Greek and Hebrew texts of the New Testament (NT) and Old Testament (OT) in addition to Jerome's Latin translation. He was the first translator to use the printing press – this enabled the distribution of several thousand copies of his New Testament translation throughout England. Tyndale did not complete his Old Testament translation.

The first printed English translation of the whole Bible was produced by Miles Coverdale in 1535, using Tyndale's work together with his own translations from the Latin Vulgate or German text. After much scholarly debate it is concluded that this was printed in Antwerp and the colophon gives the date as 4 October 1535. This first edition was adapted by Coverdale for his first "authorised version", known as the Great Bible, of 1539.

Other early printed versions were the Geneva Bible published by Sir Rowland Hill in 1560. This version is notable for being the first Bible divided into verses and which negated the Divine Right of Kings; the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorised version; and the Authorized King James Version of 1611.

The first complete Catholic Bible in English was the Douay–Rheims Bible, of which the New Testament portion was published in Rheims in 1582 and the Old Testament somewhat later in Douay in Gallicant Flanders. The Old Testament was completed by the time the New Testament was published but, due to time-delaying circumstances and financial issues, it was not published until nearly three decades later, in two editions: the first released in 1609, and the rest of the OT in 1610. In this version, the seven deuterocanonical books are amongst the other books, as in the Latin Vulgate, rather than kept separate in an appendix.

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Translation into Modern English

While early English Bibles were generally based on a small number of Greek texts, or on Latin translations, modern English translations of the Bible are based on a wider variety of manuscripts in the original languages, mostly Greek and Hebrew.

The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent discoveries such as the Dead Sea scrolls provide additional reference information. Some controversy has existed over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the Textus Receptus.

Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine: they tend to be additional stories or snippets of phrases. Many modern English translations, such as the New International Version, contain limited text notes indicating where differences occur in original sources.

A somewhat greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the Majority Text. The differences in the Old Testament are less well documented, but they do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint. Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single-volume Bibles.

English translations after the Reformation

The translation of William Tyndale

Because of the influence of printing and a demand for scriptures in the vernacular, William Tyndale began working on a New Testament translation directly from the Greek in 1523. The work could not be continued in England because of political and ecclesiastical pressures, and the printing of his translation began in Cologne (in Germany) in 1525. Again under pressure, this time from the city authorities, Tyndale had to flee to Worms, where two complete editions were published in 1525. Copies were smuggled into England where they were at once proscribed. Of 18,000 copies printed (1525–28), two complete volumes and a fragment are all that remain.

When the New Testament was finished Tyndale began work on the Old Testament. The Pentateuch was issued in Marburg in 1530, each of the five books being separately published and circulated. Henry's henchmen captured Tyndale in Germany and Tyndale was smuggled back to England and then executed for having the Bible translated without permision. Tyndale's greatest achievement was the ability to strike a felicitous balance between the needs of scholarship, simplicity of expression, and literary gracefulness, all in a uniform dialect. As a matter of fact, Tyndale did exactly what Martin Luther did for the German language, he combined all main English dialects to the Standard English language we still use today created. The effect was the creation of an English style of Bible translation, tinged with Hebraisms, that was to serve as the model for all future English versions.

The translation of Miles Coverdale

King Henry VIII's totalitarian dictatorship found expression in a translation that, for all its great significance, turned out to be a backward step in the manner of its execution (due to fear of death), although it proved to be a justification of Tyndale's work. On October 4, 1535, the first complete English Bible, the work of Miles Coverdale, came off the press either in Zürich (Switzerland) or in Cologne (Germany). The edition was soon exhausted. A second impression appeared in the same year and a third in 1536. A new edition, “overseen and corrected,” was published in England by James Nycholson in Southwark in 1537. Another edition of the same year bore the announcement, “set forth with the king's most gracious license.” In 1538 a revised edition of Coverdale's New Testament printed with the Latin Vulgate in parallel columns issued in England was so full of errors that Coverdale promptly arranged for a rival corrected version to appear in Paris.

The Thomas Matthew version

In the same year that Coverdale's authorized version appeared, another English Bible was issued under royal license and with the encouragement of ecclesiastical and political power. It appeared (Antwerp?) under the name of Thomas Matthew, but it is certainly the work of John Rogers, a close friend of Tyndale. The Thomas Matthew version was a combination of the labours of Tyndale and Coverdale. Rogers used the former's Pentateuch and 1535 revision of the New Testament and the latter's translation from Ezra to Malachi and his Apocrypha. Rogers' own contribution was primarily editorial.

The Great Bible

In an injunction of 1538, Henry VIII commanded the clergy to install in a convenient place in every parish church, “one book of the whole Bible of the largest volume in English.” The order seems to refer to an anticipated revision of the Matthew Bible. The first edition was printed in Paris and appeared in London in April 1539 in 2,500 copies. The huge page size earned it the sobriquet the Great Bible. It was received with immediate and wholehearted enthusiasm.

The first printing was exhausted within a short while, and it went through six subsequent editions between 1540 and 1541. “Editions” is preferred to “impressions” here since the six successive issues were not identical.

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The Geneva Bible

The brief efflorescence of the Protestant movement during the short reign of Edward VI (1547–53) saw the reissue of the Scriptures, but no fresh attempts at revision. The repressive rule of Edward's successor, Mary, a Roman Catholic, put an end to the printing of Bibles in England for several years. Their public reading was proscribed and their presence in the churches discontinued.

The persecutions of Protestants caused the focus of English biblical scholarship to be shifted abroad where it flourished in greater freedom. A colony of Protestant exiles, led by Coverdale and John Knox (the Scottish Reformer), and under the influence of John Calvin, published the New Testament in 1557.

The editors of the Geneva Bible (or "Breeches Bible," so-named because of its rendering of the first garments made for Adam and Eve in chapter three, verse seven of Genesis)—published in 1560—may almost certainly be identified as William Whittingham, the brother-in-law of Calvin's wife, and his assistants Anthony Gilby and Thomas Sampson. The Geneva Bible was not printed in England until 1576, but it was allowed to be imported without hindrance. The accession of Elizabeth in 1558 put an end to the persecutions and the Great Bible was soon reinstated in the churches. The Geneva Bible, however, gained instantaneous and lasting popularity over against its rival, the Great Bible. Its technical innovations contributed not a little to its becoming for a long time the family Bible of England, which, next to Tyndale, exercised the greatest influence upon the King James Version.

The Bishops' Bible

The failure of the Great Bible to win popular acceptance against the obvious superiority of its Geneva rival and the objectionable partisan flavour of the latter's marginal annotations made a new revision a necessity. By about 1563–64 Archbishop Matthew Parker of Canterbury had determined upon its execution and the work was apportioned among many scholars, most of them bishops, from which the popular name was derived.

The Bishops' Bible came off the press in 1568 as a handsome folio volume, the most impressive of all 16th-century English Bibles in respect of the quality of paper, typography, and illustrations. A portrait of the Queen adorned the engraved title page, but it contained no dedication. For some reason Queen Elizabeth never officially authorized the work, but sanction for its public use came from the Convocation (church synod or assembly) of 1571 and it thereby became in effect the second authorized version.

Catholic Versions

With the exception of a version by Irish-American archbishop Francis Patrick Kenrick (1849–60), all translations up to the 20th century were merely versions of the Douay–Rheims Bible. A celebrated translation was that of Ronald Knox (New Testament, 1945; Old Testament, 1949; complete edition with Old Testament revised, 1955).

The most significant development in modern Catholic translations was initiated by the Confraternity of Christian Doctrine in 1936. A New Testament version of the Latin Clementine Vulgate (1941), intended as a revision, in effect was a new translation into clear and simple English. The Old Testament revision remained unfinished, the work having been interrupted by a decision inspired by the Pontifical Biblical Commission in 1943 to encourage modern vernacular translations from the original languages instead of from the Latin Vulgate. Accordingly, both the Old and New Testaments were respectively retranslated into modern English from the Hebrew and Greek originals. The resultant Confraternity Version (1952–61) was later issued as the New American Bible (1970). Another modern version, more colloquial, is the Jerusalem Bible (1966), translated from the French Catholic Bible de Jérusalem (one-volume edition, 1961).

The Douay–Rheims Bible

The Roman Catholics addressed themselves affirmatively to the same problem faced by the Anglican Church: a Bible in the vernacular. In 1568 English exiles, many from Oxford, established the English College of Douay (also spelled Douai, Doway) in Flanders, under William Allen (later the Cardinal of Rheims in France; also spelled Reims, Rhemes, Rheimes or Reimes). The burden of the work fell to Gregory Martin, professor of Hebrew at Douay. In the intervening period it had been brought into line with the new text of the Vulgate authorised by Clement VIII in 1592.

Gregory Martin, began the work of preparing an English translation of the Bible for Catholic readers In October, 1578, the first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticised, and corrected Dr Martin's work. The college published the New Testament at Rheims, France, in 1582 through John Fogny with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. The Old Testament, delayed by lack of funds, did not appear until 1609, when it was finally published in two parts (1609 and 1610) at Douay by Laurence Kellam through the efforts of Dr Worthington, then superior of the seminary. Later the Old Testament was published at The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicised and its meaning defined in a glossary. Although ridiculed by critics, many of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

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In 1749 Dr Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernised the diction and introduced a more fluid style, while faithfully maintaining the accuracy of Dr Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the 20th century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes.

The greatest difference between the Caholic Bible and a Protestant Bible, such as the KJV, lies not so much in the text itself but in the order of the books in Bible. While the Hebrew Deuterocanon, the so-called Apocrypha ('hidden books'), builds an own part in between the Old Testament and the New Testament, the Catholic Bibles incorporates it within the text bulk of the Old Testament and it has therefore 46 books. In addition, in the original Hebrew Bible canon, the books Samuel, Kings (Reigns), Paralipomenon (Chronicles), Ezra & Nehamia, as well as the 12 Minor Prophets, are just one book each; they are not divided.

Challoner provided to many of the chapters and to some of the verses short explanatory texts. This was a useful thing as most readers in the past had no education in history what so ever. Those kind of texts were also added to some Protestant Bibles. That some of the explanations refered to Christ even in the Old Testament shows how past generations of Christians misused the old Hebrew texts for Christian propaganda purposes. (Douay-Rheims Version, Isa 11, 22, 28, 53, 55, 58, 60, etc.)

Unfortunately, some of those explanatory text were utterly deplorable with their unconcealed anti-Semitism and anti-Jewishness as they depicted Jews always as plotting and scheming bunch of evil people. Such irresponsible propaganda poisoned the mind of generations and consequential led directly to the murder of millions of Jews and others by the very hands of "righteous" Christians and Muslims. (Douay-Rheims, Isa 43, 48; Jer 5, 8, 11, 12, 43, 44, etc.)

The King James and Subsequent Versions

The King James (Authorised) Version

Because of changing conditions, another official revision of the Protestant Bible in English was needed. The reign of Queen Elizabeth had succeeded in imposing a high degree of uniformity upon the church. The failure of the Bishops' Bible to supplant its Geneva rival made for a discordant note in the quest for unity.

A conference of churchmen in 1604 became noteworthy for its request that the English Bible be revised because existing translations “were corrupt and not answerable to the truth of the original.” King James I was quick to appreciate the broader value of the proposal and at once made the project his own.

By June 30, 1604, King James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organised into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. It was finally published in 1611.

Not since the Septuagint had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure its scholarly and nonpartisan character. In contrast to earlier practice, the new version was to preserve vulgarly used forms of proper names in keeping with its aim to make the Scriptures popular and familiar.

The impact of Jewish sources upon the King James Version is one of its noteworthy features. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.

Two editions were actually printed in 1611, later distinguished as the “He” and “She” Bibles because of the variant reading “he” and “she” in the final clause of chapter 3, verse 15 of Ruth: “and he went into the city.” Both printings contained errors. Some errors in subsequent editions have become famous: The so-called Wicked Bible (1631) derives from the omission of “not” in chapter 20 verse 14 of Exodus, “Thou shalt commit adultery,” for which the printers were fined £300; the “Vinegar Bible” (1717) stems from a misprinting of “vineyard” in the heading of Luke, chapter 20.

The English Revised Version

The remarkable and total victory of the King James Version could not entirely obscure those inherent weaknesses that were independent of its typographical errors. The manner of its execution had resulted in a certain unequalness and lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate and infelicitous renderings. In particular, the Greek text of the New Testament, which they used as their base, was a poor one. The great early Greek codices were not then known or available, and Hellenistic papyri, which were to shed light on the common Greek dialect, had not yet been discovered.

A committee established by the Convocation of Canterbury in February 1870 reported favourably three months later on the idea of revising the King James Version: two companies were formed, one each for the Old and New Testaments. A novel development was the inclusion of scholars representative of the major Christian denominations, except the Roman Catholics (who declined the invitation to participate). Another innovation was the formation of parallel companies in the United States to whom the work of

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the English scholars was submitted and who, in turn, sent back their reactions. The instructions to the committees made clear that only a revision and not a new translation was contemplated.

The New Testament was published in England on May 17, 1881, and three days later in the United States, after 11 years of labour. Over 30,000 changes were made, of which more than 5,000 represent differences in the Greek text from that used as the basis of the King James Version. Most of the others were made in the interests of consistency or modernization.

The publication of the Old Testament in 1885 stirred far less excitement, partly because it was less well known than the New Testament and partly because fewer changes were involved. The poetical and prophetical books, especially Job, Ecclesiastes, and Isaiah, benefitted greatly.

The revision of the Apocrypha, not originally contemplated, came to be included only because of copyright arrangements made with the university presses of Oxford and Cambridge and was first published in 1895.

The American Standard Version

According to the original agreement, the preferred readings and renderings of the American revisers, which their British counterparts had declined to accept, were published in an appendix to the Revised Version. In 1900 the American edition of the New Testament, which incorporated the American scholars' preferences into the body of the text, was produced. A year later the Old Testament was added, but not the Apocrypha. The alterations covered a large number of obsolete words and expressions and replaced Anglicisms by the diction then in vogue in the United States.

The Revised Standard Version

The American Standard Version had been an expression of sensitivity to the needs of the American public. At the same time, several individual and unofficial translations into modern speech made from 1885 on had gained popularity, their appeal reinforced by the discovery that the Greek of the New Testament used the common nonliterary variety of the language spoken throughout the Roman Empire when Christianity was in its formative stage. The notion that a nonliterary modern rendering of the New Testament best expressed the form and spirit of the original was hard to refute. This, plus a new maturity of classical, Hebraic, and theological scholarship in the United States, led to a desire to produce a native American version of the English Bible.

In 1928 the copyright of the American Standard Version was acquired by the International Council of Religious Education and thereby passed into the ownership of churches representing 40 major denominations in the United States and Canada. A two-year study by a special committee recommended a thorough revision, and in 1937 the council gave its authorization to the proposal. Not until 1946, however, did the revision of the New Testament appear in print, and another six years elapsed before the complete Revised Standard Version (RSV) was published, the work of 32 scholars, one of them Jewish, drawn from the faculties of 20 universities and theological seminaries. A decision to translate the Apocrypha was not made until 1952 and the revision appeared in 1957. Insofar as the RSV was the first to make use of the Dead Sea Scroll of Isaiah, it was revolutionary.

The Revised Standard Version was essentially not a new translation into modern speech, but a revision. It did engage in a good deal of modernisation, however. It dispensed with archaic pronouns, retaining “thou” only for the Deity. But its basic conservatism was displayed in the retention of forms or expressions in passages that have special devotional or literary associations even where this practice makes for inconsistency. The primary aim was to produce a version for use in private and public worship.

Jewish Translation into English

Jewish English Bible translations are modern English Bible translations that include the books of the Hebrew Bible (Tanakh) according to the Masoretic Text, and according to the traditional division and order of Torah, Nevi'im, and Ketuvim.

Jewish translations often also reflect traditional Jewish interpretations of the Bible, as opposed to the Christian understanding that is often reflected in non-Jewish translations. For example, Jewish translations translate עלמה ‘almâh in Isaiah 14 as young woman, while many Christian translations render the word as virgin.

While modern biblical scholarship is similar for both Christians and Jews, there are distinctive features of Jewish translations, even those created by academic scholars. These include the avoidance of Christological interpretations, adherence to the Masoretic Text (at least in the main body of the text, as in the new Jewish Publication Society (JPS) translation) and greater use of classical Jewish exegesis. Some translations prefer names transliterated from the Hebrew, though the majority of Jewish translations use the Anglicised forms of biblical names.

The first English Jewish translation of the Bible into English was by Isaac Leeser in the 19th century.

The JPS produced two of the most popular Jewish translations, namely the JPS The Holy Scriptures of 1917 and the NJPS Tanakh (first printed in a single volume in 1985, second edition in 1999).

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that are not only Jewish, but also adhere to Orthodox norms. Among these are The Living Torah and Nach by Aryeh Kaplan and others, the Torah and other portions in an ongoing project by Everett Fox, and the ArtScroll Tanakh.

Jewish Versions

Though Jews in English-speaking lands generally utilized the King James Version and the Revised Version, the English versions have presented great difficulties. They contain

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departures from the traditional Hebrew text; they sometimes embody Christological interpretations; the headings were often doctrinally objectionable and the renderings in the legal portions of the Pentateuch frequently diverged from traditional Jewish exegesis. In addition, where the meaning of the original was obscure, Jewish readers preferred to use the well-known medieval Jewish commentators. Finally, the order of the Jewish canon differs from Christian practice and the liturgical needs of Jews make a version that does not mark the scriptural readings for Sabbaths and festivals inconvenient.

Until 1917 all Jewish translations were the efforts of individuals. Planned in 1892, the project of the Jewish Publication Society of America was the first translation for which a group representing Jewish learning among English-speaking Jews assumed joint responsibility.

This version essentially retained the Elizabethan diction. It stuck unswervingly to the received Hebrew text that it interpreted in accordance with Jewish tradition and the best scholarship of the day. For over half a century it remained authoritative, even though it laid no claim to any official ecclesiastical sanction.

With an increasingly felt need for modernization, a committee of translators was established composed of three professional biblical and Semitic scholars and three rabbis. It began its work in 1955 and the Pentateuch was issued in 1962. The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, and Jonah, all in a single volume for the convenience of synagogue use, followed in 1969; and Isaiah and Psalms appeared in 1973. A second committee had been set up in 1955 to work separately on the rest of the Hagiographa (Ketuvim).

The New English Bible

The idea of a completely new translation into British English was first broached in 1946. Under a joint committee, representative of the major Protestant churches of the British Isles, with Roman Catholics appointed as observers, the New Testament was published in 1961 and a second edition appeared in 1970. The Old Testament and Apocrypha were also published in 1970.

The New English Bible proved to be an instant commercial success, selling at a rate of 33,000 copies a week in 1970. The translation differed from the English mainstream Bible in that it was not a revision but a completely fresh version from the original tongues. It abandoned the tradition of “biblical English” and, except for the retention of “thou” and “thy” in addressing God, freed itself of all archaisms. It endeavoured to render the original into the idiom of contemporary English and to avoid ephemeral modernisms.

Individual translations

While most Bible translations are made by committees of scholars in order to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The following, selected translations are largely the work of individual translators:

• Noah Webster's Bible Translation (1833). Based on the KJV with updated grammar and lexicon.

• Young's Literal Translation (1862). An exacting literal English translation from the original Hebrew and Greek texts. Young even used the present tense extensively where most English translations use the past, because that conforms to the original Hebrew.

• Emphatic Diaglott by Benjamin Wilson (1864),

• Julia E. Smith Parker Translation (1876), "Translated Literally",

• J.N. Darby's Darby Bible (1890),

• Five Pauline Epistles, New Translation (1900) by William Gunion Rutherford,

• Bryant Rotherham's Emphasized Bible (1902),

• Modern Reader's Bible (1914) by Richard Green Moulton (1918)

• Helen Barrett Montgomery's The Centenary Translation (1924)

• George Lamsa translated The Holy Bible from Ancient Eastern Manuscripts (1933)

• S. H. Hooke's The Bible in Basic English (1949). A smart translation using the 850-word Basic English created by Charles Kay Ogden that especially addresses readers whose English vocabulary is not large yet and who do not know any legal and religious terminology either.

• R.A. Knox (1950),

• J.B. Phillips (1958),

• Verkuyl's Berkeley Version (1959),

• Holy Name Bible containing the Holy Name Version of the Old and New Testaments (1963) by Angelo Traina,

• The Living Bible (1971) by Kenneth N. Taylor,

• The Bible in Living English (1972) by Stephen T. Byington,

• Jay P. Green's Literal Translation (1985),

• Heinz Cassirer's translation (1989),

• The Complete Jewish Bible (1998) by Dr. David H. Stern,

• American King James Version (1999) by Michael Engelbrite,

• World English Bible (2000), in short WEB, is a contemporary project to create a modern translation of the Bible free of copyrights and archaic language. Based on the American Standard Version, the Greek Majority Text, and the Hebrew Biblia Hebraica Stuttgartensia. The WEB includes the Apocrypha.

• Eugene H. Peterson's The Message (2002),

• The Original Aramaic Bible in Plain English (2010) by David Bauscher,

• Father Nicholas King's translation of the Greek Bible into English.

• The Hebrew Bible: A Translation with Commentary, by Robert Alter (2019)

Others, such as N. T. Wright, have translated portions of the Bible.

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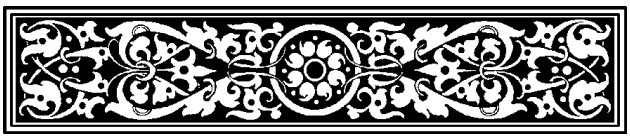

INTRODUCTION 2

THE JEWISH LAWS

The Holiness Code

Most Bible readers have a hard time to understood the texts of the Old Testament during the process of reading. Unfortunately, Christian clerics are neither willing nor able to explain what is written. As a result, readers feel uncomfortable while going through the chapters of a strange teaching, even worse, they are not aware that the texts of the Old Testament are the basis of our own books of law and the texts of the New Testament. (See: 'The Elephantine Papyrus Find,' p.1369.) For Jesus, the Old Testament was holy and untouchable and this applies also for the early Christians.

Roman Christians, also known as "gentiles," disagreed with the Hebrews in a only a few points for the simple reason that Roman Christians had to obey Roman law in which circumcision of the males was forbidden under the Lex Cornelia (the laws of Cornelius Sulla) and the typical Hebrew food laws (for purity reasons) were unknown and unpopular among Greeks and Romans. These were the two main points the opponents Paul the Apostle and James the Just (the brother of Jesus) were argueing about.

The schism of these two factions led to the beginnings of the Roman Church that was, one by one, replacing Hebrew and Pagan lithurgy, priest organisation and festivals for new, Christian, ones. Replacing the Hebrew laws proved to be much more difficult as there was no Christian law book. Despite strong efforts by Anti-Jews, like Marcion of Sinope, to get rid of the Old Testament, the Church Fathers decided to keep it as scripture. Instead of that, they began to write their own law codes, the Didache and the Apostolic Constitution. These few remarks will make it easier for you to grasp what the following laws are taliking about.

The Holiness Code is a term used in biblical criticism to refer to Leviticus chapters 17–26, and is so called due to its highly repeated use of the word Holy. Critical biblical scholars have regarded it as a distinct unit and have noted that the style is noticeably different from the main body of Leviticus. Unlike the remainder of Leviticus, the many laws of the Holiness Code are expressed very closely packed together, and very briefly.

According to most versions of the documentary hypothesis, the Holiness Code represents an earlier text that was edited and incorporated into the Priestly source and the Torah as a whole, although some scholars, such as Israel Knohl, believe the Holiness Code to be a later addition to the Priestly source. This source is often abbreviated as "H".[3] A generally accepted date is sometime in the seventh century BC, when it presumably originated among the priests in the Temple in Jerusalem.

The Holiness Code also uses a noticeably different choice of vocabulary, repeating phrases such as I, The LORD, am holy, I am the LORD, and I the LORD, which sanctify..., an unusually large number of times. Additionally, Leviticus 17 begins with This is the thing which the LORD hath commanded, saying.., and Leviticus 26 strongly resembles the conclusion of a law code, despite the presence of further laws afterward, such as at Leviticus 27, giving the Holiness Code the appearance of a single distinct unit.

Embedding In The Priestly Source

The Holiness Code is considered part of the Priestly source by scholars holding to the documentary hypothesis. However, such scholars generally believe it to have been an originally separate legal code (referred to as "H") which the priestly source edited and chose to embed into their writing after. Some such editing is simply the addition of phrases such as And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, designed to put the code into the context of the remainder of a code being given by God, as is the case for the remainder of Leviticus.

It is also alleged by critical scholarship that several additional laws, written with a style unlike that of the Holiness Code but like that of the remainder of Leviticus, were inserted into the body of the text by the Priestly source. These alleged additions are:

- The prohibition against consuming the naturally dead (Leviticus 115–16)
- The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:20–22)
- The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
- The prohibition against offerings by Aaronic priests who are blemished (Leviticus 21:21–22)
- The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1–10a)
- The order to keep Yom Kippur, and Sukkot (Leviticus 23:23–44)
- The order for continual bread and oil (Leviticus 24:1–9)
- Case law concerning a blasphemer (Leviticus 24:10–15a and 24:23)
- The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
- Rules concerning redeeming property (Leviticus 25:23 and 25:26–34)
- Order to release Israelite slaves at the year of jubilee (Leviticus 25:40, 25:42, 25:44–46)
- Rules concerning redeeming people (Leviticus 25:48–52, and 25:54)

The Covenant Code

(The Covenant Code, or Book of the Covenant, is the name given by academics to a text appearing in the Torah, at

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Exodus 20:22-23:19; or, more strictly, the term Covenant Code may be applied to Exodus 21:1-22:16. Biblically, the text is the second of the law codes given to Moses by God at Mount Sinai. This legal text provides a small but substantive proportion of the mitzvot within the Torah, and hence is a source of Jewish Law.)

The Large and Small Covenant Codes compared

Some scholars, calling attention to Exodus 34:10, "Then the LORD said: 'I am making a covenant with you'," note that the laws of Exodus 34 appear to be a shorter and differently organised version of the Covenant Code (Exodus 20:22–23:33). These have been differentiated as the "Small Covenant Code" (Exodus 34) and the "Large Covenant Code" (Exodus 20–23). These views are not mutually exclusive. Aaron (2006), for example, discusses how the "Exodus 34 Decalogue", while presented as the Ten Commandments, appears to be a reworking of the Covenant Code. Indeed, H.L. Ginsberg believed that the Ritual Decalogue was an interpolation, and that the phrase "Ten Commandments" in Exodus 34:28 originally referred to a portion of the Covenant Code, Exodus 23:10–27, which he called the First Ritual Decalogue. The reader may put the following two examples in a table or list with two columns.

LARGE COVENANT CODE, Exodus 23:10– 22

But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.

23 When my angel goes in front of you, and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I blot them out,

32 You shall make no covenant with them and their gods.

33 They shall not live in your land, or they will make you sin against me; for if you worship their gods, it will surely be a snare to you.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars.

13 Be attentive to all that I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

15a You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt.

15b No one shall appear before me empty-handed.

10 For six years you shall sow your land and gather in its yield; 11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. 12 Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.

16 You shall observe the festival of harvest, of the first fruits of your labour, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labour.

17 Three times in the year all your males shall appear before the Lord God.

18 You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.

19 The choicest of the first fruits of your ground you shall bring into the house of the LORD your God.

You shall not boil a kid in its mother's milk.

In comparison to the Large Covenant Code, here is the Small Covenant Code in the same sequence:

SMALL COVENANT CODE (also known as Ritual Decalogue), Exodus 34:11–26

11 Observe what I command you today. See, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

12 Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you.

13 You shall tear down their altars, break their pillars, and cut down their sacred poles

14 (for you shall worship no other god, because the Lord, whose name is Jealous, is a jealous God).

15 You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice.

16 And you will take wives from among their daughters for your sons, and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods.

17 You shall not make cast idols.

18 You shall keep the festival of unleavened bread. For seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out from Egypt.

19 All that first opens the womb is mine, all your male livestock, the firstborn of cow and sheep.

20a The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem.

20b No one shall appear before me empty-handed.

21 For six days you shall work, but on the seventh day you shall rest; even in ploughing time and in harvest time you shall rest.

22 You shall observe the festival of weeks, the first fruits of wheat harvest, and the festival of ingathering at the turn of the year.

23 Three times in the year all your males shall appear before the Lord God, the God of Israel.

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land when you go up to appear before the Lord your God three times in the year.

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25 You shall not offer the blood of my sacrifice with leaven, and the sacrifice of the festival of the passover shall not be left until the morning.

26 The best of the first fruits of your ground you shall bring to the house of the Lord your God.

You shall not boil a kid in its mother's milk.

THE RITUAL DECALOGUE is a list of laws at Exodus 34:11–26. These laws are similar to the Covenant Code and are followed by the phrase "ten commandments" (Hebrew: Aseret Ha-Dvarim, in Exodus 34:28). Although the phrase "Ten Commandments" has traditionally been interpreted as referring to a very different set of laws, in Exodus 20:2–17, many scholars believe it instead refers to the Ritual Decalogue found two verses earlier. (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.)

Critical biblical scholars understand the two sets of laws to have different authorship. Early scholars, adopting a proposal of Johann Wolfgang von Goethe, contrasted the "Ritual" Decalogue with the "Ethical" Decalogue of Exodus 20:2–17 and Deuteronomy 5:6–21, which are the texts more generally known as the Ten Commandments. Believing that the Bible reflected a shift over time from an emphasis on the ritual to the ethical, they argued that the Ritual Decalogue was composed earlier than the Ethical Decalogue. Later scholars have held that they were actually parallel developments, with the Ethical Decalogue a late addition to Exodus copied from Deuteronomy, or that the Ritual Decalogue was the later of the two, a conservative reaction to the secular Ethical Decalogue. A few Bible scholars call the verses in Exodus 34 the "small Covenant code", as it appears to be a compact version of the Covenant Code in Exodus 20:19–23:33; they argue the small Covenant code was composed around the same time as the Decalogue of Exodus 20, but either served different functions within Israelite religion, or reflects the influence of other Ancient Near Eastern religious texts.

The word decalogue comes from the Greek name for the Ten Commandments, δέκα λόγοι (déka lógoi; "ten terms"), a translation of the Hebrew (aseret ha-dvarîm "the ten items/terms").

The Ritual Decalogue is framed in the context of God making a covenant with Israel:

Yahweh said to Moses, Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. ... I hereby make a covenant. [Commandments of Exodus 34]

Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. ... And he wrote on the tablets the words of the covenant, the ten commandments [aseret ha-dvarîm]. This is the only place in the Bible where the phrase Ten Commandments identifies a set of commandments.

THE ETHICAL DECALOGUE

The two Ethical Decalogues compared

We see now what is known as the Ten Commandments in Exodus 20, which is almost the same as the Ten Commandments of Deuteronomy 5, and in Deuteronomy 10:4.

Ethical Decalogue, Exodus 20:2–17

2 I am the Lord your God, who brought you up out of the land of Egypt, out of the house of slavery;

3 Do not have any other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day and keep it holy.

9 For six days you shall labour and do all your work.

10 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.

11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbour.

17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Ethical Decalogue, Deuteronomy 5:6–21

6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;

7 you shall have no other gods before me.

8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

9 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me,

10 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

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11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

12 Observe the sabbath day and keep it holy, as the Lord your God commanded you.

13 For six days you shall labour and do all your work.

14 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.

15 Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

16 Honour your father and your mother, as the Lord your God commanded you, so that your days may be long and that it may go well with you in the land that the Lord your God is giving you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbour.

21 Neither shall you covet your neighbour's wife. Neither shall you desire your neighbour's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

That we have two versions of the Covenant Code and also two versions of the Ethical Decalogue in the Torah underlines their significance.

COMMANDMENTS OF THE PARASHAH

The term parashah (Hebrew: "portion") formally means a section of a biblical book in the Masoretic Text of the Tanakh (Hebrew Bible).

According to the Sefer ha-Chinuch, there are 23 positive and 30 negative commandments in the parashah:

• To purchase a Hebrew slave in accordance with the prescribed laws.
• To betroth the Jewish maidservant.
• To redeem Jewish maidservants.
• The master must not sell his Jewish maidservant.
• Not to withhold food, clothing, or sexual relations from one's wife.
• The courts must execute by strangulation those who deserve it.
• Not to strike one's father or mother.
• The court must implement laws against the one who assaults another or damages another's property.
• The court must carry out the death penalty of the sword.
• The court must judge the damages incurred by a goring ox.
• Not to benefit from an ox condemned to be stoned.
• The court must judge the damages incurred by a pit.
• The court must implement punitive measures against the thief.
• The court must judge the damages incurred by an animal eating.
• The court must judge the damages incurred by fire.
• The courts must carry out the laws of an unpaid guard.
• The courts must carry out the laws of the plaintiff, admitter, or denier.
• The courts must carry out the laws of a hired worker and hired guard.
• The courts must carry out the laws of a borrower.
• The court must fine one who seduces a maiden.
• The court must not let the sorcerer live.
• Not to insult or harm a sincere convert with words.
• Not to cheat a sincere convert monetarily.
• Not to afflict any orphan or widow.
• To lend to the poor and destitute.
• Not to press them for payment if you know they don't have it.
• Not to intermediate in an interest loan, guarantee, witness, or write the promissory note.
• Not to curse judges.
• Not to blaspheme.
• Not to curse the head of state or leader of the Sanhedrin.
• Not to preface one tithe to the next, but separate them in their proper order.
• Not to eat meat of an animal that was mortally wounded.
• Judges must not accept testimony unless both parties are present.
• Transgressors must not testify.
• The court must not execute through a majority of one; at least a majority of two is required.

Celebrating Sukkot

• A judge who presented an acquittal plea must not present an argument for conviction in capital cases.
• To decide by majority in case of disagreement.
• Not to pity a poor man in judgement.
• To help another remove the load from a beast which can no longer carry it.
• A judge must not decide unjustly the case of the habitual transgressor.
• The court must not kill anybody on circumstantial evidence.
• Judges must not accept bribes.
• To leave free all produce that grew in the Sabbatical year.
• To rest on the Sabbath.
• Not to swear in the name of an idol.
• Not to turn Israelites to idolatry.
• To celebrate on the three Festivals of Passover, Shavuot, and Sukkot.

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• Not to slaughter the Passover lamb while in possession of leaven.
• Not to leave the fat overnight.
• To set aside the first fruits and bring them to the Temple.
• Not to eat meat and milk cooked together.
• Not to make any treaty with the seven nations to be extirpated, or with any idol worshiper.
• Not to let them dwell in our land.

PRIESTLY CODE

The Priestly Code (Hebrew: Torat Kohanim) is the name given, by academia, to the body of laws expressed in the Torah which do not form part of the Holiness Code, the Covenant Code, the Ritual Decalogue, or the Ethical Decalogue. Jewish Law as we know it today was introduced by Ezra in 445 BC; (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.).

The Priestly Code constitutes the majority of Leviticus, as well as some of the laws expressed in Numbers. The code forms a large portion, approximately one third, of the commandments of the Torah, and thus is a major source of Jewish law.

It is termed the Priestly Code due to its large concern with ritual and the Jewish priesthood, and also, in critical scholarship, it is defined as the whole of the law code believed to be present in the Priestly Source except for the Holiness Code. Under the documentary hypothesis, while some scholars believe that the Priestly Code was created to rival the Ethical Decalogue and Covenant Code, others believe was intended as only supplementary to the Holiness Code.

Constituent Parts of the Priestly Code

The majority of the Priestly Code is presented in the Torah as the Law which is given to Moses directly by God at Mount Sinai. Unlike the Decalogues, however, Yahweh speaks the laws to Moses while descended, in a cloud, upon the Tabernacle which the Israelites have constructed. The remainder is present as scattered laws either given by Moses directly, or by being given in a similar manner to the majority, via the tabernacle, but after the Israelites have moved elsewhere, taking the tabernacle with them. The implication, therefore, is that the tabernacle is the place where God speak with the priesthood.

Although the majority of the code forms the bulk of Leviticus, there are several laws which appear in other places in the Torah. The code is generally regarded to contain the following laws :

1. Law of circumcision (Genesis 17)
2. Laws concerning consumption of the Passover meal (Exodus 12:43-49)
3. Laws concerning the keeping of the Sabbath (Exodus 31:14b-17 and 35:1-3)
4. Law concerning the consumption of dead animals, fat, blood, and the portion due to the priest (Leviticus 22-38)
5. Law concerning inappropriate behaviour for priests (Leviticus 10:6-15)
6. List of clean and unclean animals (Leviticus 11)
7. Laws of purification and atonement (Leviticus 12, Leviticus 13, and Leviticus 15)
8. Laws interrupting the Holiness Code:
   8a The prohibition against consuming the naturally dead (Leviticus 115-16)
   8b The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:21-22)
   8c. The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
   8d. The prohibition against offerings by Aaronid priests who are blemished (Leviticus 21:21-22)
   8e. Case law concerning a blasphemer (Leviticus 24:10-15a and 24:23)
   8f. The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
   8g. Rules concerning redeeming property (Leviticus 25:23 and 25:26-34)
   8h. Order to only keep heathens as slaves (Leviticus 25:40, 25:42, 25:44-46)
   8i. Rules concerning redeeming people (Leviticus 25:48-52, and 25:54)
9. Law concerning the commutation of vows (Leviticus 27)
10. Miscellaneous laws concerning lepers, and dedicated things (Numbers 5:1-10)
11. Law concerning women suspected of adultery (Numbers 5:11-31)
12. Law of the "Little Passover" (Numbers 9:9-14)
13. Laws concerning the duties and revenue of priests and Levites (Numbers 18)
14. Law concerning the daughters of Zelophehad and inheritance (Numbers 21-11)
15. Law concerning oaths (Numbers 30)
16. The giving of 48 cities to the Levits (Numbers 35:1-8)
17 Law on the treatment of murder and manslaughter (Numbers 35:9-34)
18. Law concerning the daughters of Zelophehad and marriage to a land owner (Numbers 36)

It is also generally regarded as containing the following descriptions and rules of ritual:

19. Ritual of Passover and the Feast of Unleavened Bread (Exodus 12:15-20)
20. Ritual of Consecration of Priests (Exodus 29:1-37, carried out at Leviticus 8)
21. Continual morning and evening offerings (Exodus 29:38-42)
22. Rules concerning the burning of incense and of hand washing (Exodus 30:7-10, and 30:19-20)
23. Rules about the composition of anointing oil and incense (Exodus 30:22-38)
24. Rules of burnt offerings, meal offerings, peace offerings, sin offerings, and guilt offerings, including specifications of the portions allocated to priests, and, in some cases, the

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appropriate costume of the officiating priest (Leviticus 1-21, carried out at Leviticus 9)

25. Ritual of cleansing lepers (Leviticus 14)

26. Rule of fringes (Leviticus 15:37-41)

27. Ritual of Yom Kippur (Leviticus 16:3-34, 25:9b)

28. Rituals interrupting the Holiness Code:

28a. The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1-10a)

28b. The order to keep Yom Kippur, and Sukkot (Leviticus 23:23-38)

28c. The order for continual bread and oil (Leviticus 24:1-9)

29. Ritual concerning Nazarites (Numbers 6:1-21)

30. The priestly benediction (Numbers 6:22-27)

30a. The LORD bless thee, and keep thee:

30b. The LORD make his face shine upon thee, and be gracious unto thee:

30c. The LORD lift up his countenance upon thee, and give thee peace.

31. Rules concerning how to fix lamps on the golden candlestick, and how to consecrate priests (Numbers 8:1-15, carried out at Numbers 8:20-22)

32. Ritual of the Red Heifer, for purification after contact with a corpse (Numbers 19)

THE 613 MITZVOT

(All precepts and laws mentioned in the Torah, the Five Books of Moses, the Pentateuch, are summarised in a list codex known as "613 Mitzvot" [plural of Mitzvah meaning precept, commandment]. In this canonical order the list by Maimonides is sorted by occurrence in the Torah

The Mosaic Covenant (named after Moses), the Covenant of Moses, or, more precise: The Agreement between God and the People of Israel, also known as the Sinaitic Covenant (named after the biblical Mount Sinai), refers to God's promise to the biblical Israelites, including their proselytes, and their commitment to worship Him alone. The establishment and stipulations of the Mosaic covenant are recorded in the first five books of the Hebrew Bible, traditionally attributed to Moses and collectively called the Torah or Pentateuch. This covenant is sometimes also referred to as the Law of Moses, Mosaic Law, or the 613 Mitzvot, or commandments (singular: mitzvah).

The tradition that 613 commandments (Hebrew: mitzvot or mitzvah) is the number of mitzvot in the Torah, began in the 3rd century AD, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud Makkot 23b.

Although there have been many attempts to codify and enumerate the commandments contained in the Torah, the most traditional enumeration is by Moses ben Maimon (1135 - 1204) also called Maimonides. The 613 commandments include "positive commandments", to perform an act (mitzvot aseh), and "negative commandments", to abstain from certain acts (mitzvot lo taaseh). The negative commandments number 365, which coincides with the number of days in the solar year, and the positive commandments number 248, a number ascribed to the number of bones and main organs in the human body (Babylonian Talmud, Makkot 23b–24a). Though the number 613 is mentioned in the Talmud, its real significance increased in later medieval rabbinic literature, including many works listing or arranged by the mitzvot. Three types of negative commandments fall under the self-sacrificial principle yehareg ve'al ya'avor, meaning "One should let oneself be killed rather than violate it". These are murder, idolatry, and forbidden sexual relations.

The 613 mitzvot have been divided also into three general categories: mishpatim; edot; and chukim. Mishpatim ("laws") include commandments that are deemed to be self-evident, such as not to murder and not to steal. Edot ("testimonies") commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. Chukim ("decrees") are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.)

Typical order

1. To know there is a God — Ex. 20:2

2. Not to even think that there are other gods besides Him — Standard: Ex. 20:3; Yemenite: Ex. 20:2 [17]

3. To know that God is One — Deut. 6:4

4. To love God —Deut. 6:5

5. To fear God — Deut. 10:20

6. To sanctify God's Name — Lev. 22:32

7. Not to profane God's Name — Lev. 22:32

8. Not to destroy objects associated with God's Name — Deut. 12:4

9. To listen to the prophet speaking in God's Name — Deut. 18:15

10. Not to try the LORD unduly — Deut. 6:16

11. To emulate God's ways — Deut. 28:9

12. To cleave to those who know God — Deut. 10:20

13. To love other Jews — Lev. 19:18

14. To love converts — Deut. 10:19

15. Not to hate fellow Jews — Lev. 19:17

16. To reprove a sinner — Lev. 19:17

17. Not to embarrass others — Lev. 19:17

18. Not to oppress the weak — Ex. 22:21

19. Not to speak derogatorily of others — Lev. 19:16

20. Not to take revenge — Lev. 19:18

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21. Not to bear a grudge — Lev. 19:18
22. To learn the Torah — Deut. 6:7
23. To honour those who teach and know the Torah — Lev. 19:32
24. Not to inquire into idolatry — Lev. 19:4
25. Not to follow the whims of your heart or what your eyes see — Num. 15:39
26. Not to blaspheme — Ex. 22:27
27. Not to worship idols in the manner they are worshiped — Standard: Ex. 20:6; Yemenite: Ex. 20:5
28. Not to worship idols in the four ways we worship God — Standard: Ex. 20:6; Yemenite: Ex. 20:5
29. Not to make an idol for yourself — Standard:Ex. 20:5; Yemenite: Ex. 20:4
30. Not to make an idol for others — Lev. 19:4
31. Not to make human forms even for decorative purposes — Standard: Ex. 20:21; Yemenite: Ex. 20:20
32. Not to turn a city to idolatry — Deut. 13:14
33. To burn a city that has turned to idol worship — Deut. 13:17
34. Not to rebuild it as a city — Deut. 13:17
35. Not to derive benefit from it — Deut. 13:18
36. Not to missionize an individual to idol worship — Deut. 13:12
37. Not to love the idolater — Deut. 13:9
38. Not to cease hating the idolater — Deut. 13:9
39. Not to save the idolater — Deut. 13:9
40. Not to say anything in the idolater's defense — Deut. 13:9
41. Not to refrain from incriminating the idolater — Deut. 13:9
42. Not to prophesy in the name of idolatry — Deut. 13:14
43. Not to listen to a false prophet — Deut. 13:4
44. Not to prophesy falsely in the name of God — Deut. 18:20
45. Not to be afraid of the false prophet — Deut. 18:22
46. Not to swear in the name of an idol — Ex. 23:13
47. Not to perform ov (medium) — Lev. 19:31
48. Not to perform yidoni ("magical seer") — Lev. 19:31
49. Not to pass your children through the fire to Molech — Lev. 18:21
50. Not to erect a pillar in a public place of worship — Deut. 16:22
51. Not to bow down before a smooth stone — Lev. 26:1
52. Not to plant a tree in the Temple courtyard — Deut. 16:21
53. To destroy idols and their accessories — Deut. 12:2
54. Not to derive benefit from idols and their accessories — Deut. 26
55. Not to derive benefit from ornaments of idols — Deut. 25
56. Not to make a covenant with idolaters —Deut. 2
57. Not to show favour to idolaters — Deut. 2
58. Not to let idolaters dwell in the Land of Israel — Ex. 23:33
59. Not to imitate idolaters in customs and clothing — Lev. 20:23
60. Not to be superstitious — Lev. 19:26
61. Not to go into a trance to foresee events, etc. — Deut. 18:10
62. Not to engage in divination or soothsaying — Lev. 19:26
63. Not to mutter incantations — Deut. 18:11
64. Not to attempt to contact the dead — Deut. 18:11
65. Not to consult the ov — Deut. 18:11
66. Not to consult the yidoni — Deut. 18:11
67. Not to perform acts of magic — Deut. 18:10
68. Men must not shave the hair off the sides of their head — Lev. 19:27
69. Men must not shave their beards with a razor — Lev. 19:27
70. Men must not wear women's clothing — Deut. 22:5
71. Women must not wear men's clothing — Deut. 22:5
72. Not to tattoo the skin — Lev. 19:28
73. Not to tear the skin in mourning — Deut. 14:1
74. Not to make a bald spot in mourning — Deut. 14:1
75. To repent and confess wrongdoings — Num. 5:7
76. To say the Shema twice daily — Deut. 6:7
77. To pray every day — Ex. 23:25
78. The Kohanim must bless the Jewish nation daily — Num. 6:23
79. To wear tefillin (phylacteries) on the head — Deut. 6:8
80. To bind tefillin on the arm — Deut. 6:8
81. To put a mezuzah on the door post — Deut. 6:9
82. Each male must write a Torah scroll — Deut. 31:19
83. The king must have a separate Torah scroll for himself — Deut. 118
84. To have tzitzit on four-cornered garments — Num. 15:38
85. To bless the Almighty after eating — Deut. 8:10
86. To circumcise all males on the eighth day after their birth — Gen. 110
87. To rest on the seventh day — Ex. 23:12
88. Not to do prohibited labour on the seventh day — Standard: Ex. 20:11; Yemenite: Ex. 20:10
89. The court must not inflict punishment on Shabbat — Ex. 35:3
90. Not to walk outside the city boundary on Shabbat — Ex. 16:29
91. To sanctify Shabbat with Kiddush and Havdalah — Standard: Ex. 20:9; Yemenite: Ex. 20:8
92. To rest from prohibited labour on Yom Kippur — Lev. 23:32
93. Not to do prohibited labour on Yom Kippur — Lev. 23:32
94. To afflict oneself on Yom Kippur — Lev. 16:29
95. Not to eat or drink on Yom Kippur — Lev. 23:29
96. To rest on the first day of Passover — Lev. 23:7
97. Not to do prohibited labour on the first day of Passover — Lev. 23:8
98. To rest on the seventh day of Passover — Lev. 23:8

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99. Not to do prohibited labour on the seventh day of Passover — Lev. 23:8

100. To rest on Shavuot — Lev. 23:21

101. Not to do prohibited labour on Shavuot — Lev. 23:21

102. To rest on Rosh Hashanah — Lev. 23:24

103. Not to do prohibited labour on Rosh Hashanah — Lev. 23:25

104. To rest on Sukkot — Lev. 23:35

105. Not to do prohibited labour on Sukkot — Lev. 23:35

106. To rest on Shemini Atzeret — Lev. 23:36

107. Not to do prohibited labour on Shemini Atzeret — Lev. 23:36

108. Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3

109. To destroy all chametz on 14th day of Nisan — Ex. 12:15

110. Not to eat chametz all seven days of Passover —Ex. 13:3

111. Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20

112. Not to see chametz in your domain seven days — Ex. 13:7

113. Not to find chametz in your domain seven days — Ex. 12:19

114. To eat matzah on the first night of Passover — Ex. 12:18

115. To relate the Exodus from Egypt on that night — Ex. 13:8

116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1

117. To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42

118. To take up a Lulav and Etrog on the first day of Sukkot (in the temple, all seven days) — Lev. 23:40

119. Each man must give a half shekel annually — Ex. 30:13

120. Courts must calculate to determine when a new month begins — Ex. 12:2

121. To afflict oneself and cry out before God in times of calamity — Num. 10:9

122. To marry a wife by means of ketubah and kiddushin — Deut. 22:13

123. Not to have sexual relations with women not thus married — Deut. 23:18

124. Not to withhold food, clothing, and sexual relations from your wife — Ex. 21:10

125. To have children with one's wife — Gen. 1:28

126. To issue a divorce by means of a Get document — Deut. 24:1

127. A man must not remarry his ex-wife after she has married someone else — Deut. 24:4

128. To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5

129. To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9

130. The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5

131. The court must fine one who sexually seduces a maiden — Ex. 22:15-16

132. The rapist must marry his victim if she is unwed — Deut. 22:29

133. He is never allowed to divorce her — Deut. 22:29

134. The slanderer must remain married to his wife — Deut. 22:19

135. He must not divorce her — Deut. 22:19

136. To fulfill the laws of the Sotah — Num. 5:30

137. Not to put oil on her meal offering (as usual) — Num. 5:15

138. Not to put frankincense on her meal offering (as usual) — Num. 5:15

139. Not to have sexual relations with your mother — Lev. 18:7

140. Not to have sexual relations with your father's wife — Lev. 18:8

141. Not to have sexual relations with your sister — Lev. 18:9

142. Not to have sexual relations with your father's wife's daughter — Lev. 18:11

143. Not to have sexual relations with your son's daughter — Lev. 18:10

144. Not to have sexual relations with your daughter — Lev. 18:10

145. Not to have sexual relations with your daughter's daughter — Lev. 18:10

146. Not to have sexual relations with a woman and her daughter — Lev. 18:17

147. Not to have sexual relations with a woman and her son's daughter — Lev. 18:17

148. Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17

149. Not to have sexual relations with your father's sister — Lev. 18:12

150. Not to have sexual relations with your mother's sister — Lev. 18:13

151. Not to have sexual relations with your father's brother's wife — Lev. 18:14

152. Not to have sexual relations with your son's wife — Lev. 18:15

153. Not to have sexual relations with your brother's wife — Lev. 18:16

154. Not to have sexual relations with your wife's sister — Lev. 18:18

155. A man must not have sexual relations with an animal — Lev. 18:23

156. A woman must not have sexual relations with an animal — Lev. 18:23

157. A man must not have sexual relations with a man — Lev. 18:22

158. Not to have sexual relations with your father — Lev. 18:7

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159. Not to have sexual relations with your father's brother — Lev. 18:14

160. Not to have sexual relations with someone else's wife — Lev. 18:20

161. Not to have sexual relations with a menstrually impure woman — Lev. 18:19

162. Not to marry non-Jews — Deut. 3

163. Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4

164. Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9

165. Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9

166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3

167. Not to let a eunuch marry into the Jewish people — Deut. 23:2

168. Not to offer to God any castrated male animals — Lev. 22:24

169. The High Priest must not marry a widow — Lev. 21:14

170. The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15

171. The High Priest must marry a virgin maiden — Lev. 21:13

172. A Kohen (priest) must not marry a divorcee — Lev. 21:7

173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7

174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7

175. Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6

176. To examine the signs of animals to distinguish between kosher and non-kosher — Lev. 11:2

177. To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11

178. To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9

179. To examine the signs of locusts to distinguish between kosher and non-kosher — Lev. 11:21

180. Not to eat non-kosher animals — Lev. 11:4

181. Not to eat non-kosher fowl — Lev. 11:13

182. Not to eat non-kosher fish — Lev. 11:11

183. Not to eat non-kosher flying insects — Deut. 14:19

184. Not to eat non-kosher creatures that crawl on land — Lev. 11:41

185. Not to eat non-kosher maggots — Lev. 11:44

186. Not to eat worms found in fruit on the ground — Lev. 11:42

187. Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43

188. Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21

189. Not to benefit from an ox condemned to be stoned — Ex. 21:2

190. Not to eat meat of an animal that was mortally wounded — Ex. 22:30

191. Not to eat a limb torn off a living creature — Deut. 12:23

192. Not to eat blood —Lev. 3:17

193. Not to eat certain fats of clean animals — Lev. 3:17

194. Not to eat the sinew of the thigh — Gen. 32:33

195. Not to eat mixtures of milk and meat cooked together — Ex. 23:19

196. Not to cook meat and milk together — Ex. 34:26

197. Not to eat bread from new grain before the Omer — Lev. 23:14

198. Not to eat parched grains from new grain before the Omer — Lev. 23:14

199. Not to eat ripened grains from new grain before the Omer — Lev. 23:14

200. Not to eat fruit of a tree during its first three years — Lev. 19:23

201. Not to eat diverse seeds planted in a vineyard — Deut. 22:9

202. Not to eat untithed fruits — Lev. 22:15

203. Not to drink wine poured in service to idols — Deut. 32:38

204. To ritually slaughter an animal before eating it — Deut. 12:21

205. Not to slaughter an animal and its offspring on the same day — Lev. 22:28

206. To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 113

207. To send away the mother bird before taking its children — Deut. 22:6

208. To release the mother bird if she was taken from the nest — Deut. 22:7

209. Not to swear falsely in God's Name — Lev. 19:12

210. Not to take God's Name in vain — Standard: Ex. 20:7; Yemenite: Ex. 20:6

211. Not to deny possession of something entrusted to you — Lev. 19:11

212. Not to swear in denial of a monetary claim — Lev. 19:11

213. To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20

214. To fulfill what was uttered and to do what was avowed — Deut. 23:24

215. Not to break oaths or vows — Num. 30:3

216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah — Num. 30:3

217. The Nazirite must let his hair grow — Num. 6:5

218. He must not cut his hair — Num. 6:5

219. He must not drink wine, wine mixtures, or wine vinegar — Num. 6:3

220. He must not eat fresh grapes — Num. 6:3

221. He must not eat raisins — Num. 6:3

222. He must not eat grape seeds — Num. 6:4

223. He must not eat grape skins — Num. 6:4

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224. He must not be under the same roof as a corpse — Num. 6:6
225. He must not come into contact with the dead — Num. 6:7
226. He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9
227. To estimate the value of people as determined by the Torah —Lev. 22
228. To estimate the value of consecrated animals — Lev. 212-13
229. To estimate the value of consecrated houses — Lev. 214
230. To estimate the value of consecrated fields — Lev. 216
231. Carry out the laws of interdicting possessions (cherem) — Lev. 228
232. Not to sell the cherem — Lev. 228
233. Not to redeem the cherem — Lev. 228
234. Not to plant diverse seeds together — Lev. 19:19
235. Not to plant grains or greens in a vineyard — Deut. 22:9
236. Not to crossbreed animals — Lev. 19:19
237. Not to work different animals together — Deut. 22:10
238. Not to wear shaatnez, a cloth woven of wool and linen — Deut. 22:11
239. To leave a corner of the field uncut for the poor — Lev. 19:10
240. Not to reap that corner — Lev. 19:9
241. To leave gleanings — Lev. 19:9
242. Not to gather the gleanings — Lev. 19:9
243. To leave the unformed clusters of grapes — Lev. 19:10
244. Not to pick the unformed clusters of grapes — Lev. 19:10
245. To leave the gleanings of a vineyard — Lev. 19:10
246. Not to gather the gleanings of a vineyard — Lev. 19:10
247. To leave the forgotten sheaves in the field — Deut. 24:19
248. Not to retrieve them — Deut. 24:19
249. To separate the "tithe for the poor" — Deut. 14:28
250. To give charity — Deut. 15:8
251. Not to withhold charity from the poor — Deut. 15:7
252. To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
253. The Levite must set aside a tenth of his tithe — Num. 18:26
254. Not to preface one tithe to the next, but separate them in their proper order — Ex. 22:28
255. A non-Kohen must not eat Terumah — Lev. 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
257. An uncircumcised Kohen must not eat Terumah — Ex. 12:48
258. An impure Kohen must not eat Terumah — Lev. 22:4
259. A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
261. To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment — Deut. 26:14
263. Not to eat Ma'aser Sheni while impure — Deut. 26:14
264. A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
265. Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
266. Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
267. Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
269. To read the confession of tithes every fourth and seventh year — Deut. 26:13
270. To set aside the first fruits and bring them to the Temple — Ex. 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
272. To read the Torah portion pertaining to their presentation — Deut. 26:5
273. To set aside a portion of dough for a Kohen — Num. 15:20
274. To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen — Deut. 18:3
275. To give the first shearing of sheep to a Kohen — Deut. 18:4
276. To redeem firstborn sons and give the money to a Kohen — Num. 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it — Ex. 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth — Ex. 34:21
280. Not to work the land during the seventh year — Lev. 25:4
281. Not to work with trees to produce fruit during that year — Lev. 25:4
282. Not to reap crops that grow wild that year in the normal manner — Lev. 25:5
283. Not to gather grapes which grow wild that year in the normal way — Lev. 25:5
284. To leave free all produce which grew in that year — Ex. 23:11
285. To release all loans during the seventh year — Deut. 15:2
286. Not to pressure or claim from the borrower — Deut. 15:2

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287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss —Deut. 15:9
288. The Sanhedrin must count seven groups of seven years — Lev. 25:8
289. The Sanhedrin must sanctify the fiftieth year — Lev. 25:10
290. To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9
291. Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11
292. Not to reap in the normal manner that which grows wild in the fiftieth year — Lev. 25:11
293. Not to pick grapes which grew wild in the normal manner in the fiftieth year — Lev. 25:11
294. Carry out the laws of sold family properties — Lev. 25:24
295. Not to sell the land in Israel indefinitely — Lev. 25:23
296. Carry out the laws of houses in walled cities — Lev. 25:29
297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in — Deut. 18:1
298. The Levites must not take a share in the spoils of war — Deut. 18:1
299. To give the Levites cities to inhabit and their surrounding fields — Num. 35:2
300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year — Lev. 25:34
301. To build a Temple — Ex. 25:8
302. Not to build the altar with stones hewn by metal — Standard: Ex. 20:24; Yemenite: Ex. 20:23
303. Not to climb steps to the altar — Standard: Ex. 20:27; Yemenite: Ex. 20:26
304. To show reverence to the Temple — Lev. 19:30
305. To guard the Temple area — Num. 18:2
306. Not to leave the Temple unguarded — Num. 18:5
307. To prepare the anointing oil — Ex. 30:31
308. Not to reproduce the anointing oil — Ex. 30:32
309. Not to anoint with anointing oil — Ex. 30:32
310. Not to reproduce the incense formula — Ex. 30:37
311. Not to burn anything on the Golden Altar besides incense — Ex. 30:9
312. The Levites must transport the ark on their shoulders — Num. 9
313. Not to remove the staves from the ark — Ex. 25:15
314. The Levites must work in the Temple — Num. 18:23
315. No Levite must do another's work of either a Kohen or a Levite — Num. 18:3
316. To dedicate the Kohen for service — Lev. 21:8
317. The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8
318. The Kohanim must wear their priestly garments during service — Ex. 28:2
319. Not to tear the priestly garments — Ex. 28:32
320. The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Efod — Ex. 28:28
321. A Kohen must not enter the Temple intoxicated — Lev. 10:9
322. A Kohen must not enter the Temple with his head uncovered — Lev. 10:6
323. A Kohen must not enter the Temple with torn clothes — Lev. 10:6
324. A Kohen must not enter the Temple indiscriminately — Lev. 16:2
325. A Kohen must not leave the Temple during service — Lev. 10:7
326. To send the impure from the Temple — Num. 5:2
327. Impure people must not enter the Temple — Num. 5:3
328. Impure people must not enter the Temple Mount area — Deut. 23:11
329. Impure Kohanim must not do service in the temple — Lev. 22:2
330. An impure Kohen, following immersion, must wait until after sundown before returning to service — Lev. 22:7
331. A Kohen must wash his hands and feet before service — Ex. 30:19
332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23
333. A Kohen with a physical blemish must not serve — Lev. 21:17
334. A Kohen with a temporary blemish must not serve — Lev. 21:17
335. One who is not a Kohen must not serve — Num. 18:4
336. To offer only unblemished animals — Lev. 22:21
337. Not to dedicate a blemished animal for the altar — Lev. 22:20
338. Not to slaughter it — Lev. 22:22
339. Not to sprinkle its blood — Lev. 22:24
340. Not to burn its fat — Lev. 22:22
341. Not to offer a temporarily blemished animal — Deut. 11
342. Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25
343. Not to inflict wounds upon dedicated animals — Lev. 22:21
344. To redeem dedicated animals which have become disqualified — Deut. 12:15
345. To offer only animals which are at least eight days old — Lev. 22:27
346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute.[15][16] — Deut. 23:19
347. Not to burn honey or yeast on the altar — Lev. 2:11
348. To salt all sacrifices — Lev. 2:13
349. Not to omit the salt from sacrifices — Lev. 2:13
350. Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3
351. Not to eat its meat — Deut. 12:17

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352. Carry out the procedure of the sin offering — Lev. 6:18
353. Not to eat the meat of the inner sin offering — Lev. 6:23
354. Not to decapitate a fowl brought as a sin offering — Lev. 5:8
355. Carry out the procedure of the guilt offering — Lev. 1
356. The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
357. The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17
358. A non-Kohen must not eat sacrificial meat — Ex. 29:33
359. To follow the procedure of the peace offering — Lev. 11
360. Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
361. To bring meal offerings as prescribed in the Torah — Lev. 2:1
362. Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
363. Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
364. Not to eat the meal offering of the High Priest — Lev. 6:16
365. Not to bake a meal offering as leavened bread — Lev. 6:10
366. The Kohanim must eat the remains of the meal offerings — Lev. 6:9
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
368. Not to withhold payment incurred by any vow — Deut. 23:22
369. To offer all sacrifices in the Temple — Deut. 12:11
370. To bring all sacrifices from outside Israel to the Temple — Deut. 12:26
371. Not to slaughter sacrifices outside the courtyard — Lev. 14
372. Not to offer any sacrifices outside the courtyard — Deut. 12:13
373. To offer two lambs every day — Num. 28:3
374. To light a fire on the altar every day — Lev. 6:6
375. Not to extinguish this fire — Lev. 6:6
376. To remove the ashes from the altar every day — Lev. 6:3
377. To burn incense every day — Ex. 30:7
378. To light the Menorah every day — Ex. 221
379. The Kohen Gadol must bring a meal offering every day — Lev. 6:13
380. To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
381. To make the show bread — Ex. 25:30
382. To bring additional offerings on Rosh Chodesh (" The New Month") — Num. 28:11
383. To bring additional offerings on Passover — Num. 28:19
384. To offer the wave offering from the meal of the new wheat — Lev. 23:10
385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought — Lev. 23:15
386. To bring additional offerings on Shavuot — Num. 28:26
387. To bring two loaves to accompany the above sacrifice — Lev. 23:17
388. To bring additional offerings on Rosh Hashana — Num. 29:2
389. To bring additional offerings on Yom Kippur — Num. 29:8
390. To bring additional offerings on Sukkot — Num. 29:13
391. To bring additional offerings on Shmini Atzeret — Num. 29:35
392. Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
393. Not to eat from sacrifices offered with improper intentions — Lev. 18
394. Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
395. Not to eat from that which was left over — Lev. 19:8
396. Not to eat from sacrifices which became impure — Lev. 19
397. An impure person must not eat from sacrifices — Lev. 20
398. To burn the leftover sacrifices — Lev. 17
399. To burn all impure sacrifices — Lev. 19
400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice — Lev. 5:16
402. Not to work consecrated animals — Deut. 15:19
403. Not to shear the fleece of consecrated animals — Deut. 15:19
404. To slaughter the paschal sacrifice at the specified time — Ex. 12:6
405. Not to slaughter it while in possession of leaven — Ex. 23:18
406. Not to leave the fat overnight — Ex. 23:18
407. To slaughter the second Paschal Lamb — Num. 9:11
408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
409. To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
410. Not to eat the paschal meat raw or boiled — Ex. 12:9
411. Not to take the paschal meat from the confines of the group — Ex. 12:46
412. An apostate must not eat from it — Ex. 12:43
413. A permanent or temporary hired worker must not eat from it — Ex. 12:45

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414. An uncircumcised male must not eat from it — Ex. 12:48

415. Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20

416. Not to break any bones from the second paschal offering — Num. 9:12

417. Not to leave any meat from the paschal offering over until morning — Ex. 12:10

418. Not to leave the second paschal meat over until morning — Num. 9:12

419. Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4

420. To be seen at the Temple on Passover, Shavuot, and Sukkot — Deut. 16:16

421. To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14

422. To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14

423. Not to appear at the Temple without offerings — Deut. 16:16

424. Not to refrain from rejoicing with, and giving gifts to, the Levites — Deut. 12:19

425. To assemble all the people on the Sukkot following the seventh year — Deut. 31:12

426. To set aside the firstborn animals — Ex. 13:12

427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17

428. Not to redeem the firstborn — Num. 18:17

429. Separate the tithe from animals — Lev. 232

430. Not to redeem the tithe — Lev. 233

431. Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27

432. Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18

433. Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25

434. Bring an oleh v'yored (temple offering)(if the person is wealthy, an animal; if poor, a bird or meal offering) — Lev. 5:7-11

435. The Sanhedrin must bring an offering (in the Temple) when it rules in error — Lev. 4:13

436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29

437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6

438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14

439. A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10

440. Not to substitute another beast for one set apart for sacrifice — Lev. 210

441. The new animal, in addition to the substituted one, retains consecration — Lev. 210

442. Not to change consecrated animals from one type of offering to another — Lev. 226

443. Carry out the laws of impurity of the dead — Num. 19:14

444. Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2

445. Carry out the laws of the sprinkling water — Num. 19:21

446. Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12

447. The metzora must not remove his signs of impurity — Deut. 24:8

448. The metzora must not shave signs of impurity in his hair — Lev. 13:33

449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips — Lev. 13:45

450. Carry out the prescribed rules for purifying the metzora — Lev. 14:2

451. The metzora must shave off all his hair prior to purification — Lev. 14:9

452. Carry out the laws of tzara'at of clothing — Lev. 13:47

453. Carry out the laws of tzara'at of houses — Lev. 13:34

454. Observe the laws of menstrual impurity — Lev. 15:19

455. Observe the laws of impurity caused by childbirth — Lev. 12:2

456. Observe the laws of impurity caused by a woman's running issue — Lev. 15:25

457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3

458. Observe the laws of impurity caused by a dead beast — Lev. 11:39

459. Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29

460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) — Lev. 15:16

461. Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34

462. Every impure person must immerse himself in a Mikvah to become pure — Lev. 15:16

463. The court must judge the damages incurred by a goring ox — Ex. 21:28

464. The court must judge the damages incurred by an animal eating — Ex. 22:4

465. The court must judge the damages incurred by a pit — Ex. 21:33

466. The court must judge the damages incurred by fire — Ex. 22:5

467. Not to steal money stealthily — Lev. 19:11

468. The court must implement punitive measures against the thief — Ex. 21:37

469. Each individual must ensure that his scales and weights are accurate — Lev. 19:36

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470. Not to commit injustice with scales and weights — Lev. 19:35

471. Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13

472. Not to move a boundary marker to steal someone's property — Deut. 19:14

473. Not to kidnap — Standard: Ex. 20:14; Yemenite: Ex. 20:13

474. Not to rob openly — Lev. 19:13

475. Not to withhold wages or fail to repay a debt — Lev. 19:13

476. Not to covet and scheme to acquire another's possession — Standard: Ex. 20:15; Yemenite: Ex. 20:14

477. Not to desire another's possession — Standard: Deut. 5:19; Yemenite: Deut. 5:18

478. Return the robbed object or its value — Lev. 5:23

479. Not to ignore a lost object — Deut. 22:3

480. Return the lost object — Deut. 22:1

481. The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18

482. Not to murder — Standard: Ex. 20:13; Yemenite: Ex. 20:12

483. Not to accept monetary restitution to atone for the murderer — Num. 35:31

484. The court must send the accidental murderer to a city of refuge — Num. 35:25

485. Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32

486. Not to kill the murderer before he stands trial — Num. 35:12

487. Save someone being pursued even by taking the life of the pursuer — Deut. 25:12

488. Not to pity the pursuer — Num. 35:12

489. Not to stand idly by if someone's life is in danger — Lev. 19:16

490. Designate cities of refuge and prepare routes of access — Deut. 19:3

491. Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4

492. Not to work nor plant that river valley — Deut. 21:4

493. Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8

494. Make a guard rail around flat roofs — Deut. 22:8

495. Not to put a stumbling block before a blind man (nor give harmful advice) — Lev. 19:14

496. Help another remove the load from a beast which can no longer carry it — Ex. 23:5

497. Help others load their beast — Deut. 22:4

498. Not to leave others distraught with their burdens (but to help either load or unload) — Deut. 22:4

499. Conduct sales according to Torah law — Lev. 25:14

500. Not to overcharge or underpay for an article — Lev. 25:14

501. Not to insult or harm anybody with words — Lev. 25:17

502. Not to cheat a convert monetarily — Ex. 22:20

503. Not to insult or harm a convert with words — Ex. 22:20

504. Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2

505. Not to sell him as a slave is sold — Lev. 25:42

506. Not to work him oppressively — Lev. 25:43

507. Not to allow a non-Jew to work him oppressively — Lev. 25:53

508. Not to have him do menial slave labour — Lev. 25:39

509. Give him gifts when he goes free — Deut. 15:14

510. Not to send him away empty-handed — Deut. 15:13

511. Redeem Jewish maidservants — Ex. 21:8

512. Betroth the Jewish maidservant — Ex. 21:8

513. The master must not sell his maidservant — Ex. 21:8

514. Canaanite slaves must work forever unless injured in one of their limbs — Lev. 25:46

515. Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16

516. Not to wrong a slave who has come to Israel for refuge — Deut. 23:16

517. The courts must carry out the laws of a hired worker and hired guard — Ex. 22:9

518. Pay wages on the day they were earned — Deut. 24:15

519. Not to delay payment of wages past the agreed time — Lev. 19:13

520. The hired worker may eat from the unharvested crops where he works — Deut. 23:25

521. The worker must not eat while on hired time — Deut. 23:26

522. The worker must not take more than he can eat — Deut. 23:25

523. Not to muzzle an ox while plowing — Deut. 25:4

524. The courts must carry out the laws of a borrower — Ex. 22:13

525. The courts must carry out the laws of an unpaid guard — Ex. 22:6

526. Lend to the poor and destitute — Ex. 22:24

527. Not to press them for payment if you know they don't have it — Ex. 22:24

528. Press the idolater for payment — Deut. 15:3

529. The creditor must not forcibly take collateral — Deut. 24:10

530. Return the collateral to the debtor when needed — Deut. 24:13

531. Not to delay its return when needed — Deut. 24:12

532. Not to demand collateral from a widow — Deut. 24:17

533. Not to demand as collateral utensils needed for preparing food — Deut. 24:6

534. Not to lend with interest — Lev. 25:37

535. Not to borrow with interest — Deut. 23:20

536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note — Ex. 22:24

537. Lend to and borrow from idolaters with interest — Deut. 23:21

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538. The courts must carry out the laws of the plaintiff, admitter, or denier — Ex. 22:8

539. Carry out the laws of the order of inheritance — Num. 28

540. Appoint judges — Deut. 16:18

541. Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17

542. Decide by majority in case of disagreement — Ex. 23:2

543. The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2

544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2

545. The courts must carry out the death penalty of stoning — Deut. 22:24

546. The courts must carry out the death penalty of burning — Lev. 20:14

547. The courts must carry out the death penalty of the sword — Ex. 21:20

548. The courts must carry out the death penalty of strangulation — Lev. 20:10

549. The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22

550. Bury the executed on the day they are killed — Deut. 21:23

551. Not to delay burial overnight — Deut. 21:23

552. The court must not let the sorcerer live — Ex. 22:17

553. The court must give lashes to the wrongdoer — Deut. 25:2

554. The court must not exceed the prescribed number of lashes — Deut. 25:3

555. The court must not kill anybody on circumstantial evidence — Ex. 23:7

556. The court must not punish anybody who was forced to do a crime — Deut. 22:26

557. A judge must not pity the murderer or assaulter at the trial — Deut. 19:13

558. A judge must not have mercy on the poor man at the trial — Lev. 19:15

559. A judge must not respect the great man at the trial — Lev. 19:15

560. A judge must not decide unjustly the case of the habitual transgressor — Ex. 23:6

561. A judge must not pervert justice — Lev. 19:15

562. A judge must not pervert a case involving a convert or orphan — Deut. 24:17

563. Judge righteously — Lev. 19:15

564. The judge must not fear a violent man in judgement — Deut. 1:17

565. Judges must not accept bribes — Ex. 23:8

566. Judges must not accept testimony unless both parties are present — Ex. 23:1

567. Not to curse judges — Ex. 22:27

568. Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27

569. Not to curse any upstanding Jew — Lev. 19:14

570. Anybody who knows evidence must testify in court — Lev. 5:1

571. Carefully interrogate the witness — Deut. 13:15

572. A witness must not serve as a judge in capital crimes — Deut. 19:17

573. Not to accept testimony from a lone witness — Deut. 19:15

574. Transgressors must not testify — Ex. 23:1

575. Relatives of the litigants must not testify — Deut. 24:16

576. Not to testify falsely — Standard: Ex. 20:14; Yemenite: Ex. 20:13

577. Punish the false witnesses as they tried to punish the defendant — Deut. 19:19

578. Act according to the ruling of the Sanhedrin — Deut. 111

579. Not to deviate from the word of the Sanhedrin — Deut. 111

580. Not to add to the Torah commandments or their oral explanations — Deut. 13:1

581. Not to diminish from the Torah any commandments, in whole or in part — Deut. 13:1

582. Not to curse your father and mother — Ex. 21:17

583. Not to strike your father and mother — Ex. 21:15

584. Respect your father or mother — Standard: Ex. 20:13; Yemenite: Ex. 20:12

585. Fear your mother or father — Lev. 19:3

586. Not to be a rebellious son — Deut. 21:18

587. Mourn for relatives — Lev. 10:19

588. The High Priest must not defile himself for any relative — Lev. 21:11

589. The High Priest must not enter under the same roof as a corpse — Lev. 21:11

590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1

591. Appoint a king from Israel — Deut. 115

592. Not to appoint a foreigner — Deut. 115

593. The king must not have too many wives — Deut. 117

594. The king must not have too many horses — Deut. 116

595. The king must not have too much silver and gold — Deut. 117

596. Destroy the seven Canaanite nations — Deut. 20:17

597. Not to let any of them remain alive — Deut. 20:16

598. Wipe out the memory of Amalek — Deut. 25:19

599. Remember what Amalek did to the Jewish people — Deut. 25:17

600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19

601. Not to dwell permanently in Egypt — Deut. 116

602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms — Deut. 20:10

603. Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7

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604. Not to destroy food trees even during the siege — Deut. 20:19

605. Prepare latrines outside the camps — Deut. 23:13

606. Prepare a shovel for each soldier to dig with — Deut. 23:14

607. Appoint a priest to speak with the soldiers during the war — Deut. 20:2

608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions — Deut. 24:5

609. Not to demand from the above any involvement, communal or military — Deut. 24:5

610. Not to panic and retreat during battle — Deut. 20:3

611. Keep the laws of the captive woman — Deut. 21:11

612. Not to sell her into slavery — Deut. 21:14

613. Not to retain her for servitude after having sexual relations with her — Deut. 21:14

Rabbinical Mitzvot

The Biblical mitzvot are referred to in the Talmud as mitzvot d'oraita, translated as commandments of the Law (Torah). In contradistinction to this are rabbinical commandments, referred to as mitzvot d'rabbanan. Mitzvot d'rabbanan are a type of takkanah. Among the more important mitzvot d'rabbanan are:

- To recite a blessing for each enjoyment
- To ritually wash the hands before eating bread
- To prepare lights in advance of Shabbat (to have peace in the home, and to act in contradiction to customs of Karaite Judaism)
- To construct an Eruv to permit carrying to and within public areas on Shabbat
- To recite the Hallel psalms on holy days
- To light the Hanukkah lights
- To read the Scroll of Esther on Purim

These seven rabbinical commandments are treated like Biblical commandments insofar as, prior to the performance of each, a benediction is recited, i.e.:

Blessed are You, O LORD our God, King of the universe, Who has commanded us ...

They give rise to the phrase "Keter Torah" ("The Crown of the Torah") as the numeric value of Keter is 620 (613+7).

The divine command is considered implied in the general law to follow any instructions of the religious authorities (Deuteronomy 111, and 32:7; Shab. 23a). In addition, many of the specific details of the Biblical mitzvot are only derived via rabbinical application of the Oral Torah (Mishna/Gemarah); for example, the three daily prayers in any language and the recitation of the Shema (Deuteronomy 6:4-7) twice a day in any language, the binding of the tefillin and the fixing of the mezuzah (Deuteronomy 6:8-9), and the saying of Grace After Meals (Deuteronomy 8:10).

The Six Constant Mitzvot

Out of the 613 Mitzvot mentioned in the Torah, there are six mitzvot which the Sefer Hachinuch calls "constant mitzvot": "We have six mitzvot which are perpetual and constant, applicable at all times, all the days of our lives".

1. To know God, and that he created all things.
2. Not to have any god(s) beside God (lit. in his face).
3. To know God's Oneness.
4. To fear God.
5. To love God.
6. Not to pursue the passions of your heart and stray after your eyes.

NOAHIDISM OR THE 7 LAWS OF NOAH

(Noahidism or Noachidism is a monotheistic, Jewish religious movement based upon the Seven Laws of Noah and their traditional interpretations within Orthodox Judaism. According to the Jewish law, non-Jews (Gentiles) are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah to be assured of a place in the World to Come (Olam Ha-Ba), the final reward of the righteous. The divinely ordained penalty for violating any of these Noahide Laws is discussed in the Talmud, but in practical terms it is subject to the working legal system which is established by the society at large. Those who subscribe to the observance of the Noahic Covenant are referred to as Bnei Noach (Hebrew: "Children of Noah") or Noahides. There is a modern Noahide movement was founded in the 1990s by Orthodox rabbis from Israel.

Historically, the Hebrew term Bnei Noach has been applied to all non-Jews as descendants of Noah. However, nowadays it is primarily used to refer specifically to those "Righteous Gentiles" who observe the Seven Laws of Noah. According to a Noahide source in 2018, there are over 20,000 official Noahides, and the country with the greatest number is the Philippines.)

The Seven Laws Of Noah

The Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), also referred to as the Noahide Laws or the Noachide Laws (from the Hebrew pronunciation of "Noah"), are a set of imperatives which, according to the Talmud, were given by God as a binding set of laws for the "children of Noah" – that is, all of humanity.

According to Jewish tradition, non-Jews who adhere to these laws are said to be followers of Noahidism and regarded as righteous gentiles, who are assured of a place in Olam Haba (the world to come), the final reward of the righteous. The Seven Laws of Noah include prohibitions against worshipping idols, cursing God, murder, adultery and sexual immorality, theft, eating flesh torn from a living animal, as well as the obligation to establish courts of justice. The earliest complete rabbinic version of the seven laws can be found in the Tosefta: Seven commandments were commanded of the sons of Noah:

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1. concerning adjudication (dinim)
2. concerning idolatry (avodah zarah)
3. concerning blasphemy (qilelat ha-shem)
4. concerning sexual immorality (gilui arayot)
5. concerning blood-shed (shefikhut damim)
6. concerning robbery (gezel)
7. concerning a limb torn from a living animal (ever min ha-hay)

Clarification of The Seven Laws

The seven Noahide laws are better understandable in the following example. Here they are traditionally enumerated:

1. Not to worship idols.
2. Not to curse God.
3. To establish courts of justice.
4. Not to commit murder.
5. Not to commit adultery, bestiality, or sexual immorality.
6. Not to steal.
7. Not to eat flesh torn from a living animal.

According to the Talmud, the rabbis agree that the seven laws were given to the sons of Noah. However, they disagree on precisely which laws were given to Adam and Eve. Six of the seven laws are exegetically derived from passages in Genesis, with the seventh being the establishment of courts. The seven laws as listed by the Babylonian Talmud in Sanhedrin 56a are designed as straight-forward commandments to be easily understood by everyone:

1. Do not worship idols.
2. Do not blaspheme God.
3. Do not murder.
4. Do not practise sexual immorality.
5. Do not steal.
6. Do not eat flesh from a living animal.
7. Establish Courts of Justice to build upon these laws.

Origin

There are a range of theories regarding the origin of the Noachide laws, including the Bible, Hittite law, the Maccabean period, and the Roman period. The Seven Laws of Noah were not mentioned in Genesis but they might have been extracted from the Torah by second-century rabbis. They basically represent a smaller version of the Ten Commandments in which idolatry and blasphemy are reflected in the first four of the Ten Commandments, whilst concerns on justice, commit murder, stealing, adultery, bestiality, or sexual immorality can be traced back to earlier Egyptian and Mesopotamian regulations. The "concerning a limb torn from a living animal" seem to have come from Zoroastrianism.

Torah sources

According to the Genesis flood narrative, a deluge covered the whole world, killing every surface-dwelling creature except Noah, his wife, his sons and their wives, and the animals taken aboard Noah's Ark. According to this, all modern humans are descendants of Noah, thus the name Noahide Laws are referred to the laws that apply to all of humanity. After the flood, God sealed a covenant with Noah with the following admonitions (Genesis 9):

- Flesh of a living animal: "However, flesh with its life-blood [in it], you shall not eat." (9:4)
- Murder and courts: "Furthermore, I will demand your blood, for [the taking of] your lives, I shall demand it [even] from any wild animal. From man too, I will demand of each person's brother the blood of man. He who spills the blood of man, by man his blood shall be spilt; for in the image of God He made man." (9:5–6)

Book of Jubilees

The Book of Jubilees, generally dated to the 2nd century BC, may include an early reference to Noahide Law at verses 20–28:

And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth ... For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

THE HALAKHA

Halakha, also transliterated as halacha, halakhah, and halocho, is the collective body of Jewish religious laws that are derived from the Written and Oral Torah. Halakha constitutes the practical application of the 613 mitzvot ("commandments") in the Torah, as developed through discussion and debate in the classical rabbinic literature, especially the Mishnah and the Talmud (the "Oral Torah"), and as codified in the Mishneh Torah and Shulchan Aruch. Because halakha is developed and applied by various halakhic authorities rather than one sole "official voice", different individuals and communities may well have different answers to halakhic questions. With few exceptions, controversies are not settled through authoritative structures because during the Jewish diaspora, Jews lacked a single judicial hierarchy or appellate review process for halakha. Halakha is often translated as "Jewish law", although a more literal translation of it might be "the way to behave" or "the way of walking". The words halakha and sharia both mean literally "the path to follow". The word is derived from the root which means "to behave" (also "to go" or "to walk"). Halakha not only guides religious practices and beliefs, it also guides numerous aspects of day-to-day life. The term may also be related to Akkadian ilku, a property tax, rendered in Aramaic as halakh, designating one or several obligations.

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Historically, widespread observance of the laws of the Torah is first in evidence beginning in the second century BC. In the Jewish diaspora, halakha served many Jewish communities as an enforceable avenue of law – both civil and religious, since no differentiation of them exists in classical Judaism, just like still in Islam today. Since the Jewish Enlightenment (Haskalah) and Jewish emancipation, some have come to view the halakha as less binding in day-to-day life, because it relies on rabbinic interpretation, as opposed to the authoritative, canonical text which is recorded in the Hebrew Bible. Under contemporary Israeli law, certain areas of Israeli family and personal status law are under the authority of the rabbinic courts, so they are treated according to halakha. Some minor differences in halakha are found among Ashkenazi Jews, Mizrahi Jews, Sephardi Jews, Yemenite, Ethiopian and other Jewish communities which historically lived in isolation.

Court of Law and Punishment: Halakha versus Sharia

The written Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni jurisprudence (Hanbali, Hanafi, Maliki and Shafi'i) as well as Shia schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both the rules of civil disputes and application of penal law, Sharia distinguishes between men and women, between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more: There were two classes of Jewish courts called Sanhedrin, the "Great Sanhedrin" and the "Lesser Sanhedrin". A lesser Sanhedrin of 23 judges (trivial cases 3 judges) was appointed to each city, but there was to be only one Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts.

In Jewish law, this court structure makes it almost impossible to apply the death penalty as these many judges almost never unanimously (that is: [the necessary] one hundred percent) agree to such a harsh penalty. Therefore, no record exists of a gentile having been put to death for violating any of the Seven Laws of Noah. Some of the categories of capital punishment recorded in the Talmud are recorded as having never been carried out.

In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties. This explains also in part why the Jews have fought against Mohammed and his Islam so passionately. In consequence, the distortion of law in Islam has brought about the mutual hatred between Jews and Muslims.

The question is, why did Mohammed the creator of Islam deside (1st) to tear the Ten Commandments apart, and (2nd) why did he decide to get rid of the Sanhedrin? The answer can be found in the Koran, the Sira, and the Hadith: Al-Taqqiya (the doctrine of the sacred lie)! Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. Muslims are expected to follow Mohammed'ss invokings such as: Fight non-Muslims until there is only Islam (Koran 2:193); - how long will this 1,400 years war last? -Until everybody has become a Muslim! Therefore, to promote Islam, one may lie (Koran 3:28, 16:106) as Muslims are in a constant state of war with non-Muslims, "War is deceit" (Bukhari 4, 52, 269). One may be violent as violent Medina verses abrogate all peaceful Mecca-verses (Koran 2:106); the Ten Commandments are a strategic obstable to total supprmacy of Islam. Mohammed, who started 95 wars and numerous attrocities within the last 12 years of his life, simply wanted to make sure that Islam can perform its evil doctrines and deeds without having any fear of being procecuted. And the Ten Commandments certainly would have hampered the violent progress of Islam the cult of death.

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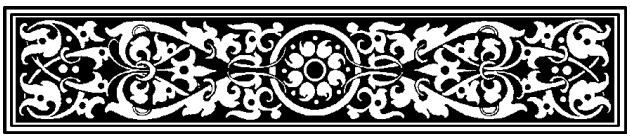

THE CHRISTIAN LAWS

THE DIDACHE

The teaching of the Lord to the Nations

The Lord's Teaching Through the Twelve Apostles
to the Nations. (Part of the Constantine Bible)
Translation: Charles H. Hoole, 1885
Estimated range of dating: 90-150 AD

(The Didache (Greek: Didakhe, lit. "Teaching"), also known as "The Lord's Teaching Through the Twelve Apostles to the Nations", is a brief anonymous early Christian treatise written in Greek. It is the oldest Christian law text and its Greek title Didache means exactly the same as Torah in Hebrew: The Teaching of the Law..

Lost for centuries, a Greek manuscript of the Didache was rediscovered in Constantinople [Istanbul] in 1873 by Philotheos Bryennios, the Metropolitan of Nicomedia. He found it in the Codex Hierosolymitanus. A Latin version of the first five chapters was discovered in 1900 by J. Schlecht. The Codex Hierosolymitanus (also called the Bryennios manuscript or the Jerusalem Codex, often designated simply "H" in scholarly discourse) is an 11th-century Greek manuscript, written by an otherwise unknown scribe named Leo, who dated it 1056. The codex contained also the Epistle of Barnabas, the First Epistle of Clement and the Second Epistle of Clement, the long version of the letters of Ignatius of Antioch and a list of books of the Bible following the order of John Chrysostom. Hitchcock and Brown produced the first English translation in March 1884. Adolf von Harnack produced the first German translation in 1884, and Paul Sabatier produced the first French translation and commentary in 1885.

The first line of this treatise is "The teaching of the Lord to the Gentiles (or Nations) by the twelve apostles". The text, parts of which constitute the oldest extant written catechism, has three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organisation. A catechism, from Ancient Greek katecheo, "to teach orally", is a summary of Christian doctrine and serves as a doctrinal manual – often in the form of questions followed by answers to be memorised.

The Didache is a relatively short text with only some 2,300 words. The contents may be divided into four parts, which most scholars agree were combined from separate sources by a later redactor: the first is the Two Ways, the Way of Life and the Way of Death (chapters 1–6); the second part is a ritual dealing with baptism, fasting, and Communion (chapters 7–10); the third speaks of the ministry and how to treat apostles, prophets, bishops, and deacons (chapters 11–15); and the final section (chapter 16) is a prophecy of the Antichrist and the Second Coming.

The opening chapters describe the virtuous Way of Life and the wicked Way of Death. The Lord's Prayer is included in full. Baptism is by immersion, or by affusion if immersion is not practical. Fasting is ordered for Wednesdays and Fridays. Two Eucharistic prayers are given. Church organisation was at an early stage of development. Itinerant apostles and prophets are important, serving as "chief priests". Meanwhile, local bishops and deacons also have authority and seem to be taking the place of the itinerant ministry.

The Didache is considered the first example of the genre of Church Orders. The Didache reveals how Jewish Christians saw themselves and how they adapted their practice for Gentile Christians. The Didache is similar in several ways to the Gospel of Matthew, either because it was considered the first gospel or the other gospels were not written yet. The opening chapters, which also appear in other early Christian texts, are likely derived from an earlier Jewish source.

The Didache is considered part of the group of second-generation Christian writings known as the "Apostolic Fathers". The work was considered by some Church Fathers to be a part of the New Testament, while being rejected by others as spurious or non-canonical, In the end, it was not accepted into the New Testament canon. However, the Ethiopian Orthodox Church "broader canon" includes the Didascalia, a work which draws on the Didache.

The Didache was most likely written in the first half of the second century AD. The document is a composite work, and the discovery of the Dead Sea Scrolls, with its Manual of Discipline, has provided evidence of development over a considerable period of time, developing from a Jewish catechetical work into a church manual. The teaching is anonymous, a pastoral manual which reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures. The Two Ways section is likely based on an earlier Jewish source. The community that produced the Didache could have been based in Syria, as it addressed the Gentiles but from a Judaic perspective, at some remove from Jerusalem, and shows no evidence of Pauline influence. Alan Garrow claims that its earliest layer may have originated in the decree issued by the Apostolic council of AD 49–50, that is by the Jerusalem assembly under James the Just [the brother of Jesus].)

DIDACHE CHAPTER 1

1 There are two paths, one of life and one of death, and the difference is great between the two paths.

2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of

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those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

DIDACHE CHAPTER 2

1 But the second commandment of the teaching is this.

2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;

3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

5 Thy speech shall not be false or empty, but concerned with action.

6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;

7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

DIDACHE CHAPTER 3

1 My child, fly from everything that is evil, and from everything that is like to it.

2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.

5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.

6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

7 but be thou meek, for the meek shall inherit the earth;

8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

10 Accept the things that happen to thee as good, knowing that without God nothing happens.

DIDACHE CHAPTER 4

1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;

3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4 thou shalt not doubt whether a thing shall be or not.

5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

6 If thou hast, give by means of thy hands a redemption for thy sins.

7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.

8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

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14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

DIDACHE CHAPTER 5

1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgement, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

DIDACHE CHAPTER 6

1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.

2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

DIDACHE CHAPTER 7

1 But concerning baptism, thus baptise ye: having first recited all these precepts, baptise in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

2 but if thou hast not running water, baptise in some other water, and if thou canst not baptise in cold, in warm water;

3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

4 But before the baptism, let him who baptiseth and him who is baptised fast previously, and any others who may be able. And thou shalt command him who is baptised to fast one or two days before.

DIDACHE CHAPTER 8

1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

3 Thrice a day pray ye in this fashion.

DIDACHE CHAPTER 9

1 But concerning the Eucharist, after this fashion give ye thanks.

2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

5 And let none eat or drink of your Eucharist but such as have been baptised into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

DIDACHE CHAPTER 10

1 But after it has been completed, so pray ye.

2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

7 But charge the prophets to give thanks, so far as they are willing to do so.

DIDACHE CHAPTER 11

1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he

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come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

4 Let every apostle who cometh unto you be received as the Lord.

5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgement, for in this manner also did the ancient prophets.

12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

DIDACHE CHAPTER 12

1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

DIDACHE CHAPTER 13

1 But every true prophet who is willing to dwell among you is worthy of his meat,

2 likewise a true teacher is himself worthy of his meat, even as is a labourer.

3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

4 but if ye have not a prophet, give it unto the poor.

5 If thou makest a feast, take and give the firstfruits according to the commandment;

6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

DIDACHE CHAPTER 14

1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

DIDACHE CHAPTER 15

1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

DIDACHE CHAPTER 16

1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

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6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

8 then shall the world behold the Lord coming on the clouds of heaven.

(The End of the Didache)

THE DIDASCALIA APOSTOLORUM

or: The Catholic Teaching of the Twelve Apostles
and Holy Disciples of Our Saviour
Translation: R. Hugh Connolly, 1929
Estimated Range of Dating: 200 - 250 A.D.

(Didascalia Apostolorum, or just Didascalia, is a Christian treatise which belongs to the genre of the Church Orders. It presents itself as being written by the Twelve Apostles at the time of the Council of Jerusalem; however, scholars agree that it was actually a composition of the 3rd century, perhaps around 230 AD. The Didascalia was clearly modeled on the earlier Didache. The author is unknown, but he was probably a bishop. The provenance is usually regarded as Northern Syria, possibly near Antioch.

The Latin title Didascalia Apostolorum means Teaching of the Apostles, and the full title given in Syriac is: "Didascalia, that is, the teaching of the twelve Apostles and the holy disciples of our Lord". The text never touches upon dogma but concerns itself entirely with practice. In comparison with the Didache, the Didascalia moved the main focus from the moral issues to empty and and plain belief of liturgical practice and church organisation, away from the original teachings of Jesus..

The earliest mention of the work is by Epiphanius of Salamis, who believed it to be truly Apostolic. He found it in use among the Audiani, Syrian heretics. The few extracts Epiphanius gives do not quite tally with our present text, but he is notoriously inexact in his quotations. At the end of the fourth century the Didascalia was used as the basis of the first six books of the Apostolic Constitutions. At the end of the 4th century it is quoted in the Pseudo-Chrysostom's Opus Imperfectum in Matthaeum. But the Didascalia never had a great vogue, and it was superseded by the Apostolic Constitutions.

The Didascalia, or the Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, is a Church Order, composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century, for a community of Christian converts from paganism in the northern part of Syria. The work is modelled on the Didache (cf. vol. I, pp. 29-39) and forms the main source of the first six books of the Apostolic Constitutions.

The unknown author of the Didascalia seems to have been of Jewish descent. A bishop with a considerable knowledge of medicin, he lacked special theological training. He makes ample use of Holy Scripture and borrows from the Didache, Hermas, Irenaeus, the Gospel of Peter and the Acts of Paul.

The text can be reconstructed from the Apostolic Constitutions, a few Greek fragments, a complete Syriac translation, an old Latin translation of about half, and the Arabic and Ethiopic Didascalia that depend on the Didascalia Apostolorum.

This document shows by what means the clergy, in the early centuries of the Christian movement, obtained for themselves, whether for good or evil, the unquestioning obedience of

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Christian people. To this end, the Didascalia Apostolorum must have been a potent instrument of Church rule. The title implicates that it had the authority of Jesus' apostles although that treatise was written during the reign of Flavius Constantinus, 10 generations after Jesus and when the real aspostles were long gone.

The Didascalia Apostolorum, whose lost original was in Greek, was first published in 1854 in Syriac by Paul de Lagarde. In 1900 Edmund Hauler published the Verona Palimpsest which includes a Latin translation of the Didascalia, perhaps of the fourth century, more than half of which has perished. In 1906 Franz Xaver von Funk published the texts, printed side by side, of both the Didascalia and the Apostolic Constitutions, in order to show the similarities A short fragment of chapter 15 has been found in Greek, and in 1996 another probable fragment in Coptic.

Margaret Dunlop Gibson was the first person to translate the work into English in 1903. It was published by C. J. Clay & Sons in Cambridge. R. Hugh Connolly translated the work into English in 1929. It was published by Clarendon Press, Oxford. It included an extensive introduction by Connolly. In the same year of 1929 G. Homer also did a translation, also in Oxford.)

Presentation of text in brackets:
{words} probably to be restored
[words] probably to be omitted
(words) supplied for translation sense

THE CATHOLIC DIDASCALIA
THAT IS, THE TEACHING OF THE TWELVE HOLY APOSTLES AND DISCIPLES OF OUR SAVIOUR

DIDASCALIA CHAPTER 1

On the simple and natural Law.

GOD'S planting and the holy vineyard of His Catholic Church, the elect, who rely on the simplicity of the fear of the Lord, who by their faith inherit His everlasting kingdom, who have received the power and fellowship of His Holy Spirit, and by Him are armed and made firm in the fear of Him, who are become partakers in the sprinkling of the pure and precious blood of the Great God, Jesus Christ, who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved hear the Didascalia of God, you that hope and wait for His promises, which hath been written after the command of our Saviour and is in accord with His glorious words.

Give heed, children of God, and do all things so that you be obedient to God; and be you pleasing in all things to the Lord our God. For if any man run after iniquity and be contrary to the will of God, the same shall be accounted unto God as heathen and ungodly. Flee therefore and depart from all avarice and evil dealing. And you shall not desire that which is any man's, for it is written in the Law: Thou shalt not desire aught of that which is thy neighbour's: neither his field, nor his wife, nor his servant, nor his maidservant, nor his ox, nor his ass, nor any thing of his possessions. For all these desires are from the Evil One. For he that desires the wife of his companion, or his servant, or his maidservant, is already an adulterer and a thief, and is condemned of uncleanness, as they that lie with males, by our Lord and Teacher Jesus Christ: to whom (is) glory and honour for ever and ever, Amen. As also in the Gospel He renews and confirms and fulfils the Ten Words of the Law, (saying): For it is written in the Law: Thou shalt not commit adultery: but I say unto you this,-- who in the Law spake through Moses, but now myself say unto you: Whosoever shall look upon the wife of his neighbour to desire her, hath already committed adultery with her in his heart. And thus was he who desired condemned as an adulterer. He also that desires the ox or the ass of his neighbour, it is to steal and to lead it away that he is minded. And he again that desires the field of his companion, does he not seek to straiten him in his boundary, and contrive that he may sell it to him for nothing? For this cause therefore come slayings and deaths and condemnations from God upon these persons.

But for men who obey God there is one law, simple and true and mild -- without question, for Christians -- this, that what thou hatest that it should be done to thee by another, thou do not to another. Thou wouldst not that a man should look upon thy wife evilly to corrupt her: neither look thou upon the wife of thy companion with evil intent. Thou wouldst not that a man should take away thy garment: neither do thou take away that of another. Thou wouldst not be reviled and insulted, or beaten: neither do thou to another anyone of these things.

But if a man revile thee, do thou bless him; for it is written in the Book of Numbers: He that blesseth is blessed, and he that curseth is cursed. And in the Gospel also it is written again: Bless them that curse you. And to them that do you evil, do not you evil; and do good to them that hate you, and be patient and endure, for the Scripture saith: Thou shalt not say: I wilt render to mine enemy evil, even as he hath done to me: but be patient, and the Lord will be thy helper, and will bring a recompense upon him that doeth thee evil. And again He saith in the Gospel: Love them that hate you, and pray for them that curse you, and ye shall have no enemy. Let us attend then, our beloved, and understand these commandments and keep them, that we may be sons of the light.

DIDASCALIA CHAPTER 2

Teaching every man that he should please his wife alone; and that he should not adorn himself and become a cause of stumbling to women; and that he should not love idleness; and that he should occupy himself with the Scriptures of life, and avoid profane writings and the bonds of the Second Legislation; and that he should not bathe in a bath with women; and that he should not give himself to the vice of harlots.

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Bear with one another, O servants and sons of God. Let not a man despise or contemn his wife, nor be lifted up against her; but let him be merciful, and let his hand be open to give. And let him please his wife alone, and cherish her with honour; and let him study to be loved by her alone, and by none other. Adorn not thyself that a strange woman may see and desire thee. And if indeed thou be constrained by her and sin with her, death in fire shall come upon thee of a surety from God, even that which abides for ever, which is in sore and bitter fire; and thou shalt know and understand when thou art grievously tormented. But if thou do not this uncleanness, but put her from thee and deny her: in this only hast thou sinned, that by thy adornment thou hast caused the woman to be taken with the desire of thee; for thou hast caused her, to whom it so happened by reason of thee, to commit adultery through her desire. But not so art thou under sin, because thou didst not desire her: but there shall be mercy upon thee from the Lord, because thou didst not deliver thyself to her nor consent to her when she sent unto thee, neither in thought didst thou turn thyself to that woman who was taken with the desire of thee: but she on a sudden encountered thee, and was stricken in her thought and sent unto thee; but thou as a godfearing man didst deny her and avoid her, and didst not sin with her; but she was stricken in her heart, because thou art young and fair and comely, and didst adorn thyself and cause her to desire thee: and thou art found to be guilty of the sin of her to whom it so happened by reason of thy adornment. But entreat of the Lord God that sin be not ascribed to thee on this account. And if thou wouldst please God and not men, and lookest and hopest for the life and rest everlasting, adorn not thy natural beauty which is given thee from God, but with humility of neglect make it mean before men. In like manner also thou shalt not nourish the hair of thy head, but do thou shear it off; and thou shalt not comb and adorn it, nor anoint it, lest thou bring upon thee such women as ensnare, or are ensnared, by lust. Neither shalt thou put on fine raiment, nor be shod on thy feet with shoes which are fashioned according to the lust of folly; nor shalt thou put upon thy fingers rings of gold device: for all these things are the wiles of harlotry, and every thing that thou dost apart from nature. For to thee, a faithful man of God, it is not permitted to nourish the hair of thy head and to comb and smooth it, which is a wantonness of lust; neither shalt thou arrange and adorn it, nor adjust it so that it may be beautiful. And thou shalt not destroy the hairs of thy beard, nor alter the natural form of thy face and change it to other than God created it, because that thou desirest to please men. But if thou do these things, thy soul shall be deprived of life, and thou shalt be rejected before the Lord God. As a man therefore who would please God, take heed thou do no such things; and avoid all those things which the Lord hateth.

And thou shalt not stray and go about idly in the streets and see the vain spectacle of those who behave themselves evilly; but be thou always attending to thy craft and thy work, and be willing to do those things that are pleasing to God; and thou shalt be meditating constantly upon the words of the Lord.

But if thou art rich and hast no need of a craft whereby to live, thou shalt not stray and go about vacantly; but be ever constant in drawing near to the faithful and to them that are like-minded with thee, and be meditating and learning with them the living words. And if not, sit at home and read the Law, and the Book of Kings and the Prophets, and the Gospel the fulfilment of these.

But avoid all books of the heathen. For what hast thou to do with strange sayings or laws or lying prophecies, which also turn away from the faith them that are young For what is wanting to thee in the word of God, that thou shouldst cast thyself upon these fables of the heathen? If thou wouldst read historical narratives, thou hast the Book of Kings; but if wise men and philosophers, thou hast the Prophets, wherein thou shalt find wisdom and understanding more than that of the wise men and philosophers; for they are the words of the one God, the only wise. And if thou wish for songs, thou hast the Psalms of David; but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God. All strange (writings) therefore, which are contrary (to these), wholly avoid.

Yet when thou readest the Law, beware of the Second Legislation, that thou do but read it merely; but the commands and warnings that are therein much avoid, lest thou lead thyself astray and bind thyself with the bonds which may not be loosed of heavy burdens. For this cause therefore, if thou read the Second Legislation, consider this alone, that thou know and glorify God who delivered us from all these bonds. And have this set before thine eyes, that thou discern and know what [in the Law] is the Law, and what are the bonds that are in the Second Legislation, which after the Law were given to those who, in the Law and in the Second Legislation, committed so many sins in the wilderness. For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgements. But after they had served idols, He justly laid upon them the bonds, as they were worthy. But do not thou therefore lay them upon thee; for our Saviour came for no other cause but to fulfil the Law, and to set us loose from the bonds of the Second Legislation. For He set loose from those bonds and thus called those who believe in Him, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Do thou therefore, without the weight of these burdens, read the simple Law, which is in accord with the Gospel; and moreover the Gospel itself, and the Prophets; and the Book of Kings likewise, that thou mayest know that as many kings as were righteous were both advanced by the Lord God in this world, and continued in God's promise of everlasting life; but those kings who turned aside from God and served idols did justly, by a summary judgement, perish miserably, and were deprived of the kingdom of God, and instead of (obtaining) rest are punished. When therefore thou readest

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these things, thou wilt grow the more in faith and be improved.

And afterwards rise up, go forth to the market-place and bathe in a bath of men: but not in one of women, lest, when thou hast stripped thyself and shewn the nakedness of thy bare body, either thou be ensnared, or thou constrain another and she slip and be ensnared by thee. Beware of these things therefore, and thou shalt live unto God.

Learn, then, what saith the holy word in Wisdom: My Son, keep my words, and my commandments hide within thee. My son, honour the Lord, and be strengthened; and beside him thou shalt fear none other. Keep my commandments, and live well, and my laws as the apple of thine eye; and bind them upon thy fingers. and write them on the tables of thy heart. And say to wisdom: Thou art my sister, and make known to thy soul understanding: that she may keep thee from a strange and adulterous woman, whose words are flattering. For from the window of her house and from the porch she looked forth into the streets; and whomsoever she saw of the youths that are simple and lack understanding, that pass in the street beside the corners of the paths of her house, and speak in the darkness, at even and in the gloom of the stillness of the night: then the woman went forth and met him, in the harlot's dress that fluttereth the heart of youths. And she is wanton and bold and dissolute: and her feet cannot be quiet in her house; but now she roameth abroad, and now she lurketh in the streets and in the corners. And she caught him and kissed him, and made her face impudent, and said to him: Sacrifices I have, even peace offerings, today do I pay my vows: therefore am I come forth to meet thee; for I was looking to see thee, and I have found thee. I have spread my couch with a coverlet, and with rugs of Egypt have I overlaid it: I have sprinkled saffron upon my couch, and cinnamon in my house. Come, let us take our pleasure with love until morning, and let us embrace each other with desire, For my husband is not at home: he is gone a long journey, and hath taken a bag of money in his hand; and after many days will he come to his house. And she beguiled him with her many words, and with the flattery of her lips she drew him unto her. And he went after her like a simpleton, and as an ox that goeth to the slaughter, and as a dog to the leash, and as a hart stricken with an arrow; and he maketh haste [and] as a bird to the snare: and he knew not that he went to the death of his soul. Now therefore, hear me, my son, and hearken tothe words of my mouth. Let not thy heart incline to her ways, and draw not nigh to the door of her house, and go not astray in her path; for many slain hath she cast down, and there is no number to them that are slain by her. The ways of her house are the ways of Sheol, which bring down to the chambers of death. My son, hearken to my wisdom, and to mine understanding bend thy mind: that my counsel may keep thee, and the knowledge of my lips which I command thee. For the lips of an adulterous woman drop honey, and with her flatteries she maketh sweet thy palate: but the latter end of them is more bitter than wormwood, and sharper than a two-edged sword. For the feet of a foolish (woman) lead down to the chambers of Sheol them that cleave unto her: for there is no standing for her footsteps, nor treading in the land of life: for her paths are error, and they are not known. Now therefore, my son, hear me, and turn not aside from the words of my mouth. Keep thy way far from her, and draw not nigh to the door of her house; lest thou give thy life to others, and thy years to them that have no mercy; and lest strangers be satisfied of thy strength, and thy revenues go into the houses of others: and in thine old age thy soul repent thee, when the flesh of thy body is consumed, and thou say: Why then did I hate correction, and my heart reject reproof; and hearkened I not to the voice of my teachers, and to them that admonished me inclined not mine ears I am come well-nigh into every evil.

And that we prolong not and extend the admonition of our teaching with many (words), if we have left anything, do you as wise men choose for yourselves those things that are good from the holy Scriptures and from the Gospel of God, that you may be made firm, and may put away and cast from you all evil, and be found blameless in life everlasting with God.

DIDASCALIA CHAPTER 3

An instruction to women, that they should please and honour their husbands alone, caring diligently and wisely for the work of their houses with attention; and that they should not bathe with men; and that they should not adorn themselves and become a cause of stumbling to men and ensnare them; and that they should be chaste and quiet, and not quarrel with their husbands.

And let a woman also be subject to her husband; because the head of the woman is the man, and the head of a man that walks in the way of justice is Christ. After the Lord Almighty, our God and the Father of the worlds, of the present and of that which is to come, and the Lord of every breath and of all powers, and His living and Holy Spirit -- to whom is glory and honour for evermore, Amen -- woman, fear thy husband and reverence him, and please him alone, and be ready to minister to him; and let thy hands be (put forth) to the wool, and thy mind be upon the spindle, as He saith in Wisdom: A valiant woman who shall find? For she is more worth than goodly stones of great price; 11and the heart of her husband relieth upon her, and provision is not wanting to her, For she is a helper to her husband in all things, and causeth that nothing be wanting to him in his living. She made wool and linen with her ready hands. She is become a good provider, as a merchant ship, and hath gathered all her riches from afar. She rose up in the night and gave victuals to her household, and work to her handmaids. She looked upon a field, and bought it; and of the fruits of her hands she planted a possession. She girded her loins with strength, and made firm her arms, and tasted that it is good to work: and her lamp was not put out all the night long. Her arms she stretched forth with diligence, and her hands to the spindle. Her hands she extended to the poor, and of her fruits she gave to the needy. And her husband hath no anxiety for the house; for all his household have been clothed with a double raiment. She

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made for her husband garments of fine linen and scarlet: her husband is notable in the gates, when he sitteth in the seat of the elders. She made in her house linen cloths and girdles , and sold to the Canaanites. Strength and comeliness are her raiment:? and she shall rejoice in the last day. She opened her mouth with wisdom and with prudence, and her tongue speaketh orderly. The ways of her house are strict: and bread she hath not eaten slothfully. She opened her mouth in wisdom, rightly: and the law of mercy is upon her tongue. Her sons rose up and were enriched, and praised he: and she shall rejoice in them in her last days. Her husband also congratulated her: and her many daughters have gotten riches. And many great things she did, and she was exalted above all the women: for a woman that feareth God shall be blessed, and the fear of the Lord shall glorify her. Give unto her of her fruits, which are worthy of her lips, and let her be praised in the gates: and in every place let her husband be praised. And again: A valiant woman is the crown of her husband.

You have heard, then, how great praise a chaste woman and one that loves her husband receives of the Lord God, one that is found faithful and is minded to please God. Thou therefore, O woman, shalt not adorn thyself that thou mayest please other men; and thou shalt not be plaited with the tresses of harlotry, nor put on the dress of harlotry, nor be shod with shoes so that thou resemble them that are such; lest thou bring upon thee those who are ensnared by these things. And if thou sin not thyself in this work of uncleanness, yet in this thou wilt have sinned, that thou hast constrained and caused that (man) to desire thee. But if thou also sin, thou hast destroyed thy life from God, and art become guilty also of the soul of that (man). And moreover, when thou hast sinned with one, thou wilt grow reckless and go also to others; as in Wisdom He said: When the wicked is come to the depth of evil, he contemneth and groweth reckless: and there cometh upon him dishonour and reproach. For one who is such that she is wholly stricken in her soul and taken with desire, leads captive the souls of them that lack understanding. But let us learn concerning these also, how the holy word in Wisdom exposes them; for it saith thus: As a ring of gold in a swine's snout, so is beauty to a woman that doeth evil. And again: As a worm in wood, so doth an evil woman destroy a man. And again: A woman void of understanding and boastful cometh to want bread, and knoweth no shame. For she sitteth in the street, by the door of her house, upon a high chair, and calleth to them that pass by the way, and to them that walk in her paths, and saith: Whoso among you is a simpleton, let him draw nigh to me; and to him that wanteth understanding I will say: Touch lovingly the hidden bread, and stolen waters that are sweet. And he knoweth not that valiant men perish with her, and come even to the depth of Sheol. But flee thou, and tarry not in that place; and lift not up thine eyes to look upon her. And again: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house.

Thou therefore that art a Christian, do not imitate such women; but if thou wouldst be a faithful woman, please thy husband only. And when thou walkest in the street, cover thy head with thy robe, that by reason of thy veil thy great beauty may be hidden. And adorn not thy natural face; but walk with downcast looks, being veiled.

And take heed that thou bathe not in a bath with men. For when there is a women's bath in the city or in the village, a believing woman may not bathe in a bath with men. For if thou coverest thy face from strange men with a veil of modesty, how then canst thou go in with strange men to a bath? But if there is no women's bath, and thou art constrained to bathe in a bath of men and women, -- which indeed is unfitting -- bathe with modesty and shame, and with bashfulness and moderation: and not at all times, nor every day, and not at midday; but let there be an appointed season for thee to bathe at, (to wit) at the tenth hour. For it behoves thee, as a believing woman, by every means to fly from the vain and curious gaze of the many which is met with in a bath.

And thy strife with all, and especially with thy husband, check and restrain as a believing woman; lest thy husband, if he be a heathen, be offended by reason of thee and blaspheme against God, and thou receive a Woe from God: for, Woe to them, by reason of whom the name of God is blasphemed among the gentiles; or (lest) again, if thy husband be a believer, he be constrained, as one who knows the Scriptures, and say to thee the word from Wisdom: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house. For it behoves women by a veil of modesty and humility to shew (their) fear of God, for the conversion and the increase of faith of them that are without, (both) of men and women.

Now if we have admonished and instructed you in brief, our sisters and our daughters and our members, do you as wise women seek and choose out for yourselves those things that are good and honourable and without reproach in worldly conversation; and learn and know those things whereby you may arrive at the kingdom of our Lord, and may find rest, pleasing Him with good works.

DIDASCALIA CHAPTER 4

Teaching what manner of man he is that is chosen for the Bishopric, and of what sort his conduct should be.

But concerning the bishopric, hear ye. The pastor who is appointed bishop and head among the presbytery in the Church in every congregation, it is required of him that he be blameless, in nothing reproachable, one remote from all evil, a man not less than fifty years of age, who is now removed from the manners of youth and from the lusts of the Enemy, and from the slander and blasphemy of false brethren, which they bring against many because they understand not that word which is said in the Gospel: Every one that shall say an idle word, shall give an answer concerning it to the Lord in the day of judgement: for from thy words thou shalt be justified, and from thy words thou shalt be condemned. But

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if it be possible, let him be instructed and apt to teach; but if he know not letters, let him be versed and skilled in the word, and let him be advanced in years.

But if the congregation be a small one, and there be not found a man advanced in years of whom they give testimony that he is wise and suitable to stand in the bishopric: but there be found there one who is young, of whom they that are with him give testimony that he is worthy to stand in the bishopric, and who, though he is young, yet by meekness and quietness of conduct shows maturity: let him be proved whether all give testimony concerning him, and so let him sit in peace. For Solomon also at the age of twelve years reigned over Israel; and Josiah at the age of eight years reigned with righteousness; and Joash likewise reigned when seven years old. Wherefore, even though he be young, yet let him be meek and fearful and quiet; for the Lord God said in Isaiah: On whom shall I look and take pleasure (in him), but on the quiet and meek, that trembleth at my words? And in the Gospel also He spoke thus: Blessed are the meek, for they shall inherit the earth. And let him be merciful; for He said again in the Gospel thus: Blessed are the merciful, for upon them there shall be mercy. And again let him be a peacemaker; for He saith : Blessed are the peacemakers, for they shall be called the sons of God. And let him be clear of all evil and wrong and iniquity; for He saith again: Blessed are the pure in heart, for they shall see God. And let him be watchful and chaste and staid and orderly; and let him not be turbulent, and let him not be one that exceeds in wine ; and let him not be a backbiter; but let him be quiet, and not be quarrelsome; and let him not be money-loving. And let him not be youthful in mind, lest he be lifted up and fall into the judgement of Satan: for everyone that exalteth himself shall be humbled. But it is required that the bishop be thus: a man that hath taken one wife, that hath governed his house well. And thus let him be proved when he receives the imposition of hands to sit in the office of the bishopric: whether he be chaste, and whether his wife also be a believer and chaste; and whether he has brought up his children in the fear of God, and admonished and taught them; and whether his household fear and reverence him, and all of them obey him. For if his household in the flesh withstand him and obey him not, how shall they that are without his house become his, and be subject to him?

And let him be proved whether he be without blemish in the things of the world, and likewise in his body; for it is written: See that there be no blemish in him that standeth up to be priest. But let him be also without anger; for the Lord saith: Anger destroyeth even the wise. And let him be merciful and gracious and full of love; for the Lord saith: Love covereth a multitude of sins. And let his hand be open to give; and let him love the orphans with the widows, and be a lover of the poor and of strangers. And let him be alert in his ministry, and constant in ministration; and let him be afflicting his soul, and not be one that is put to confusion. And let him know who is the more worthy to receive; for if there be a widow who has (some- what), or is able to nourish herself with that which she needs for her bodily sustenance; and there be another who, though she is not a widow, is in want, whether by reason of sickness, or of the rearing of children, or of bodily infirmity: to this (latter) rather let him stretch out his hand. But if there be any man who is dissolute, or drunken, or idle, and he be in straits for bodily nourishment, the same is not worthy of an alms, neither of the Church.

And let the bishop be also without respect of persons, and let him not defer to the rich nor favour them unduly; and let him not disregard or neglect the poor, nor be lifted up against them. And let him be scant and poor in his food and drink, that he may be able to be watchful in admonishing and correcting those who are undisciplined. And let him not be crafty and extravagant, nor luxurious, nor pleasure-loving, nor fond of dainty meats. And let him not be resentful, but let him be patient in his admonition; and let him be assiduous in his teaching, and constant in reading the divine Scriptures with diligence, that he may interpret and expound the Scriptures fittingly. And let him compare the Law and the Prophets with the Gospel, so that the sayings of the Law and the Prophets may be in accord with the Gospel. But before all let him be a good discriminator between the Law and the Second Legislation, that he may distinguish and show what is the Law of the faithful, and what are the bonds of them that believe not; lest anyone of those under thy authority take the bonds for the Law, and lay upon himself heavy burdens, and become a son of perdition. Be diligent therefore and attentive to the word, O bishop, so that, if thou canst, thou explain every saying: that with much doctrine thou mayest abundantly nourish and give drink to thy people; for it is written in Wisdom: Be careful of the herb of the field, that thou mayest shear thy flock: and gather the grass of summer, that thou mayest have sheep for thy clothing: give attention and care to thy pasture, that thou mayest have lambs. Let not the bishop therefore be a lover of filthy lucre, and especially from the heathen. Let him be suffering a wrong, and not doing a wrong; and let him not love riches. And let him not think ill of any man, nor bear false witness; and let him not be wrathful, nor quarrelsome; and let him not love the presidency; and let him not be double-minded nor double-tongued, nor given to incline his ear to words of slander and murmuring; and let him be no respecter of persons. And let him not love the festivals of the heathen, nor occupy himself with vain error. And let him not be lustful, nor money-loving: for all these things are of the agency or demons.

Now all these things let the bishop command and enjoin upon all the people. And let him be wise and lowly; and let him be admonishing and teaching with the doctrine and discipline of God. And let him be of a noble mind, and aloof from all the evil artifices of this world, and from all the evil lust of the heathen. And let his mind be keen to discern, that he may know beforehand them that are evil: and do you keep yourselves from them. But let him be the friend of all, being a righteous judge. And whatever of good there be that is found in men, let the same be in the bishop. For when the pastor

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shall be remote from all evil, he will be able to constrain his disciples also and encourage them by his good manners to be imitators of his good works; as the Lord has said in the Twelve Prophets: The people shall be even as the priest. For it behoves you to be an example to the people, for you also have Christ for an example. Be you therefore also a good example to your people, for the Lord said in Ezekiel: And the word of the Lord came unto me, saying: Son of man, speak to the sons of thy people, and say unto them: When I bring the sword upon a land, let the people of that land take one man from among them and make him their watchman: and he shall see the sword coming upon the land, and shall blow the trumpet and warn the people, and everyone that heareth the sound of the trumpet shall give ear. And if he take not warning, and the sword come and take him away, his blood shall be upon his head. Because he heard the sound of the trumpet, and took not warning, his blood shall be upon his head. But he that took warning hath delivered his soul. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come and take away a soul from them: he hath been taken away in his sins, and his blood will I require at the hands of the watchman. Now the sword is the judgement, and the trumpet is the Gospel, but the watchman is the bishop who is set over the Church.

DIDASCALIA CHAPTER 5

A teaching on judgement.

It behoves thee therefore, O bishop, when thou preachest, to testify and affirm concerning the judgement according as it is (found) in the Gospel. For to thee also has the Lord said: And thee, son of man, I have set as a watchman to the house of Israel; that thou mayest hear a word from my mouth, and give warning and preach it as from me. And when I say to the ungodly: The ungodly shall surely die, and thou preach not and say that the ungodly should depart from his iniquity: the ungodly shall die in his iniquity, and at thy hands will I require his blood. But if thou warn the ungodly from his way, and he take not warning: the ungodly shall die in his iniquity, and thou shalt deliver thy soul. Wherefore you also, since to your account is laid the blame of them that sin in ignorance, do you preach and testify; and those who behave themselves without discipline admonish and rebuke openly. Now whereas we speak and repeat these things often, we are not blameworthy; for through much teaching and hearing it happens that a man is put to shame, and does good and avoids evil. For the Lord also said in the Law: Hear, O Israel; and unto this day they have not heard. And in the Gospel likewise He often proclaims and says; Every one that hath ears to hear, let him hear. But not even they have heard who thought that they heard; for they cast themselves swiftly into the dire destruction of heresy: upon whom the word of sentence is about to go forth. For we believe not, brethren, that when a man has (once) gone down into the water he will do again the abominable and filthy works of the ungodly heathen. For this is manifest and known to all, that whosoever does evil after baptism, the same is already condemned to the Gehenna of fire.

And we think indeed that the heathen also will blaspheme on this account, that we do not mix with them nor hold communication with them. But through the falsehood of the heathen our brethren have the rather attained to the truth; for in the Gospel He saith thus: Blessed are ye when they shall revile you, and persecute you, and speak against you every evil word for my sake, falsely. But do ye rejoice and be glad, for your reward is great in heaven: for so did their fathers persecute the prophets. If therefore they shall blaspheme against any man falsely, blessed is he, even because that he is tempted; for the Scripture has said: A man that is not tempted, neither is he approved. But if a man be convicted of doing the works of iniquity, he is no Christian but a liar, and he holds the fear of the Lord in hypocrisy. Wherefore these persons, when they have been exposed and convicted by the truth openly, let ,the bishop who is without offence and without hypocrisy avoid.

But if the bishop himself is not of a clean conscience, and accepts persons for the sake of filthy lucre, or for the sake of the presents which he receives, and spares one who impiously sins, and suffers him to remain in the Church: such a bishop has polluted his congregation with God; yea, and with men also, and with many of the receivers who are young in their minds, or with the hearers; and youths and maidens beside he destroys with him. For by reason of the lewdness of an ungodly man, when they have seen such a one in their midst they too will doubt in their soul, and will imitate him, and themselves also will stumble and be taken with the same malady, and will perish with him. But if he who sins sees that the bishop and the deacons are clear of reproach, and the whole flock pure: first of all he will not dare to enter the congregation, because he is reproved by his conscience; but if it should happen that he is bold, and comes to the Church in his arrogance, and he is reproved and rebuked by the bishop, and looking upon all (present) finds no offence in any of them, neither in the bishop nor in those who are with him: he will then be put to confusion, and will go forth quietly, in great shame, weeping and in remorse of soul; and so shall the flock remain pure. Moreover, when he is gone out he will repent of his sin and weep and sigh before God, and there shall be hope for him. And the whole flock itself also, when it sees the weeping and tears of that man, will fear, knowing and understanding that everyone who sins perishes.

Wherefore, O bishop, strive to be pure in thy works. And know thy place, that thou art set in the likeness of God Almighty, and holdest the place of God Almighty; and so sit in the Church and teach as having authority to judge them that sin in the room of God Almighty. For to you bishops it is said in the Gospel: That which ye shall bind on earth, shall be bound in heaven.

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DIDASCALIA CHAPTER 6

Concerning transgressors, and concerning those who repent.

Judge therefore, O bishop, strictly as God Almighty; and those who repent receive with mercy as God Almighty. And rebuke and exhort and teach; for the Lord God also with an oath promised forgiveness to them that have sinned, as He said in Ezekiel: And thou, son of man, say to the house of Israel: Ye have said thus: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? Say unto them: As I live, saith the Lord Adonai, desire not the death of the sinner, but that the wicked return from his evil way and live. Return, therefore, and be converted from your evil ways, and ye shall not die, O house of Israel. Here, then, He gave hope to them that sin, when they shall have repented, that they may have salvation by their repentance, and may not despair of themselves and continue in their sins and further add to them, but may repent and sigh and weep for their sins, and be converted with all their heart.

But let them that have not sinned continue without sin, lest they also come to have need of weeping and sighs and sorrow, and of forgiveness. For whence knowest thou, O man that sinnest, how many are the days of thy life in this world, that thou mayest repent? For thou knowest not thy exit from the world, whether haply thou die in thy sins and there be no more repentance for thee; as it is said in David: In Sheol who shall confess to thee? Wherefore he remains without danger, whosoever spares his soul and remains without sin: so that the righteousness also which was done by him in time past may be preserved to him.

Do thou therefore, O bishop, thus judge: first of all strictly; and afterwards receive (the sinner) with mercy and compassion, when he promises to repent. And rebuke and afflict him, and (afterwards) be entreated of him, because of the word which is spoken in David thus: Deliver not up the soul that confesseth to thee. And in Jeremiah again He speaks thus concerning the repentance of them that sin: Shall he that is fallen not rise up or he that is turned away not return? Wherefore are my people turned away with a shameless perversion, and are held fast in their own devices, and have refused to repent and to return? For this cause, then, receive him that repents without hesitating ever so little; and be not hindered by those who are without mercy, who say: ' It is not fitting that we should be defiled with these.' For the Lord God has said: The fathers shall not die for the sons, nor the sons for the fathers. And again in Ezekiel He speaketh thus: And the word of the Lord came unto me saying: Son of man, if a land sin against me, and do iniquity before me, I will stretch forth my hand against her, and will destroy out of her the staff of bread, and will send a famine upon her, and will destroy out of her men and beasts. But if there be in her these three men, Noah and Daniel and Job, they by their righteousness shall deliver their souls, saith the Lord Adonai. The Scripture, then, has shown clearly that if there be found a righteous man with an ungodly, he shall not perish with him, but every man shall be saved by his righteousness: and if he is hindered, it is by his own sins that he is hindered. And again in Wisdom He saith: Every man is tied with the cord of his sins. Each one therefore of the laity is to render an account of his own sins; and a man is not hurt by reason of the sins of others. For neither did Judas harm us at all when he was praying with us, but he alone perished. And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not blessed, but his seed was cursed; and the animals that went in, animals they came forth.

It behoves you not therefore to hearken to those who desire (to put to) death, and hate their brethren and love accusations, and are ready to slay on any pretext: (for one shall not die for another). But do you help them that are sore sick and exposed to danger and are sinning, that you may deliver them from death; and (do) not according to the hardness of heart and the word and thought of men, (but according to the will and command of the Lord our God). For it behoves thee not, O bishop, that being the head thou shouldst obey the tail, that is a layman, a contentious man who desires the destruction of another; but do thou regard only the word of the Lord God. And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: And the word of the Lord came unto me, saying: Son of man, why use ye this proverb in the land of Israel, and say: The fathers do eat sour grapes, and their sons' teeth are on edge. As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die. And a man, if he be righteous, and do judgement and righteousness, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not the wife of his neighbour, and come not near to a woman in her menstruation, and treat no man with violence, and restore the pledge of his debtor which he hath taken, and clothe the naked with a garment, 8and give not out his money on usury, and receive not (back) with overcharge, and turn away his hand from iniquity, and judge right judgement betwixt a man and his neighbour, and walk in my laws, and keep my judgements and do them: this man is righteous, he shall surely live, saith the Lord Adonai, And if he beget an evil son, that sheddeth blood and doeth iniquity, and walketh not in the way of his righteous father, and eateth upon the mountains, and defileth his neighbour's wife, and evil entreateth the poor and needy, and committeth robbery, and restoreth not the pledge which he hath taken, and lifteth up his eyes to idols, and doeth iniquity, and giveth out his money on usury, and receiveth (back) with overcharge: this man shall not live: because he hath done all this iniquity, he shall surely die, and his blood shall be upon him. But if he beget a son, and he see those sins which his father did, and fear and do not the like of them, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not his neighbour's wife, and

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evil entreat no man, and take not a pledge, and commit not robbery, and give his bread to the hungry, and clothe the naked with a garment, and turn away his hand from iniquity, and receive not usury and overcharge, and do righteousness and walk in my laws: this man shall not die for the iniquity of his father, but he shall surely live. But his father, because he indeed committed oppression and robbery, and did not good to my people, shall die for his iniquity. And ye say: Wherefore is not the son requited for the iniquity of his father? Because the son did righteousness and mercy, and kept all my commandments and did them, he shall surely live: the soul that sinneth, the same shall die. A son shall not be requited for the sins of his father; and a father shall not be requited for the sins of his son. The righteousness of the righteous shall be upon him; and the iniquity of the ungodly shall be upon him. And if the ungodly shall turn away from all his iniquity which he did, and keep all my commandments, and do judgement and righteousness, he shall surely live and not die; and all the iniquity which he did shall not be remembered unto him: for the righteousness which he did, for the same he shall live. For I desire not the death of the sinner, saith the Lord Adonai: but everyone that shall turn from his evil way shall live. And if the righteous turn away from his righteousness, and do iniquity according to all the iniquity which the ungodly did: all his righteousness which he did shall not be remembered unto him, but for the iniquity which he did, and for the sins which he sinned, for the same he shall die. And they have said: The way of the Lord is not well. Hear ye, house of Israel: my way is well, but your own ways are not well. And if the righteous shall turn away from his righteousness and do iniquity: for the iniquity which he hath done he shall die. And if the ungodly shall turn away from his iniquity which he did, and shall do judgement and righteousness: this man hath delivered his soul. Because he turned away from all the iniquity which he did, he shall surely live and not die. And the house of Israel say: The way of the Lord is not well. My way is well, O house of Israel, but your own ways are not well. Therefore will I judge every man of you according to his ways, saith the Lord Adonai. Return and be converted from all your iniquity and your wickedness, lest these things be unto you for an evil torment. And cast away and put from you all the wickedness which ye have done, and make to yourselves a new heart and a new spirit, and ye shall not die, O house of Israel: for I desire not the death of the sinner, saith the Lord Adonai : but do ye return and live.

You see, beloved and dear children, how abundant are the mercies of the Lord our God and His goodness and loving-kindness towards us, and (how) He exhorts them that have sinned to repent. And in many places He speaks of these things; and He gives no place to the thought of those who are hard of heart and wish to judge strictly and without mercy, and to cast away altogether them that have sinned as though there were no repentance for them. But God (is) not so, but even sinners He calls to repentance and gives them hope; and those who have not sinned He teaches, and tells them that they should not suppose that we bear or partake in the sins of others. Simply, then, receive them that repent, rejoicing. For He spoke again in the same prophet concerning repentance thus: And thou, son of man, say to the sons of thy people: The righteousness of the righteous shall not deliver him in the day that he doeth wickedly; and the iniquity of the ungodly shall not hurt him in the day that he returneth from his iniquity: and the righteous cannot live in the day that he sinneth. And when I shall say to the righteous that he shall surely live, and he rely upon his righteousness and do iniquity: all his righteousness shall not be remembered unto him, but for the iniquity which he hath done, for the same he shall die. And when I shall say to the ungodly: Thou shalt surely die; and he turn from his sin and do judgement and righteousness, and return the pledge which he hath taken, and restore that which he hath robbed, and walk in the judgements and commandments of life so that he do no iniquity: he shall surely live and not die, and all his sins which he sinned shall not be remembered unto him: he hath done judgement and righteousness, he shall surely live. And the sons of thy people say: The way of the Lord Adonai is not well. Say unto them: It is your own ways are not well: for if the righteous shall turn away from his righteousness and do iniquity, he shall surely die for his iniquity; and if the ungodly shall turn away from his iniquity and do judgement and righteousness, for the same he shall live.

It behoves you then, O bishops, to judge according to the Scriptures those who sin, with gentleness and with mercy. For if, when a man is walking by the brink of a river and is ready to slip, thou by suffering him (to slip) hast thrust (and) cast him into the river, thou hast also committed murder. But if a man were to slip on the brink of a river and be near to perish, thou wouldst quickly reach out a hand to him and draw him out, lest he perish altogether. So do therefore (with the sinner); that both thy people may learn and understand, and he also that sins may not utterly perish.

But when thou hast seen one who has sinned, be stern with him, and command that they put him forth; and when he is gone forth let them be stern with him, and take him to task, and keep him without the Church; and then let them come in and plead for him. For our Saviour Himself also was pleading with His Father for sinners, as it is written in the Gospel: My Father, they know not what they do, neither what they speak: but if it be possible, do Thou forgive them. And then do thou, O bishop, command him to come in, and examine him whether he be repentant. And if he is worthy to be received into the Church, appoint him days of fasting according to his offence, two or three weeks, or five, or seven; and so dismiss him that he may depart, saying to him whatever is right for admonition and instruction; and rebuke him, and say to him that he be by himself in humiliation, and that he beg and beseech during the days of his fast that he may be found worthy of the forgiveness of sins:? as it is written in Genesis: Hast thou sinned be silent: thy repentance shall be with thee, and thou shalt have power over it. To Mary the sister of Moses also, when she had spoken against

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Moses, and afterwards repented and was held worthy of forgiveness, it was said of the Lord: If her father had but spit in her face, it were right for her to be ashamed, and to be separate seven days without the camp, and then to come in. So it behoves you also to do: to put forth from the Church those who promise to repent of their sins (for a space) proportionate to their offences: and afterwards do you receive them as merciful fathers.

But if the bishop be in himself a (cause of) offence, how can he stand up and make inquisition of any man's misdeeds, or rebuke him and give sentence upon him? For by reason of partiality, or of the presents which they receive -- either he or the deacons, whose conscience is not pure -- they (the deacons) cannot exert themselves to help the bishop; for they are afraid lest they should hear (from the sinner), as from an insolent man, that word which is written in the Gospel: Why seest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam from thine eye; and then shalt thou perceive to cast the mote out of thy brother's eye. The reason, then, that the bishop, with his deacons, is afraid, (is) lest they should hear from the sinner, as from an insolent man, that word of the Lord. For he knows not that it is a perilous thing for a man to speak against the bishop, and that he (the bishop) may be made an offence throughout the whole of that district. For one who has been sinning lacks understanding, and no more spares his soul. Hence, for whatever cause it be that the bishop is afraid, he feigns not to have knowledge of him who sins, and passes him over and rebukes and corrects him not. And hence Satan, when he has found him an occasion by means of one, gets power over others also -- which God forbid that it should come about -- and so it happens that the flock becomes such that it can no longer be set right. For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin:? and that which is said is fulfilled: My house is called a house of prayer, but ye have made it a den of thieves. But if the bishop keeps not silent from them that sin, but rebukes and reproves and corrects and admonishes and afflicts him that sins, he casts dread and fear upon others also. For it behoves the bishop to be by his doctrine a restrainer of sins and an example and encourager of righteousness, and by the admonition of his teaching a director of good works, and one who lauds and magnifies the good things which are to come and are promised by God in the place of life everlasting: a proclaimer also of the wrath to come in the judgement of God, with threatening of the grievous fire which is unquenchable and intolerable. And let him know the meaning of God's will, that he despise no man; because our Saviour has said: See that ye despise not any of these little ones that believe in me.

Let the bishop therefore be careful of all, both of them that have not sinned, that they may continue as they are without sin, and of them that have sinned, that they may repent, and that he may grant them forgiveness of sins, as it is written in Isaiah that the Lord saith: Loose every bond of iniquity, and sever all bands of violence and extortion.

DIDASCALIA CHAPTER 7

To Bishops.

Do thou therefore, O bishop, teach and rebuke, and loose by forgiveness. And know thy place, that it is that of God Almighty, and that thou hast received authority to forgive sins. For to you bishops it was said: All that ye shall bind on earth, it shall be bound in heaven; and all that ye shall loose, it shall be loosed. As therefore thou hast authority to loose, know thyself and thy manners and thy conversation in this life, that they be worthy of thy place. But without sin there is none among men, for it is written: There is no man pure of defilement, not even though his life in the world be but one day. Therefore the life and manner of conversation of the just men and patriarchs was written, that it might be known that in each one of them there was found at least some small sin; that it might be understood that the Lord God alone is without sin, as He said in David: That thou mayest be justified in thy words, and prevail in thy judgements. For the little defilement of the just is to us a solace and an encouragement, and a (source of) trust that we also, if we sin but a little, have a hope of obtaining forgiveness.

There is no man, then, without sin. But do thou strive according to thy power to be in nothing reproachable. And have a care of all, that none may stumble and perish by reason of thee. For a layman has the care of himself alone, but thou carriest the burden of all. And very great is the load that thou bearest; for to whom the Lord hath given much, much also will he require at his hand. As therefore thou carriest the burden of all, be watchful; for it is written: The Lord said unto Moses: Thou and Aaron shall take upon you the sins of the priesthood. For as thou art to render an account for many, so be careful of all; for those that are sound thou shalt preserve, but those that have sinned do thou admonish and rebuke and afflict; and (afterwards) ease them with forgiveness. And when he that sinned has repented and wept, receive him; and while the whole people prays over him, lay hand upon him, and suffer him henceforth to be in the Church. But those who are drowsy and slack do thou bring back and stir up and make firm, and exhort them and make them sound: for thou knowest what reward thou hast if thou do thus; but if thou neglect it, danger shall come upon thee; for the Lord spoke thus in Ezekiel concerning those bishops who neglect their people: And the word of the Lord came unto me, saying: Son of man, prophesy against the shepherds of Israel, and say to them: Thus saith the Lord Adonai: Woe unto the shepherds of Israel, who feed themselves; and my sheep the shepherds have not fed. The milk ye eat, and with the wool ye are clothed, and that which is fat ye kill and the sheep ye feed not. That which was sick ye healed not, and that which was weak ye strengthened not, and that which was broken ye bound not up, and that which was gone astray ye brought not back, and that which was lost ye sought not out; but with force and with derision ye have subdued them.

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And my sheep were scattered for lack of a shepherd, and became meat for every beast of the field. And my sheep were scattered and gone astray on an the high mountains and on an the high hills, and on an the face of the land were my sheep scattered, and there was none to require and seek. Wherefore, ye shepherds, hear the word of the Lord Adonai. Forasmuch as my sheep are become a spoil and meat to every beast of the field for lack of a shepherd, and the shepherds have not sought my sheep, but the shepherds have fed themselves, and my sheep the shepherds have not fed: therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord Adonai: Behold, I am against the shepherds, and I wilt seek my sheep at their hands; and I will cause them to cease, that henceforth they feed not my sheep: and the shepherds shalt no more feed themselves; but I will deliver my sheep out of their hands, and they shall no more be to them for meat. For thus saith the Lord Adonai: Therefore, behold, I wilt seek my sheep and visit them: as a shepherd visiteth his sheep in the day of tempest, when he is in their midst, so will I visit my sheep. And I will gather them together from all places wherein they were scattered in the day of cloud and thick darkness, and I will bring them forth from the peoples, and gather them from the lands, and bring them into their land; and I will feed them in the mountains of Israel, and in all the waste places of the land. And in a good and fat pasture will I feed them, and in the mountains of the Most High of Israel shall be the glory of their beauty. There shall they be encamped in a good encampment, and in a fat pasture shall they be fed in the mountains of Israel. I will feed my sheep, and I will stablish them, saith the Lord Adonai: that which is lost will I seek, and that which is gone astray will I bring back, and that which is broken will I bind up, and that which is sick will I strengthen, and that which is fat and sound will I keep: and I will feed them in judgement. And ye, my sheep, the sheep of my flock, thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between ram and ram. Is this a small thing to you, that ye devour a good and fat pasture, and the residue of your pasture ye trample upon with your feet, and my sheep did drink that which was trodden with your feet. Wherefore thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between them that are sick: because that ye were thrusting them with your sides and with your shoulders, and with your horns ye were butting all the sick ones, until ye had scattered them abroad. And I will deliver my sheep, and they shall no more be for a spoil: and I will judge between ewe and ewe. And I will set over them one shepherd, and he shall feed them, and he shall be their shepherd; and David my servant shall be their ruler in their midst: I the Lord have spoken it. And I will make for them a covenant of peace, and will cause evil beasts to cease from the land; and they shall dwell in the wilderness securely, and sleep in the woods. And I will give to them round about my mountain a blessing; and I will send down rain in its season, and it shall be rain of blessing. And the trees of the field shall give their fruits, and the land shall give its increase. And they shall dwell in their land securely: and they shall know that I am the Lord, when I shall cut the thongs of their yoke. And I will deliver them from the hand of them that subdued them, and they shall no more be for a prey to the peoples, and the beasts of the field shall no more devour them; but they shall lie down securely, and there shall be none to make them afraid. And I will establish for them a plantation for renown; and they shall no more be few and forsaken in the land, and they shall no more bear the shame of the peoples. And they shall know that I am the Lord their God with them, and they are my people of the house of Israel, saith the Lord Adonai. And ye my sheep, the sheep of my flock, are men, and I am your God, saith the Lord Adonai.

Hear, then, ye bishops, and hear, ye laymen, how the Lord saith: I will judge between ram and ram, and between ewe and ewe; that is, between bishop and bishop, and between layman and layman: whether layman loves layman, and whether again the layman loves the bishop and honours and fears him as father and lord, and (as) God after God Almighty; for to the bishop it was said through the apostles: Everyone that heareth you, heareth me; and everyone that rejecteth you rejecteth me, and him that sent me: and again, whether the bishop loves the laity as his children, and cherishes and keeps them warm with loving care, as eggs from which young birds are to come; or broods over them and cherishes them as young birds, for the rearing up of winged fowl. Teach, then, and admonish all; and them that deserve rebuke, rebuke and afflict: but unto conversion and not unto destruction; and admonish unto repentance and correct them, so that thou make their ways straight and fair, and order well the conduct of their life in the world.

That which is whole preserve: that is, him that is established in the faith guard watchfully; and shepherd the whole people in peace. And that which is weak strengthen: that is, him that is tempted confirm with admonition. And that which is sick heal: that is, him that is sick with doubting of his faith, heal with doctrine. And that which is broken bind up: that is, him that is stricken or buffeted or broken by his sins, and halts from the right way, bind up; that is, with the exhortation of admonition cure him, and lighten him of his transgressions, and comfort him and show him that there is hope for him; and bind him up and heal him and bring him into the Church. And that which is gone astray bring back: that is, him that was left in sins and was put forth for reproof, leave not without, but teach and admonish him, and bring him back and receive him into thy flock, that is, into the people of the Church. And that which is lost seek out: that is, him who by reason of the multitude of his transgressions has despaired and abandoned himself to destruction, suffer not to perish altogether, lest through utter neglect and indifference he fall asleep, and under the weight of his sleep forget his life, and hold aloof and depart from his flock, that is from the Church, and come to perdition. For when he shall be without the fold and removed from the flock, wolves will devour him while he is astray, and he will perish utterly. But do thou seek him out, and admonish and teach him, and bring him back; and visit him, and encourage him to be

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wakeful, and let him know that there is hope for him. And cut away this from men's thought, that they should say or imagine that which has already been rehearsed: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? For they ought not to say or to imagine these things; and they are not to think that their hope is cut off by reason of the multitude of their sins; but they are to know that the mercies of God are many, for that with an oath and with gracious intent He has promised forgiveness to them that sin.

But if a man sin and know not the Scriptures, and is not aware of the patience and mercy of God, and knows not the limit of forgiveness and repentance: by this very thing, that he is ignorant, he perishes. Do thou therefore as a compassionate shepherd, full of love and mercy and careful of his flock, visit and count thy flock, and seek that which is gone astray; as said the Lord God, Jesus Christ our good Teacher and Saviour: 'Leave the ninety and nine upon the mountains, and go seek that one which is gone astray. And when thou hast found it, bear it upon thy shoulders, rejoicing because thou hast found that which was gone astray; and bring it and let it mix with the flock.' So be thou also obedient, O bishop, and search out him that is lost, and seek him that is gone astray, and bring back him that is holding aloof. For thou hast authority to forgive sins to him that offendeth; for thou hast put on the person of Christ. Wherefore our Saviour also said to him that had sinned: Thy sins are forgiven thee: thy faith hath saved thee alive: go in peace. Now 'peace' is the Church of tranquillity and rest, into which He restored those whom He loosed from sins, sound (and) without blemish, having a good hope and earnest in exercises of labours and afflictions. For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for they that are whole have no need of a physician, but they that are sick. And thou also, O bishop, art made the physician of the Church: do not therefore withhold the cure whereby thou mayest heal them that are sick with sins, but by all means cure and heal, and restore them sound to the Church. And be not reproached with this word which the Lord spoke: With force and with derision ye were subduing them. Do not then use force, and be not violent, and pass not sentence sharply, and be not unmerciful; and deride not the people that is under thy charge, nor hide from them the word of repentance. For this is that, With force and with derision ye were subduing them, if thou deal harshly with thy lay folk, and correct them with force, and thrust and drive out and receive not (back) them that sin, but harshly and without mercy hide away repentance from them, and become a helper for the return of evil, and for the scattering of the flock for meat to the beasts of the field, that is, to evil men of this world: nay, not to men in truth, but to beasts, to the heathen and to heretics. For to him who goes forth from the Church they presently join themselves, and like evil beasts devour him as meat. And by reason of thy harshness, he who goes forth from the Church will either depart and enter among the heathen, or will be sunk in the heresies; and he will become an alien altogether, and will depart from the Church and from the hope of God, And of the perdition of that (man) thou wilt be guilty, because thou art ready to drive out and cast away them that sin, and when they have repented and been converted thou wilt not receive them again. And thou hast fallen under the condemnation of that word of the Lord which He spoke: Their feet are swift to evil, and they hasten to shed blood. Affliction and misery are in their ways; and the way of peace they have not known. Now the way of peace is our Saviour Himself, as He said:? Forgive ye the sins of them that sin, that to you also your sins may be forgiven: give, and it shall be given unto you; which means: Give forgiveness of sins, that you also may receive forgiveness. And again He taught us that we should be constantly praying at all times and saying: Forgive us our debts, as we also have forgiven our debtors. But if thou forgive not them that sin, how shalt thou receive forgiveness? Lo, is not thine own mouth against thee, and dost not thou condemn thyself in that thou hast said, 'I have forgiven,' when thou hast not forgiven, but in sooth hast slain? For he who drives a man out of the Church without mercy, what does he else but cruelly slay and shed blood without pity For if by any a righteous man is unjustly slain with the sword, with God he shall be received into rest; but he who drives a man out of the Church and receives him not again, has committed everlasting murder, evilly and bitterly, and [God] gives for food to the grievous fire eternal him that is driven out from the Church, and regards not the mercy of God, and remembers not His goodness towards penitents, and takes not the example of Christ, nor considers those who repented of their many transgressions and received of Him forgiveness.

It behoves thee then, O bishop, to have before thine eyes those things which happened of old time, that from them thou mayest learn by comparison the healing of souls, and the admonition and reproof and exhortation of them that repent and have need of exhortation. And when thou judgest any persons, do thou with diligence and much investigation compare and follow out God's will: and as He did, so ought you also to do in your judgements. Hear then, O bishops, in regard to these things an apt and helpful example. It is written in the fourth Book of Kingdoms, and likewise in the second Book of Chronicles, thus: In those days reigned Manasseh, being twelve years old; and fifty years he reigned in Jerusalem: and the name of his mother was Hephzibah. And he did that which was evil before the Lord, after the uncleanness of those peoples which the Lord destroyed from before the children of Israel. And he turned again and built the shrines which Hezekiah his father had thrown down; and he set up pillars to Baal, and made abominations, as Ahab king of Israel had done. And he made altars for all the service of heaven, and worshipped all the hosts of heaven. And he built altars to demons in the house of the Lord, whereof the Lord had said: In the house of the Lord in Jerusalem, there will I set my name. And Manasseh served the shrines, and said: My name shall endure for ever. And he built altars for all the

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service of heaven in the two courts of the house of the Lord; 6and he made his sons to pass through the fire in the valley of Bar-Hinnom. And he practised augury and used magic; and he made soothsayers and enchanters and diviners, and did much evil before the eyes of the Lord to provoke him to anger. And he set the molten and graven image of abomination, which he had made, in the house of the Lord, whereof the Lord had said to David and to Solomon his son: In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever; and I will no more withhold my feet from the land of Israel, which I gave to their fathers: yet only if they will keep all that I have commanded them, according to all the commandments which my servant Moses commanded them. And they hearkened not: and Manasseh seduced them to do that which was evil before the eyes of the Lord, after the works of those peoples which the Lord destroyed from before the children of Israel. And the Lord spake against Manasseh and against his people by the hand of his servants the prophets, and said: Because Manasseh king of Judah hath done these evil abominations, as did the Amorites which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord the God of Israel: Behold, I bring such evils upon Jerusalem and upon Judah that everyone that heareth of them, both his ears shalt tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a water-pot is wiped, when it is overturned and falleth upon its face. And I wilt give the residue of mine inheritance to the sword, and wilt deliver them into the hand of their enemies; and they shall be for a prey and a spoil to all them that hate them, because they have done evil before mine eyes: for they are a provoking (people), from the day that I brought out their fathers from Egypt even unto this day. Moreover Manasseh shed much innocent blood, till he had filled Jerusalem from one end to the other with slain: by reason of the sins which he sinned, and caused Judah also to sin, in doing that which was evil before the Lord. And the Lord brought against them the chieftains of Assyria; and they took Manasseh and fettered him and cast ropes about him, and led him away to Babylon, and shut him up in prison all bound and fettered with iron? And there was given him bran-bread by weight, and water mingled with gall in small measure, that he might be alive and be sore afflicted and vexed. And when he was afflicted exceeding much, he entreated the face of the Lord his God, and humbled himself exceedingly before the God of his fathers; and he prayed before the Lord God and said:

THE PRAYER OF MANASSEH. O Lord God of my fathers, the God of Abraham and of Isaac and of Jacob and of their righteous seed, who madest the heaven and the earth with all the adornment thereof; who didst bind the sea and fix it by the commandment of thy word; who didst shut up the abyss and seal it with thy fearful and glorious name; before whose power all things fear and tremble: for unsupportable is the exceeding beauty of thy glory, and none can endure to stand before thine anger and thy wrath against sinners: without bound and without measure are the mercies of thy promises; for thou art a Lord long-suffering and merciful and very gracious, and dost repent thee of the evil of men. And thou, O Lord, according to the gentleness of thy goodness hast promised forgiveness to them that repent of their sins, and in the multitude of thy mercies hast appointed repentance for the salvation of sinners. If then, O Lord God of the righteous, thou didst not appoint repentance to the righteous, to Abraham and to Isaac and to Jacob: for neither did they sin against thee: yet hast thou appointed repentance to me a sinner. For more than the sands of the sea are my sins multiplied, and I have no respite to lift up my head for the multitude of mine iniquities. And now, O Lord, behold, I am justly afflicted; and as I am worthy, (so) am I vexed. For lo, I am bound and bowed down with (these) many bands of iron, so that I may not lift up my head: for neither am I worthy to lift up mine eyes and behold and see the height of heaven, by reason of the exceeding malice of my wickedness. For I have done evil before thee, and provoked thy wrath, and have set up idols and multiplied abominations. And now, behold, I bend the knees of my heart before thee, and beseech thy kindness: I have sinned, O Lord, I have sinned; and because that I know my sins, I make supplication before thee. Forgive me, O Lord, and destroy me not with mine offences, and be not angry with me for ever, nor keep against me mine evil (deeds), neither condemn and cast me into the nether parts of the earth. For thou art the God of penitents: wherefore in me also, O Lord, show thy goodness, that whereas I am unworthy, thou deliverest me after the multitude of thy mercies. And for this will I praise thee ever and all the days of my life: for thee do all the hosts of heaven praise, and unto thee do they sing for evermore.

And the Lord hearkened to the voice of Manasseh, and had mercy on him. And there was made over him a flame of fire, and all the iron (bands) that were upon him were melted and dissolved. And the Lord delivered Manasseh from his afflictions, and caused him to return to Jerusalem over his kingdom. And Manasseh knew the Lord, and said: He is the Lord God alone. And he served the Lord only, with all his heart and with all his soul, all the days of his life: and he was accounted righteous. And he slept with his fathers; and Amon his son reigned after him.

You have heard, beloved children, how Manasseh served idols evilly and bitterly, and slew righteous men; yet when he repented God forgave him, albeit there is no sin worse than idolatry. Wherefore, there is granted a place for repentance. But concerning one who says: I shall have good (success) when I shall walk in the perverse desire of my heart, thus saith the Lord: I will stretch out my hand against him, and he shall be for a byword and a parable. For Amon also the son of Manasseh, when he conceived a design that he should transgress the Law, and said: 'My father from his youth did exceeding wickedly, and in his old age he repented: I also will walk in all the desires of my soul, and in the end will return to the Lord,' and did that which was evil before the Lord: he reigned but two years, because the Lord God quickly

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destroyed him from (his) good land. Beware therefore, you that are without faith, lest any man of you establish in his heart the thought of Amon, and perish suddenly and swiftly. Wherefore, O bishop, so far as thou canst, keep those that have not sinned, that they may continue without sinning; and those that repent of (their) sins heal and receive. But if thou receive not him who repents, because thou art without mercy, thou shalt sin against the Lord God; for thou obeyest not our Saviour and our God, to do as He also did with her that had sinned, whom the elders set before Him, and leaving the judgement in His hands, departed. But He, the Searcher of hearts, asked her and said to her: Have the elders condemned thee, my daughter? She saith to him: Nay, Lord. And he said unto her: Go thy way: neither do I condemn thee. In Him therefore, our Saviour and King and God, be your pattern, O bishops, and do you imitate Him, that you may be quiet and meek, and merciful and compassionate, and peacemakers, and without anger, and teachers and correctors and receivers and exhorters; and that you be not wrathful, nor tyrannical; and that you be not insolent, nor haughty, nor boastful.

DIDASCALIA CHAPTER 8

Warnings to Bishops; how they ought to conduct themselves.

You shall not be lovers of wine, nor drunken; and you shall not be extravagant, nor luxurious, nor spending money improperly. You shall make use of the gifts of God not {as alien (funds), but} as your own, as being appointed good stewards of God, who is ready to require at your hands an account of the discharge of the stewardship entrusted to you. Let that suffice you therefore which is enough for you, food and clothing and whatsoever is necessary. And you shall not make use of the revenues (of the Church) improperly, as alien (funds), but with moderation; and you shall not procure pleasure and luxury from the revenues of the Church: for sufficient for the labourer is his clothing and his food. As good stewards of God, therefore, dispense well, according to the command, those things that are given and accrue to the Church, to orphans and widows and to those who are in distress and to strangers, as knowing that you have God who will require an account at your hands, who delivered this stewardship unto you. Divide and give therefore to all who are in want.

But be you also nourished and live from the revenues of the Church; yet do not devour them by yourselves, but let them that are in want be partakers with you, and you shall be without offence with God. For God upbraids those bishops who greedily and by themselves make use of the revenues of the Church, and make not the poor to be partakers with them, saying thus: The milk ye eat, and with the wool ye are clothed. For the bishops ought to be nourished from the revenues of the Church, but not to devour them; for it is written: Thou shalt not muzzle the ox that treadeth out (the corn). As then the ox which works unmuzzled in the threshing floor eats, indeed, but does not consume the whole, so do you also, who work in the threshing floor which is the Church of God, be nourished from the Church, after the manner of the Levites who ministered in the tabernacle of witness, which in all things was a type of the Church: for even by its name it declares (this), for the tabernacle 'of witness' foreshowed the Church. Now the Levites who ministered therein were nourished from those things which were given as offerings to God by all the people -- gifts, and part-offerings, and first fruits, and tithes, and sacrifices, and offerings, and holocausts -- without restraint, they and their wives and their sons and their daughters; because their work was the ministry of the tabernacle alone; and therefore they received no inheritance of land among the children of Israel, because the inheritance of Levi and his tribe was the produce of the people.

You also then to-day, O bishops, are priests to your people, and the Levites who minister to the tabernacle of God, the holy Catholic Church, who stand continually before the Lord God. You then are to your people priests and prophets, and princes and leaders and kings, and mediators between God and His faithful, and receivers of the word, and preachers and proclaimers thereof, and knowers of the Scriptures and of the utterances of God, and witnesses of His will, who bear the sins of all, and are to give an answer for all. You are they who have heard how the word sternly threatens you if you neglect and preach not God's will, who are in sore peril of destruction if you neglect your people. You again are they to whom is promised from God the great reward which is not falsified nor withheld, and grace unspeakable in great glory, when you shall minister well to the tabernacle of God, His Catholic Church. As then you have undertaken the burden of all, so also ought you to receive from all your people the ministration of food and clothing, and of other things needful. And so again, from these same gifts that are given you by the people which is under your charge, do you nourish the deacons and widows and orphans, and those who are in want, and strangers. For it behoves thee, O bishop, as a faithful steward to care for all; for as thou bearest the sins of all those under thy charge, so shalt thou beyond all men receive more abundant glory of God. For thou art an imitator of Christ: and as He took upon Him the sins of us all, so it behoves thee also to bear the sins of all those under thy charge; for it is written in Isaiah concerning our Saviour thus: We saw him having no splendour nor beauty, but as one whose aspect was marred and dejected beyond that of men; and as a man that suffereth, and knoweth to bear infirmities. For his face was changed: he was despised, and was nothing accounted in our eyes. But he endured our sins, and for our sake did sigh. But we accounted him as one smitten and plagued and brought low. Yet for our sins was he smitten, and, was made sick for our iniquities: and by his stripes all we are healed. And again He saith: He bare the sins of many, and for their iniquity was delivered up. And in David and in all the prophets, and in the Gospel also, our Saviour makes intercession for our sins, whereas He is without sin. Therefore, as you have Christ for a pattern, so

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be you also a pattern to the people under your charge; and as He took upon Him (our) sins, so do you also take upon you the sins of the people. For you are not to think that the burden of the bishopric is light or easy. Wherefore, as you have taken up the burden of all, so the fruits also which you receive from all the people shall be yours, for all things of which you have need. And do you nourish well them that are in want, as being to render an account to Him who will require it, who can make no mistake nor be evaded. For as you administer the office of the bishopric, so from the same office of the bishopric ought you to be nourished, as the priests and Levites and ministers who serve before God, according as it is written in the Book of Numbers: The Lord spake with Aaron and said: Thou and thy sons and thy father's house shall take upon you the sins of the sanctuary; and thou and thy sons shall take upon you the sins of your priesthood. And thy brethren the sons of thy father, the tribe of Levi, bring nigh unto thee, and let them be added to thee and minister unto thee. And thou and thy sons with thee shall minister before this tabernacle of witness. Howbeit the sons of Levi shall not come nigh unto the vessels of the sanctuary and unto the altar, lest they die, they and you; but let them be added unto thee, and let them keep the charges of the tabernacle of witness, according to all the ministry of the tabernacle: and a stranger shall not come nigh unto thee. And ye shall keep the charges of the sanctuary and the charges of the altar: and there shall be no wrath against the children of Israel. And I, behold, I have taken your brethren the sons of Levi from among the children of Israel: as a gift they are given unto the Lord, that they may perform the ministry of the tabernacle of witness. And do thou and thy sons with thee keep your priesthood, according to all the ministry of the altar and of that which is within the veil; and perform your ministry as that which is given to your priesthood. But the stranger that cometh near shall die the death. And the Lord spake with Aaron and said: Behold, I have given to you the charges of the firstfruits, of every thing which is hallowed unto me by the children of Israel: to thee have I given them for a ministry, and to thy children after thee: (it is) an everlasting ordinance. And this shall be yours, of every holy thing which is hallowed of their fruits and of their offerings, and of all their sacrifices, and of all their trespass offerings, and of all their sin offerings: all that they shall offer to me of things hallowed shall be for thee and for thy sons. In the holy place ye shall eat thereof: every male of you shall eat thereof, thou and thy sons: it shall be for thee a holy thing. And these shall be for thee the firstfruits of their gifts, of all the part-offerings of the children of Israel: to thee have I given them, and to thy sons and thy daughters with thee: (it is) an everlasting ordinance: every one that is clean in thy house shall eat thereof. All the firstfruits of oil, and all the firstfruits of wine, and the firstfruits of corn, even all things that they shall give to the Lord, shall be thine: everyone that is clean in thy house shall eat thereof. And every devoted thing of the children of Israel shall be thine; and all that openeth the womb of all flesh, even all which they offer to the Lord, from men even unto beasts, shall be thine. Howbeit the firstborn of men and the firstlings of unclean beasts which shall be offered, shall be redeemed. And the redemption of them (shall be on this wise): from a month old and upward thou shalt redeem with a price, five shekels according to the shekel of the sanctuary, which are twenty shekels of silver. But the firstlings of oxen, and the firstlings of sheep and of goats, thou shalt not redeem: they are holy: their blood thou shalt pour out before the altar, and the fat of them thou shalt offer up for an offering of a sweet savour unto the Lord; and their flesh shall be clean to thee. And the top of the breast of the part-offering, and the right shoulder shall be thine. All part-offerings of the sanctuary, which the children of Israel shall set apart unto the Lord, to thee have I given them and to thy sons and to thy daughters with thee: an ordinance for ever and an everlasting covenant is it before the Lord unto thee and unto thy seed after thee. And the Lord spake with Aaron and said: In their land thou shalt receive no inheritance, and thou shalt have no portion among them; for I am thy portion and thine inheritance among the children of Israel. And to the sons of Levi, behold, I have given all the tithes of the children of Israel for an inheritance, in return for their ministry which they minister in the tabernacle of witness. And the children of Israel shall no more come nigh to the tabernacle of witness, lest they contract a sin of death; but the Levites shall perform the ministry of the tabernacle of witness, and they shall take upon them their sins: it is an everlasting ordinance unto their generations. And among the children of Israel they shall receive no inheritance; because the tithes of the children of Israel, even all that they shall set apart as part-offerings to the Lord, I have given to the Levites for an inheritance. For which cause I said unto them: Among the children of Israel they shall receive no inheritance. And the Lord spake with Moses and said unto him: Speak to the Levites and say to them: When ye receive of the children of Israel the tithes which I have given you from them for an inheritance, set by thereof, ye also, a part-offering unto the Lord, a tithe of the tithes: and your part-offering shall be accounted unto you as the corn from the threshing floor, and as the part-offering of the winepress. So shall ye set apart, ye also, a part-offering unto the Lord of all your tithes which ye receive from all the children of Israel; and ye shall give thereof a part-offering for the Lord unto Aaron the priest. Of all your gifts ye shall set by a part-offering unto the Lord, even of the firstfruits, (part) whereof he halloweth unto himself. And say thou unto them: When ye have set apart his firstfruits therefrom, it shall be reckoned unto the Levites as the produce of the threshing floor and as the produce of the winepress:? 31and do ye eat thereof in every place, ye and your households, because it is your reward in return for your ministry in the tabernacle of witness:? 32and ye shall contract no sin by reason thereof, when ye shall set apart the firstfruits thereof. And the holy things of the children of Israel ye shall not profane, lest ye die.

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DIDASCALIA CHAPTER 9

An admonition to the People, that they should honour the Bishop.

Hear these things then, ye laymen also, the elect Church of God. For the former People also was called a church; but you are the Catholic Church, the holy and perfect, a royal priesthood, a holy multitude, a people for inheritance, the great Church, the bride adorned for the Lord God. Those things then which were said beforetime, hear thou also now. Set by part-offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation (to Him) the beginning of whose name is the Decade. Hear, thou Catholic Church of God, that wast delivered from the ten plagues, and didst receive the Ten Words, and didst learn the Law, and hold the faith, (and know the Decade,) and believe in the Yod in the beginning of the Name, and art established in the perfection of His glory: instead of the sacrifices which then were, offer now prayers and petitions and thanksgivings. Then were first fruits and tithes and part-offerings and gifts; but to-day the oblations which are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites now are the presbyters and deacons, and the orphans and widows: but the Levite and high priest is the bishop. He is minister of the word and mediator; but to you a teacher, and your father after God, who begot you through the water. This is your chief and your leader, and he is your mighty king. He rules in the place of the Almighty: but let him be honoured by you as God, for the bishop sits for you in the place of God Almighty. But the deacon stands in the place of Christ; and do you love him. And the deaconess shall be honoured by you in the place of the Holy Spirit; and the presbyters shall be to you in the likeness of the Apostles; and the orphans and widows shall be reckoned by you in the likeness of the altar. And as it was not lawful for a stranger, that is for one who was not a Levite, to draw near to the altar or to offer aught without the high priest, so you also shall do nothing without the bishop. But if any man do aught without the bishop, he does it in vain, for it shall not be accounted to him for a work; for it is not fitting that any man should do aught apart from the high priest.

Do you therefore present your offerings to the bishop, either you yourselves, or through the deacons; and when he has received he will distribute them justly. For the bishop is well acquainted of those who are in distress, and dispenses and gives to each one as is fitting for him; so that one may not receive often in the same day or in the same week, and another receive not even a little. For whom the priest and steward of God knows to be the more in distress, him he succours according as he requires. And to those who invite widows to suppers let him send frequently her whom he knows to be in the more distress. [And again, if anyone gives bounties to widows, let him send her the rather who is in want.] But let the portion of the pastor be separated and set apart for him according to rule at the suppers or the bounties, even though he be not present, in honour of Almighty God. But how much (soever) is given to one of the widows, let the double be given to each of the deacons in honour of Christ, (but) twice twofold to the leader for the glory of the Almighty. But if anyone wish to honour the presbyters also, let him give them a double (portion), as to the deacons; for they ought to be honoured as the Apostles, and as the counsellors of the bishop, and as the crown of the Church; for they are the moderators and councillors of the Church. But if there be also a lector, let him too receive with the presbyters. To every order, therefore, let everyone of the laity pay the honour which is befitting him, with gifts and presents and with the respect due to his worldly condition.

But let them have very free access to the deacons, and let them not be troubling the head at all times, but making known what they require through the ministers, that is through the deacons. For neither can any man approach the Lord God Almighty except through Christ. All things therefore that they desire to do, let them make known to the bishop through the deacons, and then do them. For neither formerly in the temple of the sanctuary was anything offered or done without the priest. And moreover, even the idol-temples of the impure and abhorred and reprobate heathen to this day imitate the sanctuary. Far indeed in comparison be the house of abomination from the sanctuary: nevertheless, even in their absurd rites they neither offer nor do anything without their unclean priest; but so they imagine, that the unclean priest is the mouthpiece of the stones; and they wait for what he will command them to do. And in all that they purpose to do they consult their unclean priest, and without him do nothing, And because they imagine that what they do is acceptable, they honour him and worship him, as it were for the honour of the dumb stones that are fixed in the walls, and for the service of the foul and evil and cruel demons. If then those who are vain, and their customs false, and who have no hope, but are deceived by an empty hope, study and desire to imitate the sanctuary, and bestow all honour upon those who stand before their absurd idols: you who manifestly and openly believe in the truth, and hold fast to the hope that is not belied, and wait for the glorious promise which shall never pass away nor be made void -- why should not you rather honour the Lord God through those who preside over you?

Do you therefore esteem the bishop as the mouth of God. For if Aaron, because he interpreted to Pharaoh the words which were given through Moses, was called a prophet, as the Lord said to Moses: Behold, I have given thee as a god to pharaoh and Aaron thy brother shall be to thee a prophet: why then should not you also reckon them as prophets who are for you the mediators of the word, and worship them as God? But for us now, Aaron is the deacon, and Moses is the bishop. Now if Moses was called a god by the Lord, let the bishop also be honoured by you as God, and the deacon as a prophet. Wherefore, for the honour of the bishop, make known to him all things that you do, and let them be performed through him. And if thou know of one who is in much distress, and the bishop know not of him, do thou

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inform him; and without him do not, to his discredit, anything, lest thou bring a reproach upon him as one who neglects the poor. For he who sets abroad an evil report against the bishop, whether by word or by deed, sins against God Almighty. And again, if any man speaks evil of a deacon, whether by word or deed, he offends against Christ, Wherefore in the Law also it is written: Thou shalt not revile thy gods; and thou shalt not speak evil of a prince of thy people. Now let no man think that the Lord speaks (here) of idols of stone; but he calls 'gods' those who preside over you. Moses also saith in the Book of Numbers, when the people had murmured against him and against Aaron: Not against us do ye murmur, but against the Lord God. And our Saviour likewise said: Everyone that rejecteth you, rejecteth me, and him that sent me. For what hope at all is there for him who speaks evil of the bishop, or of the deacon? For if one call a layman fool, or raca, he is liable to the assembly, as one of those who rise up against Christ: because that he calls 'empty' his brother in whom Christ dwells, who is not empty but fulfilled; or (calls) him 'fool' in whom dwells the Holy Spirit of God, fulfilled with all wisdom: as though he should become a fool by the very Spirit that dwells in him! If then one who should say any of these things to a layman is found to fall under so great condemnation, how much more if he should dare to say aught against the deacon, or against the bishop, through whom the Lord gave you the Holy Spirit, and through whom you have learned the word and have known God, and through whom you have been known of God, and through whom you were sealed, and through whom you became sons of the light, and through whom the Lord in baptism, by the imposition of hand of the bishop, bore witness to each one of you and uttered His holy voice, saying: Thou art my son: this day have begotten thee.

Wherefore, O man, know thy bishops, through whom thou wast made a son of God, and the right hand, thy mother; and love him who is become, after God, thy father and thy mother: for whosoever shall revile his father or his mother, shall die the death. But do you honour the bishops, who have loosed you from sins, who by the water regenerated you, who filled you with the Holy Spirit, who reared you with the word as with milk, who bred you up with doctrine, who confirmed you with admonition, and made you to partake of the holy Eucharist of God, and made you partakers and joint heirs of the promise of God. These reverence, and honour them with all honour; for they have received from God the authority of life and death: not as judging those who sin and condemning them to death in fire everlasting, by cutting off and casting away those who are judged, which God forbid, but that they may receive and save alive those who return and repent.

Let them be your rulers therefore, and let them be accounted of by you as kings; and do you offer them tribute in service as to kings; for by you they ought to be sustained, and those who are with them: for thus is it written in the first Book of Kingdoms: Samuel spake all the words of the Lord unto the people, which had asked of him a king, and said to them: This is the law of the king that shall reign over you: your sons he will take, and will set them upon his chariots; and he will make of them runners before him, and will make him captains of thousands and captains of hundreds. And they shall reap his harvest, and gather his vintage, and fashion the instruments of his chariots. And your daughters he will take to be weavers, and to be the ministers of his house. And your fields, and your vineyards, and your oliveyards, even the best (of them), he will take away and give to his servants. And he will take the tenth of your seed and of your vineyards, and give to his servants and to his eunuchs.? And your servants and your handmaids, and the best of your cattle, and your asses, he will take and tithe for the service of his work; and he will take the tenth of your sheep: and ye also shall be his servants. Now in like case is also the bishop. For if the king who reigned over so numerous a people -- as it is written in Hosea: The people of the children of Israel was numerous as the sand which is upon the seashore, which may not be measured nor numbered -- took also from the people the ministrations which he required according to the multitude of that people:? so now does the bishop also take for himself from the people those whom he accounts and knows to be worthy of him and of his office, and appoints him presbyters as counsellors and assessors, and deacons and subdeacons, as many as he has need of in proportion to the ministry of the house. And what can we say more? For the king who wears the diadem reigns over the body alone, and binds and looses it but on earth; but the bishop reigns over soul and body, to bind and to loose on earth with heavenly power. For great power, heavenly, almighty, is given to him. Therefore love the bishop as a father, and fear him as a king, and honour him as God. Your fruits and the works of your hands present to him, that you may be blessed; your firstfruits and your tithes and your vows and your part-offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him. And so shall thine offering be acceptable to the Lord thy God for a sweet savour, in the heights of heaven before the Lord thy God; and He will bless thee and multiply for thee the good things of His promise. For it is written in Wisdom: Every simple soul shall be blessed: and a blessing shall be upon the head of him that giveth.

Wherefore be constantly doing work, and be labouring and [[98]] offering an oblation. For the Lord has lightened the weight from you, and has loosed from you the collar-bands, and lifted from you the yoke of burden; and He has put away from you the Second Legislation after the abundance of His mercy; as it is written in Isaiah: Say to them that are in bonds, Go forth; and again: To bring forth the prisoners from bonds. And in David he said: His prisoners he hath not despised. And likewise in the Gospel He said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shalt find rest unto your souls. For my yoke is pleasant, and my burden is light.

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If then the Lord, by the gift of His grace, has set you loose and given you rest, and brought you out into refreshment, that you should no more be bound with sacrifices and oblations, and with sin offerings, and purifications, and vows, and gifts, and holocausts, and burnt offerings, and (Sabbath) idlings, and shewbread, and the observing of purifications; nor yet with tithes and firstfruits, and part-offerings, and gifts and oblations, -- for it was laid upon them to give all these things as of necessity, but you are not bound by these things, -- it behoves you to know the word of the Lord, who said: Except your righteousness abound more than that of the scribes and Pharisees, ye shalt not enter into the kingdom of heaven. Now thus shall your righteousness abound more than their tithes and first fruits and part-offerings, when you shall do as it is written: Sell all thou hast, and give to the poor. So do, therefore, and keep the command through (him who is) bishop and priest and thy mediator with the Lord God. For thou art commanded to give, but he to dispense. And thou shalt require no account of the bishop, nor observe him, how he dispenses and discharges his stewardship, or when he gives, or to whom, or where, or whether well or ill, or whether he gives fairly; for he has One who will require, even the Lord God, who delivered this stewardship into his hands and held him worthy of the priesthood of so great an office. Wherefore, that thou observe not the bishop, nor require an account of him, nor speak ill of him and oppose God, nor offend the Lord, let that be set before thine eyes which is said to thee in Jeremiah: Shall the clay say to the potter: Thou workest not, and hast not hands as one who should say to his father or his mother: Why bearest thou me? But do thou work and labour simply in the house of God; and let that saving word of the renewing of the Law be ever written and laid up in thy heart, and remember it, as the Lord said: Thou shalt love the Lord thy God with all thy soul, and with all thy strength. Now thy strength is thy worldly substance. And not with the lips only shall you love the Lord, as did that People, to whom upbraiding them He saith: This people honoureth me with their lips, but their heart is very far from me; but do thou love and honour the Lord with all thy strength, and offer His oblations ever at all times. And hold not aloof from the Church; but when thou hast received the Eucharist of the oblation, that which comes into thy hands cast (in), that thou mayest share it with strangers: for this is collected (and brought) to the bishop for the entertainment of all strangers. Wherefore lay up and set by as much as thou canst, for the Lord has said in the Law: Thou shalt not appear before me empty. Be doing good works therefore, and laying up to thyself treasure everlasting in heaven, where the moth corrupteth not, neither do thieves steal. And in so doing thou shalt not judge thy bishop nor thy fellow layman; for to you laymen it is said: Judge not, that ye be not judged. For if thou judge thy brother and condemn him, thou hast reckoned thy brother guilty: that is, thou hast condemned thyself; for thou shalt be judged with them that are guilty. For it is lawful for the bishops to judge, because to them it is said: Be ye approved money-changers [Agraphon]: so that it behoves the bishop, as one who proves money, to separate the bad from the good, and to reject and cast away those that are altogether bad, and to leave in the melting-pot those that are hard, and for whatever reason faulty, like faulty (coins). But to the layman it is not permitted to judge his neighbour, nor to lay upon himself a burden that is not his. For the weight of this burden is not for laymen, but for the bishop. Wherefore, being a layman, thou shalt not lay snares for thyself; but leave judgement in the hand of those who will have to render an account, and do thou study to work peace with all men; and love thy members, thy fellow laymen, for the Lord saith: Love thy neighbour as thyself.

DIDASCALIA CHAPTER 10

Of False Brethren

But if there be false brethren who, through envy or jealousy of the Enemy and Satan, who works in them, bring an accusation against any of the brethren falsely, or even truly, let them know that everyone who searches out such things for the purpose of accusing or slandering any man, is a son of wrath: and where wrath is, God is not; for wrath is of Satan, and through these false brethren he never suffers peace to be in the Church. Wherefore, when you have known those who are thus void of understanding, first of all believe them not; and secondly, do you the bishops and deacons be wary of them; and when you hear them saying anything against one of the brethren, take knowledge of him against whom they bring the accusation, and make inquiry prudently, and weigh his conduct; and if he is found blameworthy, do according to the teaching of our Lord which is written in the Gospel: Reprove him between thyself and him; and save him when he repenteth and returneth. But if he be not persuaded, reprove him among two or three; that that may be fulfilled which is said: At the mouth of two or three witnesses every word shall be established. Now why, brethren, is it required that a testimony be established at the mouth of two or three witnesses? Because the Father and the Son and the Holy Spirit bear witness to the works of men. For where there is the admonition of doctrine, there also is correction and conversion of them that err. Wherefore, at the mouth of two or three witnesses every word shall be established. But if he obey not, reprove him before the whole church. But if he obey not even the church, let him be accounted by thee as the heathen and as the publican. For the Lord has commanded you, O bishops, that you should not henceforth receive such a one into the Church as a Christian, nor communicate with him. For neither dost thou receive the evil heathen or publicans into the Church and communicate with them except they first repent, professing that they believe and henceforth will do no more evil works: for to this end did our Lord and Saviour grant a place for repentance to those who have sinned. For I Matthew also, who am one of the twelve Apostles who speak to you in this Didascalia, was formerly a publican; but now, because that I believed, I have obtained mercy, and have repented of my former deeds, and have been

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counted worthy also to be an apostle and preacher of the word. And the prophet John likewise preached in the Gospel to publicans; and he deprived them not of hope, but taught them how they should order themselves; and when they asked him for advice, he said to them: Exact no more than that which is commanded and appointed you. And Zacchaeus, too, the Lord received unto repentance when he besought Him. Nor do we withhold life even from the heathen, if they will repent and put away and reject their error.

As a heathen, then, and as a publican let him be accounted by you who has been convicted of evil deeds and falsehood; and afterwards, if he promise to repent -- even as when the heathen desire and promise to repent, and say 'We believe' we receive them into the congregation that they may hear the word, but do not communicate with them until they receive the seal and are fully initiated: so neither do we communicate with these until they show the fruits of repentance. But let them by all means come in, if they desire to hear the word, that they may not wholly perish; but let them not communicate in prayer, but go forth without. For they also, when they have seen that they do not communicate with the Church, will submit themselves, and repent of their former works, and strive to be received into the Church for prayer; and they likewise who see and hear them go forth like the heathen and publicans, will fear and take warning to themselves not to sin, lest it so happen to them also, and being convicted of sin or falsehood they be put forth from the Church. But thou shalt by no means forbid them to enter the Church and hear the word, O bishop; for neither did our Lord and Saviour utterly thrust away and reject publicans and sinners, but did even eat with them. And for this cause the Pharisees murmured against Him, and said: He eateth with publicans and sinners. Then did our Saviour make answer against their thoughts and their murmuring, and say: They that are whole have no need of a physician, but they that are sick. Do you therefore consort with those who have been convicted of sins and are sick, and attach them to you, and be careful of them, and speak to them and comfort them, and keep hold of them and convert them. And afterwards, as each one of them repents and shows the fruits of repentance, receive him to prayer after the manner of a heathen. And as thou baptisest a heathen and then receivest him, so also lay hand upon this man, whilst all pray for him, and then bring him in and let him communicate with the Church. For the imposition of hand shall be to him in the place of baptism: for whether by the imposition of hand, or by baptism, they receive the communication of the Holy Spirit.

Wherefore, as a compassionate physician, heal all those who sin; and go about with all skill, and bring healing to bear for the succour of their lives. And thou shalt not be ready to cut off the members of the Church; but employ the bandages of the word, and the fomentations of admonition, and the compress of exhortation. But if the sore be sunken and lack flesh, nourish it and level it up with healing drugs; and if there be dirt in it, cleanse it with a pungent drug, that is with the word of rebuke. But if the flesh be over swollen, wear it down and level it with a violent drug, that is with the threat of judgement. But if gangrene should set in, cauterize it with burnings, that is, with incisions of much fasting cut away and clear out the rottenness of the sore. But if the gangrene assert itself and prevail even over the burnings, give judgement:? and then, whichever member it be that is putrified, with advice and much consultation with other physicians, cut off that putrefied member, that it may not corrupt the whole body. Yet be not ready to amputate straightway, and be not in haste to have recourse at once to the saw of many teeth; but use first the knife and cut the sore, that it may be clearly seen, and that it may be known what is the cause of the disease that is hidden within; so that the whole body may be kept uninjured. But if thou see that a man will not repent, but has altogether abandoned himself, then with grief and to sorrow cut him off and cast him out of the Church. But if it be found that the hostile charge is false, and you the pastors, with the deacons, accept the falsehood as truth -- whether through respect of persons, or by reason of the presents which you receive -- and pervert judgement because you desire to do the will of the Evil One, and expel and cast out from the Church him that is accused, whereas he is innocent of this charge: you shall render an account in the day of the Lord; for it is written: Thou shalt not respect persons in judgement; and again the Scripture saith: A bribe blindeth the eyes of them that see, and perverteth right words; and again it hath said: Deliver ye the oppressed, and judge the fatherless, and acquit the widows; and: Judge right judgement in the gates.

Give heed therefore that you be not respecters of persons and incur the judgement of the Lord's word, which He spoke thus: Woe to them that make bitter sweet, and sweet bitter; and call light darkness, and darkness light; and acquit the wicked for his bribe, and turn away the innocency of the innocent. But beware that you condemn not a man wrongfully, nor abet them that are evil; for when you judge others, you judge your own selves, as the Lord said: With the judgement that ye judge, ye shall be judged; and as ye condemn, ye shall be condemned. Wherefore, remember and have ready by you this saying: Forgive, and it shall be forgiven you; and condemn not, that ye may not be condemned.

But if your judgement be without respect of persons, O bishops, observe him that accuses his brother, whether he be not a false brother, and has brought the accusation out of envy or jealousy, that he may disturb the Church of God and slay him who is accused by him through his expulsion from the Church and his delivery over to the sword of fire. Judge him therefore, thou, sternly, because he has brought evil upon his brother. For as regards his own intent, if he had been able to catch beforehand the judge's ear, he would have slain his brother in fire. It is written: Whoso sheddeth man's blood, his own blood shall be shed for the blood which he hath shed. If then he is found to be such, expel him from the Church with great denunciation as a murderer; and after a time, if he promise to repent, warn him and correct him

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sternly; and then lay hand upon him and receive him into the Church. And be wary and guard such a one, that he no more disturb any other. But if, after he is come in, you see that he is still contentious and minded to accuse others also, and mischievous and designing, and making false complaints against many: drive him out, that he may no further disturb and trouble the Church. For such a one, though he be within, yet because he is unseemly to the Church, he is superfluous to her, and there is no profit in him. For we see that there are some men born with superfluous members to their bodies, as fingers or other excessive flesh; but these, though they pertain to the body, are a reproach and a disgrace both to the body and to the man, because they are superfluous to him. Yet when they are removed by the surgeon, that man recovers the comeliness and beauty of his body; and he suffers no defect by the removal from it of that which was superfluous, but is even the more conspicuous in his beauty.

In like manner then do you also act, O pastors. For since the Church is a body, and the members are we who believe in God and abide in love in the fear of the Lord, even as we have received command to be perfect: therefore, one who contrives evil against the Church, and troubles her members, and loves the complaints and fault-findings of the Enemy, to wit, disturbances, quarrels, slanders, murmurings, contentions, controversies, accusations, charges, vexations: he that loves and does these things -- rather it is the Enemy that works in him -- and remains within the Church, the same is alien to the Church and a domestic of the Enemy; for to him he ministers that he may be working through him and may thwart and harass the Church. Such a one therefore, if he remain within, is a disgrace to the Church by reason of his blasphemies and his manifold disorder; for through him the Church of God comes in danger of being scattered. Deal with him therefore as it is written in Wisdom: Put forth an evil man from the assembly, and his contention will go out with him; and make an end of strife and ignominy: lest, if he sit in the assembly, he dishonour you all. For when he has gone forth twice from the Church, he is justly cut off; and the Church is the more beautiful in her proper form, forasmuch as peace has been restored to her, which (before) was wanting to her: for from that hour the Church remains free from blasphemy and disorder. But if your mind be not pure -- whether it be through respect of persons, or the gifts of filthy lucre which you receive -- and you endure that an evil person should remain among you; or again, (if) you thrust away and expel from the Church them that are of good conversation, and foster among you many that are evil, contentious persons and scatterers (of the flock) and riotous:? you will bring blasphemy upon the assembly of the Church, and will run the risk of scattering her through these persons; and you will have put yourselves in deadly peril of forfeiting eternal life -- because you have pleased men, and have turned back from the truth of God, through respect of persons and the habit of receiving empty gifts: and you will have scattered the Catholic Church, the beloved daughter of the Lord God.

DIDASCALIA CHAPTER 11

An Exhortation to Bishops and Deacons

Strive therefore, O bishops, together with the deacons, to be right with the Lord; for the Lord has said: If ye will be right with me, I also will be right with you; and if ye will walk perversely with me, I also will walk perversely with you, saith the Lord of Hosts. Be right therefore, that you may deserve to receive praise of the Lord, and not blame (from him who is) of the contrary part.

Let the bishops and the deacons, then, be of one mind; and do you shepherd the people diligently with one accord. For you ought both to be one body, father and son; for you are in the likeness of the Lordship. And let the deacon make known all things to the bishop, even as Christ to His Father. But what things he can, let the deacon order, and all the rest let the bishop judge. Yet let the deacon be the hearing of the bishop, and his mouth and his heart and his soul; for when you are both of one mind, through your agreement there will be peace also in the Church.

Now for a Christian this is becoming praise, that he have no evil word with any man. But if by the agency of the Enemy some temptation befall a man, and he have a lawsuit, let him strive to be quit of it, even though he be to suffer some loss: and at all events let him not go to the tribunals of the heathen. And you shall not admit a testimony from the heathen against any of our own people; for through the heathen the Enemy contrives against the servants of God. Wherefore, because the heathen are to stand on the left, He called them 'the left hand;' for our Saviour spoke thus to us: Let not your left hand know what your right hand doeth. For the heathen are not to know of your lawsuits, and you shall not admit a testimony from them against yourselves, nor go to law before them: as also in the Gospel He saith: Give what is Caesar's to Caesar, and what is God's to God. Be thou willing therefore to suffer a loss, and striving rather to make peace. For when thou shalt suffer any worldly loss for the sake of peace, with God it shall be gain to thee, because that thou fearest God and doest according to His commandment.

But if there be brethren who have a quarrel one with another -- which God forbid -- you the leaders should know forthwith that it is no work of brotherhood in the Lord that they perform who have dared so to do. But if one of them be found to be of the sons of God, being meek and yielding, he is a son of the light. But one who is hard and froward, and overreaching and blasphemous, is a hypocrite, and the Enemy works in him. Reprove him therefore, and rebuke and upbraid him, and put him forth for correction; and afterwards, as we have already said, receive him, that he may not utterly perish. For when such are corrected and reproved, you will not have many lawsuits. But if they know not the word which was spoken by our Lord in the Gospel, which saith: How many times, if my brother offend against me, shall I forgive him? but are angry one with another and become enemies, teach them, you, and reprove them, and make peace between them; for the Lord has said: Blessed are

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the peacemakers. And know that it behoves the bishop and the presbyters to judge warily: as our Saviour said when we asked Him, How many times, if my brother offend against me, shall I forgive him?? unto seven times? But our Lord taught us and said to us: Not seven times, I say, only, but even unto seventyfold seven. For so the Lord desires, that they who are His in truth should never have anything at all against any man, and should not be angry with any man:? how much less does He desire that men should have lawsuits one with another? But if aught should happen to come about through the agency of the Enemy, so let them be judged before you as you also are surely to be judged.

First, then, let your judgements be held on the second day of the week, that if perchance anyone should contest the sentence of your words, you may have space until the Sabbath to compose the matter, and may make peace between them that are at odds and reconcile them on the Sunday. Now let the presbyters and the deacons be ever present in all judgements with the bishops. Judge without respect of persons.

When therefore the two parties who have the suit or quarrel one with another shall come and stand together in the judgement, as the Scripture saith, after you have heard them, pass sentence righteously. And give diligence to keep them in friendship before the sentence is pronounced upon them, lest there go forth from you against one of them, being a brother, a condemnation of earthly judgement. And so judge as you also are surely to be judged, even as you have Christ for partner and assessor and counsellor and spectator with you in the same cause. But if there be any who are accused by some one, it being charged against them that they conduct themselves not well in the way of the Lord: again, hearing both parties, make diligent inquiry, as being to give sentence in a matter of everlasting life or cruel and bitter death. For if a man is truly convicted, and he be condemned and go forth from the Church, he has been cast out from life and glory everlasting, and is become reprobate among men and guilty before God. Judge therefore, according to the magnitude of the charge, whatever it be, with much mercy; and incline rather to save alive without respect of persons than to destroy, by condemning, those who are judged.

But if there be one who is innocent, and he be condemned by the judges through respect of persons, the judgement of unjust judges shall do him no hurt with God, but shall rather profit him; for but for a little while is he unjustly judged by men, but afterwards, in the day of judgement, because he has been unjustly condemned, he shall be the judge of (his) unjust judges. For you have been the arbiters of an unjust judgement, and therefore shall be requited by God accordingly, and cast out of the Catholic Church of God. And that shall be fulfilled in your case: With what judgement ye judge, ye shall be judged.

Wherefore, when you sit to judge, let both parties -- for we do not call them brothers until peace has been made between them -- come and stand together; and do you make prudent and diligent inquiry as between those who have the suit and quarrel one with another. And learn first concerning him who makes the accusation, whether there be any accusation against him also, or whether perchance he has brought charges against others as well; and again, whether he has brought his accusation out of any former enmity or quarrel, or out of envy; and (inquire) also of what manner his conversation is -- whether he is meek, and without anger, and not given to slander, and whether he loves the widows and the poor and strangers, and is not greedy of filthy lucre; and whether he is quiet, and friendly to all and a lover of all; whether he is merciful and open-handed to give, and not a glutton and greedy, nor grasping, nor drunken, nor intemperate, nor slothful: for the perverse heart contriveth evil, and the same disturbeth cities at all times; and whether no such evil has been committed by him as is (done) in the world. And if he that makes the accusation is free from all these things, it is already evident and manifest that he is trustworthy, and that his accusation is true. But if he is known to be perverse and contentious, and his conduct not right, this (also) is evident, that he brings false witness against your brother. When therefore he is found and known to be an injurious person, rebuke him and put him forth for a time, until he repent and be converted and weep: lest perchance he again blaspheme against some other of our brethren who is of good conversation; or lest, while he sits in your congregation, some other like him, seeing him unreproved, should himself dare to do in like manner to one of our brethren, and should perish before God. But if he who has sinned is rebuked and corrected and put forth for a season, he also who was ready to imitate him and to do as he did, having seen him put forth, will fear lest it happen to him in like manner, and will submit himself: and he shall live before God, and in no wise be put to shame among men.

And concerning him again who is judged take counsel and thought among you in like manner:? and observe his manners and conduct in the world, whether perchance you have heard many charges against him, or whether he has committed many crimes. For if he is found to have committed crimes, it is likely that this charge also which they prefer against him is true. But again, it may happen that he had formerly committed some sin, but is innocent of this present charge. Wherefore, make diligent investigation of these things, that you may give sentence with great caution and surety; and do you judge rightfully concerning him who is found to be guilty, and pass judgement upon him. But let anyone of them who will not abide by your judgement be reproved and put forth from the congregation until he repent and make entreaty of the bishop or of the Church, and confess that he has sinned, and is penitent. And thus shall advantage accrue to many: lest at any time some other, seeing him sit in the Church unrebuked and uncorrected, should himself dare to do as he did, thinking him alive among men, whereas with God he is lost. But if you hear one party alone, while the other is not present to make his defence to the charge which they bring against him, and you pass sentence hastily, without counsel and without inquiry, and, in accordance

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with the falsehoods which you have believed, condemn him while he is not present to defend himself: you shall be partners before God of him that brought the false witness, and with him you shall be punished by God. For the Lord has said in Proverbs: He that meddleth in a quarrel that is not his own, is as he that taketh hold of a dog's tail; and again in another place He has said: Judge right judgement; and again He has said: Judge the fatherless, and justify the widows; and again He saith:? Deliver the oppressed, and sever every bond of iniquity But if you resemble those elders who were in Babylon, who bore false witness against Susanna and wickedly condemned her to death, you also shall be partners of their judgement and of their condemnation; for the Lord by Daniel saved Susanna from the hand of the ungodly, and those elders who were guilty of her blood He condemned to fire.

Now very far apart do we set the things of the sanctuary from those of the world; nevertheless (this) we say: You see, brethren, how, when murderers are brought before the (civil) authority, the judges question diligently those who bring them, and learn from them what they have done. And then again they ask the criminal whether these things are so; and though he himself confess and say, 'Yea' they do not send him straightway to death, but question him again for many days, and drawing the curtain take thought and counsel much together. And then at length they pass upon him the sentence of death, and lifting up their hands to heaven protest that they are innocent of the man's blood. And these things they do though they are heathens and know not God nor the requital they receive from God for those whom they judge and condemn unjustly. And do you, who know who is our God and what His judgements, dare to give sentence upon one who is not guilty? We counsel you therefore that you make inquiry with diligence and much caution. For the word of sentence which you decree ascends straightway to God; and if you have justly judged, you shall receive of God the reward of justice, both now and hereafter; but if you have judged unjustly, again you shall receive of God a recompense accordingly. Strive therefore, brethren, that you be worthy to receive praise from God, and not blame; for praise from God is everlasting life to men, but blame from God is eternal death to men.

Have a care therefore, O bishops, that you be not in haste to sit in judgement forthwith, lest you be constrained to condemn a man; but before they come and stand in the judgement, admonish them and make peace between them. And admonish those who have the suit and quarrel one with another, and teach them in the first place that it is not right for any man to be angry, because the Lord has said: Every one that is angry with his brother is liable to the judgement; and secondly, that if it should happen through the agency of the Enemy that some anger arise, they ought at once, that very day, to be reconciled and appeased, and to be at peace with one another. For it is written: Let not the sun go down upon thine anger against thy brother; and in David also He saith: Be angry, and sin not; that is, be speedily reconciled, lest, if anger continue, malice arise and beget sin. He saith in Proverbs: The soul that keepeth malice shall die. And our Lord and Saviour also said: If thou offer thy gift upon the altar, and there remember that thy brother keepeth any malice against thee, leave thy gift before the altar, and go, first be reconciled with thy brother: and then come, offer thy gift. Now the gift of God is our prayer and our Eucharist. If then thou keep any malice against thy brother, or he against thee, thy prayer is not heard and thy Eucharist is not accepted ; and thou shalt be found void (both) of prayer and Eucharist by reason of the anger which thou keepest. A man ought to pray diligently at all times; but those who bear anger and malice towards their brethren God does not hear; and though thou pray three times in one hour, thou shalt gain nothing, for thou art not heard by reason of thine enmity against thy brother. Wherefore, if thou carest and strivest to be a Christian, follow the saying of the Lord which saith: Loose all ties of iniquity; and sever the bands of violence and oppression. For upon thee has our Saviour laid this power, that thou shouldst forgive thy brother who has offended against thee unto seventyfold seven time, that is, four hundred and ninety. How many times then hast thou forgiven thy brother, that thou wilt no more forgive him, but keepest malice and maintainest enmity, and desirest to go to law? Therefore is thy prayer hindered. But even if thou hast forgiven the full four hundred and ninety times, add still more for thine own sake, and of thy bounty, without anger, forgive thy brother. And if thou do it not for thy brother's sake, bethink thee and do it at least for thine own; and forgive thy neighbour, that thou mayest be heard when thou prayest, and mayest offer an acceptable oblation to the Lord.

Wherefore, O bishops, that your oblations and your prayers may be acceptable, when you stand in the Church to pray let the deacon say with a loud voice: 'Is there any man that keepeth aught against his fellow?' that if there be found any who have a lawsuit or quarrel one with another, thou mayest entreat them and make peace between them. They who enter a house and say, Peace be in this house, both are proclaimers of peace and do bring peace. If then thou preach peace to others, still more does it behove thee to have peace with thy brethren. As a son of light and peace therefore, be thou light and peace to all men; and contend with no man, but be in quiet and peace with all men. And be a helper with God that (the number of) those who are saved may be increased; for this is the will of the Lord God. But they who love enmity and quarrels, and contentions and lawsuits, are enemies of God. For the Lord from the beginning, through the prophets and righteous men, called all generations to repentance and salvation; and we, moreover, the Apostles, who have been accounted worthy to be the witnesses of His manifestation and preachers of His divine word, have heard from the mouth of the Lord Jesus Christ, and do know of a surety and say what is His will, and the will of His Father, that no man should perish, but that all men should believe and be saved. For this is that which He taught us to say when we pray: Thy will be done in earth, as in heaven; that as the

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angels of heaven and the hosts and all (His) ministers praise God, so too on earth all men should praise God. It is His will, then, to save all; and this is His pleasure, that they who are saved should be many.

He who is contentious, or makes himself an enemy to his neighbour, diminishes the people of God. For either he drives out of the Church him whom he accuses, and diminishes her and deprives God of the soul of a man which was being saved, or by his contention he expels and ejects himself from the Church, and so again he sins against God. For God our Saviour spoke thus: Everyone that is not with me, is against me; and everyone that gathereth not with me, scattereth. Wherefore thou art no helper with God for the gathering together of the people, because thou art a disturber and a scatterer of the flock, and an adversary and enemy of God. Be not therefore forever embroiled in contentions and quarrels, or wrangling, or enmity, or lawsuits, lest thou scatter some one from the Church. For we by the power of the Lord God have gathered (men) from all peoples and from all tongues, and have brought them to the Church with much labour and toil and in daily peril, that we might do the will of God and fill the house with guests, that is His holy Catholic Church, that they might be glad and rejoicing, and be praising and glorifying God who called them to life.

Be you then, O laymen, peaceable one with another, and strive like wise doves to fill the Church, and to convert and tame those that are wild and bring them into her midst. And (for) this is the great reward that is promised by God: if you deliver them from fire, and present them to the Church firmly established and faithful.

DIDASCALIA CHAPTER 12

To Bishops: that they should be peaceable.

And you the bishops, be not hard, nor tyrannical, nor wrathful, and be not rough with the people of God which is delivered into your hands. And destroy not the Lord's house nor scatter His people; but convert all, that you may be helpers with God; and gather the faithful with much meekness and long-suffering and patience, and without anger, and with doctrine and exhortation, as ministers of the kingdom everlasting.

And in your congregations in the holy churches hold your assemblies with all decent order, and appoint the places for the brethren with care and gravity. And for the presbyters let there be assigned a place in the eastern part of the house; and let the bishop's throne be set in their midst, and let the presbyters sit with him. And again, let the lay men sit in another part of the house toward the east. For so it should be, that in the eastern part of the house the presbyters sit with the bishops, and next the lay men, and then the women that when you stand up to pray, the rulers may stand first, and after them the lay men, and then the women also. For it is required that you pray toward the east, as knowing that which is written: Give ye glory to God, who rideth upon the heaven of heavens toward the east.

But of the deacons let one stand always by the oblations of the Eucharist; and let another stand without by the door and observe them that come in; and afterwards, when you offer, let them minister together in the Church. And if anyone be found sitting out of his place, let the deacon who is within reprove him and make him to rise up and sit in a place that is meet for him. For our Lord likened the Church to a fold; for as we see the dumb animals, oxen and sheep and goats, lie down and rise up, and feed and chew the cud, according to their families, and none of them separate itself from its kind; and (see) the wild beasts also severally range with their like upon the mountains: so likewise in the Church ought those who are young to sit apart, if there be room, and if not to stand up; and those who are advanced in years to sit apart. And let the children stand on one side, or let their fathers and mothers take them to them; and let them stand up. And let the young girls also sit apart; but if there be no room, let them stand up behind the women. And let the young women who are married and have children stand apart, and the aged women and widows sit apart. And let the deacon see that each of them on entering goes to his place, that no one may sit out of his place. And let the deacon also see that no one whispers, or falls asleep, or laughs, or makes signs. For so it should be, that with decency and decorum they watch in the Church, with ears attentive to the word of the Lord.

But if any brother or sister come from another congregation, let the deacon question her and learn whether she is married, or again whether she is a widow (who is) a believer; and whether she is a daughter of the Church, or belongs perchance to one of the heresies; and then let him conduct her and set her in a place that is suitable for her. But if a presbyter should come from another congregation, do you the presbyters receive him with fellowship into your place. And if it be a bishop, let him sit with the bishop; and let him accord him the honour of his rank, even as himself. And do thou, O bishop, invite him to discourse to thy people; for the exhortation and admonition of strangers is very profitable, especially as it is written: There is no prophet that is acceptable in his own place. And when you offer the oblation, let him speak. But if he is wise and gives the honour to thee, and is unwilling to offer, at least let him speak over the cup. But if, as you are sitting, some one else should come, whether a man or a woman, who has some worldly honour, either of the same district or of another congregation: thou, O bishop, if thou art speaking the word of God, or hearing, or reading, shalt not respect persons and leave the ministry of thy word and appoint them a place; but do thou remain still as thou art and not interrupt thy word, and let the brethren themselves receive them. And if there be no place, let one of the brethren who is full of charity and loves his brethren, and is one fitted to do an honour, rise and give them place, and himself stand up. But if, while younger men or women sit, an older man or woman should rise and give up their place, do thou, O deacon, scan those who sit, and see which man or woman of them is younger than the rest, and make them stand up, and cause him to sit who had risen and

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given up his place; and him whom thou hast caused to stand up, lead away and make him to stand behind his neighbours: that others also may be trained and learn to give place to those more honourable than themselves. But if a poor man or woman should come, (whether of the same district) or of another congregation, and especially if they are stricken in years, and there be no place for such, do thou, O bishop, with all thy heart provide a place for them, even if thou have to sit upon the ground; that thou be not as one who respects the persons of men, but that thy ministry may be acceptable with God.

DIDASCALIA CHAPTER 13

An Instruction to the People to be constant in assembling in the Church.

Now when thou teachest, command and warn the people to be constant in assembling in the Church, and not to withdraw themselves but always to assemble, lest any man diminish the Church by not assembling, and cause the body of Christ to be short of a member. For let not a man take thought of others only, but of himself as well, hearkening to that which our Lord said: Everyone that gathereth not with me, scattereth. Since therefore you are the members of Christ, do not scatter yourselves from the Church by not assembling. Seeing that you have Christ for your head, as He promised -- for you are partakers with us -- be not then neglectful of yourselves, and deprive not our Saviour of His members, and do not rend and scatter His body. And make not your worldly affairs of more account than the word of God; but on the Lord's day leave every thing and run eagerly to your Church; for she is your glory. Otherwise, what excuse have they before God who do not assemble on the Lord's day to hear the word of life and be nourished with the divine food which abides for ever? For you are eager to receive temporal things and those that are but for a day and an hour, (but) those that are eternal you neglect; and you are anxious about baths, and to be fed with the meat and drink of the belly, and about other things, but for the things eternal you have no care, but neglect your soul and have no zeal for the Church, to hear and receive the word of God. And in comparison of them that err what excuse have you? For the heathen, when they daily rise from their sleep, go in the morning to worship and minister to their idols; and before all their works and undertakings they go first and worship their idols. Neither at their festivals and their fairs are they wanting, but are constant in assembling: not only they who are of the district, but even those who come from afar; and all likewise assemble and come to the spectacle of their theatre.? And so in like manner they who are vainly called Jews, they remain idle one day after six, and assemble in their synagogue; and never do they withdraw themselves or neglect their synagogue, nor disregard their (days of) idleness -- even they who by reason of their unbelief are made void of the power of the word, and of the very name by which they call themselves Jews: for 'Jew' is interpreted 'confession' but these are no confessors, since they do not confess the passion of Christ, which by transgression of the Law they caused, that they should repent and be saved. If then they who are not saved bestow care at all times on things wherein there is no profit and which avail them nothing, what excuse has he before the Lord God who withdraws himself from the assembly of the Church, and does not even imitate the gentiles, but by reason of his non-attendance grows indifferent and careless, and stands aloof and does evil to whom the Lord said by Jeremiah: My laws ye have not kept but neither have ye conversed after the laws of the gentiles; and ye have well nigh surpassed them in evildoing; and: Do the gentiles exchange their gods, which yet be no gods? But my people have exchanged their honour for that which is without profit. How then shall he excuse himself who is indifferent and has no zeal for the assembly of the Church? But if there be anyone who takes occasion of worldly business to withdraw himself, let him know this, that the trades of the faithful are called works of superfluity; for their true work is religion. Pursue your trades therefore as a work of superfluity, for your sustenance, but let your true work be religion.

Have a care therefore that you never withdraw yourselves from the assembly of the Church. But if any man leave the assembly of the Church of God and go to the assembly of the gentiles, what shall he say, and what excuse can he make to God in the day of judgement? seeing that he has left the holy Church, and the words of the living God, which are living and lifegiving and able to redeem and to deliver from fire and to save alive, and has gone to the assembly of the gentiles, because he has lusted after the spectacle of the theatre. Therefore shall he be accounted as one of them that go in thither; because he has lusted to hear and receive their fables, which are those of dead men and are from the spirit of Satan: for they are dead and deadly, and turn away from the faith and bring to everlasting fire. Nay, but the things of the world are your care, and you attend to the affairs of this life and scorn to betake yourselves to the Catholic Church, the beloved daughter of the Lord God Most High, that you may receive the teaching of God which endures for ever and is able to save them that receive the word of life.

Be constant therefore in coming together with the faithful who are being saved in your mother the Church, the living and lifegiving.

And beware of assembling with them that are perishing in the theatre, which is the assembly of the heathen, of error and of destruction. For he who enters an assembly of the gentiles shall be accounted as one of them, and shall receive the Woe. For to such the Lord God said by Isaiah: Woe, woe to them that come from the spectacle. And again He saith: Ye women that come from the spectacle, come: for it is a people without understanding. 'Women' then, He called the Churches, which He called and redeemed and brought forth from the spectacle of the theatre, and took and received; and He taught us from henceforth to go thither no more. For He saith in Jeremiah: Ye shall not learn according to the ways of the gentiles. And He saith again in the Gospel: In the way of the gentiles ye shall not go; {and into the cities of the

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Samaritans ye shall not enter}. Here then He commands and warns us wholly to avoid all heresies, which are the cities of the Samaritans; and furthermore, that we should keep far away from the assemblies of the gentiles, and not enter strange congregations; and that we should utterly avoid the theatre, and their fairs which are held for the sake of idols. A believer must not even come near to a fair, except to buy him nourishment for body ?and soul?. Therefore, avoid all vain shows of the idols, and the festivals of their fairs.

And let those who are young in the Church be ministering diligently, without sloth, in all things that are needful, with much reverence and modesty. Do you the faithful therefore, all of you, daily and hourly, whenever you are not in the Church, devote yourselves to your work; so that in all the conduct of your life you may either be occupied in the things of the Lord or engaged upon your work, and may never be idle. For the Lord has said: Imitate the ant, O sluggard, and emulate her ways, and be wiser than she. For she hath no husbandry, nor any to compel her, nor is she under authority: yet she gathereth her bread in summer, and storeth up for her much food in the harvest. And again He saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom: band there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she: and albeit she is little in strength, she honoureth wisdom, and is commended (thereby). How long wilt thou sleep, thou sluggard? When wilt thou arise from thy sleep? Thou shalt slumber a little, and sleep a little, and sit a little, and lay thy hand upon thy bosom a little: and poverty shall overtake thee as a runner, and want as a lusty man. But if thou wilt not be slothful, thine increase shall abound and overflow as a fountain; and poverty as a feeble runner shall depart from thee. Therefore, be always working, for idleness is a blot for which there is no cure. But if any man among you will not work, let him not eat: for the Lord God also hateth sluggards; for it is not possible for a sluggard to be a believer.

DIDASCALIA CHAPTER 14

On the time for the appointment of Widows.

Appoint as a widow one that is not under fifty years old, who in some sort, by reason of her years, shall be remote from the suspicion of taking a second husband. But if you appoint one who is young to the widows' order, and she endure not widowhood because of her youth, and marry, she will bring a reproach upon the glory of widowhood; and she shall render an account to God, first, because she has married a second husband; and again, because she promised to be a widow unto God, and was receiving (alms) as a widow, but did not continue in widowhood. But if there be one who is young, who has been a short time with her husband, and her husband die, or for any other cause there be a separation, and she continue by herself alone, having the honour of widowhood: she shall be blessed of God; for she is likened to the widow of Sarepta of Sidon with whom rested the holy angel, the prophet of God. Or again, she shall be like Anna, who hailed the coming of Christ and received a (good) testimony; and she shall be honoured for her virtue, winning honour on earth from men, and praise from God in heaven.

But let not young widows be appointed to the widows' order:? yet let them be taken care of and helped, lest by reason of their being in want they be minded to marry a second time, and some harmful matter ensue. For this you know, that she who marries one husband may lawfully marry also a second; but she who goes beyond this is a harlot. Wherefore, assist those who are young, that they may persevere in chastity unto God. And do thou accordingly, O bishop, bestow care upon these. And be mindful also of the poor, and assist and support them, even though there be among them those who are not widowers or widows, yet are in need of help through want or sickness or the rearing of children, and are in distress. It behoves thee to be careful of all and heedful of all. And hence it is that they who give gifts do not themselves with their own hands give them to the widows, but bring them to thee, that thou who art well acquainted of those who are in distress mayest, like a good steward, make distribution to them of those things which are given to thee: for God knows who it is that gives, even though he does not chance to be present. And when thou makest distribution, tell them the name of him who gave, that they may pray for him by name. For in all the Scriptures the Lord makes mention of the poor, and gives command concerning them; ...and even if they be married persons. And he adds further by Isaiah and says thus: Break thy bread to the hungry: and the poor man, that hath no roof, bring into thine house; and when thou seest the naked, cover him: and thou shalt not despise one that is of thine own flesh. By all means therefore be careful of the poor.

DIDASCALIA CHAPTER 15

How Widows ought to deport themselves.

Every widow therefore ought to be meek and quiet and gentle. And let her also be without malice and without anger; and let her not be talkative or clamorous, or forward in tongue, or quarrelsome. And when she sees anything unseemly done, or hears it, let her be as though she saw and heard it not. For a widow should have no other care save to be praying for those who give, and for the whole Church. And when she is asked a question by anyone, let her not straightway give an answer, except only concerning righteousness and faith in God; but let her send them that desire to be instructed to the rulers. And to those who question them let them (the widows) make answer only in refutation of idols and concerning the unity of God. But concerning punishment and reward, and the kingdom of the name of Christ, and His dispensation, neither a widow nor a layman ought to speak; for when they speak without the knowledge of doctrine, they will bring blasphemy upon the word. For our Lord likened the word of His tidings to mustard; but mustard, unless it be skilfully tempered, is bitter and sharp to those who use it. Wherefore our Lord said in the Gospel, to widows and to all the laity: Cast not your pearls before swine, lest they trample upon them and

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turn against you and rend you. For when the Gentiles who are being instructed hear the word of God not fittingly spoken, as it ought to be, unto edification of eternal life -- and all the more in that it is spoken to them by a woman -- how that our Lord clothed Himself in a body, and concerning the passion of Christ: they will mock and scoff, instead of applauding the word of doctrine; and she shall incur a heavy judgement for sin.

It is neither right nor necessary therefore that women should be teachers, and especially concerning the name of Christ and the redemption of His passion. For you have not been appointed to this, O women, and especially widows, that you should teach, but that you should pray and entreat the Lord God. For He the Lord God, Jesus Christ our Teacher, sent us the Twelve to instruct the People and the Gentiles; and there were with us women disciples, Mary Magdalene and Mary the daughter of James and the other Mary; but He did not send them to instruct the people with us. For if it were required that women should teach, our Master Himself would have commanded these to give instruction with us. But let a widow know that she is the altar of God; and let her sit ever at home, and not stray or run about among the houses of the faithful to receive. For the altar of God never strays or runs about anywhere, but is fixed in one place.

A widow must not therefore stray or run about among the houses. For those who are gadabouts and without shame cannot be still even in their houses; for they are no widows, but wallets, and they care for nothing else but to be making ready to receive. And because they are gossips and chatterers and murmurers, they stir up quarrels; and they are bold and shameless. Now they that are such are unworthy of Him who called them; for neither in the common assembly of rest of the Sunday, when they have come, are such women or men watchful, but they either fall asleep or prate about some other matter: so that through them others also are taken captive by the enemy Satan, who suffers not such persons to be watchful unto the Lord. And they who are such, coming in empty to the Church, go out more empty still, since they hearken not to that which is spoken or read to receive it with the ears of their hearts. Such persons, then, are like those of whom Isaiah said: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not see. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears. So in like manner the ears of such widows' hearts are stopped, because they will not sit beneath the roof of their houses and pray and entreat the Lord, but are impatient to be running after gain; and by their chattering they execute the desires of the Enemy. Now such a widow does not conform to the altar of Christ; for it is written in the Gospel: If two shall agree together, and shall ask concerning any thing whatsoever, it shall be given them. And if they shall say to a mountain that it be removed and fall into the sea, it shall so be done.

Now we see that there are widows who esteem the matter as one of traffic, and receive greedily; and instead of doing good (works) and giving to the bishop for the entertainment of strangers and the refreshment of those in distress, they lend out on bitter usury; and they care only for Mammon, whose god is their purse and their belly:? for where their treasure is, there is also their heart. For she who is in the habit of roaming abroad and running about to receive takes no thought for good works, but serves Mammon and ministers to filthy lucre. And she cannot please God, nor is she obedient to His ministry, so as to be constantly praying and making intercession, because her mind is quite taken captive by the greed of avarice. And when she stands up to pray, she remembers whither she may go to receive somewhat; or else that she has forgotten to tell some matter to her friends. And when she stands (in prayer), her mind is not upon her prayer, but upon that thought which has occurred to her mind. Now the prayer of such a one is not heard in regard to any thing. But she soon interrupts her prayer by reason of the distraction of her mind; for she does not offer prayer to God with all her heart, but goes off with the thought suggested by the Enemy, and talks with her friends about some unprofitable matter. For she knows not ?how she has believed?, or of what order she has been accounted worthy.

But a widow who wishes to please God sits at home and meditates upon the Lord day and night, and without ceasing at all times offers intercession and prays with purity before the Lord. And she receives whatever she asks, because her whole mind is set upon this. For her mind is not greedy to receive, nor has she much desire to make large expenses; nor does her eye wander, that she should see aught and desire it, and her mind be withdrawn; nor does she hear evil words to give heed to them, because she does not go forth and run about abroad. Therefore her prayer suffers no hindrance from any thing; and thus her quietness and tranquillity and modesty are acceptable before God, and whatsoever she asks of God, she presently receives her request. For such a widow, not loving money or filthy lucre, and not avaricious nor greedy, but constant in prayer, and meek and unperturbed, and modest and reverent, sits at home and works at (her) wool, that she may provide somewhat for those who are in distress, or that she may make a return to others, so that she receive nothing from them. For she bethinks her of that widow of whom our Lord gave testimony in the Gospel, who came and cast into the treasury two mites, which is one dinar: whom when our Lord and Teacher, the trier of hearts, saw, He said to us: O my disciples, this poor widow hath cast in more alms than anyone; for everyone hath cast in of that which was superfluous to him: but this, of all that she possessed she hath laid her up treasure.

Widows ought then to be modest, and obedient to the bishops and the deacons, and to reverence and respect and fear the bishop as God. And let them not act after their own will, nor desire to do any thing apart from that which is commanded them, or without counsel to speak with any one by way of making answer, or to go to anyone to eat or drink,

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or to fast with anyone, or to receive aught of anyone, or to lay hand on and pray over anyone without the command of the bishop or the deacon. But if she do aught that is not commanded her, let her be rebuked for having acted without discipline. For whence knowest thou, O woman, from whom thou receivest, or from what ministry thou art nourished, or for whom thou fastest, or upon whom thou layest hand? For knowest thou not that concerning everyone of these thou shalt render an account to the Lord in the day of judgement, seeing that thou communicatest in their works? But thou, O widow who art without discipline, seest thy fellow widows or thy brethren in sickness, and hast no care to fast and pray over thy members, and to lay hand upon them and to visit them, but feignest thyself to be not in health, or not at leisure; but to others, who are in sins or are gone forth from the Church, because they give much, thou art ready and glad to go and to visit them. You then who are such ought to be ashamed; for you wish to be wiser and to know better, not only than the men, but even than the presbyters and the bishops. Know then, sisters, that whatsoever the pastors with the deacons command you, and you obey them, you obey God; and with whomsoever you communicate by the command of the bishop, you are without blame before God; and so is every brother of the laity who obeys the bishop and submits to him:? for they (the bishops) are to render an account for all. But if you obey not the mind of the bishops and deacons, they indeed will be quit of your offences, but you shall render an account of all that you do of your own will, whether men or women.

Now whosoever prays or communicates with one that is expelled from the Church, must rightly be reckoned with him; for these things lead to the undoing and destruction of souls. For if one communicate and pray with him who is expelled from the Church, and obey not the bishop, he obeys not God; and he is defiled with him (that is expelled). And moreover he suffers not that man to repent. For if no one communicate with him, he will feel compunction and weep, and will ask and beseech to be received (again); and he will repent of what he has done, and will be saved.

That a woman should baptise, or that one should be baptised by a woman, we do not counsel, for it is a transgression of the commandment, and a great peril to her who baptises and to him who is baptised. For if it were lawful to be baptised by a woman, our Lord and Teacher Himself would have been baptised by Mary His mother, whereas He was baptised by John, like others of the people. Do not therefore imperil yourselves, brethren and sisters, by acting beside the law of the Gospel.

But concerning envy or jealousy, or slander and fault-finding, or contention and ill-will, and carping or rivalry, we have already told you that these things ought not to be found in a Christian; but among widows it is not fitting that anyone of them should so much as be named. Yet because the author of evil has many wiles and devices, he enters into those who are no widows and boasts himself in them. For there are some indeed who profess themselves widows, but do not works worthy of their name. For not for the name of widowhood are they found worthy to enter into the kingdom, but for faith and works. For if one practise good works, she shall be praised and accepted; but if she practise evil works and do the works of the Evil One, she shall be blamed and cast out of the kingdom everlasting: because she has left the things eternal and desired and loved those that are temporal. Now we see and hear that there are widows in whom there is envy one towards another. For when thy fellow aged woman has been clothed, or has received somewhat from some one, thou oughtest, O widow, on seeing thy sister refreshed -- if thou be a widow of God -- to say: 'Blessed be God, who hath refreshed my fellow aged woman,' and to praise God; and afterwards (to praise) him that ministered, and say: 'May his work be acceptable in truth,' and: 'Remember him, Lord, for good in the day of Thy recompense, and my bishop who hath ministered well before Thee and hath dispensed the alms fairly; for my fellow aged woman was naked, and hath been provided: and add unto him glory, and give him also a crown of glory in the day of the manifestation of Thy coming.' And likewise also the widow who has received an alms of the Lord, let her pray for him that provided this ministration, suppressing his name like a wise woman, that his righteousness may be with God and not with men, -- as He said in the Gospel: When thou doest an alms, let not thy left hand know what thy rtght hand doeth -- lest, when thou pronounce and reveal his name in praying for him that gave, his name be disclosed and come to the ears of a heathen, and the heathen, being a man of the left hand, know it. Or it may even chance that one of the faithful, hearing thee, will go out and talk:? and it is not expedient that those things which are done or spoken in the Church should come abroad and be revealed; for he that divulges and speaks of them disobeys God, and becomes a betrayer of the Church. But do thou in praying for him suppress his name; and so shalt thou fulfil that which is written, thou and the widows who are such (as thou): for you are the holy altar of God, (even of) Jesus Christ.

But now we hear that there are widows who do not behave according to the commandment, but care only for this, that they may stray and run about asking questions. And moreover she who has received an alms of the Lord -- being without sense, in that she discloses (the matter) to her that asks her -- has revealed and declared the name of the giver; and the other, hearing it, murmurs and finds fault with the bishop who has dispensed, or with the deacon, or with him who has made some gift, saying: 'Knewest thou not that I was nearer to thee and in more distress than she?' And she knows not that it was not by man's will that this was done, but by the command of God. For if thou protest and say to him: 'I was nearer to thee, and thou knewest that I was more naked than she:' it behoved thee to know who it was that commanded, and to be silent and not find fault with him that ministered, but to go into thy house and fall upon thy face and give thanks to God for thy fellow widow; and to pray likewise for him that gave and for him that ministered, and

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to beseech the Lord that He would open to thee also the door of His favour. And the Lord would presently have heard thy prayer bountifully, and have sent thee more favour than thy fellow widow, from whence thou never thoughtest to receive a ministry; and (such) proof of thy patience would have been praiseworthy. Or know you not that it is written in the Gospel: When thou doest an alms, sound not the trumpet before men to be seen of them, as the hypocrites do. For verily I say unto you, they have received their reward.

Now if God has commanded that a ministry be ministered in secret, and he that ministered did so minister: why then dost thou, who hast received in secret, proclaim it openly? Or thou, again (who hast not received), why dost thou question it? For thou not only findest fault and murmurest, as one who is no widow, but even utterest a curse like the heathen. Or hast thou not heard what the Scripture saith: Everyone that blesseth, is blessed; and everyone that curseth, is cursed. And again in the Gospel He saith: Bless them that curse you; and again: When ye enter into a house, say: Peace be in this house. And if that house be worthy of peace, your peace shall come upon it; but if it be not worthy, your peace shall return unto you. If then peace returns to them that send it, much more will a curse return upon those who utter it idly: because that he upon whom it was sent does not merit to receive a curse. For everyone who curses a man idly, curses himself, since it is written in Proverbs: As birds and fowl fly, so do idle curses return. And again He saith: They that utter curses are void of understanding. For we are set forth in a parable by the example of the bee, as the Lord saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom; and there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she, albeit she is little in strength. As then the bee is little in strength, and when she has stung a man she loses her sting, and becomes barren and presently dies; so also we the faithful in like manner: whatever evil we do to another, we do it to ourselves; for, Whatsoever thou hatest that it should be done to thee, thou shalt not do to another. Wherefore, everyone that blesseth is blessed.

Do you therefore admonish and rebuke those (widows) who are undisciplined and likewise exhort and encourage and help forward those who conduct themselves rightly. And let widows keep themselves from cursing, for they have been appointed to bless. Wherefore, let not the bishop, nor a presbyter, nor a deacon, nor a widow utter a curse out of their mouth, that they may not inherit a curse but a blessing. And let this also be thy care, O bishop, that not even one of the laity utter from his mouth a curse: for thou hast the care of all.

DIDASCALIA CHAPTER 16

On the appointment of Deacons and Deaconesses.

Wherefore, O bishop, appoint thee workers of righteousness as helpers who may co-operate with thee unto salvation. Those that please thee out of all the people thou shalt choose and appoint as deacons:? a man for the performance of the most things that are required, but a woman for the ministry of women. For there are houses whither thou canst not send a deacon to the women, on account of the heathen, but mayest send a deaconess. Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing; and where there is no woman at hand, and especially no deaconess, he who baptises must of necessity anoint her who is being baptised. But where there is a woman, and especially a deaconess, it is not fitting that women should be seen by men:? but with the imposition of hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of hand, anoint the head of those who receive baptism, whether of men or of women; and afterwards -- whether thou thyself baptise, or thou command the deacons or presbyters to baptise -- let a woman deacon, as we have already said, anoint the women. But let a man pronounce over them the invocation of the divine Names in the water.? And when she who is being baptised has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important. For our Lord and Saviour also was ministered unto by women ministers, Mary Magdalene, and Mary the daughter of James and mother of Jose, and the mother of the sons of Zebedee, with other women beside. And thou also hast need of the ministry of a deaconess for many things; for a deaconess is required to go into the houses of the heathen where there are believing women, and to visit those who are sick, and to minister to them in that of which they have need, and to bathe those who have begun to recover from sickness.

And let the deacons imitate the bishops in their conversation: nay, let them even be labouring more than he. And let them not love filthy lucre; but let them be diligent in the ministry. And in proportion to the number of the congregation of the people of the Church, so let the deacons be, that they may be able to take knowledge (of each) severally and refresh all; so that for the aged women who are infirm, and for brethren and sisters who are in sickness -- for every one they may provide the ministry which is proper for him.

But let a woman rather be devoted to the ministry of women, and a male deacon to the ministry of men. And let him be ready to obey and to submit himself to the command of the bishop. And let him labour and toil in every place whither he is sent to minister or to speak of some matter to anyone. For it behoves each one to know his office and to be diligent in executing it. And be you (bishop and deacon) of one counsel and of one purpose, and one soul dwelling in two bodies. And know what the ministry is, according as our Lord and Saviour said in the Gospel: Whoso among you desireth to be chief, let him be your servant: even as the Son

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of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. So ought you the deacons also to do, if it fall to you to lay down your life for your brethren in the ministry which is due to them. For neither did our Lord and Saviour Himself disdain (to be) ministering to us, as it is written in Isaiah: To justify the righteous, who hath performed well a service for many. If then the Lord of heaven and earth performed a service for us, and bore and endured everything for us, how much more ought we to do the like for our brethren, that we may imitate Him. For we are imitators of Him, and hold the place of Christ. And again in the Gospel you find it written how our Lord girded a linen cloth about his loins and cast water into a wash-basin, while we reclined (at supper), and drew nigh and washed the feet of us all and wiped them with the cloth. Now this He did that He might show us (an example of) charity and brotherly love, that we also should do in like manner one to another. If then our Lord did thus, will you, O deacons, hesitate to do the like for them that are sick and infirm, you who are workmen of the truth, and bear the likeness of Christ? Do you therefore minister with love, and neither murmur nor hesitate; otherwise you will have ministered as it were for men's sake and not for the sake of God, and you will receive your reward according to your ministry in the day of judgement. It is required of you deacons therefore that you visit all who are in need, and inform the bishop of those who are in distress; and you shall be his soul and his mind; and in all things you shall be taking trouble and be obedient to him.

DIDASCALIA CHAPTER 17

On the upbringing of Orphan Children

Now if anyone of the children of Christians be an orphan, whether boy or girl, it is well that, if there be one of the brethren who has no children, he should adopt the child in the place of children. And whoever has a son, let him adopt a girl; and when her time is come, let him give her to him to wife, that his work may be completed in the ministry of God. But if there be any who are unwilling to do thus because they would please men, and by reason of their riches are ashamed of orphan members: they who are such shall arrive at this very pass, and therein shall spend what they have spared; and that which the saints have not eaten, the Assyrians shall eat: and their land strangers shall devour before their eyes.

Do you therefore, O bishops, take pains over their upbringing, so that nothing may be wanting to them. And when a virgin's time is come, give her in marriage to one of the brethren. But when a boy is being brought up, let him learn a craft; and when he is become a man, let him receive the wage that is worthy of his craft, and let him fashion for himself the implements required for his craft, and not henceforth be a burden upon the love of the brethren, which was shown him without guile and without partiality.

And truly blessed is every one that is able to help himself, and shall not straiten the place of the orphan and the widow and the stranger. For woe from God to them that have, and receive in falsehood, {or are able to help themselves and (yet) receive;} for everyone of those who receive shall give an account to the Lord God in the day of judgement, how he received. If a man has received on account of a fatherless childhood, or on account of indigence in old age, or on account of infirmity and sickness, or on account of the rearing of children, he shall even be praised: for he is esteemed as the altar of God, therefore shall he be honoured of God. For he did not receive idly; because he was praying diligently (and) unremittingly at all times for those who give; for his prayer, which is his strength, he offered as his payment. Those then who are such shall be declared blessed by God in the life everlasting.

But those who have, and receive under pretence, or else are slothful, and instead of working and helping others rather themselves receive, shall be held to account for that which they receive, because they have straitened the place of the faithful poor. For everyone who has some possession, and neither gives to others nor uses it himself, lays up for himself a perishable treasure on earth; and he has inherited the place of the snake lying upon the treasure, and will come in danger of being reckoned with him. For whoever has, and receives in falsehood, puts his faith not in God but in the Mammon of iniquity; and for the gain of avarice he holds the word in hypocrisy, and he is fulfilled in unbelief. Now such a one will come in danger of being reckoned with the unbelievers. But he who gives simply to every man, does well in giving, and he is innocent. He also who receives on account of distress, and uses sparingly those things which he has received, has received well; and he shall be praised by God in the life and rest everlasting.

DIDASCALIA CHAPTER 18

That it is not right to receive gifts of alms from reprehensible persons.

Do you the bishops and the deacons be constant therefore in the ministry of the altar of Christ, -- we mean the widows and the orphans, -- so that with all care and with all diligence you make it your endeavour to search out concerning the things that are given, (and to learn) of what manner is the conversation of him, or of her, who gives for the nourishment -- we say again -- of 'the altar.' For when widows are nourished from (the fruits of) righteous labour, they will offer a holy and acceptable ministry before Almighty God through His beloved Son and His holy Spirit:? to whom be glory and honour for evermore.

Make it your care and endeavour therefore to minister to widows out of the ministry of a clean conscience, that what they ask and request may be granted them at once upon their praying for it. But if there be bishops who are careless and give no heed to these matters, through respect of persons, or for the sake of filthy lucre, or because they neglect to mak inquiry; they shall render no ordinary account. For they receive, forsooth, to administer for the nourishment of orphans and widows, from rich persons who keep men shut up in prison, or ill-treat their slaves, or behave with cruelty in their cities, or oppress the poor; or from the lewd, and

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those who abuse their bodies; or from evildoers; or from forgers; or from dishonest advocates, or false accusers; or from hypocritical lawyers; or from painters of pictures; or from makers of idols; or from workers of gold and silver and bronze (who are) thieves; or from dishonest tax-gatherers; or from spectators of shows; or from those who alter weights or measure deceitfully; or from inn-keepers who mingle water (with their wine); or from soldiers who act lawlessly; or from murderers; or from spies who procure condemnations; or from any Roman officials, who are defiled with wars and have shed innocent blood without trial:? perverters of judgement who, in order to rob them, deal unjustly and deceitfully with the peasantry and with all the poor; and from idolaters; or from the unclean; or from those who practise usury, and extortioners. Now they who nourish widows from these (sources) shall be found guilty in judgement in the day of the Lord; for the Scripture has said: Better is a supper of herbs with love and amity than the slaughter of fatted oxen with hatred. For if a widow be nourished with bread only from the labour of righteousness, it shall even be abundant for her; but if much be given her from (the proceeds) of iniquity it shall be insufficient for her. But again, if she be nourished from (the proceeds) of iniquity, she cannot offer her ministry and her intercession with purity before God; and even though she be righteous and pray for the wicked, her intercession for them will not be heard, but that for herself alone; for God makes trial of the hearts in judgement, and receives intercessions with discernment. But if they pray for those w ho have sinned and repent, their prayers will be heard. But those who are in sin, and do not repent, not only are they not heard when they pray, but they even call to remembrance their transgressions before the Lord.

Wherefore, a bishops, fly and avoid such ministrations; for it is written:There shall not go up upon the altar of the Lord (that which cometh) of the price of a dog, or of the hire of a harlot. For if widows pray for fornicators and transgressors through your blindness, and be not heard, not receiving their requests, you will perforce bring blasphemy upon the word through your evil management, as though God were not good and ready to give.

Take good heed therefore that you minister not to the altar of God out of the ministrations of transgression. For you have no pretext to say, 'We do not know;' for you have heard that which the Scripture saith:? Depart from an evil man, and thou shalt not fear; and trembling shall not come nigh unto thee. But if you say: 'These are they alone who give alms; and if we receive not of them, from whence shall the orphans and widows and those in distress be provided?' God saith to you: 'To this end did you receive the gifts of the Levites, the first fruits and offerings of your people, that you might be sustained and even have over and above, that you might not be constrained to receive from evil persons.' But if the Churches are so poor that those in want must needs be supported by such, it were better for you rather to be wasted with famine than to receive from evil persons.

Search out and make trial, therefore, that you may be receiving from the faithful, who communicate with the Churches and conduct themselves well, (wherewithal) to nourish those in distress, and may not receive from those who are expelled from the Church until they are found worthy to be members of the Church. But if you are in want, tell the brethren, and let them treat together and give; and thus perform your ministrations in righteousness. And teach your people and tell them that it is written: Honour the Lord with (the fruits of) righteous labour, and with the chiefest of all your increase. Wherefore, nourish and clothe those in want from the righteous labour of the faithful; and those things which are given by them, as we have already said, bestow for the ransom of the faithful; and redeem slaves and captives and prisoners, and those who are treated with violence, and those condemned by the mob, and those sentenced to fight with beasts, or to the mines, or to exile, and those condemned to the games. And let the deacons go in to those who are in distress, and let them visit each one and provide him with what he lacks.

But if ever it should happen that you are constrained and receive unwillingly some pieces of money from any evil person, you shall not employ them for (the purchase of) food; but if they be few, spend them on firewood for yourselves and for the widows, lest a widow, receiving of them, be forced to buy her some food with them. And so, unsullied by iniquity, the widows will pray and receive from God all good things for which they ask and make petition, all of them together and each one severally: and you also will not be reproached with these sins.

DIDASCALIA CHAPTER 19

That it is a duty to take care of those who for the name of Christ suffer affliction as Martyrs.

You shall not turn away your eyes from a Christian who for the name of God and for His faith and love is condemned to the games, or to the beasts, or to the mines; but of your labour and of the sweat of your face do you send to him for nourishment, and for a payment to the soldiers that guard him, that he may have relief and that care may be taken of him, so that your blessed brother be not utterly afflicted. For let him that is condemned for the name of the Lord God be esteemed of by you as a holy martyr, an angel of God, or God upon earth, even one that is spiritually clothed with the Holy Spirit of God; for through him you see the Lord our Saviour, inasmuch as he has been found worthy of the incorruptible crown, and has renewed again the witness of (His) passion. To those therefore who are bearing witness it is the duty of all you the faithful to minister with care, and to refresh them out of your possessions through your bishop. But if there be a man who has nothing, let him fast, and that which would have been spent by him that day let him give for his brethren. But if thou art rich, thou must minister to them according to thy power, or even give thy whole possession and redeem them from bonds; for they it is who are worthy of God, and the sons who perform His will; as the Lord has said: Every

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one that shall confess me before men, I also will confess him before my Father. And you shall not be ashamed to go to them where they are imprisoned. And when you do these things, you shall inherit everlasting life, for you become sharers of their martyrdom. For let us learn how our Lord said in the Gospel: Come unto me, all ye blessed of my Father, inherit the kingdom which was prepared for you from before the foundations of the world. For I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me to drink. I was a stranger, and ye gathered me; and I was naked, and ye covered me. I was sick, and ye visited me; and I was in prison, and ye came unto me. Then will the righteous answer and say: Our Lord, when saw we thee hungry, and gave thee to eat or thirsty, and gave thee to drink or naked, and covered thee or sick, and did visit thee or a stranger, and gathered thee or in prison, and came unto thee. And he will answer and say to them: All that ye did to one of these little and mean ones, ye did it to me. And then shall they go into life everlasting.

But if there be one who is called a Christian, and he fall away and be tempted by Satan, and be convicted of evil deeds and condemned for (his) deeds, whether of theft or murder: avoid such persons, lest anyone of you be put on trial by those who seize him. For if one seize thee and question thee, and say to thee: 'Art thou also a Christian, like this man?' thou canst not deny that thou art a Christian, but must needs confess it. But thou wilt not be condemned as a Christian, but punished as a malefactor. For he asks thee whether thou art 'like this man:' and thy confession is rendered void. But if thou deny, thou hast also denied the Lord. Therefore avoid them, that you may be without offence. But the faithful who are violently and unjustly seized and imprisoned as evildoers, or even bound, help (as) your members with abundant care and with much pains, that you may deliver them from the hand of evil men. But if any man come near to them and be seized with them, and for no offence suffer affliction for his brother's sake, blessed is he in being called a Christian; for he has confessed the Lord, and he shall live before God. For if a man come near to those who are bound for the name of the Lord and be seized with them, he shall be blessed in being found worthy of such company.

And those again who are persecuted for the faith and pass from city to city, according to the Lord's command, do you receive and refresh; and when you receive them, rejoice, for you are made sharers of their persecution, For our Lord spoke concerning them in the Gospel thus: Blessed are ye, when they shall persecute you and revile you for my name's sake. For when a Christian is persecuted and bears witness and is slain for the faith, he becomes a man of God; and he is now no more persecuted by any man, for he has won him approval of the Lord. But if he deny, and say that he is not a Christian, he shall be called an offence; and (though) not persecuted by men, yet is he cast off by God for his denial; and he shall receive henceforth no portion with the saints in the kingdom everlasting, according to the Lord's promise, but his inheritance shall be with the ungodly. For the Lord God has said: Whosoever shall deny me and my words before men, or shall be ashamed of me: I also will be ashamed of him, and will deny him before my Father who is in heaven, when I come with power and glory to judge the dead and the living. And again you find it written: Every one that loveth his father or his mother more than me, is not worthy of me " and everyone that loveth his son or his daughter more than me, is not worthy of me; and every one that taketh not up his cross rejoicing and glad and cometh after me, is not worthy of life; and every one that shall lose his life for my sake, shall find it; and every one that shall save his life, by denying, shall lose it. For what shall a man be profited if he acquire the whole world, and forfeit his soul? or what shall he give in exchange for his soul? And again: Fear not them that kill the body, but are not able to kill the soul; but fear me rather, that am able to destroy soul and body in hell.

Now everyone who learns any craft watches his master and sees how by his skill and his knowledge he executes the work of his craft; and he himself copies him and executes the work which he has set him, that he may not be ill spoken of by him. But if he abate anything of the (tasks) set him, he is not perfect. We, then, who have our Lord for master and teacher, why do not we imitate His teaching and His conversation? For He left riches and favour, and power and glory, and came thus in poverty; and moreover He parted with Mary His blessed mother, and with His brethren, and with His life itself, and endured persecution even unto the cross. And these things He endured for our sake, that He might redeem us, who are of the People, from the bonds of the Second Legislation, of which we have already spoken, and might redeem you also, who are of the Gentiles, from the worship of idols and from all ungodliness, and get you for an inheritance. If then He suffered thus for our sake, to redeem us who believe in Him, and was not ashamed, why do not we also imitate His sufferings, while He gives us endurance? -- and this for our own sake, that we may be delivered from the death of fire. For He endured for our sake, but we for our own sake. Or has our Lord any need that we should suffer for Him? Rather it is this alone that He desires, to make proof of the love of our faith, and of our free will. Let us then part with our parents and our kinsfolk, and with all that is in this world, and even with our life.

We must indeed pray that we come not into temptation; yet if we be called to martyrdom, let us confess when we are interrogated, and when we suffer let us endure, and when we are afflicted let us rejoice, and when we are persecuted let us not grieve; for so doing, not only shall we deliver ourselves from hell, but we shall also teach those who are young in the faith, and the hearers, to do the like:? and they shall live before God. But if we fail in faith towards the Lord, and deny through the infirmity of the body -- as our Lord said:? The spirit is willing and ready, but the body is weak -- we shall not only destroy ourselves, but shall kill also our brethren with us. For when they see our denial, they will think that they have been made disciples of an erring doctrine; and when they stumble, we shall render an account

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for them as well as for ourselves, everyone of us, to the Lord in the day of judgement.

But if thou be taken and brought before the authority, and deny the hope that thou hast towards the Lord by thy holy faith, and thou be set at large to-day, but to-morrow fall sick of a fever and take to thy bed; or if thy stomach ail thee and retain no food, but vomit it out with grievous pains; or thou be afflicted with a disease of the belly, or with a disease in one of thy members; or thou bring up blood and bile from within thee by reason of dire disorders; or thou have an ulcer in one of thy members and be cut by the hands of physicians, and die in manifold afflictions and torments: what then will thy denial have availed thee which thou hast denied, O man? For behold, thy soul has inherited pains and afflictions, and thou hast destroyed thy life for ever before God; and thou shalt burn and be tormented without respite everlastingly: even as the Lord has said: Everyone that loveth his life, shall lose it; and everyone that shall lose his life for my sake, shall find it. Now a Christian who denies, loves his life for a little while in this world, that he may not die for the name of the Lord God; but he has destroyed himself for ever in fire, for he has fallen of himself into Gehenna. For Christ has denied him, as He said in the Gospel: Whosoever shall deny me before men, I also will deny him before my Father who is in heaven; but those whom the Lord has denied they put forth and cast into the outer darkness: and there is their weeping and their gnashing of teeth. For He said: Everyone that loveth his life more than me, is not worthy of me.

Let us be earnest then to commit ourselves to the Lord God; and if any man be found worthy of martyrdom, let him accept of it with joy, seeing that he has been counted worthy of so great a crown, and that his departure from this world is by martyrdom. For the Lord our Saviour has said: There is no disciple better than his master: but everyone shall be perfected as his master. Now our Lord consented to all these His sufferings that He might save us; and He submitted to be beaten, and that men should blaspheme Him and spit in His face, and to drink vinegar and gall; and at last He endured even to be hanged upon the cross. Let us therefore, who are His disciples, be also His imitators. For if He bore and endured all things for us, even to the sufferings (of His passion), how much more ought we, for our own sakes, to be patient when we suffer? And we ought not to doubt; for so He has promised us, that if we should be burned with coals of fire, while we believe in our Lord Jesus Christ and in God His Father, the Lord God Almighty, and in His Holy Spirit, -- to whom be glory and honour for evermore, Amen. --

DIDASCALIA CHAPTER 20

Concerning the Resurrection of the Dead.

God Almighty will raise us up through God our Saviour, as He has promised. And He will raise us up from the dead even as we are -- in this form in which we now are, but in the great glory of everlasting life, with nothing wanting to us. For though we be cast into the depths of the sea, or be scattered by the winds like chaff, we are still within the world; and the whole world itself is inclosed beneath the hand of God. From within His hand therefore will He raise us up: as the Lord our Saviour has said: A hair of your head shall not perish; but in your patience ye shall possess your souls.

Now concerning the resurrection, and concerning the glory of the martyrs, the Lord spoke in Daniel thus: Many that sleep in the breadth of the earth shall rise up in that day: some unto life everlasting, and some unto reproach and shame and dispersion. But they that understand shall shine as the luminaries which are in the heaven; and they that have been strengthened by the word, as the stars of heaven. As (of) the sun, then, and the moon, the luminaries of heaven, (such) glorious light has He promised to give to them that understand, and confess His holy name, and bear witness.

But not to the martyrs alone has He promised the resurrection, but to all men; for He speaks thus in Ezekiel: The hand of the Lord came upon me: and the Lord brought me forth in the spirit, and set me in the midst of a valley: and it was full of bones. And he caused me to pass over against them: and they were many, and they were exceeding dry. And he said unto me: Son of man, shall these bones live? And I said: Thou knowest, Lord Adonai. And the Lord said unto me: Prophesy unto these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord Adonai unto these bones: Behold, I will cause the spirit to enter into you, and ye shall live; and I will put sinews upon you, and will build up flesh upon you, and will clothe you with skin; and I will give the spirit in you, and ye shall live: and ye shall know that I am the Lord. And I prophesied as he spake unto me. And as I prophesied, there was made a sound and a movement; and the bones drew nigh, bone unto bone. And I saw that there came upon them sinews and flesh, and skin was stretched over them above: but there was no spirit in them. And the Lord said unto me: Prophesy unto the spirit, and say: Thus saith the Lord Adonai: Come, spirit, from the four winds, and enter into these dead, and they shalt live. And I prophesied, as he spake unto me: and the spirit entered into them, and they lived: and they stood upon their feet in a great army. And the Lord said unto me: Son of man, these bones are the house of Israel; for they say: Our bones are dried up, and our hope is perished, and we are not. Thus saith the Lord Adonai: Behold, I open your graves, and I will bring you forth from thence, O my people, and wilt bring you in to the land of Israel; and ye shall know that I am the Lord, when I shall open your graves, to bring up my people from the graves. And I will give my spirit in you, and ye shall live. And I will cause you to dwell in your land: and ye shall know that I am the Lord, that have spoken and have performed it.

And all the inhabitants of the earth shall be silent, saith the Lord. And again by Isaiah He said: All they that sleep and are dead shall rise; and all they that are in the graves shall awake: for thy dew is a dew of healing unto them. But the land of the wicked shalt perish. And many other things also He said by Isaiah and by all the prophets concerning the resurrection and the life everlasting, and concerning the

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glory of the righteous; and as touching the wicked also, concerning their dishonour and exposure and downfall, and concerning their undoing and overthrow and condemnation. For that which He said, the land of the wicked shall fall, He speaks concerning their body; because it is of the earth, and shall be reckoned unto the earth in dishonour. Because they served not God, they shall fall into fire and torment. And in the Twelve Prophets again He speaks thus: Behold, ye wicked, and see, and understand marvels: and return to corruption. For I do a work in your days, the which if a man recount it unto you, ye will not believe. Now these things, and many more than these, are spoken concerning those who believe not in the resurrection, and concerning those who deny God, and those who serve not God, and concerning transgressors of the law and the heathen; and when they shall see the glory of the faithful, they will be turned back to be destroyed in fire, because they believed not.

But we have learned and have believed; and by our Lord's resurrection from the dead is made sure to us the resurrection which God, who lies not, has promised us. For our Saviour, by rising Himself first, was made an earnest also of our resurrection. And those also who are called from the Gentiles, and even the heathen, read and hear concerning the resurrection that which is spoken and proclaimed to them by the Sibyl thus: When all things have been made dust and ashes, God Most High will allay the fire, even he that kindled it. And then again will God himself raise up the bones and the ashes of men, and will clothe them with their form. For he will raise up men as they were before: and then shall be the judgement, wherein God will judge in the world to come. And the wicked and the ungodly the earth will cover again; (but) the just and the righteous shall live in the living world. And God will give them spirit and grace and life: and then shall they all see one another. And not only by the Sibyl, brethren, was the resurrection preached to the Gentiles, but by the holy Scriptures also our Lord proclaimed beforehand, to the Jews and the heathen and Christians at once, and announced the resurrection of the dead which is to be for men; and even by a dumb bird, we mean the Phoenix. which is but one alone, by means whereof God gives us again abundant demonstration of the resurrection. For if he had a mate, many would be seen by men; but now one only is seen, once in five hundred years. which enters Egypt and comes to the altar which is called 'of the Sun' bringing cinnamon. And as he prays toward the East, a fire is kindled of itself and burns him up, and he is reduced to ashes. And from the ashes again there is formed a worm; and it grows in his form and becomes a perfect Phoenix. And then he departs and goes away whence he came.? If then by means of a dumb animal God shows us concerning the resurrection, we who believe in the resurrection and in the promise of God ought much more, as men deemed worthy of so great glory that we should receive an incorruptible crown in the life everlasting, to rejoice, if martyrdom come to us, in the great grace and in the honour and glory of martyrdom for God, and to accept of it joyfully with all our soul, and to believe in the Lord God who will raise us up in glorious light. As in the beginning God commanded by a word, and the world was made, and said: Let there be light, and night and day, and heaven and earth and sea, and birds and living creatures of the sea, and creeping things of the earth and fourfooted beasts, and trees; and everything was made by His word and established in its nature, as the Scripture has said: these works themselves, which came into being through the obedience which they rendered Him, bear witness to God who made them that by Him they were made from that which was not; and they also show a sign of the resurrection. As then He made every thing, so will He the more rather quicken and raise up man, who is of His own forming. For if from that which was not He fashioned and established the world, much easier is this, that from that which is He should quicken and raise up man, who is the formation of His hands: even as also, in the human seed, He clothes man in the womb with a form and causes him to grow.

If then He raises up all men, -- as He said by Isaiah: All flesh shall see the salvation of God, -- much more will He quicken and raise up the faithful; and (yet more) again will He quicken and raise up the faithful of the faithful, who are the martyrs, and establish them in great glory and make them His counsellors. For to mere disciples, those who believe in Him, He has promised a glory as of the stars; but to the martyrs He has promised to give an everlasting glory, as of the luminaries which fail not, with more abundant light, that they may be shining for all time.

As disciples of Christ, therefore, let us believe that we shall receive from Him all the good things which He has promised us in the life everlasting; and so let us imitate all His teaching and His patience. For as touching His birth from a virgin, and His coming, and the will of His passion, we have assurance through His holy Scriptures, even as the prophets foreannounced and foretold all things concerning His coming, and all have been accomplished and established in our hearts: for even the demons, trembling before His name, lauded His advent. Concerning those, therefore, which have come to pass of the things we have already mentioned, you also have believed and have been fully assured; but we yet more, who were with Him and have seen Him with our eyes, and have eaten with Him, and have been made the associates and witnesses of His coming. As touching also His great and unspeakable gifts which He is yet to give us, according as He has promised, let us believe and hope that we shall receive them; for (by this) is all our faith put to the proof, if we believe in (those) His promises which are yet to be (fulfilled). If then we are called to martyrdom for His name, and go forth from the world confessing (Him), we shall be pardoned all sins and offences, and shall be found pure. For He spoke in David concerning the martyrs thus: Blessed are they whose iniquity is forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute his sins. Blessed therefore are the martyrs, and clear of all offences; for they have been removed and taken away from all iniquity: as He said in Isaiah of Christ and of His martyrs: Behold, the

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righteous (man) is perished, and there is none that understandeth; and godly men are taken away, and no man layeth it to heart. For the righteous is gathered up from the presence of evil: and his burial shall be in peace. Now these things are said of those who bear witness for the name of Christ.

But again, sins are forgiven by baptism also to those who from the Gentiles draw near and enter the holy Church of God. Let us inquire also, to whom sins are not imputed. To such as Abraham and Isaac and Jacob and all the patriarchs, as also to the martyrs. Let us hear then, brethren, for the Scripture saith: Who shall boast himself and say: I am clear of sins? Or who shall be confident and say: I am innocent? And again: There is no man pure of defilement: not though his life be but one day. To everyone therefore who believes and is baptised his former sins have been forgiven; but after baptism also, provided that he has not sinned a deadly sin nor been an accomplice (thereto), but has heard only, or seen, or spoken, and is thus guilty of sin. But if a man go forth from the world by martyrdom for the name of the Lord, blessed is he; for brethren who by martyrdom have gone forth from this world, of these the sins are covered.

DIDASCALIA CHAPTER 21

Concerning the Pascha and the Resurrection of Christ our Saviour.

Wherefore, a Christian ought to keep himself from vain speech and from words of levity and profanity. For not even on Sundays, in which we rejoice and make good cheer, is it permitted to anyone to speak a word of levity or one alien to religion: as our Lord also teaches us in the Psalm by David, saying thus: And now, ye kings, understand; and be instructed, all ye judges of the earth, Serve the Lord with fear, and rejoice unto him with trembling. Give ye heed to discipline, lest the Lord be angry, and ye perish from the way of justice: for his wrath will shortly be kindled against you. Blessed are all they that trust on him. We must conduct our festivals and our rejoicings, then, with fear and trembling; for a faithful Christian, it saith, must not sing the songs of the heathen, nor have anything to do with the laws and doctrines of strange assemblies; for it may happen that through (their) songs he will make mention also of the name of idols, which God forbid that it should be done by the faithful; for the Lord by Jeremiah upbraids certain folk and speaks thus: They have left me, and have sworn by them that be no gods. And again He saith: If Israel will return, let him return unto me, saith the Lord; and if he will put away his abominations out of his mouth, and will fear before my face, and swear, As the Lord liveth. And again He saith: I will take away the name of idols out of your mouth. And by Moses again He saith to them: They have provoked me to jealousy by that which is no god; and with their idols they have angered me. And in all the Scriptures He speaks of these things.

And not by idols only is it not lawful for the faithful to swear, but neither by the sun, nor by the moon; for the Lord God speaks by Moses thus: My people, if ye shall see the sun and the moon, ye shall not be led astray by them, and ye shall not serve them: for these have been given you for light upon the earth. And by Jeremiah again He saith: Ye shall not learn according to the ways of the gentiles; and ye shall not fear the signs of heaven. And by Ezekiel He speaks thus: And he brought me in to the court of the house of the Lord, between the porch and the altar. And I saw there men whose backs were toward the temple of the Lord, and their faces toward the east: and they were worshipping the sun. And the Lord said unto me: Son of man, is this a light thing to the house of Judah to do these abominations which they do here, that they have filled the earth with iniquity, and have turned again to provoke me to anger? And they are become as scoffers: but I will deal (with them) in wrath; and mine eye shall not spare, and I will not have mercy. And they shall cry in mine ears with a loud voice, and I will not hear them. You see, our beloved, how sternly and bitterly sentence is passed on those who worship the sun or swear thereby, that the Lord should deal in His wrath. Therefore it is not lawful for a believer to swear, neither by the sun nor by any other of the signs of heaven or the elements; nor to make mention with his mouth of the name of idols; nor to utter a curse out of his mouth, but rather blessings and psalms and (words from) the dominical and divine Scriptures, which are the firm foundation of our faith: and especially in the days of the Pascha, wherein all the faithful throughout the world fast; as our Lord and Teacher said when they asked Him: Why do John's disciples fast, but thine fast not? And he answered and said to them: The sons of the bridechamber cannot fast, as long as the bridegroom is with them. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. But now by His working is He with us, but visibly He is absent, because He has ascended to the heights of heaven and sat at the right hand of His Father.

Wherefore, when you fast, pray and intercede for them that are lost; as we also did when our Saviour suffered. For while He was yet with us before He suffered, as we were eating the Passover with Him, He said to us: To-day, in this night, one of you will betray me. And we said unto Him, each one of us: Is it I, Lord? And he answered and said to us: He that putteth forth his hand with me into the dish. And Judas Iscariot, who was one of us, rose up and went his way to betray Him. Then our Lord said to us: Verily I say unto you, a little while and ye will leave me; for it is written: I will strike the shepherd, and the lambs of his flock shall be scattered. And Judas came with the scribes and with the priests of the people, and betrayed our Lord Jesus.

Now this was done on the fourth day of the week. For when we had eaten the passover on the third day of the week at even, we went forth to the Mount of Olives; and in the night they seized our Lord Jesus. And the next day, which was the fourth of the week, He remained in ward in the house of

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Caiaphas the high priest. And on the same day the chiefs of the people were assembled and took counsel against Him. And on the next day again, which was the fifth of the week, they brought Him to Pilate the governor. And He remained again in ward with Pilate the night after the fifth day of the week. But when it drew on (towards day) on the Friday, they accused him much before Pilate; and they could show nothing that was true, but gave false witness against Him. And they asked Him of Pilate to be put to death; and they crucified Him on the same Friday.

He suffered, then, at the sixth hour on Friday. And these hours wherein our Lord was crucified were reckoned a day. And afterwards, again, there was darkness for three hours; and it was reckoned a night. And again, from the ninth hour until evening, three hours, (reckoned) a day. And afterwards again, (there was) the night of the Sabbath of the Passion. -- But in the Gospel of Matthew it is thus written: At even on the sabbath, when the first day of the week drew on, came Mary Magdalene and the other Mary to see the tomb. And there was a great earthquake: for an angel of the Lord came down and rolled away the stone. -- And again (there was) the day of the Sabbath; and then three hours of the night after the Sabbath, wherein our Lord slept. And that was fulfilled which He said: The Son of man must pass three days and three nights in the heart of the earth, as it is written in the Gospel. And again it is written in David: Behold, thou hast set my days in measure. Now because those days and nights came short, it was so written.

In the night, therefore, when the first day of the week drew on, He appeared to Mary Magdalene and to Mary the daughter of James; and in the morning of the first day of the week He went in to (the house of) Levi; and then He appeared also to us ourselves. And He said to us, teaching us: Are ye fasting for Me these days? or have I any need that ye should afflict yourselves? But it is for your brethren that ye have done this; and do ye the same in these days when ye fast, and on the fourth of the week and on the Friday always, as it is written in Zechariah: The fourth fast, and the fifth fast, which is the Friday. For it is not lawful to you to fast on the first of the week, because it is My resurrection; wherefore the first of the week is not counted in the number of the days of the Fast of the Passion, but they are counted from the second day of the week, and are five days. Wherefore, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Israel. Fast then from the second day of the week, six days wholly, until the night after the Sabbath; and it shall be reckoned to you as a week. But the tenth, -- because the beginning of My name is Yod, -- wherein was made the inception of the fasts. But (fast) not after the custom of the former People, but according to the new testament which I have appointed you: that you may be fasting for them on the fourth day of the week, because on the fourth of the week they began to destroy their souls, and apprehended Me. -- For the night after the third of the week belongs to the fourth of the week, as it is written: There was evening and there was morning, one day. The evening therefore belongs to the following day: for on the third of the week at even I ate My Pascha with you, and in the night they apprehended Me. -- But fast for them also on the Friday, because thereon they crucified Me, in the midst of their festival of unleavened bread, as it is said of old in David: In the midst of their festivals they set their signs, and they knew not.

'And be ye constant in fasting during these days always, and especially you who are of the Gentiles. For because the People was not obedient, I delivered them (the Gentiles) from blindness and from the error of idols and received them: that through your fast and theirs who are of the Gentiles, and your service during those days, when you pray and intercede for the error and destruction of the People, your prayer and intercession may be accepted before My Father who is in heaven, as though from one mouth of all the faithful on earth; and (that) all things which they did unto Me may be forgiven them. For this cause also I have already said to you in the Gospel: Pray for your enemies, and: Blessed are they that mourn, over the destruction of them that believe not.'

Know therefore, our brethren, that (as regards) our fast which we fast in the Pascha, it is on account of the disobedience of our brethren that you are to fast. For even though they hate you, yet ought we to call them brethren; for we have it written in Isaiah thus: Call them brethren that hate and reject you, that the name of the Lord may be glorified, For their sake therefore, and for the judgement and destruction of the (holy) place, we ought to fast and to mourn, that we may be glad and take our pleasure in the world to come; as it is written in Isaiah: Rejoice, all ye that mourn over Zion; and again He saith: To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory.

We ought then to take pity on them, and to have faith and to fast and to pray for them. For when our Lord came to the People, they did not believe Him when He taught them, but put away His teaching from their ears. Therefore, because this People was not obedient, He received you, the brethren who are of the Gentiles, and opened your ears that your heart might hear; as our Lord and Saviour Himself said by the prophet Isaiah: I appeared unto them that asked not after me, and I was found of them that sought me not; and I said, Behold, I am here, to a people that called not (upon) my name. Now of whom did He speak thus? Was it not of the Gentiles, because that they had never known God, and because that they were serving idols? But when our Lord came to the world and taught you, you believed, you who have believed in Him, that God is one; and they also who are worthy shall believe, until the number is filled up of them that are to be saved, a thousand thousand, and ten thousand times ten thousand, as it is written in David.

But concerning the People, who believed not in Him, He said thus: I spread forth my hands all the day long to a people that obey not and resist, and walk in a way that is not good, and go after their sins: a people that is provoking

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before me. See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: They provoked the holy Spirit; and he was turned to enmity unto them. And again He speaks otherwise of them by Isaiah the prophet: Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them. They that sit in darkness He said concerning those who have believed in our Lord Jesus from (among) the People. For by reason of the blindness of the People a great darkness was round about them. For they saw Jesus, but that He is the Christ they knew not; and they understood Him not, neither from the writings of the prophets nor from His works and His healings. But to you of the People who have believed in Jesus we say: Learn how the Scripture bears witness to us and saith, they have seen a great light. You then who have believed in Him have seen a great light, even Jesus Christ our Lord; and they also shall see who are (yet) to believe in Him, But they that sit in the shadow of death are you who are of the Gentiles; for you were in the shadow of death, because you had set your hope on the worship of idols, and knew not God. But when Jesus Christ our Lord and Teacher appeared to us, light rose upon you, for you beheld and set your hope on the promise of the kingdom everlasting; and you have departed from the customs and practices of (your) former error, and no more serve idols as you were wont to serve them, but have already believed and been baptised in Him: and a great light is risen upon you.

Thus then, because the People were not obedient, they were made darkness; but the hearing of the ear of you who are of the Gentiles was made light. Wherefore, do you pray and intercede for them, and especially in the days of the Pascha, that by your prayers they may be found worthy of forgiveness, and may return to our Lord Jesus Christ.

It behoves you then, our brethren, in the days of the Pascha to make inquiry with diligence and to keep your fast with all care. And do you make a beginning when your brethren who are of the People keep the Passover. For when our Lord and Teacher ate the Passover with us, He was betrayed by Judas after that hour; and immediately we began to be sorrowful, because He was taken from us. By the number of the moon, as we count according to the reckoning of the believing Hebrews, on the tenth of the moon, on the second day of the week, the priests and elders of the people assembled and came to the court of Caiaphas the high priest; and they took counsel to apprehend Jesus and put him to death: but they feared, saying: Not in the festival, lest the people make a tumult; for all men were hanging upon Him, and they held him for a prophet on account of His miracles of healing which He did among them. But Jesus was that day in the house of Simon the leper, and we together with Him, and He related to us that which was about to happen to Him. But Judas went out privily from us, thinking that he would evade our Lord, and went to the house of Caiaphas where the chief priests and elders were assembled, and said to them: What will ye give me, and I will betray Him to you when I have found an occasion? But they appointed and gave him thirty pieces of silver. And he said to them: 'Make ready young men armed, because of His disciples, that if He go forth by night to a desert place I may come and lead you.' And they made ready the young men and prepared to seize Him. And Judas was watching, when he might find him an occasion to betray him.

But by reason of the multitudes of all the people, from every city and from all the villages, who were coming up to the temple to keep the Passover in Jerusalem, the priests and elders took counsel and commanded and appointed that they should keep the festival straightway, that they might seize Him without disturbance. For the inhabitants of Jerusalem were engaged with the sacrifice and the eating of the Passover; and moreover, all the people that were without were not yet come, for they had deceived them as to the days. That they might be convicted before God of erring utterly in all things, therefore they anticipated the Passover by three days, and kept it on the eleventh of the moon, on the third day of the week. For they said: 'Because the whole people is gone astray after Him, now that we have an occasion let us seize Him; and then, when all the people are come, let us put Him to death before all, that this may be known openly, and all the people may turn back from after Him.'

And so in the night when the fourth day of the week drew on, (Judas) betrayed our Lord to them. But they made the payment to Judas on the tenth of the month, on the second day of the week; wherefore they were accounted by God as though on the second day of the week they had seized Him, because on the second of the week they had taken counsel to seize Him and put Him to death; and they accomplished their malice on the Friday: as Moses had said concerning the Passover, thus: It shall be kept by you from the tenth until the fourteenth: and then all Israel shall sacrifice the passover.

Therefore you shall fast in the days of the Pascha from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing. You shall come together and watch and keep vigil all the night with prayers and intercessions, and with reading of the Prophets, and with the Gospel and with Psalms, with fear and trembling and with earnest supplication, until the third hour in the night after the Sabbath; and then break your fasts. For thus did we also fast, when our Lord suffered, for a testimony of the three days; and we were keeping vigil and praying and interceding for the destruction of the People, because that they erred and confessed not our Saviour. So do you also pray that the Lord may not remember their guilt against them unto the end for the guile which they used against our Lord, but may grant them a place of repentance and conversion, and forgiveness of their wickedness.

For he who was a heathen and of a foreign people, Pilate the judge, did not consent to their deeds of wickedness, but took water and washed his hands, and said: I am innocent of

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the blood of this man. But the People answered and said: His blood be upon us, and upon our children; and Herod commanded that He should be crucified; and our Lord suffered for us on the Friday. Especially incumbent on you therefore is the fast of the Friday and of the Sabbath; and likewise the vigil and watching of the Sabbath, and the reading of the Scriptures, and psalms, and prayer and intercession for them that have sinned, and the expectation and hope of the resurrection of our Lord Jesus, until the third hour in the night after the Sabbath. And then offer your oblations; and thereafter eat and make good cheer, and rejoice and be glad, because that the earnest of our resurrection, Christ, is risen. And this shall be a law to you for ever, unto the end of the world. For to those who have not believed in our Saviour He is dead, because their hope in Him is dead; but to you who believe, our Lord and Saviour is risen, because your hope in Him is immortal and living for ever.

Fast then on the Friday, because thereon the People killed themselves in crucifying our Saviour; and on the Sabbath also, because it is the sleep of our Lord; for it is a day which ought especially to be kept with fasting: even as blessed Moses also, the prophet of all (things touching) this matter, commanded. For because he knew by the Holy Spirit and it was commanded him by Almighty God, who knew what the People were to do to His Son and His beloved Jesus Christ, -- as even then they denied Him in the person of Moses, and said: Who hath appointed thee head and judge over us? -- therefore he bound them beforehand with mourning perpetually, in that he set apart and appointed the Sabbath for them. For they deserved to mourn, because they denied their Life, and laid hands upon their Saviour and delivered Him to death. Wherefore, already from that time there was laid upon them a mourning for their destruction.

But let us observe and see, brethren, that most men in their mourning imitate the Sabbath; and they likewise who keep Sabbath imitate mourning. For he that mourns kindles no light: neither do the People on the Sabbath, because of the commandment of Moses; for so it was commanded them by him. He that mourns takes no bath: nor yet the People on the Sabbath. He that mourns does not prepare a table: neither do the People on the Sabbath, but prepare and lay for themselves the evening before; because they have a presentiment of mourning, seeing that they were to lay hands on Jesus. He that mourns does no work, and does not speak, but sits in sorrow: so too the People on the Sabbath; for it was said to the People concerning the mourning of the Sabbath thus: Thou shalt not lift thy foot to do any work, and thou shalt speak no word out of thy mouth. Now who testifies that the Sabbath is a mourning for them? The Scripture testifies, and saith: Then shall the people lament, family over against family: the family of the house of Levi apart, and their women apart; the house of Judah apart, and their women apart: even as, after the mourning of Christ until now, on the ninth of the month of Ab (August) they come together and read the Lamentations of Jeremiah? and wail and lament. Now nine represents Theta; but Theta denotes God. For God therefore they lament, even for Christ who suffered -- rather, on account of God our Saviour, but over themselves and their own destruction. Does any man lament, brethren, except he have a grief? Therefore do you also mourn for them on the day of the Sabbath of the Pascha until the third hour in the night following; and thereafter, in the Resurrection of Christ, rejoice and make good cheer for their sake, and break your fast; and the surplus of your fast of six days offer to the Lord God, And let those of you who have abundance or worldly possessions minister diligently to those who are poor and needy and refresh them, that the reward of your fast may be received.

Wherever, then, the Fourteenth of the Pascha falls, so keep it; for neither the month nor the day squares with the same season every year, but is variable. When therefore that People keeps the Passover, do you fast; and be careful to perform your vigil within their (feast of) unleavened bread. But on the first day of the week make good cheer at all times; for he is guilty of sin, whosoever afflicts his soul on the first of the ac week. And hence it is not lawful, apart from the Pascha, for anyone to fast during those three hours of the night between the Sabbath and the first of the week, because that night belongs to the first of the week; but in the Pascha alone you are to fast these three hours of that night, being assembled together, you who are Christians, in the Lord.

DIDASCALIA CHAPTER 22

That Children should be taught Crafts.

And teach your children crafts that are agreeable and befitting to religion, lest through idleness they give themselves to wantonness. For if they are not corrected by their parents, they will do those things that are evil, like the heathen. Therefore spare not to rebuke and correct and teach them; for you will not kill them by chastising them, but rather save them alive: as our Lord also teaches us in Wisdom, saying thus: Chasten thy son, that there may be hope for him: for thou shalt strike him with a rod, and deliver his soul from Sheol. And He saith again: Whosoever spareth his rod, hateth his son. Now our rod is the Word of God, Jesus Christ: even as Jeremiah also saw Him (as) an almond rod. Every man accordingly who spares to speak a word of rebuke to his son, hates his son. Therefore teach your sons the word of the Lord, and punish them with stripes, and bring them into subjection from their youth by your word of religion. And give them no liberty to set themselves up against you their parents; and let them do nothing without your counsel, lest they go with those of their own age and meet together and carouse; for in this way they learn mischief, and are caught and fall into fornication. Now, whether this happen to them without their parents, their parents themselves will be accountable before God for the judgement of their souls; or whether again by your licence they are undisciplined and sin, you their parents will likewise be guilty on their account before God. Therefore be careful to take wives for them, and have them married when their time is come, lest in their early

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age by the ardour of youth they commit fornication like the heathen, and you have to render an account to the Lord God in the day of judgement.

DIDASCALIA CHAPTER 23

On Heresies and Schisms.

Before all things beware of all abominable and evil and bitter heresies, and fly from them as from a blazing fire, and from those who adhere to them. For if when a man makes a schism, he condemns himself to fire together with those who go astray after him, how much more if one go and sink himself in the heresies. For know this, that if any of you covet the primacy and dare to make a schism, he shall inherit the place of Korah and Dathan and Abiram, he and they that are with him, and with them he shall be condemned to fire. For even the adherents of Korah were Levites, and ministered in the tabernacle of witness; but they coveted the primacy, and desired the high priesthood; and they began to speak evil of the great Moses, because, said they, he is married to a heathen woman -- for he had an Ethiopian wife -- and is defiled with her; and many others, and they of the following of Zimri, who committed fornication with the Midianite women, are with him. And the people, said they, that are with him are defiled; and his brother Aaron, too, was the author of idolatry, who made for his people the molten and graven image.

And they spoke evil of Moses, who wrought so many mighty works and signs from God for the People; who did these excellent and marvellous works for their benefit; who brought the ten plagues upon the Egyptians; who divided the Red Sea that the waters stood up as a wall on this side and on that, and caused the People to pass over as in the dry desert, and drowned their enemies and them that evil entreated them, and all that were with them; who made sweet for them the fountain of water, and brought them forth streams from the flinty rock, so that they drank and were satisfied; who brought them down manna from heaven, and with the manna gave them also flesh ; who gave them a pillar of fire by night for light and guidance, and a cloud by day for a covert, and in the desert stretched forth the hand to them for the dispensation of the Law, and gave them the Ten Words of God. And they spoke evil against the friend and good servant of the Lord God, as men glorying in righteousness, and boasting of holiness, and making a show of purity, and in hypocrisy making a display of service.

And thus, as puritans and sticklers for holiness, they said: 'Let us not be polluted with Moses and the people that is with him, because they are defiled.' And there rose up two hundred and fifty men, and they (Korah, &c.) led them astray to forsake the great Moses, that (men) might suppose concerning them that they were giving God more glory and ministering to Him more zealously. For among that multitude of the people aforesaid but one censer of incense was offered to the Lord God; but they who were in the schism, two hundred and fifty men with their leaders, offered each one a censer of incense, two hundred and fifty censers, as though forsooth they were far more religious and pure and zealous than Moses and Aaron and the people that was with them. But the more numerous ministry of those in the schism availed them nothing, but fire was kindled from before the Lord, and devoured them; and those two hundred and fifty men were burned up, holding the censers in their hands. And the earth opened her mouth and swallowed up Korah and Dathan and Abiram, and their tents and their vessels, and all that were with them: and they went down alive to Sheol unto punishment. And thus were the error-leaders of the schism swallowed up by the earth; and those two hundred and fifty men who went astray were burned with fire while the whole people beheld it. But the most of the people the Lord spared, among whom were many sinners, whom the Lord would judge each according to his works. And the most of the people He spared; but those who supposed that they were pure and holy, and performing a better ministry, the fire devoured, because that they were in the schism. And the Lord said to Moses and to Aaron: Take the censers of brass from the midst of the burning, and make (of) them fine plates, and overlay the altar therewith; that the children of Israel may see, and no more do so. And scatter the strange fire there; because it hath sanctified the censers of (them that were) sinners in their souls.

Let us regard therefore and see, beloved, the end of the schismatics, what befell them. For though they should appear pure and holy and chaste, their last end is given unto fire and burning everlasting. Let this then inspire you with fear, that even the fire of the schismatics was judged with fire: not because it sanctified the censers, but because they in their souls sanctified them; that is, forasmuch as the fire was performing its work, they also supposed in their heart, and in their souls, that their censers were holy. For it behoved the fire, which was employed for the ministry of transgression and the provocation of God, not to obey them but to cease from its operation, or to be quenched, and not to devour or burn or consume that which was put upon it. But now, because it did not the will of the Lord God, but obeyed the schismatics, therefore it was said: And scatter also the strange fire there; that is, with fire the Lord judgeth the fire.

If therefore upon those schismatics, who supposed that they were glorifying God, this threat and judgement was laid, what will happen to these heretics who blaspheme Him? Do you then, when you see from the Scriptures with the eyes of faith the plates of brass laid over the altar, beware of making schisms. For the adherents of Korah, Dathan and Abiram were made a monument and example of the destruction of schismatics; and everyone who imitates them shall perish even as they. As men therefore who believe and know, keep yourselves far from schisms, and go not near them in any wise: as Moses said concerning them to the people: Separate yourselves from among these stubborn men, and come not near to any thing that is theirs, lest ye perish with them in all their sins. And when the anger of the Lord had burned against the schismatics, it is written that the people fled from them, and said: Lest the earth swallow us also with them. So

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then do you also, as men contending for their lives, flee from schisms; and those who would do any such thing reject, for you know the place of their condemnation.

But as for heresies, be unwilling even to hear their names, and defile not your ears (with them); for not only do they in no wise glorify God, but they verily blaspheme against Him. Wherefore, the heathen are judged because they have not known, but the heretics are condemned because they withstand God: as also our Lord and Saviour Jesus said: There shall be heresies and schisms: and again: Woe unto the world because of scandals. For it must needs be that scandals and schisms come: yet woe to the man by whom they come.

Then indeed we did but hear, but now we have also seen, even as the Scripture declares by Jeremiah saying: Defilement is gone forth in all the earth. Now these defilements, of heresies, are gone forth; and they have come about for the persuasion of our hearts, and for the confirming of our belief that those things which were foretold are true; for behold, they have come to pass and are accomplished. For all the working of the Lord our God has passed from the People to the Church through us the Apostles; and He has withdrawn Himself and left the People, as it is written in Isaiah: He hath left his people the house of Jacob; and: Jerusalem is deserted, and Judah is fallen. And their tongues are (busy) with iniquity, and they obey not the Lord; and: I will leave (my) vineyard; and: Behold, your house is left to you desolate.

He has left that People, therefore, and has filled the Church; and He has accounted her a mountain of habitation, and throne of glory, and lofty house, as He said in David: The mount of the Lord is a mountain of fatness, a mountain of peaks. What think ye of the mountain of peaks? It is the mountain which the Lord hath chosen him to dwell therein: the Lord shall abide therein for ever. You see then how He saith to others: What think ye? even to those who err (in thinking) that there are other churches: for one is she that is the mountain of God's sanctuary. And by Isaiah He said again: In the last days the mountain of the house of the Lord, the God of Jacob, shall be established on the top of the mountains, and higher than the hills; and all nations shall look unto it; and many peoples shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us his way, and we will go therein. And again He said: There shall be signs and wonders in the midst of the people from the Lord of Sabaoth, and him that dwelleth in Mount Zion. And again by Jeremiah He said: A high throne is our sanctuary. As then He left the People, so did He leave their temple to them desolate; and He rent the veil, and took away from it the Holy Spirit, and shed Him upon them that believed from among the Gentiles, as He said by Joel: I will pour out of my spirit upon all flesh. For He took away the Holy Spirit, and the power of the word, and all the ministry from that People, and set it in His Church. Now in like manner did Satan also, the tempter, depart from that People and come against the Church. And he now no longer tempts that People, because by their evil works they have fallen into his hands, but he has set about to tempt the Church and to exercise his agency in her. And he has raised up against her afflictions and persecutions, and blasphemies and heresies and schisms.

Formerly indeed, in that time, there were heresies and schisms in that People; but now Satan by his evil agency has driven forth (some) that were of the Church, and has made heresies and schisms.

Now the beginning of heresies was on this wise. Satan clothed himself in a certain Simon, one that was a magician and his minister of old; and when we, by the gift of the Lord our God and by the power of the Holy Spirit, were working miracles of healing in Jerusalem, and by the laying on of our hand the fellowship of the Holy Spirit was given to those who drew nigh (to the faith), then he offered us much money, and desired that, as he had deprived Adam of the knowledge of life through eating of the tree, so by the gift of money he might deprive us also of the gift of God, and might take captive our minds with the bestowal of possessions, to the end that we should barter away and give to him for money the power of the Holy Spirit. Hereupon were we all stirred up; then Peter looked upon Satan, who was dwelling in Simon, and said to him: Thy money go with thee to perdition: but thou shalt have no part in this word.

But when we had divided the whole world into twelve parts, and were gone forth among the Gentiles into all the world to preach the word, then Satan set about and stirred up the People to send after us false apostles for the undoing of the word. And he sent out from the People one whose name was Cleobius, and joined him to Simon, and others also after them.

Now the party of Simon followed hard upon me Peter, and came to corrupt the word. And when he was in Rome he disturbed the Church much and subverted many; and he even made a show as though he would fly. And he was capturing the Gentiles, moving them by the power and agency of his magic arts. And on a certain day I went and saw him flying in the air; then I stood still, and said: 'By the power of the name of Jesus I cut off thy powers.' And he fell and broke the ankle-bone of his foot. And then many turned back from him; but others, worthy of him, continued with him. And thus was that his heresy first established. And by other false prophets beside was the enemy working.

And they all had one law upon earth, that they should not employ the Torah and the Prophets, and that they should blaspheme God Almighty, and should not believe in the resurrection. And in other respects they were teaching and disturbing (men) with many opinions. For many of them taught that a man should not marry, saying that if one did not marry, this was holiness; and in the name of holiness they were commending the tenets of their heresies. Others again of them taught that a man might not eat flesh, saying that no one might eat any thing wherein there is a soul. But others said that one was bound to abstain from swine's flesh only, but might eat those things which the Law pronounces clean, and that he should be circumcised according to the Law. And

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some taught this, and some that, causing contentions and disturbing the Churches.

DIDASCALIA CHAPTER 24

On the ordering of the Church: showing also that the Apostles came together for the correction of abuses. Now already we had rightly preached the holy word of the Catholic Church; and we returned once more to come to the Churches, and found men occupied with other opinions. For some forsooth were observing holiness; and some abstained from flesh and from wine, and some from swine's flesh; and they were observing (some or other) of all the bonds which are in the Second Legislation.

When therefore the whole Church was in peril of falling into heresy, all we the twelve Apostles came together to Jerusalem and took thought what should be done. And it seemed good to us, being all of one accord, to write this Catholic Didascalia for the confirming of you all. And we have established and set down therein that you worship God Almighty and Jesus Christ and the Holy Spirit; that you employ the holy Scriptures, and believe in the resurrection of the dead; and that you make use of all His creatures with thanksgiving; and that men should marry: for He saith in Proverbs: Of God is a woman betrothed to a man; and in the Gospel again our Lord saith: He that created from the beginning the male, said that he created also the female. Therefore a man shall leave his father and his mother, and shall cleave to his wife: and they two shall be one body. What therefore God hath coupled, let not man separate. But sufficient for the faithful is the circumcision of the heart, (which is) spiritual, as He said by Jeremiah: Light you a lamp, and sow not among thorns. Be circumcised unto the Lord your God, and circumcise the foreskin of your heart, ye men of Judah. And again in Joel He saith: Rend your hearts, and not your garments. And as for baptism also, one is enough for you, even that which has perfectly forgiven you your sins. For Isaiah said not (only) Wash, but Wash, and be cleansed.

Now we had much questioning, as men contending for life; and not we the Apostles only, but also the people, together with James the bishop of Jerusalem, who is our Lord's brother after the flesh, and with his presbyters and deacons and all the Church. For also some days before, certain men had come down from Judaea to Antioch, and were teaching the brethren, (saying): Except ye be circumcised and conduct yourselves according to the law of Moses, and keep yourselves clean from meats, and all the rest, ye cannot be saved; and they had much conflict and questioning, And when the brethren of Antioch knew that we were all assembled and come to make inquiry of these matters, they sent to us certain men (that were) believers and had knowledge of the Scriptures to learn concerning this question, And when they were come to Jerusalem, they related to us the controversy which they had in the Church of Antioch, And there rose up certain (men) who had believed from the sect of the Pharisees, saying: Ye ought to be circumcised and to keep the law of Moses. And others also were crying out and saying in like manner. Then I Peter rose up and said to them:? 'Men, brethren, ye yourselves know that from the first days when I was among you, God made choice that by my hands the gentiles should hear the gospel and believe. And God, who proveth the hearts, gave witness of them; for to Cornelius, a certain centurion, there had appeared an angel and told him of me; and he sent for me. But when I was ready to go to him, it was shown me concerning the Gentiles that they were about to believe, and concerning all meats. For I had gone up to a housetop to pray; and I saw the heavens opened, and a certain vessel, that was tied by its four corners, being lowered and let down upon the earth; and there were therein all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.? And there came to me a voice? saying: Simon, arise, slay and eat. But I said: God forbid, Lord, for I have never eaten any thing defiled and profane.

And there came to me again another voice, the second time, saying: W hat God hath made clean, do not thou make profane. 16Now this was done thrice: and the vessel was taken up to heaven. Thereupon I bethought me, and understood the word of the Lord, how that He had said: Rejoice, ye gentiles, with the people, and that everywhere He had spoken of the calling of the Gentiles; and I rose up and went my way. And when I was entered into his house and had begun to speak the word of the Lord, the Holy Spirit lighted down upon him and upon all the Gentiles that were there present. God, then, hath given the Holy Spirit to them even as to us, and hath made no distinction between us and them in the faith, and he hath cleansed their hearts. Now therefore, why tempt ye God, that ye should lay a yoke upon the necks of the disciples which neither our fathers nor we were able to bear? But by the grace of our Lord Jesus Christ we believe that we shall be saved even as they also. For our Lord came and released us from those bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shall find rest unto your souls. For my yoke is pleasant, and my burden is light. If then our Lord has released and unburdened us, why will ye lay snares for your own selves?'

Then all the people was silent; and I James answered and said: Men, brethren, hear me. Simon hath told how formerly God said that he would choose him out a people from the gentiles to his name: 15whereunto agree the words of the prophets, as it is written: Hereafter will I raise up and build the tabernacle of David, that is fallen; and the ruins thereof will I build and raise up; that the residue of men may seek the Lord, and all the gentiles upon whom my name is called, saith the Lord who maketh known these things from everlasting. Wherefore I say, that no man vex them that turn to God from among the gentiles, but that word be sent them on this wise: that they abstain from evil (practices), and from idols, and from that which is sacrificed, and from that which is strangled, and from blood. Then we the apostles and the bishops and the elders, together with the whole church,

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thought it well to choose out men front amongst them and send them (to Antioch) in company with Barnabas and Paul, who were come thence. And we chose and appointed Judas, who was called Barsabbas, and Silas, notable men among the brethren, and wrote by them as followeth: --The apostles and elders and brethren to the brethren who are of the gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that some have troubled you with words, that they might corrupt your souls, whom we sent not: we have determined, being all assembled together, to choose out and send men unto you with our beloved Barnabas and his companions, whom ye sent (hither). And we have sent Judas and Silas, who themselves will tell you of these things by word (of mouth). For it hath seemed good to the Holy Spirit, and to us, that no further burden be laid upon you, save that ye abstain from (these) necessary things: from that which is sacrificed, and from blood, and from that which is strangled, and from fornication. And from these keep yourselves, and do well. Fare ye well. Now the epistle we sent; but we ourselves remained in Jerusalem many days; and we were consulting and ordering together those things which were for the advantage of all the people, and writing also this Catholic Didascalia.

DIDASCALIA CHAPTER 25

Showing that the Apostles returned once more to the Churches and set them in order.

Now the decision which we reached with counsel and thought concerning those who have already gone astray, we have thus affirmed and established. And we will return yet again and go to the Churches a second time, as in the beginning of the preaching, and will confirm the faithful that they may avoid the offences aforesaid, and may not receive those who come deceitfully in the name of apostles, but may know them by the changeableness of their words and by the performance of their works. For these are they of whom our Lord said: There shall come unto you men having on the clothing of lambs, but inwardly ravening wolves: and by their fruits ye shall know them. Beware of them therefore. Now there shall arise false Christs and lying prophets, and lead many astray; and by reason of manifold iniquity the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

Now let those who have not erred, and those also who repent of their error, be left in the Church. But as for those who are still held fast in error and repent not, we have decreed and enjoined that they be put forth from the Church and be separated and removed from the faithful, because they are become heretics; and that the faithful be commanded wholly to avoid them, and not to communicate with them either in speech or in prayer. For these are enemies and spoilers of the Church; for concerning these our Lord commanded us and said to us: Beware of the leaven of the Pharisees and of the Sadducees; and: Into the cities of the Samaritans ye shall not enter. Now the cities of the Samaritans are those of the heresies, which go in a perverse way, concerning which He said in Proverbs: There is a way which men think right: but the end thereof leadeth to the bottom of Sheol. These are they concerning whom our Lord sternly and bitterly gave sentence and said: It shall not be forgiven them, neither in this world nor in the world to come. For as regards the People, who believed not in Christ and laid hands upon Him, it is against the Son of Man, on whom they laid hands, that they blaspheme; and our Lord said: It shall be forgiven them; and again our Lord said of them: My Father, they know not what they have done, nor what they speak: if it be possible, forgive them. And as for the Gentiles again, it is against the Son of Man also that they blaspheme, by reason of the cross; and for these there shall come forth forgiveness. For to those w ho have believed, from the People or from the Gentiles, forgiveness of their evil works has been granted through baptism; as the Lord Christ said: Wherefore I say unto you: All sins and blasphemies shall be forgiven to men: but blasphemy against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come. And everyone that shall say a word against the Son of Man, it shall be forgiven him; but everyone that shall say (it) against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come. But those who blaspheme the Holy Spirit, those who lightly and in hypocrisy blaspheme God Almighty, those heretics who receive (not) His holy Scriptures, or receive them ill, in hypocrisy with blaspheming, who with evil words blaspheme the Catholic Church which is the receptacle of the Holy Spirit: it is they who, before the judgement to come and before ever they can make a defence, are already condemned by Christ. For that which He said, It shall not be forgiven them, is the stern sentence of condemnation which goes forth for them.

And when we had ordained and affirmed and set down (these things) together with one accord, we set forth to go each one to his former province, confirming the Churches. For those things which were foretold have been fulfilled, and the hidden wolves are come, the false Christs and lying prophets have appeared. And this is evident and manifest, that when the times draw near and the Advent is at hand, there will be yet many more and worse than these: from whom the Lord God will deliver you.

Those then who have repented of the error of (their) godless apostasy we have healed with much admonition and with the word of doctrine (and) exhortation, and have made them whole and have suffered them to remain in the Churches; but those who are smitten unto death with the perverse word of error, and for whom there is no cure, we have driven out, that they may not contaminate the holy Catholic Church, the pure Church of God: that (the evil) may not creep like a leprosy and travel to all like a putrid gangrene, but that pure and without stain or blemish or scar the Church may remain sound unto the Lord God. And these things we so do in every place and in every city, and throughout the whole world; and we have given (our) testimony, and have left this Catholic Didascalia justly and rightly to the Catholic Church for a memorial and for the confirming of the faithful.

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DIDASCALIA CHAPTER 26

On the bonds of the Second Legislation of God.

But you who have been converted from the People to believe in God our Saviour Jesus Christ, do not henceforth continue in your former conversation, brethren, that you should keep vain obligations, purifications and sprinklings and baptisms and distinction of meats; for the Lord has said to you: Remember not the former things; and: Behold, I make all things new: the which I now declare, that ye may know them. And I will make in the desert a way. Now deserts the Churches formerly were, in which there is now a highway and the knowledge of religion, (a way) wherein there is no erring, but new and evident, even Jesus Christ and all His dispensation which was from the beginning. For you know that He gave a simple and pure and holy law, (a law) of life, wherein our Saviour set His name. For whereas He spoke the Ten Words, He signified Jesus: for Ten represents Yod; but Yod is the beginning of the name of Jesus. Now concerning the Law the Lord testifies in David, saying thus: The law of the Lord is without blemish, and converting souls. And many other things are said on this wise everywhere; for in completion of the writings of the Prophets the Lord spoke at the end by Malachi the Angel and said thus: Remember the law of Moses the servant of the Lord, how he commanded you commandments and judgements. And our Saviour also, when He cleansed the leper, sent him to the Law, and said to him : Go, show thyself to the high priests, and offer the gifts of thy cleansing, as Moses commanded, for a testimony unto them; that He might show that He does not undo the Law, but teaches what is the Law and what the Second Legislation. For He said thus: I am not come to undo the law, nor the prophets, but to fulfil them. The Law therefore is indissoluble; but the Second Legislation is temporary, and is dissoluble. Now the Law consists of the Ten Words and the Judgements; to which (Law) Jesus bore witness and said thus: One Yod letter shall not pass away from the law. Now it is the Yod which passes not away from the Law, even that which may be known from the Law itself through the Ten Words, which is the name of Jesus. But the letter is the extension of the wood of the cross. And in the mount also Moses and Elias appeared with our Lord: that is, the Law and the Prophets.

The Law then consists of the Ten Words and the Judgements, which God spoke before that the People made the calf and served idols. For also that it is called the Law, (is) truly on account of the Judgements. This is the simple and light Law, wherein is no burden, nor distinction of meats, nor incensings, nor offerings of sacrifices and burnt offerings. In this Law accordingly He shows concerning the dispensation of the Church and concerning the uncircumcision of the flesh only. For He spoke concerning sacrifices thus:? If thou shalt make me an altar, make it of earth: but if of stones, thou shalt make it of whole and unwrought, and not of wrought stones. Forasmuch as thou hast laid an iron (tool) upon it, thou hast also polluted it: not (as speaking) concerning (the axe, but concerning) the iron of the knife which is the physician's knife, with which he circumcises the foreskin. Wherefore He does not say, 'Make for me' but, If thou shalt make an altar. He did not impose this as a necessity, but showed what was about to be. For God had no need of sacrifices; as neither of old was it commanded Cain and Abel, but they of their own accord presented offerings: and their offering achieved a brother's murder. And Noah likewise offered, and was blamed. Wherefore He signified here: 'If thou desire to sacrifice, whereas I need it not thou sacrificest unto me.' So then the Law is easy and light, ?of no weak voice?. But when the People denied God, who by Moses visited them in their afflictions, who wrought signs by his hand and through his rod, who smote the Egyptians with the ten plagues and divided the Red Sea in two, who led them in the midst of the sea on dry land as in the desert, who drowned their enemies and them that hated them, who with wood made sweet the fountain of the bitter waters of Marah, who made water to flow for them in abundance from the rock that they might be satisfied, who with a pillar of cloud and a pillar of fire overshadowed and guided them, who brought them down manna from heaven, and gave them flesh from the sea, who ordained the Law for them in the mount: Him they denied and said : We have no God to go before us; and they made them a molten calf and worshipped it and sacrificed to a graven image. Therefore the Lord was angry; and in His hot anger -- (yet) with the mercy of His goodness -- He bound them with the Second Legislation, and laid heavy burdens upon them, and a hard yoke upon their neck. And He says now no longer: If thou shalt make, as formerly; but He said: 'Make an altar, and sacrifice continually' as though He had need of these things. Wherefore He laid upon them continual burnt offerings with a necessity, and caused them to abstain from meats by means of distinctions of meats. For from that time were animals discerned, and clean and unclean flesh; from that time were separations, and purifications, and baptisms, and sprinklings; from that time were sacrifices, and offerings, and tables; from that time were burnt offerings, and oblations, and shewbread, and the offering up of sacrifices, and firstlings, and redemptions, and he-goats for sin, and vows, and many other things marvellous. For because of manifold sins there were laid upon them customs unspeakable; but by none of them did they abide, but they again provoked the Lord. Wherefore He yet added to them by the Second Legislation a blindness worthy of their works, and spoke thus: If there be found in a man sins worthy of death, and he die, and ye hang him upon a tree; his body shall not remain the night upon the tree, but ye shall surely bury him the same day: for cursed is every one that is hanged upon a tree; that when Christ should come they might not be able to help Him, but might suppose that He was guilty of a curse. For their blinding therefore was this spoken, as Isaiah said: Behold, I show my righteousness, and thine evils: and they shall not help thee at all. For the Lord judged them with a just judgement, and dealt thus with them because of their wickedness, and hardened their heart like Pharaoh's; as

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the Lord said to them by Isaiah: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not know. For the heart of this people is waxed gross; and their eyes they have shut, and their ears they have stopped, that they may not be converted: lest at any time they should see with their eyes, and hear with their ears. And in the Gospel again He said: This people's heart is waxed gross; and their eyes they have shut, and their ears they have stopped, lest at any time they should be converted. But blessed are your eyes that see, and your ears that hear. For you have been released from the bonds, and relieved of the Second Legislation, and set free from bitter slavery, and the curse has been taken off and put away from you.

For the Second Legislation was imposed for the making of the calf and for idolatry. But you through baptism have been set free from idolatry, and from the Second Legislation, which was (imposed) on account of idols, you have been released. For in the Gospel He renewed and fulfilled and affirmed the Law; but the Second Legislation He did away and abolished. For indeed it was to this end that He came, that He might affirm the Law, and abolish the Second Legislation, and fulfil the power of men's liberty, and show forth the resurrection of the dead. For even before His coming He foretold His coming through the prophets, and together with His coming He signified also the disobedience of the People, and preached the undoing of the Second Legislation; as He said by Jeremiah: Why bring ye me frankincense from Sheba, and cinnamon from a far country? Your burnt offerings are not acceptable unto me, and your sacrifices delight me not, And again He said: Bring together your burnt offerings with your sacrifices, and eat flesh. For I gave you no command, when I brought you out from the land of Egypt, neither concerning burnt offerings nor concerning sacrifices. Yea, verily, in the Law He gave no command, but in the bonds of the Second Legislation, after that they had served idols. And again by Isaiah also He said: To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am sated with burnt offerings of rams; and the fat of lambs and the blood of oxen I desire not. And when ye come to see my face, who hath required these things at your hands? Trample my courts no more. If ye will bring me fine flour, it is a vain oblation; and your new moons and your sabbaths and solemn days are rejected of me: your fasts and your restings are not acceptable unto me, and your festivals my soul hateth. And in all the Scriptures He speaks thus; and through the sacrifices He abolishes the Second Legislation; for, as we have already said, it is in the Second Legislation that sacrifices are prescribed. If, then, even before His coming He made known and revealed His coming, and the disobedience of the People, and spoke of the abolition of the Second Legislation, much more, being come, did He fully and completely abolish the Second Legislation. For He did not use sprinklings, or baptisms, or other wonted rites; nor did He offer sacrifices or burnt offerings, or any thing that it is written in the Second Legislation to offer. And what else did He (hereby) signify but the abolition of the Second Legislation? as also He loosed you and called you from the bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens; and I will give you rest. Now we know that our Saviour did not say (this) to the Gentiles, but He said it to us His disciples from among the Jews, and brought us out from burdens and a heavy load.

Those therefore who do not obey Him, that He may lighten and deliver them from the bonds of the Second Legislation, obey not God, who has called them to come forth unto release and rest and refreshment; and they bind themselves with the heavy burdens of the Second Legislation, which are of no avail.

For our Lord and Saviour Himself, who gave the Law and the Second Legislation, bears witness concerning the Law that it is life to them that keep it; (but) concerning the Second Legislation He testifies and shows that it is a bond and a blindness. For He everywhere makes a distinction; and He bears witness to the Law, and admonishes and commands us that we be under the Law: for every one who is not under law is lawless. And therefore He thus bears witness to the Law: In the law of the Lord shall be his pleasure, and in his law will he meditate day and night. Not so the wicked. We see then, beloved, how the righteous are declared blessed on account of righteousness and the keeping of the Law. But not so the wicked; for they have no pleasure either in the righteous or in the Law, and they do not mediate therein. Wherefore He calls 'the wicked' those who do not converse according to the Law. For in the Gospel also He affirms the Law, and calls and brings us out from (the burden of the bonds and from the Second) Legislation. But that the Law is other than the Second Legislation, in David likewise He shows by a distinction, speaking thus: Let us sever their cords, and loose their yoke from us. You see how the Holy Spirit speaks as it were out of the mouth of the world and reveals its thought, and says that the Law is a 'yoke' but the Second Legislation 'cords.' For the Law is a yoke, because like the plough-yoke of oxen it is laid upon the former People and upon the present Church of God; even as now in the Church it is upon us who are called from the People, and upon you who from among the Gentiles have obtained mercy: it has? gathered and held us both together in one accord. But He well calls the Second Legislation 'bonds;' for when the People served idols, there was added to them the weight of the Second Legislation. For the bonds were justly imposed, as it befell the People then; but the Church has not been bound. For to Ezekiel He explains and makes known that the Law of life is one, but the second Law, of death, is another; for He spoke thus: I brought them forth from the land of Egypt, and brought them into the wilderness, and gave them my commandments, and made known to them my judgements: that if a man should do them, he might live by them. And afterwards, upbraiding them because they had sinned and had not kept the Law of life, He repeats to them and saith thus: I have given them commandments that are not good, and judgements whereby they may not live. Now the judgements which do not give life are those of the bonds.

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Hence also the word aforesaid in the Second Legislation was for the blinding of a blind people, to wit: Cursed is everyone that is hanged upon a tree. For thus did they think of Him who gives and distributes blessings to them that are worthy, that He is under a curse. Wherefore, (because) they knew Him not, even after the signs that were done by Him in the world: when He suffered, justly in accordance with their works that word was set down for the blinding of the People; and it was a bar that they might not believe and be saved. Whence also by Isaiah He speaks thus: Who is blind, but my servants? and the servants of God are blinded. And I have brought out a blind people, that have eyes, and see not: and their ears also are deaf. For by this word, because of their works, their eyes were blinded, and their ears made deaf like Pharaoh's. Hence with this word the Second Legislation also was imposed, which Moses appointed. And it is the Second Legislation that He called judgements that are not good; and it cannot save alive.

They therefore who bring upon themselves those things which were imposed for the worship of idols, shall inherit the Woes; for Woe to them that prolong their sins as a long rope, and their iniquity as the band of a heifer's yoke. For the yoke of the bonds is the heifer's yoke -- the bonds of the (Second) Legislation (now) upon the People, which like a long rope is laid upon them by reason of other men's sins which from former times and generations they bring upon themselves. Everyone who strives to be under the (Second) Legislation becomes guilty of the calf-worship; for the Second Legislation was imposed for nothing else but for idolatry. For the bonds were decreed because of idolatry; they therefore who regard them are bondsmen and idolaters. Wherefore, every one who binds himself becomes guilty of the Woe, and ought likewise to profess idolatry. Now one who is such asserts also the curse against our Saviour; for if thou uphold the Second Legislation, thou also assertest the curse against our Saviour, and thou art held fast in the bonds and made guilty of the Woe -- an enemy of the Lord God.

Cease therefore, beloved brethren, you who from among the People have believed, yet desire (still) to be tied with the bonds, and say that the Sabbath is prior to the first day of the week because that the Scripture has said: In six days did God make all things; and on the seventh day he finished all his works, and he sanctified it. We ask you now, which is first, Alaf or Tau? For that (day) which is the greater is that which is the beginning of the world, even as the Lord our Saviour said by Moses: In the beginning God created the heaven and the earth. But the earth was invisible and unshapen. And again He said: And there was one day: and as yet the seventh day was unknown. But what say you? Which is greater, that which had come into being, and existed, or that which was yet unknown, and of which there was no expectation that it should come to be? But again we ask you: Are your last children blessed, or the firstborn? as the Scripture also saith: Jacob shall be blessed among the firstborn; and: My son, my firstborn (is) Israel; and: Every male that openeth the womb of his mother is blessed to the Lord.

But that we may make you firm in the faith, hear ye. The first day and the last are equal; for learn how you find it written, that In his kingdom the day of the Lord is as a thousand years: the day of yesterday which is past; and as a watch of the night. {One day therefore is a thousand years in the kingdom of Christ, wherein also will be the judgement. For a watch of the night} He said concerning the judgement, which is a dark prison to them that are condemned. A day therefore is to be revealed in which the sun will stand in his mid-course, and the moon likewise, following the sun. For He said: Behold, I make the first things as the last, and the last as the first; and: The last shall be first, and the first last; and: Remember no more the former things, and let them not come to your mind. Behold, I make things new, which now shall be revealed; and: In those days and in that time they shall no more say: The ark of the covenant; neither shall it come to mind, nor be visited, nor any more be made. But the Sabbath itself is counted even unto the Sabbath, and it becomes eight (days); thus an ogdoad is (reached), which is more than the Sabbath, even the first of the week.

Wherefore, brethren, every day is the Lord's; for the Scripture has said: The earth is the Lord's with the fullness thereof: the world that is under heaven, and all that dwell therein. For if God willed that we should be idle one day for six, first of all the patriarchs and righteous men, and all they that were before Moses, would have remained idle (upon it), and God Himself also with all His creatures. But now all the governance of the world is carried on ever continually; and the spheres do not cease even for a moment from their course, but at God's command (their universal and perpetual motion proceeds.) For if He would say: Thou shalt be idle, and thy son, and thy servant, and thy maidservant, and thine ass, how does He (continue to) work, causing to generate, and making? the winds to blow?, and fostering and nourishing us His creatures? On the Sabbath day He causes (the winds) to blow, and (the waters) to flow, and (thus) works. But this (the Sabbath) has been set as a type for the times, even as many other things have been set for a type. The Sabbath therefore is a type of the (final) rest, signifying the seventh thousand (-years), But the Lord our Saviour, when He was come, fulfilled the types and explained the parables, and He showed those things that are life-giving, and those that cannot help He did away, and those that cannot give life He abolished.

And not only in His own person did He show this, but He wrought also by the Romans; and He overthrew the temple, and caused the altar to cease, and made an end of sacrifices, and all the commands and bonds that are in the Second Legislation He abolished, For the Romans also hold the Law, but they refuse the Second Legislation: therefore is their dominion strong. Thou, therefore, who desirest to-day to be under the Second Legislation, whilst the Romans rule thou canst not perform aught that is written in the Second Legislation. For thou canst not stone the wicked, nor kill idolaters, nor discharge the ministry of sacrifices, nor perform the libations and sprinklings (with the ashes) of a

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heifer; nor canst thou fulfil aught else of those things which are in the Second Legislation, nor observe them. For it is written: Cursed is every one that keepeth not these words to do them; and this is a thing impossible, to fulfil the Second Legislation while dispersed among the Gentiles. Wherefore, everyone that touches it falls under a curse, and binds himself, and inherits a Woe; and he asserts the curse against our Saviour, and as an enemy of God he is condemned.

But if thou follow Christ, thou shalt inherit the blessings. For there is no disciple better than his master: but when thou conformest to Him, through the Gospel thou conformest to the Law, and thou wilt entirely avoid the Second Legislation: even as the Lord Himself, who gave the kingdom to men, declared also that His commands ought justly to be kept; for in every age there is of right a legislation (given). Now having the Gospel, [thou conformest to the Law,] the renewal of the Law and the seal, beyond the Law and the Prophets seek nothing else. For the Second Legislation is undone, but the Law is made firm. And those who would be without the Law, against their will come under the Law; for He said in the Law: Thou shalt not kill; but if a man kill, he is condemned by the law of the Romans, and he comes under the Law. But if you follow and conform to the truth of the Church and the power of the Gospel, your hope in the Lord shall not be frustrated.

Do you therefore avoid all heretics, who follow not the Law and the Prophets, and obey not Almighty God, but are His enemies; and who abstain from meats, and forbid to marry, and believe not in the resurrection of the body; who moreover will not eat and drink, but would fain rise up demons, unsubstantial spirits, who shall be damned everlastingly and punished in unquenchable fire. Fly and avoid them therefore, that you may not perish with them.

But if there be any who are precise and desire, after the Second Legislation, to observe the wonted courses of nature and issues and marriage intercourse: first let them know that, as we have already said, together with the Second Legislation they affirm the curse against our Saviour and condemn themselves to no purpose. And again, let them tell us, in what days or in what hours they keep themselves from prayer and from receiving the Eucharist, or from reading the Scriptures -- let them tell us whether they are void of the Holy Spirit. For through baptism they receive the Holy Spirit, who is ever with those that work righteousness, and does not depart from them by reason of natural issues and the intercourse of marriage, but is ever and always with those who possess Him, and keeps them; as the Lord said in Proverbs: If thou sleep. he keepeth thee; and when thou awakest, he will speak with thee. And in the Gospel also our Lord said: Everyone that hath, there shall be given to him, and shall be added unto him; but from him that hath not, even that which he thinketh he hath shall be taken away. To those therefore who have, yea, it shall be added unto them; but from those who think that they have not, even that which they think they have shall be taken away.

For if thou think, O woman, that in the seven days of thy flux thou art void of the Holy Spirit; if thou die in those days, thou wilt depart empty and without hope. But if the Holy Spirit is always in thee, without (just) impediment dost thou keep thyself from prayer and from the Scriptures and from the Eucharist. For consider and see, that prayer also is heard through the Holy Spirit, and the Eucharist through the Holy Spirit is accepted and sanctified, and the Scriptures are the words of the Holy Spirit, and are holy. For if the Holy Spirit is in thee, why dost thou keep thyself from approaching to the works of the Holy Spirit? as those who say: Whosoever sweareth by the altar, sinneth not; but whosoever sweareth by the gift that is upon it, sinneth. As our Lord said: Fools and blind, whether is greater, the gift, or the altar that sanctifieth the gift? Everyone therefore that sweareth by the altar, sweareth by it, and by all that is upon it, And every one that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And every one that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. If therefore thou possess the Holy Spirit, but keep thyself from His fruits so that thou approach not to them, thou also shalt hear from our Lord Jesus Christ: 'Fool and blind, whether is greater, the bread, or the Spirit that {sanctifieth the bread?' Therefore, if the Holy Spirit} thou possessest: fool, thou keepest vain observances. But if the Holy Spirit is not in thee, how canst thou work righteousness? For the Holy Spirit continues ever with those who possess Him; but from whom He departs, to him an unclean spirit joins himself. For the unclean spirit, when he is gone out from a man, departeth and goeth about in waterless places -- that is, men who go not down into the water (of baptism) -- and when he hath found him no rest, he saith: I will return to my former house, whence I came out. If therefore he come and find it empty and swept and garnished, then he goeth and taketh with him seven other spirits worse than himself, and they come and dwell in that man; and his last state is made worse than the first.

Learn now, why, when the unclean spirit is gone out, he finds him no rest in any place: because every man soever is filled with a spirit, one with the Holy Spirit, and one with an unclean spirit. A believer is filled with the Holy Spirit, and an unbeliever with an unclean spirit: and his nature does not receive an alien spirit. He therefore who has withdrawn and separated himself and departed from the unclean spirit by baptism, is filled with the Holy Spirit; and if he do good works, the Holy Spirit continues with him, and he remains fulfilled; and the unclean spirit finds no place with him, for he who is filled with the Holy Spirit does not receive him. For all men are filled with their own spirit; and the unclean spirits depart not even a little from the heathen, while yet they are heathens, even though they imagine that they do good works; for there is no other power whereby the unclean spirit may depart save by the pure and holy Spirit of God. Thus, then, when he has nowhere found him a place to enter, he returns and comes to him from whom he went forth;

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because one who is filled with the Holy Spirit does not receive him.

Thou then, O woman, according as thou sayest, (if) in the days of thy flux thou art void, thou shalt be filled with unclean spirits. For when the unclean spirit returns to thee and finds him a place, he will enter and dwell in thee always: and then will there be entering in of the unclean spirit and going forth of the Holy Spirit, and perpetual warfare. Wherefore, O foolish (women), these misfortunes befall you because of your imaginings; and because of the observances which you keep, and on account of your imaginings, you are emptied of the Holy Spirit and filled with unclean spirits: and you are cast out from life into the burning of everlasting fire. But again I will say to thee, O woman: In the seven days of thy flux thou accountest thyself unclean according to the Second Legislation: after seven days, therefore, how canst thou be cleansed without baptism? But if thou be baptised for that which thou supposest, thou wilt undo the perfect baptism of God which wholly forgave thee thy sins, and wilt be found in the evil plight of thy former sins; and thou shalt be delivered over to eternal fire. But if thou be not baptised, according to thine own supposition thou remainest unclean, and the vain observing of the seven days has availed thee nothing, but is rather hurtful to thee; for according to thy supposition thou art unclean, and as unclean thou shalt be condemned.

Be thus minded therefore concerning all those who observe issues and the intercourse of marriage; for all these observances are foolish and hurtful. For if, when a man use matrimony, or a blood come forth from him, he be baptised, let him also wash his couch: and he will have this labour and vexation incessantly; he will be baptizing and will be washing his clothes and his couch, and will be able to do nothing else. Now if thou be baptised from an issue and from marriage intercourse according to the Second Legislation, thou owest it also to be baptised when thou treadest upon a mouse: and thou shalt never be clean. For even as to the shoes of thy feet, with the skin of dead (animals) and with the hides of those that are sacrificed thou art shod; and as to clothes also, with the wool of the like (animals) thou art clothed. And if thou tread upon a bone, or enter a tomb, thou oughtest to be baptised: and thou shalt never be clean. And thou wilt undo the baptism of God, and thou renewest thy offences, and art found in thy former sins, and affirmest the Second Legislation, and takest upon thee the idolatry of the calf, -- for if thou take upon thee the Second Legislation, take also idolatry, for because of idolatry the Second Legislation was imposed, -- and the former sins of others, as a long rope, and as the band of a heifer; thou drawest and bringest upon thee. Moreover, thou bringest upon thee the Woe; for when thou affirmest the Second Legislation, thou consentest to the curse against our Saviour; and thou settest at naught Christ the King, who distributes blessings to them that are worthy. Wherefore thou shalt inherit a curse; for every one that shall curse a man is cursed [and every one that blesseth is blessed]. To what curses, therefore, and to what judgement or to what condemnation shall they be delivered who affirm a curse against our Saviour and our Lord and our God!

Wherefore, beloved, flee and avoid such observances: for you have received release, that you should no more bind yourselves; and do not load yourselves again with that which our Lord and Saviour has lifted from you. And do not observe these things, nor think them uncleanness; and do not refrain yourselves on their account, nor seek after sprinklings, or baptisms, or purification for these things. For in the Second Legislation, if one touch a dead man or a tomb, he is baptised; but do you, according to the Gospel and according to the power of the Holy Spirit, come together even in the cemeteries, and read the holy Scriptures, and without demur perform your ministry and your supplication to God; and offer an acceptable Eucharist, the likeness of the royal body of Christ, both in your congregations and in your cemeteries and on the departures of them that sleep -- pure bread that is made with fire and sanctified with invocations -- and without doubting pray and offer for them that are fallen asleep. For they who have believed in God, according to the Gospel, even though they should sleep, they are not dead; as our Lord said to the Sadducees: Concerning the resurrection of the dead, have ye not read that which is written: I am the God of Abraham, and the God of Isaac, and the God of Jacob? And he is not the God of the dead, but of the living. And Elisha the prophet also, after he had slept and was a long while (dead), raised up a dead man; for his body touched the body of the dead and quickened and raised it up. But this could not have been were it not that, even when he was fallen asleep, his body was holy and filled with the Holy Spirit.

For this cause therefore do you approach without restraint to those who are at rest, and hold them not unclean. In like manner also you shall not separate those (women) who are in the wonted courses; for she also who had the flow of blood was not chidden when she touched the skirt of our Saviour's cloak, but was even vouchsafed the forgiveness of all her sins. And when (your wives) suffer those issues which are according to nature, have a care that, in a manner that is right, you cleave to them; for you know that they are your members, and do you love them as your soul: as it is written in the Twelve Prophets, (in) Malachi who was called the Angel: The Lord hath borne witness between thee and the wife of thy youth, whom thou hast left, thy partner, and she the wife of thy covenant. And did not he make her and they (fem.) are the residue of his spirit. And ye have said: What else doth God seek but pure seed? Give heed in your spirits: and the wife of thy youth thou shalt not leave. Wherefore, a woman when she is in the way of women, and a man when an issue comes forth from him, and a man and his wife when they consort and rise up one from another: let them assemble without restraint, without bathing, for they are clean. But if a man should corrupt and defile another's wife after baptism, or be polluted with a harlot, and rising up from her should bathe in all the seas and oceans and be baptised in all the rivers, he cannot be made clean.

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Do you therefore, our beloved, avoid all such foolish observances, and come not near them. And be careful to abide in the wedded company of one wife, and to keep your bodies unspotted and unsullied; that you may receive life, that you may be partakers of the kingdom of God, and that you may receive that which the Lord God has promised, and may have rest for evermore.

Now with many other demonstrations similar to these we might the more clearly declare to you the Didascalia; but not to extend and prolong the writing, already we conclude the discourse and lay it aside, lest by reason of the severity of the truth the teaching of our discourse should remain but a short time with you. Wherefore, take not amiss those things which have been said; for our Lord and Saviour also spoke with severity to those who were worthy of condemnation, and said: Take and cast them into the outer darkness: there shall be weeping and gnashing of teeth ; and: Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the evil one and his angels. That the word is likened to fire and a sword, He has said also in Jeremiah: Behold, my words go forth as fire, and as iron that cutteth stone -- yet sword and fire and constraint, not to those who hearken to the truth, but (He means) that word which the People heard not with pleasure when our Lord and Teacher reproved them; for they were unwilling to hearken to it because they esteemed it hard like iron. For they hearkened not to that which He said to them, for He appeared to them to speak harshly and severely. Wherefore He said to them: Why call ye me Lord, Lord, and that which I say ye do not? And so in like manner this our writing also appears to some to speak harshly and severely by reason of its truth. For if we had written indulgently for the gratification of men, many would grow weak and melt away from the faith, and we should be guilty of their blood. For as a physician, when he has not been able to conquer and heal an ulcer with drugs and fomentations, comes to a severer remedy and to surgical cuttings, that is to iron and cauteries, by which alone the physician is able to overcome and conquer (the sore) and presently heal the sick man: even so is the word; to those who hear and do it it is as a compress and an emollient and a plaster, but by those who hear and do it not it is esteemed as iron and fire.

Now to Him who is able to open the ears of your hearts to receive the incisive words of the Lord through the Gospel and the teaching of Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate, and slept, that He might announce to Abraham and to Isaac and to Jacob and to all His saints the end of the world and the resurrection that is to be for the dead; and rose from the dead, that He might show and give to us, that we might know Him, a pledge of the resurrection; and was taken up to heaven by the power of God His Father and of the Holy Spirit, and sat on the right hand of the throne of God Almighty upon the Cherubim; to Him who cometh with power and glory to judge the dead and the living: to Him (be) dominion and glory and majesty and kingdom, and to His Father and to the Holy Spirit: who was, and is, and abideth, both now and unto all generations and ages.

Amen.

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CREED

The Vow of Allegiance

A Creed (somestimes also called "symbol" from Greek sumbolon, "sign") is an authoritative formulation of the beliefs of a religious community (or, by transference, of individuals). The word creed comes from Latin credo, "I believe" and is related to words such as credit, give credit, credible, credential, creditor, etc. A creed is a vow of allegiance and is therefore also a legal act. In other words: The creed is an orally performed signature. A creed or sign can take many different forms. It is a matter of identity. To disregard creed (a signature of allegiance) leads to devaluation and dissolution of not only the religious or cultural community but in the long run also to the suicide of the social and political fabric of the society as a whole.

It was only a few hundred years ago that leaving a faith, called "apostacy" or "religious treason," was considered a capital crime in Europe. It is still a capital crime in Islam today, is considered treason towards the Umma, the whole nation of Islam, and therefore it carries the death penalty (Koran [Medina] 9:65-66). The terms “creed” and “confession of faith” are sometimes used interchangeably, but when distinguished “creed” refers to a brief affirmation of faith employed in public worship or initiation rites, while “confession of faith” is generally used to refer to a longer, more detailed, and systematic doctrinal declaration. The latter term is usually restricted to such declarations within the Christian faith and is especially associated with churches of the Protestant Reformation. Both creeds and confessions of faith were historically called "symbols," and the teachings they contain are termed "articles of faith" or, sometimes, "dogmas."

The role of belief within religion is interpreted differently in the various empirical disciplines and by the proponents of particular theological or philosophical positions. Traditionally, it has been considered the primary factor in religion, but some modern scholars often regard beliefs as rationales for ritual, that is to say, as secondary expressions of religious experience or as a posteriori ideological sanctions for social and cultural patterns. The present article follows a current anthropological and sociological tendency to define religion as a symbolic system in which ideas and their concomitant attitudinal aspects and actions provide to an individual or group a model of itself and its world. From this perspective, every religion involves distinctive views or beliefs regarding the nature of ultimate reality.

Origins and Functions of Creeds

These beliefs, however, need not be explicitly articulated but may be wholly embedded and transmitted in rituals, myths, and social structures and practices. This is especially true in primitive religions. Even when differentiated from other factors, beliefs are frequently not stated in creedal form but are diffusely expressed in sacred writings, legal codes, liturgical formulas, and theological and philosophical reflection. This was true in the ancient cultural religions of Egypt, Mesopotamia, Greece, and Rome, and in traditional Hinduism, Confucianism, and Daoism. When, however, a religion is transmitted from one culture to another (as from Semitic to Hellenistic; i.e., Palestine to Rome) or claims some degree of universal or exclusive truth, formal creeds often develop as aids in maintaining continuity and identity. They serve this purpose because the relative abstractness, comprehensiveness, and concentration of the verbal expressions of beliefs enable them to serve better than most other forms of religious symbolism as stable identifying marks in pluralistic, changing, proselytizing, and missionary situations.

Creeds in the full sense are therefore found only in so-called universal religions, such as Zoroastrianism, Buddhism, Judaism, Christianity, Islam, and certain modern Hindu movements (e.g., Brahmo Samaj). Even here they are of variable importance, with some groups rejecting all formal creeds. Confessions are less common. They function to define the distinctive beliefs of opposing or uniting groups within a given religion or to formulate doctrines appropriate to new circumstances, and are chiefly a Christian phenomenon during the period from the Reformation to the present.

CREED IN JUDAISM

In Judaism, the central affirmations of belief are parts of worship; e.g., the confessions of the oneness of God in the Shema (Deut. 6:4 “Hear, O Israel: The Lord our God is one Lord”) and of the resurrection of the dead in the amidah (standing prayer). Of the various medieval attempts to formulate creeds, the most enduring has been Maimonides' Thirteen Principles of Faith, but these have never become formally binding. The Reform movement's doctrinal declarations, such as the Pittsburgh Platform (1885), have been without lasting influence. The reason for this paucity of creeds is that Jewish identity has been chiefly defined in terms of the observance of the commandments and of the Oral Law, not the acceptance of doctrines.

Text of the 13 Jewish Principles of Faith

There is no established formulation of principles of faith that are recognised by all branches of Judaism. Central authority in Judaism is not vested in any one person or group - although the Sanhedrin, the supreme Jewish religious court, would fulfill this role if it were re-established - but rather in Judaism's sacred writings, laws, and traditions.

Judaism affirms the existence and uniqueness of God, and stresses performance of deeds or commandments alongside adherence to a strict belief system. In contrast to traditions such as Christianity which demand a more explicit identification of God, faith in Judaism requires one to

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honour God through a constant struggle with God's instructions (Torah) and the practice of their mitzvot.

Orthodox Judaism stresses a number of core principles in its educational programs, most importantly a belief that there is one single, omniscient, transcendent, non-compound God, who created the universe, and continues to be concerned with its governance. Traditional Judaism maintains that God established a covenant with the Jewish people at Mount Sinai, and revealed his laws and 613 commandments to them in the form of the Written and Oral Torah. In Rabbinic Judaism, the Torah consists of both the written Torah (Pentateuch) and a tradition of oral law, much of it later codified in sacred writings (see: Mishna, Talmud).

Traditionally, the practice of Judaism has been devoted to the study of Torah and observance of its laws and commandments. In normative Judaism, the Torah, and hence Jewish law itself, is unchanging, but interpretation of the law is more open. It is considered a mitzvah (commandment) to study and understand the law.

Judaism is based on a strict monotheism, and a belief in one single, indivisible, non-compound God. Judaism emphatically rejects any concept of plurality with respect to God, explicitly rejecting polytheism, dualism, and trinitarianism, which are incompatible with monotheism as Judaism understands it.

The unity of God is stated many times in Jewish tradition. It is the second of Maimonides's 13 principles of faith; Maimonides wrote that, "This God is One, not two or more than two, but One whose unity is different from all other unities that there are. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. But His is a unity that which there is no other anywhere" (Yad, Yesode Ha-Torah 1:7). In Jewish tradition, dualistic and trinitarian conceptions of God are generally referred to as Shituf ("partnership"), meaning an incorrect, but not an idolatrous, view.

Moses ben Maimon (c. 1138-1204 AD), commonly known as Maimonides and also referred to by the acronym Rambam, was a Sephardic Jewish rabbi, physician, astronomer and philosopher who became the personal physician of Saladin. Born in Córdoba, Almoravid Empire (present-day Spain) he worked in Morocco and Egypt and he was one of the most prolific and influential Torah scholars of the Middle Ages. His fourteen-volume Mishneh Torah still carries significant canonical authority as a codification of Talmudic law. Under influence of Christianity and Islam, Maimonides formulated his 13 Principles of Faith, here presented in its summary:

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.-Maimonides [See Birnbaum at p. 157]

CREED IN CHRISTIANITY

The actual purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. In Christianity, there are over 150 officially recognised creeds and confessions. In part this is because the church was from the beginning doctrinally oriented, making the acceptance of a specific kerygma (proclamation) a condition for membership. The faith of the community was expressed in acclamations such as “Jesus is Lord” (e.g., Rom. 10:9, I Cor. 12:3) and in longer, partly stereotyped summaries of essential beliefs (e.g., I Cor. 15:3 ff.) For the New Testament community, in contrast to some Christian groups in later times, a creedless Christianity was inconceivable.

Fully formed creeds first developed for use in baptismal rites and catechetical instruction. They generally had three sections concerned with God the Father, Jesus Christ, and the Holy Spirit, but were variable in wording and content and only gradually became standardised.

This process culminated in the West in the Apostles' Creed, which is now almost universally recognized by Western

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churches, and is still used in baptismal rites as well as public worship by Catholics and most Protestants. This creed is wholly derived from New Testament affirmations, but the 5th-century legend that the Twelve Apostles were its authors is without foundation. Not until the 8th century is it quoted in its present wording. Its sources, however, are to be found in earlier baptismal creeds, most probably in the Old Roman Symbol, which appears to go back in its essentials to the 2nd century. As is true of other creeds, it is in part intended to exclude heretical views. For example, against Gnosticism and Marcionism (dualistic heresies), it emphasizes that God, not an evil demiurge, is the creator of the world, and against docetic views that Jesus was a heavenly being with a phantom body, it insists that he was born of the Virgin Mary and actually suffered and died and was buried.

The Nicene Creed, 325 AD

The Nicene Creed or the Creed of Nicaea, 325 AD, was created during a vicious power struggle in which the Pauline Christians, i.e., the Roman Christians fought for gaining the upper hand in political power against Arians, Nestorians, Gnostics, Jewish Christians [Ebionites], Mandaeans, Manichaeans, and others.

Arianism is a doctrine that came from Arius (c. 260–336 AD), an influential priest who taught in Alexandria, Egypt. Arius lived as an ascetic, in a lifestyle that was similar to Jesus' lifestyle which was characterised by abstinence from sensual pleasures, mainly for the purpose of pursuing redemption, salvation or spirituality.

Arianism simply teaches that Jesus was not God. For this reason, Arianism opposes the dogma of the Holy Trinity. In 325 AD, the Nicene Creed was made, which the early Christians used to defeat Arianism, with the statement: "We believe in one Lord Jesus Christ, the Son of God . . . begotten, not made, consubstantial with the Father."

The trinity developed out of the process of deification of a deceased Roman leader before the Roman Senate. Augustus used a formula like "in the name of Caesar my father, of me the son of a god, and of the Roman Pantheon (the divine Spririts), a proposal to deify Caesar, the father of the nation, is brought forward to the honourable Senate of Rome to its benevolent consideration." The succeeding emperors of Rome persuaded the Senate to do the same to them. When Christianity came along, this kind of petition had become a tradition and common knowledge as it could be read on the walls of temples, triumphal arches as well as on surfaces of coins like this: DIVI F or DV F for Divi Filius or Divi Filia, son or daughter of the god or the divine. It is the trinity as well as titles like Pontifex Maximus (chief of the Roman Imperial Cult, the ministry of religion, ancestor of the Roman church) held by Caesar, Augustus and most emperors up to the 4th century AD, that identifies Christianity clearly as Roman.

In the Christian religion, the Trinity is an idea used to explain that three different persons are called God: "God the Father", "God the Son", and "God the Holy Spirit" (also called the Holy Ghost). The Trinity says that each of these three entities be forms of the same God. The Apostle Paul and his gentile [non-Jewish] followers wanted to make Jesus devine and copied the Roman Imperial Cult whose leader, the Roman emperor, was recognised as God and his son and heir as the "son of god". The Jews, under the first bishop of Jerusalem, James the brother of Jesus, were furious. Knowing that this concept is blasphemy against God, the early Pauline Christians have tried to disguise their deification of Jesus in a weird explanation to which they have added also the so-called "Holy Spirit" or "Holy Ghost" that would have been represented the entire Pantheon of the empire's Roman Imperial Cult, the Ministry of Religion.

Due to Jesus deification, Jews have looked down on Christians as heretics, blasphemers, liers and traitors. They found it revolting that Christians were violating the first 3 of the 10 Commandments: 1. I am the Lord thy God, thou shalt have no other gods before me [You must not worship any other gods except me.]; 2. Thou shalt not make unto thee any graven image [Do not worship or serve idols of any kind.]; 3. Thou shalt not take the name of the Lord thy God in vain [You must not use the name of the Lord your God to make empty promises.]. The 3rd Commandment points to the concept of salvation only by believing in Jesus alone. Most Christians have not been aware that this concept is taken from Mithraism, a cult of Persian origin; this includes also the Eucharist.

Judaism and Gnosticism still oppose the heretic teachings of the Trinity. And so does Islam which teaches that God can not be divided. For this reason, the Islamic scripture, the Koran, the Sira and the Hadith is bashing the doctrine of Trinity as blasphemous (against God) and as heretic. And therefore Christians are viewed as spiritually unclean

Text of the Nicene Creed of 325 AD

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

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The Old Roman Creed, 340 AD

The Old Roman Creed or Old Roman Symbol (Latin: vetus symbolum romanum), is an earlier and shorter version of the Apostles' Creed. It was based on the 2nd-century Rule of Faith and the interrogatory declaration of faith for those receiving Baptism (3rd century or earlier), which by the 4th century was everywhere tripartite in structure, following Matthew 28:19 ("baptising them in the name of the Father and of the Son and of the Holy Spirit"), which is part of the Great Commission.

According to the Oxford Dictionary of the Christian Church, the first text attesting it is a letter to Pope Julius I in 340 or 341, and it has recently been argued that it developed in the context of the Arian controversy. Bettenson and Maunder further comment on this that Marcellus had been exiled from his diocese through Arian influence, thus spending two years at Rome, and finally left his creed with Julius, Bishop of Rome.

Additionally, at c. 400 AD, Rufinus, a priest of Aquileia, left a Latin version in his Commentarius in Symbolum Apostolorum (P.L. xxi. 335B). He believed this to be the Roman creed as the "rule of faith" written by the Apostles at Jerusalem. About at the same time also Nicetas of Remesiana wrote an Explanatio Symboli (P.L. Lii. 865-874B) based on the Old Roman Symbol, but including also the communion of saints.

The Old Roman Creed, English translation
I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(the life everlasting).

The Creed Of Constantnople, 381 AD

In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. The Apostles' Creed is also used in the Latin West, but not in the Eastern liturgies. On Sundays and solemnities, one of these two creeds is recited in the Roman Rite Mass after the homily. The Nicene Creed is also part of the profession of faith required of those undertaking important functions within the Catholic Church. In the Eastern Roman Rite, the Nicene Creed is sung or recited at the Divine Liturgy, immediately preceding the Anaphora (Eucharistic Prayer), and is also recited daily at compline.

The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene–Constantinopolitan Creed" received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in 381 as a modification of the original Nicene Creed of 325. In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, much of Protestantism including the Anglican communion. (The Apostles' and Athanasian creeds are not as widely accepted.)

Text of the Creed of Constantinople, 381 AD

We believe in one God, the Father Almighty, Maker of (heaven and earth, and of) all things visible and invisible.

And in one Lord Jesus Christ, the (only-begotten) Son of God, begotten of the Father (before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down (from heaven,) and was incarnate (by the Holy Ghost and of the Virgin Mary,) and was made man; he (was crucified for us under Pontius Pilate, and) suffered, (and was buried,) and the third day he rose again, (according to the Scriptures,) and ascended) into heaven, (and sitteth on the right hand of the Father;) from thence he shall come (again, with glory,) to judge the quick and the dead; (whose kingdom shall have no end.)

And in the Holy Ghost, (the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.)

Comparison between the Creed of 325 and the Creed of 381

Although church officials seem to downplay it, the difference between the text of 325 and the text of 381 is quite significant. The following comparison makes that clear. The square brackets [. .] of the following Necene Creed, indicates portions of the 325 text that were omitted or moved in the Creed of Constantinople from 381 AD, and uses round brackets (. .) to indicate what phrases, absent in the text from 325 AD, were added in the text from 381 AD.

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Differences between the Latin and the Greek Text

The Latin (Rufinus) and the Greek (Marcellus) versions are faithful, literal, verbatim translations of each other. The only outstanding difference is the concluding clause in the Greek text, "life everlasting", which has no equivalent in the Latin text. This clause is present in the Apostles' Creed.

The Latin version of Nicetas of Remesiana also follows quite closely the version of Rufinus (usually verbatim) but also includes the vitam eternam, as Marcellus, and the communionem sanctorum, omitted by the other two.

Apostles' Creed, 390 AD

The Apostles' Creed (Latin: Symbolum Apostolorum or Symbolum Apostolicum), sometimes titled the Apostolic Creed or the Symbol of the Apostles, is an early statement of Christian belief—a creed or "symbol".[a] It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Roman Catholic Church, Lutheranism and Anglicanism. It is also used by Presbyterians, Moravians, Methodists and Congregationalists.

The Apostles' Creed is trinitarian in structure with sections affirming belief in God the Father, God the Son, and God the Holy Spirit. The Apostles' Creed was based on Christian theological understanding of the canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed known also as the Old Roman Symbol.

Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian creeds. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. Nor does it address many other theological questions which became objects of dispute centuries later.

The earliest known mention of the expression "Apostles' Creed" occurs in a letter of AD 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century, that, under the inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article to the twelve articles of the creed.

Though the name "Apostles' Creed" appears in a letter of Saint Ambrose (c. 390), what is now known as the Apostles' Creed is first quoted in its present form in the early 8th century. It developed from the Old Roman Symbol, and seems to be of Hispano-Gallic origin, being accepted in Rome some time after Charlemagne imposed it throughout his dominions.

Text of the Apostles' Creed, International Consultation on English Texts

The International Consultation on English Texts (ICET), a first inter-church ecumenical group that undertook the writing of texts for use by English-speaking Christians in common, published Prayers We Have in Common (Fortress Press, 1970,1971,1975). Its version of the Apostles' Creed was adopted by several churches.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Apostles' Creed, English Language Liturgical Consultation

The English Language Liturgical Consultation (ELLC), a successor body to the International Consultation on English Texts (ICET), published in 1988 a revised translation of the Apostles' Creed. It avoided the word "his" in relation to God and spoke of Jesus Christ as "God's only Son" instead of "his only Son". In the fourth line, it replaced the personal pronoun "he" with the relative "who", and changed the punctuation, so as no longer to present the Creed as a series of separate statements. In the same line it removed the words "the power of". It explained its rationale for making these changes and for preserving other controverted expressions in the 1988 publication Praying Together, with which it presented its new version:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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OTHER DIFFERENCES

The Filioque clause, affirming that the Spirit proceeds "from the Son" as well as the Father, was inserted into the text in Spain during the 6th century and gradually spread to all Western churches, but was probably not used in Rome itself until 1014. Eastern Christians continue to reject this addition, though now they do not generally regard it as heretical, especially if it is understood in the sense of "through the Son."

The term Filioque is not in the original text of the Creed, attributed to the First Council of Constantinople (381 AD), the second ecumenical council, which says that the Holy Spirit proceeds "from the Father", without additions of any kind, such as "and the Son" or "alone". Eastern [Orthodox] Christians have argued that this interpolation is a violation of Canon VII of the Council of Ephesus, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. This was incorporated into the liturgical practice of Rome in 1014, but was rejected by Eastern Christianity. Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches.

The Athanasian Creed, also called the Quicumque vult from its initial words, is the last of what in the West are regarded as the three catholic or ecumenical creeds. It has received some slight recognition in the East, but only since the 16th century. While officially accepted in the Roman Catholic, Anglican, and Lutheran communions, its liturgical use has greatly declined in recent centuries. In part this is because it is in form more a theological exposition than a creed, and in part because of the damnatory clauses that exclude from salvation all those who do not accept every detail of its teaching. The main themes are the nature of Christ and the Trinity, and these are developed in opposition not only to Arianism but also apparently to later heresies such as Nestorianism and Eutychianism. While its doctrine can in general be attributed to the 4th-century Church Father Athanasius, he was not its author. It probably originated in southern France about 450–500, although there is no scholarly consensus on this point.

Text of the Athanasian Creed, 6th century AD:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

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MODERN TEXT SAMPLES

Text of the Creed of the Roman Catholic Church

The initial (1970) English official translation of the Roman Missal of the Roman Catholic Church adopted the ICET version, as did catechetical texts such as the Catechism of the Catholic Church.

In 2008 the Catholic Church published a new English translation of the texts of the Mass of the Roman Rite, use of which came into force at the end of 2011. It included the following translation of the Apostles' Creed:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Text of the Traditional Twelve Articles of the Creed

In its discussion of the contents of the Creed, the Catechism of the Catholic Church presents it in the traditional division into twelve articles:

1. I believe in God the Father almighty, creator of heaven and earth.
2. I believe in Jesus Christ, his only Son, our Lord.
3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
4. Under Pontius Pilate, He was crucified, died, and was buried.
5. He descended to the dead. On the third day he rose again.
6. He ascended into heaven and is seated at the right hand of the Father.
7. He will come again to judge the living and the dead.
8. I believe in the Holy Spirit,
9. the holy Catholic Church, the communion of saints,
10. the forgiveness of sins,
11. the resurrection of the body,
12. and the life everlasting.

Text of the Cewwd of the Church of England

In the Church of England there are currently two authorised forms of the creed: that of the Book of Common Prayer (1662) and that of Common Worship (2000).

Book of Common Prayer, 1662:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,[b]
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.

Text of the Creed during Common Worship:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Text of the Creed of the Lutheran Church

The publication Evangelical Lutheran Worship published by Augsburg Fortress, is the primary worship resource for the Evangelical Lutheran Church in America, the largest Lutheran denomination in the United States, and the Evangelical Lutheran Church in Canada. It presents the official ELCA version, footnoting the phrase "he descended to the dead" to indicate an alternative reading: "or ‘he

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descended into hell,' another translation of this text in widespread use".

The text is as follows:

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Creed of the United Methodist Church

The United Methodists commonly incorporate the Apostles' Creed into their worship services. The version which is most often used is located at No. 881 in the United Methodist Hymnal, one of their most popular hymnals and one with a heritage to brothers John Wesley and Charles Wesley, founders of Methodism. It is notable for omitting the line "he descended into hell", but is otherwise very similar to the Book of Common Prayer version. The 1989 Hymnal has both the traditional version and the 1988 ecumenical version,[40] which includes "he descended to the dead."

The Apostles' Creed as found in The Methodist Hymnal of 1939 also omits the line "he descended..." The Methodist Hymnal of 1966 has the same version of the creed, but with a note at the bottom of the page stating, "Traditional use of this creed includes these words: 'He descended into hell.'"

However, when the Methodist Episcopal Church was organized in the United States in 1784, John Wesley sent the new American Church a Sunday Service which included the phrase "he descended into hell" in the text of The Apostles' Creed. It is clear that Wesley intended American Methodists to use the phrase in the recitation of the Creed.

The United Methodist Hymnal of 1989 also contains (at #882) what it terms the "Ecumenical Version" of this creed which is the ecumenically accepted modern translation of the International Committee on English Texts (1975) as amended by the subsequent successor body, the English Language Liturgical Consultation (1987). This form of the Apostles' Creed can be found incorporated into the Eucharistic and Baptismal Liturgies in the Hymnal and in The United Methodist Book of Worship, and hence it is growing in popularity and use. The word "catholic" is intentionally left lowercase in the sense that the word catholic applies to the universal and ecumenical Christian church.

I believe in God the Father Almighty,
maker of heaven and earth;
And in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.[45]

Liturgical use in Western Christianity

The Apostles' Creed is used in its direct form or in interrogative forms by Western Christian communities in several of their liturgical rites, in particular those of baptism and the Eucharist.

Rite of Baptism

The Apostles' Creed, whose present form is similar to the baptismal creed used in Rome in the third and fourth centuries, actually developed from questions addressed to those seeking baptism. The Catholic Church still today uses an interrogative form of it in the Rite of Baptism (for both children and adults). In the official English translation (ICEL, 1974) the minister of baptism asks:

Do you believe in God, the Father almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

To each question, the catechumen, or, in the case of an infant, the parents and sponsor(s) (godparent(s)) in his or her place, answers "I do." Then the celebrant says:

This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

And all respond: Amen.

The Presbyterian Church of Aotearoa New Zealand uses the Apostles' Creed in its baptism rite in spite of the reservations

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of some of its members regarding the phrase "born of the virgin Mary".

The Episcopal Church in the United States of America uses the Apostles' Creed as part of a Baptismal Covenant for those who are to receive the Rite of Baptism. The Apostles' Creed is recited by candidates, sponsors and congregation, each section of the Creed being an answer to the celebrant's question, "Do you believe in God the Father (God the Son, God the Holy Spirit)?" It is also used in an interrogative form at the Easter Vigil in The Renewal of Baptismal Vows.

The Church of England likewise asks the candidates, sponsors and congregation to recite the Apostles' Creed in answer to similar interrogations, in which it avoids using the word "God" of the Son and the Holy Spirit, asking instead: "Do you believe and trust in his Son Jesus Christ?", and "Do you believe and trust in the Holy Spirit?" Moreover, "where there are strong pastoral reasons", it allows use of an alternative formula in which the interrogations, while speaking of "God the Son" and "God the Holy Spirit", are more elaborate but are not based on the Apostles' Creed, and the response in each case is: "I believe and trust in him."[50] The Book of Common Prayer may also be used, which in its rite of baptism has the minister recite the Apostles' Creed in interrogative form. asking the godparents or, in the case "of such as are of Riper Years", the candidate: "Dost thou believe in God the Father ..." The response is: "All this I stedfastly believe."

Lutherans following the Lutheran Service Book (Lutheran Church–Missouri Synod and the Lutheran Church–Canada), like Catholics and Anglicans, use the Apostles' Creed during the Sacrament of Baptism:

Do you believe in God, the Father almighty, maker of heaven and earth?

Do you believe in Jesus Christ, His only son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead?

Do you believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Following each question, the candidate answers: "Yes, I believe". If the candidates are unable to answer for themselves, the sponsors are to answer the questions.

For ELCA Lutherans who use the Evangelical Lutheran Worship book, the Apostles' Creed appears during the Sacrament of Holy Baptism Rite on p. 229 of the hardcover pew edition.

Methodists use the Apostles' Creed as part of their baptismal rites in the form of an interrogatory addressed to the candidate(s) for baptism and the whole congregation as a way of professing the faith within the context of the Church's sacramental act. For infants, it is the professing of the faith by the parents, sponsors, and congregation on behalf of the candidate(s); for confirmands, it is the professing of the faith before and among the congregation. For the congregation, it is a reaffirmation of their professed faith.

Do you believe in God?

I believe in God, the Father Almighty, creator of heaven and earth.

Do you believe in Jesus Christ?

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Christians without creeds

Some Christian denominations do not profess a creed. This stance is often referred to as "non-creedalism". The Religious Society of Friends, also known as the Quakers, consider that they have no need for creedal formulations of faith. The Church of the Brethren and other Schwarzenau Brethren churches also espouse no creed, referring to the New Testament, as their "rule of faith and practice." Jehovah's Witnesses contrast "memorizing or repeating creeds" with acting to "do what Jesus said". Unitarian Universalists do not share a creed.

CREED IN ISLAM AND WHAT IT REALLY MEANS

The intensely anti-non-Muslim faith of Islam is summed up in the Shahada (or shahadah). Recitation of the Shahada is the most common statement of faith for all Mohammedans. This is proclaimed in the daily calls to prayer from every mosque, and every Muslim must recite it aloud with full comprehension and assent at least once in his life, and profess it without hesitation until his death. It is considered as the first of the Five Pillars of Islam (which are: 1st: Shahada (Profession of Faith), 2nd: Salat (Prayer), 3rd: Zakat (paying tax), 4th: Sawm (Fasting), 5th: Hajj (Pilgrimage).

Learn the entire following Arabic **text**: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Muhammadun rasul Allah" Meaning: I testify, that: "There is no god but Allah". And I testify, that: "Muhammad is the messenger of Allah".

Another form of the Shahada sounds like: “Ash-hadu an: "La ilaha ill-Allah". Wa ash hadu an na "Muhammadan ‘abd-ullahi wa rasolah." Meaning: I testify that there is no true god except Allah, and I testify that Muhammad is His slave and Messenger.

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Arabic is the national language of the Umma (the nation of all Mohammedans / Muslims). Arabic, as most Semitic languages, has only 3 vowels: a, i, u. Pronunciation always: a as in father, i as in beat, u as in boot. Do not link the words. Consonants (never silent) in transcriptions, otherwise like in English except: q = k, kh = ch in Scots loch, r = 'rolled' r in Scots. Advice: practise and speak clearly; do not mumble!

This text may be important for you one day as it can safe your life when you are captured or threatened by islamo-fascist terrorists because the Recitation of the Shahada in front of witnesses is the first and only formal step in conversion to Islam. To harm such a convert is considered the worst crime in the Islamic world and muslims believe that the soul of such a criminal will burn in hell for all eternity. In addition, the perpetrator of such a crime is liable to the harshest punishment the Islamic law (the Sharia) can offer.

Why do we find in ths place the Islamic creed? When we talk in this book about Judaism and Christianity, we must also briefly mention the main adversary of them, and that is Islam. What is Islam? The word Islam means "submission" which makes non-Muslims feel uncomfortable. And that has its reason in the actions of Muslims that we perceive. One mundane answer to the question above could be "it is a monotheistic religion from Arabia." A biblical and koranic scholar might answer more enigmatically "the Koran and Mohammed" or "Allah and Mohammed." These answers refer to the 3 sacred books of Islam: Koran (the notebook or recital of the prophet Mohammed), the Sira (the biography of Mohammed, and the Hadith (the explained laws of Mohammed briefly outlined in the Koran). In other words: In order to understand the Koran and the actions of Muslims, we first have to read the Sira, and then the Hadith, because Muslims are required to emulate Mohammed and his actions. Over 50% of these 3 books together do not talk about Muslims but about YOU if you are not a Muslim! This alone ought to be a good reason to be interested in that what Islam has to say about non-Muslims (disbelievers, unbelievers, infidels, idolaters, kafirs).

Islam is dualistic, just as the biography of Mohammed. In the mind of Muslims there is not one humanity but two humanities: believers (Muslims), and infidels (the Kafirs, all non-Muslims and Islam-rejectors who are therefore not innocent.); the House of Islam (dar al-Islam, Muslims) and the House of War (sar al-harb, non-Muslims). There is no equality between them as much as there is no equality between man and woman (who is legally just half worth a man in Islam (Koran 4:11-12 [inheritance]; 4:34 [wife beating], 2:282 [witness].). These legal fact cannot be altered by new laws because one cannot challenge the devine words of Allah and Mohammed!

As Islam has not undergone the process of secularisation (banning religion from political power), like Christianity and some other belief systems. We must therefore understand that Islam is not just a religion for private purposes. Islam is always encompassing all matters of society, it is, as Islamic teachers emphasise, a "comprehesive system of civilisation", or to be more precise, a "totalitarian system of law" that every Muslim [and every non-Muslim in Islamic ruled regions] has to submit unto. Foremore, the Sharia law is the tool with which Islam and its Muslims constantly and relentlessly desintegrate the non-Muslim host societies. Sharia begins already by demanding halal food, prayer places and times. The non-Muslim complies and so has accepted Sharia. Not to know the Islamic doctrines has proved deadly for any society that has experienced Islamic immigration during the last 1,400 years. No exceptions!

Western people try to make a difference between Islam and Islamism, in their illusion that one day an imagined "peaceful Islam" may come to terms with the West or East Asia one day. As all Muslims emphasise that Islam, the Koran and Mohammed are perfect as they are, these illusion will remain wishful thinking. Islamism is just putting Islam, all Islamic doctrines and laws into practice. There is no escape - neither for Muslims, nor for non-Muslims!

It is vital to know the contents of the Islamic Trilogy [Koran, Sira, Hadith]. All Islamic states and organisations are explicily based on it; and also the violence of Muslims. Koran, Sira, Hadith are primarily books of law! There can be no doubt about it. Here some snippets to think about:

The Constitution Of Saudi Arabia (from 1992 with Amendments through 2005)

Article 1 (§2): Religion: Islam;

Constitution (and books of law): The Holy Koran and the Prophet's Sunna (two explanatory books called "Sira," biography of Mohammed, and "Hadith," his laws.)

Constitution Of The Islamic Republic Of Iran 1979 (rev. 1989)

Preamble: ... The Constitution of the Islamic Republic of Iran sets forth the cultural, social, political, and economic institutions of Iranian society on the basis of Islamic principles and norms, which represent the earnest aspiration of the Islamic Ummah (the Islamic nation consists of 56 Islamic countries, the largest voting block in the UN).

Section 5: ... In creating, on the basis of ideological outlook, the political infrastructures and institutions that are the foundation of society, the righteous will assume the responsibility of governing and administering the country (in accordance with the Koranic verse "Verily My righteous servants shall inherit the earth" [Koran 21:105]). Legislation setting forth regulations for the administration of society will revolve around the Koran and the Sunnah.

Article 2: The Islamic Republic is a system based on belief in:

§1. the One God (as stated in the phrase "There is no god except Allah"), His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands;

§2. Divine revelation (Koran, Sira, Hadith) and its fundamental role in setting forth the laws;

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Article 4: All civil, penal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic criteria (as outlined in Koran, Sira, Hadith).

Article 11: In accordance with the sacred verse of the Koran ("This your community is a single community, and I am your Lord, so worship Me" [21:92]), all Muslims (of the World) form a single nation (the Ummah), and the government of the Islamic Republic of Iran has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world.

Hamas Covenant; The Covenant of the Islamic Resistance Movement, 18 August 1988

Article 1: The Islamic Resistance Movement: The Movement's programme is Islam. From it, it draws its ideas, ways of thinking and understanding of the universe, life and man. It resorts to it for judgement in all its conduct, and it is inspired by it for guidance of its steps.

The Islamic Resistance Movement's Relation With the Moslem Brotherhood Group:

Article 2: The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine. Moslem Brotherhood Movement is a universal Organisation which constitutes the largest Islamic movement in modern times. It is characterised by its deep understanding, accurate comprehension and its complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, society, justice and judgement, the spreading of Islam, education, art, information, science of the occult and conversion to Islam.

Article 8: Allah is its target, the Prophet is its model, the Koran its constitution: Jihad is its path and death for the sake of Allah is the loftiest of its wishes.

Muslim Brotherhood Memorandum, 1991

Original title: "An Explanatory Memorandum On The General Strategic Goal For The Group In North America: 5/22/1991" Government Exhibit 003-0085 3:04-CR-240-G U.S. v. HLF, et al. Original language and script: Arabic

In the name of God, the Beneficent, the Merciful

Thanks be to God, Lord of the Two Worlds [Dar al-Islam / House of Islam = Muslim territory) and Dar al-Harb / House of War = non-Muslim territory] And Blessed are the Pious [devout Muslim]

ONE: The Memorandum Is Derived From:

1. The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year [1987] is "Enablement of Islam in North America" . . . .

TWO: An Introduction To The Explanatory Memorandum:

In order to begin with the explanation, we must "summon" the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: "How do you like to see the Islam Movement in North America in ten years?", or "taking along" the following sentence when planning and working, "Islamic Work in North America in the year (2000): A Strategic Vision".

Also, we must summon and take along "elements" of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

[1. Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.
2. Adopting Muslims' causes domestically and globally.
3. Expanding the observant Muslim base.
4. Unifying and directing Muslims' efforts.
5. Presenting Islam as a civilization alternative
6. Supporting the establishment of the global Islamic State wherever it is].

• It must be stressed that it has become clear and emphatically known that all is in agreement that we must "settle" or "enable" Islam and its Movement in this part of the world.

• Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America.

THREE: The Concept Of Settlement:

This term was mentioned in the Group's "dictionary" and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its "meanings" a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of "the process" of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following:

Settlement: "That Islam and its Movement become a part of the homeland it lives in".

Establishment: "That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built".

Stability: "That Islam is stable in the land on which its people move".

Enablement: "That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves".

Rooting: "That Islam is resident and not a passing thing, or rooted "entrenched" in the soil of the spot where it moves and not a strange plant to it".

[When Muslims talk about "Settlement," they mean "civil conquest by immigration," infiltration of all social

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structures of the host country to subjugate and paralyse the indigenous people and their institutions by Sharia law which begins always with the Muslims' demand for halal food, getting rid of non-halal food from kindergartens and schools, demand 5 prayer times a day and demand prayer places, mosques, and own Islam schools (preferably paid for by the host country, of course).]

FOUR: The Process Of Settlement:

• In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "Civilization Jihadist" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:

. . . . We will suffice here with mentioning the title for each of these stages [The title expresses the prevalent characteristic of the stage] [Details maybe mentioned in another future study]. Most likely, the stages are:

A.) The stage of searching for self and determining the identity.

B.) The stage of inner build-up and tightening the organization.

C.) The stage of mosques and the Islamic centers.

D.) The stage of building the Islamic organizations - the first phase.

E.) The stage of building the Islamic schools - the first phase.

F.) The stage of thinking about the overt Islamic Movement - the first phase.

G.) The stage of openness to the other Islamic movements and attempting to reach a formula for dealing with them - the first phase.

H.) The stage of reviving and establishing the Islamic organizations - the second phase. We believe that the Group is embarking on this stage in its second phase as it has to open the door and enter as it did the first time.

All these plans and demands are according to Koran, Sira, Hadith, Islamic Constitutions, and Islamic jurisprudence by Dawa (Islamic propaganda), Jihad (of Islamic encroachment, infiltration of the host's institutions, gaining political power over the host, the Zakat or money collected from Muslims and non-Muslims, intimidation of host and unwilling Muslims, violence, honour killings, terror attacks and the Sharia law.).

The mentioned writings, and the worries they cause, are not unfounded. Since 11 September 2001, and up to mid-2024, about 45,000 Islamic terrorist attacks have been carried out. 300,000 people have been murdered by Muslims, and 360,000 have been injured by Muslims; this equals to 650,000 direct victims of Islam in total. (Look up for a complete and constantly updated and detailed list of all terrorist attacks: thereligionofpeace.com)

This is an equivalent of the explosion of 4 Hiroshima-size atomic bombs. Interestingly, over 90% of the victims are Muslims. According to their murderers, these were not "real Muslims" but "collaborators with the non-Muslim West." Sobering realisation: Islam is not only bad for non-Muslims but especially bad for Muslims! 99.9% of all terror attacks in the World are being committed by Muslims!

(For the complete texts and more information, please see the Grand Bible, 6th edition 2024. Contents of Islamic (historical and modern) documents (plus page numbers):

- *The Basic Islamic Glossary, 4362*
- *Martin Luther on Islam and the Koran; 2 Prefaces , 4367*
- *Islam: What the West Needs to Know, 4369*
- *The Logic of Islam / Lecture by Carl Goldberg, 4374*
- *Clash of Civilzations? by Samuel P. Huntington, 4379*
- *Dawa, Islamic Proselytisation, 4384*
- *The Koran, The Recitation (Chronological Order), 4388*
- *The Life of Mohammed / Sira / Sirat Rasul Allah, 4453*
- *The Constitution of Medina, 4591*
- *The Edict of Umar / The Pact of Umar, 4591*
- *The Hadith, The Sahih al-Bukhari, 4597*
- *Statistics on Islamic Scripture (verses as evidence), 4896*
- *Misconceptions and Lies about Islam, 5029*
- *Manual to Sharia Law / Reliance of the Traveller, 5032*
- *Constitution of Saudi Arabia, 1992, 5122*
- *Constitution of the Islamic Republic of Iran, 1979, 5125*
- *The Hizballah Program (Manifesto), 1985, 8064*
- *The New Hizballah Manifesto, 2009, 8066*
- *The Hamas Covenant, 1988 (18 August 1988), 5132*
- *The Hamas Charter, 2017, 5136*
- *The Islamic Declaration on Human Rights, 1990, 5137*
- *The Arab Charter on Human Rights, 2004, 5139*
- *The Muslim Brotherhood Memorandum, 5141*
- *UN Declaration and Programme of Action, 5144*

With the obligatory perfomance of the Shahada, each and every Muslim swaers a legal oath of allegiance towards Allah and Mohammed, towards the Koran, the Sira, and the Hadith, towards the Umma, the One Nation of all Muslims on Earth. To act against this oath is treason and apostacy. That is why both carry the death penalty.

Ignoring the Islamic doctrine of migration, Islam's ruthlessness, relentlessness and the will to succeed politically, is fatal for all non-Muslims. (* the Islamic calendar is based on the migration of the Islamic prophet Mohammed.)*

1,400 years of Islamic history with the cry of roughly 250 million dead victims clearly should make the zealous wrath of Mohammed and his Allah audible to all of us.)

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THE COMPLETE
SEPTUAGINT

The Greek translation of the Hebrew Bible
Commissioned by Pharao Ptolemy II Philadelphus in 285 B.C.
Translated into English and published
by Sir Lancelot Charles Lee Brenton in 1844 (Edition 1870)

Editor: Lord Henfield

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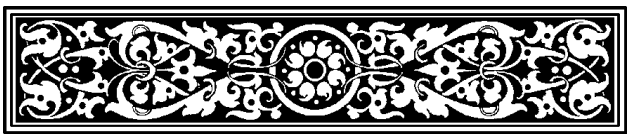

THE OLD TESTAMENT

or The Tanakh, The Miqra, The Hebrew Bible
Translation: American Standard Version, 1900
which is based on translations from Hebrew
publishd in the King James Version, 1611
.Estimated Range of Dating: c. 800-200 B.C.

(The Hebrew Bible, also called Hebrew Scriptures, Old Testament, Tanakh or Miqra, is a collection of writings that was first compiled and preserved as the sacred books of the Jewish people. Tanakh is an acronym (T-N-K), made from the first Hebrew letter of each of the three traditional divisions: Torah ('Teaching of the Law,' the Five Books of Moses), Nevi'im ('The Prophets'), and Ketuvim ('The Writings')—hence TaNaKh. Each of these 3 text groups is further subdivided. The Hebrew canon contains 24 books, one for each of the scrolls on which these works were written in ancient times.

The Hebrew Bible is a collection of Jewish accounts in which God is dealing with the Jews as his chosen people, who collectively called themselves Children of Israel. After an account of the world's creation by God and the emergence of human civilisation, the first six books narrate not only the history but the genealogy of the people of Israel to the conquest and settlement of the Promised Land under the terms of God's covenant with Abraham [who came from Ur in Sumer, perhaps c. 2000 BC], whom God promised to make the progenitor of a great nation. This covenant was subsequently renewed by Abraham's son Isaac and grandson Jacob (whose byname Israel became the collective name of his descendants and whose sons, according to legend, fathered the 12 Israelite tribes). The Exodus (Hebrew: Yezi'at Mizrayim: lit. 'Departure from Egypt') is another founding myth of the Israelites. It narrates the story of Moses [Mose is Egyptian for 'Son', an obvious connexion to names such as Dedimose I & II (c. 1600 BC), Kamose (c. 1555–1550 BC), Ahmose I (1550–1525 BC), or Thutmose II (1493–1479 BC)] and his people leaving Egypt while receiving the Ten Commandments from God at Mount Sinai on their way to Canaan, about four centuries after Abraham. The following seven books continue their story in the Promised Land, describing the people's constant apostasy and breaking of the covenant; the establishment and development of the monarchy in order to counter this; and the warnings by the prophets both of impending divine punishment and exile and of Israel's need to repent. The last 11 books contain poetry, theology, and some additional history.

The Hebrew Bible's profoundly monotheistic interpretation of human life and the universe as creations of God provides the basic structure of ideas that gave rise not only to Judaism and Christianity but also to Islam, which emerged from Jewish and Christian tradition and which views Abraham as a patriarch. Most of these scriptures were written originally in Hebrew during the period from 1200 to 200 BC, some were written in Aramaic, the daily language of the Jews.

The Torah contains narratives combined with rules and instructions in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of the Nevi'im are categorised among either the Former Prophets—which contain anecdotes about major Hebrew persons and include Joshua, Judges, Samuel, and Kings—or the Latter Prophets—which exhort Israel to return to God and are named (because they are either attributed to or contain stories about them) for Isaiah, Jeremiah, Ezekiel, and (together in one book known as "The Book of the Twelve") the 12 Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The last of the three divisions, the Ketuvim, contains poetry (devotional and erotic), theology, and drama in Psalms, Proverbs, Job, Song of Songs (attributed to King Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.

The Tanakh is also the first and larger portion of the Christian Bible. name Old Testament was devised by a Christian, Melito of Sardis, about 170 AD to distinguish this part of the Bible from the New Testament, which recounts the ministry and gospel of Jesus and presents the history of the early Christian church. Many Christians refer to the Hebrew Bible as the Old Testament, the "prophecy foretelling the advent of Jesus Christ as God's appointed Messiah". The Old Testament is longer than the Hebrew Bible, in part because Christian editors divided particular works into two sections (Samuel, Kings, Chronicles) but also because different Christian groups consider as canonical some texts not found in the Hebrew Bible.

The Bibles of the Eastern Orthodox, Oriental Orthodox, Roman Catholic, and some Protestant churches were derived initially from the Septuagint, the Hebrew Bible in its Greek translation produced in the 3rd and 2nd centuries BC. This included some books deemed noncanonical by Orthodox Judaism and most Protestant churches (see also Apocrypha), slightly longer versions of Daniel and Esther, and one additional psalm. Moreover, the Ethiopian Tewahdo Orthodox Church, one of the Oriental Orthodox churches, also includes within its Old Testament two works considered by other Christian churches to be pseudepigraphical (both noncanonical and dubiously attributed to a biblical figure): the apocalyptic First Book of Enoch and the Book of Jubilees.

The Old Testament is largely identical with the Hebrew Bible as interpreted among the various branches of Christianity. In Judaism the Hebrew Bible (The Tanakh) is not only the primary text of instruction for a moral life but also the historical record of God's promise, first articulated in his covenant with Abraham (who came from "Erech", the Mesopotamian City of Ur[uk]), to consider the Jews as Israel, his chosen people. That Abraham came from Uruk or Ur in Sumer is in so far important as it explains why we find so

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many texts from Mesopotamia (Sumer, Babylonia, Akkad: the Instructions of Shuruppak, the Gilgamesh Epic, the Flood Story, the Code of Hammurabi etc.) in the Old Testament.

The first five books – Genesis, Exodus, Leviticus, book of Numbers and Deuteronomy – reached their present form in the Persian period (538–332 BC), and their authors were the elite of exilic returnees who controlled the Temple at that time. The books of Joshua, Judges, Samuel and Kings follow, forming a history of Israel from the Conquest of Canaan to the Siege of Jerusalem c. 587 BC. There is a broad consensus among scholars that these originated as a single work (the so-called "Deuteronomistic history") during the Babylonian exile of the 6th century BC. The two Books of Chronicles cover much the same material as the Pentateuch and Deuteronomistic history and probably date from the 6th century BC. Chronicles, and Ezra–Nehemiah, were probably finished during the 5th century BC. Catholic and Orthodox Old Testaments contain two (Catholic Old Testament) to four (Orthodox) Books of Maccabees, written in the 2nd and 1st centuries BC.

These history books make up around half the total content of the Old Testament. Of the remainder, the books of the various prophets – Isaiah, Jeremiah, Ezekiel, Daniel and the twelve "minor prophets" – were written between the 8th and 6th centuries BC, with the exceptions of Jonah and Daniel, which were written much later. The "wisdom" books – Job, Proverbs, Ecclesiastes, Psalms, Song of Solomon – have various dates: Proverbs possibly was completed by the Hellenistic time (332-198 BC), though containing much older material as well; Job completed by the 6th Century BC; Ecclesiastes by the 3rd Century BC. The entire Hebrew Bible probably reached its current form when it was translated into Greek in the 3rd and 2nd centuries BC.

Marcion, a critic and therefore heretic of Roman Christianity, was clearly opposed to include the Hebrew Bible into the Christian canon. And he had very good reasons. His teaching made a radical distinction between the God of the Old Testament (the Creator, a wrathful and punishing god) and the Father of Jesus on the one side, and Jesus (the son of God, the Saviour and Christ) as the God of Love on the other side. According to Marcion, that distinction had been obscured at the very earliest stages of the Christian movement, and, among the Apostles, only Paul had understood it because he created the doctrine of love. Due to corruptions that had consequently been introduced into the life and message of the church and into the very text of the New Testament had to be expunged, Marcion edited his own versions of the biblical books. His collection of those books that he regarded as authoritative: the Gospel of Luke and five letters of Paul. His actions led to a battle inside the Roman Church that lasted for 150 years and was finally solved in 325 AD at the Council of Nicaea by accepting the Hebrew Bible also as Christian Scripture.

Some Christian scholars talk about an Old Testamental Period, an Inter-Testamental Period (c. 500 years between c. 420 BC and c. 70 AD, in which was written nothing), and a New Testamental Period. The Inter-Testamental Period was actually created by the Romans as they have destroyed most Jewish texts (except the Apocrypha) created between c. 200 BC and 68 AD. These texts have been found again in 1947 when archaeologists rescued the Dead Sea Scrolls from the Qumran caves. The texts contained a lot of anti-Roman propaganda of the ancient Jewish Messianic Movement that led to the catastrophic Roman-Jewish war (66-73 AD). They show clearly what the fight was all about: a clash of two civilisations that had a fundamental difference in law: The (Jewish) Law of God, also called "the Covenant of Moses", and the (Roman) Law of Man.

The Covenant of Moses is most likely based on the 100 "Instructions of Shuruppak" from Mesopotamia and the Maxims of Ptah-Hotep from Egypt. A Covenant - and the Covenant of Moses especially so - is a binding promise of far-reaching importance in the relations between individuals, groups, and nations. It has social, legal, religious, and other aspects. This discussion is concerned primarily with the term in its special religious sense and especially with its role in Judaism and Christianity; and to some extant in Islam as it devolved from descendants of the Messianic Movement (the authors of the Messianic texts such as the War Scroll, the Messianic Scroll, the Community Rule, found in the Dead Sea Scrolls of Qumran).

Covenants in the ancient world were solemn agreements by which societies attempted to regularise the behaviour of both individuals and social organisations, particularly in those contexts in which social control was either inadequate or nonexistent. Though ancient Greek civilisations apparently never developed a descriptive theory of covenants, analysis of covenant forms and the ancient use of language yields a definition that essentially is the same as that found in modern law. It is a promise or agreement under consideration, usually under seal or guarantee between two parties, and the seal or symbol of guarantee is that which distinguishes covenant from modern contract.

The concept of covenant has been of enormous importance in the biblical tradition; from it there is derived the long traditional division of the Bible into the Old and New Testaments (Covenants). In postbiblical Judaism and sporadically in Christianity, the concept of covenant has been a major source and foundation of religious thought and especially of the concept of the religious community, but the nature and content of covenant ideas have undergone an extremely complex history of change, adaptation, and elaboration.

Though both covenant and law in the ancient world were means by which obligation was both established and sanctioned, and are often virtually identified with each other in modern scholarly literature, there are, nevertheless, very important contrasts between the two that should not be obscured. A covenant is a promise that is sanctioned by an oath. This promise in turn was accompanied by an appeal to a deity or deities to "see" or "watch over" the behaviour of the one who has sworn, and to punish any violation of the

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covenant by bringing into action the curses stipulated or implied in the swearing of the oath. Legal procedure, on the other hand, may be entirely secular, for law characteristically does not require that each member of the legal community voluntarily swear an oath to obey the law. Further, in ordinary legal procedure the sanctions of the law are carried out by appropriate agencies of the society itself, not by transcendent powers beyond the control of man and society.

It is the knowledge of the Law of God that can make us understand why the Old Testament has served as legitimisation of Christianity and even more as solid foundation of Mohammed's Islam, which is nothing else but a shadow of the ancient Messianic Movement that might have survived outside of the Roman sphere of influence in oral traditions and is hanging now over us like the sword of Damocles in the shape of the Islamic Jihad.

Lifespans of characters in the Genesis: *In Genesis 5:5, we can read: "And all the days that Adam lived were nine hundred and thirty years: and he died". The Torah (the five books of Moses) mentiones the lifespan of its characters. Methuselah was the oldest man ever recorded in the Bible and he lived to be 969 years old. It was after the flood that God said that he would shorten man's days upon the earth. It is very interesting to look at this chart and realise who might have lived long enough to meet some of the important characters mentioned in the Bible.*

Lifespans from Adam to Noah:

Name	*Lifespan*	*Age When Son was Born*
Adam	*930*	*130*
Seth	*912*	*105*
Enosh	*905*	*90*
Kenan	*910*	*70*
Mahalalel	*895*	*65*
Jared	*962*	*162*
Enoch	*365*	*65*
Methuselah	*969*	*187*
Lamech	*777*	*182*
Noah (Flood)	*950*	*600 (at time of flood)*
		1656 Total Years

LifeSpans of Shem's Children

Name	*Lifespan*	*Age When Son was Born*
Arpachshad	*438*	*35*
Shelah	*433*	*30*
Eber	*464*	*34*
Peleg	*239*	*30*
Reu	*239*	*32*
Serug	*230*	*30*
Nahor	*148*	*29*
Terah	*205*	*130*
Abraham	*175*	*100*
		450 Total Years

The are four possible ezplanations for such numbers:
1. The writers wanted to elevate the Characters because high age meant high authority.
2. The writers wrote one digit too many
*3. The writers meant months instead of years**
4. The writers refered to the lifespan of the house / dynasty of the mentioned person
[Adam's alleged age of 930 years, just for instance, divided by 12 mornths would result in 77.5. This number as 'years of reign' would be much more feasible in a biological sense; especially when we talk about years of the lunar calendar which are shorter than the years of the solar calendar. Just a reminder of biological reality: The oldest persons who ever lived died at the age of roughly 120 years.]*

Genealogy Data:
There were 1656 years from Adam to the Flood.
There were 427 years from the flood to the time Abraham entered the land of Canaan.
There were 450 years from the flood to the birth of Isaac.
Adams lifespan overlapped Methuselah by 243 years.
Methuselah's lifespan overlapped Noah by 600 years, and Shem by 98 years.
Methuselah's name means "when he dies it shall be sent" probably meaning the flood.
There were 126 years between the death of Adam and the birth of Noah.
Noah lived for 350 years after the flood, and he died two years before the birth of Abraham.
Shem lived from 98 years before the flood until 502 years after the flood.
Shem lived until 75 years after Abraham entered the land of Canaan.
Adam would've lived long enough to meet his great great great great grandchildren.
Noah lived through to the ninth generation of his own descendants.
The age of man gradually reduces afer the flood.

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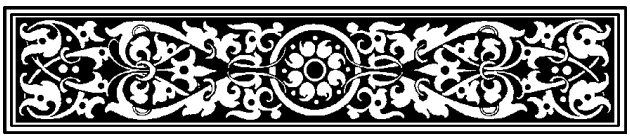

THE TORAH

The Instructions or Teachings of God's Laws
or The Pentateuch or The Five Books of Moses
or The Bible Canon of the Samaritans
Oldest surviving copy: Dead Sea Scrolls
from Qumran, 3rd - 2nd centuries B.C.
Estimated Range of Dating: 8th - 5th centuries B.C.

(The Torah is, without any doubt, the most pivotal Hebrew "Book of Law." The name Torah is a Hebrew synonym for "teaching, instruction, law, pentateuch, sefer torah or the Five Books of Moses." What these terms really mean is the "Teaching of the Law," and therefore, the name Torah has the same meaning as the Hindu word Sutra (in Sanskrit) or Sutta (in Pali).

The Torah, or Pentateuch (Five Scrolls), traditionally the most revered portion of the Hebrew Bible canon, comprises a series of narratives, interspersed with law codes, providing an account of events from the beginning of the world to the death of Moses. Among Samaritans (or Samaritan Hebrews), the Five Books of Moses are the only canon of the Bible; all other Biblical books are allowed but not part of the Bible canon. Modern critical scholarship tends to hold that there were originally four books by Biblical scholars called "The Jahwist Source," "The Elohist Source," "The Priestly Source," and "The Deuteronomist Source."

The final Torah is widely seen as a product of the Persian period 450–350 BC. A minority of scholars would place the final formation of the Pentateuch somewhat later, in the Hellenistic (333–164 BC) or even Hasmonean (140–37 BC) periods. The finalisation of the Torah in Hellenistic times seems to be a possibility. The Elephantine papyri, the records of a Hebrew colony in Egypt dating from the last quarter of the 5th century BC, make no reference to a written Torah, the Exodus, or to any other biblical event.

The Talmud holds that the Torah was written by Moses, with the exception of the last eight verses of Deuteronomy, describing his death and burial, being written by Joshua. By contrast, modern scholars are certain that the Torah has multiple authors and that its composition took place over centuries. The precise process by which the Torah was composed, the number of authors involved, and the date of each author remain debated.

The Torah had been made out of probably four distinct manuscripts that were re-arranged into five books later. In the mid-18th century, some scholars started a critical study of doublets (parallel accounts of the same incidents), inconsistencies, and changes in style and vocabulary in the Torah. Text analyses by German-speaking scientists result in the "documentary hypothesis" (DH). They identified 4 independent sources, which were later compiled together according to topic. The sources are named: J [the Jahwist source], E [the Elohist source], P [the Priestly source], and D [the Deuteronomist source]. The earliest of these sources, J, would have been composed in the late 7th or the 6th century BC, with the latest source, P, being composed around the 5th century BC. These source names are based what is actually written in the Torah texts.

1. The 'Jahwist source' (J) is so named because of its characteristic use of the term Yahweh (German: Jahwe) for God.

2. The 'Elohist source' (E) is so named because of its pervasive use of the word Elohim to refer to the Israelite god.

3. The 'Priestly source' (P) is both stylistically and theologically distinct from other material in the Torah, and includes a set of claims that are contradicted by non-Priestly passages and therefore uniquely characteristic: no sacrifice before the institution is ordained by Yahweh (God) at Sinai, the exalted status of Aaron and the priesthood, and the use of the divine title El Shaddai before God reveals his name to Moses, to name a few. In general, the Priestly source is concerned with priestly matters – religious law, the origins of shrines and rituals, and genealogies – all expressed in a formal, repetitive style. It stresses the rules and rituals of worship, and the crucial role of priests, expanding considerably on the role given to Aaron (all Levites are priests, but according to P only the descendants of Aaron were to be allowed to officiate in the inner sanctuary).

The history of Judah is little known when we look at the time its elite was taken captive to Babylonia. We know more of the time after their return through the Elephantine Papyri. A summary of current theories can be made as follows:

• Religion in monarchic Judah centred around ritual sacrifice in the Temple. There, worship was in the hands of priests known as Zadokites (meaning that they traced their descent from an ancestor called Zadok, who, according to the Hebrew Bible, was the high priest appointed by Samuel.) There was also a lower order of religious officials called Levites, who were not permitted to perform sacrifices and were restricted to menial functions.

• While the Zadokites were the only priests in Jerusalem, there were other priests at other centres. One of the most important of these was a temple at Bethel, north of Jerusalem. Bethel, the centre of the "golden calf" cult, was one of the main religious centres of the northern kingdom of Israel and had royal support until Israel was destroyed by the Assyrians in 721. Aaron was in some way associated with Bethel.*

('Saducees', a Greek word corruption of the Hebrew word 'Z-D-K' [Zadik] by transliteration, which in turn came back to the Aramaic speaking Jews as 'Sedukim'. Z-D-K means "the just" or "the righteous" one, as in "James the Just", who was the brother of Jesus and is refered to as "the Teacher of Righteousness" in the Dead Sea Scrolls from Qumran)*

• In 587 the Babylonians conquered Jerusalem and took most of the Zadokite priesthood into exile, leaving behind the Levites, who were too poor and marginalised to represent a threat to their interests. The temple at Bethel

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now assumed a major role in the religious life of the inhabitants of Judah, and the non-Zadokite priests, under the influence of the Aaronite priests of Bethel, began calling themselves "sons of Aaron" to distinguish themselves from the "sons of Zadok".

• When the Zadokite priests returned from exile after c. 538 and began re-establishing the temple in Jerusalem they came into conflict with the Levite priests. The Zadokites won the conflict but adopted the Aaronite name, whether as part of a compromise or in order to out-flank their opponents by accepting their ancestors.

• The Zadokites simultaneously found themselves in conflict with the Levites, who objected to their subordinate position. The priests also won this battle, writing into the Priestly document stories such as the rebellion of Korah, which paints the challenge to priestly prerogative as unholy and unforgivable. This conflict grew to a full-scale civil war envolving several messianic movements (Zealots, Sadusees, Pharisees, etc.) and Jihadist terror organisations such as the Sicarii. In 66 AD, this civil war culminated to the Roman-Jewish War that engulfed the entire eastern half of the Roman Empire. Titus Flavius Vespasianus had no other option but wiping out all messianic movements, distroying the "Temple of Jerusalem", killing the Messianic Army that brought 60.000 soldiers onto the battlefields. Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, reported later these event in great detail in his book The Jewish War and gave a total death toll of 1.1 million. Vespasianus was hailed as the "Saviour" or "Messiah" of the Roman Empire.

4. The 'Deuteronomist source' (D) may refer either to the source document underlying the core chapters (12-26) of the Book of Deuteronomy, or to the broader "school" that produced all of Deuteronomy as well as the Deuteronomistic history of Joshua, Judges, Samuel, and Kings and also the book of Jeremiah. In general, the Deuteronomist source is concerned with Civil Law and rules for the daily life. This kind of law is commonly refered to as "The Law of Moses" but might better be called "The Law of God" as it refers to the tablets with their 10 Commandments. Those Deuteronomist Commandmends have in turn their origin in the tablets of the 100 "Instructions of Shuruppak" from Mesopotamia (c. 2600–2500 BC). Even the title is the very same, because "Torah" means "Instruction".

The "School of Deuteronomism" is usually described in a narrative such as follows:

• Following the destruction of Israel (the northern kingdom) by Assyria in 721 BC, refugees came south to Judah, bringing with them traditions, notably the concept of Yahweh as the only god who should be served, which had not previously been known. Among those influenced by these new ideas were the landowning aristocrats (called "people of the land" in the Bible) who provided the administrative elite in Jerusalem.

• In 640 BC there was a crisis in Judah when king Amon was murdered. The aristocrats suppressed the attempted coup, putting the ringleaders to death and placing Amon's eight-year-old son, Josiah, on the throne.

• Judah at this time was a vassal of Assyria, but Assyria now began a rapid and unexpected decline in power, leading to a resurgence of nationalism in Jerusalem. In 622 BC Josiah launched his reform program, based on an early form of Deuteronomy 5–26, framed as a covenant (treaty) between Judah and Yahweh in which Yahweh replaced the Assyrian king.

• By the end of the 7th century BC Assyria had been replaced by a new imperial power, Babylon. The trauma of the destruction of Jerusalem by the Babylonians in 586 BC, and the exile which followed, led to much theological reflection on the meaning of the tragedy, and the Deuteronomistic history was written as an explanation: Israel had been unfaithful to Yahweh, and the exile was God's punishment.

• By about 540 BC Babylon was also in rapid decline as the next rising power, the Achaemenid Empire, steadily ate away at it. With the end of the Babylonian oppression becoming ever more probable, Deuteronomy was given a new introduction and attached to the history books as an overall theological introduction.

• The final stage was the addition of a few extra laws following the Fall of Babylon to the Persians in 539 BC and the return of some (in practice only a small fraction) of the exiles to Jerusalem.)

NOTICE

For reasons of identification, we shall display
the book title but also all known alternative book titles.
Furthermore, we shall give information on
provenance, manuscript, author, language, script,
edition, archaeology, history, science,
any other findings and estimated range of dating.

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GENESIS

The First Book of Moses
Hebrew Title: Bereshit ("In the Beginning")

(The original name of this Jewish book is Bereshit in Hebrew which means "In the Beginning". As usual in Semitic writings, the initial words of the text serves also as title. The First Book of Moses is in Greek called Genesis. It is the first book of the Hebrew Bible. It means "creation, origin, or birth" as the book begins with the creation of the Universe. It ends with the death of Joseph.

Contents or Torah portions:

- *Bereshit, on Genesis 1–6: Creation, Eden, Adam and Eve, Cain and Abel, Lamech, wickedness*
- *Noach, on Genesis 6–11: Noah's Ark, the Flood, Noah's drunkenness, the Tower of Babel*
- *Lech-Lecha, on Genesis 12–1 Abraham, Sarah, Lot, covenant, Hagar and Ishmael, circumcision*
- *Vayeira, on Genesis 18–22: Abraham's visitors, Sodomites, Lot's visitors and flight, Hagar expelled, binding of Isaac*
- *Chayei Sarah, on Genesis 23–25: Sarah buried, Rebekah for Isaac*
- *Toledot, on Genesis 25–28: Esau and Jacob, Esau's birthright, Isaac's blessing*
- *Vayetze, on Genesis 28–32: Jacob flees, Rachel, Leah, Laban, Jacob's children and departure*
- *Vayishlach, on Genesis 32–36: Jacob's reunion with Esau, the rape of Dinah*
- *Vayeshev, on Genesis 37–40: Joseph's dreams, coat, and slavery, Judah with Tamar, Joseph and Potiphar*
- *Miketz, on Genesis 41–44: Pharaoh's dream, Joseph in government, Joseph's brothers visit Egypt*
- *Vayigash, on Genesis 44–4 Joseph reveals himself, Jacob moves to Egypt*
- *Vaychi, on Genesis 47–50: Jacob's blessings, death of Jacob and of Joseph)*

GENESIS CHAPTER 1

1 In the beginning God made the heaven and the earth.

2 But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water.

3 And God said, Let there be light, and there was light.

4 And God saw the light that it was good, and God divided between the light and the darkness.

5 And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.

6 And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so.

7 And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament.

8 And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day.

9 And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared.

10 And God called the dry land Earth, and the gatherings of the waters he called Seas, and God saw that it was good.

11 And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so.

12 And the earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth, and God saw that it was good.

13 And there was evening and there was morning, the third day.

14 And God said, Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night, and let them be for signs and for seasons and for days and for years.

15 And let them be for light in the firmament of the heaven, so as to shine upon the earth, and it was so.

16 And God made the two great lights, the greater light for regulating the day and the lesser light for regulating the night, the stars also.

17 And God placed them in the firmament of the heaven, so as to shine upon the earth,

18 and to regulate day and night, and to divide between the light and the darkness. And God saw that it was good.

19 And there was evening and there was morning, the fourth day.

20 And God said, Let the waters bring forth reptiles having life, and winged creatures flying above the earth in the firmament of heaven, and it was so.

21 And God made great whales, and every living reptile, which the waters brought forth according to their kinds, and every creature that flies with wings according to its kind, and God saw that they were good.

22 And God blessed them saying, Increase and multiply and fill the waters in the seas, and let the creatures that fly be multiplied on the earth.

23 And there was evening and there was morning, the fifth day.

24 And God said, Let the earth bring forth the living creature according to its kind, quadrupeds and reptiles and wild beasts of the earth according to their kind, and it was so.

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25 And God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the reptiles of the earth according to their kind, and God saw that they were good.

26 And God said, Let us make man according to our image and likeness, and let them have dominion over the fish of the sea, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth.

27 And God made man, according to the image of God he made him, male and female he made them.

28 And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth.

29 And God said, Behold I have given to you every seed-bearing herb sowing seed which is upon all the earth, and every tree which has in itself the fruit of seed that is sown, to you it shall be for food.

30 And to all the wild beasts of the earth, and to all the flying creatures of heaven, and to every reptile creeping on the earth, which has in itself the breath of life, even every green plant for food; and it was so.

31 And God saw all the things that he had made, and, behold, they were very good. And there was evening and there was morning, the sixth day.

GENESIS CHAPTER 2

1 And the heavens and the earth were finished, and the whole world of them.

2 And God finished on the sixth day his works which he made, and he ceased on the seventh day from all his works which he made.

3 And God blessed the seventh day and sanctified it, because in it he ceased from all his works which God began to do.

4 This is the book of the generation of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth,

5 and every herb of the field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it.

6 But there rose a fountain out of the earth, and watered the whole face of the earth.

7 And God formed the man of dust of the earth, and breathed upon his face the breath of life, and the man became a living soul.

8 And God planted a garden eastward in Edem, and placed there the man whom he had formed.

9 And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil.

10 And a river proceeds out of Edem to water the garden, thence it divides itself into four heads.

11 The name of the one, Phisom (Pison, Indus), this it is which encircles the whole land of Evilat (Havilah, Eden, northwestern India), where there is gold.

12 And the gold of that land is good, there also is carbuncle and emerald (sard, carnelian: Indian gems).

13 And the name of the second river is Geon (Gihon, Nile), this it is which encircles the whole land of Ethiopia (Kush, from Meroe to Napata in Nubia, Sudan).

14 And the third river is Tigris (Hiddekel), this is that which flows forth over against the Assyrians. And the fourth river is Euphrates (Phrat).

15 And the Lord God took the man whom he had formed, and placed him in the garden of Delight (Garden of Eden, Inden, the Indus Valley, northwestern India), to cultivate and keep it.

16 And the Lord God gave a charge to Adam (Canaanite: man, human; soil), saying, Of every tree which is in the garden thou mayest freely eat,

17 but of the tree of the knowledge of good and evil—of it ye shall not eat, but in whatsoever day ye eat of it, ye shall surely die.

18 And the Lord God said, It is not good that the man should be alone, let us make for him a help suitable to him.

19 And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it.

20 And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field, but for Adam there was not found a help like to himself.

21 And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof.

22 And God formed the rib which he took from Adam into a woman, and brought her to Adam.

23 And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband.

24 Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh.

GENESIS CHAPTER 3

1 And the two were naked, both Adam and his wife, and were not ashamed.

2 Now the serpent was the most crafty of all the brutes on the earth, which the Lord God made, and the serpent said to the woman, Wherefore has God said, Eat not of every tree of the garden?

3 And the woman said to the serpent, We may eat of the fruit of the trees of the garden,

4 but of the fruit of the tree which is in the midst of the garden, God said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

5 And the serpent said to the woman, Ye shall not surely die.

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6 For God knew that in whatever day ye should eat of it your eyes would be opened, and ye would be as gods, knowing good and evil.

7 And the woman saw that the tree was good for food, and that it was pleasant to the eyes to look upon and beautiful to contemplate, and having taken of its fruit she ate, and she gave to her husband also with her, and they ate.

8 And the eyes of both were opened, and they perceived that they were naked, and they sewed fig leaves together, and made themselves aprons to go round them.

9 And they heard the voice of the Lord God walking in the garden in the afternoon; and both Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden.

10 And the Lord God called Adam and said to him, Adam, where art thou?

11 And he said to him, I heard thy voice as thou walkedst in the garden, and I feared because I was naked and I hid myself.

12 And God said to him, Who told thee that thou wast naked, unless thou hast eaten of the tree concerning which I charged thee of it alone not to eat?

13 And Adam said, The woman whom thou gavest to be with me—she gave me of the tree and I ate.

14 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me and I ate.

15 And the Lord God said to the serpent, Because thou hast done this thou art cursed above all cattle and all the brutes of the earth, on thy breast and belly thou shalt go, and thou shalt eat earth all the days of thy life.

16 And I will put enmity between thee and the woman and between thy seed and her seed, he shall watch against thy head, and thou shalt watch against his heel.

17 And to the woman he said, I will greatly multiply thy pains and thy groanings; in pain thou shalt bring forth children, and thy submission shall be to thy husband, and he shall rule over thee.

18 And to Adam he said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree concerning which I charged thee of it only not to eat—of that thou hast eaten, cursed is the ground in thy labours, in pain shalt thou eat of it all the days of thy life.

19 Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

20 In the sweat of thy face shalt thou eat thy bread until thou return to the earth out of which thou wast taken, for earth thou art and to earth thou shalt return.

21 And Adam called the name of his wife Life, because she was the mother of all living.

22 And the Lord God made for Adam and his wife garments of skin, and clothed them.

23 And God said, Behold, Adam is become as one of us, to know good and evil, and now lest at any time he stretch forth his hand, and take of the tree of life and eat, and so he shall live forever—

24 So the Lord God sent him forth out of the garden of Delight to cultivate the ground out of which he was taken.

25 And he cast out Adam and caused him to dwell over against the garden of Delight, and stationed the cherubs and the fiery sword that turns about to keep the way of the tree of life.

GENESIS CHAPTER 4

1 And Adam knew (came together with) Eve (or Eva; Canaanite: hawwa: source of life) his wife, and she conceived and brought forth Cain (Hebrew: the gotten) and said, I have gained a man through God.

2 And she again bore his brother Abel (Akkadian: son). And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And it was so after some time that Cain brought of the fruits of the earth a sacrifice to the Lord.

4 And Abel also brought of the first born of his sheep and of his fatlings, and God looked upon Abel and his gifts,

5 but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell.

6 And the Lord God said to Cain, Why art thou become very sorrowful and why is thy countenance fallen?

7 Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be his submission, and thou shalt rule over him.

8 And Cain said to Abel his brother, Let us go out into the plain; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him.

9 And the Lord God said to Cain, Where is Abel thy brother? and he said, I know not, am I my brother's keeper?

10 And the Lord said, What hast thou done? the voice of thy brother's blood cries to me out of the ground.

11 And now thou art cursed from the earth which has opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the earth, then it shall not continue to give its strength to thee: thou shalt be groaning and trembling on the earth.

13 And Cain said to the Lord God, My crime is too great for me to be forgiven.

14 If thou castest me out this day from the face of the earth, and I shall be hidden from thy presence, and I shall be groaning and trembling upon the earth, then it will be that any one that finds me shall slay me.

15 And the Lord God said to him, Not so, any one that slays Cain shall suffer seven-fold vengeance; and the Lord God set a mark upon Cain that no one that found him might slay him.

16 So Cain went forth from the presence of God and dwelt in the land of Nod over against Edem.

17 And Cain knew his wife, and having conceived she bore Enoch; and he built a city; and he named the city after the name of his son, Enoch.

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18 And to Enoch was born Gaidad; and Gaidad begot Maleleel; and Maleleel begot Mathusala; and Mathusala begot Lamech.

19 And Lamech took to himself two wives; the name of the one was Ada, and the name of the second Sella.

20 And Ada bore Jobel; he was the father of those that dwell in tents, feeding cattle.

21 And the name of his brother was Jubal; he it was who invented the psaltery and harp.

22 And Sella also bore Thobel; he was a smith, a manufacturer both of brass and iron; and the sister of Thobel was Noema.

23 And Lamech said to his wives, Ada and Sella, Hear my voice, ye wives of Lamech, consider my words, because I have slain a man to my sorrow and a youth to my grief.

24 Because vengeance has been exacted seven times on Cain's behalf, on Lamech's it shall be seventy times seven.

25 And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth, saying, For God has raised up to me another seed instead of Abel, whom Cain slew.

26 And Seth had a son, and he called his name Enos: he hoped to call on the name of the Lord God.

GENESIS CHAPTER 5

1 This is the genealogy of men in the day in which God made Adam; in the image of God he made him:

2 male and female he made them, and blessed them; and he called his name Adam, in the day in which he made them.

3 And Adam lived two hundred and thirty years, and begot a son after his own form, and after his own image, and he called his name Seth.

4 And the days of Adam, which he lived after his begetting Seth, were seven hundred years; and he begot sons and daughters.

5 And all the days of Adam which he lived were nine hundred and thirty years, and he died.

6 Now Seth lived two hundred and five years, and begot Enos.

7 And Seth lived after his begetting Enos, seven hundred and seven years, and he begot sons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

9 And Enos lived an hundred and ninety years, and begot Cainan.

10 And Enos lived after his begetting Cainan, seven hundred and fifteen years, and he begot sons and daughters.

11 And all the days of Enos were nine hundred and five years, and he died.

12 And Cainan lived an hundred and seventy years, and he begot Maleleel.

13 And Cainan lived after his begetting Maleleel, seven hundred and forty years, and he begot sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Maleleel lived an hundred and sixty and five years, and he begot Jared.

16 And Maleleel lived after his begetting Jared, seven hundred and thirty years, and he begot sons and daughters.

17 And all the days of Maleleel were eight hundred and ninety and five years, and he died.

18 And Jared lived an hundred and sixty and two years, and begot Enoch:

19 and Jared lived after his begetting Enoch, eight hundred years, and he begot sons and daughters.

20 And all the days of Jared were nine hundred and sixty and two years, and he died.

21 And Enoch lived an hundred and sixty and five years, and begat Mathusala.

22 And Enoch was well- pleasing to God after his begetting Mathusala, two hundred years, and he begot sons and daughters.

23 And all the days of Enoch were three hundred and sixty and five years.

24 And Enoch was well-pleasing to God, and was not found, because God translated him.

25 And Mathusala lived an hundred and sixty and seven years, and begot Lamech.

26 And Mathusala lived after his begetting Lamech eight hundred and two years, and begot sons and daughters.

27 And all the days of Mathusala which he lived, were nine hundred and sixty and nine years, and he died.

28 And Lamech lived an hundred and eighty and eight years, and begot a son.

29 And he called his name Noe (Noah), saying, This one will cause us to cease from our works, and from the toils of our hands, and from the earth, which the Lord God has cursed.

30 And Lamech lived after his begetting Noe, five hundred and sixty and five years, and begot sons and daughters.

31 And all the days of Lamech were seven hundred and fifty-three years, and he died.

GENESIS CHAPTER 6

1 And Noe* (Noah) was five hundred years old, and he begot three sons, Sem, Cham, and Japheth. (* This was likely also the name of a clan or tribe.)

2 And it came to pass when men began to be numerous upon the earth, and daughters were born to them,

3 that the sons of God having seen the daughters of men that they were beautiful, took to themselves wives of all whom they chose.

4 And the Lord God said, My Spirit shall certainly not remain among these men for ever, because they are flesh, but their days shall be an hundred and twenty years.

5 Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore children to them, those were the giants of old, the men of renown.

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6 And the Lord God, having seen that the wicked actions of men were multiplied upon the earth, and that every one in his heart was intently brooding over evil continually,

7 then God laid it to heart that he had made man upon the earth, and he pondered it deeply.

8 And God said, I will blot out man whom I have made from the face of the earth, even man with cattle, and reptiles with flying creatures of the sky, for I am grieved that I have made them.

9 But Noe found grace before the Lord God.

10 And these are the generations of Noe. Noe was a just man; being perfect in his generation, Noe was well-pleasing to God.

11 And Noe begot three sons, Sem, Cham, Japheth.

12 But the earth was corrupted before God, and the earth was filled with iniquity.

13 And the Lord God saw the earth, and it was corrupted; because all flesh had corrupted its way upon the earth.

14 And the Lord God said to Noe, A period of all men is come before me; because the earth has been filled with iniquity by them, and, behold, I destroy them and the earth.

15 Make therefore for thyself an ark of square timber; thou shalt make the ark in compartments, and thou shalt pitch it within and without with pitch.

16 And thus shalt thou make the ark; three hundred cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it.

17 Thou shalt narrow the ark in making it, and in a cubit above thou shalt finish it, and the door of the ark thou shalt make on the side; with lower, second, and third stories thou shalt make it.

18 And behold I bring a flood of water upon the earth, to destroy all flesh in which is the breath of life under heaven, and whatsoever things are upon the earth shall die.

19 And I will establish my covenant with thee, and thou shalt enter into the ark, and thy sons and thy wife, and thy sons' wives with thee.

20 And of all cattle and of all reptiles and of all wild beasts, even of all flesh, thou shalt bring by pairs of all, into the ark, that thou mayest feed them with thyself: male and female they shall be.

21 Of all winged birds after their kind, and of all cattle after their kind, and of all reptiles creeping upon the earth after their kind, pairs of all shall come in to thee, male and female to be fed with thee.

22 And thou shalt take to thyself of all kinds of food which ye eat, and thou shalt gather them to thyself, and it shall be for thee and them to eat.

23 And Noe did all things whatever the Lord God commanded him, so did he.

GENESIS CHAPTER 7

1 And the Lord God said to Noe, Enter thou and all thy family into the ark, for thee have I seen righteous before me in this generation.

2 And of the clean cattle take in to thee sevens, male and female, and of the unclean cattle pairs male and female.

3 And of clean flying creatures of the sky sevens, male and female, and of all unclean flying creatures pairs, male and female, to maintain seed on all the earth.

4 For yet seven days having passed I bring rain upon the earth forty days and forty nights, and I will blot out every offspring which I have made from the face of all the earth.

5 And Noe did all things whatever the Lord God commanded him.

6 And Noe was six hundred years old when the flood of water was upon the earth.

7 And then went in Noe and his sons and his wife, and his sons' wives with him into the ark, because of the water of the flood.

8 And of clean flying creatures and of unclean flying creatures, and of clean cattle and of unclean cattle, and of all things that creep upon the earth,

9 pairs went in to Noe into the ark, male and female, as God commanded Noe.

10 And it came to pass after the seven days that the water of the flood came upon the earth.

11 In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up, and the flood-gates of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 On that very day entered Noe, Sem, Cham, Japheth, the sons of Noe, and the wife of Noe, and the three wives of his sons with him into the ark.

14 And all the wild beasts after their kind, and all cattle after their kind, and every reptile moving itself on the earth after its kind, and every flying bird after its kind,

15 went in to Noe into the ark, pairs, male and female of all flesh in which is the breath of life.

16 And they that entered went in male and female of all flesh, as God commanded Noe, and the Lord God shut the ark outside of him.

17 And the flood was upon the earth forty days and forty nights, and the water abounded greatly and bore up the ark, and it was lifted on high from off the earth.

18 And the water prevailed and abounded exceedingly upon the earth, and the ark was borne upon the water.

19 And the water prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven.

20 Fifteen cubits upwards was the water raised, and it covered all the high mountains.

21 And there died all flesh that moved upon the earth, of flying creatures and cattle, and of wild beasts, and every reptile moving upon the earth, and every man.

22 And all things which have the breath of life, and whatever was on the dry land, died.

23 And God blotted out every offspring which was upon the face of the earth, both man and beast, and reptiles, and

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birds of the sky, and they were blotted out from the earth, and Noe was left alone, and those with him in the ark.

24 And the water was raised over the earth an hundred and fifty days.

GENESIS CHAPTER 8

1 And God remembered Noe, and all the wild beasts, and all the cattle, and all the birds, and all the reptiles that creep, as many as were with him in the ark, and God brought a wind upon the earth, and the water stayed.

2 And the fountains of the deep were closed up, and the flood- gates of heaven, and the rain from heaven was withheld.

3 And the water subsided, and went off the earth, and after an hundred and fifty days the water was diminished, and the ark rested in the seventh month, on the twenty-seventh day of the month, on the mountains of Ararat.

4 And the water continued to decrease until the tenth month.

5 And in the tenth month, on the first day of the month, the heads of the mountains were seen.

6 And it came to pass after forty days Noe opened the window of the ark which he had made.

7 And he sent forth a raven; and it went forth and returned not until the water was dried from off the earth.

8 And he sent a dove after it to see if the water had ceased from off the earth.

9 And the dove not having found rest for her feet, returned to him into the ark, because the water was on all the face of the earth, and he stretched out his hand and took her, and brought her to himself into the ark.

10 And having waited yet seven other days, he again sent forth the dove from the ark.

11 And the dove returned to him in the evening, and had a leaf of olive, a sprig in her mouth; and Noe knew that the water had ceased from off the earth.

12 And having waited yet seven other days, he again sent forth the dove, and she did not return to him again any more.

13 And it came to pass in the six hundred and first year of the life of Noe, in the first month, on the first day of the month, the water subsided from off the earth, and Noe opened the covering of the ark which he had made, and he saw that the water had subsided from the face of the earth.

14 And in the second month the earth was dried, on the twenty-seventh day of the month.

15 And the Lord God spoke to Noe, saying,

16 Come out from the ark, thou and thy wife and thy sons, and thy sons' wives with thee. 17 And all the wild beasts as many as are with thee, and all flesh both of birds and beasts, and every reptile moving upon the earth, bring forth with thee: and increase ye and multiply upon the earth.

18 And Noe came forth, and his wife and his sons, and his sons' wives with him.

19 And all the wild beasts and all the cattle and every bird, and every reptile creeping upon the earth after their kind, came forth out of the ark.

20 And Noe built an altar to the Lord, and took of all clean beasts, and of all clean birds, and offered a whole burnt-offering upon the altar.

21 And the Lord God smelled a smell of sweetness, and the Lord God having considered, said, I will not any more curse the earth, because of the works of men, because the imagination of man is intently bent upon evil things from his youth, I will not therefore any more smite all living flesh as I have done.

22 All the days of the earth, seed and harvest, cold and heat, summer and spring, shall not cease by day or night.

GENESIS CHAPTER 9

1 And God blessed Noe and his sons, and said to them, Increase and multiply, and fill the earth and have dominion over it.

2 And the dread and the fear of you shall be upon all the wild beasts of the earth, on all the birds of the sky, and on all things moving upon the earth, and upon all the fishes of the sea, I have placed them under you power.

3 And every reptile which is living shall be to you for meat, I have given all things to you as the green herbs.

4 But flesh with blood of life ye shall not eat.

5 For your blood of your lives will I require at the hand of all wild beasts, and I will require the life of man at the hand of his brother man.

6 He that sheds man's blood, instead of that blood shall his own be shed, for in the image of God I made man.

7 But do ye increase and multiply, and fill the earth, and have dominion over it.

8 And God spoke to Noe, and to his sons with him, saying,

9 And behold I establish my covenant with you, and with your seed after you,

10 and with every living creature with you, of birds and of beasts, and with all the wild beasts of the earth, as many as are with you, of all that come out of the ark.

11 And I will establish my covenant with you and all flesh shall not any more die by the water of the flood, and there shall no more be a flood of water to destroy all the earth.

12 And the Lord God said to Noe, This is the sign of the covenant which I set between me and you, and between every living creature which is with you for perpetual generations.

13 I set my bow in the cloud, and it shall be for a sign of covenant between me and the earth.

14 And it shall be when I gather clouds upon the earth, that my bow shall be seen in the cloud.

15 And I will remember my covenant, which is between me and you, and between every living soul in all flesh, and there shall no longer be water for a deluge, so as to blot out all flesh.

16 And my bow shall be in the cloud, and I will look to remember the everlasting covenant between me and the earth, and between every living soul in all flesh, which is upon the earth.

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17 And God said to Noe, This is the sign of the covenant, which I have made between me and all flesh, which is upon the earth.

18 Now the sons of Noe which came out of the ark, were Sem, Cham, Japheth. And Cham was father of Chanaan.

19 These three are the sons of Noe, of these were men scattered over all the earth.

20 And Noe began to be a husbandman, and he planted a vineyard.

21 And he drank of the wine, and was drunk, and was naked in his house.

22 And Cham the father of Chanaan saw the nakedness of his father, and he went out and told his two brothers without.

23 And Sem and Japheth having taken a garment, put it on both their backs and went backwards, and covered the nakedness of their father; and their face was backward, and they saw not the nakedness of their father.

24 And Noe recovered from the wine, and knew all that his younger son had done to him.

25 And he said, Cursed be the servant Chanaan, a slave shall he be to his brethren.

26 And he said, Blessed be the Lord God of Sem, and Chanaan shall be his bond-servant.

27 May God make room for Japheth, and let him dwell in the habitations of Sem, and let Chanaan be his servant.

28 And Noe lived after the flood three hundred and fifty years.

29 And all the days of Noe were nine hundred and fifty years, and he died.

GENESIS CHAPTER 10

1 Now these are the generations of the sons of Noe, Sem, Cham, Japheth; and sons were born to them after the flood.

2 The sons of Japheth, Gamer, and Magog, and Madoi, and Jovan, and Elisa, and Thobel, and Mosoch, and Thiras.

3 And the sons of Gamer, Aschanaz, and Riphath, and Thorgama.

4 And the sons of Jovan, Elisa, and Tharseis, Cetians, Rhodians.

5 From these were the islands of the Gentiles divided in their land, each according to his tongue, in their tribes and in their nations.

6 And the sons of Cham, Chus, and Mesrain, Phud, and Chanaan.

7 And the sons of Chus, Saba, and Evila, and Sabatha, and Rhegma, and Sabathaca. And the sons of Rhegma, Saba, and Dadan.

8 And Chus begot Nebrod: he began to be a giant upon the earth.

9 He was a giant hunter before the Lord God; therefore they say, As Nebrod the giant hunter before the Lord.

10 And the beginning of his kingdom was Babylon, and Orech, and Archad, and Chalanne, in the land of Senaar.

11 Out of that land came Assur, and built Ninevi, and the city Rhooboth, and Chalach,

12 and Dase between Ninevi and Chalach: this is the great city.

13 And Mesrain begot the Ludiim, and the Nephthalim, and the Enemetiim, and the Labiim,

14 and the Patrosoniim, and the Chasmoniim (whence came forth Phylistiim) and the Gaphthoriim.

15 And Chanaan begot Sidon his fist-born, and the Chettite,
16 and the Jebusite, and the Amorite, and the Girgashite,

17 and the Evite, and the Arukite, and the Asennite,

18 and the Aradian, and the Samarean, and the Amathite; and after this the tribes of the Chananites were dispersed.

19 And the boundaries of the Chananites were from Sidon till one comes to Gerara and Gaza, till one comes to Sodom and Gomorrha, Adama and Seboim, as far as Dasa.

20 There were the sons of Cham in their tribes according to their tongues, in their countries, and in their nations.

21 And to Sem himself also were children born, the father of all the sons of Heber, the brother of Japheth the elder.

22 Sons of Sem, Elam, and Assur, and Arphaxad, and Lud, and Aram, and Cainan.

23 And sons of Aram, Uz, and Ul, and Gater, and Mosoch.

24 And Arphaxad begot Cainan, and Cainan begot Sala. And Sala begot Heber.

25 And to Heber were born two sons, the name of the one, Phaleg, because in his days the earth was divided, and the name of his brother Jektan.

26 And Jektan begot Elmodad, and Saleth, and Sarmoth, and Jarach,

27 and Odorrha, and Aibel, and Decla,

28 Eval, and Abimael, and Saba,

29 and Uphir, and Evila, and Jobab, all these were the sons of Jektan.

30 And their dwelling was from Masse, till one comes to Saphera, a mountain of the east.

31 These were the sons of Sem in their tribes, according to their tongues, in their countries, and in their nations.

32 These are the tribes of the sons of Noe, according to their generations, according to their nations: of them were the islands of the Gentiles scattered over the earth after the flood.

GENESIS CHAPTER 11

1 And all the earth was one lip, and there was one language to all.

2 And it came to pass as they moved from the east, they found a plain in the land of Senaar, and they dwelt there.

3 And a man said to his neighbour, Come, let us make bricks and bake them with fire. And the brick was to them for stone, and their mortar was bitumen.

4 And they said, Come, let us build to ourselves a city and tower, whose top shall be to heaven, and let us make to ourselves a name, before we are scattered abroad upon the face of all the earth.

5 And the Lord came down to see the city and the tower, which the sons of men built.

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6 And the Lord said, Behold, there is one race, and one lip of all, and they have begun to do this, and now nothing shall fail from them of all that they may have undertaken to do.

7 Come, and having gone down let us there confound their tongue, that they may not understand each the voice of his neighbour.

8 And the Lord scattered them thence over the face of all the earth, and they left off building the city and the tower.

9 On this account its name was called Confusion, because there the Lord confounded the languages of all the earth, and thence the Lord scattered them upon the face of all the earth.

10 And these are the generations of Sem: and Sem was a hundred years old when he begot Arphaxad, the second year after the flood.

11 And Sem lived, after he had begotten Arphaxad, five hundred years, and begot sons and daughters, and died.

12 And Arphaxad lived a hundred and thirty-five years, and begot Cainan.

13 And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died. And Cainan lived a hundred and thirty years and begot Sala; and Canaan lived after he had begotten Sala, three hundred and thirty years, and begot sons and daughters, and died.

14 And Sala lived an hundred and thirty years, and begot Heber.

15 And Sala lived after he had begotten Heber, three hundred and thirty years, and begot sons and daughters, and died.

16 And Heber lived an hundred and thirty-four years, and begot Phaleg.

17 And Heber lived after he had begotten Phaleg two hundred and seventy years, and begot sons and daughters, and died.

18 And Phaleg lived and hundred and thirty years, and begot Ragau.

19 And Phaleg lived after he had begotten Ragau, two hundred and nine years, and begot sons and daughters, and died.

20 And Ragau lived and hundred thirty and two years, and begot Seruch.

21 And Raau lived after he had begotten Seruch, two hundred and seven years, and begot sons and daughters, and died.

22 And Seruch lived a hundred and thirty years, and begot Nachor.

23 And Seruch lived after he had begotten Nachor, two hundred years, and begot sons and daughters, and died.

24 And Nachor lived a hundred and seventy-nine years, and begot Tharrha.

25 And Nachor lived after he had begotten Tharrha, an hundred and twenty-five years, and begot sons and daughters, and he died.

26 And Tharrha lived seventy years, and begot Abram (Abra, Abhira or Habiru [Hebrew], Akkadian: human), and Nachor, and Arrhan.

27 And these are the generations of Tharrha. Tharrha begot Abram and Nachor, and Arrhan; and Arrhan begot Lot.

28 And Arrhan died in the presence of Tharrha his father, in the land in which he was born, in the country of the Chaldees (Babylonians).

29 And Abram and Nachor took to themselves wives, the name of the wife of Abram was Sara, and the name of the wife of Nachor, Malcha, daughter of Arrhan, and he was the father of Malcha, the father of Jescha.

30 And Sara was barren, and did not bear children.

31 And Tharrha took Abram his son, and Lot the son Arrhan, the son of his son, and Sara his daughter-in-law, the wife of Abram his son, and led them forth out of the land of the Chaldees, to go into the land of Chanaan, and they came as far as Charrhan, and he dwelt there.

32 And all the days of Tharrha in the land of Charrhan were two hundred and five years, and Tharrha died in Charrhan.

GENESIS CHAPTER 12

1 And the Lord said to Abram, Go forth out of thy land and out of thy kindred, and out of the house of thy father, and come into the land which I will shew thee.

2 And I will make thee a great nation, and I will bless thee and magnify thy name, and thou shalt be blessed.

3 And I will bless those that bless thee, and curse those that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And Abram went as the Lord spoke to him, and Lot departed with him, and Abram was seventy-five years old, when he went out of Charrhan.

5 And Abram took Sara his wife, and Lot the son of his brother, and all their possessions, as many as they had got, and every soul which they had got in Charrhan, and they went forth to go into the land of Chanaan.

6 And Abram traversed the land lengthwise as far as the place Sychem, to the high oak, and the Chananites then inhabited the land.

7 And the Lord appeared to Abram, and said to him, I will give this land to thy seed. And Abram built an altar there to the Lord who appeared to him.

8 And he departed thence to the mountain eastward of Baethel, and there he pitched his tent in Baethel near the sea, and Aggai toward the east, and there he built an altar to the Lord, and called on the name of the Lord.

9 And Abram departed and went and encamped in the wilderness.

10 And there was a famine in the land, and Abram went down to Egypt to sojourn there, because the famine prevailed in the land.

11 And it came to pass when Abram drew nigh to enter into Egypt, Abram said to Sara his wife, I know that thou art a fair woman.

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12 It shall come to pass then that when the Egyptians shall see thee, they shall say, This is his wife, and they shall slay me, but they shall save thee alive.

13 Say, therefore, I am his sister, that it may be well with me on account of thee, and my soul shall live because of thee.

14 And it came to pass when Abram entered into Egypt— the Egyptians having seen his wife that she was very beautiful—

15 that the princes of Pharao saw her, and praised her to Pharao and brought her into the house of Pharao.

16 And they treated Abram well on her account, and he had sheep, and calves, and asses, and men-servants, and women-servants, and mules, and camels.

17 And God afflicted Pharao with great and severe afflictions, and his house, because of Sara, Abram's wife.

18 And Pharao having called Abram, said, What is this thou hast done to me, that thou didst not tell me that she was thy wife?

19 Wherefore didst thou say, She is my sister? and I took her for a wife to myself; and now, behold, thy wife is before thee, take her and go quickly away.

20 And Pharao gave charge to men concerning Abram, to join in sending him forward, and his wife, and all that he had.

GENESIS CHAPTER 13

1 And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the wilderness.

2 And Abram was very rich in cattle, and silver, and gold.

3 And he went to the place whence he came, into the wilderness as far as Baethel, as far as the place where his tent was before, between Baethel and Aggai,

4 to the place of the altar, which he built there at first, and Abram there called on the name of the Lord.

5 And Lot who went out with Abram had sheep, and oxen, and tents.

6 And the land was not large enough for them to live together, because their possessions were great; and the land was not large enough for them to live together.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle, and the Chananites and the Pherezites then inhabited the land.

8 And Abram said to Lot, Let there not be a strife between me and thee, and between my herdmen and thy herdmen, for we are brethren.

9 Lo! is not the whole land before thee? Separate thyself from me; if thou goest to the left, I will go to the right, and if thou goest to the right, I will go to the left.

10 And Lot having lifted up his eyes, observed all the country round about Jordan, that it was all watered, before God overthrew Sodom and Gomorrha, as the garden of the Lord, and as the land of Egypt, until thou come to Zogora.

11 And Lot chose for himself all the country round Jordan, and Lot went from the east, and they were separated each from his brother. And Abram dwelt in the land of Chanaan.

12 And Lot dwelt in a city of the neighbouring people, and pitched his tent in Sodom.

13 But the men of Sodom were evil, and exceedingly sinful before God.

14 And God said to Abram after Lot was separated from him, Look up with thine eyes, and behold from the place where thou now art northward and southward, and eastward and seaward; 15 for all the land which thou seest, I will give it to thee and to thy seed for ever.

16 And I will make thy seed like the dust of the earth; if any one is able to number the dust of the earth, then shall thy seed be numbered.

17 Arise and traverse the land, both in the length of it and in the breadth; for to thee will I give it, and to thy seed for ever.

18 And Abram having removed his tent, came and dwelt by the oak of Mambre, which was in Chebrom, and he there built an altar to the Lord.

GENESIS CHAPTER 14

1 And it came to pass in the reign of Amarphal king of Sennaar, and Arioch king of Ellasar, that Chodollogomor king of Elam, and Thargal king of nations,

2 made war with Balla king of Sodom, and with Barsa king of Gomorrha, and with Sennaar, king of Adama, and with Symobor king of Seboim and the king of Balac, this is Segor.

3 All these met with one consent at the salt valley; this is now the sea of salt.

4 Twelve years they served Chodollogomor, and the thirteenth year they revolted.

5 And in the fourteenth year came Chodollogomor, and the kings with him, and cut to pieces the giants in Astaroth, and Carnain, and strong nations with them, and the Ommaeans in the city Save.

6 And the Chorrhaeans in the mountains of Seir, to the turpentine tree of Pharan, which is in the desert.

7 And having turned back they came to the well of judgment; this is Cades, and they cut in pieces all the princes of Amalec, and the Amorites dwelling in Asasonthamar.

8 And the king of Sodom went out, and the king of Gomorrha, and king of Adama, and king of Seboim, and king of Balac, this is Segor, and they set themselves in array against them for war in the salt valley,

9 against Chodollogomor king of Elam, and Thargal king of nations, and Amarphal king of Sennaar, and Arioch king of Ellasar, the four kings against the five.

10 Now the salt valley consists of slime-pits. And the king of Sodom fled and the king of Gomorrha, and they fell in there: and they that were left fled to the mountain country.

11 And they took all the cavalry of Sodom and Gomorrha, and all their provisions, and departed.

12 And they took also Lot the son of Abram's brother, and his baggage, and departed, for he dwelt in Sodom.

13 And one of them that had been rescued came and told Abram the Hebrew; and he dwelt by the oak of Mamre the Amorite the brother of Eschol, and the brother of Aunan, who were confederates with Abram.

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14 And Abram having heard that Lot his nephew had been taken captive, numbered his own home-born servants three hundred and eighteen, and pursued after them to Dan.

15 And he came upon them by night, he and his servants, and he smote them and pursued them as far as Choba, which is on the left of Damascus.

16 And he recovered all the cavalry of Sodom, and he recovered Lot his nephew, and all his possessions, and the women and the people.

17 And the king of Sodom went out to meet him, after he returned from the slaughter of Chodollogomor, and the kings with him, to the valley of Saby; this was the plain of the kings.

18 And Melchisedec king of Salem brought forth loaves and wine, and he was the priest of the most high God.

19 And he blessed Abram, and said, Blessed be Abram of the most high God, who made heaven and earth,

20 and blessed be the most high God who delivered thine enemies into thy power. And Abram gave him the tithe of all.

21 And the king of Sodom said to Abram, Give me the men, and take the horses to thyself.

22 And Abram said to the king of Sodom, I will stretch out my hand to the Lord the most high God, who made the heaven and the earth,

23 that I will not take from all thy goods from a string to a shoe-latchet, lest thou shouldest say, I have made Abram rich.

24 Except what things the young men have eaten, and the portion of the men that went with me, Eschol, Aunan, Mambre, these shall take a portion.

GENESIS CHAPTER 15

1 And after these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram, I shield thee, thy reward shall be very great.

2 And Abram said, Master and Lord, what wilt thou give me? whereas I am departing without a child, but the son of Masek my home- born female slave, this Eliezer of Damascus is mine heir.

3 And Abram said, I am grieved since thou hast given me no seed, but my home-born servant shall succeed me.

4 And immediately there was a voice of the Lord to him, saying, This shall not be thine heir; but he that shall come out of thee shall be thine heir.

5 And he brought him out and said to him, Look up now to heaven, and count the stars, if thou shalt be able to number them fully, and he said, Thus shall thy seed be.

6 And Abram believed God, and it was counted to him for righteousness.

7 And he said to him, I am God that brought thee out of the land of the Chaldeans, so as to give thee this land to inherit.

8 And he said, Master and Lord, how shall I know that I shall inherit it?

9 And he said to him, Take for me an heifer in her third year, and a she-goat in her third year, and a ram in his third year, and a dove and a pigeon.

10 So he took to him all these, and divided them in the midst, and set them opposite to each other, but the birds he did not divide.

11 And birds came down upon the bodies, even upon the divided parts of them, and Abram sat down by them.

12 And about sunset a trance fell upon Abram, and lo! a great gloomy terror falls upon him.

13 And it was said to Abram, Thou shalt surely know that thy seed shall be a sojourner in a land not their won, and they shall enslave them, and afflict them, and humble them four hundred years.

14 And the nation whomsoever they shall serve I will judge; and after this, they shall come forth hither with much property.

15 But thou shalt depart to thy fathers in peace, nourished in a good old age.

16 And in the fourth generation they shall return hither, for the sins of the Amorites are not yet filled up, even until now.

17 And when the sun was about to set, there was a flame, and behold a smoking furnace and lamps of fire, which passed between these divided pieces.

18 In that day the Lord made a covenant with Abram, saying, To thy seed I will give this land, from the river of Egypt to the great river Euphrates.

19 The Kenites, and the Kenezites, and the Kedmoneans,

20 and the Chettites, and the Pherezites, and the Raphaim,

21 and the Amorites, and the Chananites, and the Evites, and the Gergesites, and the Jebusites.

GENESIS CHAPTER 16

1 And Sara the wife of Abram bore him no children; and she had an Egyptian maid, whose name was Agar.

2 And Sara said to Abram, Behold, the Lord has restrained me from bearing, go therefore in to my maid, that I may get children for myself through her. And Abram hearkened to the voice of Sara.

3 So Sara the wife of Abram having taken Agar the Egyptian her handmaid, after Abram had dwelt ten years in the land of Chanaan, gave her to Abram her husband as a wife to him.

4 And he went in to Agar, and she conceived, and saw that she was with child, and her mistress was dishonoured before her.

5 And Sara said to Abram, I am injured by thee; I gave my handmaid into thy bosom, and when I saw that she was with child, I was dishonoured before her. The Lord judge between me and thee.

6 And Abram said to Sara, Behold thy handmaid is in thy hands, use her as it may seem good to thee. And Sara afflicted her, and she fled from her face.

7 And an angel of the Lord found her by the fountain of water in the wilderness, by the fountain in the way to Sur.

8 And the angel of the Lord said to her, Agar, Sara's maid, whence comest thou, and wither goest thou? and she said, I am fleeing from the face of my mistress Sara.

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9 And the angel of the Lord said to her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the Lord said to her, I will surely multiply thy seed, and it shall not be numbered for multitude.

11 And the angel of the Lord said to her, Behold thou art with child, and shalt bear a son, and shalt call his name Ismael, for the Lord hath hearkened to thy humiliation.

12 He shall be a wild man, his hands against all, and the hands of all against him, and he shall dwell in the presence of all his brethren.

13 And she called the name of the Lord God who spoke to her, Thou art God who seest me; for she said, For I have openly seen him that appeared to me.

14 Therefore she called the well, The well of him whom I have openly seen; behold it is between Cades and Barad.

15 And Agar bore a son to Abram; and Abram called the name of his son which Agar bore to him, Ismael.

16 And Abram was eighty-six years old, when Agar bore Ismael to Abram.

GENESIS CHAPTER 17

1 And Abram was ninety-nine years old, and the Lord appeared to Abram and said to him, I am thy God, be well-pleasing before me, and be blameless.

2 And I will establish my covenant between me and thee, and I will multiply thee exceedingly.

3 And Abram fell upon his face, and God spoke to him, saying,

4 And I, behold! my covenant is with thee, and thou shalt be a father of a multitude of nations.

5 And thy name shall no more be called Abram, but thy name shall be Abraam (Abraham, Akkadian: multitude of people, folk, nation), for I have made thee a father of many nations.

6 And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between thee and thy seed after thee, to their generations, for an everlasting covenant, to be thy God, and the God of thy seed after thee.

8 And I will give to thee and to thy seed after thee the land wherein thou sojournest, even all the land of Chanaan for an everlasting possession, and I will be to them a God.

9 And God said to Abraam, Thou also shalt fully keep my covenant, thou and thy seed after thee for their generations.

10 And this is the covenant which thou shalt fully keep between me and you, and between thy seed after thee for their generations; every male of you shall be circumcised.

11 And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant between me and you.

12 And the child of eight days old shall be circumcised by you, every male throughout your generations, and the servant born in the house and he that is bought with money, of every son of a stranger, who is not of thy seed.

13 He that is born in thy house, and he that is bought with money shall be surely circumcised, and my covenant shall be on your flesh for an everlasting covenant.

14 And the uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be utterly destroyed from its family, for he has broken my covenant.

15 And God said to Abraam, Sara thy wife—her name shall not be called Sara, Sarrha shall be her name.

16 And I will bless her, and give thee a son of her, and I will bless him, and he shall become nations, and kings of nations shall be of him.

17 And Abraam fell upon his face, and laughed; and spoke in his heart, saying, Shall there be a child to one who is a hundred years old, and shall Sarrha who is ninety years old, bear?

18 And Abraam said to God, Let this Ismael live before thee.

19 And God said to Abraam, Yea, behold, Sarrha thy wife shall bear thee a son, and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant, to be a God to him and to his seed after him.

20 And concerning Ismael, behold, I have heard thee, and, behold, I have blessed him, and will increase him and multiply him exceedingly; twelve nations shall he beget, and I will make him a great nation.

21 But I will establish my covenant with Isaac, whom Sarrha shall bear to thee at this time, in the next year.

22 And he left off speaking with him, and God went up from Abraam.

23 And Abraam took Ismael his son, and all his home-born servants, and all those bought with money, and every male of the men in the house of Abraam, and he circumcised their foreskins in the time of that day, according as God spoke to him.

24 And Abraam was ninety-nine years old, when he was circumcised in the flesh of his foreskin.

25 And Ismael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

26 And at the period of that day, Abraam was circumcised, and Ismael his son,

27 and all the men of his house, both those born in the house, and those bought with money of foreign nations.

GENESIS CHAPTER 18

1 And God appeared to him by the oak of Mambre, as he sat by the door of his tent at noon.

2 And he lifted up his eyes and beheld, and lo! three men stood before him; and having seen them he ran to meet them from the door of his tent, and did obeisance to the ground.

3 And he said, Lord, if indeed I have found grace in thy sight, pass not by thy servant.

4 Let water now be brought, and let them wash your feet, and do ye refresh yourselves under the tree.

5 And I will bring bread, and ye shall eat, and after this ye shall depart on your journey, on account of which refreshment ye have turned aside to your servant. And he said, So do, as thou hast said.

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6 And Abraam hasted to the tent to Sarrha, and said to her, Hasten, and knead three measures of fine flour, and make cakes.

7 And Abraam ran to the kine, and took a young calf, tender and good, and gave it to his servant, and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed; and he set them before them, and they did eat, and he stood by them under the tree.

9 And he said to him, Where is Sarrha thy wife? And he answered and said, Behold! in the tent.

10 And he said, I will return and come to thee according to this period seasonably, and Sarrha thy wife shall have a son; and Sarrha heard at the door of the tent, being behind him.

11 And Abraam and Sarrha were old, advanced in days, and the custom of women ceased with Sarrha.

12 And Sarrha laughed in herself, saying, The thing has not as yet happened to me, even until now, and my lord is old.

13 And the Lord said to Abraam, Why is it that Sarrha has laughed in herself, saying, Shall I then indeed bear? but I am grown old.

14 Shall anything be impossible with the Lord? At this time I will return to thee seasonably, and Sarrha shall have a son.

15 But Sarrha denied, saying, I did not laugh, for she was afraid. And he said to her, Nay, but thou didst laugh.

16 And the men having risen up from thence looked towards Sodom and Gomorrha. And Abraam went with them, attending them on their journey.

17 And the Lord said, Shall I hide from Abraam my servant what things I intend to do?

18 But Abraam shall become a great and populous nation, and in him shall all the nations of the earth be blest.

19 For I know that he will order his sons, and his house after him, and they will keep the ways of the Lord, to do justice and judgment, that the Lord may bring upon Abraam all things whatsoever he has spoken to him.

20 And the Lord said, The cry of Sodom and Gomorrha has been increased towards me, and their sins are very great.

21 I will therefore go down and see, if they completely correspond with the cry which comes to me, and if not, that I may know.

22 And the men having departed thence, came to Sodom; and Abraam was still standing before the Lord.

23 And Abraam drew nigh and said, Wouldest thou destroy the righteous with the wicked, and shall the righteous be as the wicked?

24 Should there be fifty righteous in the city, wilt thou destroy them? wilt thou not spare the whole place for the sake of the fifty righteous, if they be in it?

25 By no means shalt thou do as this thing is so as to destroy the righteous with the wicked, so the righteous shall be as the wicked: by no means. Thou that judgest the whole earth, shalt thou not do right?

26 And the Lord said, If there should be in Sodom fifty righteous in the city, I will spare the whole city, and the whole place for their sakes.

27 And Abraam answered and said, Now I have begun to speak to my Lord, and I am earth and ashes.

28 But if the fifty righteous should be diminished to forty-five, wilt thou destroy the whole city because of the five wanting? And he said, I will not destroy it, if I should find there forty-five.

29 And he continued to speak to him still, and said, But if there should be found there forty? And he said, I will not destroy it for the forty's sake.

30 And he said, Will there be anything against me, Lord, if I shall speak? but if there be found there thirty? And he said, I will not destroy it for the thirty's sake.

31 And he said, Since I am able to speak to the Lord, what if there should be found there twenty? And he said, I will not destroy it, if I should find there twenty.

32 And he said, Will there be anything against me, Lord, if I speak yet once? but if there should be found there ten? And he said, I will not destroy it for the ten's sake.

33 And the Lord departed, when he left off speaking to Abraam, and Abraam returned to his place.

GENESIS CHAPTER 19

1 And the two angels came to Sodom at evening. And Lot sat by the gate of Sodom, and Lot having seen them, rose up to meet them, and he worshipped with his face to the ground, and said,

2 Lo! my lords, turn aside to the house of your servant, and rest from your journey, and wash your feet, and having risen early in the morning ye shall depart on your journey. And they said, Nay, but we will lodge in the street.

3 And he constrained them, and they turned aside to him, and they entered into his house, and he made a feast for them, and baked unleavened cakes for them, and they did eat.

4 But before they went to sleep, the men of the city, the Sodomites, compassed the house, both young and old, all the people together.

5 And they called out Lot, and said to him, Where are the men that went in to thee this night? bring them out to us that we may be with them.

6 And Lot went out to them to the porch, and he shut the door after him,

7 and said to them, By no means, brethren, do not act villanously.

8 But I have two daughters, who have not known a man. I will bring them out to you, and do ye use them as it may please you, only do not injury to these men, to avoid which they came under the shelter of my roof.

9 And they said to him, Stand back there, thou camest in to sojourn, was it also to judge? Now then we would harm thee more than them. And they pressed hard on the man, even Lot, and they drew nigh to break the door.

10 And the men stretched forth their hands and drew Lot in to them into the house, and shut the door of the house.

11 And they smote the men that were at the door of the house with blindness, both small and great, and they were wearied with seeking the door.

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12 And the men said to Lot, Hast thou here sons-in-law, or sons or daughters, or if thou hast any other friend in the city, bring them out of this place.

13 For we are going to destroy this place; for their cry has been raised up before the Lord, and the Lord has sent us to destroy it.

14 And Lot went out, and spoke to his sons-in-law who had married his daughters, and said, Rise up, and depart out of this place, for the Lord is about to destroy the city; but he seemed to be speaking absurdly before his sons-in-law.

15 But when it was morning, the angels hastened Lot, saying, Arise and take thy wife, and thy two daughters whom thou hast, and go forth; lest thou also be destroyed with the iniquities of the city.

16 And they were troubled, and the angels laid hold on his hand, and the hand of his wife, and the hands of his two daughters, in that the Lord spared him.

17 And it came to pass when they brought them out, that they said, Save thine own life by all means; look not round to that which is behind, nor stay in all the country round about, escape to the mountain, lest perhaps thou be overtaken together with them.

18 And Lot said to them, I pray, Lord,

19 since thy servant has found mercy before thee, and thou hast magnified thy righteousness, in what thou doest towards me that my soul may live, —but I shall not be able to escape to the mountain, lest perhaps the calamity overtake me and I die.

20 Behold this city is near for me to escape thither, which is a small one, and there shall I be preserved, is it not little? and my soul shall live because of thee.

21 And he said to him, Behold, I have had respect to thee also about this thing, that I should not overthrow the city about which thou hast spoken.

22 Hasten therefore to escape thither, for I shall not be able to do anything until thou art come thither; therefore he called the name of that city, Segor.

23 The sun was risen upon the earth, when Lot entered into Segor.

24 And the Lord rained on Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

25 And he overthrew these cities, and all the country round about, and all that dwelt in the cities, and the plants springing out of the ground.

26 And his wife looked back, and she became a pillar of salt.

27 And Abraam rose up early to go to the place, where he had stood before the Lord.

28 And he looked towards Sodom and Gomorrha, and towards the surrounding country, and saw, and behold a flame went up from the earth, as the smoke of a furnace.

29 And it came to pass that when God destroyed all the cities of the region round about, God remembered Abraam, and sent Lot out of the midst of the overthrow, when the Lord overthrew those cities in which Lot dwelt.

30 And Lot went up out of Segor, and dwelt in the mountain, he and his two daughters with him, for he feared to dwell in Segor; and he dwelt in a cave, he and his two daughters with him.

31 And the elder said to the younger, Our father is old, and there is no one on the earth who shall come in to us, as it is fit in all the earth.

32 Come and let us make our father drink wine, and let us sleep with him, and let us raise up seed from our father.

33 So they made their father drink wine in that night, and the elder went in and lay with her father that night, and he knew not when he slept and when he rose up.

34 And it came to pass on the morrow, that the elder said to the younger, Behold, I slept yesternight with our father, let us make him drink wine in this night also, and do thou go in and sleep with him, and let us raise up seed of our father.

35 So they made their father drink wine in that night also, and the younger went in and slept with her father, and he knew not when he slept, nor when he arose.

36 And the two daughters of Lot conceived by their father.

37 And the elder bore a son and called his name Moab, saying, He is of my father. This is the father of the Moabites to this present day.

38 And the younger also bore a son, and called his name Amman, saying, The son of my family. This is the father of the Ammanites to this present day.

GENESIS CHAPTER 20

1 And Abraam removed thence to the southern country, and dwelt between Cades and Sur, and sojourned in Gerara.

2 And Abraam said concerning Sarrha his wife, She is my sister, for he feared to say, She is my wife, lest at any time the men of the city should kill him for her sake. So Abimelech king of Gerara sent and took Sarrha.

3 And God came to Abimelech by night in sleep, and said, Behold, thou diest for the woman, whom thou hast taken, whereas she has lived with a husband.

4 But Abimelech had not touched her, and he said, Lord, wilt thou destroy an ignorantly sinning and just nation?

5 Said he not to me, She is my sister, and said she not to me, He is my brother? with a pure heart and in the righteousness of my hands have I done this.

6 And God said to him in sleep, Yea, I knew that thou didst this with a pure heart, and I spared thee, so that thou shouldest not sin against me, therefore I suffered thee not to touch her.

7 But now return the man his wife; for he is a prophet, and shall pray for thee, and thou shalt live; but if thou restore her not, know that thou shalt die and all thine.

8 And Abimelech rose early in the morning, and called all his servants, and he spoke all these words in their ears, and all the men feared exceedingly.

9 And Abimelech called Abraam and said to him, What is this that thou hast done to us? Have we sinned against thee, that thou hast brought upon me and upon my kingdom a great sin? Thou hast done to me a deed, which no one ought to do.

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10 And Abimelech said to Abraam, What hast thou seen in me that thou hast done this?

11 And Abraam said, Why I said, Surely there is not the worship of God in this place, and they will slay me because of my wife.

12 For truly she is my sister by my father, but not by my mother, and she became my wife.

13 And it came to pass when God brought me forth out of the house of my father, that I said to her, This righteousness thou shalt perform to me, in every place into which we may enter, say of me, He is my brother.

14 And Abimelech took a thousand pieces of silver, and sheep, and calves, and servants, and maid-servants, and gave them to Abraam, and he returned him Sarrha his wife.

15 And Abimelech said to Abraam, Behold, my land is before thee, dwell wheresoever it may please thee.

16 And to Sarrha he said, Behold, I have given thy brother a thousand pieces of silver, those shall be to thee for the price of thy countenance, and to all the women with thee, and speak the truth in all things.

17 And Abraam prayed to God, and God healed Abimelech, and his wife, and his women servants, and they bore children.

18 Because the Lord had fast closed from without every womb in the house of Abimelech, because of Sarrha Abraam's wife.

GENESIS CHAPTER 21

1 And the Lord visited Sarrha, as he said, and the Lord did to Sarrha, as he spoke.

2 And she conceived and bore to Abraam a son in old age, at the set time according as the Lord spoke to him.

3 And Abraam called the name of his son that was born to him, whom Sarrha bore to him, Isaac.

4 And Abraam circumcised Isaac on the eighth day, as God commanded him.

5 And Abraam was a hundred years old when Isaac his son was born to him.

6 And Sarrha said, The Lord has made laughter for me, for whoever shall hear shall rejoice with me.

7 And she said, Who shall say to Abraam that Sarrha suckles a child? for I have born a child in my old age.

8 And the child grew and was weaned, and Abraam made a great feast the day that his son Isaac was weaned.

9 And Sarrha having seen the son of Agar the Egyptian who was born to Abraam, sporting with Isaac her son,

10 then she said to Abraam, Cast out this bondwoman and her son, for the son of this bondwoman shall not inherit with my son Isaac.

11 But the word appeared very hard before Abraam concerning his son.

12 But God said to Abraam, Let it not be hard before thee concerning the child, and concerning the bondwoman; in all things whatsoever Sarrha shall say to thee, hear her voice, for in Isaac shall thy seed be called.

13 And moreover I will make the son of this bondwoman a great nation, because he is thy seed.

14 And Abraam rose up in the morning and took loaves and a skin of water, and gave them to Agar, and he put the child on her shoulder, and sent her away, and she having departed wandered in the wilderness near the well of the oath.

15 And the water failed out of the skin, and she cast the child under a fir tree.

16 And she departed and sat down opposite him at a distance, as it were a bow-shot, for she said, Surely I cannot see the death of my child: and she sat opposite him, and the child cried aloud and wept.

17 And God heard the voice of the child from the place where he was, and an angel of God called Agar out of heaven, and said to her, What is it, Agar? fear not, for God has heard the voice of the child from the place where he is.

18 Rise up, and take the child, and hold him in thine hand, for I will make him a great nation.

19 And God opened her eyes, and she saw a well of springing water; and she went and filled the skin with water, and gave the child drink.

20 And God was with the child, and he grew and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness, and his mother took him a wife out of Pharan of Egypt.

22 And it came to pass at that time that Abimelech spoke, and Ochozath his friend, and Phichol the chief captain of his host, to Abraam, saying, God is with thee in all things, whatsoever thou mayest do.

23 Now therefore swear to me by God that thou wilt not injure me, nor my seed, nor my name, but according to the righteousness which I have performed with thee thou shalt deal with me, and with the land in which thou hast sojourned.

24 And Abraam said, I will swear.

25 And Abraam reproved Abimelech because of the wells of water, which the servants of Abimelech took away.

26 And Abimelech said to him, I know not who has done this thing to thee, neither didst thou tell it me, neither heard I it but only to-day.

27 And Abraam took sheep and calves, and gave them to Abimelech, and both made a covenant.

28 And Abraam set seven ewe-lambs by themselves.

29 And Abimelech said to Abraam, What are these seven ewe-lambs which thou hast set alone?

30 And Abraam said, Thou shalt receive the seven ewe-lambs of me, that they may be for me as a witness, that I dug this well.

31 Therefore he named the name of that place, The Well of the Oath, for there they both swore.

32 And they made a covenant at the well of the oath. And there rose up Abimelech, Ochozath his friend, and Phichol the commander-in-chief of his army, and they returned to the land of the Phylistines.

33 And Abraam planted a field at the well of the oath, and called there on the name of the Lord, the everlasting God.

34 And Abraam sojourned in the land of the Phylistines many days.

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GENESIS CHAPTER 22

1 And it came to pass after these things that God tempted Abraam, and said to him, Abraam, Abraam; and he said, Lo! I am here.

2 And he said, Take thy son, the beloved one, whom thou hast loved—Isaac, and go into the high land, and offer him there for a whole-burnt-offering on one of the mountains which I will tell thee of.

3 And Abraam rose up in the morning and saddled his ass, and he took with him two servants, and Isaac his son, and having split wood for a whole-burnt-offering, he arose and departed, and came to the place of which God spoke to him,

4 on the third day; and Abraam having lifted up his eyes, saw the place afar off.

5 And Abraam said to his servants, Sit ye here with the ass, and I and the lad will proceed thus far, and having worshipped we will return to you.

6 And Abraam took the wood of the whole-burnt- offering, and laid it on Isaac his son, and he took into his hands both the fire and the knife, and the two went together.

7 And Isaac said to Abraam his father, Father. And he said, What is it, son? And he said, Behold the fire and the wood, where is the sheep for a whole-burnt-offering?

8 And Abraam said, God will provide himself a sheep for a whole-burnt-offering, my son. And both having gone together,

9 came to the place which God spoke of to him; and there Abraam built the altar, and laid the wood on it, and having bound the feet of Isaac his son together, he laid him on the altar upon the wood.

10 And Abraam stretched forth his hand to take the knife to slay his son.

11 And an angel of the Lord called him out of heaven, and said, Abraam, Abraam. And he said, Behold, I am here.

12 And he said, Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved son.

13 And Abraam lifted up his eyes and beheld, and lo! a ram caught by his horns in a plant of Sabec; and Abraam went and took the ram, and offered him up for a whole- burnt-offering in the place of Isaac his son.

14 And Abraam called the name of that place, The Lord hath seen; that they might say to-day, In the mount the Lord was seen. 15 And an angel of the Lord called Abraam the second time out of heaven, saying,

16 I have sworn by myself, says the Lord, because thou hast done this thing, and on my account hast not spared thy beloved son,

17 surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is by the shore of the sea, and thy seed shall inherit the cities of their enemies.

18 And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice.

19 And Abraam returned to his servants, and they arose and went together to the well of the oath; and Abraam dwelt at the well of the oath.

20 And it came to pass after these things, that it was reported to Abraam, saying, Behold, Melcha herself too has born sons to Nachor thy brother,

21 Uz the first-born, and Baux his brother, and Camuel the father of the Syrians, and Chazad, and

22 Azav and Phaldes, and Jeldaph, and Bathuel, and Bathuel begot Rebecca;

23 these are eight sons, which Melcha bore to Nachor the brother of Abraam.

24 And his concubine whose name was Rheuma, she also bore Tabec, and Taam, and Tochos, and Mocha.

GENESIS CHAPTER 23

1 And the life of Sarrha was an hundred and twenty-seven years.

2 And Sarrha died in the city of Arboc, which is in the valley, this is Chebron in the land of Chanaan; and Abraam came to lament for Sarrha and to mourn.

3 And Abraam stood up from before his dead; and Abraam spoke to the sons of Chet, saying,

4 I am a sojourner and a stranger among you, give me therefore possession of a burying-place among you, and I will bury my dead away from me.

5 And the sons of Chet answered to Abraam, saying, Not so, Sir,

6 but hear us; thou art in the midst of us a king from God; bury thy dead in our choice sepulchres, for not one of us will by any means withhold his sepulchre from thee, so that thou shouldest not bury thy dead there.

7 And Abraam rose up and did obeisance to the people of the land, to the sons of Chet.

8 And Abraam spoke to them, saying, If ye have it in your mind that I should bury my dead out of my sight, hearken to me, and speak for me to Ephron the son Saar.

9 And let him give me the double cave which he has, which is in a part of his field, let him give it me for the money it is worth for possession of a burying-place among you.

10 Now Ephron was sitting in the midst of the children of Chet, and Ephron the Chettite answered Abraam and spoke in the hearing of the sons of Chet, and of all who entered the city, saying,

11 Attend to me, my lord, and hear me, I give to thee the field and the cave which is in it; I have given it thee before all my country men; bury thy dead.

12 And Abraam did obeisance before the people of the land.

13 And he said in the ears of Ephron before the people of the land, Since thou art on my side, hear me; take the price of the field from me, and I will bury my dead there.

14 But Ephron answered Abraam, saying,

15 Nay, my lord, I have heard indeed, the land is worth four hundred silver didrachms, but what can this be between me and thee? nay, do thou bury thy dead.

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16 And Abraam hearkened to Ephron, and Abraam rendered to Ephron the money, which he mentioned in the ears of the sons of Chet, four hundred didrachms of silver approved with merchants.

17 And the field of Ephron, which was in Double Cave, which is opposite Mambre, the field and the cave, which was in it, and every tree which was in the field, and whatever is in its borders round about, were made sure in its borders round about, were made sure

18 to Abraam for a possession, before the sons of Chet, and all that entered into the city.

19 After this Abraam buried Sarrha his wife in the Double Cave of the field, which is opposite Mambre, this is Chebron in the land of Chanaan.

20 So the field and the cave which was in it were made sure to Abraam for possession of a burying place, by the sons of Chet.

GENESIS CHAPTER 24

1 And Abraam was old, advanced in days, and the Lord blessed Abraam in all things.

2 And Abraam said to his servant the elder of his house, who had rule over all his possessions, Put thy hand under my thigh,

3 and I will adjure thee by the Lord the God of heaven, and the God of the earth, that thou take not a wife for my son Isaac from the daughters of the Chananites, with whom I dwell, in the midst of them.

4 But thou shalt go instead to my country, where I was born, and to my tribe, and thou shalt take from thence a wife for my son Isaac.

5 And the servant said to him, Shall I carry back thy son to the land whence thou camest forth, if haply the woman should not be willing to return with me to this land?

6 And Abraam said to him, Take heed to thyself that thou carry not my son back thither.

7 The Lord the God of heaven, and the God of the earth, who took me out of my father's house, and out of the land whence I sprang, who spoke to me, and who swore to me, saying, I will give this land to thee and to thy seed, he shall send his angel before thee, and thou shalt take a wife to my son from thence.

8 And if the woman should not be willing to come with thee into this land, thou shalt be clear from my oath, only carry not my son thither again.

9 And the servant put his hand under the thigh of his master Abraam, and swore to him concerning this matter.

10 And the servant took ten camels of his master's camels, and he took of all the goods of his master with him, and he arose and went into Mesopotamia to the city of Nachor.

11 And he rested his camels without the city by the well of water towards evening, when damsels go forth to draw water.

12 And he said, O Lord God of my master Abraam, prosper my way before me to day, and deal mercifully with my master Abraam.

13 Lo! I stand by the well of water, and the daughters of them that inhabit the city come forth to draw water.

14 And it shall be, the virgin to whomsoever I shall say, Incline thy water-pot, that I may drink, and she shall say, Drink thou, and I will give thy camels drink, until they shall have done drinking—even this one thou hast prepared for thy servant Isaac, and hereby shall I know that thou hast dealt mercifully with my master Abraam.

15 And it came to pass before he had done speaking in his mind, that behold, Rebecca the daughter of Bathuel, the son of Melcha, the wife of Nachor, and the same the brother of Abraam, came forth, having a water-pot on her shoulders.

16 And the virgin was very beautiful in appearance, she was a virgin, a man had not known her; and she went down to the well, and filled her water-pot, and came up.

17 And the servant ran up to meet her, and said, Give me a little water to drink out of thy pitcher;

18 and she said, Drink, Sir; and she hasted, and let down the pitcher upon her arm, and gave him to drink, till he ceased drinking.

19 And she said, I will also draw water for thy camels, till they shall all have drunk.

20 And she hasted, and emptied the water-pot into the trough, and ran to the well to draw again, and drew water for all the camels.

21 And the man took great notice of her, and remained silent to know whether the Lord had made his way prosperous or not.

22 And it came to pass when all the camels ceased drinking, that the man took golden ear-rings, each of a drachm weight, and he put two bracelets on her hands, their weight was ten pieces of gold.

23 And he asked her, and said, Whose daughter art thou? Tell me if there is room for us to lodge with thy father.

24 And she said to him, I am the daughter of Bathuel the son of Melcha, whom she bore to Nachor.

25 And she said to him, We have both straw and much provender, and a place for resting.

26 And the man being well pleased, worshipped the Lord,

27 and said, Blessed be the Lord the God of my master Abraam, who has not suffered his righteousness to fail, nor his truth from my master, and the Lord has brought me prosperously to the house of the brother of my lord.

28 And the damsel ran and reported to the house of her mother according to these words.

29 And Rebecca had a brother whose name was Laban; and Laban ran out to meet the man, to the well.

30 And it came to pass when he saw the ear-rings and the bracelets on the hands of his sister, and when he heard the words of Rebecca his sister, saying, Thus the man spoke to me, that he went to the man, as he stood by the camels at the well.

31 And he said to him, Come in hither, thou blessed of the Lord, why standest thou without, whereas I have prepared the house and a place for the camels?

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32 And the man entered into the house, and unloaded the camels, and gave the camels straw and provender, and water to wash his feet, and the feet of the men that were with him.

33 And he set before them loaves to eat; but he said, I will not eat, until I have told my errand. And he said, Speak on.

34 And he said, I am a servant of Abraam;

35 and the Lord has blessed my master greatly, and he is exalted, and he has given him sheep, and calves, and silver, and gold, servants and servant- maids, camels, and asses.

36 And Sarrha my master's wife bore one son to my master after he had grown old; and he gave him whatever he had.

37 And my master caused me to swear, saying, Thou shalt not take a wife to my son of the daughters of the Chananites, among whom I sojourn in their land.

38 But thou shalt go to the house of my father, and to my tribe, and thou shalt take thence a wife for my son.

39 And I said to my master, Haply the woman will not go with me.

40 And he said to me, The Lord God to whom I have been acceptable in his presence, himself shall send out his angel with thee, and shall prosper thy journey, and thou shalt take a wife for my son of my tribe, and of the house of my father.

41 Then shalt thou be clear from my curse, for whensoever thou shalt have come to my tribe, and they shall not give her to thee, then shalt thou be clear from my oath.

42 And having come this day to the well, I said, Lord God of my master Abraam, if thou prosperest my journey on which I am now going,

43 behold, I stand by the well of water, and the daughters of the men of the city come forth to draw water, and it shall be that the damsel to whom I shall say, Give me a little water to drink out of thy pitcher,

44 and she shall say to me, Both drink thou, and I will draw water for thy camels, this shall be the wife whom the Lord has prepared for his own servant Isaac; and hereby shall I know that thou hast wrought mercy with my master Abraam.

45 And it came to pass before I had done speaking in my mind, straightway Rebecca came forth, having her pitcher on her shoulders; and she went down to the well, and drew water; and I said to her, Give me to drink.

46 And she hasted and let down her pitcher on her arm from her head, and said, Drink thou, and I will give thy camels drink; and I drank, and she gave the camels drink.

47 And I asked her, and said, Whose daughter art thou? tell me; and she said, I am daughter of Bathuel the son of Nachor, whom Melcha bore to him; and I put on her the ear-rings, and the bracelets on her hands.

48 And being well-pleased I worshipped the Lord, and I blessed the Lord the God of my master Abraam, who has prospered me in a true way, so that I should take the daughter of my master's brother for his son.

49 If then ye will deal mercifully and justly with my lord, tell me, and if not, tell me, that I may turn to the right hand or to the left.

50 And Laban and Bathuel answered and said, This matter has come forth from the Lord, we shall not be able to answer thee bad or good.

51 Behold, Rebecca is before thee, take her and go away, and let her be wife to the son of thy master, as the Lord has said.

52 And it came to pass when the servant of Abraam heard these words, he bowed himself to the Lord down to the earth.

53 And the servant having brought forth jewels of silver and gold and raiment, gave them to Rebecca, and gave gifts to her brother, and to her mother.

54 And both he and the men with him ate and drank and went to sleep. And he arose in the morning and said, Send me away, that I may go to my master.

55 And her brethren and her mother said, Let the virgin remain with us about ten days, and after that she shall depart.

56 But he said to them, Hinder me not, for the Lord has prospered my journey for me; send me away, that I may depart to my master.

57 And they said, Let us call the damsel, and enquire at her mouth.

58 And they called Rebecca, and said to her, Wilt thou go with this man? and she said, I will go.

59 So they sent forth Rebecca their sister, and her goods, and the servant of Abraam, and his attendants.

60 And they blessed Rebecca, and said to her, Thou art our sister; become thou thousands of myriads, and let thy seed possess the cities of their enemies.

61 And Rebecca rose up and her maidens, and they mounted the camels and went with the man; and the servant having taken up Rebecca, departed.

62 And Isaac went through the wilderness to the well of the vision, and he dwelt in the land toward the south.

63 And Isaac went forth into the plain toward evening to meditate; and having lifted up his eyes, he saw camels coming.

64 And Rebecca lifted up her eyes, and saw Isaac; and she alighted briskly from the camel,

65 and said to the servant, Who is that man that walks in the plain to meet us? And the servant said, This is my master; and she took her veil and covered herself.

66 And the servant told Isaac all that he had done.

67 And Isaac went into the house of his mother, and took Rebecca, and she became his wife, and he loved her; and Isaac was comforted for Sarrha his mother.

GENESIS CHAPTER 25

1 And Abraam again took a wife, whose name was Chettura.

2 And she bore to him Zombran, and Jezan, and Madal, and Madiam, and Jesboc, and Soie.

3 And Jezan begot Saba and Dedan. And the sons of Dedan were the Assurians and the Latusians, and Laomim.

4 And the sons of Madiam were Gephar and Aphir, and Enoch, and Abeida, and Eldaga; all these were sons of Chettura.

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5 But Abraam gave all his possessions to Isaac his son.

6 But to the sons of his concubines Abraam gave gifts, and he sent them away from his son Isaac, while he was yet living, to the east into the country of the east.

7 And these were the years of the days of the life of Abraam as many as he lived, a hundred and seventy-five years.

8 And Abraam failing died in a good old age, an old man and full of days, and was added to his people.

9 And Isaac and Ismael his sons buried him in the double cave, in the field of Ephron the son of Saar the Chettite, which is over against Mambre:

10 even the field and the cave which Abraam bought of the sons of Chet; there they buried Abraam and Sarrha his wife.

11 And it came to pass after Abraam was dead, that God blessed Isaac his son, and Isaac dwelt by the well of the vision.

12 And these are the generations of Ismael the son of Abraam, whom Agar the Egyptian the hand- maid of Sarrha bore to Abraam.

13 And these are the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nabaioth, and Kedar, and Nabdeel, and Massam,

14 and Masma, and Duma, and Masse,

15 and Choddan, and Thaeman, and Jetur, and Naphes, and Kedma.

16 These are the sons of Ismael, and these are their names in their tents and in their dwellings, twelve princes according to their nations.

17 And these are the years of the life of Ismael, a hundred and thirty-seven years; and he failed and died, and was added to his fathers.

18 And he dwelt from Evilat to Sur, which is opposite Egypt, until one comes to the Assyrians; he dwelt in the presence of all his brethren.

19 And these are the generations of Isaac the son of Abraam.

20 Abraam begot Isaac. And Isaac was forty years old when he took to wife Rebecca, daughter of Bathuel the Syrian, out of Syrian Mesopotamia, sister of Laban the Syrian.

21 And Isaac prayed the Lord concerning Rebecca his wife, because she was barren; and the Lord heard him, and his wife Rebecca conceived in her womb.

22 And the babes leaped within her; and she said, If it will be so with me, why is this to me? And she went to enquire of the Lord.

23 And the Lord said to her, There are two nations in thy womb, and two peoples shall be separated from thy belly, and one people shall excel the other, and the elder shall serve the younger.

24 And the days were fulfilled that she should be delivered, and she had twins in her womb.

25 And the first came out red, hairy all over like a skin; and she called his name Esau.

26 And after this came forth his brother, and his hand took hold of the heel of Esau; and she called his name Jacob. And Isaac was sixty years old when Rebecca bore them.

27 And the lads grew, and Esau was a man skilled in hunting, dwelling in the country, and Jacob a simple man, dwelling in a house.

28 And Isaac loved Esau, because his venison was his food, but Rebecca loved Jacob.

29 And Jacob cooked pottage, and Esau came from the plain, fainting.

30 And Esau said to Jacob, Let me taste of that red pottage, because I am fainting; therefore his name was called Edom.

31 And Jacob said to Esau, Sell me this day thy birthright.

32 And Esau said, Behold, I am going to die, and for what good does this birthright belong to me?

33 And Jacob said to him, Swear to me this day; and he swore to him; and Esau sold his birthright to Jacob.

34 And Jacob gave bread to Esau, and pottage of lentiles; and he ate and drank, and he arose and departed; so Esau slighted his birthright.

GENESIS CHAPTER 26

1 And there was a famine in the land, besides the former famine, which was in the time of Abraam; and Isaac went to Abimelech the king of the Phylistines to Gerara.

2 And the Lord appeared to him and said, Go not down to Egypt, but dwell in the land, which I shall tell thee of.

3 And sojourn in this land; and I will be with thee, and bless thee, for I will give to thee and to thy seed all this land; and I will establish my oath which I swore to thy father Abraam.

4 And I will multiply thy seed as the stars of heaven; and I will give to thy seed all this land, and all the nations of the earth shall be blest in thy seed.

5 Because Abraam thy father hearkened to my voice, and kept my injunctions, and my commandments, and my ordinances, and my statutes.

6 And Isaac dwelt in Gerara.

7 And the men of the place questioned him concerning Rebecca his wife, and he said, She is my sister, for he feared to say, She is my wife, lest at any time the men of the place should slay him because of Rebecca, because she was fair.

8 And he remained there a long time, and Abimelech the king of Gerara leaned to look through the window, and saw Isaac sporting with Rebecca his wife.

9 And Abimelech called Isaac, and said to him, Is she then thy wife? why hast thou said, She is my sister? And Isaac said to him, I did so, for I said, Lest at any time I die on her account.

10 And Abimelech said to him, Why hast thou done this to us? one of my kindred within a little had lain with thy wife, and thou wouldest have brought a sin of ignorance upon us.

11 And Abimelech charged all his people, saying Every man that touches this man and his wife shall be liable to death.

12 And Isaac sowed in that land, and he found in that year barley and hundred-fold, and the Lord blessed him.

13 And the man was exalted, and advancing he increased, till he became very great.

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14 And he had cattle of sheep, and cattle of oxen, and many tilled lands, and the Phylistines envied him.

15 And all the wells which the servants of his father had dug in the time of his father, the Phylistines stopped them, and filled them with earth.

16 And Abimelech said to Isaac, Depart from us, for thou art become much mightier than we.

17 And Isaac departed thence, and rested in the valley of Gerara, and dwelt there.

18 And Isaac dug again the wells of water, which the servants of his father Abraam had dug, and the Phylistines had stopped them, after the death of his father Abraam; and he gave them names, according to the names by which his father named them.

19 And the servants of Isaac dug in the valley of Gerara, and they found there a well of living water.

20 And the shepherds of Gerara strove with the shepherds of Isaac, saying that the water was theirs; and they called the name of the well, Injury, for they injured him.

21 And having departed thence he dug another well, and they strove also for that; and he named the name of it, Enmity.

22 And he departed thence and dug another well; and they did not strive about that; and he named the name of it, Room, saying, Because now the Lord has made room for us, and has increased us upon the earth.

23 And he went up thence to the well of the oath.

24 And the Lord appeared to him in that night, and said, I am the God of Abraam thy father; fear not, for I am with thee, and I will bless thee, and multiply thy seed for the sake of Abraam thy father.

25 And he built there an altar, and called on the name of the Lord, and there he pitched his tent, and there the servants of Isaac dug a well in the valley of Gerara.

26 And Abimelech came to him from Gerara, and so did Ochozath his friend, and Phichol the commander-in-chief of his army.

27 And Isaac said to them, Wherefore have ye come to me? whereas ye hated me, and sent me away from you.

28 And they said, We have surely seen that the Lord was with thee, and we said, Let there be an oath between us and thee, and we will make a covenant with thee,

29 that thou shalt do no wrong by us, as we have not abhorred thee, and according as we have treated thee well, and have sent thee forth peaceably; and now thou art blessed of the Lord.

30 And he made a feast for them, and they ate and drank.

31 And they arose in the morning, and swore each to his neighbour; and Isaac sent them forth, and they departed from him in safety.

32 And it came to pass in that day, that the servants of Isaac came and told him of the well which they had dug; and they said, We have not found water.

33 And he called it, Oath: therefore he called the name of that city, the Well of Oath, until this day.

34 And Esau was forty years old; and he took to wife Judith the daughter of Beoch the Chettite, and Basemath, daughter of Helon the Chettite.

35 And they were provoking to Isaac and Rebecca.

GENESIS CHAPTER 27

1 And it came to pass after Isaac was old, that his eyes were dimmed so that he could not see; and he called Esau, his elder son, and said to him, My son; and he said, Behold, I am here.

2 And he said, Behold, I am grown old, and know not the day of my death.

3 Now then take the weapons, both thy quiver and thy bow, and go into the plain, and get me venison,

4 and make me meats, as I like them, and bring them to me that I may eat, that my soul may bless thee, before I die.

5 And Rebecca heard Isaac speaking to Esau his son; and Esau went to the plain to procure venison for his father.

6 And Rebecca said to Jacob her younger son, Behold, I heard thy father speaking to Esau thy brother, saying,

7 Bring me venison, and prepare me meats, that I may eat and bless thee before the Lord before I die.

8 Now then, my son, hearken to me, as I command thee.

9 And go to the cattle and take for me thence two kids, tender and good, and I will make them meats for thy father, as he likes.

10 And thou shalt bring them in to thy father, and he shall eat, that thy father may bless thee before he dies.

11 And Jacob said to his mother Rebecca, Esau my brother is a hairy man, and I a smooth man.

12 Peradventure my father may feel me, and I shall be before him as one ill-intentioned, and I shall bring upon me a curse, and not a blessing.

13 And his mother said to him, On me be thy curse, son; only hearken to my voice, and go and bring them me.

14 So he went and took and brought them to his mother; and his mother made meats, as his father liked them.

15 And Rebecca having taken the fine raiment of her elder son Esau which was with her in the house, put it on Jacob her younger son.

16 And she put on his arms the skins of the kids, and on the bare parts of his neck.

17 And she gave the meats, and the loaves which she had prepared, into the hands of Jacob her son.

18 And he brought them to his father, and said, Father; and he said, Behold I am here; who art thou, son?

19 And Jacob said to his father, I, Esau thy first- born, have done as thou toldest me; rise, sit, and eat of my venison, that thy soul may bless me.

20 And Isaac said to his son, What is this which thou hast quickly found? And he said, That which the Lord thy God presented before me.

21 And Isaac said to Jacob, Draw night to me, and I will feel thee, son, if thou art my son Esau or not.

22 And Jacob drew night to his father Isaac, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

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23 And he knew him not, for his hands were as the hands of his brother Esau, hairy; and he blessed him,

24 and he said, Art thou my son Esau? and he said, I am.

25 And he said, Bring hither, and I will eat of thy venison, son, that my soul may bless thee; and he brought it near to him, and he ate, and he brought him wine, and he drank.

26 And Isaac his father said to him, Draw nigh to me, and kiss me, son.

27 And he drew nigh and kissed him, and smelled the smell of his garments, and blessed him, and said, Behold, the smell of my son is as the smell of an abundant field, which the Lord has blessed.

28 And may God give thee of the dew of heaven, and of the fatness of the earth, and abundance of corn and wine.

29 And let nations serve thee, and princes bow down to thee, and be thou lord of thy brother, and the sons of thy father shall do thee reverence; accursed is he that curses thee, and blessed is he that blesses thee.

30 And it came to pass after Isaac had ceased blessing his son Jacob, it even came to pass, just when Jacob had gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made meats and brought them to his father; and he said to his father, Let my father arise and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said to him, Who art thou? And he said, I am thy first-born son Esau.

33 And Isaac was amazed with very great amazement, and said, Who then is it that has procured venison for me and brought it to me? and I have eaten of all before thou camest, and I have blessed him, and he shall be blessed.

34 And it came to pass when Esau heard the words of his father Isaac, he cried out with a great and very bitter cry, and said, Bless, I pray thee, me also, father.

35 And he said to him, Thy brother has come with subtlety, and taken thy blessing.

36 And he said, Rightly was his name called Jacob, for lo! this second time has he supplanted me; he has both taken my birthright, and now he has taken my blessing; and Esau said to his father, Hast thou not left a blessing for me, father?

37 And Isaac answered and said to Esau, If I have made him thy lord, and have made all his brethren his servants, and have strengthened him with corn and wine, what then shall I do for thee, son?

38 And Esau said to his father, Hast thou only one blessing, father? Bless, I pray thee, me also, father. And Isaac being troubled, Esau cried aloud and wept.

39 And Isaac his father answered and said to him, Behold, thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above.

40 And thou shalt live by thy sword, and shalt serve thy brother; and there shall be a time when thou shalt break and loosen his yoke from off thy neck.

41 And Esau was angry with Jacob because of the blessing, with which his father blessed him; and Esau said in his mind, Let the days of my father's mourning draw nigh, that I may slay my brother Jacob.

42 And the words of Esau her elder son were reported to Rebecca, and she sent and called Jacob her younger son, and said to him, Behold, Esau thy brother threatens thee to kill thee.

43 Now then, my son, hear my voice, and rise and depart quickly into Mesopotamia to Laban my brother into Charran.

44 And dwell with him certain days, until thy brother's anger

45 and rage depart from thee, and he forget what thou hast done to him; and I will send and fetch thee thence, lest at any time I should be bereaved of you both in one day.

46 And Rebecca said to Isaac, I am weary of my life, because of the daughters of the sons of Chet; if Jacob shall take a wife of the daughters of this land, wherefore should I live?

GENESIS CHAPTER 28

1 And Isaac having called for Jacob, blessed him, and charged him, saying, Thou shalt not take a wife of the daughters of the Chananites.

2 Rise and depart quickly into Mesopotamia, to the house of Bathuel the father of thy mother, and take to thyself thence a wife of the daughters of Laban thy mother's brother.

3 And may my God bless thee, and increase thee, and multiply thee, and thou shalt become gatherings of nations.

4 And may he give thee the blessing of my father Abraam, even to thee and to thy seed after thee, to inherit the land of thy sojourning, which God gave to Abraam.

5 So Isaac sent away Jacob, and he went into Mesopotamia to Laban the son of Bethuel the Syrian, the brother of Rebecca the mother of Jacob and Esau.

6 And Esau saw that Isaac blessed Jacob, and sent him away to Mesopotamia of Syria as he blessed him, to take to himself a wife thence, and that he charged him, saying, Thou shalt not take a wife of the daughters of the Chananites;

7 and that Jacob hearkened to his father and his mother, and went to Mesopotamia of Syria.

8 And Esau also having seen that the daughters of Chanaan were evil before his father Isaac,

9 Esau went to Ismael, and took Maeleth the daughter of Ismael, the son of Abraam, the sister of Nabeoth, a wife in addition to his other wives.

10 And Jacob went forth from the well of the oath, and departed into Charrhan.

11 And came to a certain place and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place,

12 and dreamed, and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it.

13 And the Lord stood upon it, and said, I am the God of thy father Abraam, and the God of Isaac; fear not, the land on which thou liest, to thee will I give it, and to thy seed.

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14 And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed.

15 And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee.

16 And Jacob awaked out of his sleep, and said, The Lord is in this place, and I knew it not.

17 And he was afraid, and said, How fearful is this place! this is none other than the house of God, and this is the gate of heaven.

18 And Jacob rose up in the morning, and took the stone he had laid there by his head, and he set it up as a pillar, and poured oil on the top of it.

19 And he called the name of that place, the House of God; and the name of the city before was Ulam-luz.

20 And Jacob vowed a vow, saying, If the Lord God will be with me, and guard me throughout on this journey, on which I am going, and give me bread to eat, and raiment to put on,

21 and bring me back in safety to the house of my father, then shall the Lord be for a God to me.

22 And this stone, which I have set up for a pillar, shall be to me a house of God; and of all whatsoever thou shalt give me, I will tithe a tenth for thee.

GENESIS CHAPTER 29

1 And Jacob started and went to the land of the east to Laban, the son of Bathuel the Syrian, and the brother of Rebecca, mother of Jacob and Esau.

2 And he looks, and behold! a well in the plain; and there were there three flocks of sheep resting at it, for out of that well they watered the flocks, but there was a great stone at the mouth of the well.

3 And there were all the flocks gathered, and they used to roll away the stone from the mouth of the well, and water the flocks, and set the stone again in its place on the mouth of the well.

4 And Jacob said to them, Brethren, whence are ye? and they said, We are of Charrhan.

5 And he said to them, Know ye Laban, the son of Nachor? and they said, We do know him.

6 And he said to them, Is he well? And they said, He is well. And behold Rachel his daughter came with the sheep.

7 And Jacob said, it is yet high day, it is not yet time that the flocks be gathered together; water ye the flocks, and depart and feed them.

8 And they said, We shall not be able, until all the shepherds be gathered together, and they shall roll away the stone from the mouth of the well, then we will water the flocks.

9 While he was yet speaking to them, behold, Rachel the daughter of Laban came with her father's sheep, for she fed the sheep of her father.

10 And it came to pass when Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, that Jacob came and rolled away the stone from the mouth of the well, and watered the sheep of Laban, his mother's brother.

11 And Jacob kissed Rachel, and cried with a loud voice and wept.

12 And he told Rachel that he was the near relative of her father, and the son of Rebecca; and she ran and reported to her father according to these words.

13 And it came to pass when Laban heard the name of Jacob, his sister's son, he ran to meet him, and embraced and kissed him, and brought him into his house; and he told Laban all these sayings.

14 And Laban said to him, Thou art of my bones and of my flesh; and he was with him a full month.

15 And Laban said to Jacob, Surely thou shalt not serve me for nothing, because thou art my brother; tell me what thy reward is to be.

16 Now Laban had two daughters, the name of the elder was Lea, and the name of the younger, Rachel.

17 And the eyes of Lea were weak. But Rachel was beautiful in appearance, and exceedingly fair in countenance.

18 And Jacob loved Rachel, and said, I will serve thee seven years for thy younger daughter Rachel.

19 And Laban said to him, It is better that I should give her to thee, than that I should give her to another man; dwell with me.

20 And Jacob served for Rachel seven years, and they were before him as a few days, by reason of his loving her.

21 And Jacob said to Laban, Give me my wife, for my days are fulfilled, that I may go in to her.

22 And Laban gathered together all the men of the place, and made a marriage-feast.

23 And it was even, and he took his daughter Lea, and brought her in to Jacob, and Jacob went in to her.

24 And Laban gave to his daughter Lea, Zelpha his handmaid, as a handmaid for her.

25 And it was morning, and behold it was Lea; and Jacob said to Laban, What is this that thou hast done to me? did I not serve thee for Rachel? and wherefore hast thou deceived me?

26 And Laban answered, It is not done thus in our country, to give the younger before the elder.

27 Fulfil then her sevens, and I will give to thee her also in return for thy labour, which thou labourest with me, yet seven other years.

28 And Jacob did so, and fulfilled her sevens; and Laban gave him his daughter Rachel to wife.

29 And Laban gave to his daughter his handmaid Balla, for a handmaid to her.

30 And he went in to Rachel; and he loved Rachel more than Lea; and he served him seven other years.

31 And when the Lord God saw that Lea was hated, he opened her womb; but Rachel was barren.

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32 And Lea conceived and bore a son to Jacob; and she called his name, Ruben; saying, Because the Lord has looked on my humiliation, and has given me a son, now then my husband will love me.

33 And she conceived again, and bore a second son to Jacob; and she said, Because the Lord has heard that I am hated, he has given to me this one also; and she called his name, Simeon.

34 And she conceived yet again, and bore a son, and said, In the present time my husband will be with me, for I have born him three sons; therefore she called his name, Levi.

35 And having conceived yet again, she bore a son, and said, Now yet again this time will I give thanks to the Lord; therefore she called his name, Juda; and ceased bearing.

GENESIS CHAPTER 30

1 And Rachel having perceived that she bore Jacob no children, was jealous of her sister; and said to Jacob, Give me children; and if not, I shall die.

2 And Jacob was angry with Rachel, and said to her, Am I in the place of God, who has deprived thee of the fruit of the womb?

3 And Rachel said to Jacob, Behold my handmaid Balla, go in to her, and she shall bear upon my knees, and I also shall have children by her.

4 And she gave him Balla her maid, for a wife to him; and Jacob went in to her.

5 And Balla, Rachel's maid, conceived, and bore Jacob a son.

6 And Rachel said, God has given judgment for me, and hearkened to my voice, and has given me a son; therefore she called his name, Dan.

7 And Balla, Rachel's maid, conceived yet again, and bore a second son to Jacob.

8 And Rachel said, God has helped me, and I contended with my sister and prevailed; and she called his name, Nephthalim.

9 And Lea saw that she ceased from bearing, and she took Zelpha her maid, and gave her to Jacob for a wife; and he went in to her.

10 And Zelpha the maid of Lea conceived, and bore Jacob a son.

11 And Lea said, It is happily: and she called his name, Gad.

12 And Zelpha the maid of Lea conceived yet again, and bore Jacob a second son.

13 And Lea said, I am blessed, for the women will pronounce me blessed; and she called his name, Aser.

14 And Ruben went in the day of barley-harvest, and found apples of mandrakes in the field, and brought them to his mother Lea; and Rachel said to Lea her sister, Give me of thy son's mandrakes.

15 And Lea said, Is it not enough for thee that thou hast taken my husband, wilt thou also take my son's mandrakes? And Rachel said, Not so: let him lie with thee to-night for thy son's mandrakes.

16 And Jacob came in out of the field at even; and Lea went forth to meet him, and said, Thou shalt come in to me this day, for I have hired thee for my son's mandrakes; and he lay with her that night.

17 And God hearkened to Lea, and she conceived, and bore Jacob a fifth son.

18 And Lea said, God has given me my reward, because I gave my maid to my husband; and she called his name Issachar, which is, Reward.

19 And Lea conceived again, and bore Jacob a sixth son.

20 And Lea said, God has given me a good gift in this time; my husband will choose me, for I have born him six sons: and she called his name, Zabulon.

21 And after this she bore a daughter; and she called her name, Dina.

22 And God remembered Rachel, and God hearkened to her, and he opened her womb.

23 And she conceived, and bore Jacob a son; and Rachel said, God has taken away my reproach.

24 And she called his name Joseph, saying, Let God add to me another son.

25 And it came to pass when Rachel had born Joseph, Jacob said to Laban, Send me away, that I may go to my place and to my land.

26 Restore my wives and my children, for whom I have served thee, that I may depart, for thou knowest the service wherewith I have served thee.

27 And Laban said to him, If I have found grace in thy sight, I would augur well, for the Lord has blessed me at thy coming in.

28 Appoint me thy wages, and I will give them.

29 And Jacob said, Thou knowest in what things I have served thee, and how many cattle of thine are with me.

30 For it was little thou hadst before my time, and it is increased to a multitude, and the Lord God has blessed thee since my coming; now then, when shall I set up also my own house?

31 And Laban said to him, What shall I give thee? and Jacob said to him, Thou shalt not give me anything; if thou wilt do this thing for me, I will again tend thy flocks and keep them.

32 Let all thy sheep pass by to-day, and separate thence every grey sheep among the rams, and every one that is speckled and spotted among the goats—this shall be my reward.

33 And my righteousness shall answer for me on the morrow, for it is my reward before thee: whatever shall not be spotted and speckled among the goats, and grey among the rams, shall be stolen with me.

34 And Laban said to him, Let it be according to thy word.

35 And he separated in that day the spotted and speckled he-goats, and all the spotted and speckled she-goats, and all that was grey among the rams, and every one that was white among them, and he gave them into the hand of his sons.

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36 And he set a distance of a three days' journey between them and Jacob. And Jacob tended the cattle of Laban that were left behind.

37 And Jacob took to himself green rods of storax tree and walnut and plane-tree; and Jacob peeled in them white stripes; and as he drew off the green, the white stripe which he had made appeared alternate on the rods.

38 And he laid the rods which he had peeled, in the hollows of the watering-troughs, that whensoever the cattle should come to drink, as they should have come to drink before the rods, the cattle might conceive at the rods.

39 So the cattle conceived at the rods, and the cattle brought forth young speckled, and streaked and spotted with ash-coloured spots.

40 And Jacob separated the lambs, and set before the sheep a speckled ram, and every variegated one among the lambs, and he separated flocks for himself alone, and did not mingle them with the sheep of Laban.

41 And it came to pass in the time wherein the cattle became pregnant, conceiving in the belly, Jacob put the rods before the cattle in the troughs, that they might conceive by the rods.

42 But he did not put them in indiscriminately whenever the cattle happened to bring forth, but the unmarked ones were Laban's, and the marked ones were Jacob's.

43 And the man became very rich, and he had many cattle, and oxen, and servants, and maid-servants, and camels, and asses.

GENESIS CHAPTER 31

1 And Jacob heard the words of the sons of Laban, saying, Jacob has taken all that was our father's, and of our father's property has he gotten all this glory.

2 And Jacob saw the countenance of Laban, and behold it was not toward him as before.

3 And the Lord said to Jacob, Return to the land of thy father, and to thy family, and I will be with thee.

4 And Jacob sent and called Lea and Rachel to the plain where the flocks were.

5 And he said to them, I see the face of your father, that it is not toward me as before, but the God of my father was with me.

6 And ye too know that with all my might I have served your father.

7 But your father deceived me, and changed my wages for the ten lambs, yet God gave him not power to hurt me.

8 If he should say thus, The speckled shall be thy reward, then all the cattle would bear speckled; and if he should say, The white shall be thy reward, then would all the cattle bear white.

9 So God has taken away all the cattle of your father, and given them to me.

10 And it came to pass when the cattle conceived and were with young, that I beheld with mine eyes in sleep, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots.

11 And the angel of God said to me in a dream, Jacob; and I said, What is it?

12 And he said, Look up with thine eyes, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots; for I have seen all things that Laban does to thee.

13 I am God that appeared to thee in the place of God where thou anointedst a pillar to me, and vowedst to me there a vow; now then arise and depart out of this land, depart into the land of thy nativity, and I will be with thee.

14 And Rachel and Lea answered and said to him, Have we yet a part or inheritance in the house of our father?

15 Are we not considered strangers by him? for he has sold us, and quite devoured our money.

16 All the wealth and the glory which God has taken from our father, it shall be our's and our children's; now then do whatsoever God has said to thee.

17 And Jacob arose and took his wives and his children up on the camels;

18 and he took away all his possessions and all his store, which he had gotten in Mesopotamia, and all that belonged to him, to depart to Isaac his father in the land of Chanaan.

19 And Laban went to shear his sheep; and Rachel stole her father's images.

20 And Jacob hid the matter from Laban the Syrian, so as not to tell him that he ran away.

21 And he departed himself and all that belonged to him, and passed over the river, and went into the mountain Galaad.

22 But it was told Laban the Syrian on the third day, that Jacob was fled.

23 And having taken his brethren with him, he pursued after him seven days' journey, and overtook him on Mount Galaad.

24 And God came to Laban the Syrian in sleep by night, and said to him, Take heed to thyself that thou speak not at any time to Jacob evil things.

25 And Laban overtook Jacob; and Jacob pitched his tent in the mountain; and Laban stationed his brothers in the mount Galaad.

26 And Laban said to Jacob, What hast thou done? wherefore didst thou run away secretly, and pillage me, and lead away my daughters as captives taken with the sword?

27 Whereas if thou hadst told me, I would have sent thee away with mirth, and with songs, and timbrels, and harp.

28 And I was not counted worthy to embrace my children and my daughters; now then thou hast wrought foolishly.

29 And now my hand has power to hurt thee; but the God of thy father spoke to me yesterday, saying, Take heed to thyself that thou speak not evil words to Jacob.

30 Now then go on thy way, for thou hast earnestly desired to depart to the house of thy father; wherefore hast thou stolen my gods?

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31 And Jacob answered and said to Laban, Because I was afraid; for I said, Lest at any time thou shouldest take away thy daughters from me, and all my possessions.

32 And Jacob said, With whomsoever thou shalt find thy gods, he shall not live in the presence of our brethren; take notice of what I have of thy property, and take it; and he observed nothing with him, but Jacob knew not that his wife Rachel had stolen them.

33 And Laban went in and searched in the house of Lea, and found them not; and he went out of the house of Lea, and searched in the house of Jacob, and in the house of the two maid-servants, and found them not; and he went also into the house of Rachel.

34 And Rachel took the idols, and cast them among the camel's packs, and sat upon them.

35 And she said to her father, Be not indignant, Sir; I cannot rise up before thee, for it is with me according to the manner of women. Laban searched in all the house, and found not the images.

36 And Jacob was angry, and strove with Laban; and Jacob answered and said to Laban, What is my injustice, and what my sin, that thou hast pursued after me,

37 and that thou hast searched all the furniture of my house? what hast thou found of all the furniture of thine house? set it here between thy relations and my relations, and let them decide between us two.

38 These twenty years have I been with thee; thy sheep, and thy she-goats have not failed in bearing; I devoured not the rams of thy cattle.

39 That which was taken of beasts I brought not to thee; I made good of myself the thefts of the day, and the thefts of the night.

40 I was parched with heat by day, and chilled with frost by night, and my sleep departed from my eyes.

41 These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years among thy sheep, and thou didst falsely rate my wages for ten lambs.

42 Unless I had the God of my father Abraam, and the fear of Isaac, now thou wouldest have sent me away empty; God saw my humiliation, and the labour of my hands, and rebuked thee yesterday.

43 And Laban answered and said to Jacob, The daughters are my daughters, and the sons my sons, and the cattle are my cattle, and all things which thou seest are mine, and the property of my daughters; what shall I do to them to-day, or their children which they bore?

44 Now then come, let me make a covenant, both I and thou, and it shall be for a witness between me and thee; and he said to him, Behold, there is no one with us; behold, God is witness between me and thee.

45 And Jacob having taken a stone, set it up for a pillar.

46 And Jacob said to his brethren, Gather stones; and they gathered stones and made a heap, and ate there upon the heap; and Laban said to him, This heap witnesses between me and thee to-day.

47 And Laban called it, the Heap of Testimony; and Jacob called it, the Witness Heap.

48 And Laban said to Jacob, Behold this heap, and the pillar, which I have set between me and thee; this heap witnesses, and this pillar witnesses; therefore its name was called, the Heap witnesses.

49 And the vision of which he said—Let God look to it between me and thee, because we are about to depart from each other, —

50 If thou shalt humble my daughters, if thou shouldest take wives in addition to my daughters, see, there is no one with us looking on. God is witness between me and thee.

51 And Laban said to Jacob, Behold, this heap, and this pillar are a witness.

52 For if I should not cross over unto thee, neither shouldest thou cross over to me, for mischief beyond this heap and this pillar.

53 The God of Abraam and the God of Nachor judge between us; and Jacob swore by the Fear of his father Isaac.

54 And he offered a sacrifice in the mountain, and called his brethren, and they ate and drank, and slept in the mountain.

55 And Laban rose up in the morning, and kissed his sons and his daughters, and blessed them; and Laban having turned back, departed to his place.

GENESIS CHAPTER 32

1 And Jacob departed for his journey; and having looked up, he saw the host of God encamped; and the angels of God met him.

2 And Jacob said, when he saw them, This is the Camp of God; and he called the name of that place, Encampments.

3 And Jacob sent messengers before him to Esau his brother to the land of Seir, to the country of Edom.

4 And he charged them, saying, Thus shall ye say to my lord Esau: Thus saith thy servant Jacob; I have sojourned with Laban and tarried until now.

5 And there were born to me oxen, and asses, and sheep, and men-servants and women-servants; and I sent to tell my lord Esau, that thy servant might find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and lo! he comes to meet thee, and four hundred men with him.

7 And Jacob was greatly terrified, and was perplexed; and he divided the people that was with him, and the cows, and the camels, and the sheep, into two camps.

8 And Jacob said, If Esau should come to one camp, and smite it, the other camp shall be in safety.

9 And Jacob said, God of my father Abraam, and God of my father Isaac, O Lord, thou art he that said to me, Depart quickly to the land of thy birth, and I will do thee good.

10 Let there be to me a sufficiency of all the justice and all the truth which thou hast wrought with thy servant; for with this my staff I passed over this Jordan, and now I am become two camps.

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11 Deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, lest haply he should come and smite me, and the mother upon the children.

12 But thou saidst, I will do thee good, and will make thy seed as the sand of the sea, which shall not be numbered for multitude.

13 And he slept there that night, and took of the gifts which he carried with him, and sent out to Esau his brother,

14 two hundred she-goats, twenty he-goats, two hundred sheep, twenty rams,

15 milch camels, and their foals, thirty, forty kine, ten bulls, twenty asses, and ten colts.

16 And he gave them to his servants each drove apart; and he said to his servants, Go on before me, and put a space between drove and drove.

17 And he charged the first, saying, If Esau my brother meet thee, and he ask thee, saying, Whose art thou? and whither wouldest thou go, and whose are these possessions advancing before thee?

18 Thou shalt say, Thy servant Jacob's; he hath sent gifts to my lord Esau, and lo! he is behind us.

19 And he charged the first and the second and the third, and all that went before him after these flocks, saying, Thus shall ye speak to Esau when ye find him;

20 and ye shall say, Behold thy servant Jacob comes after us. For he said, I will propitiate his countenance with the gifts going before his presence, and afterwards I will behold his face, for peradventure he will accept me.

21 So the presents went on before him, but he himself lodged that night in the camp.

22 And he rose up in that night, and took his two wives and his two servant-maids, and his eleven children, and crossed over the ford of Jaboch.

23 And he took them, and passed over the torrent, and brought over all his possessions.

24 And Jacob was left alone; and a man wrestled with him till the morning.

25 And he saw that he prevailed not against him; and he touched the broad part of his thigh, and the broad part of Jacob's thigh was benumbed in his wrestling with him.

26 And he said to him, Let me go, for the day has dawned; but he said, I will not let thee go, except thou bless me.

27 And he said to him, What is thy name? and he answered, Jacob.

28 And he said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name; for thou hast prevailed with God, and shalt be mighty with men.

29 And Jacob asked and said, Tell me thy name; and he said, Wherefore dost thou ask after my name? and he blessed him there.

30 And Jacob called the name of that place, the Face of God; for, said he,I have seen God face to face, and my life was preserved.

31 And the sun rose upon him, when he passed the Face of God; and he halted upon his thigh.

32 Therefore the children of Israel will by no means eat of the sinew which was benumbed, which is on the broad part of the thigh, until this day, because the angel touched the broad part of the thigh of Jacob—even the sinew which was benumbed.

GENESIS CHAPTER 33

1 And Jacob lifted up his eyes, and beheld, and lo! Esau his brother coming, and four hundred men with him; and Jacob divided the children to Lea and to Rachel, and the two handmaidens.

2 And he put the two handmaidens and their children with the first, and Lea and her children behind, and Rachel and Joseph last.

3 But he advanced himself before them, and did reverence to the ground seven times, until he drew near to his brother.

4 And Esau ran on to meet him, and embraced him, and fell on his neck, and kissed him; and they both wept.

5 And Esau looked up and saw the women and the children, and said, What are these to thee? And he said, The children with which God has mercifully blessed thy servant.

6 And the maid-servants and their children drew near and did reverence.

7 And Lea and her children drew near and did reverence; and after this drew near Rachel and Joseph, and did reverence.

8 And he said, What are these things to thee, all these companies that I have met? And he said, That thy servant might find grace in thy sight, my lord.

9 And Esau said, I have much, my brother; keep thine own.

10 And Jacob said, If I have found grace in thy sight, receive the gifts through my hands; therefore have I seen thy face, as if any one should see the face of God, and thou shalt be well- pleased with me.

11 Receive my blessings, which I have brought thee, because God has had mercy on me, and I have all things; and he constrained him, and he took them.

12 And he said, Let us depart, and proceed right onward.

13 And he said to him, My lord knows, that the children are very tender, and the flocks and the herds with me are with young; if then I shall drive them hard one day, all the cattle will die.

14 Let my lord go on before his servant, and I shall have strength on the road according to the ease of the journey before me, and according to the strength of the children, until I come to my lord to Seir.

15 And Esau said, I will leave with thee some of the people who are with me. And he said, Why so? it is enough that I have found favour before thee, my lord.

16 And Esau returned on that day on his journey to Seir.

17 And Jacob departs to his tents; and he made for himself there habitations, and for his cattle he made booths; therefore he called the name of that place, Booths.

18 And Jacob came to Salem, a city of Secima, which is in the land of Chanaan, when he departed out of Mesopotamia of Syria, and took up a position in front of the city.

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19 And he bought the portion of the field, where he pitched his tent, of Emmor the father of Sychem, for a hundred lambs.
20 And he set up there an alter, and called on the God of Israel.

GENESIS CHAPTER 34

1 And Dina, the daughter of Lea, whom she bore to Jacob, went forth to observe the daughters of the inhabitants.
2 And Sychem the son of Emmor the Evite, the ruler of the land, saw her, and took her and lay with her, and humbled her.
3 And he was attached to the soul of Dina the daughter of Jacob, and he loved the damsel, and he spoke kindly to the damsel.
4 Sychem spoke to Emmor his father, saying, Take for me this damsel to wife.
5 And Jacob heard that the son of Emmor had defiled Dina his daughter (now his sons were with his cattle in the plain). And Jacob was silent until they came.
6 And Emmor the father of Sychem went forth to Jacob, to speak to him.
7 And the sons of Jacob came from the plain; and when they heard, the men were deeply pained, and it was very grievous to them, because the man wrought folly in Israel, having lain with the daughter of Jacob, and so it must not be.
8 And Emmor spoke to them, saying, Sychem my son has chosen in his heart your daughter; give her therefore to him for a wife,
9 and intermarry with us. Give us your daughters, and take our daughters for your sons.
10 And dwell in the midst of us; and, behold, the land is spacious before you, dwell in it, and trade, and get possessions in it.
11 And Sychem said to her father and to her brothers, I would find grace before you, and we will give whatever ye shall name.
12 Multiply your demand of dowry very much, and I will give accordingly as ye shall say to me, only ye shall give me this damsel for a wife.
13 And the sons of Jacob answered to Sychem and Emmor his father craftily, and spoke to them, because they had defiled Dina their sister.
14 And Symeon and Levi, the brothers of Dina, said to them, We shall not be able to do this thing, to give our sister to a man who is uncircumcised, for it is a reproach to us.
15 Only on these terms will we conform to you, and dwell among you, if ye also will be as we are, in that every male of you be circumcised.
16 And we will give our daughters to you, and we will take of your daughters for wives to us, and we will dwell with you, and we will be as one race.
17 But if ye will not hearken to us to be circumcised, we will take our daughter and depart.
18 And the words pleased Emmor, and Sychem the son of Emmor.
19 And the young man delayed not to do this thing, for he was much attached to Jacob's daughter, and he was the most honourable of all in his father's house.
20 And Emmor and Sychem his son came to the gate of their city, and spoke to the men of their city, saying,
21 These men are peaceable, let them dwell with us upon the land, and let them trade in it, and behold the land is extensive before them; we will take their daughters to us for wives, and we will give them our daughters.
22 Only on these terms will the men conform to us to dwell with us so as to be one people, if every male of us be circumcised, as they also are circumcised.
23 And shall not their cattle and their herds, and their possessions, be ours? only in this let us conform to them, and they will dwell with us.
24 And all that went in at the gate of their city hearkened to Emmor and Sychem his son, and they were circumcised in the flesh of their foreskin every male.
25 And it came to pass on the third day, when they were in pain, the two sons of Jacob, Symeon and Levi, Dina's brethren, took each man his sword, and came upon the city securely, and slew every male.
26 And they slew Emmor and Sychem his son with the edge of the sword, and took Dina out of the house of Sychem, and went forth.
27 But the sons of Jacob came upon the wounded, and ravaged the city wherein they had defiled Dina their sister.
28 And their sheep, and their oxen, and their asses they took, and all things whatsoever were in the city, and whatsoever were in the plain.
29 And they took captive all the persons of them, and all their store, and their wives, and plundered both whatever things there were in the city, and whatever things there were in the houses.
30 And Jacob said to Symeon and Levi, Ye have made me hateful so that I should be evil to all the inhabitants of the land, both among the Chananites and the Pherezites, and I am few in number; they will gather themselves against me and cut me in pieces, and I shall be utterly destroyed, and my house.
31 And they said, Nay, but shall they treat our sister as an harlot?

GENESIS CHAPTER 35

1 And God said to Jacob, Arise, go up to the place, Baethel, and dwell there; and make there an altar to the God that appeared to thee, when thou fleddest from the face of Esau thy brother.
2 And Jacob said to his house, and to all that were with him, Remove the strange gods that are with you from the midst of you, and purify yourselves, and change your clothes.
3 And let us rise and go up to Baethel, and let us there make an alter to God who hearkened to me in the day of calamity, who was with me, and preserved me throughout in the journey, by which I went.

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4 And they gave to Jacob the strange gods, which were in their hands, and the ear-rings which were in their ears, and Jacob hid them under the turpentine tree which is in Secima, and destroyed them to this day.

5 So Israel departed from Secima, and the fear of God was upon the cities round about them, and they did not pursue after the children of Israel.

6 And Jacob came to Luza, which is in the land of Chanaan, which is Baethel, he and all the people that were with him.

7 And he built there an altar, and called the name of the place Baethel; for there God appeared to him, when he fled from the face of his brother Esau.

8 And Deborrha, Rebecca's nurse, died, and was buried below Baethel under the oak; and Jacob called its name, The Oak of Mourning.

9 And God appeared to Jacob once more in Luza, when he came out of Mesopotamia of Syria, and God blessed him.

10 And God said to him, Thy name shall not be called Jacob, but Israel shall be thy name; and he called his name Israel.

11 And God said to him, I am thy God; increase and multiply; for nations and gatherings of nations shall be of thee, and kings shall come out of thy loins.

12 And the land which I gave to Abraam and Isaac, I have given it to thee; and it shall come to pass that I will give this land also to thy seed after thee.

13 And God went up from him from the place where he spoke with him.

14 And Jacob set up a pillar in the place where God spoke with him, even a pillar of stone; and offered a libation upon it, and poured oil upon it.

15 And Jacob called the name of the place in which God spoke with him, Baethel.

16 [[And Jacob removed from Baethel, and pitched his tent beyond the tower of Gader,]]and it came to pass when he drew nigh to Chabratha, to enter into Ephratha, Rachel travailed; and in her travail she was in hard labour.

17 And it came to pass in her hard labour, that the midwife said to her, Be of good courage, for thou shalt also have this son.

18 And it came to pass in her giving up the ghost (for she was dying), that she called his name, The son of my pain; but his father called his name Benjamin.

19 So Rachel died, and was buried in the way of the course of Ephratha, this is Bethleem.

20 And Jacob set up a pillar on her tomb; this is the pillar on the tomb of Rachel, until this day.

21 And it came to pass when Israel dwelt in that land, that Ruben went and lay with Balla, the concubine of his father Jacob; and Israel heard, and the thing appeared grievous before him.

22 And the sons of Jacob were twelve.

23 The sons of Lea, the first-born of Jacob; Ruben, Symeon, Levi, Judas, Issachar, Zabulon.

24 And the sons of Rachel; Joseph and Benjamin.

25 And the sons of Balla, the hand-maid of Rachel; Dan and Nephthalim.

26 And the sons of Zelpha, the hand-maid of Lea; Gad and Aser. These are the sons of Jacob, which were born to him in Mesopotamia of Syria.

27 And Jacob came to Isaac his father to Mambre, to a city of the plain; this is Chebron in the land of Chanaan, where Abraam and Isaac sojourned.

28 And the days of Isaac which he lived were an hundred and eighty years.

29 And Isaac gave up the ghost and died, and was laid to his family, old and full of days; and Esau and Jacob his sons buried him.

GENESIS CHAPTER 36

1 And these are the generations of Esau; this is Edom.

2 And Esau took to himself wives of the daughters of the Chananites; Ada, the daughter of Ælom the Chettite; and Olibema, daughter of Ana the son of Sebegon, the Evite;

3 and Basemath, daughter of Ismael, sister of Nabaioth.

4 And Ada bore to him Eliphas; and Basemath bore Raguel.

5 And Olibema bore Jeus, and Jeglom, and Core; these are the sons of Esau, which were born to him in the land of Chanaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and all his possessions, and all his cattle, and all that he had got, and all things whatsoever he had acquired in the land of Chanaan; and Esau went forth from the land of Chanaan, from the face of his brother Jacob.

7 For their substance was too great for them to dwell together; and the land of their sojourning could not bear them, because of the abundance of their possessions.

8 And Esau dwelt in mount Seir; Esau, he is Edom.

9 And these are the generations of Esau, the father of Edom in the mount Seir.

10 And these are the names of the sons of Esau. Eliphas, the son of Ada, the wife of Esau; and Raguel, the son of Basemath, wife of Esau.

11 And the sons of Eliphas were Thaeman, Omar, Sophar, Gothom, and Kenez.

12 And Thamna was a concubine of Eliphaz, the son of Esau; and she bore Amalec to Eliphas. These are the sons of Ada, the wife of Esau.

13 And these are the sons of Raguel; Nachoth, Zare, Some, and Moze. These were the sons of Basemath, wife of Esau.

14 And these are the sons of Olibema, the daughter of Ana, the son of Sebegon, the wife of Esau; and she bore to Esau, Jeus, and Jeglom, and Core.

15 These are the chiefs of the son of Esau, even the sons of Eliphas, the first-born of Esau; chief Thaeman, chief Omar, chief Sophar, chief Kenez,

16 chief Core, chief Gothom, chief Amalec. These are the chiefs of Eliphas, in the land of Edom; these are the sons of Ada.

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17 And these are the sons of Raguel, the son of Esau; chief Nachoth, chief Zare, chief Some, chief Moze. These are the chiefs of Raguel, in the land of Edom; these are the sons of Basemath, wife of Esau.

18 And these are the sons of Olibema, wife of Esau; chief Jeus, chief Jeglom, chief Core. These are the chiefs of Olibema, daughter of Ana, wife of Esau.

19 These are the sons of Esau, and these are the chiefs; these are the sons of Edom.

20 And these are the sons of Seir, the Chorrhite, who inhabited the land; Lotan, Sobal, Sebegon, Ana,

21 and Deson, and Asar, and Rison. These are the chiefs of the Chorrhite, the son of Seir, in the land of Edom.

22 And the sons of Lotan were Chorrhi and Haeman; and the sister of Lotan, Thamna.

23 And these are the sons of Sobal; Golam, and Manachath, and Gaebel, and Sophar, and Omar.

24 And these are the sons of Sebegon; Aie, and Ana; this is the Ana who found Jamin in the wilderness, when he tended the beasts of his father Sebegon.

25 And these are the sons of Ana; Deson—and Olibema was daughter of Ana.

26 And these are the sons of Deson; Amada, and Asban, and Ithran, and Charrhan.

27 And these are the sons of Asar; Balaam, and Zucam, and Jucam.

28 And these are the sons of Rison; Hos, and Aran.

29 And these are the chiefs of Chorri; chief Lotan, chief Sobal, chief Sebegon, chief Ana,

30 chief Deson, chief Asar, chief Rison. These are the chiefs of Chorri, in their principalities in the land of Edom.

31 these are the kings which reigned in Edom, before a king reigned in Israel.

32 And Balac, son of Beor, reigned in Edom; and the name of his city was Dennaba.

33 And Balac died; and Jobab, son of Zara, from Bosorrha reigned in his stead.

34 And Jobab died; and Asom, from the land of the Thaemanites, reigned in his stead.

35 And Asom died; and Adad son of Barad, who cut off Madiam in the plain of Moab, ruled in his stead; and the name of his city was Getthaim.

36 And Adad died; and Samada of Massecca reigned in his stead.

37 Samada died; and Saul of Rhooboth by the river reigned in his stead.

38 And Saul died; and Ballenon the son of Achobor reigned in his stead.

39 And Ballenon the son of Achobor died; and Arad the son of Barad reigned in his stead; and the name of his city was Phogor; and the name of his wife was Metebeel, daughter of Matraith, son of Maizoob.

40 These are the names of the chiefs of Esau, in their tribes, according to their place, in their countries, and in their nations; chief Thamna, chief Gola, chief Jether,

41 chief Olibema, chief Helas, chief Phinon,

42 chief Kenez, chief Thaeman, chief Mazar,

43 chief Magediel, chief Zaphoin. These are the chiefs of Edom in their dwelling-places in the land of their possession; this is Esau, the father of Edom.

44 And Jacob dwelt in the land where his father sojourned, in the land of Chanaan.

GENESIS CHAPTER 37

1 And these are the generations of Jacob.

2 And Joseph was seventeen years old, feeding the sheep of his father with his brethren, being young; with the sons of Balla, and with the sons of Zelpha, the wives of his father; and Joseph brought to Israel their father their evil reproach.

3 And Jacob loved Joseph more than all his sons, because he was to him the son of old age; and he made for him a coat of many colours.

4 And his brethren having seen that his father loved him more than all his sons, hated him, and could not speak anything peaceable to him.

5 And Joseph dreamed a dream, and reported it to his brethren.

6 And he said to them, Hear this dream which I have dreamed.

7 I thought ye were binding sheaves in the middle of the field, and my sheaf stood up and was erected, and your sheaves turned round, and did obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed be lord over us? And they hated him still more for his dreams and for his words.

9 And he dreamed another dream, and related it to his father, and to his brethren, and said, Behold, I have dreamed another dream: as it were the sun, and the moon, and the eleven stars did me reverence.

10 And his father rebuked him, and said to him, What is this dream which thou hast dreamed? shall indeed both I and thy mother and thy brethren come and bow before thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 And his brethren went to feed the sheep of their father to Sychem.

13 And Israel said to Joseph, Do not thy brethren feed their flock in Sychem? Come, I will send thee to them; and he said to him, Behold, I am here.

14 And Israel said to him, Go and see if thy brethren and the sheep are well, and bring me word; and he sent him out of the valley of Chebron, and he came to Sychem.

15 And a man found him wandering in the field; and the man asked him, saying, What seekest thou?

16 And he said, I am seeking my brethren; tell me where they feed their flocks.

17 And the man said to him, They have departed hence, for I heard them saying, Let us go to Dothaim; and Joseph went after his brethren, and found them in Dothaim.

18 And they spied him from a distance before he drew nigh to them, and they wickedly took counsel to slay him.

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19 And each said to his brother, Behold, that dreamer comes.

20 Now then come, let us kill him, and cast him into one of the pits; and we will say, An evil wild beast has devoured him; and we shall see what his dreams will be.

21 And Ruben having heard it, rescued him out of their hands, and said, Let us not kill him.

22 And Ruben said to them, Shed not blood; cast him into one of these pits in the wilderness, but do not lay your hands upon him; that he might rescue him out of their hands, and restore him to his father.

23 And it came to pass, when Joseph came to his brethren, that they stripped Joseph of his many-coloured coat that was upon him.

24 And they took him and cast him into the pit; and the pit was empty, it had not water.

25 And they sat down to eat bread; and having lifted up their eyes they beheld, and lo, Ismaelitish travellers came from Galaad, and their camels were heavily loaded with spices, and resin, and myrrh; and they went to bring them to Egypt.

26 And Judas said to his brethren, What profit is it if we slay our brother, and conceal his blood?

27 Come, let us sell him to these Ismaelites, but let not our hands be upon him, because he is our brother and our flesh; and his brethren hearkened.

28 And the men, the merchants of Madian, went by, and they drew and lifted Joseph out of the pit, and sold Joseph to the Ismaelites for twenty pieces of gold; and they brought Joseph down into Egypt.

29 And Ruben returned to the pit, and sees not Joseph in the pit; and he rent his garments.

30 And he returned to his brethren and said, The boy is not; and I, whither am I yet to go?

31 And having taken the coat of Joseph, they slew a kid of the goats, and stained the coat with the blood.

32 And they sent the coat of many colours; and they brought it to their father, and said, This have we found; know if it be thy son's coat or no. And he recognised it, and said, It is my son's coat, an evil wild beast has devoured him; a wild beast has carried off Joseph.

33 And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days.

34 And all his sons and his daughters gathered themselves together, and came to comfort him; but he would not be comforted, saying, I will go down to my son mourning to Hades; and his father wept for him.

35 And the Madianites sold Joseph into Egypt; to Petephres, the eunuch of Pharao, captain of the guard.

GENESIS CHAPTER 38

1 And it came to pass at that time that Judas went down from his brethren, and came as far as to a certain man of Odollam, whose name was Iras.

2 And Judas saw there the daughter of a Chananitish man, whose name was Sava; and he took her, and went in to her.

3 And she conceived and bore a son, and called his name, Er.

4 And she conceived and bore a son again; and called his name, Aunan.

5 And she again bore a son; and called his name, Selom: and she was in Chasbi when she bore them.

6 And Judas took a wife for Er his first-born, whose name was Thamar.

7 And Er, the first-born of Judas, was wicked before the Lord; and God killed him.

8 And Judas said to Aunan, Go in to thy brother's wife, and marry her as her brother-in- law, and raise up seed to thy brother.

9 And Aunan, knowing that the seed should not be his—it came to pass when he went in to his brother's wife, that he spilled it upon the ground, so that he should not give seed to his brother's wife.

10 And his doing this appeared evil before God; and he slew him also.

11 And Judas said to Thamar, his daughter-in-law, Sit thou a widow in the house of thy father- in-law, until Selom my son be grown; for he said, lest he also die as his brethren; and Thamar departed, and sat in the house of her father.

12 And the days were fulfilled, and Sava the wife of Judas died; and Judas, being comforted, went to them that sheared his sheep, himself and Iras his Shepherd the Odollamite, to Thamna.

13 And it was told Thamar his daughter-in-law, saying, Behold, thy father-in-law goeth up to Thamna, to shear his sheep.

14 And having taken off the garments of her widowhood from her, she put on a veil, and ornamented her face, and sat by the gates of Ænan, which is in the way to Thamna, for she saw that Selom was grown; but he gave her not to him for a wife.

15 And when Judas saw her, he thought her to be a harlot; for she covered her face, and he knew her not.

16 And he went out of his way to her, and said to her, Let me come in to thee; for he knew not that she was his daughter-in-law; and she said, What wilt thou give me if thou shouldest come in to me?

17 And he said, I will send thee a kid of the goats from my flock; and she said, Well, if thou wilt give me an earnest, until thou send it.

18 And he said, What is the earnest that I shall give thee? and she said, Thy ring, and thy bracelet, and the staff in thy hand; and he gave them to her, and went in to her, and she conceived by him.

19 And she arose and departed, and took her veil from off her, and put on the garments of her widowhood.

20 And Judas sent the kid of the goats by the hand of his shepherd the Odollamite, to receive the pledge from the woman; and he found her not.

21 And he asked the men of the place, Where is the harlot who was in Ænan by the way-side? and they said, There was no harlot here.

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22 And he returned to Judas, and said, I have not found her; and the men of the place say, There is no harlot here.

23 And Judas said, Let her have them, but let us not be ridiculed; I sent this kid, but thou hast not found her.

24 And it came to pass after three months, that it was told Judas, saying, Thamar thy daughter-in-law has grievously played the harlot, and behold she is with child by whoredom; and Judas said, Bring her out, and let her be burnt.

25 And as they were bringing her, she sent to her father-in-law, saying, I am with child by the man whose these things are; and she said, See whose is this ring and bracelet and staff.

26 And Judas knew them, and said, Thamar is cleared rather than I, forasmuch as I gave her not to Selom my son: and he knew her not again.

27 And it came to pass when she was in labour, that she also had twins in her womb.

28 And it came to pass as she was bringing forth, one thrust forth his hand, and the midwife having taken hold of it, bound upon hid hand a scarlet thread, saying, This one shall come out first.

29 And when he drew back his hand, then immediately came forth his brother; and she said, Why has the barrier been cut through because of thee? and she called his name, Phares.

30 And after this came forth his brother, on whose hand was the scarlet thread; and she called his name, Zara.

GENESIS CHAPTER 39

1 And Joseph was brought down to Egypt; and Petephres the eunuch of Pharao, the captain of the guard, an Egyptian, bought him of the hands of the Ismaelites, who brought him down thither.

2 And the Lord was with Joseph, and he was a prosperous man; and he was in the house with his lord the Egyptian.

3 And his master knew that the Lord was with him, and the Lord prospers in his hands whatsoever he happens to do.

4 And Joseph found grace in the presence of his lord, and was well-pleasing to him; and he set him over his house, and all that he had he gave into the hand of Joseph.

5 And it came to pass after that he was set over his house, and over all that he had, that the Lord blessed the house of the Egyptian for Joseph's sake; and the blessing of the Lord was on all his possessions in the house, and in his field.

6 And he committed all that he had into the hands of Joseph; and he knew not of anything that belonged to him, save the bread which he himself ate. And Joseph was handsome in form, and exceedingly beautiful in countenance.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and said, Lie with me.

8 But he would not; but said to his master's wife, If because of me my master knows nothing in his house, and has given into my hands all things that belong to him:

9 and in this house there is nothing above me, nor has anything been kept back from me, but thou, because thou art his wife—how then shall I do this wicked thing, and sin against God?

10 And when she talked with Joseph day by day, and he hearkened not to her to sleep with her, so as to be with her,

11 it came to pass on a certain day, that Joseph went into the house to do his business, and there was no one of the household within.

12 And she caught hold of him by his clothes, and said, Lie with me; and having left his clothes in her hands, he fled, and went forth.

13 And it came to pass, when she saw that he had left his clothes in her hands, and fled, and gone forth,

14 that she called those that were in the house, and spoke to them, saying, See, he has brought in to us a Hebrew servant to mock us— he came in to me, saying, Lie with me, and I cried with a loud voice.

15 And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled, and went forth out.

16 So she leaves the clothes by her, until the master came to his house.

17 And she spoke to him according to these words, saying, The Hebrew servant, whom thou broughtest in to us, came in to me to mock me, and said to me, I will lie with thee.

18 And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled and departed forth.

19 And it came to pass, when his master heard all the words of his wife, that she spoke to him, saying, Thus did thy servant to me, that he was very angry.

20 And his master took Joseph, and cast him into the prison, into the place where the king's prisoners are kept, there in the prison.

21 And the Lord was with Joseph, and poured down mercy upon him; and he gave him favour in the sight of the chief keeper of the prison.

22 And the chief keeper of the prison gave the prison into the hand of Joseph, and all the prisoners as many as were in the prison; and all things whatsoever they do there, he did them.

23 Because of him the chief keeper of the prison knew nothing, for all things were in the hand of Joseph, because the Lord was with him; and whatever things he did, the Lord made them to prosper in his hands.

GENESIS CHAPTER 40

1 And it came to pass after these things, that the chief cupbearer of the king of Egypt and the chief baker trespassed against their lord the king of Egypt.

2 And Pharao was wroth with his two eunuchs, with his chief cupbearer, and with his chief baker.

3 And he put them in ward, into the prison, into the place whereinto Joseph had been led.

4 And the chief keeper of the prison committed them to Joseph, and he stood by them; and they were some days in the prison.

5 And they both had a dream in one night; and the vision of the dream of the chief cupbearer and chief baker, who belonged to the king of Egypt, who were in the prison, was this.

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6 Joseph went in to them in the morning, and saw them, and they had been troubled.

7 And he asked the eunuchs of Pharao who were with him in the prison with his master, saying, Why is it that your countenances are sad to-day?

8 And they said to him, We have seen a dream, and there is no interpreter of it. And Joseph said to them, Is not the interpretation of them through god? tell them than to me.

9 And the chief cupbearer related his dream to Joseph, and said, In my dream a vine was before me.

10 And in the vine were three stems; and it budding shot forth blossoms; the clusters of grapes were ripe.

11 And the cup of Pharao was in my hand; and I took the bunch of grapes, and squeezed it into the cup, and gave the cup into Pharao's hand.

12 And Joseph said to him, This is the interpretation of it. The three stems are three days.

13 Yet three days and Pharao shall remember thy office, and he shall restore thee to thy place of chief cupbearer, and thou shalt give the cup of Pharao into his hand, according to thy former high place, as thou wast wont to be cupbearer.

14 But remember me of thyself, when it shall be well with thee, and thou shalt deal mercifully with me, and thou shalt make mention of me to Pharao, and thou shalt bring me forth out of this dungeon.

15 For surely I was stolen away out of the land of the Hebrews, and here I have done nothing, but they have cast me into this pit.

16 And the chief baker saw that he interpreted aright; and he said to Joseph, I also saw a dream, and methought I took up on my head three baskets of mealy food.

17 And in the upper basket there was the work of the baker of every kind which Pharao eats; and the fowls of the air ate them out of the basket that was on my head.

18 And Joseph answered and said to him, This is the interpretation of it; The three baskets are three days.

19 Yet three days, and Pharao shall take away thy head from off thee, and shall hang thee on a tree, and the birds of the sky shall eat thy flesh from off thee.

20 And it came to pass on the third day that it was Pharao's birth-day, and he made a banquet for all his servants, and he remembered the office of the cupbearer and the office of the baker in the midst of his servants.

21 And he restored the chief cupbearer to his office, and he gave the cup into Pharao's hand.

22 And he hanged the chief baker, as Joseph, interpreted to them.

23 Yet did not the chief cupbearer remember Joseph, but forgot him.

GENESIS CHAPTER 41

1 And it came to pass after two full years that Pharao had a dream. He thought he stood upon the bank of the river.

2 And lo, there came up as it were out of the river seven cows, fair in appearance, and choice of flesh, and they fed on the sedge.

3 And other seven cows came up after these out of the river, ill-favoured and lean-fleshed, and fed by the other cows on the bank of the river.

4 And the seven ill-favoured and lean cows devoured the seven well-favoured and choice-fleshed cows; and Pharao awoke.

5 And he dreamed again. And, behold, seven ears came up on one stalk, choice and good.

6 And, behold, seven ears thin and blasted with the wind, grew up after them.

7 And the seven thin ears and blasted with the wind devoured the seven choice and full ears; and Pharao awoke, and it was a dream.

8 And it was morning, and his soul was troubled; and he sent and called all the interpreters of Egypt, and all her wise men; and Pharao related to them his dream, and there was no one to interpret it to Pharao.

9 And the chief cupbearer spoke to Pharao, saying, I this day remember my fault:

10 Pharao was angry with his servants, and put us in prison in the house of the captain of the guard, both me and the chief baker.

11 And we had a dream both in one night, I and he; we saw, each according to his dream.

12 And there was there with us a young man, a Hebrew servant of the captain of the guard; and we related to him our dreams, and he interpreted them to us.

13 And it came to pass, as he interpreted them to us, so also it happened, both that I was restored to my office, and that he was hanged.

14 And Pharao having sent, called Joseph; and they brought him out from the prison, and shaved him, and changed his dress, and he came to Pharao.

15 And Pharao said to Joseph, I have seen a vision, and there is no one to interpret it; but I have heard say concerning thee that thou didst hear dreams and interpret them.

16 And Joseph answered Pharao and said, Without God an answer of safety shall not be given to Pharao.

17 And Pharao spoke to Joseph, saying, In my dream methought I stood by the bank of the river;

18 and there came up as it were out of the river, seven cows well-favoured and choice-fleshed, and they fed on the sedge.

19 And behold seven other cows came up after them out of the river, evil and ill-favoured and lean-fleshed, such that I never saw worse in all the land of Egypt.

20 And the seven ill-favoured and thin cows ate up the seven first good and choice cows.

21 And they went into their bellies; and it was not perceptible that they had gone into their bellies, and their appearance was ill- favoured, as also at the beginning; and after I awoke I slept,

22 and saw again in my sleep, and as it were seven ears came up on one stem, full and good.

23 And other seven ears, thin and blasted with the wind, sprang up close to them.

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24 And the seven thin and blasted ears devoured the seven fine and full ears: so I spoke to the interpreters, and there was no one to explain it to me.

25 And Joseph said to Pharao, The dream of Pharao is one; whatever God does, he has shewn to Pharao.

26 The seven good cows are seven years, and the seven good ears are seven years; the dream of Pharao is one.

27 And the seven thin kine that came up after them are seven years; and the seven thin and blasted ears are seven years; there shall be seven years of famine.

28 And as for the word which I have told Pharao, whatsoever God intends to do, he has shewn to Pharao:

29 behold, for seven years there is coming great plenty in all the land of Egypt.

30 But there shall come seven years of famine after these, and they shall forget the plenty that shall be in all Egypt, and the famine shall consume the land.

31 And the plenty shall not be known in the land by reason of the famine that shall be after this, for it shall be very grievous.

32 And concerning the repetition of the dream to Pharao twice, it is because the saying which is from God shall be true, and God will hasten to accomplish it.

33 Now then, look out a wise and prudent man, and set him over the land of Egypt.

34 And let Pharao make and appoint local governors over the land; and let them take up a fifth part of all the produce of the land of Egypt for the seven years of the plenty.

35 And let them gather all the food of these seven good years that are coming, and let the corn be gathered under the hand of Pharao; let food be kept in the cities.

36 And the stored food shall be for the land against the seven years of famine, which shall be in the land of Egypt; and the land shall not be utterly destroyed by the famine.

37 And the word was pleasing in the sight of Pharao, and in the sight of all his servants.

38 And Pharao said to all his servants, Shall we find such a man as this, who has the Spirit of God in him?

39 And Pharao said to Joseph, Since God has shewed thee all these things, there is not a wiser or more prudent man than thou.

40 Thou shalt be over my house, and all my people shall be obedient to thy word; only in the throne will I excel thee.

41 And Pharao said to Joseph, Behold, I set thee this day over all the land of Egypt.

42 And Pharao took his ring off his hand, and put it on the hand of Joseph, and put on him a robe of fine linen, and put a necklace of gold about his neck.

43 And he mounted him on the second of his chariots, and a herald made proclamation before him; and he set him over all the land of Egypt.

44 And Pharao said to Joseph, I am Pharao; without thee no one shall lift up his hand on all the land of Egypt.

45 And Pharao called the name of Joseph, Psonthom-phanech; and he gave him Aseneth, the daughter of Petephres, priest of Heliopolis, to wife.

46 And Joseph was thirty years old when he stood before Pharao, king of Egypt. And Joseph went out from the presence of Pharao, and went through all the land of Egypt.

47 And the land produced, in the seven years of plenty, whole handfuls of corn.

48 And he gathered all the food of the seven years, in which was the plenty in the land of Egypt; and he laid up the food in the cities; the food of the fields of a city round about it he laid up in it.

49 And Joseph gathered very much corn as the sand of the sea, until it could not be numbered, for there was no number of it.

50 And to Joseph were born two sons, before the seven years of famine came, which Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him.

51 And Joseph called the name of the first-born, Manasse; for God, said he, has made me forget all my toils, and all my father's house.

52 And he called the name of the second, Ephraim; for God, said he, has increased me in the land of my humiliation.

53 And the seven years of plenty passed away, which were in the land of Egypt.

54 And the seven years of famine began to come, as Joseph said; and there was a famine in all the land; but in all the land of Egypt there was bread.

55 And all the land of Egypt was hungry; and the people cried to Pharao for bread. And Pharao said to all the Egyptians, Go to Joseph, and do whatsoever he shall tell you.

56 And the famine was on the face of all the earth; and Joseph opened all the granaries, and sold to all the Egyptians.

57 And all countries came to Egypt to buy of Joseph, for the famine prevailed in all the earth.

GENESIS CHAPTER 42

1 And Jacob having seen that there was a sale of corn in Egypt, said to his sons, Why are ye indolent?

2 Behold, I have heard that there is corn in Egypt; go down thither, and buy for us a little food, that we may live, and not die.

3 And the ten brethren of Joseph went down to buy corn out of Egypt.

4 But Jacob sent not Benjamin, the brother of Joseph, with his brethren; for he said, Lest, haply, disease befall him.

5 And the sons of Israel came to buy with those that came, for the famine was in the land of Chanaan.

6 And Joseph was ruler of the land; he sold to all the people of the land. And the brethren of Joseph, having come, did reverence to him, bowing with the face to the ground.

7 And when Joseph saw his brethren, he knew them, and estranged himself from them, and spoke hard words to them; and said to them, Whence are ye come? And they said, Out of the land of Chanaan, to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered his dream, which he saw; and he said to them, Ye are spies; to observe the marks of the land are ye come.

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10 But they said, Nay, Sir, we thy servants are come to buy food;

11 we are all sons of one man; we are peaceable, thy servants are not spies.

12 And he said to them, Nay, but ye are come to observe the marks of the land.

13 And they said, We thy servants are twelve brethren, in the land of Chanaan; and, behold, the youngest is with our father to-day, but the other one is not.

14 And Joseph said to them, This is it that I spoke to you, saying, ye are spies;

15 herein shall ye be manifested; by the health of Pharao, ye shall not depart hence, unless your younger brother come hither.

16 Send one of you, and take your brother; and go ye to prison, till your words be clear, whether ye speak the truth or not; but, if not, by the health of Pharao, verily ye are spies.

17 And he put them in prison three days.

18 And he said to them on the third day, This do, and ye shall live, for I fear God.

19 If ye be peaceable, let one of your brethren be detained in prison; but go ye, and carry back the corn ye have purchased.

20 And bring your younger brother to me, and your words shall be believed; but, if not, ye shall die. And they did so.

21 And each said to his brother, Yes, indeed, for we are in fault concerning our brother, when we disregarded the anguish of his soul, when he besought us, and we hearkened not to him; and therefore has this affliction come upon us.

22 And Ruben answered them, saying, Did I not speak to you, saying, Hurt not the boy, and ye heard me not? and, behold, his blood is required.

23 But they knew not that Joseph understood them; for there was an interpreter between them.

24 And Joseph turned away from them, and wept; and again he came to them, and spoke to them; and he took Symeon from them, and bound him before their eyes.

25 And Joseph gave orders to fill their vessels with corn, and to return their money to each into his sack, and to give them provision for the way; and it was so done to them.

26 And having put the corn on the asses, they departed thence.

27 And one having opened his sack to give his asses fodder, at the place where they rested, saw also his bundle of money, for it was on the mouth of his sack.

28 And he said to his brethren, My money has been restored to me, and behold this is in my sack. And their heart was wonder-struck, and they were troubled, saying one to another, What is this that God has done to us?

29 And they came to their father, Jacob, into the land of Chanaan, and reported to him all that had happened to them, saying,

30 The man, the lord of the land, spoke harsh words to us, and put us in prison as spies of the land.

31 And we said to him, We are men of peace, we are not spies.

32 We are twelve brethren, sons of our father; one is not, and the youngest is with his father to-day in the land of Chanaan.

33 And the man, the lord of the land, said to us, Herein shall I know that ye are peaceable; leave one brother here with me, and having taken the corn ye have purchased for your family, depart.

34 And bring to me your younger brother; then I shall know that ye are not spies, but that ye are men of peace: and I will restore you your brother, and ye shall trade in the land.

35 And it came to pass as they were emptying their sacks, there was each man's bundle of money in his sack; and they and their father saw their bundles of money, and they were afraid.

36 And their father Jacob said to them, Ye have bereaved me. Joseph is not, Symeon is not, and will ye take Benjamin? all these things have come upon me.

37 And Ruben spoke to his father, saying, Slay my two sons, if I bring him not to thee; give him into my hand, and I will bring him back to thee.

38 But he said, My son shall not go down with you, because his brother is dead, and he only has been left; and suppose it shall come to pass that he is afflicted by the way by which ye go, then ye shall bring down my old age with sorrow to Hades.

GENESIS CHAPTER 43

1 But the famine prevailed in the land.

2 And it came to pass, when they had finished eating the corn which they had brought out of Egypt, that their father said to them, Go again; buy us a little food.

3 And Judas spoke to him, saying, The man, the lord of the country, positively testified to us, saying, Ye shall not see my face, unless your younger brother be with you.

4 If, then, thou send our brother with us, we will go down, and buy thee food;

5 but if thou send not our brother with us, we will not go: for the man spoke to us, saying, Ye shall not see my face, unless your younger brother be with you.

6 And Israel said, Why did ye harm me, inasmuch as ye told the man that ye had a brother?

7 And they said, The man closely questioned us about our family also, saying, Does your father yet live, and have ye a brother? and we answered him according to this question: did we know that he would say to us, Bring your brother?

8 And Judas said to his father Israel, Send the boy with me, and we will arise and go, that we may live and not die, both we and thou, and our store.

9 And I engage for him; at my hand do thou require him; if I bring him not to thee, and place him before thee, I shall be guilty toward thee for ever.

10 For if we had not tarried, we should now have returned twice.

11 And Israel, their father, said to them, If it be so, do this; take of the fruits of the earth in your vessels, and carry down

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to the man presents of gum and honey, and frankincense, and stacte, and turpentine, and walnuts.

12 And take double money in your hands, and the money that was returned in your sacks, carry back with you, lest peradventure it is a mistake.

13 And take your brother; and arise, go down to the man.

14 And my God give you favour in the sight of the man, and send away your other brother, and Benjamin, for I accordingly as I have been bereaved, am bereaved.

15 And the men having taken these presents, and the double money, took in their hands also Benjamin; and they rose up and went down to Egypt, and stood before Joseph.

16 And Joseph saw them and his brother Benjamin, born of the same mother; and he said to the steward of his household, Bring the men into the house, and slay beasts and make ready, for the men are to eat bread with me at noon.

17 And the man did as Joseph said; and he brought the men into the house of Joseph.

18 And the men, when they perceived that they were brought into the house of Joseph, said, We are brought in because of the money that was returned in our sacks at the first; even in order to inform against us, and lay it to our charge; to take us for servants, and our asses.

19 And having approached the man who was over the house of Joseph, they spoke to him in the porch of the house,

20 saying, We pray thee, Sir; we came down at first to buy food.

21 And it came to pass, when we came to unlade, and opened our sacks, there was also this money of each in his sack; we have now brought back our money by weight in our hands.

22 And we have brought other money with us to buy food; we know not who put the money into our sacks.

23 And he said to them, God deal mercifully with you; be not afraid; your God, and the God of your fathers, has given you treasures in your sacks, and I have enough of your good money. And he brought Symeon out to them.

24 And he brought water to wash their feet; and gave provender to their asses.

25 And they prepared their gifts, until Joseph came at noon, for they heard that he was going to dine there.

26 And Joseph entered into the house, and they brought him the gifts which they had in their hands, into the house; and they did him reverence with their face to the ground.

27 And he asked them, How are ye? and he said to them, Is your father, the old man of whom ye spoke, well? Does he yet live?

28 And they said, Thy servant our father is well; he is yet alive. And he said, Blessed be that man by God; —and they bowed, and did him reverence.

29 And Joseph lifted up his eyes, and saw his brother Benjamin, born of the same mother; and he said, Is this your younger brother, whom ye spoke of bringing to me? and he said, God have mercy on thee, my son.

30 And Joseph was troubled, for his bowels yearned over his brother, and he sought to weep; and he went into his chamber, and wept there.

31 And he washed his face and came out, and refrained himself, and said, Set on bread.

32 And they set on bread for him alone, and for them by themselves, and for the Egyptians feasting with him by themselves, for the Egyptians could not eat bread with the Hebrews, for it is an abomination to the Egyptians.

33 And they sat before him, the first-born according to his seniority, and the younger according to his youth; and the men looked with amazement every one at his brother.

34 And they took their portions from him to themselves; but Benjamin's portion was five times as much as the portions of the others. And they drank and were filled with drink with him.

GENESIS CHAPTER 44

1 And Joseph charged the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put the money of each in the mouth of his sack.

2 And put my silver cup into the sack of the youngest, and the price of his corn. And it was done according to the word of Joseph, as he said.

3 The morning dawned, and the men were sent away, they and their asses.

4 And when they had gone out of the city, and were not far off, then Joseph said to his steward, Arise, and pursue after the men; and thou shalt overtake them, and say to them, Why have ye returned evil for good?

5 Why have ye stolen my silver cup? is it not this out of which my lord drinks? and he divines augury with it; ye have accomplished evil in that which ye have done.

6 And he found them, and spoke to them according to these words.

7 And they said to him, Why does our lord speak according to these words? far be it from thy servants to do according to this word.

8 If we brought back to thee out of the land of Chanaan the money which we found in our sacks, how should we steal silver or gold out of the house of thy lord?

9 With whomsoever of thy servants thou shalt find the cup, let him die; and, moreover, we will be servants to our lord.

10 And he said, Now then it shall be as ye say; with whomsoever the cup shall be found, he shall be my servant, and ye shall be clear.

11 And they hasted, and took down every man his sack on the ground, and they opened every man his sack.

12 And he searched, beginning from the eldest, until he came to the youngest; and he found the cup in Benjamin's sack.

13 And they rent their garments, and laid each man his sack on his ass, and returned to the city.

14 And Judas and his brethren came in to Joseph, while he was yet there, and fell on the ground before him.

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15 And Joseph said to them, What is this thing that ye have done? know ye not that a man such as I can surely divine?

16 And Judas said, What shall we answer to our lord, or what shall we say, or wherein should we be justified? whereas God has discovered the unrighteousness of thy servants; behold, we are slaves to our lord, both we and he with whom the cup has been found.

17 And Joseph said, Far be it from me to do this thing; the man with whom the cup has been found, he shall be my servant; but do ye go up with safety to your father.

18 And Judas drew near him, and said, I pray, Sir, let thy servant speak a word before thee, and be not angry with thy servant, for thou art next to Pharao.

19 Sir, thou askedst thy servants, saying, Have ye a father or a brother?

20 And we said to my lord, We have a father, an old man, and he has a son of his old age, a young one, and his brother is dead, and he alone has been left behind to his mother, and his father loves him.

21 And thou saidst to they servants, Bring him down to me, and I will take care of him.

22 And we said to my lord, The child will not be able to leave his father; but if he should leave his father, he will die.

23 But thou saidst to they servants, Except your younger brother come down with you, ye shall not see my face again.

24 And it came to pass, when we went up to thy servant our father, we reported to him the words of our lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We shall not be able to go down; but if our younger brother go down with us, we will go down; for we shall not be able to see the man's face, our younger brother not being with us.

27 And thy servant our father said to us, Ye know that my wife bore me two sons;

28 and one is departed from me; and ye said that he was devoured of wild beasts, and I have not seen him until now.

29 If then ye take this one also from my presence, and an affliction happen to him by the way, then shall ye bring down my old age with sorrow to the grave.

30 Now then, if I should go in to they servant, and our father, and the boy should not be with us, (and his life depends on this lad's life)

31 —it shall even come to pass, when he sees the boy is not with us, that he will die, and thy servants will bring down the old age of thy servant, and our father, with sorrow to the grave.

32 For thy servant has received the boy in charge from his father, saying, If I bring him not to thee, and place him before thee, I shall be guilty towards my father for ever.

33 Now then I will remain a servant with thee instead of the lad, a domestic of my lord; but let the lad go up with his brethren.

34 For how shall I go up to my father, the lad not being with us? lest I behold the evils which will befall my father.

GENESIS CHAPTER 45

1 And Joseph could not refrain himself when all were standing by him, but said, Dismiss all from me; and no one stood near Joseph, when he made himself known to his brethren.

2 And he uttered his voice with weeping; and all the Egyptians heard, and it was reported to the house of Pharao.

3 And Joseph said to his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled.

4 And Joseph said to his brethren, Draw nigh to me; and they drew nigh; and he said, I am your brother Joseph, whom ye sold into Egypt.

5 Now then be not grieved, and let it not seem hard to you that ye sold me hither, for God sent me before you for life.

6 For this second year there is famine on the earth, and there are yet five years remaining, in which there is to be neither ploughing, nor mowing.

7 For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you.

8 Now then ye did not send me hither, but God; and he hath made me as a father of Pharao, and lord of all his house, and ruler of all the land of Egypt.

9 Hasten, therefore, and go up to my father, and say to him, These things saith thy son Joseph; God has made me lord of all the land of Egypt; come down therefore to me, and tarry not.

10 And thou shalt dwell in the land of Gesem of Arabia; and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep and thine oxen, and whatsoever things are thine.

11 And I will nourish thee there: for the famine is yet for five years; lest thou be consumed, and thy sons, and all thy possessions.

12 Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you.

13 Report, therefore, to my father all my glory in Egypt, and all things that ye have seen, and make haste and bring down my father hither.

14 And he fell on his brother Benjamin's neck, and wept on him; and Benjamin wept on his neck.

15 And he kissed all his brethren, and wept on them; and after these things his brethren spoke to him.

16 And the report was carried into the house of Pharao, saying, Joseph's brethren are come; and Pharao was glad, and his household.

17 And Pharao said to Joseph, Say to thy brethren, Do this; fill your waggons, and depart into the land of Chanaan.

18 And take up your father, and your possessions, and come to me; and I will give you of all the goods of Egypt, and ye shall eat the marrow of the land.

19 And do thou charge them thus; that they should take for them waggons out of the land of Egypt, for your little ones, and for your wives; and take up your father, and come.

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20 And be not sparing in regard to your property, for all the good of Egypt shall be yours.

21 And the children of Israel did so; and Joseph gave to them waggons, according to the words spoken by king Pharao; and he gave them provision for the journey.

22 And he gave to them all two sets of raiment apiece; but to Benjamin he gave three hundred pieces of gold, and five changes of raiment.

23 And to his father he sent presents at the same rate, and ten asses, bearing some of all the good things of Egypt, and ten mules, bearing bread for his father for thy journey.

24 And he sent away his brethren, and they went; and he said to them, Be not angry by the way.

25 And they went up out of Egypt, and came into the land of Chanaan, to Jacob their father.

26 And they reported to him, saying, Thy son Joseph is living, and he is ruler over all the land of Egypt; and Jacob was amazed, for he did not believe them.

27 But they spoke to him all the words uttered by Joseph, whatsoever he said to them; and having seen the chariots which Joseph sent to take him up, the spirit of Jacob their father revived.

28 And Israel said, It is a great thing for me if Joseph my son is yet alive. I will go and see him before I die.

GENESIS CHAPTER 46

1 And Israel departed, he and all that he had, and came to the well of the oath; and he offered sacrifice to the God of his father Isaac.

2 And God spoke to Israel in a night vision, saying, Jacob, Jacob; and he said, What is it?

3 And he says to him, I am the God of thy fathers; fear not to go down into Egypt, for I will make thee there a great nation.

4 And I will go down with thee into Egypt, and I will bring thee up at the end; and Joseph shall put his hands on thine eyes.

5 And Jacob rose up from the well of the oath; and the sons of Israel took up their father, and the baggage, and their wives on the waggons, which Joseph sent to take them.

6 And they took up their goods, and all their property, which they had gotten in the land of Chanaan; they came into the land of Egypt, Jacob, and all his seed with him.

7 The sons, and the sons of his sons with him; his daughters, and the daughters of his daughters; and he brought all his seed into Egypt.

8 And these are the names of the sons of Israel that went into Egypt with their father Jacob—Jacob and his sons. The first-born of Jacob, Ruben.

9 And the sons of Ruben; Enoch, and Phallus, Asron, and Charmi.

10 and the sons of Symeon; Jemuel, and Jamin, and Aod, and Achin, and Saar, and Saul, the son of a Chananitish woman.

11 And the sons of Levi; Gerson, Cath, and Merari.

12 And the sons of Judas; Er, and Aunan, and Selom, and Phares, and Zara: and Er and Aunan died in the land of Chanaan.

13 And the sons of Phares were Esron, and Jemuel. And the sons of Issachar; Thola, and Phua, and Asum, and Sambran.

14 And the sons of Zabulun, Sered, and Allon, and Achoel.

15 These are the sons of Lea, which she bore to Jacob in Mesopotamia of Syria, and Dina his daughter; all the souls, sons and daughters, thirty-three.

16 And the sons of Gad; Saphon, and Angis, and Sannis, and Thasoban, and Aedis, and Aroedis, and Areelis.

17 And the sons of Aser; Jemna, Jessua, and Jeul, and Baria, and Sara their sister. And the sons of Baria; Chobor, and Melchiil.

18 These are the sons of Zelpha, which Laban gave to his daughter Lea, who bore these to Jacob, sixteen souls.

19 And the sons of Rachel, the wife of Jacob; Joseph, and Benjamin.

20 And there were sons born to Joseph in the land of Egypt, whom Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him, even Manasses and Ephraim. And there were sons born to Manasses, which the Syrian concubine bore to him, even Machir. And Machir begot Galaad. And the sons of Ephraim, the brother of Manasses; Sutalaam, and Taam. And the sons of Sutalaam; Edom.

21 and the sons of Benjamin; Bala, and Bochor, and Asbel. And the sons of Bala were Gera, and Noeman, and Anchis, and Ros, and Mamphim. And Gera begot Arad.

22 These are the sons of Rachel, which she bore to Jacob; all the souls eighteen.

23 And the sons of Dan; Asom.

24 And the sons of Nephthalim; Asiel, and Goni, and Issaar, and Sollem.

25 These are the sons of Balla, whom Laban gave to his daughter Rachel, who bore these to Jacob; all the souls, seven.

26 And all the souls that came with Jacob into Egypt, who came out of his loins, besides the wives of the sons of Jacob, even all the souls were sixty-six.

27 And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.

28 And he sent Judas before him to Joseph, to meet him to the city of Heroes, into the land of Ramesses.

29 And Joseph having made ready his chariots, went up to meet Israel his father, at the city of Heroes; and having appeared to him, fell on his neck, and wept with abundant weeping.

30 And Israel said to Joseph, After this I will gladly die, since I have seen thy face, for thou art yet living.

31 And Joseph said to his brethren, I will go up and tell Pharao, and will say to him, My brethren, and my father's house, who were in the land of Chanaan, are come to me.

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32 And the men are shepherds; for they have been feeders of cattle, and they have brought with them their cattle, and their kine, and all their property.

33 If then Pharao call you, and say to you, What is you occupation?

34 Ye shall say, We thy servants are herdsmen from our youth until now, both we and our fathers: that ye may dwell in the land of Gesem of Arabia, for every shepherd is an abomination to the Egyptians.

GENESIS CHAPTER 47

1 And Joseph came and told Pharao, saying, My father, and my brethren, and their cattle, and their oxen, and all their possessions, are come out of the land of Chanaan, and behold, they are in the land of Gesem.

2 And he took of his brethren five men, and set them before Pharao.

3 And Pharao said to the brethren of Joseph, What is your occupation? and they said to Pharao, Thy servants are shepherds, both we and our father.

4 And they said to Pharao, We are come to sojourn in the land, for there is no pasture for the flocks of thy servants, for the famine has prevailed in the land of Chanaan; now then, we will dwell in the land of Gesem. And Pharao said to Joseph, Let them dwell in the land of Gesem; and if thou knowest that there are among them able men, make them overseers of my cattle. So Jacob and his sons came into Egypt, to Joseph; and Pharao, king of Egypt, heard of it.

5 And Pharao spoke to Joseph, saying, Thy father, and thy brethren, are come to thee.

6 Behold, the land of Egypt is before thee; settle thy father and thy brethren in the best land.

7 And Joseph brought in Jacob his father, and set him before Pharao; and Jacob blessed Pharao.

8 And Pharao said to Jacob, How many are the years of the days of thy life?

9 And Jacob said to Pharao, The days of the years of my life, wherein I sojourn, are a hundred and thirty years; few and evil have been the days of the years of my life, they have not attained to the days of the life of my fathers, in which days they sojourned.

10 And Jacob blessed Pharao, and departed from him.

11 And Joseph settled his father and his brethren, and gave them a possession in the land of Egypt, in the best land, in the land of Ramesses, as Pharao commanded.

12 And Joseph gave provision to his father, and his brethren, and to all the house of his father, corn for each person.

13 And there was no corn in all the land, for the famine prevailed greatly; and the land of Egypt, and the land of Chanaan, fainted for the famine.

14 And Joseph gathered all the money that was found in the land of Egypt, and the land of Chanaan, in return for the corn which they bought, and he distributed corn to them; and Joseph brought all the money into the house of Pharao.

15 And all the money failed out of the land of Egypt, and out of the land of Chanaan; and all the Egyptians came to Joseph, saying, Give us bread, and why do we die in thy presence? for our money is spent.

16 And Joseph said to them, Bring your cattle, and I will give you bread for your cattle, if your money is spent.

17 And they brought their cattle to Joseph; and Joseph gave them bread in return for their horses, and for their sheep, and for their oxen, and for their asses; and Joseph maintained them with bread for all their cattle in that year.

18 And that year passed, and they came to him in the second year, and said to him, Must we then be consumed from before our lord? for if our money has failed, and our possessions, and our cattle, brought to thee our lord, and there has not been left to us before our lord more than our own bodies and our land, we are indeed destitute.

19 In order, then, that we die not before thee, and the land be made desolate, buy us and our land for bread, and we and our land will be servants to Pharao: give seed that we may sow, and live and not die, so our land shall not be made desolate.

20 And Joseph bought all the land of the Egyptians, for Pharao; for the Egyptians sold their land to Pharao; for the famine prevailed against them, and the land became Pharao's.

21 And he brought the people into bondage to him, for servants, from one extremity of Egypt to the other,

22 except only the land of the priests; Joseph bought not this, for Pharao gave a portion in the way of gift to the priests; and they ate their portion which Pharao gave them; therefore they sold not their land.

23 And Joseph said to all the Egyptians, Behold, I have bought you and your land this day for Pharao; take seed for you, and sow the land.

24 And there shall be the fruits of it; and ye shall give the fifth part to Pharao, and the four remaining parts shall be for yourselves, for seed for the earth, and for food for you, and all that are in your houses.

25 And they said, Thou hast saved us; we have found favour before our lord, and we will be servants to Pharao.

26 And Joseph appointed it to them for an ordinance until this day; to reserve a fifth part for Pharao, on the land of Egypt, except only the land of the priests, that was not Pharao's.

27 And Israel dwelt in Egypt, in the land of Gesem, and they gained an inheritance upon it; and they increased and multiplied very greatly.

28 And Jacob survived seventeen years in the land of Egypt; and Jacob's days of the years of his life were a hundred and forty-seven years.

29 and the days of Israel drew nigh for him to die: and he called his son Joseph, and said to him, If I have found favour before thee, put thy hand under my thigh, and thou shalt execute mercy and truth toward me, so as not to bury me in Egypt.

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30 But I will sleep with my fathers, and thou shalt carry me up out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word.

31 And he said, Swear to me; and he swore to him. And Israel did reverence, leaning on the top of his staff.

GENESIS CHAPTER 48

1 And it came to pass after these things, that it was reported to Joseph, Behold, thy father is ill; and, having taken his two sons, Manasse and Ephraim, he came to Jacob.

2 And it was reported to Jacob, saying, Behold, thy son Joseph cometh to thee; and Israel having strengthened himself, sat upon the bed.

3 And Jacob said to Joseph, My God appeared to me in Luza, in the land of Chanaan, and blessed me,

4 and said to me, Behold, I will increase thee, and multiply thee, and will make of thee multitudes of nations; and I will give this land to thee, and to thy seed after thee, for an everlasting possession.

5 Now then thy two sons, who were born to thee in the land of Egypt, before I came to thee into Egypt, are mine; Ephraim and Manasse, as Ruben and Symeon they shall be mine.

6 And the children which thou shalt beget hereafter, shall be in the name of their brethren; they shall be named after their inheritances.

7 And as for me, when I came out of Mesopotamia of Syria, Rachel, thy mother, died in the land of Chanaan, as I drew night to the horse-course of Chabratha of the land of Chanaan, so as to come to Ephratha; and I buried her in the road of the course; this is Bethlehem.

8 And when Israel saw the sons of Joseph, he said, Who are these to thee?

9 And Joseph said to his father, They are my sons, whom God gave me here; and Jacob said, Bring me them, that I may bless them.

10 Now the eyes of Israel were dim through age, and he could not see; and he brought them near to him, and he kissed them, and embraced them.

11 And Israel said to Joseph, Behold, I have not been deprived of seeing thy face, and lo! God has showed me thy seed also.

12 And Joseph brought them out from between his knees, and they did reverence to him, with their face to the ground.

13 And Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel, and Manasse on his left hand, but on the right of Israel, and brought them near to him.

14 But Israel having stretched out his right hand, laid it on the head of Ephraim, and he was the younger; and his left hand on the head of Manasse, guiding his hands crosswise.

15 And he blessed them and said, The God in whose sight my fathers were well pleasing, even Abraam and Isaac, the God who continues to feed me from my youth until this day;

16 the angel who delivers me from all evils, bless these boys, and my name shall be called upon them, and the name of my fathers, Abraam and Isaac; and let them be increased to a great multitude on the earth.

17 And Joseph having seen that his father put his right hand on the head of Ephraim— it seemed grievous to him; and Joseph took hold of the hand of his father, to remove it from the head of Ephraim to the head of Manasse.

18 And Joseph said to his father, Not so, father; for this is the first-born; lay thy right-hand upon his head.

19 And he would not, but said, I know it, son, I know it; he also shall be a people, and he shall be exalted, but his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them in that day, saying, In you shall Israel be blessed, saying, God make thee as Ephraim and Manasse; and he set Ephraim before Manasse.

21 And Israel said to Joseph, Behold, I die; and God shall be with you, and restore you to the land of your fathers.

22 And I give to thee Sicima, a select portion above thy brethren, which I took out of the hand of the Amorites with my sword and bow.

GENESIS CHAPTER 49

1 And Jacob called his sons, and said to them,

2 Assemble yourselves, that I may tell you what shall happen to you in the last days. Gather yourselves together, and hear me, sons of Jacob; hear Israel, hear your father.

3 Ruben, thou art my first-born, thou my strength, and the first of my children, hard to be endured, hard and self-willed.

4 Thou wast insolent like water, burst not forth with violence, for thou wentest up to the bed of thy father; then thou defiledst the couch, whereupon thou wentest up.

5 Symeon and Levi, brethren, accomplished the injustice of their cutting off.

6 Let not my soul come into their counsel, and let not mine inward parts contend in their conspiracy, for in their wrath they slew men, and in their passion they houghed a bull.

7 Cursed be their wrath, for it was willful, and their anger, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 Juda, thy brethren have praised thee, and thy hands shall be on the back of thine enemies; thy father's sons shall do thee reverence.

9 Juda is a lion's whelp: from the tender plant, my son, thou art gone up, having couched thou liest as a lion, and as a whelp; who shall stir him up?

10 A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for him; and he is the expectation of nations.

11 Binding his foal to the vine, and the foal of his ass to the branch of it, he shall wash his robe in wine, and his garment in the blood of the grape.

12 His eyes shall be more cheering than wine, and his teeth whiter than milk.

13 Zabulon shall dwell on the coast, and he shall be by a haven of ships, and shall extend to Sidon.

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14 Issachar has desired that which is good; resting between the inheritances.

15 And having seen the resting place that it was good, and the land that it was fertile, he subjected his shoulder to labour, and became a husbandman.

16 Dan shall judge his people, as one tribe too in Israel.

17 And let Dan be a serpent in the way, besetting the path, biting the heel of the horse (and the rider shall fall backward),

18 waiting for the salvation of the Lord.

19 Gad, a plundering troop shall plunder him; but he shall plunder him, pursuing him closely.

20 Aser, his bread shall be fat; and he shall yield dainties to princes.

21 Nephthalim is a spreading stem, bestowing beauty on its fruit.

22 Joseph is a son increased; my dearly loved son is increased; my youngest son, turn to me.

23 Against whom men taking evil counsel reproached him, and the archers pressed hard upon him.

24 But their bow and arrows were mightily consumed, and the sinews of their arms were slackened by the hand of the mighty one of Jacob; thence is he that strengthened Israel from the God of thy father;

25 and my God helped thee, and he blessed thee with the blessing of heaven from above, and the blessing of the earth possessing all things, because of the blessing of the breasts and of the womb,

26 the blessings of thy father and thy mother—it has prevailed above the blessing of the lasting mountains, and beyond the blessings of the everlasting hills; they shall be upon the head of Joseph, and upon the head of the brothers of whom he took the lead.

27 Benjamin, as a ravening wolf, shall eat still in the morning, and at evening he gives food.

28 All these are the twelve sons of Jacob; and their father spoke these words to them, and he blessed them; he blessed each of them according to his blessing.

29 And he said to them, I am added to my people; ye shall bury me with my fathers in the cave, which is in the field of Ephron the Chettite,

30 in the double cave which is opposite Mambre, in the land of Chanaan, the cave which Abraam bought of Ephron the Chettite, for a possession of a sepulchre.

31 There they buried Abraam and Sarrha his wife; there they buried Isaac, and Rebecca his wife; there they buried Lea;

32 in the portion of the field, and of the cave that was in it, purchased of the sons of Chet.

33 And Jacob ceased giving charges to his sons; and having lifted up his feet on the bed, he died, and was gathered to his people.

GENESIS CHAPTER 50

1 And Joseph fell upon his father's face, and wept on him, and kissed him.

2 And Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel.

3 And they fulfilled forty days for him, for so are the days of embalming numbered; and Egypt mourned for him seventy days.

4 And when the days of mourning were past, Joseph spoke to the princes of Pharao, saying, If I have found favour in your sight, speak concerning me in the ears of Pharao, saying,

5 My father adjured me, saying, In the sepulchre which I dug for myself in the land of Chanaan, there thou shalt bury me; now then I will go up and bury my father, and return again.

6 And Pharao said to Joseph, Go up, bury thy father, as he constrained thee to swear.

7 So Joseph went up to bury his father; and all the servants of Pharao went up with him, and the elders of his house, and all the elders of the land of Egypt.

8 And all the household of Joseph, and his brethren, and all the house of his father, and his kindred; and they left behind the sheep and the oxen in the land of Gesem.

9 And there went up with him also chariots and horsemen; and there was a very great company.

10 And they came to the threshing- floor of Atad, which is beyond Jordan; and they bewailed him with a great and very sore lamentation; and he made a mourning for his father seven days.

11 And the inhabitants of the land of Chanaan saw the mourning at the floor of Atad, and said, This is a great mourning to the Egyptians; therefore he called its name, The mourning of Egypt, which is beyond Jordan.

12 And thus his sons did to him.

13 So his sons carried him up into the land of Chanaan, and buried him in the double cave, which cave Abraam bought for possession of a burying place, of Ephrom the Chettite, before Mambre.

14 And Joseph returned to Egypt, he and his brethren, and those that had gone up with him to bury his father.

15 And when the brethren of Joseph saw that their father was dead, they said, Let us take heed, lest at any time Joseph remember evil against us, and recompense to us all the evils which we have done against him.

16 And they came to Joseph, and said, Thy father adjured us before his death, saying,

17 Thus say ye to Joseph, Forgive them their injustice and their sin, forasmuch as they have done thee evil; and now pardon the injustice of the servants of the God of thy father. And Joseph wept while they spoke to him.

18 And they came to him and said, We, these persons, are thy servants.

19 And Joseph said to them, Fear not, for I am God's.

20 Ye took counsel against me for evil, but God took counsel for me for good, that the matter might be as it is to-day, and much people might be fed.

21 And he said to them, Fear not, I will maintain you, and your families: and he comforted them, and spoke kindly to them.

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22 And Joseph dwelt in Egypt, he and his brethren, and all the family of his father; and Joseph lived a hundred and ten years.

23 And Joseph saw the children of Ephraim to the third generation; and the sons of Machir the son of Manasse were borne on the sides of Joseph.

24 And Joseph spoke to his brethren, saying, I die, and God will surely visit you, and will bring you out of this land to the land concerning which God sware to our fathers, Abraam, Isaac, and Jacob.

25 And Joseph adjured the sons of Israel, saying, At the visitation with which God shall visit you, then ye shall carry up my bones hence with you.

26 And Joseph died, aged an hundred and ten years; and they prepared his corpse, and put him in a coffin (sarcophagus) in Egypt.

EXODUS

The Second Book of Moses
Hebrew Title: Shemot ("Names"); Greek: Exodos
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Exodus is the second book of the Bible. Exodus is called Shemot in Hebrew, which means 'Names.' Exodus means 'Going Out' in Latin. It is about how the Hebrew people were led out of Egypt by Yahweh, the revelations at biblical Mount Sinai, and the subsequent "divine indwelling" of God with Israel. Exodus ends with God's laws and his instructions on how to build a holy container called the Ark of the Covenant. The Exodus is traditionally ascribed to Moses, but modern scholars see its initial composition as a product of the Babylonian exile (6th century BC), with final revisions in the Persian post-exilic period (5th century BC). The Exodus is by Jewish people considered very important as it presents the defining features of Israel's identity—memories of a past marked by hardship and escape, a binding covenant with God.

Contents or Torah portions:

• Shemot, on Exodus 1–5: Affliction in Egypt, discovery of baby Moses, Pharaoh

• Va'eira, on Exodus 6–9: Plagues 1 to 7 of Egypt

• Bo, on Exodus 10–13: Last plagues of Egypt, first Passover

• Beshalach, on Exodus 13–1 Parting the Sea, water, manna, Amalek

• Yitro, on Exodus 18–20: Jethro's advice, The Ten Commandments

• Mishpatim, on Exodus 21–24: The Covenant Code

• Terumah, on Exodus 25–2 God's instructions on the Tabernacle and furnishings

• Tetzaveh, on Exodus 27–30: God's instructions on the first priests

• Ki Tissa, on Exodus 30–34: Census, anointing oil, golden calf, stone tablets, Moses radiant

• Vayakhel, on Exodus 35–38: Israelites collect gifts, make the Tabernacle and furnishings

• Pekudei, on Exodus 38–40: Setting up and filling of The Tabernacle.)

EXODUS CHAPTER 1

1These are the names of the sons of Israel that came into Egypt together with Jacob their father; they came in each with their whole family.

2 Ruben, Simeon, Levi, Judas,

3 Issachar, Zabulon, Benjamin,

4 Dan and Nephthalim, Gad and Aser.

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5 But Joseph was in Egypt. And all the souls born of Jacob were seventy-five.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel increased and multiplied, and became numerous and grew exceedingly strong, and the land multiplied them.

8 And there arose up another king over Egypt, who knew not Joseph.

9 And he said to his nation, Behold, the race of the children of Israel is a great multitude, and is stronger than we:

10 come then, let us deal craftily with them, lest at any time they be increased, and whensoever war shall happen to us, these also shall be added to our enemies, and having prevailed against us in war, they will depart out of the land.

11 And he set over them task-masters, who should afflict them in their works; and they built strong cities for Pharao, both Pitho, and Ramesses, and On, which is Heliopolis.

12 But as they humbled them, by so much they multiplied, and grew exceedingly strong; and the Egyptians greatly abhorred the children of Israel.

13 And the Egyptians tyrannised over the children of Israel by force.

14 And they embittered their life by hard labours, in the clay and in brick- making, and all the works in the plains, according to all the works, wherein they caused them to serve with violence.

15 And the king of the Egyptians spoke to the midwives of the Hebrews; the name of the one was, Sepphora; and the name of the second, Phua.

16 And he said, When ye do the office of midwives to the Hebrew women, and they are about to be delivered, if it be a male, kill it; but if a female, save it.

17 But the midwives feared God, and did not as the king of Egypt appointed them; and they saved the male children alive.

18 And the king of Egypt called the midwives, and said to them, Why is it that ye have done this thing, and saved the male children alive?

19 And the midwives said to Pharao, The Hebrew women are not as the women of Egypt, for they are delivered before the midwives go in to them. So they bore children.

20 And God did well to the midwives, and the people multiplied, and grew very strong.

21 And as the midwives feared God, they established for themselves families.

22 And Pharao charged all his people, saying, Whatever male child shall be born to the Hebrews, cast into the river; and every female, save it alive.

EXODUS CHAPTER 2

1 And there was a certain man of the tribe of Levi, who took to wife one of the daughters of Levi.

2 And she conceived, and bore a male child; and having seen that he was fair, they hid him three months.

3 And when they could no longer hide him, his mother took for him an ark, and besmeared it with bitumen, and cast the child into it, and put it in the ooze by the river.

4 And his sister was watching from a distance, to learn what would happen to him.

5 And the daughter of Pharao* came down to the river to bathe; and her maids walked by the river's side, and having seen the ark in the ooze, she sent her maid, and took it up.

(* A pharao of the Canaanite [Proto-Hebrew] Hyksos-Dynasty [15th dynasty, c. 1630–c. 1523 BC] who ruled over northern Egypt and resided in his capital Avaris. Egypt was divided at that time and the Egyptian pharao [17th dynasty] was ruling over the southern Half of Egypt only.)

6 And having opened it, she sees the babe weeping in the ark: and the daughter of Pharao had compassion on it, and said, This is one of the Hebrew's children.

7 And his sister said to the daughter of Pharao, Wilt thou that I call to thee a nurse of the Hebrews, and shall she suckle the child for thee?

8 And the daughter of Pharao said, Go: and the young woman went, and called the mother of the child.

9 And the daughter of Pharao said to her, Take care of this child, and suckled it for me, and I will give thee the wages; and the woman took the child, and suckled it.

10 And when the boy was grown, she brought him to the daughter of Pharao, and he became her son; and she called his name, Moses (Mose; Egyptian: son, son of: Ahmose [son of Yah, Yahweh, 'God'], Ramose [Ramesses or Ramses: son of Ra], Thutmose, Dedimose, Kamose, etc.), saying, I took him out of the water (also: out of the womb).

11 And it came to pass in that length of time, that Moses having grown, went out to his brethren the sons of Israel: and having noticed their distress, he sees an Egyptian smiting a certain Hebrew of his brethren the children of Israel.

12 And having looked round this way and that way, he sees no one; and he smote the Egyptian, and hid him in the sand.

13 And having gone out the second day he sees two Hebrew men fighting; and he says to the injurer, Wherefore smitest thou thy neighbour?

14 And he said, Who made thee a ruler and a judge over us? wilt thou slay me as thou yesterday slewest the Egyptian? Then Moses was alarmed, and said, If it be thus, this matter has become known.

15 And Pharao heard this matter, and sought to slay Moses; and Moses departed from the presence of Pharao, and dwelt in the land of Madiam; and having come into the land of Madiam, he sat on the well.

16 And the priest of Madiam had seven daughters, feeding the flock of their father Jothor; and they came and drew water until they filled their pitchers, to water the flock of their father Jothor.

17 And the shepherds came, and were driving them away; and Moses rose up and rescued them, and drew water for them, and watered their sheep.

18 And they came to Raguel their father; and he said to them, Why have ye come so quickly to-day?

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19 And they said, An Egyptian delivered us from the shepherds, and drew water for us and watered our sheep.

20 And he said to his daughters, And where is he? and why have ye left the man? call him therefore, that he may eat bread.

21 And Moses was established with the man, and he gave Sepphora his daughter to Moses to wife.

22 And the woman conceived and bore a son, and Moses called his name Gersam, saying, I am a sojourner in a strange land.

23 And in those days after a length of time, the king of Egypt died; and the children of Israel groaned because of their tasks, and cried, and their cry because of their tasks went up to God.

24 And God heard their groanings, and God remembered his covenant made with Abraam and Isaac and Jacob.

25 And God looked upon the children of Israel, and was made known to them.

EXODUS CHAPTER 3

1 And Moses was feeding the flock of Jothor his father-in-law, the priest of Madiam; and he brought the sheep nigh to the wilderness, and came to the mount of Choreb.

2 And an angel of the Lord appeared to him in flaming fire out of the bush, and he sees that the bush burns with fire, —but the bush was not consumed.

3 And Moses said, I will go near and see this great sight, why the bush is not consumed.

4 And when the Lord saw that he drew nigh to see, the Lord called him out of the bush, saying, Moses, Moses; and he said, What is it?

5 And he said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground.

6 And he said, I am the God of thy father, the God of Abraam, and the God of Isaac, and the God of Jacob; and Moses turned away his face, for he was afraid to gaze at God.

7 And the Lord said to Moses, I have surely seen the affliction of my people that is in Egypt, and I have heard their cry caused by their task-masters; for I know their affliction.

8 And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey, into the place of the Chananites, and the Chettites, and Amorites, and Pherezites, and Gergesites, and Evites, and Jebusites.

9 And now, behold, the cry of the children of Israel is come to me, and I have seen the affliction with which the Egyptians afflict them.

10 And now come, I will send thee to Pharao king of Egypt, and thou shalt bring out my people the children of Israel from the land of Egypt.

11 And Moses said to God, Who am I, that I should go to Pharao king of Egypt, and that I should bring out the children of Israel from the land of Egypt?

12 And God spoke to Moses, saying, I will be with thee, and this shall be the sign to thee that I shall send thee forth, —when thou bringest out my people out of Egypt, then ye shall serve God in this mountain.

13 And Moses said to God, Behold, I shall go forth to the children of Israel, and shall say to them, The God of our fathers has sent me to you; and they will ask me, What is his name? What shall I say to them?

14 And God spoke to Moses, saying, I am THE BEING; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you.

15 And God said again to Moses, Thus shalt thou say to the sons of Israel, The Lord God of our fathers, the God of Abraam, and God of Isaac, and God of Jacob, has sent me to you: this is my name for ever, and my memorial to generations of generations.

16 Go then and gather the elders of the children of Israel, and thou shalt say to them, The Lord God of our fathers has appeared to me, the God of Abraam, and God of Isaac, and God of Jacob, saying, I have surely looked upon you, and upon all the things which have happened to you in Egypt.

17 And he said, I will bring you up out of the affliction of the Egyptians to the land of the Chananites and the Chettites, and Amorites and Pherezites, and Gergesites, and Evites, and Jebusites, to a land flowing with milk and honey.

18 And they shall hearken to thy voice, and thou and the elders of Israel shall go in to Pharao king of Egypt, and thou shalt say to him, The God of the Hebrews has called us; we will go then a journey of three days into the wilderness, that we may sacrifice to our God.

19 But I know that Pharao king of Egypt will not let you go, save with a mighty hand;

20 and I will stretch out my hand, and smite the Egyptians with all my wonders, which I shall work among them, and after that he will send you forth.

21 And I will give this people favour in the sight of the Egyptians, and whenever ye shall escape, ye shall not depart empty.

22 But every woman shall ask of her neighbour and fellow lodger, articles of gold and silver, and apparel; and ye shall put them upon your sons and upon your daughters, —and spoil ye the Egyptians.

EXODUS CHAPTER 4

1 And Moses answered and said, If they believe me not, and do not hearken to my voice (for they will say, God has not appeared to thee), what shall I say to them?

2 And the Lord said to him, What is this thing that is in thine hand? and he said, A rod.

3 And he said, Cast it on the ground: and he cast it on the ground, and it became a serpent, and Moses fled from it.

4 And the Lord said to Moses, Stretch forth thine hand, and take hold of its tail: so he stretched forth his hand and took hold of the tail,

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5 and it became a rod in his hand, —that they may believe thee, that the God of thy fathers has appeared to thee, the God of Abraam, and God of Isaac, and God of Jacob.

6 And the Lord said again to him, Put thine hand into thy bosom; and he put his hand into his bosom, and brought his hand out of his bosom, and his hand became as snow.

7 And he said again, Put thy hand into thy bosom; and he put his hand into his bosom, and brought his hand out of his bosom, and it was again restored to the complexion of his other flesh.

8 And if they will not believe thee, nor hearken to the voice of the first sign, they will believe thee because of the voice of the second sign.

9 And it shall come to pass if they will not believe thee for these two signs, and will not hearken to thy voice, that thou shalt take of the water of the river and pour it upon the dry land, and the water which thou shalt take from the river shall be blood upon the dry land.

10 And Moses said to the Lord, I pray, Lord, I have not been sufficient in former times, neither from the time that thou hast begun to speak to thy servant: I am weak in speech, and slow-tongued.

11 And the Lord said to Moses, Who has given a mouth to man, and who has made the very hard of hearing, and the deaf, the seeing and the blind? have not I, God?

12 And now go and I will open thy mouth, and will instruct thee in what thou shalt say.

13 And Moses said, I pray thee, Lord, appoint another able person whom thou shalt send.

14 And the Lord was greatly angered against Moses, and said, Lo! is not Aaron the Levite thy brother? I know that he will surely speak to thee; and, behold, he will come forth to meet thee, and beholding thee he will rejoice within himself.

15 And thou shalt speak to him; and thou shalt put my words into his mouth, and I will open thy mouth and his mouth, and I will instruct you in what ye shall do.

16 And he shall speak for thee to the people, and he shall be thy mouth, and thou shalt be for him in things pertaining to God.

17 And this rod that was turned into a serpent thou shalt take in thine hand, wherewith thou shalt work miracles.

18 And Moses went and returned to Jothor his father-in-law, and says, I will go and return to my brethren in Egypt, and will see if they are yet living. And Jothor said to Moses, Go in health. And in those days after some time, the king of Egypt died.

19 And the Lord said to Moses in Madiam, Go, depart into Egypt, for all that sought thy life are dead.

20 And Moses took his wife and his children, and mounted them on the beasts, and returned to Egypt; and Moses took the rod which he had from God in his hand.

21 And the Lord said to Moses, When thou goest and returnest to Egypt, see—all the miracles I have charged thee with, thou shalt work before Pharao: and I will harden his heart, and he shall certainly not send away the people.

22 And thou shalt say to Pharao, These things saith the Lord, Israel is my first-born.

23 And I said to thee, Send away my people, that they may serve me: now if thou wilt not send them away, see, I will slay thy fir-born son.

24 And it came to pass that the angel of the Lord met him by the way in the inn, and sought to slay him.

25 and Sepphora having taken a stone cut off the foreskin of her son, and fell at his feet and said, The blood of the circumcision of my son is staunched:

26 and he departed from him, because she said, The blood of the circumcision of my son is staunched.

27 And the Lord said to Aaron, Go into the wilderness to meet Moses; and he went and met him in the mount of God, and they kissed each other.

28 And Moses reported to Aaron all the words of the Lord, which he sent, and all the things which he charged him.

29 And Moses and Aaron went and gathered the elders of the children of Israel.

30 And Aaron spoke all these words, which God spoke to Moses, and wrought the miracles before the people.

31 and the people believed and rejoiced, because God visited the children of Israel, and because he saw their affliction: and the people bowed and worshipped.

EXODUS CHAPTER 5

1 And after this went in Moses and Aaron to Pharao, and they said to him, These things says the Lord God of Israel, Send my people away, that they may keep a feast to me in the wilderness.

2 And Pharao said, Who is he that I should hearken to his voice, so that I should send away the children of Israel? I do not know the Lord, and I will not let Israel go.

3 And they say to him, The God of the Hebrews has called us to him: we will go therefore a three days' journey into the wilderness, that we may sacrifice to the Lord our God, lest at any time death or slaughter happen to us.

4 And the king of Egypt said to them, Why do ye, Moses and Aaron, turn the people from their works? depart each of you to your works.

5 And Pharao said, Behold now, the people is very numerous; let us not then give them rest from their work.

6 And Pharao gave orders to the task-masters of the people and the accountants, saying,

7 Ye shall no longer give straw to the people for brick-making as yesterday and the third day; but let them go themselves, and collect straw for themselves.

8 And thou shalt impose on them daily the rate of brick-making which they perform: thou shalt not abate anything, for they are idle; therefore have they cried, saying, Let us arise and do sacrifice to our God.

9 Let the works of these men be made grievous, and let them care for these things, and not care for vain words.

10 And the taskmasters and the accountants hastened them, and they spoke to the people, saying, thus says Pharao, I will give you straw no longer.

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11 Go ye, yourselves, get for yourselves straw whencesoever ye can find it, for nothing is diminished from your rate.

12 So the people were dispersed in all the land of Egypt, to gather stubble for straw.

13 and the taskmasters hastened them, saying, Fulfil your regular daily tasks, even as when straw was given you.

14 And the accountants of the race of the children of Israel, who were set over them by the masters of Pharao, were scourged, [[and questioned,]] men saying, Why have ye not fulfilled your rates of brick-work as yesterday and the third day, to-day also?

15 And the accountants of the children of Israel went in and cried to Pharao, saying, Why dost thou act thus to thy servants?

16 Straw is not given to thy servants, and they tell us to make brick; and behold thy servants have been scourged: thou wilt therefore injure thy people.

17 And he said to them, Ye are idle, ye are idlers: therefore ye say, Let us go and do sacrifice to our God.

18 Now then go and work, for straw shall not be given to you, yet ye shall return the rate of bricks.

19 And the accountants of the children of Israel saw themselves in an evil plight, men saying, Ye shall not fail to deliver the daily rate of the brick-making.

20 And they met Moses and Aaron coming forth to meet them, as they came forth from Pharao.

21 And they said to them, The Lord look upon you and judge you, for ye have made our savour abominable before Pharao, and before his servants, to put a sword into his hands to slay us.

22 And Moses turned to the Lord, and said, I pray, Lord, why hast thou afflicted this people? and wherefore hast thou sent me?

23 For from the time that I went to Pharao to speak in thy name, he has afflicted this people, and thou hast not delivered thy people.

EXODUS CHAPTER 6

1 And the Lord said to Moses, Now thou shalt see what I will do to Pharao; for he shall send them forth with a mighty hand, and with a high arm shall he cast them out of his land.

2 And God spoke to Moses and said to him, I am the Lord.

3 And I appeared to Abraam and Isaac and Jacob, being their God, but I did not manifest to them my name Lord.

4 And I established my covenant with them, to give them the land of the Chananites, the land wherein they sojourned, in which also they dwelt as strangers.

5 And I hearkened to the groaning of the children of Israel (the affliction with which the Egyptians enslave them) and I remembered the covenant with you.

6 Go, speak to the children of Israel, saying, I am the Lord; and I will lead you forth from the tyranny of the Egyptians, and I will deliver you from bondage, and I will ransom you with a high arm, and great judgment.

7 And I will take you to me a people for myself, and will be your God; and ye shall know that I am the Lord your God, who brought you out from the tyranny of the Egyptians.

8 And I will bring you into the land concerning which I stretched out my hand to give it to Abraam and Isaac and Jacob, and I will give it you for an inheritance: I am the Lord.

9 And Moses spoke thus to the sons of Israel, and they hearkened not to Moses for faint-heartedness, and for their hard tasks.

10 And the Lord spoke to Moses, saying,

11 Go in, speak to Pharao king of Egypt, that he send forth the children of Israel out of his land.

12 And Moses spoke before the Lord, saying, Behold, the children of Israel hearkened not to me, and how shall Pharao hearken to me? and I am not eloquent.

13 And the Lord spoke to Moses and Aaron, and gave them a charge to Pharao king of Egypt, that he should send forth the children of Israel out of the land of Egypt.

14 And these are the heads of the houses of their families: the sons of Ruben the first-born of Israel; Enoch and Phallus, Asron, and Charmi, this is the kindred of Ruben.

15 And the sons of Symeon, Jemuel and Jamin, and Aod, and Jachin and Saar, and Saul the son of a Phoenician woman, these are the families of the sons of Symeon.

16 And these are the names of the sons of Levi according to their kindreds, Gedson, Caath, and Merari; and the years of the life of Levi were a hundred and thirty-seven.

17 And these are the sons of Gedson, Lobeni and Semei, the houses of their family. And the sons of Caath,

18 Ambram and Issaar, Chebron, and Oziel; and the years of the life of Caath were a hundred and thirty-three years.

19 And the sons of Merari, Mooli, and Omusi, these are the houses of the families of Levi, according to their kindreds.

20 And Ambram took to wife Jochabed the daughter of his father's brother, and she bore to him both Aaron and Moses, and Mariam their sister: and the years of the life of Ambram were a hundred and thirty-two years.

21 And the sons of Issaar, Core, and Naphec, and Zechri.
22 And the sons of Oziel, Misael, and Elisaphan, and Segri.

23 And Aaron took to himself to wife Elisabeth daughter of Aminadab sister of Naasson, and she bore to him both Nadab and Abiud, and Eleazar and Ithamar.

24 And the sons of Core, Asir, and Elkana, and Abiasar, these are the generations of Core.

25 And Eleazar the son of Aaron took to himself for a wife one of the daughters of Phutiel, and she bore to him Phinees. These are the heads of the family of the Levites, according to their generations.

26 This is Aaron and Moses, whom God told to bring out the children of Israel out of the land of Egypt with their forces.

27 These are they that spoke with Pharao king of Egypt, and Aaron himself and Moses brought out the children of Israel from the land of Egypt,

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28 in the day in which the Lord spoke to Moses in the land of Egypt;

29 then the Lord spoke to Moses, saying, I am the Lord: speak to Pharao king of Egypt whatsoever I say to thee.

30 And Moses said before the Lord, Behold, I am not able in speech, and how shall Pharao hearken to me?

EXODUS CHAPTER 7

1 And the Lord spoke to Moses, saying, Behold, I have made thee a god to Pharao, and Aaron thy brother shall be thy prophet.

2 And thou shalt say to him all things that I charge thee, and Aaron thy brother shall speak to Pharao, that he should send forth the children of Israel out of his land.

3 And I will harden the heart of Pharao, and I will multiply my signs and wonders in the land of Egypt.

4 And Pharao will not hearken to you, and I will lay my hand upon Egypt; and will bring out my people the children of Israel with my power out of the land of Egypt with great vengeance.

5 And all the Egyptians shall know that I am the Lord, stretching out my hand upon Egypt, and I will bring out the children of Israel out of the midst of them.

6 And Moses and Aaron did as the Lord commanded them, so did they.

7 And Moses was eighty years old, and Aaron his brother was eighty-three years old, when he spoke to Pharao.

8 And the Lord spoke to Moses and Aaron, saying,

9 Now if Pharao should speak to you, saying, Give us a sign or a wonder, then shalt thou say to thy brother Aaron, Take thy rod and cast it upon the ground before Pharao, and before his servants, and it shall become a serpent.

10 And Moses and Aaron went in before Pharao, and before his servants, and they did so, as the Lord commanded them; and Aaron cast down his rod before Pharao, and before his servants, and it became a serpent.

11 But Pharao called together the wise men of Egypt, and the sorcerers, and the charmers also of the Egyptians did likewise with their sorceries.

12 And they cast down each his rod, and they became serpents, but the rod of Aaron swallowed up their rods.

13 and the heart of Pharao was hardened, and he hearkened not to them, as the Lord charged them.

14 and the Lord said to Moses, The heart of Pharao is made hard, so that he should not let the people go.

15 Go to Pharao early in the morning: behold, he goes forth to the water; and thou shalt meet him on the bank of the river, and thou shalt take in thine hand the rod that was turned into a serpent.

16 And thou shalt say to him, The Lord God of the Hebrews has sent me to thee, saying, Send my people away, that they may serve me in the wilderness, and, behold, hitherto thou hast not hearkened.

17 These things saith the Lord: Hereby shalt thou know that I am the Lord: behold, I strike with the rod that is in my hand on the water which is in the river, and it shall change it into blood.

18 And the fish that are in the river shall die, and the river shall stink thereupon, and the Egyptians shall not be able to drink water from the river.

19 And the Lord said to Moses, Say to thy brother Aaron, Take thy rod in thy hand, and stretch forth thy hand over the waters of Egypt, and over their rivers, and over their canals, and over their ponds, and over all their standing water, and it shall become blood: and there was blood in all the land of Egypt, both in vessels of wood and of stone.

20 and Moses and Aaron did so, as the Lord commanded them; and Aaron having lifted up his hand with his rod, smote the water in the river before Pharao, and before his servants, and changed all the water in the river into blood.

21 And the fish in the river died, and the river stank thereupon; and the Egyptians could not drink water from the river, and the blood was in all the land of Egypt.

22 And the charmers also of the Egyptians did so with their sorceries; and the heart of Pharao was hardened, and he did not hearken to them, even as the Lord said.

23 And Pharao turned and entered into his house, nor did he fix his attention even on this thing.

24 And all the Egyptians dug round about the river, so as to drink water, for they could not drink water from the river.

25 and seven days were fulfilled after the Lord has smitten the river.

EXODUS CHAPTER 8

1 And the Lord said to Moses, Go in to Pharao, and thou shalt say to him, These things says the Lord: send forth my people, that they may serve me.

2 And if thou wilt not send them forth, behold, I afflict all thy borders with frogs:

3 and the river shall teem with frogs, and they shall go up and enter into thy houses, and into thy bed-chambers, and upon thy beds, and upon the houses of thy servants, and of thy people and on thy dough, and on thine ovens.

4 And upon thee, and upon thy servants, and upon thy people, shall the frogs come up.

5 And the Lord said to Moses, Say to Aaron thy brother, Stretch forth with the hand thy rod over the rivers, and over the canals, and over the pools, and bring up the frogs.

6 And Aaron stretched forth his hand over the waters of Egypt, and brought up the frogs: and the frog was brought up, and covered the land of Egypt.

7 And the charmers of the Egyptians also did likewise with their sorceries, and brought up the frogs on the land of Egypt.

8 And Pharao called Moses and Aaron, and said, Pray for me to the Lord, and let him take away the frogs from me and from my people; and I will send them away, and they shall sacrifice to the Lord.

9 And Moses said to Pharao, Appoint me a time when I shall pray for thee, and for thy servants, and for thy people, to cause the frogs to disappear from thee, and from thy

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people, and from your houses, only in the river shall they be left behind.

10 And he said, On the morrow: he said therefore, As thou has said; that thou mayest know, that there is no other God but the Lord.

11 And the frogs shall be removed away from thee, and from your houses and from the villages, and from thy servants, and from thy people, only in the river they shall be left.

12 And Moses and Aaron went forth from Pharao, and Moses cried to the Lord concerning the restriction of the frogs, as Pharao appointed him.

13 And the Lord did as Moses said, and the frogs died out of the houses, and out of the villages, and out of the fields.

14 And they gathered them together in heaps, and the land stank.

15 And when Pharao saw that there was relief, his heart was hardened, and he did not hearken to them, as the Lord spoke.

16 And the Lord said to Moses, Say to Aaron, Stretch forth thy rod with thy hand and smite the dust of the earth; and there shall be lice both upon man, and upon quadrupeds, and in all the land of Egypt.

17 So Aaron stretched out his rod with his hand, and smote the dust of the earth; and the lice were on men and on quadrupeds, and in all the dust of the earth there were lice.

18 And the charmers also did so with their sorceries, to bring forth the louse, and they could not. And the lice were both on the men and on the quadrupeds.

19 So the charmers said to Pharao, This is the finger of God. But the heart of Pharao was hardened, and he hearkened not to them, as the Lord said.

20 And the Lord said to Moses, Rise up early in the morning, and stand before Pharao: and behold, he will go forth to the water, and thou shalt say to him, These things says the Lord: Send away my people, that they may serve me in the wilderness.

21 And if thou wilt not let my people go, behold, I send upon thee, and upon thy servants, and upon thy people, and upon your houses, the dog-fly; and the houses of the Egyptians shall be filled with the dog-fly, even throughout the land upon which they are.

22 and I will distinguish marvellously in that day the land of Gesem, on which my people dwell, in which the dog-fly shall not be: that thou mayest know that I am the Lord the God of all the earth.

23 And I will put a difference between my people and thy people, and on the morrow shall this be on the land. And the Lord did thus.

24 And the dog-fly came in abundance into the houses of Pharao, and into the houses of his servants, and into all the land of Egypt; and the land was destroyed by the dog-fly.

25 And Pharao called Moses and Aaron, saying, Go and sacrifice to the Lord your God in the land.

26 And Moses said, It cannot be so, for we shall sacrifice to the Lord our God the abominations of the Egyptians; for if we sacrifice the abominations of the Egyptians before them, we shall be stoned.

27 We will go a journey of three days into the wilderness, and we will sacrifice to the Lord our God, as the Lord said to us.

28 And Pharao said, I will let you go, and do ye sacrifice to your God in the wilderness, but do not go very far away: pray then for me to the Lord.

29 And Moses said, I then will go forth from thee and pray to God, and the dog-fly shall depart both from thy servants, and from thy people to-morrow. Do not thou, Pharao, deceive again, so as not to send the people away to do sacrifice to the Lord.

30 And Moses went out from Pharao, and prayed to God.

31 And the Lord did as Moses said, and removed the dog-fly from Pharao, and from his servants, and from his people, and there was not one left.

32 And Pharao hardened his heart, even on this occasion, and he would not send the people away.

EXODUS CHAPTER 9

1 And the Lord said to Moses, Go in to Pharao, and thou shalt say to him, These things saith the Lord God of the Hebrews; Send my people away that they may serve me.

2 If however thou wilt not send my people away, but yet detainest them:

3 behold, the hand of the Lord shall be upon thy cattle in the fields, both on the horses, and on the asses, and on the camels and oxen and sheep, a very great mortality.

4 And I will make a marvellous distinction in that time between the cattle of the Egyptians, and the cattle of the children of Israel: nothing shall die of all that is of the children's of Israel.

5 And God fixed a limit, saying, To-morrow the Lord will do this thing on the land.

6 And the Lord did this thing on the next day, and all the cattle of the Egyptians died, but of the cattle of the children of Israel there died not one.

7 And when Pharao saw, that of all the cattle of the children of Israel there died not one, the heart of Pharao was hardened, and he did not let the people go.

8 And the Lord spoke to Moses and Aaron, saying, Take you handfuls of ashes of the furnace, and let Moses scatter it toward heaven before Pharao, and before his servants.

9 And let it become dust over all the land of Egypt, and there shall be upon men and upon beasts sore blains breaking forth both on men and on beasts, in all the land of Egypt.

10 So he took of the ashes of the furnace before Pharao, and Moses scattered it toward heaven, and it became sore blains breaking forth both on men and on beasts.

11 And the sorcerers could not stand before Moses because of the sores, for the sores were on the sorcerers, and in all the land of Egypt.

12 And the Lord hardened Pharao's heart, and he hearkened not to them, as the Lord appointed.

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13 And the Lord said to Moses, Rise up early in the morning, and stand before Pharao; and thou shalt say to him, These things saith the Lord God of the Hebrews, Send away my people that they may serve me.

14 For at this present time do I send forth all my plagues into thine heart, and the heart of thy servants and of thy people; that thou mayest know that there is not another such as I in all the earth.

15 For now I will stretch forth my hand and smite thee and kill thy people, and thou shalt be consumed from off the earth.

16 And for this purpose hast thou been preserved, that I might display in thee my strength, and that my name might be published in all the earth.

17 Dost thou then yet exert thyself to hinder my people, so as not to let them go?

18 Behold, to-morrow at this hour I will rain a very great hail, such as has not been in Egypt, from the time it was created until this day.

19 Now then hasten to gather thy cattle, and all that thou hast in the fields; for all the men and cattle as many as shall be found in the fields, and shall not enter into a house, (but the hail shall fall upon them,) shall die.

20 He of the servants of Pharao that feared the word of the Lord, gathered his cattle into the houses.

21 And he that did not attend in his mind to the word of the Lord, left the cattle in the fields.

22 And the Lord said to Moses, Stretch out thine hand to heaven, and there shall be hail on all the land of Egypt, both on the men and on the cattle, and on all the herbage on the land.

23 And Moses stretched forth his hand to heaven, and the Lord sent thunderings and hail; and the fire ran along upon the ground, and the Lord rained hail on all the land of Egypt.

24 So there was hail and flaming fire mingled with hail; and the hail was very great, such as was not in Egypt, from the time there was a nation upon it.

25 And the hail smote in all the land of Egypt both man and beast, and the hail smote all the grass in the field, and the hail broke in pieces all the trees in the field.

26 Only in the land of Gesem where the children of Israel were, the hail was not.

27 And Pharao sent and called Moses and Aaron, and said to them, I have sinned this time: the Lord is righteous, and I and my people are wicked.

28 Pray then for me to the Lord, and let him cause the thunderings of God to cease, and the hail and the fire, and I will send you forth and ye shall remain no longer.

29 And Moses said to him, When I shall have departed from the city, I will stretch out my hands to the Lord, and the thunderings shall cease, and the hail and the rain shall be no longer, that thou mayest know that the earth is the Lord's.

30 But as for thee and thy servants, I know that ye have not yet feared the Lord.

31 And the flax and the barley were smitten, for the barley was advanced, and the flax was seeding.

32 But the wheat and the rye were not smitten, for they were late.

33 And Moses went forth from Pharao out of the city, and stretched out his hands to the Lord, and the thunders ceased and the hail, and the rain did not drop on the earth.

34 And when Pharao saw that the rain and the hail and the thunders ceased, he continued to sin; and he hardened his heart, and the heart of his servants.

35 And the heart of Pharao was hardened, and he did not send forth the children of Israel, as the Lord said to Moses.

EXODUS CHAPTER 10

1 And the Lord spoke to Moses, saying, Go in to Pharao: for I have hardened his heart and the heart of his servants, that these signs may come upon them; in order

2 that ye may relate in the ears of your children, and to your children's children, in how many things I have mocked the Egyptians, and my wonders which I wrought among them; and ye shall know that I am the Lord.

3 And Moses and Aaron went in before Pharao, and they said to him, These things saith the Lord God of the Hebrews, How long dost thou refuse to reverence me? Send my people away, that they may serve me.

4 But if thou wilt not send my people away, behold, at this hour to-morrow I will bring an abundance of locusts upon all thy coasts.

5 And they shall cover the face of the earth, and thou shalt not be able to see the earth; and they shall devour all that is left of the abundance of the earth, which the hail has left you, and shall devour every tree that grows for you on the land.

6 And thy houses shall be filled, and the houses of thy servants, and all the houses in all the land of the Egyptians; things which thy fathers have never seen, nor their forefathers, from the day that they were upon the earth until this day. And Moses turned away and departed from Pharao.

7 And the servants of Pharao say to him, How long shall this be a snare to us? send away the men, that they may serve their God; wilt thou know that Egypt is destroyed?

8 And they brought back both Moses and Aaron to Pharao; and he said to them, Go and serve the Lord your God; but who are they that are going with you?

9 And Moses said, We will go with the young and the old, with our sons, and daughters, and sheep, and oxen, for it is a feast of the Lord.

10 And he said to them, So let the Lord be with you: as I will send you away, must I send away you store also? see that evil is attached to you.

11 Not so, but let the men go and serve God, for this ye yourselves seek; and they cast them out from the presence of Pharao.

12 And the Lord said to Moses, Stretch out thine hand over the land of Egypt, and let the locust come up on the land, and it shall devour every herb of the land, and all the fruit of the trees, which the hail left.

13 And Moses lifted up his rod towards heaven, and the Lord brought a south wind upon the earth, all that day and

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all that night: the morning dawned, and the south wind brought up the locusts,

14 and brought them up over all the land of Egypt. And they rested in very great abundance over all the borders of Egypt. Before them there were not such locusts, neither after them shall there be.

15 And they covered the face of the earth, and the land was wasted, and they devoured all the herbage of the land, and all the fruit of the trees, which was left by the hail: there was no green thing left on the trees, nor on all the herbage of the field, in all the land of Egypt.

16 And Pharao hasted to call Moses and Aaron, saying, I have sinned before the Lord your God, and against you;

17 pardon therefore my sin yet this time, and pray to the Lord your God, and let him take away from me this death.

18 And Moses went forth from Pharao, and prayed to God.

19 And the Lord brought in the opposite direction a strong wind from the sea, and took up the locusts and cast them into the Red Sea, and there was not one locust left in all the land of Egypt.

20 And the Lord hardened the heart of Pharao, and he did not send away the children of Israel.

21 And the Lord said to Moses, Stretch out thy hand to heaven, and let there be darkness over the land of Egypt—darkness that may be felt.

22 And Moses stretched out his hand to heaven, and there was darkness very black, even a storm over all the land of Egypt three days.

23 And for three days no man saw his brother, and no man rose up from his bed for three days: but all the children of Israel had light in all the places where they were.

24 And Pharao called Moses and Aaron, saying, Go, serve the Lord your God, only leave your sheep and your oxen, and let your store depart with you.

25 And Moses said, Nay, but thou shalt give to us whole burnt-offerings and sacrifices, which we will sacrifice to the Lord our God.

26 And our cattle shall go with us, and we will not leave a hoof behind, for of them we will take to serve the Lord our God: but we know not in what manner we shall serve the Lord our God, until we arrive there.

27 But the Lord hardened the heart of Pharao, and he would not let them go.

28 And Pharao says, Depart from me, beware of seeing my face again, for in what day thou shalt appear before me, thou shalt die.

29 And Moses says, Thou hast said, I will not appear in thy presence again.

EXODUS CHAPTER 11

1 And the Lord said to Moses, I will yet bring one plague upon Pharao and upon Egypt, and after that he will send you forth thence; and whenever he sends you forth with every thing, he will indeed drive you out.

2 Speak therefore secretly in the ears of the people, and let every one ask of his neighbour jewels of silver and gold, and raiment.

3 And the Lord gave his people favour in the sight of the Egyptians, and they lent to them; and the man Moses was very great before the Egyptians, and before Pharao, and before his servants.

4 And Moses said, These things saith the Lord, About midnight I go forth into the midst of Egypt.

5 And every first-born in the land of Egypt shall die, from the first-born of Pharao that sits on the throne, even to the first-born of the woman-servant that is by the mill, and to the first-born of all cattle.

6 And there shall be a great cry through all the land of Egypt, such as has not been, and such shall not be repeated any more.

7 But among all the children of Israel shall not a dog snarl with his tongue, either at man or beast; that thou mayest know how wide a distinction the Lord will make between the Egyptians and Israel.

8 And all these thy servants shall come down to me, and do me reverence, saying, Go forth, thou and all the people over whom thou presidest, and afterwards I will go forth.

9 And Moses went forth from Pharao with wrath. And the Lord said to Moses, Pharao will not hearken to you, that I may greatly multiply my signs and wonders in the land of Egypt.

10 And Moses and Aaron wrought all these signs and wonders in the land of Egypt before Pharao; and the Lord hardened the heart of Pharao, and he did not hearken to send forth the children of Israel out of the land of Egypt.

EXODUS CHAPTER 12

1 And the Lord spoke to Moses and Aaron in the land of Egypt, saying,

2 This month shall be to you the beginning of months: it is the first to you among the months of the year.

3 Speak to all the congregation of the children of Israel, saying, On the tenth of this month let them take each man a lamb according to the houses of their families, every man a lamb for his household.

4 And if they be few in a household, so that there are not enough for the lamb, he shall take with himself his neighbour that lives near to him, —as to the number of souls, every one according to that which suffices him shall make a reckoning for the lamb.

5 It shall be to you a lamb unblemished, a male of a year old: ye shall take it of the lambs and the kids.

6 And it shall be kept by you till the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it toward evening.

7 And they shall take of the blood, and shall put it on the two door-posts, and on the lintel, in the houses in which soever they shall eat them.

8 And they shall eat the flesh in this night roast with fire, and they shall eat unleavened bread with bitter herbs.

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9 Ye shall not eat of it raw nor sodden in water, but only roast with fire, the head with the feet and the appurtenances.

10 Nothing shall be left of it till the morning, and a bone of it ye shall not break; but that which is left of it till the morning ye shall burn with fire.

11 And thus shall ye eat it: your loins girded, and your sandals on your feet, and your staves in your hands, and ye shall eat it in haste. It is a passover to the Lord.

12 and I will go throughout the land of Egypt in that night, and will smite every first-born in the land of Egypt both man and beast, and on all the gods of Egypt will I execute vengeance: I am the Lord.

13 And the blood shall be for a sign to you on the houses in which ye are, and I will see the blood, and will protect you, and there shall not be on you the plague of destruction, when I smite in the land of Egypt.

14 And this day shall be to you a memorial, and ye shall keep it a feast to the Lord through all your generations; ye shall keep it a feast for a perpetual ordinance.

15 Seven days ye shall eat unleavened bread, and from the first day ye shall utterly remove leaven from your houses: whoever shall eat leaven, that soul shall be utterly destroyed from Israel, from the first day until the seventh day.

16 And the first day shall be called holy, and the seventh day shall be a holy convocation to you: ye shall do no servile work on them, only as many things as will necessarily be done by every soul, this only shall be done by you.

17 And ye shall keep this commandment, for on this day will I bring out your force out of the land of Egypt; and ye shall make this day a perpetual ordinance for you throughout your generations.

18 Beginning the fourteenth day of the first month, ye shall eat unleavened bread from evening, till the twenty- first day of the month, till evening.

19 Seven days leaven shall not be found in your houses; whosoever shall eat anything leavened, that soul shall be cut off from the congregation of Israel, both among the occupiers of the land and the original inhabitants.

20 Ye shall eat nothing leavened, but in every habitation of your ye shall eat unleavened bread.

21 And Moses called all the elders of the children of Israel, and said to them, Go away and take to yourselves a lamb according to your kindreds, and slay the passover.

22 And ye shall take a bunch of hyssop, and having dipped it into some of the blood that is by the door, ye shall touch the lintel, and shall put it upon both door-posts, even of the blood which is by the door; but ye shall not go out every one from the door of his house till the morning.

23 And the Lord shall pass by to smite the Egyptians, and shall see the blood upon the lintel, and upon both the door-posts; and the Lord shall pass by the door, and shall not suffer the destroyer to enter into your houses to smite you.

24 And keep ye this thing as an ordinance for thyself and for thy children for ever.

25 And if ye should enter into the land, which the Lord shall give you, as he has spoken, keep this service.

26 And it shall come to pass, if your sons say to you, What is this service?

27 that ye shall say to them, This passover is a sacrifice to the Lord, as he defended the houses of the children of Israel in Egypt, when he smote the Egyptians, but delivered our houses.

28 And the people bowed and worshipped. And the children of Israel departed and did as the Lord commanded Moses and Aaron, so did they.

29 And it came to pass at midnight that the Lord smote all the first-born in the land of Egypt, from the first-born of Pharao that sat on the throne, to the first-born of the captive-maid in the dungeon, and the first-born of all cattle.

30 And Pharao rose up by night, and his servants, and all the Egyptians; and there was a great cry in all the land of Egypt, for there was not a house in which there was not one dead.

31 And Pharao called Moses and Aaron by night, and said to them, Rise and depart from my people, both ye and the children of Israel. Go and serve the Lord your God, even as ye say.

32 And take with you your sheep, and your oxen: bless me also, I pray you.

33 And the Egyptians constrained the people, so that they cast them out of the land with haste, for they said, We all shall die.

34 And the people took their dough before their meal was leavened, bound up as it was in their garments, on their shoulders.

35 And the children of Israel did as Moses commanded them, and they asked of the Egyptians articles of silver and gold and apparel.

36 And the Lord gave his people favour in the sight of the Egyptians, and they lent to them; and they spoiled the Egyptians.

37 And the children Israel departed from Ramesses to Socchoth, to the full number of six hundred thousand footmen, even men, besides the baggage.

38 And a great mixed company went up with them, and sheep and oxen and very much cattle.

39 And they baked the dough which they brought out of Egypt, unleavened cakes, for it had not been leavened; for the Egyptians cast them out, and they could not remain, neither did they prepare provision for themselves for the journey.

40 And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years.

41 And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night.

42 It is a watch kept to the Lord, so that he should bring them out of the land of Egypt; that very night is a watch kept to the Lord, so that it should be to all the children of Israel to their generations.

43 And the Lord said to Moses and Aaron, This is the law of the passover: no stranger shall eat of it.

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44 And every slave or servant bought with money—him thou shalt circumcise, and then shall he eat of it.

45 A sojourner or hireling shall not eat of it. 46 In one house shall it be eaten, and ye shall not carry of the flesh out from the house; and a bone of it ye shall not break.

47 All the congregation of the children of Israel shall keep it.

48 And if any proselyte shall come to you to keep the passover to the Lord, thou shalt circumcise every male of him, and then shall he approach to sacrifice it, and he shall be even as the original inhabitant of the land; no uncircumcised person shall eat of it.

49 There shall be one law to the native, and to the proselyte coming among you.

50 And the children of Israel did as the Lord commanded Moses and Aaron for them, so they did.

51 And it came to pass in that day that the Lord brought out the children of Israel from the land of Egypt with their forces.

EXODUS CHAPTER 13

1 And the Lord spoke to Moses, saying,

2 Sanctify to me every first-born, first produced, opening every womb among the children of Israel both of man and beast: it is mine.

3 And Moses said to the people, Remember this day, in which ye came forth out of the land of Egypt, out of the house of bondage, for with a strong hand the Lord brought you forth thence; and leaven shall not be eaten.

4 For on this day ye go forth in the month of new corn.

5 And it shall come to pass when the Lord thy God shall have brought thee into the land of the Chananites, and the Chettites, and Amorites, and Evites, and Jebusites, and Gergesites, and Pherezites, which he sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt perform this service in this month.

6 Six days ye shall eat unleavened bread, and on the seventh day is a feast to the Lord.

7 Seven days shall ye eat unleavened bread; nothing leavened shall be seen with thee, neither shalt thou have leaven in all thy borders.

8 And thou shalt tell thy son in that day, saying, Therefore the Lord dealt thus with me, as I was going out of Egypt.

9 And it shall be to thee a sign upon thy hand and a memorial before thine eyes, that the law of the Lord may be in thy mouth, for with a strong hand the Lord God brought thee out of Egypt.

10 And preserve ye this law according to the times of the seasons, from year to year.

11 And it shall come to pass when the Lord thy God shall bring thee into the land of the Chananites, as he sware to thy fathers, and shall give it thee,

12 that thou shalt set apart every offspring opening the womb, the males to the Lord, every one that opens the womb out of the herds or among thy cattle, as many as thou shalt have: thou shalt sanctify the males to the Lord.

13 Every offspring opening the womb of the ass thou shalt change for a sheep; and if thou wilt not change it, thou shalt redeem it: every first-born of man of thy sons shalt thou redeem.

14 And if thy son should ask thee hereafter, saying, What is this? then thou shalt say to him, With a strong hand the Lord brought us out of Egypt, out of the house of bondage.

15 And when Pharao hardened his heart so as not to send us away, he slew every first-born in the land of Egypt, both the first-born of man and the first-born of beast; therefore do I sacrifice every offspring that opens the womb, the males to the Lord, and every first-born of my sons I will redeem.

16 And it shall be for a sign upon thy hand, and immovable before thine eyes, for with a strong hand the Lord brought thee out of Egypt.

17 And when Pharao sent forth the people, God led them not by the way of the land of the Phylistines, because it was near; for God said, Lest at any time the people repent when they see war, and return to Egypt.

18 And God led the people round by the way to the wilderness, to the Red Sea: and in the fifth generation the children of Israel went up out of the land of Egypt.

19 And Moses took the bones of Joseph with him, for he had solemnly adjured the children of Israel, saying, God will surely visit you, and ye shall carry up my bones hence with you.

20 And the children of Israel departed from Socchoth, and encamped in Othom by the wilderness.

21 And God led them, in the day by a pillar of cloud, to show them the way, and in the night by a pillar of fire.

22 And the pillar of cloud failed not by day, nor the pillar of fire by night, before all the people.

EXODUS CHAPTER 14

1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, and let them turn and encamp before the village, between Magdol and the sea, opposite Beel-sepphon: before them shalt thou encamp by the sea.

3 And Pharao will say to his people, As for these children of Israel, they are wandering in the land, for the wilderness has shut them in.

4 And I will harden the heart of Pharao, and he shall pursue after them; and I will be glorified in Pharao, and in all his host, and all the Egyptians shall know that I am the Lord. And they did so.

5 And it was reported to the king of the Egyptians that the people had fled: and the heart of Pharao was turned, and that of his servants against the people; and they said, What is this that we have done, to let the children of Israel go, so that they should not serve us?

6 So Pharao yoked his chariots, and led off all his people with himself:

7 having also taken six hundred chosen chariots, and all the cavalry of the Egyptians, and rulers over all.

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8 And the Lord hardened the heart of Pharao king of Egypt, and of his servants, and he pursued after the children of Israel; and the children of Israel went forth with a high hand.

9 And the Egyptians pursued after them, and found them encamped by the sea; and all the cavalry and the chariots of Pharao, and the horsemen, and his host were before the village, over against Beel-sepphon.

10 And Pharao approached, and the children of Israel having looked up, beheld, and the Egyptians encamped behind them: and they were very greatly terrified, and the children of Israel cried to the Lord;

11 and said to Moses, Because there were no graves in the land of Egypt, hast thou brought us forth to slay us in the wilderness? What is this that thou hast done to us, having brought us out of Egypt?

12 Is not this the word which we spoke to thee in Egypt, saying, Let us alone that we may serve the Egyptians? for it is better for us to serve the Egyptians than to die in this wilderness.

13 And Moses said to the people, Be of good courage: stand and see the salvation which is from the Lord, which he will work for us this day; for as ye have seen the Egyptians to-day, ye shall see them again no more for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 and the Lord said to Moses, Why criest thou to me? speak to the children of Israel, and let them proceed.

16 And do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land.

17 And lo! I will harden the heart of Pharao and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharao, and on all his host, and on his chariots and his horses.

18 And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharao and upon his chariots and his horses.

19 And the angel of God that went before the camp of the children of Israel removed and went behind, and the pillar of the cloud also removed from before them and stood behind them.

20 And it went between the camp of the Egyptians and the camp of Israel, and stood; and there was darkness and blackness; and the night passed, and they came not near to one another during the whole night.

21 And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided.

22 And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left.

23 And the Egyptians pursued them and went in after them, and every horse of Pharao, and his chariots, and his horsemen, into the midst of the sea.

24 And it came to pass in the morning watch that the Lord looked forth on the camp of the Egyptians through the pillar of fire and cloud, and troubled the camp of the Egyptians,

25 and bound the axle-trees of their chariots, and caused them to go with difficulty; and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians.

26 And the Lord said to Moses, Stretch forth tine hand over the sea, and let the water be turned back to its place, and let it cover the Egyptians coming both upon the chariots and the riders.

27 And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from the water, and the Lord shook off the Egyptians in the midst of the sea.

28 and the water returned and covered the chariots and the riders, and all the forces of Pharao, who entered after them into the sea: and there was not left of them even one.

29 But the children of Israel went along dry land in the midst of the sea, and the water was to them a wall on the right hand, and a wall on the left.

30 So the Lord delivered Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead by the shore of the sea.

31 And Israel saw the mighty hand, the things which the Lord did to the Egyptians; and the people feared the Lord, and they believed God and Moses his servant.

EXODUS CHAPTER 15

1 Then sang Moses and the children of Israel this song to God, and spoke, saying, Let us sing to the Lord, for he is very greatly glorified: horse and rider he has thrown into the sea.

2 He was to me a helper and protector for salvation: this is my God and I will glorify him; my father's God, and I will exalt him.

3 The Lord bringing wars to nought, the Lord is his name.

4 He has cast the chariots of Pharao and his host into the sea, the chosen mounted captains: they were swallowed up in the Red Sea.

5 He covered them with the sea: they sank to the depth like a stone.

6 Thy right hand, O God, has been glorified in strength; thy right hand, O God, has broken the enemies.

7 And in the abundance of thy glory thou hast broken the adversaries to pieces: thou sentest forth thy wrath, it devoured them as stubble.

8 And by the breath of thine anger the water parted asunder; the waters were congealed as a wall, the waves were congealed in the midst of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoils; I will satisfy my soul, I will destroy with my sword, my hand shall have dominion.

10 Thou sentest forth thy wind, the sea covered them; they sank like lead in the mighty water.

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11 Who is like to thee among the gods, O Lord? who is like to thee? glorified in holiness, marvellous in glories, doing wonders.

12 Thou stretchedst forth thy right hand, the earth swallowed them up.

13 Thou hast guided in thy righteousness this thy people whom thou hast redeemed, by thy strength thou hast called them into thy holy resting-place.

14 The nations heard and were angry, pangs have seized on the dwellers among the Phylistines.

15 Then the princes of Edom, and the chiefs of the Moabites hasted; trembling took hold upon them, all the inhabitants of Chanaan melted away.

16 Let trembling and fear fall upon them; by the greatness of thine arm, let them become as stone; till thy people pass over, O Lord, till this thy people pass over, whom thou hast purchased.

17 Bring them in and plant them in the mountain of their inheritance, in thy prepared habitation, which thou, O Lord, hast prepared; the sanctuary, O Lord, which thine hands have made ready.

18 The Lord reigns for ever and ever and ever.

19 For the horse of Pharao went in with the chariots and horsemen into the sea, and the Lord brought upon them the water of the sea, but the children of Israel walked through dry land in the midst of the sea.

20 And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand—then there went forth all the women after her with timbrels and dances.

21 And Mariam led them, saying, Let us sing to the Lord, for he has been very greatly glorified: the horse and rider has he cast into the sea.

22 So Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Sur; and they went three days in the wilderness, and found no water to drink.

23 and they came to Merrha, and could not drink of Merrha, for it was bitter; therefore he named the name of that place, Bitterness.

24 And the people murmured against Moses, saying, What shall we drink?

25 And Moses cried to the Lord, and the Lord shewed him a tree, and he cast it into the water, and the water was sweetened: there he established to him ordinances and judgments, and there he proved him,

26 and said, If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before him, and wilt hearken to his commands, and keep all his ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God that heals thee.

27 And they came to Ælim, and there were there twelve fountains of water, and seventy stems of palm-trees; and they encamped there by the waters.

EXODUS CHAPTER 16

1 And they departed from Ælim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Ælim and Sina; and on the fifteenth day, in the second month after their departure from the land of Egypt,

2 all the congregation of the children of Israel murmured against Moses and Aaron.

3 And the children of Israel said to them, Would we had died smitten by the Lord in the land of Egypt, when we sat by the flesh-pots, and ate bread to satiety! for ye have brought us out into this wilderness, to slay all this congregation with hunger.

4 And the Lord said to Moses, Behold, I will rain bread upon you out of heaven: and the people shall go forth, and they shall gather their daily portion for the day, that I may try them whether they will walk in my law or not.

5 And it shall come to pass on the sixth day that they shall prepare whatsoever they have brought in, and it shall be double of what they shall have gathered for the day, daily.

6 And Moses and Aaron said to all the congregation of the children of Israel, At even ye shall know that the Lord has brought you out of the land of Egypt;

7 and in the morning ye shall see the glory of the Lord, inasmuch as he hears your murmuring against God; and who are we, that ye continue to murmur against us?

8 And Moses said, This shall be when the Lord gives you in the evening flesh to eat, and bread in the morning to satiety, because the Lord has heard your murmuring, which ye murmur against us: and what are we? for your murmuring is not against us, but against God.

9 And Moses said to Aaron, Say to all the congregation of the children of Israel, Come near before God; for he has heard your murmuring.

10 And when Aaron spoke to all the congregation of the children of Israel, and they turned toward the wilderness, then the glory of the Lord appeared in a cloud.

11 And the Lord spoke to Moses, saying,

12 I have heard the murmuring of the children of Israel: speak to them, saying, Towards evening ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am the Lord your God.

13 And it was evening, and quails came up and covered the camp:

14 in the morning it came to pass as the dew ceased round about the camp, that, behold, on the face of the wilderness was a small thing like white coriander seed, as frost upon the earth.

15 And when the children of Israel saw it, they said one to another, What is this? for they knew not what it was; and Moses said to them,

16 This is the bread which the Lord has given you to eat. This is that which the Lord has appointed: gather of it each man for his family, a homer for each person, according to the number of your souls, gather each of you with his fellow-lodgers.

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17 And the children of Israel did so, and gathered some much and some less.

18 And having measured the homer full, he that gathered much had nothing over, and he that had gathered less had no lack; each gathered according to the need of those who belonged to him.

19 And Moses said to them, Let no man leave of it till the morning.

20 But they did not hearken to Moses, but some left of it till the morning; and it bred worms and stank: and Moses was irritated with them.

21 And they gathered it every morning, each man what he needed, and when the sun waxed hot it melted.

22 And it came to pass on the sixth day, they gathered double what was needed, two homers for one man; and all the chiefs of the synagogue went in and reported it to Moses.

23 And Moses said to them, Is not this the word which the Lord spoke? To-morrow is the sabbath, a holy rest to the Lord: bake that ye will bake, and seethe that ye will seethe, and all that is over leave to be laid by for the morrow.

24 And they left of it till the morning, as Moses commanded them; and it stank not, neither was there a worm in it.

25 And Moses said, Eat that to-day, for to-day is a sabbath to the Lord: it shall not be found in the plain.

26 Six days ye shall gather it, and on the seventh day is a sabbath, for there shall be none on that day.

27 And it came to pass on the seventh day that some of the people went forth to gather, and found none.

28 And the Lord said to Moses, How long are ye unwilling to hearken to my commands and my law?

29 See, for the Lord has given you this day as the sabbath, therefore he has given you on the sixth day the bread of two days: ye shall sit each of you in your houses; let no one go forth from his place on the seventh day.

30 And the people kept sabbath on the seventh day.

31 And the children of Israel called the name of it Man; and it was as white coriander seed, and the taste of it as a wafer with honey.

32 And Moses said, This is the thing which the Lord hath commanded, Fill an homer with manna, to be laid up for your generations; that they may see the bread which ye ate in the wilderness, when the Lord led you forth out of the land of Egypt.

33 And Moses said to Aaron, Take a golden pot, and cast into it one full homer of manna; and thou shalt lay it up before God, to be kept for your generations,

34 as the Lord commanded Moses: and Aaron laid it up before the testimony to be kept.

35 And the children of Israel ate manna forty years, until they came to the land they ate the manna, until they came to the region of Phoenicia.

36 Now the homer was the tenth part of three measures.

EXODUS CHAPTER 17

1 And all the congregation of the children of Israel departed from the wilderness of Sin, according to their encampments, by the word of the Lord; and they encamped in Raphidin: and there was no water for the people to drink.

2 And the people reviled Moses, saying, Give us water, that we may drink; and Moses said to them, Why do ye revile me, and why tempt ye the Lord?

3 And the people thirsted there for water, and there the people murmured against Moses, saying, Why is this? hast thou brought us up out of Egypt to slay us and our children and our cattle with thirst?

4 And Moses cried to the Lord, saying, What shall I do to this people? yet a little while and they will stone me.

5 And the Lord said to Moses, Go before this people, and take to thyself of the elders of the people; and the rod with which thou smotest the river, take in thine hand, and thou shalt go.

6 Behold, I stand there before thou come, on the rock in Choreb, and thou shalt smite the rock, and water shall come out from it, and the people shall drink. And Moses did so before the sons of Israel.

7 And he called the name of that place, Temptation, and Reviling, because of the reviling of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?

8 And Amalec came and fought with Israel in Raphidin.

9 And Moses said to Joshua, Choose out for thyself mighty men, and go forth and set the army in array against Amalec to-morrow; and, behold, I shall stand on the top of the hill, and the rod of God will be in my hand.

10 And Joshua did as Moses said to him, and he went out and set the army in array against Amalec, and Moses and Aaron and Or went up to the top of the hill.

11 And it came to pass, when Moses lifted up his hands, Israel prevailed; and when he let down his hands, Amalec prevailed.

12 But the hands of Moses were heavy, and they took a stone and put it under him, and he sat upon it; and Aaron and Or supported his hands one on this side and the other on that, and the hands of Moses were supported till the going down of the sun.

13 And Joshua routed Amalec and all his people with the slaughter of the sword.

14 And the Lord said to Moses, Write this for a memorial in a book, and speak this in the ears of Joshua; for I will utterly blot out the memorial of Amalec from under heaven.

15 And Moses built an altar to the Lord, and called the name of it, The Lord my Refuge.

16 For with a secret hand the Lord wages war upon Amalec to all generations.

EXODUS CHAPTER 18

1 And Jothor the priest of Madiam, the father-in-law of Moses, heard of all that the Lord did to his people Israel; for the Lord brought Israel out of Egypt.

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2 And Jothor the father-in-law of Moses, took Sepphora the wife of Moses after she had been sent away,

3 and her two sons: the name of the one was Gersam, his father saying, I was a sojourner in a strange land; —

4 and the name of the second Eliezer, saying, For the God of my father is my helper, and he has rescued me out of the hand of Pharao.

5 And Jothor the father-in-law of Moses, and his sons and his wife, went forth to Moses into the wilderness, where he encamped on the mount of God.

6 And it was told Moses, saying, Behold, thy father-in-law Jothor is coming to thee, and thy wife and two sons with him.

7 And Moses went forth to meet his father-in-law, and did him reverence, and kissed him, and they embraced each other, and he brought them into the tent.

8 And Moses related to his father-in-law all things that the Lord did to Pharao and all the Egyptians for Israel's sake, and all the labour that had befallen them in the way, and that the Lord had rescued them out of the hand of Pharao, and out of the hand of the Egyptians.

9 And Jothor was amazed at all the good things which the Lord did to them, forasmuch as he rescued them out of the hand of the Egyptians and out of the hand of Pharao.

10 And Jothor said, Blessed be the Lord, because he has rescued them out of the hand of the Egyptians and out of the hand of Pharao.

11 Now know I that the Lord is great above all gods, because of this, wherein they attacked them.

12 And Jothor the father-in-law of Moses took whole burnt-offerings and sacrifices for God, for Aaron and all the elders of Israel came to eat bread with the father-in- law of Moses before God.

13 And it came to pass after the morrow that Moses sat to judge the people, and all the people stood by Moses from morning till evening.

14 And Jothor having seen all that Moses did to the people, says, What is this that thou doest to the people? wherefore sittest thou alone, and all the people stand by thee from morning till evening?

15 And Moses says to his father-in-law, Because the people come to me to seek judgment from God.

16 For whenever there is a dispute among them, and they come to me, I give judgment upon each, and I teach them the ordinances of God and his law.

17 And the father-in-law of Moses said to him, Thou dost not this thing rightly,

18 thou wilt wear away with intolerable weariness, both those and all this people which is with thee: this thing is hard, thou wilt not be able to endure it thyself alone.

19 Now then hearken to me, and I will advise thee, and God shall be with thee: be thou to the people in the things pertaining to God, and thou shalt bring their matters to God.

20 And thou shalt testify to them the ordinances of God and his law, and thou shalt shew to them the ways in which they shall walk, and the works which they shall do.

21 And do thou look out for thyself out of all the people able men, fearing God, righteous men, hating pride, and thou shalt set over the people captains of thousands and captains of hundreds, and captains of fifties, and captains of tens.

22 And they shall judge the people at all times, and the too burdensome matter they shall bring to thee, but they shall judge the smaller cases; so they shall relieve thee and help thee.

23 If thou wilt do this thing, God shall strengthen thee, and thou shalt be able to attend, and all this people shall come with peace into their own place.

24 And Moses hearkened to the voice of his father- in-law, and did whatsoever he said to him.

25 And Moses chose out able men out of all Israel, and he made them captains of thousands and captains of hundreds, and captains of fifties and captains of tens over the people.

26 And they judged the people at all times; and every too burdensome matter they brought to Moses, but every light matter they judged themselves.

27 And Moses dismissed his father-in-law, and he returned to his own land.

EXODUS CHAPTER 19

1 And in the third month of the departure of the children of Israel out of the land of Egypt, on the same day, they came into the wilderness of Sina.

2 And they departed from Raphidin, and came into the wilderness of Sina, and there Israel encamped before the mountain.

3 And Moses went up to the mount of God, and God called him out of the mountain, saying, These things shalt thou say to the house of Jacob, and thou shalt report them to the children of Israel.

4 Ye have seen all that I have done to the Egyptians, and I took you up as upon eagles' wings, and I brought you near to myself.

5 And now if ye will indeed hear my voice, and keep my covenant, ye shall be to me a peculiar people above all nations; for the whole earth is mine.

6 And ye shall be to me a royal priesthood and a holy nation: these words shalt thou speak to the children of Israel.

7 And Moses came and called the elders of the people, and he set before them all these words, which God appointed them.

8 And all the people answered with one accord, and said, All things that God has spoken, we will do and hearken to: and Moses reported these words to God.

9 And the Lord said to Moses, Lo! I come to thee in a pillar of a cloud, that the people may hear me speaking to thee, and may believe thee for ever: and Moses reported the words of the people to the Lord.

10 And the Lord said to Moses, Go down and solemnly charge the people, and sanctify them to-day and to-morrow, and let them wash their garments.

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11 And let them be ready against the third day, for on the third day the Lord will descend upon mount Sina before all the people.

12 And thou shalt separate the people round about, saying, Take heed to yourselves that ye go not up into the mountain, nor touch any part of it: every one that touches the mountain shall surely die.

13 A hand shall not touch it, for every one that touches shall be stoned with stones or shot through with a dart, whether beast or whether man, it shall not live: when the voices and trumpets and cloud depart from off the mountain, they shall come up on the mountain.

14 And Moses went down from the mountain to the people, and sanctified them, and they washed their clothes.

15 And he said to the people, Be ready: for three days come not near to a woman.

16 And it came to pass on the third day, as the morning drew nigh, there were voices and lightnings and a dark cloud on mount Sina: the voice of the trumpet sounded loud, and all the people in the camp trembled.

17 And Moses led the people forth out of the camp to meet God, and they stood by under the camp.

18 The mount of Sina was altogether on a smoke, because God had descended upon it in fire; and the smoke went up as the smoke of a furnace, and the people were exceedingly amazed.

19 And the sounds of the trumpet were waxing very much louder. Moses spoke, and God answered him with a voice.

20 And the Lord came down upon mount Sina on the top of the mountain; and the Lord called Moses to the top of the mountain, and Moses went up.

21 And God spoke to Moses, saying, Go down, and solemnly charge the people, lest at any time they draw nigh to God to gaze, and a multitude of them fall.

22 And let the priests that draw nigh to the Lord God sanctify themselves, lest he destroy some of them.

23 And Moses said to God, The people will not be able to approach to the mount of Sina, for thou hast solemnly charged us, saying, Set bounds to the mountain and sanctify it.

24 And the Lord said to him, Go, descend, and come up thou and Aaron with thee; but let not the priests and the people force their way to come up to God, lest the Lord destroy some of them.

25 And Moses went down to the people, and spoke to them.

EXODUS CHAPTER 20

1 And the Lord spoke all these words, saying:

2 I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods beside me.

4 Thou shalt not make to thyself an idol, nor likeness of anything, whatever things are in the heaven above, and whatever are in the earth beneath, and whatever are in the waters under the earth.

5 Thou shalt not bow down to them, nor serve them; for I am the Lord thy God, a jealous God, recompensing the sins of the fathers upon the children, to the third and fourth generation to them that hate me,

6 and bestowing mercy on them that love me to thousands of them, and on them that keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord thy God will not acquit him that takes his name in vain.

8 Remember the sabbath day to keep it holy.

9 Six days thou shalt labour, and shalt perform all thy work.

10 But on the seventh day is the sabbath of the Lord thy God; on it thou shalt do no work, thou, nor thy son, nor thy daughter, thy servant nor thy maidservant, thine ox nor thine ass, nor any cattle of thine, nor the stranger that sojourns with thee.

11 For in six days the Lord made the heaven and the earth, and the sea and all things in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and hallowed it.

12 Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long on the good land, which the Lord thy God gives to thee.

13 Thou shalt not commit adultery.

14 Thou shalt not steal.

15 Thou shalt not kill.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house; nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any of his cattle, nor whatever belongs to thy neighbour.

18 And all the people perceived the thundering, and the flashes, and the voice of the trumpet, and the mountain smoking; and all the people feared and stood afar off,

19 and said to Moses, Speak thou to us, and let not God speak to us, lest we die.

20 And Moses says to them, Be of good courage, for God is come to you to try you, that his fear may be among you, that ye sin not.

21 And the people stood afar off, and Moses went into the darkness where God was.

22 And the Lord said to Moses, Thus shalt thou say to the house of Jacob, and thou shalt report it to the children of Israel, Ye have seen that I have spoken to you from heaven.

23 Ye shall not make to yourselves gods of silver, and gods of gold ye shall not make to yourselves.

24 Ye shall make to me an altar of earth; and upon it ye shall sacrifice your whole burnt-offerings, and your peace-offerings, and your sheep and your calves in every place, where I shall record my name; and I will come to thee and bless thee.

25 And if thou wilt make to me an altar of stones, thou shalt not build them hewn stones; for thou hast lifted up thy tool upon them, and they are defiled.

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26 Thou shalt not go up to my altar by steps, that thou mayest not uncover thy nakedness upon it.

EXODUS CHAPTER 21

1 And these are the ordinances which thou shalt set before them.

2 If thou buy a Hebrew servant, six years shall he serve thee, and in the seventh year he shall go forth free for nothing.

3 If he should have come in alone, he shall also go forth alone; and if his wife should have gone in together with him, his wife also shall go out.

4 Moreover, if his master give him a wife, and she have born him sons or daughters, the wife and the children shall be his master's; and he shall go forth alone.

5 And if the servant should answer and say, I love my master and wife and children, I will not go away free;

6 his master shall bring him to the judgment-seat of God, and then shall he bring him to the door, —to the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever.

7 And if any one sell his daughter as a domestic, she shall not depart as the maid-servants depart.

8 If she be not pleasing to her master, after she has betrothed herself to him, he shall let her go free; but he is not at liberty to sell her to a foreign nation, because he has trifled with her.

9 And if he should have betrothed her to his son, he shall do to her according to the right of daughters.

10 And if he take another to himself, he shall not deprive her of necessaries and her apparel, and her companionship with him.

11 And if he will not do these three things to her, she shall go out free without money.

12 And if any man smite another and he die, let him be certainly put to death.

13 But as for him that did it not willingly, but God delivered him into his hands, I will give thee a place whither the slayer may flee.

14 And if any one lie in wait for his neighbour to slay him by craft, and he go for refuge, thou shalt take him from my altar to put him to death.

15 Whoever smites his father or his mother, let him be certainly put to death.

16 Whosoever shall steal one of the children of Israel, and prevail over him and sell him, and he be found with him, let him certainly die.

17 He that reviles his father or his mother shall surely die.

18 And if two men revile each other and smite the one the other with a stone or his fist, and he die not, but be laid upon his bed;

19 if the man arise and walk abroad on his staff, he that smote him shall be clear; only he shall pay for his loss of time, and for his healing.

20 And if a man smite his man-servant or his maid-servant, with a rod, and the party die under his hands, he shall be surely punished.

21 But if the servant continue to live a day or two, let not the master be punished; for he is his money.

22 And if two men strive and smite a woman with child, and her child be born imperfectly formed, he shall be forced to pay a penalty: as the woman's husband may lay upon him, he shall pay with a valuation.

23 But if it be perfectly formed, he shall give life for life,

24 eye for eye, tooth for tooth, hand for hand, foot for foot,

25 burning for burning, wound for wound, stripe for stripe.

26 And if one smite the eye of his man- servant, or the eye of his maid-servant, and put it out, he shall let them go free for their eye's sake.

27 And if he should smite out the tooth of his man-servant, or the tooth of his maid- servant, he shall send them away free for their tooth's sake.

28 And if a bull gore a man or woman and they die, the bull shall be stoned with stones, and his flesh shall not be eaten; but the owner of the bull shall be clear.

29 But if the bull should have been given to goring in former time, and men should have told his owner, and he have not removed him, but he should have slain a man or woman, the bull shall be stoned, and his owner shall die also.

30 And if a ransom should be imposed on him, he shall pay for the ransom of his soul as much as they shall lay upon him.

31 And if the bull gore a son or daughter, let them do to him according to this ordinance.

32 And if the bull gore a man-servant or maid-servant, he shall pay to their master thirty silver didrachms, and the bull shall be stoned.

33 And if any one open a pit or dig a cavity in stone, and cover it not, and an ox or an ass fall in there,

34 the owner of the pit shall make compensation; he shall give money to their owner, and the dead shall be his own.

35 And if any man's bull gore the bull of his neighbour, and it die, they shall sell the living bull and divide the money, and they shall divide the dead bull.

36 But if the bull be known to have been given to goring in time past, and they have testified to his owner, and he have not removed him, he shall repay bull for bull, but the dead shall be his own.

EXODUS CHAPTER 22

1 And if one steal an ox or a sheep, and kill it or sell it, he shall pay five calves for a calf, and four sheep for a sheep.

2 And if the thief be found in the breach made by himself and be smitten and die, there shall not be blood shed for him.

3 But if the sun be risen upon him, he is guilty, he shall die instead; and if a thief have nothing, let him be sold in compensation for what he has stolen.

4 And if the thing stolen be left and be in his hand alive, whether ox or sheep, he shall restore them two-fold.

5 And if any one should feed down a field or a vineyard, and should send in his beast to feed down another field, he shall make compensation of his own field according to his produce; and if he shall have fed down the whole field, he shall pay for

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compensation the best of his own field and the best of his vineyard.

6 And if fire have gone forth and caught thorns, and should also set on fire threshing-floors or ears of corn or a field, he that kindled the fire shall make compensation.

7 And if any one give to his neighbour money r goods to keep, and they be stolen out of the man's house, if the thief be found he shall repay double.

8 But if the thief be not found, the master of the house shall come forward before God, and shall swear that surely he has not wrought wickedly in regard of any part of his neighbour's deposit,

9 according to every injury alleged, both concerning a calf, and an ass, and a sheep, and a garment, and every alleged loss, whatsoever in fact it may be, —the judgment of both shall proceed before God, and he that is convicted by God shall repay to his neighbour double.

10 And if any one give to his neighbour to keep a calf or sheep or any beast, and it be wounded or die or be taken, and no one know,

11 an oath of God shall be between both, each swearing that he has surely not at all been guilty in the matter of his neighbour's deposit; and so his master shall hold him guiltless, and he shall not make compensation.

12 And if it be stolen from him, he shall make compensation to the owner.

13 And if it be seized of beasts, he shall bring him to witness the prey, and he shall not make compensation.

14 And if any one borrow ought of his neighbour, and it be wounded or die or be carried away, and the owner of it be not with it, he shall make compensation.

15 But if the owner be with it, he shall not make compensation: but if it be a hired thing, there shall be a compensation to him instead of his hire.

16 And if any one deceive a virgin that is not betrothed, and lie with her, he shall surely endow her for a wife to himself.

17 And if her father positively refuse, and will not consent to give her to him for a wife, he shall pay compensation to her father according to the amount of the dowry of virgins.

18 Ye shall not save the lives of sorcerers.

19 Every one that lies with a beast ye shall surely put to death.

20 He that sacrifices to any gods but to the Lord alone, shall be destroyed by death.

21 And ye shall not hurt a stranger, nor afflict him; for ye were strangers in the land of Egypt.

22 Ye shall hurt no widow or orphan.

23 And if ye should afflict them by ill-treatment, and they should cry aloud to me, I will surely hear their voice.

24 And I will be very angry, and will slay you with the sword, and your wives shall be widows and your children orphans.

25 And if thou shouldest lend money to thy poor brother who is by thee, thou shalt not be hard upon him thou shalt not exact usury of him.

26 And if thou take thy neighbour's garment for a pledge, thou shalt restore it to him before sunset.

27 For this is his clothing, this is the only covering of his nakedness; wherein shall he sleep? If then he shall cry to me, I will hearken to him, for I am merciful.

28 Thou shalt not revile the gods, nor speak ill of the ruler of thy people.

29 Thou shalt not keep back the first-fruits of thy threshing floor and press. The first-born of thy sons thou shalt give to me.

30 So shalt thou do with thy calf and thy sheep and thine ass; seven days shall it be under the mother, and the eighth day thou shalt give it to me. 31 And ye shall be holy men to me; and ye shall not eat flesh taken of beasts, ye shall cast it to the dog.

EXODUS CHAPTER 23

1 Thou shalt not receive a vain report: thou shalt not agree with the unjust man to become an unjust witness.

2 Thou shalt not associate with the multitude for evil; thou shalt not join thyself with a multitude to turn aside with the majority so as to shut out judgment.

3 And thou shalt not spare a poor man in judgment.

4 And if thou meet thine enemy's ox or his ass going astray, thou shalt turn them back and restore them to him.

5 And if thou see thine enemy's ass fallen under its burden, thou shalt not pass by it, but shalt help to raise it with him.

6 Thou shalt not wrest the sentence of the poor in his judgment.

7 Thou shalt abstain from every unjust thing: thou shalt not slay the innocent and just, and thou shalt not justify the wicked for gifts.

8 And thou shalt not receive gifts; for gifts blind the eyes of the seeing, and corrupt just words.

9 And ye shall not afflict a stranger, for ye know the heart of a stranger; for ye were yourselves strangers in the land of Egypt.

10 Six years thou shalt sow thy land, and gather in the fruits of it.

11 But in the seventh year thou shalt let it rest, and leave it, and the poor of thy nation shall feed; and the wild beasts of the field shall eat that which remains: thus shalt thou do to thy vineyard and to thine oliveyard.

12 Six days shalt thou do thy works, and on the seventh day there shall be rest, that thine ox and thine ass may rest, and that the son of thy maid-servant and the stranger may be refreshed.

13 Observe all things whatsoever I have commanded you; and ye shall make no mention of the name of other gods, neither shall they be heard out of your mouth.

14 Keep ye a feast to me three times in the year.

15 Take heed to keep the feast of unleavened bread: seven days ye shall eat unleavened bread, as I charged thee at the season of the month of new corn, for in it thou camest out of Egypt: thou shalt not appear before me empty.

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16 And thou shalt keep the feast of the harvest of first-fruits of thy labours, whatsoever thou shalt have sown in thy field, and the feast of completion at the end of the year in the gathering in of thy fruits out of thy field.

17 Three times in the year shall all thy males appear before the Lord thy God.

18 For when I shall have cast out the nations from before thee, and shall have widened thy borders, thou shalt not offer the blood of my sacrifice with leaven, neither must the fat of my feast abide till the morning.

19 Thou shalt bring the first-offerings of the first-fruits of thy land into the house of the Lord thy God. Thou shalt not seethe a lamb in its mother's milk.

20 And, behold, I send my angel before thy face, that he may keep thee in the way, that he may bring thee into the land which I have prepared for thee.

21 Take heed to thyself and hearken to him, and disobey him not; for he will not give way to thee, for my name is on him.

22 If ye will indeed hear my voice, and if thou wilt do all the things I shall charge thee with, and keep my covenant, ye shall be to me a peculiar people above all nations, for the whole earth is mine; and ye shall be to me a royal priesthood, and a holy nation: these words shall ye speak to the children of Israel, If ye shall indeed hear my voice, and do all the things I shall tell thee, I will be an enemy to thine enemies, and an adversary to thine adversaries.

23 For my angel shall go as thy leader, and shall bring thee to the Amorite, and Chettite, and Pherezite, and Chananite, and Gergesite, and Evite, and Jebusite, and I will destroy them.

24 Thou shalt not worship their gods, nor serve them: thou shalt not do according to their works, but shalt utterly destroy them, and break to pieces their pillars.

25 And thou shalt serve the Lord thy God, and I will bless thy bread and thy wine and thy water, and I will turn away sickness from you.

26 There shall not be on thy land one that is impotent or barren. I will surely fulfil the number of thy days.

27 And I will send terror before thee, and I will strike with amazement all the nations to which thou shalt come, and I will make all thine enemies to flee.

28 And I will send hornets before thee, and thou shalt cast out the Amorites and the Evites, and the Chananites and the Chettites from thee.

29 I will not cast them out in one year, lest the land become desolate, and the beasts of the field multiply against thee.

30 By little and little I will cast them out from before thee, until thou shalt be increased and inherit the earth.

31 And I will set thy borders from the Red Sea, to the sea of the Phylistines, and from the wilderness to the great river Euphrates; and I will give into your hand those that dwell in the land, and will cast them out from thee.

32 Thou shalt make no covenant with them and their gods.

33 And they shall not dwell in thy land, lest they cause thee to sin against me; for if thou shouldest serve their gods, these will be an offence to thee.

EXODUS CHAPTER 24

1 And to Moses he said, Go up to the Lord, thou and Aaron and Nadab and Abiud, and seventy of the elders of Israel: and they shall worship the Lord from a distance.

2 And Moses alone shall draw nigh to God; and they shall not draw nigh, and the people shall not come up with them.

3 And Moses went in and related to the people all the words of God and the ordinances; and all the people answered with one voice, saying, All the words which the Lord has spoken, we will do and be obedient.

4 And Moses wrote all the words of the Lord; and Moses rose up early in the morning, and built an altar under the mountain, and set up twelve stones for the twelve tribes of Israel.

5 And he sent forth the young men of the children of Israel, and they offered whole burnt-offerings, and they sacrificed young calves as a peace- offering to God.

6 And Moses took half the blood and poured it into bowls, and half the blood he poured out upon the altar.

7 And he took the book of the covenant and read it in the ears of the people, and they said, All things whatsoever the Lord has spoken we will do and hearken therein.

8 And Moses took the blood and sprinkled it upon the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.

9 And Moses went up, and Aaron, and Nadab and Abiud, and seventy of the elders of Israel.

10 And they saw the place where the God of Israel stood; and under his feet was as it were a work of sapphire slabs, and as it were the appearance of the firmament of heaven in its purity.

11 And of the chosen ones of Israel there was not even one missing, and they appeared in the place of God, and did eat and drink.

12 And the Lord said to Moses, Come up to me into the mountain, and be there; and I will give thee the tables of stone, the law and the commandments, which I have written to give them laws.

13 And Moses rose up and Joshua his attendant, and they went up into the mount of God.

14 And to the elders they said, Rest there till we return to you; and behold, Aaron and Or are with you: if any man have a cause to be tried, let them go to them.

15 And Moses and Joshua went up to the mountain, and the cloud covered the mountain.

16 And the glory of God came down upon the mount Sina, and the cloud covered it six days; and the Lord called Moses on the seventh day out of the midst of the cloud.

17 And the appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel.

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18 And Moses went into the midst of the cloud, and went up to the mountain, and was there in the mountain forty days and forty nights.

EXODUS CHAPTER 25

1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, and take first-fruits of all, who may be disposed in their heart to give; and ye shall take my first-fruits.

3 And this is the offering which ye shall take of them; gold and silver and brass,

4 and blue, and purple, and double scarlet, and fine spun linen, and goats' hair,

5 and rams' skins dyed red, and blue skins, and incorruptible wood,

6 and oil for the light, incense for anointing oil, and for the composition of incense,

7 and sardius stones, and stones for the carved work of the breast-plate, and the full-length robe.

8 And thou shalt make me a sanctuary, and I will appear among you.

9 And thou shalt make for me according to all things which I shew thee in the mountain; even the pattern of the tabernacle, and the pattern of all its furniture: so shalt thou make it.

10 And thou shalt make the ark of testimony of incorruptible wood; the length of two cubits and a half, and the breadth of a cubit and a half, and the height of a cubit and a half.

11 And thou shalt gild it with pure gold, thou shalt gild it within and without; and thou shalt make for it golden wreaths twisted round about.

12 And thou shalt cast for it four golden rings, and shalt put them on the four sides; two rings on the one side, and two rings on the other side.

13 And thou shalt make staves of incorruptible wood, and shalt gild them with gold.

14 And thou shalt put the staves into the rings on the sides of the ark, to bear the ark with them.

15 The staves shall remain fixed in the rings of the ark.

16 And thou shalt put into the ark the testimonies which I shall give thee.

17 And thou shalt make a propitiatory, a lid of pure gold; the length of two cubits and a half, and the breadth of a cubit and a half.

18 And thou shalt make two cherubs graven in gold, and thou shalt put them on both sides of the propitiatory.

19 They shall be made, one cherub on this side, and another cherub on the other side of the propitiatory; and thou shalt make the two cherubs on the two sides.

20 The cherubs shall stretch forth their wings above, overshadowing the propitiatory with their wings; and their faces shall be toward each other, the faces of the cherubs shall be toward the propitiatory.

21 And thou shalt set the propitiatory on the ark above, and thou shalt put into the ark the testimonies which I shall give thee.

22 And I will make myself known to thee from thence, and I will speak to thee above the propitiatory between the two cherubs, which are upon the ark of testimony, even in all things which I shall charge thee concerning the children of Israel.

23 And thou shalt make a golden table of pure gold, in length two cubits, and in breadth a cubit, and in height a cubit and a half.

24 And thou shalt make for it golden wreaths twisted round about, and thou shalt make for it a crown of an hand-breadth round about.

25 And thou shalt make a twisted wreath for the crown round about.

26 And thou shalt make four golden rings; and thou shalt put the four rings upon the four parts of its feet under the crown.

27 And the rings shall be for bearings for the staves, that they may bear the table with them.

28 And thou shalt make the staves of incorruptible wood, and thou shalt gild them with pure gold; and the table shall be borne with them.

29 And thou shalt make its dishes and its censers, and its bowls, and its cups, with which thou shalt offer drink-offerings: of pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me continually.

31 And thou shalt make a candlestick of pure gold; thou shalt make the candlestick of graven work: its stem and its branches, and its bowls and its knops and its lilies shall be of one piece.

32 And six branches proceeding sideways, three branches of the candlestick from one side of it, and three branches of the candlestick from the other side.

33 And three bowls fashioned like almonds, on each branch a knop and a lily; so to the six branches proceeding from the candlestick,

34 and in the candlestick four bowls fashioned like almonds, in each branch knops and the flowers of the same.

35 A knop under two branches out of it, and a knop under four branches out of it; so to the six branches proceeding from the candlestick; and in the candlestick four bowls fashioned like almonds.

36 Let the knops and the branches be of one piece, altogether graven of one piece of pure gold.

37 And thou shalt make its seven lamps: and thou shalt set on it the lamps, and they shall shine from one front.

38 And thou shalt make its funnel and its snuff-dishes of pure gold.

39 All these articles shall be a talent of pure gold. 40 See, thou shalt make them according to the pattern shewed thee in the mount.

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EXODUS CHAPTER 26

1 And thou shalt make the tabernacle, ten curtains of fine linen spun, and blue and purple, and scarlet spun with cherubs; thou shalt make them with work of a weaver.

2 The length of one curtain shall be eight and twenty cubits, and one curtain shall be the breadth of four cubits: there shall be the same measure to all the curtains.

3 And the five curtains shall be joined one to another, and the other five curtains shall be closely connected the one with the other.

4 And thou shalt make for them loops of blue on the edge of one curtain, on one side for the coupling, and so shalt thou make on the edge of the outer curtain for the second coupling.

5 Fifty loops shalt thou make for one curtain, and fifty loops shalt thou make on the part of the curtain answering to the coupling of the second, opposite each other, corresponding to each other at each point.

6 And thou shalt make fifty golden rings; and thou shalt join the curtains to each other with the rings, and it shall be one tabernacle.

7 And thou shalt make for a covering of the tabernacle skins with the hair on, thou shalt make them eleven skins.

8 The length of one skin thirty cubits, and the breadth of one skin four cubits: there shall be the same measure to the eleven skins.

9 And thou shalt join the five skins together, and the six skins together; and thou shalt double the sixth skin in front of the tabernacle.

10 And thou shalt make fifty loops on the border of one skin, which is in the midst for the joinings; and thou shalt make fifty loops on the edge of the second skin that joins it.

11 And thou shalt make fifty brazen rings; and thou shalt join the rings by the loops, and thou shalt join the skins, and they shall be one.

12 And thou shalt fix at the end that which is over in the skins of the tabernacle; the half of the skin that is left shalt thou fold over, according to the overplus of the skins of the tabernacle; thou shalt fold it over behind the tabernacle.

13 A cubit an this side, and a cubit on that side of that which remains of the skins, of the length of the skins of the tabernacle: it shall be folding over the sides of the tabernacle on this side and that side, that it may cover it.

14 And thou shalt make for a covering of the tabernacle rams' skins dyed red, and blue skins as coverings above.

15 And thou shalt make the posts of the tabernacle of incorruptible wood.

16 Of ten cubits shalt thou make one post, and the breadth of one post of a cubit and a half.

17 Two joints shalt thou make in one post, answering the one to the other: so shalt thou do to all the posts of the tabernacle.

18 And thou shalt make posts to the tabernacle, twenty posts on the north side.

19 And thou shalt make to the twenty posts forty silver sockets; two sockets to one post on both its sides, and two sockets to the other post on both its sides.

20 And for the next side, toward the south, twenty posts,

21 and their forty silver sockets: two sockets to one post on both its sides, and two sockets to the other post on both its sides.

22 And on the back of the tabernacle at the part which is toward the west thou shalt make six posts.

23 And thou shalt make two posts on the corners of the tabernacle behind.

24 And it shall be equal below, they shall be equal toward the same part from the heads to one joining; so shalt thou make to both the two corners, let them be equal.

25 And there shall be eight posts, and their sixteen silver sockets; two sockets to one post on both its sides, and two sockets to the other post.

26 And thou shalt make bars of incorruptible wood; five to one post on one side of the tabernacle,

27 and five bars to one post on the second side of the tabernacle, and five bars to the hinder posts, on the side of the tabernacle toward the sea.

28 And let the bar in the middle between the posts go through from the one side to the other side.

29 And thou shalt gild the posts with gold; and thou shalt make golden rings, into which thou shalt introduce the bars, and thou shalt gild the bars with gold.

30 And thou shalt set up the tabernacle according to the pattern shewed thee in the mount.

31 And thou shalt make a veil of blue and purple and scarlet woven, and fine linen spun: thou shalt make it cherubs in woven work.

32 And thou shalt set it upon four posts of incorruptible wood overlaid with gold; and their tops shall be gold, and their four sockets shall be of silver.

33 And thou shalt put the veil on the posts, and thou shalt carry in thither within the veil the ark of the testimony; and the veil shall make a separation for you between the holy and the holy of holies.

34 And thou shalt screen with the veil the ark of the testimony in the holy of holies.

35 And thou shalt set the table outside the veil, and the candlestick opposite the table on the south side of the tabernacle; and thou shalt put the table on the north side of the tabernacle.

36 And thou shalt make a screen for the door of the tabernacle of blue, and purple, and spun scarlet and fine linen spun, the work of the embroiderer.

37 And thou shalt make for the veil five posts, and thou shalt gild them with gold; and their chapiters shall be gold; and thou shalt cast for them five brazen sockets.

EXODUS CHAPTER 27

1 And thou shalt make an altar of incorruptible wood, of five cubits in the length, and five cubits in the breadth; the altar shall be square, and the height of it shall be of three cubits.

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2 And thou shalt make the horns on the four corners; the horns shall be of the same piece, and thou shalt overlay them with brass.

3 And thou shalt make a rim for the altar; and its covering and its cups, and its flesh-hooks, and its fire-pan, and all its vessels shalt thou make of brass.

4 And thou shalt make for it a brazen grate with net-work; and thou shalt make for the grate four brazen rings under the four sides.

5 And thou shalt put them below under the grate of the altar, and the grate shall extend to the middle of the altar.

6 And thou shalt make for the altar staves of incorruptible wood, and thou shalt overlay them with brass.

7 And thou shalt put the staves into the rings; and let the staves be on the sides of the altar to carry it.

8 Thou shalt make it hollow with boards: according to what was shewed thee in the mount, so thou shalt make it.

9 And thou shalt make a court for the tabernacle, curtains of the court of fine linen spun on the south side, the length of a hundred cubits for one side.

10 And their pillars twenty, and twenty brazen sockets for them, and their rings and their clasps of silver.

11 Thus shall there be to the side toward the north curtains of a hundred cubits in length; and their pillars twenty, and their sockets twenty of brass, and the rings and the clasps of the pillars, and their sockets overlaid with silver.

12 And in the breadth of the tabernacle toward the west curtains of fifty cubits, their pillars ten and their sockets ten.

13 And in the breadth of the tabernacle toward the south, curtains of fifty cubits; their pillars ten, and their sockets ten.

14 And the height of the curtains shall be of fifty cubits for the one side of the gate; their pillars three, and their sockets three.

15 And for the second side the height of the curtains shall be of fifteen cubits; their pillars three, and their sockets three.

16 And a veil for the door of the court, the height of it of twenty cubits of blue linen, and of purple, and spun scarlet, and of fine linen spun with the art of the embroiderer; their pillars four, and their sockets four.

17 All the pillars of the court round about overlaid with silver, and their chapiters silver and their brass sockets.

18 And the length of the court shall be a hundred cubits on each side, and the breadth fifty on each side, and the height five cubits of fine linen spun, and their sockets of brass.

19 And all the furniture and all the instruments and the pins of the court shall be of brass.

20 And do thou charge the children of Israel, and let them take for thee refined pure olive-oil beaten to burn for light, that a lamp may burn continually

21 in the tabernacle of the testimony, without the veil that is before the ark of the covenant, shall Aaron and his sons burn it from evening until morning, before the Lord: it is a perpetual ordinance throughout your generations of the children of Israel.

EXODUS CHAPTER 28

1 And do thou take to thyself both Aaron thy brother, and his sons, even them of the children of Israel; so that Aaron, and Nadab and Abiud, and Eleazar and Ithamar, sons of Aaron, may minister to me.

2 And thou shalt make holy apparel for Aaron thy brother, for honour and glory.

3 And speak thou to all those who are wise in understanding, whom I have filled with the spirit of wisdom and perception; and they shall make the holy apparel of Aaron for the sanctuary, in which apparel he shall minister to me as priest.

4 And these are the garments which they shall make: the breast-plate, and the shoulder-piece, and the full-length robe, and the tunic with a fringe, and the tire, and the girdle; and they shall make holy garments for Aaron and his sons to minister to me as priests.

5 And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

6 And they shall make the shoulder-piece of fine linen spun, the woven work of the embroiderer.

7 It shall have two shoulder-pieces joined together, fastened on the two sides.

8 And the woven work of the shoulder-pieces which is upon it, shall be of one piece according to the work, of pure gold and blue and purple, and spun scarlet and fine twined linen.

9 And thou shalt take the two stones, the stones of emerald, and thou shalt grave on them the names of the children of Israel.

10 Six names on the first stone, and the other six names on the second stone, according to their births.

11 It shall be the work of the stone-engraver's art; as the graving of a seal thou shalt engrave the two stones with the names of the children of Israel.

12 And thou shalt put the two stones on the shoulders of the shoulder-piece: they are memorial- stones for the children of Israel: and Aaron shall bear the names of the children of Israel before the Lord on his two shoulders, a memorial for them.

13 And thou shalt make circlets of pure gold;

14 and thou shalt make two fringes of pure gold, variegated with flowers wreathen work; and thou shalt put the wreathen fringes on the circlets, fastening them on their shoulder-pieces in front.

15 And thou shalt make the oracle of judgment, the work of the embroiderer: in keeping with the ephod, thou shalt make it of gold, and blue and purple, and spun scarlet, and fine linen spun.

16 Thou shalt make it square: it shall be double; of a span the length of it, and of a span the breadth.

17 And thou shalt interweave with it a texture of four rows of stone; there shall be a row of stones, a sardius, a topaz, and emerald, the first row.

18 And the second row, a carbuncle, a sapphire, and a jasper.

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19 And the third row, a ligure, an agate, an amethyst:
20 and the fourth row, a chrysolite, and a beryl, and an onyx stone, set round with gold, bound together with gold: let them be according to their row.
21 And let the stones of the names of the children of Israel be twelve according to their names, engravings as of seals: let them be for the twelve tribes each according to the name.
22 And thou shalt make on the oracle woven fringes, a chain-work of pure gold.
23 And Aaron shall take the names of the children of Israel, on the oracle of judgment on his breast; a memorial before God for him as he goes into the sanctuary.
24 And thou shalt put the fringes on the oracle of judgment; thou shalt put the wreaths on both sides of the oracle,
25 and thou shalt put the two circlets on both the shoulders of the ephod in front.
26 And thou shalt put the Manifestation and the Truth on the oracle of judgment; and it shall be on the breast of Aaron, when he goes into the holy place before the Lord; and Aaron shall bear the judgments of the children of Israel on his breast before the Lord continually.
27 And thou shalt make the full-length tunic all of blue.
28 And the opening of it shall be in the middle having a fringe round about the opening, the work of the weaver, woven together in the joining of the same piece that it might not be rent.
29 And under the fringe of the robe below thou shalt make as it were pomegranates of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen spun, under the fringe of the robe round about: golden pomegranates of the same shape, and bells round about between these.
30 A bell by the side of a golden pomegranate, and flower-work on the fringe of the robe round about.
31 And the sound of Aaron shall be audible when he ministers, as he goes into the sanctuary before the Lord, and has he goes out, that he die not.
32 And thou shalt make a plate of pure gold, and thou shalt grave on it as the graving of a signet, Holiness of the Lord.
33 And thou shalt put it on the spun blue cloth, and it shall be on the mitre: it shall be in the front of the mitre.
34 And it shall be on the forehead of Aaron; and Aaron shall bear away the sins of their holy things, all that the children of Israel shall sanctify of every gift of their holy things, and it shall be on the forehead of Aaron continually acceptable for them before the Lord.
35 And the fringes of the garments shall be of fine linen; and thou shalt make a tire of fine linen, and thou shalt make a girdle, the work of the embroiderer.
36 And for the sons of Aaron thou shalt make tunics and girdles, and thou shalt make for them tires for honour and glory.
37 And thou shalt put them on Aaron thy brother, and his sons with him, and thou shalt anoint them and fill their hands: and thou shalt sanctify them, that they may minister to me in the priest's office.
38 And thou shalt make for them linen drawers to cover the nakedness of their flesh; they shall reach from the loins to the thighs.
39 And Aaron shall have them, and his sons, whenever they enter into the tabernacle of witness, or when they shall advance to the altar of the sanctuary to minister, so they shall not bring sin upon themselves, lest they die: it is a perpetual statute for him, and for his seed after him.

EXODUS CHAPTER 29

1 And these are the things which thou shalt do to them: thou shalt sanctify them, so that they shall serve me in the priesthood; and thou shalt take one young calf from the herd, and two unblemished rams;
2 and unleavened loaves kneaded with oil, and unleavened cakes anointed with oil: thou shalt make them of fine flour of wheat.
3 And thou shalt put them on one basket, and thou shalt offer them on the basket, and the young calf and the two rams.
4 And thou shalt bring Aaron and his sons to the doors of the tabernacle of testimony, and thou shalt wash them with water.
5 And having taken the garments, thou shalt put on Aaron thy brother both the full- length robe and the ephod and the oracle; and thou shalt join for him the oracle to the ephod.
6 And thou shalt put the mitre on his head; and thou shalt put the plate, even the Holiness, on the mitre.
7 And thou shalt take of the anointing oil, and thou shalt pour it on his head, and shalt anoint him,
8 and thou shalt bring his sons, and put garments on them.
9 And thou shalt gird them with the girdles, and put the tires upon them, and they shall have a priestly office to me for ever; and thou shalt fill the hands of Aaron and the hands of his sons.
10 And thou shalt bring the calf to the door of the tabernacle of witness; and Aaron and his sons shall lay their hands on the head of the calf, before the Lord, by the doors of the tabernacle of witness.
11 And thou shalt slay the calf before the Lord, by the doors of the tabernacle of witness.
12 And thou shalt take of the blood of the calf, and put it on the horns of the altar with thy finger, but all the rest of the blood thou shalt pour out at the foot of the altar.
13 And thou shalt take all the fat that is on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and shalt put them upon the altar.
14 But the flesh of the calf, and his skin, and his dung, shalt thou burn with fire without the camp; for it is an offering on account of sin.
15 And thou shalt take one ram, and Aaron and his sons shall lay their hands on the head of the ram.
16 And thou shalt kill it, and take the blood and pour it on the altar round about.

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17 And thou shalt divide the ram by his several limbs, and thou shalt wash the inward parts and the feet with water, and thou shalt put them on the divided parts with the head.

18 And thou shalt offer the whole ram on the altar, a whole burnt-offering to the Lord for a sweet-smelling savour: it is an offering of incense to the Lord.

19 And thou shalt take the second ram, and Aaron and his sons shall lay their hands on the head of the ram.

20 And thou shalt kill it, and take of the blood of it, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot, and on the tips of the right ears of his sons, and on the thumbs of their right hands, and on the great toes of their right feet.

21 And thou shalt take of the blood from the altar, and of the anointing oil; and thou shalt sprinkle it upon Aaron and on his garments, and on his sons and on his sons' garments with him; and he shall be sanctified and his apparel, and his sons and his sons' apparel with him: but the blood of the ram thou shalt pour round about upon the altar.

22 And thou shalt take from the ram its fat, both the fat that covers the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for this is a consecration.

23 And one cake made with oil, and one cake from the basket of unleavened bread set forth before the Lord.

24 And thou shalt put them all on the hands of Aaron, and on the hands of his sons, and thou shalt separate them as a separate offering before the Lord.

25 And thou shalt take them from their hands, and shalt offer them up on the altar of whole burnt-offering for a sweet-smelling savour before the Lord: it is an offering to the Lord.

26 And thou shalt take the breast from the ram of consecration which is Aaron's, and thou shalt separate it as a separate offering before the Lord, and it shall be to thee for a portion.

27 And thou shalt sanctify the separated breast and the shoulder of removal which has been separated, and which has been removed from the ram of consecration, of the portion of Aaron and of that of his sons.

28 And it shall be a perpetual statute of the children of Israel to Aaron and his sons, for this is a separate offering; and it shall be a special offering from the children of Israel, from the peace-offerings of the children of Israel, a special offering to the Lord.

29 And the apparel of the sanctuary which is Aaron's shall be his son's after him, for them to be anointed in them, and to fill their hands.

30 The priest his successor from among his sons who shall go into the tabernacle of witness to minister in the holies, shall put them on seven days.

31 And thou shalt take the ram of consecration, and thou shalt boil the flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the loaves in the basket, by the doors of the tabernacle of witness.

33 They shall eat the offerings with which they were sanctified to fill their hands, to sanctify them; and a stranger shall not eat of them, for they are holy.

34 And if aught be left of the flesh of the sacrifice of consecration and of the loaves until the morning, thou shalt burn the remainder with fire: it shall not be eaten, for it is a holy thing.

35 And thus shalt thou do for Aaron and for his sons according to all things that I have commanded thee; seven days shalt thou fill their hands.

36 And thou shalt sacrifice the calf of the sin-offering on the day of purification, and thou shalt purify the altar when thou dost perform consecration upon it, and thou shalt anoint it so as to sanctify it.

37 Seven days shalt thou purify the altar and sanctify it; and the altar shall be most holy, every one that touches the altar shall be hallowed.

38 And these are the offerings which thou shalt offer upon the altar; two unblemished lambs of a year old daily on the altar continually, a constant offering.

39 One lamb thou shalt offer in the morning, and the second lamb thou shalt offer in the evening.

40 And a tenth measure of fine flour mingled with the fourth part of an hin of beaten oil, and a drink-offering the fourth part of a hin of wine for one lamb.

41 And thou shalt offer the second lamb in the evening, after the manner of the morning-offering, and according to the drink-offering of the morning lamb; thou shalt offer it an offering to the Lord for a sweet- smelling savour,

42 a perpetual sacrifice throughout your generations, at the door of the tabernacle of witness before the Lord; wherein I will be known to thee from thence, so as to speak to thee.

43 And I will there give orders to the children of Israel, and I will be sanctified in my glory.

44 And I will sanctify the tabernacle of testimony and the altar, and I will sanctify Aaron and his sons, to minister as priests to me.

45 And I will be called upon among the children of Israel, and will be their God.

46 And they shall know that I am the Lord their God, who brought them forth out of the land of Egypt, to be called upon by them, and to be their God.

EXODUS CHAPTER 30

1 And thou shalt make the altar of incense of incorruptible wood.

2 And thou shalt make it a cubit in length, and a cubit in breadth: it shall be square; and the height of it shall be of two cubits, its horns shall be of the same piece.

3 And thou shalt gild its grate with pure gold, and its sides round about, and its horns; and thou shalt make for it a wreathen border of gold round- about.

4 And thou shalt make under its wreathen border two rings of pure gold; thou shalt make it to the two corners on the

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two sides, and they shall be bearings for the staves, so as to bear it with them.

5 And thou shalt make the staves of incorruptible wood, and shalt gild them with gold.

6 And thou shalt set it before the veil that is over the ark of the testimonies, wherein I will make myself known to thee from thence.

7 And Aaron shall burn upon it fine compound incense every morning; whensoever he trims the lamps he shall burn incense upon it.

8 And when Aaron lights the lamps in the evening, he shall burn incense upon it; a constant incense- offering always before the Lord for their generations.

9 And thou shalt not offer strange incense upon it, nor and offering made by fire, nor a sacrifice; and thou shalt not pour a drink-offering upon it.

10 And once in the year Aaron shall make atonement on its horns, he shall purge it with the blood of purification for their generations: it is most holy to the Lord.

11 And the Lord spoke to Moses, saying,

12 If thou take account of the children of Israel in the surveying of them, and they shall give every one a ransom for his soul to the Lord, then there shall not be among them a destruction in the visiting of them.

13 And this is what they shall give, as many as pass the survey, half a didrachm which is according to the didrachm of the sanctuary: twenty oboli go to the didrachm, but the half of the didrachm is the offering to the Lord.

14 Every one that passes the survey from twenty years old and upwards shall give the offering to the Lord.

15 The rich shall not give more, and the poor shall not give less than the half didrachm in giving the offering to the Lord, to make atonement for your souls.

16 And thou shalt take the money of the offering from the children of Israel, and shalt give it for the service of the tabernacle of testimony; and it shall be to the children of Israel a memorial before the Lord, to make atonement for your souls.

17 And the Lord spoke to Moses, saying,

18 Make a brazen laver, and a brazen base for it, for washing; and thou shalt put it between the tabernacle of witness and the altar, and thou shalt pour forth water into it.

19 And Aaron and his sons shall wash their hands and their feet with water from it.

20 Whensoever they shall go into the tabernacle of witness, they shall wash themselves with water, so they shall not die, whensoever they advance to the altar to do service and to offer the whole burnt-offerings to the Lord.

21 They shall wash their hands and feet with water, whensoever they shall go into the tabernacle of witness; they shall wash themselves with water, that they die not; and it shall be for them a perpetual statute, for him and his posterity after him.

22 And the Lord spoke to Moses, saying,

23 Do thou also take sweet herbs, the flower of choice myrrh five hundred shekels, and the half of this two hundred and fifty shekels of sweet-smelling cinnamon, and two hundred and fifty shekels of sweet-smelling calamus,

24 and of cassia five hundred shekels of the sanctuary, and a hin of olive oil.

25 And thou shalt make it a holy anointing oil, a perfumed ointment tempered by the art of the perfumer: it shall be a holy anointing oil.

26 And thou shalt anoint with it the tabernacle of witness, and the ark of the tabernacle of witness,

27 and all its furniture, and the candlestick and all its furniture, and the altar of incense,

28 and the altar of whole burnt-offerings and all its furniture, and the table and all its furniture, and the laver.

29 And thou shalt sanctify them, and they shall be most holy: every one that touches them shall be hallowed.

30 And thou shalt anoint Aaron and his sons, and sanctify them that they may minister to me as priests.

31 And thou shalt speak to the children of Israel, saying, This shall be to you a holy anointing oil throughout your generations.

32 On man's flesh it shall not be poured, and ye shall not make any for yourselves according to this composition: it is holy, and shall be holiness to you.

33 Whosoever shall make it in like manner, and whosoever shall give of it to a stranger, shall be destroyed from among his people.

34 And the Lord said to Moses, Take for thyself sweet herbs, stacte, onycha, sweet galbanum, and transparent frankincense; there shall be and equal weight of each.

35 And they shall make with it perfumed incense, tempered with the art of a perfumer, a pure holy work.

36 And of these thou shalt beat some small, and thou shalt put it before the testimonies in the tabernacle of testimony, whence I will make myself known to thee: it shall be to you a most holy incense.

37 Ye shall not make any for yourselves according to this composition; it shall be to you a holy thing for the Lord.

38 Whosoever shall make any in like manner, so as to smell it, shall perish from his people.

EXODUS CHAPTER 31

1 And the Lord spoke to Moses, saying, 2 Behold, I have called by name Beseleel the son of Urias the son of Or, of the tribe of Juda.

3 And I have filled him with a divine spirit of wisdom, and understanding, and knowledge, to invent in every work,

4 and to frame works, to labour in gold, and silver, and brass, and blue, and purple, and spun scarlet,

5 and works in stone, and for artificers' work in wood, to work at all works.

6 And I have appointed him and Eliab the son of Achisamach of the tribe of Dan, and to every one understanding in heart I have given understanding; and they shall make all things as many as I have appointed thee, —

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7 the tabernacle of witness, and the ark of the covenant, and the propitiatory that is upon it, and the furniture of the tabernacle,

8 and the altars, and the table and all its furniture,

9 and the pure candlestick and all its furniture, and the laver and its base,

10 and Aaron's robes of ministry, and the robes of his sons to minister to me as priests,

11 and the anointing oil and the compound incense of the sanctuary; according to all that I have commanded thee shall they make them.

12 And the Lord spoke to Moses, saying,

13 Do thou also charge the children of Israel, saying, Take heed and keep my sabbaths; for they are a sign with me and among you throughout your generations, that ye may know that I am the Lord that sanctifies you.

14 And ye shall keep the sabbaths, because this is holy to the Lord for you; he that profanes it shall surely be put to death: every one who shall do a work on it, that soul shall be destroyed from the midst of his people.

15 Six days thou shalt do works, but the seventh day is the sabbath, a holy rest to the Lord; every one who shall do a work on the seventh day shall be put to death.

16 And the children of Israel shall keep the sabbaths, to observe them throughout their generations.

17 It is a perpetual covenant with me and the children of Israel, it is a perpetual sign with me; for in six days the Lord made the heaven and the earth, and on the seventh day he ceased, and rested.

18 And he gave to Moses when he left off speaking to him in mount Sina the two tables of testimony, tables of stone written upon with the finger of God.

EXODUS CHAPTER 32

1 And when the people saw that Moses delayed to come down from the mountain, the people combined against Aaron, and said to him, Arise and make us gods who shall go before us; for this Moses, the man who brought us forth out of the land of Egypt—we do not know what is become of him.

2 And Aaron says to them, Take off the golden ear-rings which are in the ears of your wives and daughters, and bring them to me.

3 And all the people took off the golden ear-rings that were in their ears, and brought them to Aaron.

4 And he received them at their hands, and formed them with a graving tool; and he made them a molten calf, and said, These are thy gods, O Israel, which have brought thee up out of the land of Egypt.

5 And Aaron having seen it built an altar before it, and Aaron made proclamation saying, To-morrow is a feast of the Lord.

6 And having risen early on the morrow, he offered whole burnt-offerings, and offered a peace-offering; and the people sat down to eat and drink, and rose up to play.

7 And the Lord spoke to Moses, saying, Go quickly, descend hence, for thy people whom thou broughtest out of the land of Egypt have transgressed;

8 they have quickly gone out of the way which thou commandedst; they have made for themselves a calf, and worshipped it, and sacrificed to it, and said, These are thy gods, O Israel, who brought thee up out of the land of Egypt.

9-10 And now let me alone, and I will be very angry with them and consume them, and I will make thee a great nation.

11 And Moses prayed before the Lord God, and said, Wherefore, O Lord, art thou very angry with thy people, whom thou broughtest out of the land of Egypt with great strength, and with thy high arm?

12 Take heed lest at any time the Egyptians speak, saying, With evil intent he brought them out to slay them in the mountains, and to consume them from off the earth; cease from thy wrathful anger, and be merciful to the sin of thy people,

13 remembering Abraam and Isaac and Jacob thy servants, to whom thou hast sworn by thyself, and hast spoken to them, saying, I will greatly multiply your seed as the stars of heaven for multitude, and all this land which thou spokest of to give to them, so that they shall possess it for ever.

14 And the Lord was prevailed upon to preserve his people.

15 And Moses turned and went down from the mountain, and the two tables of testimony were in his hands, tables of stone written on both their sides: they were written within and without.

16 And the tables were the work of God, and the writing the writing of God written on the tables.

17 And Joshua having heard the voice of the people crying, says to Moses, There is a noise of war in the camp.

18 And Moses says, It is not the voice of them that begin the battle, nor the voice of them that begin the cry of defeat, but the voice of them that begin the banquet of wine do I hear.

19 And when he drew nigh to the camp, he sees the calf and the dances; and Moses being very angry cast the two tables out of his hands, and broke them to pieces under the mountain.

20 And having taken the calf which they made, he consumed it with fire, and ground it very small, and scattered it on the water, and made the children of Israel to drink it.

21 And Moses said to Aaron, What has this people done to thee, that thou hast brought upon them a great sin?

22 And Aaron said to Moses, Be not angry, my lord, for thou knowest the impetuosity of this people.

23 For they say to me, Make us gods, which shall go before us; for as for this man Moses, who brought us out of Egypt, we do not know what is become of him.

24 And I said to them, If any one has golden ornaments, take them off; and they gave them me, and I cast them into the fire, and there came out this calf.

25 And when Moses saw that the people was scattered, — for Aaron had scattered them so as to be a rejoicing to their enemies, —

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26 then stood Moses at the gate of the camp, and said, Who is on the Lord's side? let him come to me. Then all the sons of Levi came to him.

27 And he says to them, Thus saith the Lord God of Israel, Put every one his sword on his thigh, and go through and return from gate to gate through the camp, and slay every one his brother, and every one his neighbour, and every one him that is nearest to him.

28 And the sons of Levi did as Moses spoke to them, and there fell of the people in that day to the number of three thousand men.

29 And Moses said to them, Ye have filled your hands this day to the Lord each one on his son or on his brother, so that blessing should be given to you.

30 And it came to pass after the morrow had begun, that Moses said to the people, Ye have sinned a great sin; and now I will go up to God, that I may make atonement for your sin.

31 And Moses returned to the Lord and said, I pray, O Lord, this people has sinned a great sin, and they have made for themselves golden gods.

32 And now if thou wilt forgive their sin, forgive it; and if not, blot me out of thy book, which thou hast written.

33 And the Lord said to Moses, If any one has sinned against me, I will blot them out of my book.

34 And now go, descend, and lead this people into the place of which I spoke to thee: behold, my angel shall go before thy face; and in the day when I shall visit I will bring upon them their sin.

35 And the Lord smote the people for the making the calf, which Aaron made.

EXODUS CHAPTER 33

1 And the Lord said to Moses, Go forward, go up hence, thou and thy people, whom thou broughtest out of the land of Egypt, into the land which I swore to Abraam, and Isaac, and Jacob, saying, I will give it to your seed.

2 And I will send at the same time my angel before thy face, and he shall cast out the Amorite and the Chettite, and the Pherezite and Gergesite, and Evite, and Jebusite, and Chananite.

3 And I will bring thee into a land flowing with milk and honey; for I will not go up with thee, because thou art a stiff-necked people, lest I consume thee by the way.

4 And the people having heard this grievous saying, mourned in mourning apparel.

5 For the Lord said to the children of Israel, Ye are a stiff-necked people; take heed lest I bring on you another plague, and destroy you: now then put off your glorious apparel, and your ornaments, and I will shew thee what I will do to thee.

6 So the sons of Israel took off their ornaments and their array at the mount of Choreb.

7 And Moses took his tabernacle and pitched it without the camp, at a distance from the camp; and it was called the Tabernacle of Testimony: and it came to pass that every one that sought the Lord went forth to the tabernacle which was without the camp.

8 And whenever Moses went into the tabernacle without the camp, all the people stood every one watching by the doors of his tent; and when Moses departed, they took notice until he entered into the tabernacle.

9 And when Moses entered into the tabernacle, the pillar of the cloud descended, and stood at the door of the tabernacle, and God talked to Moses.

10 And all the people saw the pillar of the cloud standing by the door of the tabernacle, and all the people stood and worshipped every one at the door of his tent.

11 And the Lord spoke to Moses face to face, as if one should speak to his friend; and he retired into the camp: but his servant Joshua the son of Naue, a young man, departed not forth from the tabernacle.

12 And Moses said to the Lord, Lo! thou sayest to me, Lead on this people; but thou hast not shewed me whom thou wilt send with me, but thou hast said to me, I know thee above all, and thou hast favour with me.

13 If then I have found favour in thy sight, reveal thyself to me, that I may evidently see thee; that I may find favour in thy sight, and that I may know that this great nation is thy people.

14 And he says, I myself will go before thee, and give thee rest.

15 And he says to him, If thou go not up with us thyself, bring me not up hence.

16 And how shall it be surely known, that both I and this people have found favour with thee, except only if thou go with us? So both I and thy people shall be glorified beyond all the nations, as many as are upon the earth.

17 And the Lord said to Moses, I will also do for thee this thing, which thou hast spoken; for thou hast found grace before me, and I know thee above all.

18 And Moses says, Manifest thyself to me.

19 And God said, I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity.

20 And God said, Thou shalt not be able to see my face; for no man shall see my face, and live.

21 And the Lord said, Behold, there is a place by me: thou shalt stand upon the rock;

22 and when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by.

23 And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.

EXODUS CHAPTER 34

1 And the Lord said to Moses, Hew for thyself two tables of stone, as also the first were, and come up to me to the mountain; and I will write upon the tables the words, which were on the first tables, which thou brokest.

2 And be ready by the morning, and thou shalt go up to the mount Sina, and shalt stand there for me on the top of the mountain.

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3 And let no one go up with thee, nor be seen in all the mountain; and let not the sheep and oxen feed near that mountain.

4 And Moses hewed two tables of stone, as also the first were; and Moses having arisen early, went up to the mount Sina, as the Lord appointed him; and Moses took the two tables of stone.

5 And the Lord descended in a cloud, and stood near him there, and called by the name of the Lord.

6 And the Lord passed by before his face, and proclaimed, The Lord God, pitiful and merciful, longsuffering and very compassionate, and true,

7 and keeping justice and mercy for thousands, taking away iniquity, and unrighteousness, and sins; and he will not clear the guilty; bringing the iniquity of the fathers upon the children, and to the children's children, to the third and fourth generation.

8 And Moses hasted, and bowed to the earth and worshipped;

9 and said, If I have found grace before thee, let my Lord go with us; for the people is stiff-necked: and thou shalt take away our sins and our iniquities, and we will be thine.

10 And the Lord said to Moses, Behold, I establish a covenant for thee in the presence of all thy people; I will do glorious things, which have not been done in all the earth, or in any nation; and all the people among whom thou art shall see the works of the Lord, that they are wonderful, which I will do for thee.

11 Do thou take heed to all things whatsoever I command thee: behold, I cast out before your face the Amorite and the Chananite and the Pherezite, and the Chettite, and Evite, and Gergesite and Jebusite:

12 take heed to thyself, lest at any time thou make a covenant with the dwellers on the land, into which thou art entering, lest it be to thee a stumbling-block among you.

13 Ye shall destroy their altars, and break in pieces their pillars, and ye shall cut down their groves, and the graven images of their gods ye shall burn with fire.

14 For ye shall not worship strange gods, for the Lord God, a jealous name, is a jealous God;

15 lest at any time thou make a covenant with the dwellers on the land, and they go a whoring after their gods, and sacrifice to their gods, and they call thee, and thou shouldest eat of their feasts,

16 and thou shouldest take of their daughters to thy sons, and thou shouldest give of thy daughters to their sons; and thy daughters should go a whoring after their gods, and thy sons should go a whoring after their gods.

17 And thou shalt not make to thyself molten gods.

18 And thou shalt keep the feast of unleavened bread: seven days shalt thou eat unleavened bread, as I have charged thee, at the season in the month of new corn; for in the month of new corn thou camest out from Egypt.

19 The males are mine, everything that opens the womb; every first- born of oxen, and every first-born of sheep.

20 And the first-born of an ass thou shalt redeem with a sheep, and if thou wilt not redeem it thou shalt pay a price: every first-born of thy sons shalt thou redeem: thou shalt not appear before me empty.

21 Six days thou shalt work, but on the seventh day thou shalt rest: there shall be rest in seed- time and harvest.

22 And thou shalt keep to me the feast of weeks, the beginning of wheat- harvest; and the feast of ingathering in the middle of the year.

23 Three times in the year shall every male of thine appear before the Lord the God of Israel.

24 For when I shall have cast out the nations before thy face, and shall have enlarged thy coasts, no one shall desire thy land, whenever thou mayest go up to appear before the Lord thy God, three times in the year.

25 Thou shalt not offer the blood of my sacrifices with leaven, neither shall the sacrifices of the feast of the passover remain till the morning.

26 The first-fruits of thy land shalt thou put into the house of the Lord thy God: thou shalt not boil a lamb in his mother's milk.

27 And the Lord said to Moses, Write these words for thyself, for on these words I have established a covenant with thee and with Israel.

28 And Moses was there before the Lord forty days, and forty nights; he did not eat bread, and he did not drink water; and he wrote upon the tables these words of the covenant, the ten sayings.

29 And when Moses went down from the mountain, there were the two tables in the hands of Moses, —as then he went down from the mountain, Moses knew not that the appearance of the skin of his face was glorified, when God spoke to him.

30 And Aaron and all the elders of Israel saw Moses, and the appearance of the skin of his face was made glorious, and they feared to approach him.

31 And Moses called them, and Aaron and all the rulers of the synagogue turned towards him, and Moses spoke to them.

32 And afterwards all the children of Israel came to him, and he commanded them all things, whatsoever the Lord had commanded him in the mount of Sina.

33 And when he ceased speaking to them, he put a veil on his face.

34 And whenever Moses went in before the Lord to speak to him, he took off the veil till he went out, and he went forth and spoke to all the children of Israel whatsoever the Lord commanded him.

35 And the children of Israel saw the face of Moses, that it was glorified; and Moses put the veil over his face, till he went in to speak with him.

EXODUS CHAPTER 35

1 And Moses gathered all the congregation of the children of Israel together, and said, These are the words which the Lord has spoken for you to do them.

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2 Six days shalt thou perform works, but on the seventh day shall be rest—a holy sabbath—a rest for the Lord: every one that does work on it, let him die.

3 Ye shall not burn a fire in any of your dwellings on the sabbath- day; I am the Lord.

4 And Moses spoke to all the congregation of the children of Israel, saying, This is the thing which the Lord has appointed you, saying,

5 Take of yourselves an offering for the Lord: every one that engages in his heart shall bring the first-fruits to the Lord; gold, silver, brass,

6 blue, purple, double scarlet spun, and fine linen spun, and goats' hair,

7 and rams' skins dyed red, and skins dyed blue, and incorruptible wood,

8 and sardine stones, and stones for engraving for the shoulder-piece and full-length robe.

9 And every man that is wise in heart among you, let him come and work all things whatsoever the Lord has commanded.

10 The tabernacle, and the cords, and the coverings, and the rings, and the bars, and the posts,

11 and the ark of the testimony, and its staves, and its propitiatory, and the veil,

12 and the curtains of the court, and its posts,

13 and the emerald stones,

14 and the incense, and the anointing oil,

15 and the table and all its furniture,

16 and the candle-stick for the light and all its furniture,

17 and the altar and all its furniture;

18 and the holy garments of Aaron the priest, and the garments in which they shall do service;

19 and the garments of priesthood for the sons of Aaron and the anointing oil, and the compound incense.

20 And all the congregation of the children of Israel went out from Moses. And they brought, they whose heart prompted them, and they to whomsoever it seemed good in their mind, each and offering:

21 and they brought an offering to the Lord for all the works of the tabernacle of witness, and all its services, and for all the robes of the sanctuary.

22 And the men, even every one to whom it seemed good in his heart, brought from the women, even brought seals and ear- rings, and finger-rings, and necklaces, and bracelets, every article of gold.

23 And all as many as brought ornaments of gold to the Lord, and with whomsoever fine linen was found; and they brought skins dyed blue, and rams' skins dyed red.

24 And every one that offered an offering brought silver and brass, the offerings to the Lord; and they with whom was found incorruptible wood; and they brought offerings for all the works of the preparation.

25 And every woman skilled in her heart to spin with her hands, brought spun articles, the blue, and purple, and scarlet and fine linen.

26 And all the women to whom it seemed good in their heart in their wisdom, spun the goats' hair.

27 And the rulers brought the emerald stones, and the stones for setting in the ephod, and the oracle,

28 and the compounds both for the anointing oil, and the composition of the incense.

29 And every man and woman whose mind inclined them to come in and do all the works as many as the Lord appointed them to do by Moses—they the children of Israel brought an offering to the Lord.

30 And Moses said to the children of Israel, Behold, God has called by name Beseleel the son of Urias the son of Or, of the tribe of Juda,

31 and has filled him with a divine spirit of wisdom and understanding, and knowledge of all things,

32 to labour skillfully in all works of cunning workmanship, to form the gold and the silver and the brass,

33 and to work in stone, and to fashion the wood, and to work in every work of wisdom.

34 And God gave improvement in understanding both to him, and to Eliab the son of Achisamach of the tribe of Dan.

35 And God filled them with wisdom, understanding and perception, to understand to work all the works of the sanctuary, and to weave the woven and embroidered work with scarlet and fine linen, to do all work of curious workmanship and embroidery.

EXODUS CHAPTER 36

1 And Beseleel wrought, and Eliab and every one wise in understanding, to whom was given wisdom and knowledge, to understand to do all the works according to the holy offices, according to all things which the Lord appointed.

2 And Moses called Beseleel and Eliab, and all that had wisdom, to whom God gave knowledge in their heart, and all who were freely willing to come forward to the works, to perform them.

3 And they received from Moses all the offerings, which the children of Israel brought for all the works of the sanctuary to do them; and they continued to receive the gifts brought, from those who brought them in the morning.

4 And there came all the wise men who wrought the works of the sanctuary, each according to his own work, which they wrought.

5 And one said to Moses, The people bring an abundance too great in proportion to all the works which the Lord has appointed them to do.

6 And Moses commanded, and proclaimed in the camp, saying, Let neither man nor woman any longer labour for the offerings of the sanctuary; and the people were restrained from bringing any more.

7 And they had materials sufficient for making the furniture, and they left some besides.

8 And every wise one among those that wrought made the robes of the holy places, which belong to Aaron the priest, as the Lord commanded Moses.

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9 And he made the ephod of gold, and blue, and purple, and spun scarlet, and fine linen twined.

10 And the plates were divided, the threads of gold, so as to interweave with the blue and purple, and with the spun scarlet, and the fine linen twined, they made it a woven work;

11 shoulder-pieces joined from both sides, a work woven by mutual twisting of the parts into one another.

12 They made it of the same material according to the making of it, of gold, and blue, and purple, and spun scarlet, and fine linen twined, as the Lord commanded Moses;

13 and they made the two emerald stones clasped together and set in gold, graven and cut after the cutting of a seal with the names of the children of Israel;

14 and he put them on the shoulder-pieces of the ephod, as stones of memorial of the children of Israel, as the Lord appointed Moses.

15 And they made the oracle, a work woven with embroidery, according to the work of the ephod, of gold, and blue, and purple, and spun scarlet, and fine linen twined.

16 They made the oracle square and double, the length of a span, and the breadth of a span, —double.

17 And there was interwoven with it a woven work of four rows of stones, a series of stones, the first row, a sardius and topaz and emerald;

18 and the second row, a carbuncle and sapphire and jasper;

19 and the third row, a ligure and agate and amethyst;

20 and the fourth row a chrysolite and beryl and onyx set round about with gold, and fastened with gold.

21 And the stones were twelve according to the names of the children of Israel, graven according to their names like seals, each according to his own name for the twelve tribes.

22 And they made on the oracle turned wreaths, wreathen work, of pure gold,

23 and they made two golden circlets and two golden rings.

24 And they put the two golden rings on both the upper corners of the oracle;

25 and they put the golden wreaths on the rings on both sides of the oracle, and the two wreaths into the two couplings.

26 And they put them on the two circlets, and they put them on the shoulders of the ephod opposite each other in front.

27 And they made two golden rings, and put them on the two projections on the top of the oracle, and on the top of the hinder part of the ephod within.

28 And they made two golden rings, and put them on both the shoulders of the ephod under it, in front by the coupling above the connexion of the ephod.

29 And he fastened the oracle by the rings that were on it to the rings of the ephod, which were fastened with a string of blue, joined together with the woven work of the ephod; that the oracle should not be loosed from the ephod, as the Lord commanded Moses.

30 And they made the tunic under the ephod, woven work, all of blue.

31 And the opening of the tunic in the midst woven closely together, the opening having a fringe round about, that it might not be rent.

32 And they made on the border of the tunic below pomegranates as of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen twined.

33 And they made golden bells, and put the bells on the border of the tunic round about between the pomegranates:

34 a golden bell and a pomegranate on the border of the tunic round about, for the ministration, as the Lord commanded Moses.

35 And they made vestments of fine linen, a woven work, for Aaron and his sons,

36 and the tires of fine linen, and the mitre of fine linen, and the drawers of fine linen twined;

37 and their girdles of fine linen, and blue, and purple, and scarlet spun, the work of an embroiderer, according as the Lord commanded Moses.

38 And they made the golden plate, a dedicated thing of the sanctuary, of pure gold;

39 and he wrote upon it graven letters as of a seal, Holiness to the Lord.

40 And they put it on the border of blue, so that it should be on the mitre above, as the Lord commanded Moses.

EXODUS CHAPTER 37

1 And they made ten curtains for the tabernacle;

2 of eight and twenty cubits the length of one curtain: the same measure was to all, and the breadth of one curtain was of four cubits.

3 And they made the veil of blue, and purple, and spun scarlet, and fine linen twined, the woven work with cherubs.

4 And they put it on four posts of incorruptible wood overlaid with gold; and their chapiters were gold, and their four sockets were silver.

5 And they made the veil of the door of the tabernacle of witness of blue, and purple, and spun scarlet, and fine linen twined, woven work with cherubs, 6 and their posts five, and the rings; and they gilded their chapiters and their clasps with gold, and they had five sockets of brass.

7 And they made the court toward the south; the curtains of the court of fine linen twined, a hundred cubits every way,

8 and their posts twenty, and their sockets twenty;

9 and on the north side a hundred every way, and on the south side a hundred every way, and their posts twenty and their sockets twenty.

10 And on the west side curtains of fifty cubits, their posts ten and their sockets ten.

11 And on the east side curtains of fifty cubits of fifteen cubits behind,

12 and their pillars three, and their sockets three.

13 And at the second back on this side and on that by the gate of the court, curtains of fifteen cubits, their pillars three and their sockets three;

14 all the curtains of the tabernacle of fine linen twined.

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15 And the sockets of their pillars of brass, and their hooks of silver, and their chapiters overlaid with silver, and all the posts of the court overlaid with silver:

16 and the veil of the gate of the court, the work of an embroiderer of blue, and purple, and spun scarlet, and fine linen twined; the length of twenty cubits, and the height and the breadth of five cubits, made equal to the curtains of the court;

17 and their pillars four, and their sockets four of brass, and their hooks of silver, and their chapiters overlaid with silver.

18 And all the pins of the court round about of brass, and they were overlaid with silver.

19 And this was the construction of the tabernacle of witness, accordingly as it was appointed to Moses; so that the public service should belong to the Levites, through Ithamar the son of Aaron the priest.

20 And Beseleel the son of Urias of the tribe of Juda, did as the Lord commanded Moses.

21 And Eliab the son of Achisamach of the tribe of Dan was there, who was chief artificer in the woven works and needle-works and embroideries, in weaving with the scarlet and fine linen.

EXODUS CHAPTER 38

1 And Beseleel made the ark,

2 and overlaid it with pure gold within and without;

3 and he cast for it four golden rings, two on the one side, and two on the other,

4 wide enough for the staves, so that men should bear the ark with them.

5 And he made the propitiatory over the ark of pure gold,

6 and the two cherubs of gold;

7 one cherub on the one end of the propitiatory, and another cherub on the other end of the propitiatory,

8 overshadowing the propitiatory with their wings.

9 And he made the set table of pure gold,

10 and cast for it four rings: two on the one side and two on the other side, broad, so that men should lift it with the staves in them.

11 And he made the staves of the ark and of the table, and gilded them with gold.

12 And he made the furniture of the table, both the dishes, and the censers, and the cups, and the bowls with which he should offer drink-offerings, of gold.

13 And he made the candlestick which gives light, of gold;

14 the stem solid, and the branches from both its sides;

15 and blossoms proceeding from its branches, three on this side, and three on the other, made equal to each other.

16 And as to their lamps, which are on the ends, knops proceeded from them; and sockets proceeding from them, that the lamps might be upon them; and the seventh socket, on the top of the candlestick, on the summit above, entirely of solid gold.

17 And on the candlestick seven golden lamps, and its snuffers gold, and its funnels gold.

18 He overlaid the posts with silver, and cast for each post golden rings, and gilded the bars with gold; and he gilded the posts of the veil with gold, and made the hooks of gold.

19 He made also the rings of the tabernacle of gold; and the rings of the court, and the rings for drawing out the veil above of brass.

20 He cast the silver chapiters of the tabernacle, and the brazen chapiters of the door of the tabernacle, and the gate of the court; and he made silver hooks for the posts, he overlaid them with silver on the posts.

21 He made the pins of the tabernacle and the pins of the court of brass.

22 He made the brazen altar of the brazen censers, which belonged to the men engaged in sedition with the gathering of Core.

23 He made all the vessels of the altar and its grate, and its base, and its bowls, and the brazen flesh-hooks.

24 He made an appendage for the altar of network under the grate, beneath it as far as the middle of it; and he fastened to it four brazen rings on the four parts of the appendage of the altar, wide enough for the bars, so as to bear the altar with them.

25 He made the holy anointing oil and the composition of the incense, the pure work of the perfumer.

26 He made the brazen laver, and the brazen base of it of the mirrors of the women that fasted, who fasted by the doors of the tabernacle of witness, in the day in which he set it up.

27 And he made the laver, that at it Moses and Aaron and his sons might wash their hands and their feet: when they went into the tabernacle of witness, or whensoever they should advance to the altar to do service, they washed at it, as the Lord commanded Moses.

EXODUS CHAPTER 39

1 All the gold that was employed for the works according to all the fabrication of the holy things, was of the gold of the offerings, twenty-nine talents, and seven hundred and twenty shekels according to the holy shekel.

2 And the offering of silver from the men that were numbered of the congregation a hundred talents, and a thousand seven hundred and seventy- five shekels, one drachm apiece, even the half shekel, according to the holy shekel.

3 Every one that passed the survey from twenty years old and upwards to the number of six hundred thousand, and three thousand five hundred and fifty.

4 And the hundred talents of silver went to the casting of the hundred chapiters of the tabernacle, and to the chapiters of the veil;

5 a hundred chapiters to the hundred talents, a talent to a chapiter.

6 And the thousand seven hundred and seventy-five shekels he formed into hooks for the pillars, and he gilt their chapiters and adorned them.

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7 And the brass of the offering was seventy talents, and a thousand five hundred shekels;
8 and they made of it the bases of the door of the tabernacle of witness,
9 and the bases of the court round about, and the bases of the gate of the court, and the pins of the tabernacle, and the pins of the court round about;
10 and the brazen appendage of the altar, and all the vessels of the altar, and all the instruments of the tabernacle of witness.
11 And the children of Israel did as the Lord commanded Moses, so did they.
12 And of the gold that remained of the offering they made vessels to minister with before the Lord.
13 And the blue that was left, and the purple, and the scarlet they made into garments of ministry for Aaron, so that he should minister with them in the sanctuary;
14 and they brought the garments to Moses, and the tabernacle, and its furniture, its bases and its bars and the posts;
15 and the ark of the covenant, and its bearers, and the altar and all its furniture.
16 And they made the anointing oil, and the incense of composition, and the pure candlestick,
17 and its lamps, lamps for burning, and oil for the light,
18 and the table of shewbread, and all its furniture, and the shewbread upon it,
19 and the garments of the sanctuary which belong to Aaron, and the garments of his sons, for the priestly ministry;
20 and the curtains of the court, and the posts, and the veil of the door of the tabernacle, and the gate of the court,
21 and all the vessels of the tabernacle and all its instruments: and the skins, even rams' skins dyed red, and the blue coverings, and the coverings of the other things, and the pins, and all the instruments for the works of the tabernacle of witness.
22 Whatsoever things the Lord appointed Moses, so did the children of Israel make all the furniture.
23 And Moses saw all the works; and they had done them all as the Lord commanded Moses, so had they made them; and Moses blessed them.

EXODUS CHAPTER 40

1 And the Lord spoke to Moses, saying,
2 On the first day of the first month, at the new moon, thou shalt set up the tabernacle of witness,
3 and thou shalt place in it the ark of the testimony, and shalt cover the ark with the veil,
4 and thou shalt bring in the table and shalt set forth that which is to be set forth on it; and thou shalt bring in the candlestick and place its lamps on it.
5 And thou shalt place the golden altar, to burn incense before the ark; and thou shalt put a covering of a veil on the door of the tabernacle of witness.
6 And thou shalt put the altar of burnt-offerings by the doors of the tabernacle of witness, and thou shalt set up the tabernacle round about, and thou shalt hallow all that belongs to it round about.
7 [no Verse.]
8 [no Verse.]
9 And thou shalt take the anointing oil, and shalt anoint the tabernacle, and all things in it; and shalt sanctify it, and all its furniture, and it shall be holy.
10 And thou shalt anoint the altar of burnt- offerings, and all its furniture; and thou shalt hallow the altar, and the altar shall be most holy.
11 [no Verse.]
12 And thou shalt bring Aaron and his sons to the doors of the tabernacle of witness, and thou shalt wash them with water.
13 And thou shalt put on Aaron the holy garments, and thou shalt anoint him, and thou shalt sanctify him, and he shall minister to me as priest.
14 And thou shalt bring up his sons, and shalt put garments on them.
15 And thou shalt anoint them as thou didst anoint their father, and they shall minister to me as priests; and it shall be that they shall have an everlasting anointing of priesthood, throughout their generations.
16 And Moses did all things whatsoever the Lord commanded him, so did he.
17 And it came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon, that the tabernacle was set up.
18 And Moses set up the tabernacle, and put on the chapiters, and put the bars into their places, and set up the posts.
19 And he stretched out the curtains over the tabernacle, and put the veil of the tabernacle on it above as the Lord commanded Moses.
20 And he took the testimonies, and put them into the ark; and he put the staves by the sides of the ark.
21 And he brought the ark into the tabernacle, and put on it the covering of the veil, and covered the ark of the testimony, as the Lord commanded Moses.
22 And he put the table in the tabernacle of witness, on the north side without the veil of the tabernacle.
23 And he put on it the shewbread before the Lord, as the Lord commanded Moses.
24 And he put the candlestick into the tabernacle of witness, on the side of the tabernacle toward the south.
25 And he put on it its lamps before the Lord, as the Lord had commanded Moses.
26 And he put the golden altar in the tabernacle of witness before the veil;
27 and he burnt on it incense of composition, as the Lord commanded Moses.
28 [no verse.]
29 And he put the altar of the burnt-offerings by the doors of the tabernacle.
30 [no Verse.]
31 [no Verse.]

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32 [no Verse.]
33 And he set up the court round about the tabernacle and the altar; and Moses accomplished all the works.
34 And the cloud covered the tabernacle of witness, and the tabernacle was filled with the glory of the Lord.
35 And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it, and the tabernacle was filled with the glory of the Lord.
36 And when the cloud went up from the tabernacle, the children of Israel prepared to depart with their baggage.
37 And if the cloud went not up, they did not prepare to depart, till the day when the cloud went up.
38 For a cloud was on the tabernacle by day, and fire was on it by night before all Israel, in all their journeyings.

LEVITICUS

Greek: Levitikon; The Third Book of Moses
Hebrew Title: Vayikra ("And He Called")

(In Hebrew the book is called Vayikra, from the opening of the book, va-yikra "And He [God] called." The name Leviticus comes from the Latin Leviticus, which is in turn from the Greek Leuitikon, referring to the Levites, the Jewish priestly tribe or caste of Levi. The Greek expression is in turn a variant of the rabbinic Hebrew "torat kohanim" meaning "law of priests", as many of its laws relate to priests. In principle, the Leviticus is the Basic Jewish Book of Law.

Contents or Structure:
SECTION 1: Laws on sacrifice (1:1–38)
A. Instructions for the laity on bringing offerings (1:1–6:7)
1–5. The types of offering: burnt, cereal, peace, purification, reparation (or sin) offerings (ch. 1–5)
B. Instructions for the priests (6:1–38)
1–6. The various offerings, with the addition of the priests' cereal offering (6:1–36)
7. Summary (37–38)
Chapters 1–5 describe the various sacrifices from the sacrificers' point of view, although the priests are essential for handling the blood. Chapters 6–7 go over much the same ground, but from the point of view of the priest, who, as the one actually carrying out the sacrifice and dividing the "portions", needs to know how to do this. Sacrifices are between God, the priest, and the offerers, although in some cases the entire sacrifice is a single portion to God—i.e., burnt to ashes.

SECTION 2: Institution of the priesthood (8:1–10:20)
A. Ordination of Aaron and his sons (ch. 8)
B. Aaron makes the first sacrifices (ch. 9)
C. Judgement on Nadab and Abihu (ch. 10)
Chapters 8–10 describe how Moses consecrates Aaron and his sons as the first priests, the first sacrifices, and God's destruction of two of Aaron's sons for ritual offenses. The purpose is to underline the character of altar priesthood (i.e., those priests with power to offer sacrifices to God) as an Aaronite privilege, and the responsibilities and dangers of their position.

SECTION 3: Uncleanliness and its treatment (11:1–15:33)
A. Unclean animals (ch. 11)
B. Childbirth as a source of uncleanliness (ch. 12)
C. Unclean diseases (ch. 13)
D. Cleansing of diseases (ch. 14)
E. Unclean discharges (ch. 15)

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With sacrifice and priesthood established, chapters 11–15 instruct the lay people on purity (or cleanliness). Eating certain animals produces uncleanliness, as does giving birth; certain skin diseases (but not all) are unclean, as are certain conditions affecting walls and clothing (mildew and similar conditions); and genital discharges, including female menses and male gonorrhea, are unclean. The reasoning behind the food rules are obscure; for the rest the guiding principle seems to be that all these conditions involve a loss of "life force", usually but not always blood.

SECTION 4: Day of Atonement: purification of the tabernacle (the tent of congregation or provisional temple) from the effects of uncleanliness and sin (ch. 16)

Leviticus 16 concerns the Day of Atonement. This is the only day on which the High Priest is to enter the holiest part of the sanctuary, the holy of holies. He is to sacrifice a bull for the sins of the priests, and a goat for the sins of the laypeople. The priest is to send a second goat into the desert to "Azazel", bearing the sins of the whole people. Azazel may be a wilderness-demon, but its identity is mysterious.

SECTION 5: Prescriptions for practical holiness (the Holiness Code, chs. 17–26)

A. Sacrifice and food (ch. 17)
B. Sexual behaviour (ch. 18)
C. Neighbourliness (ch.19)
D. Grave crimes (ch. 20)
E. Rules for priests (ch. 21)
F. Rules for eating sacrifices (ch. 22)
G. Festivals (ch.23)
H. Rules for the tabernacle (ch. 24:1–9)
I. Blasphemy (ch. 24:10–23)
J. Sabbatical and Jubilee years (ch. 25)
K. Exhortation to obey the law: blessing and curse (ch. 26)

Chapters 17–26 are the Holiness code. It begins with a prohibition on all slaughter of animals outside the Temple, even for food, and then prohibits a long list of sexual contacts and also child sacrifice. The "holiness" injunctions which give the code its name begin with the next section: there are penalties for the worship of Molech, consulting mediums and wizards, cursing one's parents and engaging in unlawful sex. Priests receive instruction on mourning rituals and acceptable bodily defects. The punishment for blasphemy is death, and there is the setting of rules for eating sacrifices; there is an explanation of the calendar, and there are rules for sabbatical and Jubilee years; there are rules for oil lamps and bread in the sanctuary; and there are rules for slavery. The code ends by telling the Israelites they must choose between the law and prosperity on the one hand, or, on the other, horrible punishments, the worst of which will be expulsion from the land.

SECTION 6: Redemption of votive gifts (ch. 27).

Chapter 27 is a disparate and probably late addition telling about persons and things serving as dedication to the Lord and how one can redeem, instead of fulfill, vows.)

LEVITICUS CHAPTER 1

1 And the Lord called Moses again and spoke to him out of the tabernacle of witness, saying, Speak to the children of Israel, and thou shalt say to them,

2 If any man of you shall bring gifts to the Lord, ye shall bring your gifts of the cattle and of the oxen and of the sheep.

3 If his gift be a whole-burnt-offering, he shall bring an unblemished male of the herd to the door of the tabernacle of witness, he shall bring it as acceptable before the Lord.

4 And he shall lay his hand on the head of the burnt-offering as a thing acceptable for him, to make atonement for him.

5 And they shall slay the calf before the Lord; and the sons of Aaron the priests shall bring the blood, and they shall pour the blood round about on the altar, which is at the doors of the tabernacle of witness.

6 And having flayed the whole burnt-offering, they shall divide it by its limbs.

7 And the sons of Aaron the priests shall put fire on the altar, and shall pile wood on the fire.

8 And the sons of Aaron the priests shall pile up the divided parts, and the head, and the fat on the wood on the fire, the wood which is on the altar.

9 And the entrails and the feet they shall wash in water, and the priests shall put all on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savour to the Lord.

10 And if his gift be of the sheep to the Lord, or of the lambs, or of the kids for whole-burnt-offerings, he shall bring it a male without blemish.

11 And he shall lay his hand on its head; and they shall kill it by the side of the altar, toward the north before the Lord, and the sons of Aaron the priests shall pour its blood on the altar round about.

12 And they shall divide it by its limbs, and its head and its fat, and the priests shall pile them up on the wood which is on the fire, on the altar.

13 And they shall wash the entrails and the feet with water, and the priest shall bring all the parts and put them on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savour to the Lord.

14 And if he bring his gift, a burnt-offering to the Lord, of birds, then shall he bring his gift of doves or pigeons.

15 And the priest shall bring it to the altar, and shall wring off its head; and the priest shall put it on the altar, and shall wring out the blood at the bottom of the altar.

16 And he shall take away the crop with the feathers, and shall cast it forth by the altar toward the east to the place of the ashes.

17 And he shall break it off from the wings and shall not separate it, and the priest shall put it on the altar on the wood which is on the fire: it is a burnt-offering, a sacrifice, a sweet-smelling savour to the Lord.

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LEVITICUS CHAPTER 2

1 And if a soul bring a gift, a sacrifice to the Lord, his gift shall be fine flour; and he shall pour oil upon it, and shall put frankincense on it: it is a sacrifice.

2 And he shall bring it to the priests the sons of Aaron: and having taken from it a handful of the fine flour with the oil, and all its frankincense, then the priest shall put the memorial of it on the altar: it is a sacrifice, an odour of sweet savour to the Lord.

3 And the remainder of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord.

4 And if he bring as a gift a sacrifice baked from the oven, a gift to the Lord of fine flour, he shall bring unleavened bread kneaded with oil, and unleavened cakes anointed with oil.

5 And if thy gift be a sacrifice from a pan, it is fine flour mingled with oil, unleavened offerings.

6 And thou shalt break them into fragments and pour oil upon them: it is a sacrifice to the Lord.

7 And if thy gift be a sacrifice from the hearth, it shall be made of fine flour with oil.

8 And he shall offer the sacrifice which he shall make of these to the Lord, and shall bring it to the priest.

9 And the priest shall approach the altar, and shall take away from the sacrifice a memorial of it, and the priest shall place it on the altar: a burnt offering, a smell of sweet savour to the Lord.

10 And that which is left of the sacrifice shall be for Aaron and his sons, most holy from the burnt-offerings of the Lord.

11 Ye shall not leaven any sacrifice which ye shall bring to the Lord; for as to any leaven, or any honey, ye shall not bring of it to offer a gift to the Lord.

12 Ye shall bring them in the way of fruits to the Lord, but they shall not be offered on the altar for a sweet-smelling savour to the Lord.

13 And every gift of your sacrifice shall be seasoned with salt; omit not the salt of the covenant of the Lord from your sacrifices: on every gift of yours ye shall offer salt to the Lord your God.

14 And if thou wouldest offer a sacrifice of first-fruits to the Lord, it shall be new grains ground and roasted for the Lord; so shalt thou bring the sacrifice of the first-fruits.

15 And thou shalt pour oil upon it, and shalt put frankincense on it: it is a sacrifice.

16 And the priest shall offer the memorial of it taken from the grains with the oil, and all its frankincense: it is a burnt-offering to the Lord.

LEVITICUS CHAPTER 3

1 And if his gift to the Lord be a peace-offering, if he should bring it of the oxen, whether it be male or whether it be female, he shall bring it unblemished before the Lord.

2 And he shall lay his hands on the head of the gift, and shall slay it before the Lord, by the doors of the tabernacle of witness. And the priests the sons of Aaron shall pour the blood on the altar of burnt-offerings round about.

3 And they shall bring of the peace-offering a burnt-sacrifice to the Lord, the fat covering the belly, and all the fat on the belly.

4 And the two kidneys and the fat that is upon them; he shall take away that which is on the thighs, and the caul above the liver together with the kidneys.

5 And the priests the sons of Aaron shall offer them on the altar on the burnt-offering, on the wood which is on the fire upon the altar: it is a burnt-offering, a smell of sweet savour to the Lord.

6 And if his gift be of the sheep, a peace-offering to the Lord, male or female, he shall bring it unblemished.

7 If he bring a lamb for his gift, he shall bring it before the Lord.

8 And he shall lay his hands on the head of his offering, and shall slay it by the doors of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about.

9 And he shall bring of the peace-offering a burnt-sacrifice to the Lord: the fat and the hinder part unblemished he shall take away with the loins, and having taken away all the fat that covers the belly, and all the fat that is on the belly,

10 and both the kidneys and the fat that is upon them, and that which is on the thighs, and the caul which is on the liver with the kidneys,

11 the priest shall offer these on the altar: it is a sacrifice of sweet savour, a burnt-offering to the Lord.

12 And if his offering be of the goats, then shall he bring it before the Lord.

13 And he shall lay his hands on its head; and they shall slay it before the Lord by the doors of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about.

14 And he shall offer of it a burnt-offering to the Lord, even the fat that covers the belly, and all the fat that is on the belly.

15 And both the kidneys, and all the fat that is upon them, that which is upon the thighs, and the caul of the liver with the kidneys, shall he take away.

16 And the priest shall offer it upon the altar: it is a burnt-offering, a smell of sweet savour to the Lord. All the fat belongs to the Lord.

17 It is a perpetual statute throughout your generations, in all your habitations; ye shall eat no fat and no blood.

LEVITICUS CHAPTER 4

1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, saying, If a soul shall sin unwillingly before the Lord, in any of the commandments of the Lord concerning things which he ought not to do, and shall do some of them;

3 if the anointed priest sin so as to cause the people to sin, then shall he bring for his sin, which he has sinned, an unblemished calf of the herd to the Lord for his sin.

4 And he shall bring the calf to the door of the tabernacle of witness before the Lord, and he shall put his hand on the

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head of the calf before the Lord, and shall slay the calf in the presence of the Lord.

5 And the anointed priest who has been consecrated having received of the blood of the calf, shall then bring it into the tabernacle of witness.

6 And the priest shall dip his finger into the blood, and sprinkle of the blood seven times before the Lord, over against the holy veil.

7 And the priest shall put of the blood of the calf on the horns of the altar of the compound incense which is before the Lord, which is in the tabernacle of witness; and all the blood of the calf shall he pour out by the foot of the altar of whole-burnt-offerings, which is by the doors of the tabernacle of witness.

8 and all the fat of the calf of the sin-offering shall he take off from it; the fat that covers the inwards, and all the fat that is on the inwards,

9 and the two kidneys, and the fat that is upon them, which is on the thighs, and the caul that is on the liver with the kidneys, them shall he take away,

10 as he takes it away from the calf of the sacrifice of peace-offering, so shall the priest offer it on the altar of burnt-offering.

11 And they shall take the skin of the calf, and all his flesh with the head and the extremities and the belly and the dung,

12 and they shall carry out the whole calf out of the camp into a clean place, where they pour out the ashes, and they shall consume it there on wood with fire: it shall be burnt on the ashes poured out.

13 And if the whole congregation of Israel trespass ignorantly, and a thing should escape the notice of the congregation, and they should do one thing forbidden of any of the commands of the Lord, which ought not to be done, and should transgress:

14 and the sin wherein they have sinned should become known to them, then shall the congregation bring an unblemished calf of the herd for a sin-offering, and they shall bring it to the doors of the tabernacle of witness.

15 And the elders of the congregation shall lay their hands on the head of the calf before the Lord, and they shall slay the calf before the Lord.

16 And the anointed priest shall bring in of the blood of the calf into the tabernacle of witness.

17 And the priest shall dip his finger into some of the blood of the calf, and shall sprinkle it seven times before the Lord, in front of the veil of the sanctuary.

18 And the priest shall put some of the blood on the horns of the altar of the incense of composition, which is before the Lord, which is in the tabernacle of witness; and he shall pour out all the blood at the bottom of the altar of whole-burnt-offerings, which is by the door of the tabernacle of witness.

19 And he shall take away all the fat from it, and shall offer it up on the altar.

20 And he shall do to the calf as he did to the calf of the sin-offering, so shall it be done; and the priest shall make atonement for them, and the trespass shall be forgiven them.

21 And they shall carry forth the calf whole without the camp, and they shall burn the calf as they burnt the former calf: it is the sin-offering of the congregation.

22 And if a ruler sin, and break one of all the commands of the Lord his God, doing the thing which ought not to be done, unwillingly, and shall sin and trespass,

23 and his trespass wherein he has sinned, be known to him, then shall he offer for his gift a kid of the goats, a male without blemish.

24 And he shall lay his hand on the head of the kid, and they shall kill it in the place where they kill the victims for whole-burnt-offerings before the Lord; it is a sin-offering.

25 And the priest shall put some of the blood of the sin-offering with his finger on the horns of the altar of whole-burnt-offering; and he shall pour out all its blood by the bottom of the altar of whole-burnt-offerings.

26 And he shall offer up all his fat on the altar, as the fat of the sacrifice of peace-offering; and the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

27 And if a soul of the people of the land should sin unwillingly, in doing a thing contrary to any of the commandments of the Lord, which ought not to be done, and shall transgress,

28 and his sin should be known to him, wherein he has sinned, then shall he bring a kid of the goats, a female without blemish shall he bring for his sin, which he has sinned.

29 And he shall lay his hand on the head of his sin-offering, and they shall slay the kid of the sin-offering in the place where they slay the victims for whole-burnt-offerings.

30 And the priest shall take of its blood with his finger, and shall put it on the horns of the altar of whole-burnt-offerings; and all its blood he shall pour forth by the foot of the altar.

31 And he shall take away all the fat, as the fat is taken away from the sacrifice of peace-offering, and the priest shall offer it on the altar for a smell of sweet savour to the Lord; and the priest shall make atonement for him, and his sin shall be forgiven him.

32 And if he should offer a lamb for his sin-offering, he shall offer it a female without blemish.

33 And he shall lay his hand on the head of the sin-offerings, and they shall kill it in the place where they kill the victims for whole-burnt-offerings.

34 And the priest shall take of the blood of the sin-offering with his finger, and shall put it on the horns of the altar of whole-burnt- offerings, and he shall pour out all its blood by the bottom of the altar of whole-burnt-offering.

35 And he shall take away all his fat, as the fat of the lamb of the sacrifice of peace-offering is taken away, and the priest shall put it on the altar for a whole-burnt-offering to the Lord; and the priest shall make atonement for him for the sin which he sinned, and it shall be forgiven him.

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LEVITICUS CHAPTER 5

1 And if a soul sin, and hear the voice of swearing, and he is a witness or has seen or been conscious, if he do not report it, he shall bear his iniquity.

2 That soul which shall touch any unclean thing, or carcase, or that which is unclean being taken of beasts, or the dead bodies of abominable reptiles which are unclean, or carcases of unclean cattle,

3 or should touch the uncleanness of a man, or whatever kind, which he may touch and be defiled by, and it should have escaped him, but afterwards he should know, —then he shall have transgressed.

4 That unrighteous soul, which determines with his lips to do evil or to do good according to whatsoever a man may determine with an oath, and it shall have escaped his notice, and he shall afterwards know it, and so he should sin in some one of these things:

5 —then shall he declare his sin in the tings wherein he has sinned by that sin.

6 And he shall bring for his transgressions against the Lord, for his sin which he has sinned, a ewe lamb of the flock, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him for his sin which he has sinned, and his sin shall be forgiven him.

7 And if he cannot afford a sheep, he shall bring for his sin which he has sinned, two turtle-doves or two young pigeons to the Lord; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them to the priest, and the priest shall bring the sin-offering first; and the priest shall pinch off the head from the neck, and shall not divide the body.

9 And he shall sprinkle of the blood of the sin-offering on the side of the altar, but the rest of the blood he shall drop at the foot of the altar, for it is a sin- offering.

10 And he shall make the second a whole-burnt-offering, as it is fit; and the priest shall make atonement for his sin which he has sinned, and it shall be forgiven him.

11 And if he cannot afford a pair of turtle-doves, or two young pigeons, then shall he bring as his gift for his sin, the tenth part of an ephah of fine flour for a sin-offering; he shall not pour oil upon it, nor shall he put frankincense upon it, because it is a sin-offering.

12 And he shall bring it to the priest; and the priest having taken a handful of it, shall lay the memorial of it on the altar of whole-burnt-offerings to the Lord; it is a sin-offering.

13 And the priest shall make atonement for him for his sin, which he has sinned in one of these things, and it shall be forgiven him; and that which is left shall be the priest's, as an offering of fine flour.

14 And the Lord spoke to Moses, saying,

15 The soul which shall be really unconscious, and shall sin unwillingly in any of the holy things of the Lord, shall even bring to the Lord for his transgression, a ram of the flock without blemish, valued according to shekels of silver according to the shekel of the sanctuary, for his transgression wherein he transgressed.

16 And he shall make compensation for that wherein he has sinned in the holy things; and he shall add the fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of transgression, and his sin shall be forgiven him.

17 And the soul which shall sin, and do one thing against any of the commandments of the Lord, which it is not right to do, and has not known it, and shall have transgressed, and shall have contracted guilt,

18 he shall even bring a ram without blemish from the flock, valued at a price of silver for his transgression to the priest; and the priest shall make atonement for his trespass of ignorance, wherein he ignorantly trespassed, and he knew it not; and it shall be forgiven him.

19 For he has surely been guilty of transgression before the Lord.

LEVITICUS CHAPTER 6

1 And the Lord spoke to Moses, saying,

2 The soul which shall have sinned, and willfully overlooked the commandments of the Lord, and shall have dealt falsely in the affairs of his neighbour in the matter of a deposit, or concerning fellowship, or concerning plunder, or has in anything wronged his neighbour,

3 or has found that which was lost, and shall have lied concerning it, and shall have sworn unjustly concerning any one of all the things, whatsoever a man may do, so as to sin hereby;

4 it shall come to pass, whensoever he shall have sinned, and transgressed, that he shall restore the plunder which he has seized, or redress the injury which he has committed, or restore the deposit which was entrusted to him, or the lost article which he has found of any kind, about which he swore unjustly, he shall even restore it in full; and he shall add to it a fifth part besides; he shall restore it to him whose it is in the day in which he happens to be convicted.

5 And he shall bring to the Lord for his trespass, a ram of the flock, without blemish, of value to the amount of the thing in which he trespassed.

6 And the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of all the things which he did and trespassed in it.

7 And the Lord spoke to Moses, saying,

8 Charge Aaron and his sons, saying,

9 This is the law of whole-burnt-offering; this is the whole-burnt-offering in its burning on the altar all the night till the morning; and the fire of the altar shall burn on it, it shall not be put out.

10 And the priest shall put on the linen tunic, and he shall put the linen drawers on his body; and shall take away that which has been thoroughly burnt, which the fire shall have consumed, even the whole- burnt-offering from the altar, and he shall put it near the altar.

11 And he shall put off his robe, and put on another robe, and he shall take forth the offering that has been burnt without the camp into a clean place.

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12 And the fire on the altar shall be kept burning on it, and shall not be extinguished; and the priest shall burn on it wood every morning, and shall heap on it the whole-burnt-offering, and shall lay on it the fat of the peace-offering.

13 And the fire shall always burn on the altar; it shall not be extinguished.

14 This is the law of the sacrifice, which the sons of Aaron shall bring near before the Lord, before the altar.

15 And he shall take from it a handful of the fine flour of the sacrifice with its oil, and with all its frankincense, which are upon the sacrifice; and he shall offer up on the altar a burnt-offering as a sweet-smelling savour, a memorial of it to the Lord.

16 And Aaron and his sons shall eat that which is left of it: it shall be eaten without leaven in a holy place, they shall eat it in the court of the tabernacle of witness.

17 It shall not be baked with leaven. I have given it as a portion to them of the burnt- offerings of the Lord: it is most holy, as the offering for sin, and as the offering for trespass.

18 Every male of the priests shall eat it: it is a perpetual ordinance throughout your generations of the burnt-offerings of the Lord; whosoever shall touch them shall be hallowed.

19 And the Lord spoke to Moses, saying,

20 This is the gift of Aaron and of his sons, which they shall offer to the Lord in the day in which thou shalt anoint him; the tenth of an ephah of fine flour for a sacrifice continually, the half of it in the morning, and the half of it in the evening.

21 It shall be made with oil in a frying-pan; he shall offer it kneaded and in rolls, an offering of fragments, an offering of a sweet savour unto the Lord.

22 The anointed priest who is in his place, one of his sons, shall offer it: it is a perpetual statute, it shall all be consumed.

23 And every sacrifice of a priest shall be thoroughly burnt, and shall not be eaten.

24 And the Lord spoke to Moses, saying,

25 Speak to Aaron and to his sons, saying, This is the law of the sin- offering; —in the place where they slay the whole-burnt-offering, they shall slay the sin- offerings before the Lord: they are most holy.

26 The priest that offers it shall eat it: in a holy place it shall be eaten, in the court of the tabernacle of witness.

27 Every one that touches the flesh of it shall be holy, and on whosesoever garment any of its blood shall have been sprinkled, whosoever shall have it sprinkled, shall be washed in the holy place.

28 And the earthen vessel, in whichsoever it shall have been sodden, shall be broken; and if it shall have been sodden in a brazen vessel, he shall scour it and wash it with water.

29 Every male among the priests shall eat it: it is most holy to the Lord.

30 And no offerings for sin, of whose blood there shall be brought any into the tabernacle of witness to make atonement in the holy place, shall be eaten: they shall be burned with fire.

31 And this is the law of the ram for the trespass-offering; it is most holy.

32 In the place where they slay the whole-burnt-offering, they shall slay the ram of the trespass-offering before the Lord, and he shall pour out the blood at the bottom of the altar round about.

33 And he shall offer all the fat from it; and the loins, and all the fat that covers the inwards, and all the fat that is upon the inwards,

34 and the two kidneys, and the fat that is upon them, that which is upon the thighs, and the caul upon the liver with the kidney, he shall take them away.

35 And the priest shall offer them on the altar a burnt-offering to the Lord; it is for trespass.

36 Every male of the priest shall eat them, in the holy place they shall eat them: they are most holy.

37 As the sin-offering, so also is the trespass-offering. There is one law of them; the priest who shall make atonement with it, his it shall be.

38 And as for the priest who offers a man's whole-burnt-offering, the skin of the whole-burnt-offering which he offers, shall be his.

39 And every sacrifice which shall be prepared in the oven, and every one which shall be prepared on the hearth, or on a frying-pan, it is the property of the priest that offers it; it shall be his.

40 And every sacrifice made up with oil, or not made up with oil, shall belong to the sons of Aaron, an equal portion to each.

LEVITICUS CHAPTER 7

1 This is the law of the sacrifice of peace-offering, which they shall bring to the Lord.

2 If a man should offer it for praise, then shall he bring, for the sacrifice of praise, loaves of fine flour made up with oil, and unleavened cakes anointed with oil, and fine flour kneaded with oil.

3 With leavened bread he shall offer his gifts, with the peace-offering of praise.

4 And he shall bring one of all his gifts, a separate offering to the Lord: it shall belong to the priest who pours forth the blood of the peace-offering.

5 And the flesh of the sacrifice of the peace-offering of praise shall be his, and it shall be eaten in the day in which it is offered: they shall not leave of it till the morning.

6 And if it be a vow, or he offer his gift of his own will, on whatsoever day he shall offer his sacrifice, it shall be eaten, and on the morrow.

7 And that which is left of the flesh of the sacrifice till the third day, shall be consumed with fire.

8 And if he do at all eat of the flesh on the third day, it shall not be accepted for him that offers: it shall not be reckoned to him, it is pollution; and whatsoever soul shall eat of it, shall bear his iniquity.

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9 And whatsoever flesh shall have touched any unclean thing, it shall not be eaten, it shall be consumed with fire; every one that is clean shall eat the flesh.

10 And whatsoever soul shall eat of the flesh of the sacrifice of the peace-offering which is the Lord's, and his uncleanness be upon him, that soul shall perish from his people.

11 And whatsoever soul shall touch any unclean thing, either of the uncleanness of a man, or of unclean quadrupeds, or any unclean abominable thing, and shall eat of the flesh of the sacrifice of the peace-offering, which is the Lord's, that soul shall perish from his people.

12 And the Lord spoke to Moses, saying,

13 Speak to the children of Israel, saying, Ye shall eat no fat of oxen or sheep or goats.

14 And the fat of such animals as have died of themselves, or have been seized of beasts, may be employed for any work; but it shall not be eaten for food.

15 Every one that eats fat off the beasts, from which he will bring a burnt-offering to the Lord— that soul shall perish from his people.

16 Ye shall eat no blood in all your habitations, either of beasts or of birds.

17 Every soul that shall eat blood, that soul shall perish from his people.

18 And the Lord spoke to Moses, saying,

19 Thou shalt also speak to the children of Israel, saying, He that offers a sacrifice of peace-offering, shall bring his gift to the Lord also from the sacrifice of peace-offering.

20 His hands shall bring the burnt-offerings to the Lord; the fat which is on the breast and the lobe of the liver, he shall bring them, so as to set them for a gift before the Lord.

21 And the priest shall offer the fat upon the altar, and the breast shall be Aaron's and his sons,

22 and ye shall give the right shoulder for a choice piece to the priest of your sacrifices of peace-offering.

23 He that offers the blood of the peace-offering, and the fat, of the sons of Aaron, his shall be the right shoulder for a portion.

24 For I have taken the wave- breast and shoulder of separation from the children of Israel from the sacrifices of your peace- offerings, and I have given them to Aaron the priest and his sons, a perpetual ordinance due from the children of Israel.

25 This is the anointing of Aaron, and the anointing of his sons, their portion of the burnt-offerings of the Lord, in the day in which he brought them forward to minister as priests to the Lord;

26 as the Lord commanded to give to them in the day in which he anointed them of the sons of Israel, a perpetual statute through their generations.

27 This is the law of the whole-burnt-offerings, and of sacrifice, and of sin-offering, and of offering for transgression, and of the sacrifice of consecration, and of the sacrifice of peace-offering;

28 as the Lord commanded Moses in the mount Sina, in the day in which he commanded the children of Israel to offer their gifts before the Lord in the wilderness of Sina.

LEVITICUS CHAPTER 8

1 And the Lord spoke to Moses, saying,

2 Take Aaron and his sons, and his robes and the anointing oil, and the calf for the sin-offering, and the two rams, and the basket of unleavened bread,

3 and assemble the whole congregation at the door of the tabernacle of witness.

4 And Moses did as the Lord appointed him, and he assembled the congregation at the door of the tabernacle of witness.

5 And Moses said to the congregation, This is the thing which the Lord has commanded you to do.

6 And Moses brought nigh Aaron and his sons, and washed them with water,

7 and put on him the coat, and girded him with the girdle, and clothed him with the tunic, and put on him the ephod;

8 and girded him with a girdle according to the make of the ephod, and clasped him closely with it: and put upon it the oracle, and put upon the oracle the Manifestation and the Truth.

9 And he put the mitre on his head, and put upon the mitre in front the golden plate, the most holy thing, as the Lord commanded Moses.

10 And Moses took of the anointing oil,

11 and sprinkled of it seven times on the altar; and anointed the altar, and hallowed it, and all things on it, and the laver, and its foot, and sanctified them; and anointed the tabernacle and all its furniture, and hallowed it.

12 And Moses poured of the anointing oil on the head of Aaron; and he anointed him and sanctified him.

13 And Moses brought the sons of Aaron near, and put on them coast and girded them with girdles, and put on them bonnets, as the Lord commanded Moses.

14 And Moses brought near the calf for the sin-offering, and Aaron and his sons laid their hands on the head of the calf of the sin-offering.

15 And he slew it; and Moses took of the blood, and put it on the horns of the altar round about with his finger; and he purified the altar, and poured out the blood at the bottom of the altar, and sanctified it, to make atonement upon it.

16 And Moses took all the fat that was upon the inwards, and the lobe on the liver, and both the kidneys, and the fat that was upon them, and Moses offered them on the altar.

17 But the calf, and his hide, and his flesh, and his dung, he burnt with fire without the camp, as the Lord commanded Moses.

18 And Moses brought near the ram for a whole-burnt-offering, and Aaron and his sons laid their hands on the head of the ram. And Moses slew the ram: and Moses poured the blood on the altar round about.

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19 And he divided the ram by its limbs, and Moses offered the head, and the limbs, and the fat; and he washed the belly and the feet with water.

20 And Moses offered up the whole ram on the altar: it is a whole-burnt-offering for a sweet-smelling savour; it is a burnt-offering to the Lord, as the Lord commanded Moses.

21 And Moses brought the second ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram, and he slew him;

22 and Moses took of his blood, and put it upon the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot.

23 And Moses brought near the sons of Aaron; and Moses put of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet, and Moses poured out the blood on the altar round about.

24 And he took the fat, and the rump, and the fat on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder.

25 And from the basket of consecration, which was before the Lord, he also took one unleavened loaf, and one loaf made with oil, and one cake; and put them upon the fat, and the right shoulder:

26 and put them all on the hands of Aaron, and upon the hands of his sons, and offered them up for a wave-offering before the Lord.

27 And Moses took them at their hands, and Moses offered them on the altar, on the whole-burnt-offering of consecration, which is a smell of sweet savour: it is a burnt-offering to the Lord.

28 And Moses took the breast, and separated it for a heave-offering before the Lord, from the ram of consecration; and it became Moses' portion, as the Lord commanded Moses.

29 And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled it on Aaron, and on his garments, and his sons, and the garments of his sons with him.

30 And he sanctified Aaron and his garments, and his sons, and the garments of his sons with him.

31 And Moses said to Aaron and to his sons, Boil the flesh in the tent of the tabernacle of witness in the holy place; and there ye shall eat it and the loaves in the basket of consecration, as it has been appointed me, the Lord saying, Aaron and his sons shall eat them.

32 And that which is left of the flesh and of the loaves burn ye with fire.

33 And ye shall not go out from the door of the tabernacle of witness for seven days, until the day be fulfilled, the day of your consecration; for in seven days shall he consecrate you,

34 as he did in this day on which the Lord commanded me to do so, to make an atonement for you.

35 And ye shall remain seven days at the door of the tabernacle of witness, day and night; ye shall observe the ordinances of the Lord, that ye die not; for so has the Lord God commanded me. 36 And Aaron and his sons performed all these commands which the Lord commanded Moses.

LEVITICUS CHAPTER 9

1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel,

2 and Moses said to Aaron, Take to thyself a young calf of the herd for a sin-offering, and a ram for a whole-burnt-offering, unblemished, and offer them before the Lord.

3 And speak to the elders of Israel, saying, Take one kid of the goats for a sin-offering, and a young calf, and a lamb of a year old for a whole-burnt-offering, spotless,

4 and a calf and a ram for a peace offering before the Lord, and fine flour mingled with oil, for to-day the Lord will appear among you.

5 And they took as Moses commanded them before the tabernacle of witness, and all the congregation drew nigh, and they stood before the Lord.

6 And Moses said, This is the thing which the Lord has spoken; do it, and the glory of the Lord shall appear among you.

7 And Moses said to Aaron, Draw nigh to the altar, and offer thy sin-offering, and thy whole- burnt-offering, and make atonement for thyself, and for thy house; and offer the gifts of the people, and make atonement for them, as the Lord commanded Moses.

8 And Aaron drew nigh to the altar, and slew the calf of his sin-offering.

9 And the sons of Aaron brought the blood to him, and he dipped his finger into the blood, and put it on the horns of the altar, and he poured out the blood at the bottom of the altar.

10 And he offered up on the altar the fat and the kidneys and the lobe of the liver of the sin-offering, according as the Lord commanded Moses.

11 And the flesh and the hide he burnt with fire outside of the camp.

12 And he slew the whole-burnt- offering; and the sons of Aaron brought the blood to him, and he poured it on the altar round about.

13 And they brought the whole-burnt-offering, according to its pieces; them and the head he put upon the altar.

14 And he washed the belly and the feet with water, and he put them on the whole-burnt-offering on the altar.

15 And he brought the gift of the people, and took the goat of the sin-offering of the people, and slew it, and purified it as also the first.

16 And he brought the whole-burnt-offering, and offered it in due form.

17 And he brought the sacrifice and filled his hands with it, and laid it on the altar, besides the morning whole-burnt-offering.

18 And he slew the calf, and the ram of the sacrifice of peace-offering of the people; and the sons of Aaron brought the blood to him, and he poured it out on the altar round about.

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19 And he took the fat of the calf, and the hind quarters of the ram, and the fat covering the belly, and the two kidneys, and the fat upon them, and the caul on the liver.

20 And he put the fat on the breasts, and offered the fat on the altar.

21 And Aaron separated the breast and the right shoulder as a choice-offering before the Lord, as the Lord commanded Moses.

22 And Aaron lifted up his hands on the people and blessed them; and after he had offered the sin-offering, and the whole-burnt-offerings, and the peace- offerings, he came down.

23 And Moses and Aaron entered into the tabernacle of witness. And they came out and blessed all the people, and the glory of the Lord appeared to all the people.

24 And fire came forth from the Lord, and devoured the offerings on the altar, both the whole- burnt-offerings and the fat; and all the people saw, and were amazed, and fell upon their faces.

LEVITICUS CHAPTER 10

1 And the two sons of Aaron, Nadab and Abiud, took each his censer, and put fire therein, and threw incense thereon, and offered strange fire before the Lord, which the Lord did not command them,

2 and fire came forth from the Lord, and devoured them, and they died before the Lord.

3 And Moses said to Aaron, This is the thing which the Lord spoke, saying, I will be sanctified among them that draw night to me, and I will be glorified in the whole congregation; and Aaron was pricked in his heart.

4 And Moses called Misadae, and Elisaphan, sons of Oziel, sons of the brother of Aaron's father, and said to them, Draw near and take your brethren from before the sanctuary out of the camp.

5 And they came near and took them in their coats out of the camp, as Moses said.

6 And Moses said to Aaron, and Eleazar and Ithamar his sons that were left, Ye shall not make bare your heads, and ye shall not tear your garments; that ye die not, and so there should be wrath on all the congregation: but your brethren, even all the house of Israel, shall lament for the burning, with which they were burnt by the Lord.

7 And ye shall not go forth from the door of the tabernacle of witness, that ye die not; for the Lord's anointing oil is upon you: and they did according to the word of Moses.

8 And the Lord spoke to Aaron, saying,

9 Ye shall not drink wine nor strong drink, thou and thy sons with thee, whensoever ye enter into the tabernacle of witness, or when ye approach the altar, so shall ye not die; it is a perpetual statute for your generations,

10 to distinguish between sacred and profane, and between clean and unclean,

11 and to teach the children of Israel all the statutes, which the Lord spoke to them by Moses.

12 And Moses said to Aaron, and to Eleazar and Ithamar, the sons of Aaron who survived, Take the sacrifice that is left of the burnt- offerings of the Lord, and ye shall eat unleavened bread by the altar: it is most holy.

13 And ye shall eat it in the holy place; for this is a statute for thee and a statute for thy sons, of the burnt- offerings to the Lord; for so it has been commanded me.

14 And ye shall eat the breast of separation, and the shoulder of the choice-offering in the holy place, thou and thy sons and thy house with thee; for it has been given as an ordinance for thee and an ordinance for thy sons, of the sacrifices of peace-offering of the children of Israel.

15 They shall bring the shoulder of the choice-offering, and the breast of the separation upon the burnt-offerings of the fat, to separate for a separation before the Lord; and it shall be a perpetual ordinance for thee and thy sons and thy daughters with thee, as the Lord commanded Moses.

16 And Moses diligently sought the goat of the sin-offering, but it had been consumed by fire; and Moses was angry with Eleazar and Ithamar the sons of Aaron that were left, saying,

17 Why did ye not eat the sin-offering in the holy place? for because it is most holy he has given you this to eat, that ye might take away the sin of the congregation, and make atonement for them before the Lord.

18 For the blood of it was not brought into the holy place: ye shall eat it within, before the Lord, as the Lord commanded me.

19 And Aaron spoke to Moses, saying, If they have brought nigh to-day their sin-offerings, and their whole-burnt-offerings before the Lord, and these events have happened to me, and yet I should eat to-day of the sin-offerings, would it be pleasing to the Lord?

20 And Moses heard it, and it pleased him.

LEVITICUS CHAPTER 11

1 And the Lord spoke to Moses and Aaron, saying,

2 Speak ye to the sons of Israel, saying, These are the beasts which ye shall eat of all beasts that are upon the earth.

3 Every beast parting the hoof and making divisions of two claws, and chewing the cud among beasts, these ye shall eat.

4 But of these ye shall not eat, of those that chew the cud, and of those that part the hoofs, and divide claws; the camel, because it chews the cud, but does not divide the hoof, this is unclean to you.

5 And the rabbit, because it chews the cud, but does not divide the hoof, this is unclean to you. 6 And the hare, because it does not chew the cud, and does not divide the hoof, this is unclean to you.

7 And the swine, because this animal divides the hoof, and makes claws of the hoof, and it does not chew the cud, is unclean to you.

8 Ye shall not eat of their flesh, and ye shall not touch their carcases; these are unclean to you.

9 And these are what ye shall eat of all that are in the waters: all things that have fins and scales in the waters, and in the seas, and in the brooks, these ye shall eat.

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10 And all things which have not fins or scales in the water, or in the seas, and in the brooks, of all which the waters produce, and of every soul living in the water, are an abomination; and they shall be abominations to you.

11 Ye shall not eat of their flesh, and ye shall abhor their carcases.

12 And all things that have not fins or scales of those that are in the waters, these are an abomination to you.

13 And these are the things which ye shall abhor of birds, and they shall not be eaten, they are an abomination: the eagle and the ossifrage, and the sea-eagle.

14 And the vulture, and the kite, and the like to it;

15 and the sparrow, and the owl, and the sea-mew, and the like to it:

16 and every raven, and the birds like it, and the hawk and his like,

17 and the night-raven and the cormorant and the stork, 18 and the red-bill, and the pelican, and swan,

19 and the heron, and the lapwing, and the like to it, and the hoopoe and the bat.

20 And all winged creatures that creep, which go upon four feet, are abominations to you.

21 But these ye shall eat of the creeping winged animals, which go upon four feet, which have legs above their feet, to leap with on the earth.

22 And these of them ye shall eat: the caterpillar and his like, and the attacus and his like, and the cantharus and his like, and the locust and his like.

23 Every creeping thing from among the birds, which has four feet, is an abomination to you.

24 And by these ye shall be defiled; every one that touches their carcases shall be unclean till the evening.

25 And every one that takes of their dead bodies shall wash his garments, and shall be unclean till the evening.

26 And whichever among the beasts divides the hoof and makes claws, and does not chew the cud, shall be unclean to you; every one that touches their dead bodies shall be unclean till evening.

27 And every one among all the wild beasts that moves upon its fore feet, which goes on all four, is unclean to you; every one that touches their dead bodies shall be unclean till evening.

28 And he that takes of their dead bodies shall wash his garments, and shall be unclean till evening: these are unclean to you.

29 And these are unclean to you of reptiles upon the earth, the weasel, and the mouse, and the lizard,

30 the ferret, and the chameleon, and the evet, and the newt, and the mole.

31 These are unclean to you of all the reptiles which are on the earth; every one who touches their carcases shall be unclean till evening.

32 And on whatsoever one of their dead bodies shall fall it shall be unclean; whatever wooden vessel, or garment, or skin, or sack it may be, every vessel in which work should be done, shall be dipped in water, and shall be unclean till evening; and then it shall be clean.

33 And every earthen vessel into which one of these things shall fall, whatsoever is inside it, shall be unclean, and it shall be broken.

34 And all food that is eaten, on which water shall come from such a vessel, shall be unclean; and every beverage which is drunk in any such vessel, shall be unclean.

35 And every thing on which there shall fall of their dead bodies shall be unclean; ovens and stands for jars shall be broken down: these are unclean, and they shall be unclean to you.

36 Only if the water be of fountains of water, or a pool, or confluence of water, it shall be clean; but he that touches their carcases shall be unclean.

37 And if one of their carcases should fall upon any sowing seed which shall be sown, it shall be clean.

38 But if water be poured on any seed, and one of their dead bodies fall upon it, it is unclean to you.

39 And if one of the cattle die, which it is lawful for you to eat, he that touches their carcases shall be unclean till evening.

40 And he that eats of their carcases shall wash his garments, and be unclean till evening; and he that carries any of their carcases shall wash his garments, and bathe himself in water, and be unclean till evening.

41 And every reptile that creeps on the earth, this shall be an abomination to you; it shall not be eaten.

42 And every animal that creeps on its belly, and every one that goes on four feet continually, which abounds with feet among all the reptiles creeping upon the earth—ye shall not eat it, for it is an abomination to you.

43 And ye shall not defile your souls with any of the reptiles that creep upon the earth, and ye shall not be polluted with them, and ye shall not be unclean by them.

44 For I am the Lord your God; and ye shall be sanctified, and ye shall be holy, because I the Lord your God am holy; and ye shall not defile your souls with any of the reptiles creeping upon the earth.

45 For I am the Lord who brought you up out of the land of Egypt to be your God; and ye shall be holy, for I the Lord am holy.

46 This is the law concerning beasts and birds and every living creature moving in the water, and every living creature creeping on the earth;

47 to distinguish between the unclean and the clean; and between those that bring forth alive, such as should be eaten, and those that bring forth alive, such as should not be eaten.

LEVITICUS CHAPTER 12

1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, and thou shalt say to them, Whatsoever woman shall have conceived and born a male child shall be unclean seven days, she shall be unclean according to the days of separation for her monthly courses.

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3 And on the eighth day she shall circumcise the flesh of his foreskin.

4 And for thirty-three days she shall continue in her unclean blood; she shall touch nothing holy, and shall not enter the sanctuary, until the days of her purification be fulfilled.

5 But if she should have born a female child, then she shall be unclean twice seven days, according to the time of her monthly courses; and for sixty-six days shall she remain in her unclean blood.

6 And when the days of her purification shall have been fulfilled for a son or a daughter, she shall bring a lamb of a year old without blemish for a whole-burnt-offering, and a young pigeon or turtle-dove for a sin-offering to the door of the tabernacle of witness, to the priest.

7 And he shall present it before the Lord, and the priest shall make atonement for her, and shall purge her from the fountain of her blood; this is the law of her who bears a male or a female.

8 And if she cannot afford a lamb, then shall she take two turtle-doves or two young pigeons, one for a whole-burnt-offering, and one for a sin-offering; and the priest shall make atonement for her, and she shall be purified.

LEVITICUS CHAPTER 13

1 And the Lord spoke to Moses and Aaron, saying,

2 If any man should have in the skin of his flesh a bright clear spot, and there should be in the skin of his flesh a plague of leprosy, he shall be brought to Aaron the priest, or to one of his sons the priests.

3 And the priest shall view the spot in the skin of his flesh; and if the hair in the spot be changed to white, and the appearance of the spot be below the skin of the flesh, it is a plague of leprosy; and the priest shall look upon it, and pronounce him unclean.

4 But if the spot be clear and white in the skin of his flesh, yet the appearance of it be not deep below the skin, and its hair have not changed itself for white hair, but it is dark, then the priest shall separate him that has the spot seven days;

5 and the priest shall look on the spot the seventh day; and, behold, if the spot remains before him, if the spot has not spread in the skin, then the priest shall separate him the second time seven days.

6 And the priest shall look upon him the second time on the seventh day; and, behold, if the spot be dark, and the spot have not spread in the skin, then the priest shall pronounce him clean; for it is a mere mark, and the man shall wash his garments and be clean.

7 But if the bright spot should have changed and spread in the skin, after the priest has seen him for the purpose of purifying him, then shall he appear the second time to the priest,

8 and the priest shall look upon him; and, behold, if the mark have spread in the skin, then the priest shall pronounce him unclean: it is a leprosy.

9 And if a man have a plague of leprosy, then he shall come to the priest;

10 and the priest shall look, and, behold, if it is a white spot in the skin, and it has changed the hair to white, and there be some of the sound part of the quick flesh in the sore—

11 it is a leprosy waxing old in the skin of the flesh; and the priest shall pronounce him unclean, and shall separate him, because he is unclean.

12 And if the leprosy should have come out very evidently in the skin, and the leprosy should cover all the skin of the patient from the head to the feet, wheresoever the priest shall look;

13 then the priest shall look, and, behold, the leprosy has covered all the skin of the flesh; and the priest shall pronounce him clean of the plague, because it has changed all to white, it is clean.

14 But on whatsoever day the quick flesh shall appear on him, he shall be pronounced unclean.

15 And the priest shall look upon the sound flesh, and the sound flesh shall prove him to be unclean; for it is unclean, it is a leprosy. 16 But if the sound flesh be restored and changed to white, then shall he come to the priest;

17 and the priest shall see him, and, behold, if the plague is turned white, then the priest shall pronounce the patient clean: he is clean.

18 And if the flesh should have become an ulcer in his skin, and should be healed,

19 and there should be in the place of the ulcer a white sore, or one looking white and bright, or fiery, and it shall be seen by the priest;

20 then the priest shall look, and, behold, if the appearance be beneath the skin, and its hair has changed to white, then the priest shall pronounce him unclean; because it is a leprosy, it has broken out in the ulcer.

21 But if the priest look, and behold there is no white hair on it, and it be not below the skin of the flesh, and it be dark-coloured; then the priest shall separate him seven days.

22 But if it manifestly spread over the skin, then the priest shall pronounce him unclean: it is a plague of leprosy; it has broken out in the ulcer.

23 But if the bright spot should remain in its place and not spread, it is the scar of the ulcer; and the priest shall pronounce him clean.

24 And if the flesh be in his skin in a state of fiery inflammation, and there should be in his skin the part which is healed of the inflammation, bright, clear, and white, suffused with red or very white;

25 then the priest shall look upon him, and, behold, if the hair being white is changed to a bright colour, and its appearance is lower than the skin, it is a leprosy; it has broken out in the inflammation, and the priest shall pronounce him unclean: it is a plague of leprosy.

26 But if the priest should look, and, behold, there is not in the bright spot any white hair, and it should not be lower

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than the skin, and it should be dark, then the priest shall separate him seven days.

27 And the priest shall look upon him on the seventh day; and if the spot be much spread in the skin, then the priest shall pronounce him unclean: it is a plague of leprosy, it has broken out in the ulcer.

28 But if the bright spot remain stationary, and be not spread in the skin, but the sore should be dark, it is a scar of inflammation; and the priest shall pronounce him clean, for it is the mark of the inflammation.

29 And if a man or a woman have in them a plague of leprosy in the head or the beard;

30 then the priest shall look on the plague, and, behold, if the appearance of it be beneath the skin, and in it there be thin yellowish hair, then the priest shall pronounce him unclean: it is a scurf, it is a leprosy of the head or a leprosy of the beard.

31 And if the priest should see the plague of the scurf, and, behold, the appearance of it be not beneath the skin, and there is no yellowish hair in it, then the priest shall set apart him that has the plague of the scurf seven days.

32 And the priest shall look at the plague on the seventh day; and, behold, if the scurf be not spread, and there be no yellowish hair on it, and the appearance of the scurf is not hollow under the skin;

33 then the skin shall be shaven, but the scurf shall not be shaven; and the priest shall set aside the person having the scurf the second time for seven days.

34 And the priest shall see the scurf on the seventh day; and, behold, if the scurf is not spread in the skin after the man's being shaved, and the appearance of the scurf is not hollow beneath the skin, then the priest shall pronounce him clean; and he shall wash his garments, and be clean.

35 But if the scurf be indeed spread in the skin after he has been purified,

36 then the priest shall look, and, behold, if the scurf be spread in the skin, the priest shall not examine concerning the yellow hair, for he is unclean.

37 But if the scurf remain before him in its place, and a dark hair should have arisen in it, the scurf is healed: he is clean, and the priest shall pronounce him clean.

38 And if a man or woman should have in the skin of their flesh spots of a bright whiteness,

39 then the priest shall look; and, behold, there being bright spots of a bright whiteness in the skin of their flesh, it is a tetter; it burst forth in the skin of his flesh; he is clean.

40 And if any one's head should lose the hair, he is only bald, he is clean.

41 And if his head should lose the hair in front, he is forehead bald: he is clean.

42 And if there should be in his baldness of head, or his baldness of forehead, a white or fiery plague, it is leprosy in his baldness of head, or baldness of forehead.

43 And the priest shall look upon him, and, behold, if the appearance of the plague be white or inflamed in his baldness of head or baldness in front, as the appearance of leprosy in the skin of his flesh,

44 he is a leprous man: the priest shall surely pronounce him unclean, his plague is in his head.

45 And the leper in whom the plague is, let his garments be ungirt, and his head uncovered; and let him have a covering put upon his mouth, and he shall be called unclean.

46 All the days in which the plague shall be upon him, being unclean, he shall be esteemed unclean; he shall dwell apart, his place of sojourn shall be without the camp.

47 And if a garment have in it the plague of leprosy, a garment of wool, or a garment of flax,

48 either in the warp or in the woof, or in the linen, or in the woollen threads, or in a skin, or in any workmanship of skin,

49 and the plague be greenish or reddish in the skin, or in the garment, either in the warp, or in the woof, or in any utensil of skin, it is a plague of leprosy, and he shall show it to the priest.

50 And the priest shall look upon the plague, and the priest shall set apart that which has the plague seven days.

51 And the priest shall look upon the plague on the seventh day; and if the plague be spread in the garment, either in the warp or in the woof, or in the skin, in whatsoever things skins may be used in their workmanship, the plague is a confirmed leprosy; it is unclean.

52 He shall burn the garment, either the warp or woof in woollen garments or in flaxen, or in any utensil of skin, in which there may be the plague; because it is a confirmed leprosy; it shall be burnt with fire.

53 And if the priest should see, and the plague be not spread in the garments, either in the warp or in the woof, or in any utensil of skin,

54 then the priest shall give directions, and one shall wash that on which there may have been the plague, and the priest shall set it aside a second time for seven days.

55 And the priest shall look upon it after the plague has been washed; and if this, even the plague, has not changed its appearance, and the plague does not spread, it is unclean; it shall be burnt with fire: it is fixed in the garment, in the warp, or in the woof.

56 And if the priest should look, and the spot be dark after it has been washed, he shall tear it off from the garment, either from the warp or from the woof, or from the skin.

57 And if it should still appear in the garment, either in the warp or in the woof, or in any article of skin, it is a leprosy bursting forth: that wherein is the plague shall be burnt with fire.

58 And the garment, or the warp, or the woof, or any article of skin, which shall be washed, and the plague depart from it, shall also be washed again, and shall be clean.

59 This is the law of the plague of leprosy of a woollen or linen garment, either of the warp, or woof, or any leathern article, to pronounce it clean or unclean.

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LEVITICUS CHAPTER 14

1 And the Lord spoke to Moses, saying,

2 This is the law of the leper: in whatsoever day he shall have been cleansed, then shall he be brought to the priest.

3 And the priest shall come forth out of the camp, and the priest shall look, and, behold, the plague of the leprosy is removed from the leper.

4 And the priest shall give directions, and they shall take for him that is cleansed two clean live birds, and cedar wood, and spun scarlet, and hyssop.

5 And the priest shall give direction, and they shall kill one bird over an earthen vessel over running water.

6 And as for the living bird he shall take it, and the cedar wood, and the spun scarlet, and the hyssop, and he shall dip them and the living bird into the blood of the bird that was slain over running water.

7 And he shall sprinkle seven times upon him that was cleansed of his leprosy, and he shall be clean; and he shall let go the living bird into the field.

8 and the man that has been cleansed shall wash his garments, and shall shave off all his hair, and shall wash himself in water, and shall be clean; and after that he shall go into the camp, and shall remain out of his house seven days.

9 And it shall come to pass on the seventh day, he shall shave off all his hair, his head and his beard, and his eye-brows, even all his hair shall he shave; and he shall wash his garments, and wash his body with water, and shall be clean.

10 And on the eighth day he shall take two lambs without spot of a year old, and one ewe lamp without spot of a year old, and three-tenths of fine flour for sacrifice kneaded with oil, and one small cup of oil.

11 And the priest that cleanses shall present the man under purification, and these offerings before the Lord, at the door of the tabernacle of witness.

12 And the priest shall take one lamb, and offer him for a trespass-offering, and the cup of oil, and set them apart for a special offering before the Lord.

13 and they shall kill the lamb in the place where they kill the whole-burnt-offerings, and the sin-offerings, in the holy places; for it is a sin-offering: as the trespass-offering, it belongs to the priest, it is most holy.

14 And the priest shall take of the blood of the trespass-offering, and the priest shall put it on the tip of the right ear of the person under cleansing, and on the thumb of his right hand, and on the great toe of his right foot.

15 And the priest shall take of the cup of oil, and shall pour it upon his own left hand.

16 And he shall dip with the finger of his right hand into some of the oil that is in his left hand, and he shall sprinkle with his finger seven times before the Lord.

17 And the remaining oil that is in his hand, the priest shall put on the tip of the right ear of him that is under cleansing, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass-offering.

18 And the remaining oil that is on the hand of the priest, the priest shall put on the head of the cleansed leper, and the priest shall make atonement for him before the Lord.

19 And the priest shall sacrifice the sin-offering, and the priest shall make atonement for the person under purification to cleanse him from his sin, and afterwards the priest shall slay the whole-burnt-offering.

20 And the priest shall offer the whole-burnt-offering, and the sacrifice upon the altar before the Lord; and the priest shall make atonement for him, and he shall be cleansed.

21 And if he should be poor, and cannot afford so much, he shall take one lamb for his transgression for a separate-offering, so as to make propitiation for him, and a tenth deal of fine flour mingled with oil for a sacrifice, and one cup of oil,

22 and two turtle-doves, or two young pigeons, as he can afford; and the one shall be for a sin-offering, and the other for a whole-burnt-offering.

23 And he shall bring them on the eighth day, to purify him, to the priest, to the door of the tabernacle of witness before the Lord.

24 And the priest shall take the lamb of the trespass-offering, and the cup of oil, and place them for a set-offering before the Lord.

25 And he shall slay the lamb of the trespass-offering; and the priest shall take of the blood of the trespass- offering, and put it on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot.

26 And the priest shall pour of the oil on his own left hand.

27 And the priest shall sprinkle with the finger of his right hand some of the oil that is in his left hand seven times before the Lord.

28 And the priest shall put of the oil that is on his hand on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass- offering.

29 And that which is left of the oil which is on the hand of the priest he shall put on the head of him that is purged, and the priest shall make atonement for him before the Lord.

30 And he shall offer one of the turtle-doves or of the young pigeons, as he can afford it,

31 the one for a sin-offering, the other for a whole-burnt-offering with the meat-offering, and the priest shall make an atonement before the Lord for him that is under purification.

32 This is the law for him in whom is the plague of leprosy, and who cannot afford the offerings for his purification.

33 And the Lord spoke to Moses and Aaron, saying,

34 Whensoever ye shall enter into the land of the Chananites, which I give you for a possession, and I shall put the plague of leprosy in the houses of the land of your possession;

35 then the owner of the house shall come and report to the priest, saying, I have seen as it were a plague in the house.

36 And the priest shall give orders to remove the furniture of the house, before the priest comes in to see the plague, and

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thus none of the things in the house shall become unclean; and afterwards the priest shall go in to examine the house.

37 And he shall look on the plague, and, behold, if the plague is in the walls of the house, he will see greenish or reddish cavities, and the appearance of them will be beneath the surface of the walls.

38 And the priest shall come out of the house to the door of the house, and the priest shall separate the house seven days.

39 And the priest shall return on the seventh day and view the house; and, behold, if the plague is spread in the walls of the house,

40 then the priest shall give orders, and they shall take away the stones in which the plague is, and shall cast them out of the city into an unclean place.

41 And they shall scrape the house within round about, and shall pour out the dust scraped off outside the city into an unclean place.

42 And they shall take other scraped stones, and put them in the place of the former stones, and they shall take other plaster and plaster the house.

43 And if the plague should return again, and break out in the house after they have taken away the stones and after the house is scraped, and after it has been plastered,

44 then the priest shall go in and see if the plague is spread in the house: it is a confirmed leprosy in the house, it is unclean.

45 And they shall take down the house, and its timbers and its stones, and they shall carry out all the mortar without the city into an unclean place.

46 And he that goes into the house at any time, during its separation, shall be unclean until evening.

47 And he that sleeps in the house shall wash his garments, and be unclean until evening; and he that eats in the house shall wash his garments, and be unclean until evening.

48 and if the priest shall arrive and enter and see, and behold the plague be not at all spread in the house after the house has been plastered, then the priest shall declare the house clean, because the plague is healed.

49 And he shall take to purify the house two clean living birds, and cedar wood, and spun scarlet, and hyssop.

50 And he shall slay one bird in an earthen vessel over running water.

51 And he shall take the cedar wood, and the spun scarlet, and the hyssop, and the living bird; and shall dip it into the blood of the bird slain over running water, and with them he shall sprinkle the house seven times.

52 and he shall purify the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the spun scarlet.

53 And he shall let the living bird go out of the city into the field, and shall make atonement for the house, and it shall be clean.

54 This is the law concerning every plague of leprosy and scurf,

55 and of the leprosy of a garment, and of a house,

56 and of a sore, and of a clear spot, and of a shining one,

57 and of declaring in what day it is unclean, and in what day it shall be purged: this is the law of the leprosy.

LEVITICUS CHAPTER 15

1 And the Lord spoke to Moses and Aaron, saying,

2 Speak to the children of Israel, and thou shalt say to them, Whatever man shall have an issue out of his body, his issue is unclean.

3 And this is the law of his uncleanness; whoever has a gonorrhoea out of his body, this is his uncleanness in him by reason of the issue, by which, his body is affected through the issue: all the days of the issue of his body, by which his body is affected through the issue, there is his uncleanness.

4 Every bed on which he that has the issue shall happen to lie, is unclean; and every seat on which he that has the issue may happen to sit, shall be unclean.

5 And the man who shall touch his bed, shall wash his garments, and bathe himself in water, and shall be unclean till evening.

6 And whosoever sits on the seat on which he that has the issue may have sat, shall wash his garments, and bathe himself in water, and shall be unclean until evening.

7 And he that touches the skin of him that has the issue, shall wash his garments and bathe himself in water, and shall be unclean till evening.

8 And if he that has the issue should spit upon one that is clean, that person shall wash his garments, and bathe himself in water, and be unclean until evening.

9 And every ass's saddle, on which the man with the issue shall have mounted, shall be unclean till evening.

10 And every one that touches whatsoever shall have been under him shall be unclean until evening; and he that takes them up shall wash his garments, and bathe himself in water, and shall be unclean until evening.

11 And whomsoever he that has the issue shall touch, if he have not rinsed his hands in water, he shall wash his garments, and bathe his body in water, and shall be unclean until evening.

12 And the earthen vessel which he that has the issue shall happen to touch, shall be broken; and a wooden vessel shall be washed with water, and shall be clean.

13 and if he that has the issue should be cleansed of his issue, then shall he number to himself seven days for his purification; and he shall wash his garments, and bathe his body in water, and shall be clean.

14 And on the eighth day he shall take to himself two turtle-doves or two young pigeons, and he shall bring them before the Lord to the doors of the tabernacle of witness, and shall give them to the priest.

15 And the priest shall offer them one for a sin-offering, and the other for a whole-burnt-offering; and the priest shall make atonement for him before the Lord for his issue.

16 And the man whose seed of copulation shall happen to go forth from him, shall then wash his whole body, and shall be unclean until evening.

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17 And every garment, and every skin on which there shall be the seed of copulation shall both be washed with water, and be unclean until evening.

18 And a woman, if a man shall lie with her with seed of copulation—they shall both bathe themselves in water and shall be unclean until evening.

19 And the woman whosoever shall have an issue of blood, when her issue shall be in her body, shall be seven days in her separation; every one that touches her shall be unclean until evening.

20 And every thing whereon she shall lie in her separation, shall be unclean; and whatever she shall sit upon, shall be unclean.

21 And whosoever shall touch her bed shall wash his garments, and bathe his body in water, and shall be unclean until evening.

22 and every one that touches any vessel on which she shall sit, shall wash his garments and bathe himself in water, and shall be unclean until evening.

23 And whether it be while she is on her bed, or on a seat which she may happen to sit upon when he touches her, he shall be unclean till evening.

24 And if any one shall lie with her, and her uncleanness be upon him, he shall be unclean seven days; and every bed on which he shall have lain shall be unclean.

25 And if a woman have an issue of blood many days, not in the time of her separation; if the blood should also flow after her separation, all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26 And every bed on which she shall lie all the days of her flux shall be to her as the bed of her separation, and every seat whereon she shall sit shall be unclean according to the uncleanness of her separation.

27 Every one that touches it shall be unclean; and he shall wash his garments, and bathe his body in water, and shall be unclean till evening.

28 But if she shall be cleansed from her flux, then she shall number to herself seven days, and afterwards she shall be esteemed clean.

29 And on the eighth day she shall take two turtle-doves, or two young pigeons, and shall bring them to the priest, to the door of the tabernacle of witness.

30 And the priest shall offer one for a sin-offering, and the other for a whole-burnt-offering, and the priest shall make atonement for her before the Lord for her unclean flux.

31 And ye shall cause the children of Israel to beware of their uncleannesses; so they shall not die for their uncleanness, in polluting my tabernacle that is among them.

32 This is the law of the man who has an issue, and if one discharge seed of copulation, so that he should be polluted by it.

33 And this is the law for her that has the issue of blood in her separation, and as to the person who has an issue of seed, in his issue: it is a law for the male and the female, and for the man who shall have lain with her that is set apart.

LEVITICUS CHAPTER 16

1 And the Lord spoke to Moses after the two sons of Aaron died in bringing strange fire before the Lord, so they died.

2 And the Lord said to Moses, Speak to Aaron thy brother, and let him not come in at all times into the holy place within the veil before the propitiatory, which is upon the ark of the testimony, and he shall not die; for I will appear in a cloud on the propitiatory.

3 Thus shall Aaron enter into the holy place; with a calf of the herd for a sin- offering, and having a ram for a whole-burnt-offering.

4 And he shall put on the consecrated linen tunic, and he shall have on his flesh the linen drawers, and shall gird himself with a linen girdle, and shall put on the linen cap, they are holy garments; and he shall bathe all his body in water, and shall put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one lamb for a whole-burnt-offering.

6 And Aaron shall bring the calf for his own sin-offering, and shall make atonement for himself and for his house.

7 And he shall take the two goats, and place them before the Lord by the door of the tabernacle of witness.

8 and Aaron shall cast lots upon the two goats, one lot for the Lord, and the other for the scape-goat.

9 And Aaron shall bring forward the goat on which the lot for the Lord fell, and shall offer him for a sin-offering.

10 and the goat upon which the lot of the scape- goat came, he shall present alive before the Lord, to make atonement upon him, so as to send him away as a scape-goat, and he shall send him into the wilderness.

11 And Aaron shall bring the calf for his sin, and he shall make atonement for himself and for his house, and he shall kill the calf for his sin-offering.

12 And he shall take his censer full of coals of fire off the altar, which is before the Lord; and he shall fill his hands with fine compound incense, and shall bring it within the veil.

13 And he shall put the incense on the fire before the Lord, and the smoke of the incense shall cover the mercy-seat over the tables of testimony, and he shall not die.

14 And he shall take of the blood of the calf, and sprinkle with his finger on the mercy-seat eastward: before the mercy-seat shall he sprinkle seven times of the blood with his finger.

15 And he shall kill the goat for the sin-offering that is for the people, before the Lord; and he shall bring in of its blood within the veil, and shall do with its blood as he did with the blood of the calf, and shall sprinkle its blood on the mercy-seat, in front of the mercy-seat.

16 and he shall make atonement for the sanctuary on account of the uncleanness of the children of Israel, and for their trespasses in the matter of all their sins; and thus shall he do to the tabernacle of witness established among them in the midst of their uncleanness.

17 and there shall be no man in the tabernacle of witness, when he goes in to make atonement in the holy place, until he shall have come out; and he shall make atonement for himself,

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and for his house, and for all the congregation of the children of Israel.

18 And he shall come forth to the altar that is before the Lord, and he shall make atonement upon it; and he shall take of the blood of the calf, and of the blood of the goat, and shall put it on the horns of the altar round about.

19 And he shall sprinkle some of the blood upon it seven times with his finger, and shall purge it, and hallow it from the uncleanness of the children of Israel.

20 And he shall finish making atonement for the sanctuary and for the tabernacle of witness, and for the altar; and he shall make a cleansing for the priests, and he shall bring the living goat;

21 and Aaron shall lay his hands on the head of the live goat, and he shall declare over him all the iniquities of the children of Israel, and all their unrighteousness, and all their sins; and he shall lay them upon the head of the live goat, and shall send him by the hand of a ready man into the wilderness.

22 And the goat shall bear their unrighteousnesses upon him into a desert land; and Aaron shall send away the goat into the wilderness.

23 And Aaron shall enter into the tabernacle of witness, and shall put off the linen garment, which he had put on, as he entered into the holy place, and shall lay it by there.

24 And he shall bathe his body in water in the holy place, and shall put on his raiment, and shall go out and offer the whole-burnt-offering for himself and the whole-burnt-offering for the people: and shall make atonement for himself and for his house, and for the people, as for the priests.

25 And he shall offer the fat for the sin-offering on the altar.

26 And he that sends forth the goat that has been set apart to be let go, shall wash his garments, and bathe his body in water, and afterwards shall enter into the camp.

27 And the calf for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, they shall carry forth out of the camp, and burn them with fire, even their skins and their flesh and their dung.

28 And he that burns them shall wash his garments, and bathe his body in water, and afterwards he shall enter into the camp.

29 And this shall be a perpetual statute for you; in the seventh month, on the tenth day of the month, ye shall humble your souls, and shall do no work, the native and the stranger who abides among you.

30 For in this day he shall make an atonement for you, to cleanse you from all your sins before the Lord, and ye shall be purged.

31 This shall be to you a most holy sabbath, a rest, and ye shall humble your souls; it is a perpetual ordinance.

32 The priest whomsoever they shall anoint shall make atonement, and whomsoever they shall consecrate to exercise the priestly office after his father; and he shall put on the linen robe, the holy garment.

33 And he shall make atonement for the most holy place, and the tabernacle of witness; and he shall make atonement for the altar, and for the priests; and he shall make atonement for all the congregation.

34 And this shall be to you a perpetual statute to make atonement for the children of Israel for all their sins: it shall be done once in the year, as the Lord commanded Moses.

LEVITICUS CHAPTER 17

1 And the Lord spoke to Moses, saying,

2 Speak to Aaron and to his sons, and to all the children of Israel, and thou shalt say to them, This is the word which the Lord has commanded, saying,

3 Every man of the children of Israel, or of the strangers abiding among you, who shall kill a calf, or a sheep, or a goat in the camp, or who shall kill it out of the camp,

4 and shall not bring it to the door of the tabernacle of witness, so as to sacrifice it for a whole-burnt-offering or peace-offering to the Lord to be acceptable for a sweet-smelling savour: and whosoever shall slay it without, and shall not bring it to the door of the tabernacle of witness, so as to offer it as a gift to the Lord before the tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people.

5 That the children of Israel may offer their sacrifices, all that they shall slay in the fields, and bring them to the Lord unto the doors of the tabernacle of witness to the priest, and they shall sacrifice them as a peace-offering to the Lord.

6 And the priest shall pour the blood on the altar round about before the Lord by the doors of the tabernacle of witness, and shall offer the fat for a sweet-smelling savour to the Lord.

7 And they shall no longer offer their sacrifices to vain gods after which they go a whoring; it shall be a perpetual statute to you for your generations.

8 And thou shalt say to them, Whatever man of the children of Israel, or of the sons of the proselytes abiding among you, shall offer a whole-burnt-offering or a sacrifice,

9 and shall not bring it to the door of the tabernacle of witness to sacrifice it to the Lord, that man shall be destroyed from among his people.

10 And whatever man of the children of Israel, or of the strangers abiding among you, shall eat any blood, I will even set my face against that soul that eats blood, and will destroy it from its people.

11 For the life of flesh is its blood, and I have given it to you on the altar to make atonement for your souls; for its blood shall make atonement for the soul.

12 Therefore I said to the children of Israel, No soul of you shall eat blood, and the stranger that abides among you shall not eat blood.

13 And whatever man of the children of Israel, or of the strangers abiding among you shall take any animal in hunting, beast, or bird, which is eaten, then shall he pour out the blood, and cover it in the dust.

14 For the blood of all flesh is its life; and I said to the children of Israel, Ye shall not eat the blood of any flesh, for

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the life of all flesh is its blood: every one that eats it shall be destroyed.

15 And every soul which eats that which has died of itself, or is taken of beasts, either among the natives or among the strangers, shall wash his garments, and bathe himself in water, and shall be unclean until evening: then shall he be clean.

16 But if he do not wash his garments, and do not bathe his body in water, then shall he bear his iniquity.

LEVITICUS CHAPTER 18

1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, and thou shalt say to them, I am the Lord your God.

3 Ye shall not do according to the devices of Egypt, in which ye dwelt: and according to the devices of the land of Chanaan, into which I bring you, ye shall not do; and ye shall not walk in their ordinances.

4 Ye shall observe my judgments, and shall keep my ordinances, and shall walk in them: I am the Lord your God.

5 So ye shall keep all my ordinances, and all my judgments, and do them; which if a man do, he shall live in them: I am the Lord your God.

6 No man shall draw nigh to any of his near kindred to uncover their nakedness; I am the Lord.

7 Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother, for she is thy mother; thou shalt not uncover her nakedness.

8 Thou shalt not uncover the nakedness of thy father's wife; it is thy father's nakedness.

9 The nakedness of thy sister by thy father or by thy mother, born at home or abroad, their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or thy daughter's daughter, their nakedness thou shalt not uncover; because it is thy nakedness.

11 Thou shalt not uncover the nakedness of the daughter of thy father's wife; she is thy sister by the same father: thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister, for she is near akin to thy father.

13 Thou shalt not uncover the nakedness of thy mother's sister, for she is near akin to thy mother.

14 Thou shalt not uncover the nakedness of thy father's brother, and thou shalt not go in to his wife; for she is thy relation.

15 Thou shalt not uncover the nakedness of thy daughter-in-law, for she is thy son's wife, thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 The nakedness of a woman and her daughter shalt thou not uncover; her son's daughter, and her daughter's daughter, shalt thou not take, to uncover their nakedness, for they are thy kinswomen: it is impiety.

18 Thou shalt not take a wife in addition to her sister, as a rival, to uncover her nakedness in opposition to her, while she is yet living.

19 And thou shalt not go in to a woman under separation for her uncleanness, to uncover her nakedness.

20 And thou shalt not lie with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not give of thy seed to serve a ruler; and thou shalt not profane my holy name; I am the Lord.

22 And thou shalt not lie with a man as with a woman, for it is an abomination.

23 Neither shalt thou lie with any quadruped for copulation, to be polluted with it: neither shall a woman present herself before any quadruped to have connexion with it; for it is an abomination.

24 Do not defile yourselves with any of these things; for in all these things the nations are defiled, which I drive out before you,

25 and the land is polluted; and I have recompensed their iniquity to them because of it, and the land is aggrieved with them that dwell upon it.

26 And ye shall keep all my statutes and all my ordinances, and ye shall do none of these abominations; neither the native, nor the stranger that joins himself with you:

27 (for all these abominations the men of the land did who were before you, and the land was defiled,)

28 and lest the land be aggrieved with you in your polluting it, as it was aggrieved with the nations before you.

29 For whosoever shall do any of these abominations, the souls that do them shall be destroyed from among their people.

30 And ye shall keep mine ordinances, that ye may not do any of the abominable practices, which have taken place before your time: and ye shall not be polluted in them; for I am the Lord your God.

LEVITICUS CHAPTER 19

1 And the Lord spoke to Moses, saying,

2 Speak to the congregation of the children of Israel, and thou shalt say to them, Ye shall be holy; for I the Lord your God am holy.

3 Let every one of you reverence his father and his mother; and ye shall keep my sabbaths: I am the Lord your God.

4 Ye shall not follow idols, and ye shall not make to yourselves molten gods: I am the Lord your God.

5 And if ye will sacrifice a peace-offering to the Lord, ye shall offer it acceptable from yourselves.

6 In what day soever ye shall sacrifice it, it shall be eaten; and on the following day, and if any of it should be left till the third day, it shall be thoroughly burnt with fire.

7 And if it should be at all eaten on the third day, it is unfit for sacrifice: it shall not be accepted.

8 And he that eats it shall bear his iniquity, because he has profaned the holy things of the Lord; and the souls that eat it shall be destroyed from among their people.

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9 And when ye reap the harvest of your land, ye shall not complete the reaping of your field with exactness, and thou shalt not gather that which falls from thy reaping.

10 And thou shalt not go over the gathering of thy vineyard, neither shalt thou gather the remaining grapes of thy vineyard: thou shalt leave them for the poor and the stranger: I am the Lord your God.

11 Ye shall not steal, ye shall not lie, neither shall one bear false witness as an informer against his neighbour.

12 And ye shall not swear unjustly by my name, and ye shall not profane the holy name of your God: I am the Lord your God.

13 Thou shalt not injure thy neighbour, neither do thou rob him, neither shall the wages of thy hireling remain with thee until the morning.

14 Thou shalt not revile the deaf, neither shalt thou put a stumbling-block in the way of the blind; and thou shalt fear the Lord thy God: I am the Lord your God.

15 Thou shalt not act unjustly in judgment: thou shalt not accept the person of the poor, nor admire the person of the mighty; with justice shalt thou judge thy neighbour.

16 Thou shalt not walk deceitfully among thy people; thou shalt not rise up against the blood of thy neighbour: I am the Lord your God.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, so thou shalt not bear sin on his account.

18 And thy hand shall not avenge thee; and thou shalt not be angry with the children of thy people; and thou shalt love thy neighbour as thyself; I am the Lord.

19 Ye shall observe my law: thou shalt not let thy cattle gender with one of a different kind, and thou shalt not sow thy vineyard with diverse seed; and thou shalt not put upon thyself a mingled garment woven of two materials.

20 And if any one lie carnally with a woman, and she should be a home-servant kept for a man, and she has not been ransomed, and her freedom has not been given to her, they shall be visited with punishment; but they shall not die, because she was not set at liberty.

21 And he shall bring for his trespass to the Lord to the door of the tabernacle of witness, a ram for a trespass-offering.

22 And the priest shall make atonement for him with the ram of the trespass-offering, before the Lord, for the sin which he sinned; and the sin which he sinned shall be forgiven him.

23 And whenever ye shall enter into the land which the Lord your God gives you, and shall plant any fruit-tree, then shall ye purge away its uncleanness; its fruit shall be three years uncleansed to you, it shall not be eaten.

24 And in the fourth year all its fruit shall be holy, a subject of praise to the Lord.

25 And in the fifth year ye shall eat the fruit, its produce is an increase to you. I am the Lord your God.

26 Eat not on the mountains, nor shall ye employ auguries, nor divine by inspection of birds.

27 Ye shall not make a round cutting of the hair of your head, nor disfigure your beard.

28 And ye shall not make cuttings in your body for a dead body, and ye shall not inscribe on yourselves any marks. I am the Lord your God.

29 Thou shalt not profane thy daughter to prostitute her; so the land shall not go a whoring, and the land be filled with iniquity.

30 Ye shall keep my sabbaths, and reverence my sanctuaries: I am the Lord.

31 Ye shall not attend to those who have in them divining spirits, nor attach yourselves to enchanters, to pollute yourselves with them: I am the Lord your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and shalt fear thy God: I am the Lord your God.

33 And if there should come to you a stranger in your land, ye shall not afflict him.

34 The stranger that comes to you shall be among you as the native, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

35 Ye shall not act unrighteously in judgment, in measures and weights and scales.

36 There shall be among you just balances and just weights and just liquid measure. I am the Lord your God, who brought you out of the land of Egypt.

37 And ye shall keep all my law and all my ordinances, and ye shall do them: I am the Lord your God.

LEVITICUS CHAPTER 20

1 And the Lord spoke to Moses, saying,

2 Thou shalt also say to the children of Israel, If there shall be any of the children of Israel, or of those who have become proselytes in Israel, who shall give of his seed to Moloch, let him be surely put to death; the nation upon the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from his people, because he has given of his seed to Moloch, to defile my sanctuary, and profane the name of them that are consecrated to me.

4 And if the natives of the land should in anywise overlook that man in giving of his seed to Moloch, so as not to put him to death; 5 then will I set my face against that man and his family, and I will destroy him, and all who have been of one mind with him, so that he should go a whoring to the princes, from their people.

6 And the soul that shall follow those who have in them divining spirits, or enchanters, so as to go a whoring after them; I will set my face against that soul, and will destroy it from among its people.

7 And ye shall be holy, for I the Lord your God am holy.

8 And ye shall observe my ordinances, and do them: I am the Lord that sanctifies you.

9 Every man who shall speak evil of his father or of his mother, let him die the death; has he spoken evil of his father or his mother? he shall be guilty.

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10 Whatever man shall commit adultery with the wife of a man, or whoever shall commit adultery with the wife of his neighbour, let them die the death, the adulterer and the adulteress.

11 And if any one should lie with his father's wife, he has uncovered his father's nakedness: let them both die the death, they are guilty.

12 And if any one should lie with his daughter-in-law, let them both be put to death; for they have wrought impiety, they are guilty.

13 And whoever shall lie with a male as with a woman, they have both wrought abomination; let them die the death, they are guilty.

14 Whosoever shall take a woman and her mother, it is iniquity: they shall burn him and them with fire; so there shall not be iniquity among you.

15 And whosoever shall lie with a beast, let him die the death; and ye shall kill the beast.

16 And whatever woman shall approach any beast, so as to have connexion with it, ye shall kill the woman and the beast: let them die the death, they are guilty.

17 Whosoever shall take his sister by his father or by his mother, and shall see her nakedness, and she see his nakedness, it is a reproach: they shall be destroyed before the children of their family; he has uncovered his sister's nakedness, they shall bear their sin.

18 And whatever man shall lie with a woman that is set apart for a flux, and shall uncover her nakedness, he has uncovered her fountain, and she has uncovered the flux of her blood: they shall both be destroyed from among their generation.

19 And thou shalt not uncover the nakedness of thy father's sister, or of the sister of thy mother; for that man has uncovered the nakedness of one near akin: they shall bear their iniquity.

20 Whosoever shall lie with his near kinswoman, has uncovered the nakedness of one near akin to him: they shall die childless.

21 Whoever shall take his brother's wife, it is uncleanness; he has uncovered his brother's nakedness; they shall die childless.

22 And keep ye all my ordinances, and my judgments; and ye shall do them, and the land shall not be aggrieved with you, into which I bring you to dwell upon it.

23 And walk ye not in the customs of the nations which I drive out from before you; for they have done all these things, and I have abhorred them:

24 and I said to you, Ye shall inherit their land, and I will give it to you for a possession, even a land flowing with milk and honey: I am the Lord your God, who have separated you from all people.

25 And ye shall make a distinction between the clean and the unclean cattle, and between clean and unclean birds; and ye shall not defile your souls with cattle, or with birds, or with any creeping things of the earth, which I have separated for you by reason of uncleanness.

26 And ye shall be holy to me; because I the Lord your God am holy, who separated you from all nations, to be mine.

27 And as for a man or woman whosoever of them shall have in them a divining spirit, or be an enchanter, let them both die the death: ye shall stone them with stones, they are guilty.

LEVITICUS CHAPTER 21

1 And the Lord spoke to Moses, saying, Speak to the priests the sons of Aaron, and thou shalt tell them that they shall not defile themselves in their nation for the dead,

2 but they may mourn for a relative who is very near to them, for a father and mother, and sons and daughters, for a brother,

3 and for a virgin sister that is near to one, that is not espoused to a man; for these one shall defile himself.

4 He shall not defile himself suddenly among his people to profane himself.

5 And ye shall not shave your head for the dead with a baldness on the top; and they shall not shave their beard, neither shall they make gashes on their flesh.

6 They shall be holy to their God, and they shall not profane the name of their God; for they offer the sacrifices of the Lord as the gifts of their God, and they shall be holy.

7 They shall not take a woman who is a harlot and profaned, or a woman put away from her husband; for he is holy to the Lord his God.

8 And thou shalt hallow him; he offers the gifts of the Lord your God: he shall be holy, for I the Lord that sanctify them am holy.

9 And if the daughter of a priest should be profaned to go a whoring, she profanes the name of her father: she shall be burnt with fire.

10 And the priest that is chief among his brethren, the oil having been poured upon the head of the anointed one, and he having been consecrated to put on the garments, shall not take the mitre off his head, and shall not rend his garments:

11 neither shall he go in to any dead body, neither shall he defile himself for his father or his mother.

12 And he shall not go forth out of the sanctuary, and he shall not profane the sanctuary of his God, because the holy anointing oil of God is upon him: I am the Lord.

13 He shall take for a wife a virgin of his own tribe.

14 But a widow, or one that is put away, or profaned, or a harlot, these he shall not take; but he shall take for a wife a virgin of his own people.

15 And he shall not profane his seed among his people: I am the Lord that sanctifies him.

16 And the Lord spoke to Moses, saying,

17 Say to Aaron, A man of thy tribe throughout your generations, who shall have a blemish on him, shall not draw nigh to offer the gifts of his God.

18 No man who has a blemish on him shall draw nigh; a man blind, lame, with his nose disfigured, or his ears cut,

19 a man who has a broken hand or a broken foot,

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20 or hump-backed, or blear-eyed, or that has lost his eyelashes, or a man who has a malignant ulcer, or tetter, or one that has lost a testicle.

21 Whoever of the seed of Aaron the priest has a blemish on him, shall not draw nigh to offer sacrifices to thy God, because he has a blemish on him; he shall not draw nigh to offer the gifts of God.

22 The gifts of God are most holy, and he shall eat of the holy things.

23 Only he shall not approach the veil, and he shall not draw nigh to the altar, because he has a blemish; and he shall not profane the sanctuary of his God, for I am the Lord that sanctifies them.

24 And Moses spoke to Aaron and his sons, and to all the children of Israel.

LEVITICUS CHAPTER 22

1 And the Lord spoke to Moses, saying,

2 Speak to Aaron and to his sons, and let them take heed concerning the holy things of the children of Israel, so they shall not profane my holy name in any of the things which they consecrate to me: I am the Lord. 3 Say to them, Every man throughout your generations, whoever of all your seed shall approach to the holy things, whatsoever the children of Israel shall consecrate to the Lord, while his uncleanness is upon him, that soul shall be cut off from me: I am the Lord your God.

4 And the man of the seed of Aaron the priest, if he should have leprosy or issue of the reins, shall not eat of the holy things, until he be cleansed; and he that touches any uncleanness of a dead body, or the man whose seed of copulation shall have gone out from him,

5 or whosoever shall touch any unclean reptile, which will defile him, or who shall touch a man, whereby he shall defile him according to all his uncleanness:

6 whatsoever soul shall touch them shall be unclean until evening; he shall not eat of the holy things, unless he bathe his body in water,

7 and the sun go down, and then he shall be clean; and then shall he eat of all the holy things, for they are his bread.

8 He shall not eat that which dies of itself, or is taken of beasts, so that he should be polluted by them: I am the Lord.

9 And they shall keep my ordinances, that they do not bear iniquity because of them, and die because of them, if they shall profane them: I am the Lord God that sanctifies them.

10 And no stranger shall eat the holy things: one that sojourns with a priest, or a hireling, shall not eat the holy things.

11 But if a priest should have a soul purchased for money, he shall eat of his bread; and they that are born in his house, they also shall eat of his bread.

12 And if the daughter of a priest should marry a stranger, she shall not eat of the offerings of the sanctuary.

13 And if the daughter of priest should be a widow, or put away, and have no seed, she shall return to her father's house, as in her youth: she shall eat of her father's bread, but no stranger shall eat of it.

14 And the man who shall ignorantly eat holy things, shall add the fifth part to it, and give the holy thing to the priest.

15 And they shall not profane the holy things of the children of Israel, which they offer to the Lord.

16 So should they bring upon themselves the iniquity of trespass in their eating their holy things: for I am the Lord that sanctifies them.

17 And the Lord spoke to Moses, saying,

18 Speak to Aaron and his sons, and to all the congregation of Israel, and thou shalt say to them, Any man of the children of Israel, or of the strangers that abide among them in Israel, who shall offer his gifts according to all their confession and according to all their choice, whatsoever they may bring to the Lord for whole- burnt-offerings—

19 your free-will-offerings shall be males without blemish of the herds, or of the sheep, or of the goats.

20 They shall not bring to the Lord anything that has a blemish in it, for it shall not be acceptable for you.

21 And whatsoever man shall offer a peace-offering to the Lord, discharging a vow, or in the way of free-will-offering, or an offering in your feasts, of the herds or of the sheep, it shall be without blemish for acceptance: there shall be no blemish in it.

22 One that is blind, or broken, or has its tongue cut out, or is troubled with warts, or has a malignant ulcer, or tetters, they shall not offer these to the Lord; neither shall ye offer any of them for a burnt-offering on the altar of the Lord.

23 And a calf or a sheep with the ears cut off, or that has lost its tail, thou shalt slay them for thyself; but they shall not be accepted for thy vow.

24 That which has broken testicles, or is crushed or gelt or mutilated, —thou shalt not offer them to the Lord, neither shall ye sacrifice them upon your land.

25 Neither shall ye offer the gifts of your God of all these things by the hand of a stranger, because there is corruption in them, a blemish in them: these shall not be accepted for you.

26 And the Lord spoke to Moses, saying,

27 As for a calf, or a sheep, or a goat, whenever it is born, then shall it be seven days under its mother; and on the eighth day and after they shall be accepted for sacrifices, a burnt- offering to the Lord.

28 And a bullock and a ewe, it and its young, thou shalt not kill in one day.

29 And if thou shouldest offer a sacrifice, a vow of rejoicing to the Lord, ye shall offer it so as to be accepted for you.

30 In that same day it shall be eaten; ye shall not leave of the flesh till the morrow: I am the Lord.

31 And ye shall keep my commandments and do them.

32 And ye shall not profane the name of the Holy One, and I will be sanctified in the midst of the children of Israel. I am the Lord that sanctifies you,

33 who brought you out of the land of Egypt, to be your God: I am the Lord.

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LEVITICUS CHAPTER 23

1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, and thou shalt say unto them, The feasts of the Lord which ye shall call holy assemblies, these are my feasts. 3 Six days shalt thou do works, but on the seventh day is the sabbath; a rest, a holy convocation to the Lord: thou shalt not do any work, it is a sabbath to the Lord in all your dwellings.

4 These are the feasts to the Lord, holy convocations, which ye shall call in their seasons.

5 In the first month, on the fourteenth day of the month, between the evening times is the Lord's passover.

6 And on the fifteenth day of this month is the feast of unleavened bread to the Lord; seven days shall ye eat unleavened bread.

7 And the first day shall be a holy convocation to you: ye shall do no servile work.

8 And ye shall offer whole-burnt-offerings to the Lord seven days; and the seventh day shall be a holy convocation to you: ye shall do no servile work.

9 And the Lord spoke to Moses, saying,

10 Speak to the children of Israel, and thou shalt say to them, When ye shall enter into the land which I give you, and reap the harvest of it, then shall ye bring a sheaf, the first-fruits of your harvest, to the priest;

11 and he shall lift up the sheaf before the Lord, to be accepted for you. On the morrow of the first day the priest shall lift it up.

12 And ye shall offer on the day on which ye bring the sheaf, a lamb without blemish of a year old for a whole-burnt-offering to the Lord.

13 And its meat-offering two tenth portions of fine flour mingled with oil: it is a sacrifice to the Lord, a smell of sweet savour to the Lord, and its drink-offering the fourth part of a hin of wine.

14 And ye shall not eat bread, or the new parched corn, until this same day, until ye offer the sacrifices to your God: it is a perpetual statute throughout your generations in all your dwellings.

15 And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave-offering, seven full weeks:

16 until the morrow after the last week ye shall number fifty days, and shall bring a new meat-offering to the Lord.

17 Ye shall bring from your dwelling loaves, as a heave-offering, two loaves: they shall be of two tenth portions of fine flour, they shall be baked with leaven of the first-fruits to the Lord.

18 And ye shall bring with the loaves seven unblemished lambs of a year old, and one calf of the herd, and two rams without blemish, and they shall be a whole-burnt-offering to the Lord: and their meat-offerings and their drink-offerings shall be a sacrifice, a smell of sweet savour to the Lord. 19 And they shall sacrifice one kid of the goats for a sin-offering, and two lambs of a year old for a peace-offering, with the loaves of the first-fruits.

20 And the priest shall place them with the loaves of the first-fruits an offering before the Lord with the two lambs, they shall be holy to the Lord; they shall belong to the priest that brings them.

21 And ye shall call this day a convocation: it shall be holy to you; ye shall do no servile work on it: it is a perpetual ordinance throughout your generations in all your habitations.

22 And when ye shall reap the harvest of your land, ye shall not fully reap the remainder of the harvest of your field when thou reapest, and thou shalt not gather that which falls from thy reaping; thou shalt leave it for the poor and the stranger: I am the Lord your God.

23 And the Lord spoke to Moses, saying,

24 Speak to the children of Israel, saying, In the seventh month, on the first day of the month, ye shall have a rest, a memorial of trumpets: it shall be to you a holy convocation.

25 Ye shall do no servile work, and ye shall offer a whole-burnt-offering to the Lord.

26 And the Lord spoke to Moses, saying,

27 Also on the tenth day of this seventh month is a day of atonement: it shall be a holy convocation to you; and ye shall humble your souls, and offer a whole-burnt-offering to the Lord.

28 Ye shall do no work on this self-same day: for this is a day of atonement for you, to make atonement for you before the Lord your God.

29 Every soul that shall not be humbled in that day, shall be cut off from among its people.

30 And every soul which shall do work on that day, that soul shall be destroyed from among its people.

31 Ye shall do no manner of work: it is a perpetual statute throughout your generations in all your habitations.

32 It shall be a holy sabbath to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening ye shall keep your sabbaths.

33 And the Lord spoke to Moses, saying,

34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month, there shall be a feast of tabernacles seven days to the Lord.

35 And on the first day shall be a holy convocation; ye shall do no servile work.

36 Seven days shall ye offer whole-burnt-offerings to the Lord, and the eighth-day shall be a holy convocation to you; and ye shall offer whole-burnt-offerings to the Lord: it is a time of release, ye shall do no servile work.

37 These are the feasts to the Lord, which ye shall call holy convocations, to offer burnt-offerings to the Lord, whole-burnt-offerings and their meat-offerings, and their drink-offerings, that for each day on its day:

38 besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides your free-will-offerings, which ye shall give to the Lord.

39 And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye

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shall keep a feast to the Lord seven days; on the first day there shall be a rest, and on the eighth day a rest.

40 And on the first day ye shall take goodly fruit of trees, and branches of palm trees, and thick boughs of trees, and willows, and branches of osiers from the brook, to rejoice before the Lord your God seven days in the year.

41 It is a perpetual statute for your generations: in the seventh month ye shall keep it.

42 Seven days ye shall dwell in tabernacles: every native in Israel shall dwell in tents,

43 that your posterity may see, that I made the children of Israel to dwell in tents, when I brought them out of the land of Egypt: I am the Lord your God.

44 And Moses recounted the feasts of the Lord to the children of Israel.

LEVITICUS CHAPTER 24

1 And the Lord spoke to Moses, saying,

2 Charge the children of Israel, and let them take for thee pure olive oil beaten for the light, to burn a lamp continually,

3 outside the veil in the tabernacle of witness; and Aaron and his sons shall burn it from evening until morning before the Lord continually, a perpetual statute throughout your generations.

4 Ye shall burn the lamps on the pure lamp-stand before the Lord till the morrow.

5 And ye shall take fine flour, and make of it twelve loaves; each loaf shall be of two tenth parts.

6 And ye shall put them in two rows, each row containing six loaves, on the pure table before the Lord.

7 And ye shall put on each row pure frankincense and salt; and these things shall be for loaves for a memorial, set forth before the Lord.

8 On the sabbath-day they shall be set forth before the Lord continually before the children of Israel, for an everlasting covenant.

9 And they shall be for Aaron and his sons, and they shall eat them in the holy place: for this is their most holy portion of the offerings made to the Lord, a perpetual statute.

10 And there went forth a son of an Israelitish woman, and he was son of an Egyptian man among the sons of Israel; and they fought in the camp, the son of the Israelitish woman, and a man who was an Israelite.

11 And the son of the Israelitish woman named THE NAME and curse; and they brought him to Moses: and his mother's name was Salomith, daughter of Dabri of the tribe of Dan.

12 And they put him in ward, to judge him by the command of the Lord.

13 And the Lord spoke to Moses, saying,

14 Bring forth him that cursed outside the camp, and all who heard shall lay their hands upon his head, and all the congregation shall stone him.

15 And speak to the sons of Israel, and thou shalt say to them, Whosoever shall curse God shall bear his sin.

16 And he that names the name of the Lord, let him die the death: let all the congregation of Israel stone him with stones; whether he be a stranger or a native, let him die for naming the name of the Lord.

17 And whosoever shall smite a man and he die, let him die the death.

18 And whosoever shall smite a beast, and it shall die, let him render life for life.

19 And whosoever shall inflict a blemish on his neighbour, as he has done to him, so shall it be done to himself in return;

20 bruise for bruise, eye for eye, tooth for tooth: as any one may inflict a blemish on a man, so shall it be rendered to him.

21 Whosoever shall smite a man, and he shall die, let him die the death.

22 There shall be one judgment for the stranger and the native, for I am the Lord your God.

23 And Moses spoke to the children of Israel, and they brought him that had cursed out of the camp, and stoned him with stones: and the children of Israel did as the Lord commanded Moses.

LEVITICUS CHAPTER 25

1 And the Lord spoke to Moses in the mount Sina, saying,

2 Speak to the children of Israel, and thou shalt say to them, Whensoever ye shall have entered into the land, which I give to you, then the land shall rest which I give to you, for its sabbaths to the Lord.

3 Six years thou shalt sow thy field, and six years thou shall prune thy vine, and gather in its fruit.

4 But in the seventh year shall be a sabbath, it shall be a rest to the land, a sabbath to the Lord: thou shalt not sow thy field, and thou shalt not prune thy vine.

5 And thou shalt not gather the spontaneous produce of thy field, and thou shalt not gather fully the grapes of thy dedication: it shall be a year of rest to the land.

6 And the sabbaths of the land shall be food for thee, and for thy man-servant, and for thy maid-servant, and thy hireling, and the stranger that abides with thee.

7 And for thy cattle, and for the wild beats that are in thy land, shall every fruit of it be for food.

8 And thou shalt reckon to thyself seven sabbaths of years, seven times seven years; and they shall be to thee seven weeks of years, nine and forty years.

9 In the seventh month, on the tenth day of the month, ye shall make a proclamation with the sound of a trumpet in all your land; on the day of atonement ye shall make a proclamation with a trumpet in all your land.

10 And ye shall sanctify the year, the fiftieth year, and ye shall proclaim a release upon the land to all that inhabit it; it shall be given a year of release, a jubilee for you; and each one shall depart to his possession, and ye shall go each to his family.

11 This is a jubilee of release, the year shall be to you the fiftieth year: ye shall not sow, nor reap the produce that comes of itself from the land, neither shall ye gather its dedicated fruits.

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12 For it is a jubilee of release; it shall be holy to you, ye shall eat its fruits off the fields.

13 In the year of the release even the jubilee of it, shall each one return to his possession.

14 And if thou shouldest sell a possession to thy neighbour, or if thou shouldest buy of thy neighbour, let not a man oppress his neighbour.

15 According to the number of years after the jubilee shalt thou buy of thy neighbour, according to the number of years of the fruits shall he sell to thee.

16 According as there may be a greater number of years he shall increase the value of his possession, and according as there may be a less number of years he shall lessen the value of his possession; for according to the number of his crops, so shall he sell to thee.

17 Let not a man oppress his neighbour, and thou shalt fear the Lord thy God: I am the Lord thy God.

18 And ye shall keep all my ordinances, and all my judgments; and do ye observe them, and ye shall keep them, and dwell securely in the land.

19 And the land shall yield her increase, and ye shall eat to fullness, and shall dwell securely in it.

20 And if ye should say, What shall we eat in this seventh year, if we do not sow nor gather in our fruits?

21 Then will I send my blessing upon you in the sixth year, and the land shall produce its fruits for three years.

22 And ye shall sow in the eighth year, and eat old fruits till the ninth year: until its fruit come, ye shall eat old fruits of the old.

23 And the land shall not be sold for a permanence; for the land is mine, because ye are strangers and sojourners before me.

24 And in every land of your possession, ye shall allow ransoms for the land.

25 And if thy brother who is with thee be poor, and should have sold part of his possession, and his kinsman who is nigh to him come, then he shall redeem the possession which his brother has sold.

26 And if one have no near kinsman, and he prosper with his hand, and he find sufficient money, even his ransom;

27 then shall he calculate the years of his sale, and he shall give what is due to the man to whom he sold it, and he shall return to his possession.

28 But if his hand have not prospered sufficiently, so as that he should restore the money to him, then he that bought the possessions shall have them till the sixth year of the release; and it shall go out in the release, and the owner shall return to his possession.

29 And if any one should sell an inhabited house in a walled city, then there shall be the ransom of it, until the time is fulfilled: its time of ransom shall be a full year.

30 And if it be not ransomed until there be completed of its time a full year, the house which is in the walled city shall be surely confirmed to him that bought it, throughout his generations; and it shall not go out in the release.

31 But the houses in the villages which have not a wall round about them, shall be reckoned as the fields of the country: they shall always be redeemable, and they shall go out in the release.

32 And the cities of the Levites, the houses of the cities in their possession, shall be always redeemable to the Levites.

33 And if any one shall redeem a house of the Levites, then shall their sale of the houses of their possession go out in the release; because the houses of the cities of the Levites are their possession in the midst of the children of Israel.

34 And the lands set apart for their cities shall not be sold, because this is their perpetual possession.

35 And if thy brother who is with thee become poor, and he fail in resources with thee, thou shalt help him as a stranger and a sojourner, and thy brother shall live with thee.

36 Thou shalt not receive from him interest, nor increase: and thou shalt fear thy God: I am the Lord: and thy brother shall live with thee.

37 Thou shalt not lend thy money to him at interest, and thou shalt not lend thy meat to him to be returned with increase.

38 I am the Lord your God, who brought you out of the land of Egypt, to give you the land of Chanaan, so as to be your God.

39 And if thy brother by thee be lowered, and be sold to thee, he shall not serve thee with the servitude of a slave.

40 He shall be with thee as a hireling or a sojourner, he shall work for thee till the year of release:

41 and he shall go out in the release, and his children with him; and he shall go to his family, he shall hasten back to his patrimony.

42 Because these are my servants, whom I brought out of the land of Egypt; such an one shall not be sold as a common servant.

43 Thou shalt not oppress him with labour, and shalt fear the Lord thy God.

44 And whatever number of men-servants and maid-servants thou shalt have, thou shalt purchase male and female servants from the nations that are round about thee.

45 And of the sons of the sojourners that are among you, of these ye shall buy and of their relations, all that shall be in your lands; let them be to you for a possession.

46 And ye shall distribute them to your children after you, and they shall be to you permanent possessions for ever: but of your brethren the children of Israel, one shall not oppress his brother in labours.

47 And if a stranger or sojourner with thee wax rich, and thy brother in distress be sold to the stranger or the sojourner that is with thee, or to a proselyte by extraction;

48 after he is sold to him there shall be redemption for him, one of his brethren shall redeem him.

49 A brother of his father, or a son of his father's brother shall redeem him; or let one of his near kin of his tribe redeem him, and if he should be rich and redeem himself,

50 then shall he calculate with his purchaser from the year that he sold himself to him until the year of release: and the

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money of his purchase shall be as that of a hireling, he shall be with him from year to year.

51 And if any have a greater number of years than enough, according to these he shall pay his ransom out of his purchase-money.

52 And if but a little time be left of the years to the year of release, then shall he reckon to him according to his years, and shall pay his ransom

53 as a hireling; he shall be with him from year to year; thou shalt not oppress him with labour before thee.

54 And if he do not pay his ransom accordingly, he shall go out in the year of his release, he and his children with him.

55 For the children of Israel are my servants: they are my attendants, whom I brought out of the land of Egypt.

LEVITICUS CHAPTER 26

1 I am the Lord your God: ye shall not make to yourselves gods made with hands, or graven; neither shall ye rear up a pillar for yourselves, neither shall ye set up a stone for an object in your land to worship it: I am the Lord your God.

2 Ye shall keep my sabbaths, and reverence my sanctuaries: I am the Lord.

3 If ye will walk in my ordinances, and keep my commandments, and do them,

4 then will I give you the rain in its season, and the land shall produce its fruits, and the trees of the field shall yield their fruit.

5 And your threshing time shall overtake the vintage, and your vintage shall overtake your seed time; and ye shall eat your bread to the full; and ye shall dwell safely upon your land, and war shall not go through your land.

6 And I will give peace in your land, and ye shall sleep, and none shall make you afraid; and I will destroy the evil beasts out of your land,

7 and ye shall pursue your enemies, and they shall fall before you with slaughter.

8 And five of you shall chase a hundred, and a hundred of you shall chase tens of thousands; and your enemies shall fall before you by the sword.

9 And I will look upon you, and increase you, and multiply you, and establish my covenant with you.

10 And ye shall eat that which is old and very old, and bring forth the old to make way for the new.

11 And I will set my tabernacle among you, and my soul shall not abhor you;

12 and I will walk among you, and be your God, and ye shall be my people.

13 I am the Lord your God, who brought you out of the land of Egypt, where ye were slaves; and I broke the band of your yoke, and brought you forth openly.

14 But if ye will not hearken to me, nor obey these my ordinances,

15 but disobey them, and your soul should loathe my judgments, so that ye should not keep all my commands, so as to break my covenant,

16 then will I do thus to you: I will even bring upon you perplexity and the itch, and the fever that causes your eyes to waste away, and disease that consumes your life; and ye shall sow your seeds in vain, and your enemies shall eat them.

17 And I will set my face against you, and ye shall fall before your enemies, and they that hate you shall pursue you; and ye shall flee, no one pursuing you.

18 And if ye still refuse to hearken to me, then will I chasten you yet more even seven times for your sins.

19 And I will break down the haughtiness of your pride; and I will make your heaven iron, and your earth as it were brass.

20 And your strength shall be in vain; and your land shall not yield its seed, and the tree of your field shall not yield its fruit.

21 And if after this ye should walk perversely, and not be willing to obey me, I will further bring upon you seven plagues according to your sins.

22 And I will send upon you the wild beasts of the land, and they shall devour you, and shall consume your cattle: and I will make you few in number, and your ways shall be desolate.

23 And if hereupon ye are not corrected, but walk perversely towards me,

24 I also will walk with you with a perverse spirit, and I also will smite you seven times for your sins.

25 And I will bring upon you a sword avenging the cause of my covenant, and ye shall flee for refuge to your cities; and I will send out death against you, and ye shall be delivered into the hands of your enemies.

26 When I afflict you with famine of bread, then ten women shall bake your loaves in one oven, and they shall render your loaves by weight; and ye shall eat, and not be satisfied.

27 And if hereupon ye will not obey me, but walk perversely towards me,

28 then will I walk with you with a froward mind, and I will chasten you seven-fold according to your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will render your pillars desolate, and will utterly destroy your wooden images made with hands; and I will lay your carcases on the carcases of your idols, and my soul shall loathe you.

31 And I will lay your cities waste, and I will make your sanctuaries desolate, and I will not smell the savour of your sacrifices.

32 And I will lay your land desolate, and your enemies who dwell in it shall wonder at it.

33 And I will scatter you among the nations, and the sword shall come upon you and consume you; and your land shall be desolate, and your cities shall be desolate.

34 Then the land shall enjoy its sabbaths all the days of its desolation.

35 And ye shall be in the land of your enemies; then the land shall keep its sabbaths, and the land shall enjoy its sabbaths all the days of its desolation: it shall keep sabbaths which it kept not among your sabbaths, when ye dwelt in it.

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36 And to those who are left of you I will bring bondage into their heart in the land of their enemies; and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from war, and shall fall when none pursues them.

37 And brother shall disregard brother as in war, when none pursues; and ye shall not be able to withstand your enemies.

38 And ye shall perish among the Gentiles, and the land of your enemies shall devour you.

39 And those who are left of you shall perish, because of their sins, and because of the sins of their fathers: in the land of their enemies shall they consume away.

40 And they shall confess their sins, and the sins of their fathers, that they have transgressed and neglected me, and that they have walked perversely before me,

41 and I walked with them with a perverse mind; and I will destroy them in the land of their enemies: then shall their uncircumcised heart be ashamed, and then shall they acquiesce in the punishment of their sins.

42 And I will remember the covenant of Jacob, and the covenant of Isaac, and the covenant of Abraam will I remember.

43 And I will remember the land, and the land shall be left of them; then the land shall enjoy her sabbaths, when it is deserted through them: and they shall accept the punishment of their iniquities, because they neglected my judgments, and in their soul loathed my ordinances.

44 And yet not even thus, while they were in the land of their enemies, did I overlook them, nor did I loathe them so as to consume them, to break my covenant made with them; for I am the Lord their God.

45 And I will remember their former covenant, when I brought them out of the land of Egypt, out of the house of bondage before the nation, to be their God; I am the Lord.

46 These are my judgments and my ordinances, and the law which the Lord gave between himself and the children of Israel, in the mount Sina, by the hand of Moses.

LEVITICUS CHAPTER 27

1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, and thou shalt say to them, Whosoever shall vow a vow as the valuation of his soul for the Lord,

3 the valuation of a male from twenty years old to sixty years old shall be his valuation shall be fifty didrachms of silver by the standard of the sanctuary.

4 And the valuation of a female shall be thirty didrachms.

5 And if it be from five years old to twenty, the valuation of a male shall be twenty didrachms, and of a female ten didrachms.

6 And from a month old to five years old, the valuation of a male shall be five didrachms, and of a female, three didrachms of silver.

7 And if from sixty year old and upward, if it be a male, his valuation shall be fifteen didrachms of silver, and if a female, ten didrachms.

8 And if the man be too poor for the valuation, he shall stand before the priest; and the priest shall value him: according to what the man who has vowed can afford, the priest shall value him.

9 And if it be from the cattle that are offered as a gift to the Lord, whoever shall offer one of these to the Lord, it shall be holy. 10 He shall not change it, a good for a bad, or a bad for a good; and if he do at all change it, a beast for a beast, it and the substitute shall be holy.

11 And if it be any unclean beast, of which none are offered as a gift to the Lord, he shall set the beast before the priest.

12 And the priest shall make a valuation between the good and the bad, and accordingly as the priest shall value it, so shall it stand.

13 And if the worshipper will at all redeem it, he shall add the fifth part to its value.

14 And whatsoever man shall consecrate his house as holy to the Lord, the priest shall make a valuation of it between the good and the bad: as the priest shall value it, so shall it stand.

15 And if he that has sanctified it should redeem his house, he shall add to it the fifth part of the money of the valuation, and it shall be his.

16 And if a man should hallow to the Lord a part of the field of his possession, then the valuation shall be according to its seed, fifty didrachms of silver for a homer of barley.

17 And if he should sanctify his field from the year of release, it shall stand according to his valuation.

18 And if he should sanctify his field in the latter time after the release, the priest shall reckon to him the money for the remaining years, until the next year of release, and it shall be deducted as an equivalent from his full valuation.

19 And if he that sanctified the field would redeem it, he shall add to its value the fifth part of the money, and it shall be his.

20 And if he do not redeem the field, but should sell the field to another man, he shall not after redeem it.

21 But the field shall be holy to the Lord after the release, as separated land; the priest shall have possession of it.

22 And if he should consecrate to the Lord of a field which he has bought, which is not of the field of his possession,

23 the priest shall reckon to him the full valuation from the year of release, and he shall pay the valuation in that day as holy to the Lord.

24 And in the year of release the land shall be restored to the man of whom the other bought it, whose the possession of the land was.

25 And every valuation shall be by holy weights: the didrachm shall be twenty oboli.

26 And every first-born which shall be produced among thy cattle shall be the Lord's, and no man shall sanctify it: whether calf or sheep, it is the Lord's.

27 But if he should redeem an unclean beast, according to its valuation, then he shall add the fifth part to it, and it shall be his; and if he redeem it not, it shall be sold according to its valuation.

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28 And every dedicated thing which a man shall dedicate to the Lord of all that he has, whether man or beast, or of the field of his possession, he shall not sell it, nor redeem it: every devoted thing shall be most holy to the Lord.

29 And whatever shall be dedicated of men, shall not be ransomed, but shall be surely put to death.

30 Every tithe of the land, both of the seed of the land, and of the fruit of trees, is the Lord's, holy to the Lord.

31 And if a man should at all redeem his tithe, he shall add the fifth part to it, and it shall be his.

32 And every tithe of oxen, and of sheep, and whatsoever may come in numbering under the rod, the tenth shall be holy to the Lord.

33 Thou shalt not change a good for a bad, or a bad for a good; and if thou shouldest at all change it, its equivalent also shall be holy, it shall not be redeemed.

34 These are the commandments which the Lord commanded Moses for the sons of Israel in mount Sina (Sinai).

NUMBERS

Greek: Arithmoi; The Fourth Book of Moses
Hebrew Title: Bamidebar ("In the Wilderness")

(The Book of Numbers (from Greek Arithmoi; Hebrew: Bemidbar, "In the Wilderness" or "In the Desert") is the fourth book of the Hebrew Bible, and the fourth of five books of the Jewish Torah. The book has a long and complex history, but its final form is probably due to a Priestly redaction (i.e., editing) of a Yahwistic source made some time in the early Persian period (5th century BC). The name of the book comes from the two censuses taken of the Israelites.

Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted and preparations are made for resuming their march. The Israelites begin the journey, but they "murmur" at the hardships along the way, and about the authority of Moses and Aaron. For these acts, God punishes them through various means. They arrive at the borders of Canaan and send spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. The book ends with the new generation of Israelites in the Plain of Moab ready for the crossing of the Jordan River.)

Contents or Torah Portions:

- *Bemidbar, on Numbers 1–4: First census, priestly duties*
- *Naso, on Numbers 4– Priestly duties, the camp, unfaithfulness, and the Nazirite, Tabernacle consecration*
- *Behaalotecha, on Numbers 8–12: Levites, journeying by cloud and fire, complaints, questioning of Moses*
- *Shlach, on Numbers 13–15: Mixed report of the scouts and Israel's response, libations, bread, idol worship, fringes*
- *Korach, on Numbers 16–18: Korah's rebellion, plague, Aaron's staff buds, duties of the Levites*
- *Chukat, on Numbers 19–21: Red heifer, water from a rock, Miriam's and Aaron's deaths, victories, serpents*
- *Balak, on Numbers 22–25: Balaam's donkey and blessing*
- *Pinechas, on Numbers 25–29: Phinehas, second census, inheritance, Moses' successor, offerings and holidays*
- *Matot, on Numbers 30–32: Vows, Midian, dividing booty, land for Reuben, Gad, and half of Manasseh*
- *Masei, on Numbers 33–36: Stations of the Israelites' journeys, instructions for conquest, cities for Levites.)*

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NUMBERS CHAPTER 1

1 And the Lord spoke to Moses in the wilderness of Sina, in the tabernacle of witness, on the first day of the second month, in the second year of their departure from the land of Egypt, saying,

2 Take the sum of all the congregation of Israel according to their kindreds, according to the houses of their fathers' families, according to their number by their names, according to their heads: every male

3 from twenty years old and upwards, every one that goes forth in the forces of Israel, take account of them with their strength; thou and Aaron take account of them.

4 And with you there shall be each one of the rulers according to the tribe of each: they shall be according to the houses of their families.

5 And these are the names of the men who shall be present with you; of the tribe of Ruben, Elisur the son of Sediur.

6 Of Symeon, Salamiel the son of Surisadai.

7 Of Juda, Naasson the son of Aminadab.

8 Of Issachar, Nathanael the son of Sogar.

9 Of Zabulon, Eliab the son of Chaelon.

10 Of the sons of Joseph, of Ephraim, Elisama the son of Emiud: of Manasses, Gamaliel the son of Phadasur.

11 Of Benjamin, Abidan the son of Gadeoni.

12 Of Dan, Achiezer the son of Amisadai.

13 Of Aser, Phagaiel the son of Echran.

14 Of Gad, Elisaph the son of Raguel.

15 Of Nephthali, Achire the son of Ænan.

16 These were famous men of the congregation, heads of the tribes according to their families: these are heads of thousands in Israel.

17 And Moses and Aaron took these men who were called by name.

18 And they assembled all the congregation on the first day of the month in the second year; and they registered them after their lineage, after their families, after the number of their names, from twenty years old and upwards, every male according to their number:

19 as the Lord commanded Moses, so they were numbered in the wilderness of Sina.

20 And the sons of Ruben the first-born of Israel according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their heads, were—all males from twenty years old and upward, every one that went out with the host—

21 the numbering of them of the tribe of Ruben, was forty-six thousand and four hundred.

22 For the children of Symeon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

23 the numbering of them of the tribe of Symeon, was fifty-nine thousand and three hundred.

24 For the sons of Juda according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

25 the numbering of them of the tribe of Juda, was seventy-four thousand and six hundred.

26 For the sons of Issachar according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

27 the numbering of them of the tribe of Issachar, was fifty-four thousand and four hundred.

28 For the sons of Zabulon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

29 the numbering of them of the tribe of Zabulon, was fifty-seven thousand and four hundred.

30 For the sons of Joseph, the sons of Ephraim, according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

31 the numbering of them of the tribe of Ephraim, was forty thousand and five hundred.

32 For the sons of Manasse according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

33 the numbering of them of the tribe of Manasse, was thirty-two thousand and two hundred.

34 For the sons of Benjamin according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host,

35 the numbering of them of the tribe of Benjamin, was thirty-five thousand and four hundred.

36 For the sons of Gad according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

37 the numbering of them of the tribe of Gad, was forty and five thousand and six hundred and fifty.

38 For the sons of Dan according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

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39 the numbering of them of the tribe of Dan, was sixty and two thousand and seven hundred.

40 For the sons of Aser according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host,

41 the numbering of them of the tribe of Aser, was forty and one thousand and five hundred.

42 For the sons of Nephthali according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one who goes forth with the host,

43 the numbering of them of the tribe of Nephthali, was fifty-three thousand and four hundred.

44 This is the numbering which Moses and Aaron and the rulers of Israel, being twelve men, conducted: there was a man for each tribe, they were according to the tribe of the houses of their family.

45 And the whole numbering of the children of Israel with their host from twenty years old and upward, every one that goes out to set himself in battle array in Israel, came to

46 six hundred thousand and three thousand and five hundred and fifty.

47 But the Levites of the tribe of their family were not counted among the children of Israel.

48 And the Lord spoke to Moses, saying,

49 See, thou shalt not muster the tribe of Levi, and thou shalt not take their numbers, in the midst of the children of Israel.

50 And do thou set the Levites over the tabernacle of witness, and over all its furniture, and over all things that are in it; and they shall do service in it, and they shall encamp round about the tabernacle.

51 And in removing the tabernacle, the Levites shall take it down, and in pitching the tabernacle they shall set it up: and let the stranger that advances to touch it die.

52 And the children of Israel shall encamp, every man in his own order, and every man according to his company, with their host.

53 But let the Levites encamp round about the tabernacle of witness fronting it, and so there shall be no sin among the children of Israel; and the Levites themselves shall keep the guard of the tabernacle of witness.

54 And the children of Israel did according to all that the Lord commanded Moses and Aaron, so did they.

NUMBERS CHAPTER 2

1 And the Lord spoke to Moses and Aaron, saying,

2 Let the children of Israel encamp fronting each other, every man keeping his own rank, according to their standards, according to the houses of their families; the children of Israel shall encamp round about the tabernacle of witness.

3 And they that encamp first toward the east shall be the order of the camp of Juda with their host, and the prince of the sons of Juda, Naasson the son of Aminadab.

4 His forces that were numbered, were seventy-four thousand and six hundred.

5 And they that encamp next shall be of the tribe of Issachar, and the prince of the sons of Issachar shall be Nathanael the son of Sogar.

6 His forces that were numbered, were fifty-four thousand and four hundred.

7 And they that encamp next shall be of the tribe of Zabulon, and the prince of the sons of Zabulon shall be Eliab the son of Chaelon.

8 His forces that were numbered, were fifty-seven thousand and four hundred.

9 All that were numbered of the camp of Juda were a hundred and eighty thousand and six thousand and four hundred: they shall move first with their forces.

10 This is the order of the camp of Ruben; their forces shall be toward the south, and the prince of the children of Ruben shall be Elisur the son of Sediur.

11 His forces that were numbered, were forty-six thousand and five hundred.

12 And they that encamp next to him shall be of the tribe of Symeon, and the prince of the sons of Symeon shall be Salamiel the son of Surisadai.

13 His forces that were numbered, were fifty-nine thousand and three hundred.

14 And they that encamp next to them shall be the tribe of Gad; and the prince of the sons of Gad, Elisaph the son of Raguel.

15 His forces that were numbered, were forty-five thousand and six hundred and fifty.

16 All who were numbered of the camp of Ruben, were a hundred and fifty-one thousand and four hundred and fifty: they with their forces shall proceed in the second place.

17 And then the tabernacle of witness shall be set forward, and the camp of the Levites shall be between the camps; as they shall encamp, so also shall they commence their march, each one next in order to his fellow according to their companies.

18 The station of the camp of Ephraim shall be westward with their forces, and the head of the children of Ephraim shall be Elisama the son of Emiud.

19 His forces that were numbered, are forty thousand and five hundred.

20 And they that encamp next shall be of the tribe of Manasse, and the prince of the sons of Manasse, Gamaliel the son of Phadassur.

21 His forces that were numbered, were thirty-two thousand and two hundred.

22 And they that encamp next shall be of the tribe of Benjamin, and the prince of the sons of Benjamin, Abidan the son of Gadeoni.

23 His forces that were numbered, were thirty-five thousand and four hundred.

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24 All that were numbered of the camp of Ephraim, were one hundred and eight thousand and one hundred: they with their forces shall set out third.

25 The order of the camp of Dan shall be northward with their forces; and the prince of the sons of Dan, Achiezer the son of Amisadai.

26 His forces that were numbered, were sixty-two thousand and seven hundred.

27 And they that encamp next to him shall be the tribe of Aser; and the prince of the sons of Aser, Phagiel the son of Echran.

28 His forces that were numbered, were forty-one thousand and five hundred.

29 And they that encamp next shall be of the tribe of Nephthali; and the prince of the children of Nephthali, Achire son Ænan.

30 His forces that were numbered were fifty-three thousand and four hundred.

31 All that were numbered of the camp of Dan, were a hundred and fifty-seven thousand and six hundred: they shall set out last according to their order.

32 This is the numbering of the children of Israel according to the houses of their families: all the numbering of the camps with their forces, was six hundred and three thousand, five hundred and fifty.

33 But the Levites were not numbered with them, as the Lord commanded Moses.

34 And the children of Israel did all things that the Lord commanded Moses; thus they encamped in their order, and thus they began their march in succession each according to their divisions, according to the houses of their families.

NUMBERS CHAPTER 3

1 And these are the generations of Aaron and Moses, in the day in which the Lord spoke to Moses in mount Sina.

2 And these are the names of the sons of Aaron; Nadab the first-born; and Abiud, Eleazar and Ithamar.

3 These are the names of the sons of Aaron, the anointed priests whom they consecrated to the priesthood.

4 And Nadab and Abiud died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sina; and they had no children; and Eleazar and Ithamar ministered in the priests' office with Aaron their father.

5 And the Lord spoke to Moses, saying,

6 Take the tribe of Levi, and thou shalt set them before Aaron the priest, and they shall minister to him,

7 and shall keep his charges, and the charges of the children of Israel, before the tabernacle of witness, to do the works of the tabernacle.

8 And they shall keep all the furniture of the tabernacle of witness, and the charges of the children of Israel as to all the works of the tabernacle.

9 And thou shalt give the Levites to Aaron, and to his sons the priests; they are given for a gift to me of the children of Israel.

10 And thou shalt appoint Aaron and his sons over the tabernacle of witness; and they shall keep their charge of priesthood, and all things belonging to the altar, and within the veil; and the stranger that touches them shall die.

11 And the Lord spoke to Moses, saying,

12 Behold, I have taken the Levites from the midst of the children of Israel, instead of every male that opens the womb from among the children of Israel: they shall be their ransom, and the Levites shall be mine.

13 For every first-born is mine; in the day in which I smote every first-born in the land of Egypt, I sanctified to myself every first-born in Israel: both of man and beast, they shall be mine: I am the Lord.

14 And the Lord spoke to Moses in the wilderness of Sina, saying,

15 Take the number of the sons of Levi, according to the houses of their families, according to their divisions; number ye them every male from a month old and upwards.

16 And Moses and Aaron numbered them by the word of the Lord, as the Lord commanded them.

17 And these were the sons of Levi by their names; Gedson, Caath, and Merari.

18 And these are the names of the sons of Gedson according to their families; Lobeni and Semei:

19 and the sons of Caath according to their families; Amram and Issaar, Chebron and Oziel:

20 and the sons of Merari according to their families, Mooli and Musi; these are the families of the Levites according to the houses of their families.

21 To Gedson belongs the family of Lobeni, and the family of Semei: these are the families of Gedson.

22 The numbering of them according to the number of every male from a month old and upwards, their numbering was seven thousand and five hundred.

23 And the sons of Gedson shall encamp westward behind the tabernacle.

24 And the ruler of the household of the family of Gedson was Elisaph the son of Dael.

25 And the charge of the sons of Gedson in the tabernacle of witness was the tent and the veil, and the covering of the door of the tabernacle of witness,

26 and the curtains of the court, and the veil of the door of the court, which is by the tabernacle, and the remainder of all its works.

27 To Caath belonged one division, that of Amram, and another division, that of Issaar, and another division, that of Chebron, and another division, that of Oziel: these are the divisions of Caath, according to number.

28 Every male from a month old and upward, eight thousand and six hundred, keeping the charges of the holy things.

29 The families of the sons of Caath, shall encamp beside the tabernacle toward the south.

30 And the chief of the house of the families of the divisions of Caath, was Elisaphan the son of Oziel.

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31 And their charge was the ark, and the table, and the candlestick, and the altars, and all the vessels of the sanctuary wherewith they do holy service, and the veil, and all their works.

32 And the chief over the chief of the Levites, was Eleazar the son of Aaron the priest, appointed to keep the charges of the holy things.

33 To Merari belonged the family of Mooli, and the family of Musi: these are the families of Merari.

34 The mustering of them according to number, every male from a month old and upwards, was six thousand and fifty.

35 And the head of the house of the families of the division of Merari, was Suriel the son of Abichail: they shall encamp by the side of the tabernacle northwards.

36 The oversight of the charge of the sons of Merari included the chapiters of the tabernacle, and its bars, and its pillars, and its sockets, and all their furniture, and their works,

37 and the pillars of the court round about, and their bases, and their pins, and their cords.

38 They that encamp before the tabernacle of witness on the east shall be Moses and Aaron and his sons, keeping the charges of the sanctuary according to the charges of the children of Israel; and the stranger that touches them, shall die.

39 All the numbering of the Levites, whom Moses and Aaron numbered by the word of the Lord, according to their families, every male from a month old and upwards, were two and twenty thousand.

40 And the Lord spoke to Moses, saying, Count every first-born male of the children of Israel from a month old and upwards, and take the number by name.

41 And thou shalt take the Levites for me—I am the Lord—instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of all the first-born among the cattle of the children of Israel.

42 And Moses counted, as the Lord commanded him, every first-born among the children of Israel.

43 And all the male first-born in number by name, from a month old and upwards, were according to their numbering twenty-two thousand and two hundred and seventy-three.

44 And the Lord spoke to Moses, saying,

45 Take the Levites instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine; I am the Lord.

46 And for the ransoms of the two hundred and seventy-three which exceed the Levites in number of the first-born of the sons of Israel;

47 thou shalt even take five shekels a head; thou shalt take them according to the holy didrachm, twenty oboli to the shekel.

48 And thou shalt give the money to Aaron and to his sons, the ransom of those who exceed in number among them.

49 And Moses took the silver, the ransom of those that exceeded in number the redemption of the Levites.

50 He took the silver from the first-born of the sons of Israel, a thousand three hundred and sixty-five shekels, according to the holy shekel.

51 And Moses gave the ransom of them that were over to Aaron and his sons, by the word of the Lord, as the Lord commanded Moses.

NUMBERS CHAPTER 4

1 And the Lord spoke to Moses and Aaron, saying,

2 Take the sum of the children of Caath from the midst of the sons of Levi, after their families, according to the houses of their fathers' households;

3 from twenty-five years old and upward until fifty years, every one that goes in to minister, to do all the works in the tabernacle of witness.

4 And these are the works of the sons of Caath in the tabernacle of witness; it is most holy.

5 And Aaron and his sons shall go in, when the camp is about to move, and shall take down the shadowing veil, and shall cover with it the ark of the testimony.

6 And they shall put on it a cover, even a blue skin, and put on it above a garment all of blue, and shall put the staves through the rings.

7 And they shall put on the table set forth for shew-bred a cloth all of purple, and the dishes, and the censers, and the cups, and the vessels with which one offers drink-offerings; and the continual loaves shall be upon it.

8 And they shall put upon it a scarlet cloth, and they shall cover it with a blue covering of skin, and they shall put the staves into it.

9 And they shall take a blue covering, and cover the candlestick that gives light, and its lamps, and its snuffers, and its funnels, and all the vessels of oil with which they minister.

10 And they shall put it, and all its vessels, into a blue skin cover; and they shall put it on bearers.

11 And they shall put a blue cloth for a cover on the golden altar, and shall cover it with a blue skin cover, and put in its staves.

12 And they shall take all the instruments of service, with which they minister in the sanctuary: and shall place them in a cloth of blue, and shall cover them with blue skin covering, and put them upon staves.

13 And he shall put the covering on the altar, and they shall cover it with a cloth all of purple.

14 And they shall put upon it all the vessels with which they minister upon it, and the fire-pans, and the flesh-hooks, and the cups, and the cover, and all the vessels of the altar; and they shall put on it a blue cover of skins, and shall put in its staves; and they shall take a purple cloth, and cover the laver and its foot, and they shall put it into a blue cover of skin, and put it on bars.

15 And Aaron and his sons shall finish covering the holy things, and all the holy vessels, when the camp begins to move; and afterwards the sons of Caath shall go in to take up the furniture; but shall not touch the holy things, lest they

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die: these shall the sons of Caath bear in the tabernacle of witness.

16 Eleazar the son of Aaron the priest is overseer—the oil of the light, and the incense of composition, and the daily meat-offering and the anointing oil, are his charge; even the oversight of the whole tabernacle, and all things that are in it in the holy place, in all the works.

17 And the Lord spoke to Moses and Aaron, saying,

18 Ye shall not destroy the family of Caath from the tribe out of the midst of the Levites.

19 This do ye to them, and they shall live and not die, when they approach the holy of holies: Let Aaron and his sons advance, and they shall place them each in his post for bearing.

20 And so they shall by no means go in to look suddenly upon the holy things, and die.

21 And the Lord spoke to Moses, saying,

22 Take the sum of the children of Gedson, and these according to the houses of their lineage, according to their families.

23 Take the number of them from five and twenty years old and upwards until the age of fifty, every one that goes in to minister, to do his business in the tabernacle of witness.

24 This is the public service of the family of Gedson, to minister and to bear.

25 And they shall bear the skins of the tabernacle, and the tabernacle of witness, and its veil, and the blue cover that was on it above, and the cover of the door of the tabernacle of witness.

26 And all the curtains of the court which were upon the tabernacle of witness, and the appendages, and all the vessels of service that they minister with they shall attend to.

27 According to the direction of Aaron and his sons shall be the ministry of the sons of Gedson, in all their ministries, and in all their works; and thou shalt take account of them by name in all things borne by them.

28 This is the service of the sons of Gedson in the tabernacle of witness, and their charge by the hand of Ithamar the son of Aaron the priest.

29 The sons of Merari according to their families, according to the houses of their lineage, take ye the number of them.

30 Take the number of them from five and twenty years old and upwards until fifty years old, every one that goes in to perform the services of the tabernacle of witness.

31 And these are the charges of the things borne by them according to all their works in the tabernacle of witness: they shall bear the chapiters of the tabernacle, and the bars, and its pillars, and its sockets, and the veil, and there shall be their sockets, and their pillars, and the curtain of the door of the tabernacle.

32 And they shall bear the pillars of the court round about, and there shall be their sockets, and they shall bear the pillars of the veil of the door of the court, and their sockets and their pins, and their cords, and all their furniture, and all their instruments of service: take ye their number by name, and all the articles of the charge of the things borne by them.

33 This is the ministration of the family of the sons of Merari in all their works in the tabernacle of witness, by the hand of Ithamar the son of Aaron the priest.

34 And Moses and Aaron and the rulers of Israel took the number of the sons of Caath according to their families, according to the houses of their lineage;

35 from five and twenty years old and upwards to the age of fifty years, every one that goes in to minister and do service in the tabernacle of witness. 36 And the numbering of them according to their families was two thousand, seven hundred and fifty.

37 This is the numbering of the family of Caath, every one that ministers in the tabernacle of witness, as Moses and Aaron numbered them by the word of the Lord, by the hand of Moses.

38 And the sons of Gedson were numbered according to their families, according to the houses of their lineage, 39 from five and twenty years old and upward till fifty years old, every one that goes in to minister and to do the services in the tabernacle of witness.

40 And the numbering of them according to their families, according to the houses of their lineage, was two thousand six hundred and thirty.

41 This is the numbering of the family of the sons of Gedson, every one who ministers in the tabernacle of witness; whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

42 And also the family of the sons of Merari were numbered according to their divisions, according to the house of their fathers;

43 from five and twenty years old and upward till fifty years old, every one that goes in to minister in the services of the tabernacle of witness.

44 And the numbering of them according to their families, according to the houses of their lineage, was three thousand and two hundred.

45 This is the numbering of the family of the sons of Merari, whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

46 All that were numbered, whom Moses and Aaron and the rulers of Israel numbered, namely, the Levites, according to their families and according to the houses of their lineage,

47 from five and twenty years old and upward till fifty years old, every one that goes in to the service of the works, and the charge of the things that are carried in the tabernacle of witness.

48 And they that were numbered were eight thousand five hundred and eighty.

49 He reviewed them by the word of the Lord by the hand of Moses, appointing each man severally over their respective work, and over their burdens; and they were numbered, as the Lord commanded Moses.

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NUMBERS CHAPTER 5

1 And the Lord spoke to Moses, saying,

2 Charge the children of Israel, and let them send forth out of the camp every leper, and every one who has in issue of the reins, and every one who is unclean from a dead body.

3 Whether male or female, send them forth out of the camp; and they shall not defile their camps in which I dwell among them.

4 And the children of Israel did so, and sent them out of the camp: as the Lord said to Moses, so did the children of Israel.

5 And the Lord spoke to Moses, saying,

6 Speak to the children of Israel, saying, Every man or woman who shall commit any sin that is common to man, or if that soul shall in anywise have neglected the commandment and transgressed;

7 that person shall confess the sin which he has committed, and shall make satisfaction for his trespass: he shall pay the principal, and shall add to it the fifth part, and shall make restoration to him against whom he has trespassed.

8 But if a man have no near kinsman, so as to make satisfaction for his trespass to him, the trespass- offering paid to the Lord shall be for the priest, besides the ram of atonement, by which he shall make atonement with it for him.

9 And every first-fruits in all the sanctified things among the children of Israel, whatsoever they shall offer to the Lord, shall be for the priest himself.

10 And the hallowed things of every man shall be his; and whatever man shall give any thing to the priest, the gift shall be his.

11 And the Lord spoke to Moses, saying,

12 Speak to the children of Israel, and thou shalt say to them, Whosesoever wife shall transgress against him, and slight and despise him,

13 and supposing any one shall lie with her carnally, and the thing shall be hid from the eyes of her husband, and she should conceal it and be herself defiled, and there be no witness with her, and she should not be taken;

14 and there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she be defiled; or there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she should not be defiled;

15 then shall the man bring his wife to the priest, and shall bring his gift for her, the tenth part of an ephah of barley-meal: he shall not pour oil upon it, neither shall he put frankincense upon it; for it is a sacrifice of jealousy, a sacrifice of memorial, recalling sin to remembrance.

16 And the priest shall bring her, and cause her to stand before the Lord.

17 And the priest shall take pure running water in an earthen vessel, and he shall take of the dust that is on the floor of the tabernacle of witness, and the priest having taken it shall cast it into the water.

18 And the priest shall cause the woman to stand before the Lord, and shall uncover the head of the woman, and shall put into her hands the sacrifice of memorial, the sacrifice of jealousy; and in the hand of the priest shall be the water of this conviction that brings the curse.

19 And the priest shall adjure her, and shall say to the woman, If no one has lain with thee, and if thou hast not transgressed so as to be polluted, being under the power of thy husband, be free from this water of the conviction that causes the curse.

20 But if being a married woman thou hast transgressed, or been polluted, and any one has lain with thee, beside thy husband:

21 then the priest shall adjure the woman by the oaths of this curse, and the priest shall say to the woman, The Lord bring thee into a curse and under an oath in the midst of thy people, in that the Lord should cause thy thigh to rot and thy belly to swell;

22 and this water bringing the curse shall enter into thy womb to cause thy belly to swell, and thy thigh to rot. And the woman shall say, So be it, So be it.

23 And the priest shall write these curses in a book, and shall blot them out with the water of the conviction that brings the curse.

24 And he shall cause the woman to drink the water of the conviction that brings the curse; and the water of the conviction that brings the curse shall enter into her.

25 And the priest shall take from the hand of the woman the sacrifice of jealousy, and shall present the sacrifice before the Lord, and shall bring it to the altar.

26 And the priest shall take a handful of the sacrifice as a memorial of it, and shall offer it up upon the altar; and afterwards he shall cause the woman to drink the water.

27 And it shall come to pass, if she be defiled, and have altogether escaped the notice of her husband, then the water of the conviction that brings the curse shall enter into her; and she shall swell in her belly, and her thigh shall rot, and the woman shall be for a curse in the midst of her people.

28 But if the woman have not been polluted, and be clean, then shall she be guiltless and shall conceive seed.

29 This is the law of jealousy, wherein a married woman should happen to transgress, and be defiled;

30 or in the case of a man on whomsoever the spirit of jealousy should come, and he should be jealous of his wife, and he should place his wife before the Lord, and the priest shall execute towards her all this law.

31 Then the man shall be clear from sin, and that woman shall bear her sin.

NUMBERS CHAPTER 6

1 And the Lord spoke to Moses, saying,

2 speak to the children of Israel, and thou shalt say to them, Whatsoever man or woman shall specially vow a vow to separate oneself with purity to the Lord,

3 he shall purely abstain from wine and strong drink; and he shall drink no vinegar of wine or vinegar of strong drink; and whatever is made of the grape he shall not drink; neither shall he eat fresh grapes or raisins,

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4 all the days of his vow: he shall eat no one of all the things that come from the vine, wine from the grape-stones to the husk,

5 all the days of his separation:—a razor shall not come upon his head, until the days be fulfilled which he vowed to the Lord: he shall be holy, cherishing the long hair of the head,

6 all the days of his vow to the Lord: he shall not come nigh to any dead body,

7 to his father or his mother, or to his brother or his sister; he shall not defile himself for them, when they have died, because the vow of God is upon him on his head.

8 All the days of his vow he shall be holy to the Lord.

9 And if any one should die suddenly by him, immediately the head of his vow shall be defiled; and he shall shave his head in whatever day he shall be purified: on the seventh day he shall be shaved.

10 And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the doors of the tabernacle of witness.

11 And the priest shall offer one for a sin-offering; and the other for a whole-burnt-offering; and the priest shall make atonement for him in the things wherein he sinned respecting the dead body, and he shall sanctify his head in that day,

12 in which he was consecrated to the Lord, all the days of his vow; and he shall bring a lamb of a year old for a trespass-offering; and the former days shall not be reckoned, because the head of his vow was polluted.

13 And this is the law of him that has vowed: in whatever day he shall have fulfilled the days of his vow, he shall himself bring his gift to the doors of the tabernacle of witness.

14 And he shall bring his gift to the Lord; one he-lamb of a year old without blemish for a whole-burnt- offering, and one ewe-lamb of a year old without blemish for a sin-offering, and one ram without blemish for a peace-offering;

15 and a basket of unleavened bread of fine flour, even loaves kneaded with oil, and unleavened cakes anointed with oil, and their meat-offering, and their drink-offering.

16 And the priest shall bring them before the Lord, and shall offer his sin- offering, and his whole-burnt-offering.

17 And he shall offer the ram as a sacrifice of peace-offering to the Lord with the basket of unleavened bread; and the priest shall offer its meat- offering and its drink-offering.

18 And he that has vowed shall shave the head of his consecration by the doors of the tabernacle of witness, and shall put the hairs on the fire which is under the sacrifice of peace-offering.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened loaf from the basket, and one unleavened cake, and shall put them on the hands of the votary after he has shaved off his holy hair.

20 And the priest shall present them as an offering before the Lord; it shall be the holy portion for the priest beside the breast of the heave-offering and beside the shoulder of the wave-offering: and afterwards the votary shall drink wine.

21 This is the law of the votary who shall have vowed to the Lord his gift to the Lord, concerning his vow, besides what he may be able to afford according to the value of his vow, which he may have vowed according to the law of separation.

22 And the Lord spoke to Moses, saying,

23 Speak to Aaron and to his sons, saying, Thus ye shall bless the children of Israel, saying to them,

24 The Lord bless thee and keep thee;

25 the Lord make his face to shine upon thee, and have mercy upon thee;

26 the Lord lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel, and I the Lord will bless them.

NUMBERS CHAPTER 7

1 And it came to pass in the day in which Moses finished the setting-up of the tabernacle, that he anointed it, and consecrated it, and all its furniture, and the altar and all its furniture, he even anointed them, and consecrated them.

2 And the princes of Israel brought gifts, twelve princes of their fathers' houses: these were the heads of tribes, these are they that presided over the numbering.

3 And they brought their gift before the Lord, six covered waggons, and twelve oxen; a waggon from two princes, and a calf from each: and they brought them before the tabernacle.

4 And the Lord spoke to Moses, saying,

5 Take of them, and they shall be for the works of the services of the tabernacle of witness: and thou shalt give them to the Levites, to each one according to his ministration.

6 And Moses took the waggons and the oxen, and gave them to the Levites.

7 And he gave two waggons and four oxen to the sons of Gedson, according to their ministrations.

8 And four waggons and eight oxen he gave to the sons of Merari according to their ministrations, by Ithamar the son of Aaron the priest.

9 But to the sons of Caath he gave them not, because they have the ministrations of the sacred things: they shall bear them on their shoulders.

10 And the rulers brought gifts for the dedication of the altar, in the day in which he anointed it, and the rulers brought their gifts before the altar.

11 And the Lord said to Moses, One chief each day, they shall offer their gifts a chief each day for the dedication of the altar.

12 And he that offered his gift on the first day, was Naasson the son of Aminadab, prince of the tribe of Juda.

13 And he brought his gift, one silver charger of a hundred and thirty shekels was its weight, one silver bowl, of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

14 One golden censer of ten shekels full of incense.

15 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering;

16 and one kid of the goats for a sin-offering.

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17 And for a sacrifice of peace-offering, two heifers, five rams, five he goats, five ewe-lambs of a year old: this was the gift of Naasson the son of Aminadab.

18 On the second day Nathanael son of Sogar, the prince of the tribe of Issachar, brought his offering.

19 And he brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

20 One censer of ten golden shekels, full of incense.

21 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

22 and one kid of the goats for a sin-offering.

23 And for a sacrifice, a peace-offering, two heifers, five rams, five he- goats, five ewe-lambs of a year old: this was the gift of Nathanael the son of Sogar.

24 On the third day the prince of the sons of Zabulon, Eliab the son of Chaelon.

25 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

26 One golden censer of ten shekels, full of incense.

27 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

28 and one kid of the goats for a sin- offering.

29 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Eliab the son of Chaelon.

30 On the fourth day Elisur the son of Sediur, the prince of the children of Ruben.

31 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat- offering.

32 One golden censer of ten shekels full of incense.

33 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

34 and one kid of the goats for a sin- offering.

35 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Elisur the son of Sediur.

36 On the fifth day the prince of the children of Symeon, Salamiel the son of Surisadai.

37 He brought his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

38 One golden censer of ten shekels, full of incense.

39 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

40 and one kid of the goats for a sin- offering.

41 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Salamiel the son of Surisadai.

42 On the sixth day the prince of the sons of Gad, Elisaph the son of Raguel.

43 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat offering.

44 One golden censer of ten shekels, full of incense.

45 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

46 and one kid of the goats for a sin- offering.

47 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Elisaph the son of Raguel.

48 On the seventh day the prince of the sons of Ephraim, Elisama the son of Emiud.

49 He brought his gift, one silver charger, its weight was a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

50 One golden censer of ten shekels, full of incense.

51 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

52 and one kid of the goats for a sin-offering.

53 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Elisama the son of Emiud.

54 On the eighth day the prince of the sons of Manasse, Gamaliel the son of Phadassur.

55 He brought his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering.

56 One golden censer of ten shekels, full of incense.

57 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

58 and one kid of the goats for a sin- offering.

59 And for a sacrifice of peace-offering two heifers, five rams, five he-goats, five ewe- lambs of a year old: this was the gift of Gamaliel the son of Phadassur.

60 On the ninth day the prince of the sons of Benjamin, Abidan the son of Gadeoni.

61 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering.

62 One golden censer of ten shekels, full of incense.

63 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

64 and one kid of the goats for a sin- offering.

65 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Abidan the son of Gadeoni.

66 On the tenth day the prince of the sons of Dan, Achiezer the son of Amisadai.

67 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels

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according to the holy shekel; both full of fine flour kneaded with oil for a meat- offering.

68 One golden censer of ten shekels, full of incense.

69 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, 70 and one kid of the goats for a sin- offering.

71 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old. This was the gift of Achiezer the son of Amisadai.

72 On the eleventh day the prince of the sons of Aser, Phageel the son of Echran.

73 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat- offering.

74 One golden censer of ten shekels, full of incense.

75 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

76 and one kid of the goats for a sin- offering.

77 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Phageel the son of Echran.

78 On the twelfth day the prince of the sons of Nephthali, Achire the son of Ænan.

79 He brought his gift, one silver charger, its weight a hundred and thirty shekels; one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat offering.

80 One golden censer of ten shekels, full of incense.

81 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

82 and one kid of the goats for a sin- offering.

83 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Achire the son of Ænan.

84 This was the dedication of the altar in the day in which Moses anointed it, by the princes of the sons of Israel; twelve silver chargers, twelve silver bowls, twelve golden censers:

85 each charger of a hundred and thirty shekels, and each bowl of seventy shekels: all the silver of the vessels was two thousand four hundred shekels, the shekels according to the holy shekel.

86 Twelve golden censers full of incense: all the gold of the shekels, a hundred and twenty shekels.

87 All the cattle for whole-burnt-offerings, twelve calves, twelve rams, twelve he- lambs of a year old, and their meat-offerings, and their drink-offerings: and twelve kids of the goats for sin-offering.

88 All the cattle for a sacrifice of peace-offering, twenty-four heifers, sixty rams, sixty he-goats of a year old, sixty ewe-lambs of a year old without blemish: this is the dedication of the altar, after that Moses consecrated Aaron, and after he anointed him.

89 When Moses went into the tabernacle of witness to speak to God, then he heard the voice of the Lord speaking to him from off the mercy-seat, which is upon the ark of the testimony, between the two cherubs; and he spoke to him.

NUMBERS CHAPTER 8

1 And the Lord spoke to Moses, saying,

2 Speak to Aaron, and thou shalt say to him, Whenever thou shalt set the lamps in order, the seven lamps shall give light opposite the candlestick.

3 And Aaron did so: on one side opposite the candlestick he lighted its lamps, as the Lord appointed Moses.

4 And this is the construction of the candlestick: it is solid, golden— its stem, and its lilies—all solid: according to the pattern which the Lord shewed Moses, so he made the candlestick.

5 And the Lord spoke to Moses, saying,

6 Take the Levites out of the midst of the children of Israel, and thou shalt purify them.

7 And thus shalt thou perform their purification: thou shalt sprinkle them with water of purification, and a razor shall come upon the whole of their body, and they shall wash their garments, and shall be clean.

8 And they shall take one calf of the herd, and its meat-offering, fine flour mingled with oil: and thou shalt take a calf of a year old of the herd for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of witness; and thou shalt assemble all the congregation of the sons of Israel.

10 And thou shalt bring the Levites before the Lord; and the sons of Israel shall lay their hands upon the Levites.

11 And Aaron shall separate the Levites for a gift before the Lord from the children of Israel: and they shall be prepared to perform the works of the Lord.

12 And the Levites shall lay their hands on the heads of the calves; and thou shalt offer one for a sin-offering, and the other for a whole-burnt-offering to the Lord, to make atonement for them.

13 And thou shalt set the Levites before the Lord, and before Aaron, and before his sons; and thou shalt give them as a gift before the Lord.

14 And thou shalt separate the Levites from the midst of the sons of Israel, and they shall be mine.

15 And afterwards the Levites shall go in to perform the works of the tabernacle of witness; and thou shalt purify them, and present them before the Lord.

16 For these are given to me for a present out of the midst of the children of Israel: I have taken them to myself instead of all the first-born of the sons of Israel that open every womb.

17 For every first-born among the children of Israel is mine, whether of man or beast: in the day in which I smote every first-born in the land of Egypt, I sanctified them to myself.

18 And I took the Levites in the place of every first-born among the children of Israel.

19 And I gave the Levites presented as a gift to Aaron and his sons out of the midst of the children of Israel, to do the service of the children of Israel in the tabernacle of witness,

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and to make atonement for the children of Israel: thus there shall be none among the sons of Israel to draw nigh to the holy things.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites as the Lord commanded Moses concerning the Levites, so the sons of Israel did to them.

21 So the Levites purified themselves and washed their garments; and Aaron presented them as a gift before the Lord, and Aaron made atonement for them to purify them.

22 And afterwards the Levites went in to minister in their service in the tabernacle of witness before Aaron, and before his sons; as the Lord appointed Moses concerning the Levites, so they did to them.

23 And the Lord spoke to Moses, saying,

24 This is the ordinance for the Levites; From five and twenty years old and upward, they shall go in to minister in the tabernacle of witness.

25 And from fifty years old the Levites shall cease from the ministry, and shall not work any longer.

26 And his brother shall serve in the tabernacle of witness to keep charges, but he shall not do works: so shalt thou do to the Levites in their charges.

NUMBERS CHAPTER 9

1 And the Lord spoke to Moses in the wilderness of Sina in the second year after they had gone forth from the land of Egypt, in the first month, saying,

2 Speak, and let the children of Israel keep the passover in its season.

3 On the fourteenth day of the first month at even, thou shalt keep it in its season; thou shalt keep it according to its law, and according to its ordinance.

4 And Moses ordered the children of Israel to sacrifice the passover,

5 on the fourteenth day of the first month in the wilderness of Sina, as the Lord appointed Moses, so the children of Israel did.

6 And there came men who were unclean by reason of a dead body, and they were not able to keep the passover on that day; and they came before Moses and Aaron on that day.

7 And those men said to Moses, We are unclean by reason of the dead body of a man: shall we therefore fail to offer the gift to the Lord in its season in the midst of the children of Israel?

8 And Moses said to them, stand there, and I will hear what charge the Lord will give concerning you.

9 And the Lord spoke to Moses, saying,

10 Speak to the children of Israel, saying, Whatever man shall be unclean by reason of a dead body, or on a journey far off, among you, or among your posterity; he shall then keep the passover to the Lord,

11 in the second month, on the fourteenth day; in the evening they shall offer it, with unleavened bread and bitter herbs shall they eat it.

12 They shall not leave of it until the morrow, and they shall not break a bone of it; they shall sacrifice it according to the ordinance of the passover.

13 And whatsoever man shall be clean, and is not far off on a journey, and shall fail to keep the passover, that soul shall be cut off from his people, because he has not offered the gift to the Lord in its season: that man shall bear his iniquity.

14 And if there should come to you a stranger in your land, and should keep the passover to the Lord, he shall keep it according to the law of the passover and according to its ordinance: there shall be one law for you, both for the stranger, and for the native of the land.

15 And in the day in which the tabernacle was pitched the cloud covered the tabernacle, the place of the testimony; and in the evening there was upon the tabernacle as the appearance of fire till the morning.

16 So it was continually: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud went up from the tabernacle, then after that the children of Israel departed; and in whatever place the cloud rested, there the children of Israel encamped.

18 The children of Israel shall encamp by the command of the Lord, and by the command of the Lord they shall remove: all the days in which the cloud overshadows the tabernacle, the children of Israel shall encamp.

19 And whenever the cloud shall be drawn over the tabernacle for many days, then the children of Israel shall keep the charge of God, and they shall not remove.

20 And it shall be, whenever the cloud overshadows the tabernacle a number of days, they shall encamp by the word of the Lord, and shall remove by the command of the Lord.

21 And it shall come to pass, whenever the cloud shall remain from the evening till the morning, and in the morning the cloud shall go up, then shall they remove by day or by night.

22 When the cloud continues a full month overshadowing the tabernacle, the children of Israel shall encamp, and shall not depart.

23 For they shall depart by the command of the Lord:— they kept the charge of the Lord by the command of the Lord by the hand of Moses.

NUMBERS CHAPTER 10

1 And the Lord spoke to Moses, saying,

2 Make to thyself two silver trumpets: thou shalt make them of beaten work; and they shall be to thee for the purpose of calling the assembly, and of removing the camps.

3 And thou shalt sound with them, and all the congregation shall be gathered to the door of the tabernacle of witness.

4 And if they shall sound with one, all the rulers even the princes of Israel shall come to thee.

5 And ye shall sound an alarm, and the camps pitched eastward shall begin to move. 6 And ye shall sound a second alarm, and the camps pitched southward shall move; and ye shall sound a third alarm, and the camps pitched westward

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shall move forward; and ye shall sound a fourth alarm, and they that encamp toward the north shall move forward: they shall sound an alarm at their departure.

7 And whenever ye shall gather the assembly, ye shall sound, but not an alarm.

8 And the priests the sons of Aaron shall sound with the trumpets; and it shall be a perpetual ordinance for you throughout your generations.

9 And if ye shall go forth to war in your land against your enemies that are opposed to you, then shall ye sound with the trumpets; and ye shall be had in remembrance before the Lord, and ye shall be saved from your enemies.

10 And in the days of your gladness, and in your feasts, and in your new moons, ye shall sound with the trumpets at your whole-burnt-offerings, and at the sacrifices of your peace-offerings; and there shall be a memorial for you before your God: I am the Lord your God.

11 And it came to pass in the second year, in the second month, on the twentieth day of the month, the cloud went up from the tabernacle of witness.

12 And the children of Israel set forward with their baggage in the wilderness of Sina; and the cloud rested in the wilderness of Pharan.

13 And the first rank departed by the word of the Lord by the hand of Moses.

14 And they first set in motion the order of the camp of the children of Juda with their host; and over their host was Naasson, son of Aminadab.

15 And over the host of the tribe of the sons of Issachar, was Nathanael son of Sogar.

16 And over the host of the tribe of the sons of Zabulon, was Eliab the son of Chaelon.

17 And they shall take down the tabernacle, and the sons of Gedson shall set forward, and the sons of Merari, who bear the tabernacle.

18 And the order of the camp of Ruben set forward with their host; and over their host was Elisur the son of Sediur.

19 And over the host of the tribe of the sons of Symeon, was Salamiel son of Surisadai.

20 And over the host of the tribe of the children of Gad, was Elisaph the son of Raguel.

21 And the sons of Caath shall set forward bearing the holy things, and the others shall set up the tabernacle until they arrive.

22 And the order of the camp of Ephraim shall set forward with their forces; and over their forces was Elisama the son of Semiud.

23 And over the forces of the tribes of the sons of Manasse, was Gamaliel the son of Phadassur.

24 And over the forces of the tribe of the children of Benjamin, was Abidan the son of Gadeoni.

25 And the order of the camp of the sons of Dan shall set forward the last of all the camps, with their forces: and over their forces was Achiezer the son of Amisadai.

26 And over the forces of the tribe of the sons of Aser, was Phageel the son of Echran.

27 And over the forces of the tribe of the sons of Nephthali, was Achire the son of Ænan.

28 These are the armies of the children of Israel; and they set forward with their forces.

29 And Moses said to Obab the son of Raguel the Madianite, the father-in-law of Moses, We are going forward to the place concerning which the Lord said, This will I give to you: Come with us, and we will do thee good, for the Lord has spoken good concerning Israel.

30 And he said to him, I will not go, but I will go to my land and to my kindred.

31 And he said, Leave us not, because thou hast been with us in the wilderness, and thou shalt be an elder among us.

32 And it shall come to pass if thou wilt go with us, it shall even come to pass that in whatsoever things the Lord shall do us good, we will also do thee good.

33 And they departed from the mount of the Lord a three days' journey; and the ark of the covenant of the Lord went before them a three days' journey to provide rest for them.

34 And the cloud overshadowed them by day, when they departed from the camp.

35 And it came to pass when the ark set forward, that Moses said, Arise, O Lord, and let thine enemies be scattered: let all that hate thee flee.

36 And in the resting he said, Turn again, O Lord, the thousands and tens of thousands in Israel.

NUMBERS CHAPTER 11

1 And the people murmured sinfully before the Lord; and the Lord heard them and was very angry; and fire was kindled among them from the Lord, and devoured a part of the camp.

2 And the people cried to Moses: and Moses prayed to the Lord, and the fire was quenched. 3 And the name of that place was called Burning; for a fire was kindled among them from the Lord.

4 And the mixed multitude among them lusted exceedingly; and they and the children of Israel sat down and wept and said, Who shall give us flesh to eat?

5 We remember the fish, which we ate in Egypt freely; and the cucumbers, and the melons, and the leeks, and the garlic, and the onions.

6 But now our soul is dried up; our eyes turn to nothing but to the manna.

7 And the manna is as coriander seed, and the appearance of it the appearance of hoar-frost.

8 And the people went through the field, and gathered, and ground it in the mill, or pounded it in a mortar, and baked it in a pan, and made cakes of it; and the sweetness of it was as the taste of wafer made with oil.

9 And when the dew came upon the camp by night, the manna came down upon it.

10 And Moses heard them weeping by their families, every one in his door: and the Lord was very angry; and the thing was evil in the sight of Moses.

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11 And Moses said to the Lord, Why hast thou afflicted thy servant, and why have I not found grace in thy sight, that thou shouldest lay the weight of this people upon me?

12 Have I conceived all this people, or have I born them? that thou sayest to me, Take them into thy bosom, as a nurse would take her suckling, into the land which thou swarest to their fathers?

13 Whence have I flesh to give to all this people? for they weep to me, saying, Give us flesh, that we may eat.

14 I shall not be able to bear this people alone, for this thing is too heavy for me.

15 And if thou doest thus to me, slay me utterly, if I have found favour with thee, that I may not see my affliction.

16 And the Lord said to Moses, Gather me seventy men from the elders of Israel, whom thou thyself knowest that they are the elders of the people, and their scribes; and thou shalt bring them to the tabernacle of witness, and they shall stand there with thee.

17 And I will go down, and speak there with thee; and I will take of the spirit that is upon thee, and will put it upon them; and they shall bear together with thee the burden of the people, and thou shalt not bear them alone.

18 And to the people thou shalt say, Purify yourselves for the morrow, and ye shall eat flesh; for ye wept before the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: and the Lord shall allow you to eat flesh, and ye shall eat flesh.

19 Ye shall not eat one day, nor two, nor five days, nor ten days, nor twenty days;

20 ye shall eat for a full month, until the flesh come out at your nostrils; and it shall be nausea to you, because ye disobeyed the Lord, who is among you, and wept before him, saying, What had we to do to come out of Egypt?

21 And Moses said, The people among whom I am are six hundred thousand footmen; and thou saidst, I will give them flesh to eat, and they shall eat a whole month.

22 Shall sheep and oxen be slain for them, and shall it suffice them? or shall all the fish of the sea be gathered together for them, and shall it suffice them?

23 And the Lord said to Moses, Shall not the hand of the Lord be fully sufficient? now shalt thou know whether my word shall come to pass to thee or not.

24 And Moses went out, and spoke the words of the Lord to the people; and he gathered seventy men of the elders of the people, and he set them round about the tabernacle.

25 And the Lord came down in a cloud, and spoke to him, and took of the spirit that was upon him, and put it upon the seventy men that were elders; and when the spirit rested upon them, they prophesied and ceased.

26 And there were two men left in the camp, the name of the one was Eldad, and the name of the other Modad; and the spirit rested upon them, and these were of the number of them that were enrolled, but they did not come to the tabernacle; and they prophesied in the camp.

27 And a young man ran and told Moses, and spoke, saying, Eldad and Modad prophesy in the camp.

28 And Joshua the son of Naue, who attended on Moses, the chosen one, said, My lord Moses, forbid them.

29 And Moses said to him, Art thou jealous on my account? and would that all the Lord's people were prophets; whenever the Lord shall put his spirit upon them.

30 And Moses departed into the camp, himself and the elders of Israel.

31 And there went forth a wind from the Lord, and brought quails over from the sea; and it brought them down upon the camp a day's journey on this side, and a day's journey on that side, round about the camp, as it were two cubits from the earth.

32 And the people rose up all the day, and all the night, and all the next day, and gathered quails; he that gathered least, gathered ten measures; and they refreshed themselves round about the camp.

33 The flesh was yet between their teeth, before it failed, when the Lord was wroth with the people, and the Lord smote the people with a very great plague.

34 And the name of that place was called the Graves of Lust; for there they buried the people that lusted.

35 The people departed from the Graves of Lust to Aseroth; and the people halted at Aseroth.

NUMBERS CHAPTER 12

1 And Mariam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses took; for he had taken an Ethiopian woman.

2 And they said, Has the Lord spoken to Moses only? has he not also spoken to us? and the Lord heard it.

3 And the man Moses was very meek beyond all the men that were upon the earth.

4 And the Lord said immediately to Moses and Aaron and Mariam, Come forth all three of you to the tabernacle of witness.

5 And the three came forth to the tabernacle of witness; and the Lord descended in a pillar of a cloud, and stood at the door of the tabernacle of witness; and Aaron and Mariam were called; and both came forth.

6 And he said to them, Hear my words: If there should be of you a prophet to the Lord, I will be made known to him in a vision, and in sleep will I speak to him.

7 My servant Moses is not so; he is faithful in all my house.

8 I will speak to him mouth to mouth apparently, and not in dark speeches; and he has seen the glory of the Lord; and why were ye not afraid to speak against my servant Moses?

9 And the great anger of the Lord was upon them, and he departed.

10 And the cloud departed from the tabernacle; and, behold, Mariam was leprous, white as snow; and Aaron looked upon Mariam, and, behold, she was leprous.

11 And Aaron said to Moses, I beseech thee, my lord, do not lay sin upon us, for we were ignorant wherein we sinned.

12 Let her not be as it were like death, as an abortion coming out of his mother's womb, when the disease devours the half of the flesh.

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13 And Moses cried to the Lord, saying, O God, I beseech thee, heal her.

14 And the Lord said to Moses, If her father had only spit in her face, would she not be ashamed seven days? let her be set apart seven days without the camp, and afterwards she shall come in.

15 And Mariam was separated without the camp seven days; and the people moved not forward till Mariam was cleansed.

NUMBERS CHAPTER 13

1 And afterwards the people set forth from Aseroth, and encamped in the wilderness of Pharan.

2 And the Lord spoke to Moses, saying,

3 Send for thee men, and let them spy the land of the Chananites, which I give to the sons of Israel for a possession; one man for a tribe, thou shalt send them away according to their families, every one of them a prince.

4 And Moses sent them out of the wilderness of Pharan by the word of the Lord; all these were the princes of the sons of Israel.

5 And these are their names: of the tribe of Ruben, Samuel the son of Zachur.

6 Of the tribe of Symeon, Saphat the son of Suri.

7 Of the tribe of Judah, Chaleb the son of Jephonne.

8 Of the tribe of Issachar, Ilaal the son of Joseph.

9 Of the tribe of Ephraim, Ause the son of Naue.

10 Of the tribe of Benjamin, Phalti the son of Raphu.

11 Of the tribe of Zabulon, Gudiel the son of Sudi.

12 Of the tribe of Joseph of the sons of Manasse, Gaddi the son of Susi.

13 Of the tribe of Dan, Amiel the son of Gamali.

14 Of the tribe of Aser, Sathur the son of Michael.

15 Of the tribe of Nephthali, Nabi the son of Sabi.

16 Of the tribe of Gad, Gudiel the son of Macchi.

17 These are the names of the men whom Moses sent to spy out the land; and Moses called Ause the son of Naue, Joshua.

18 And Moses sent them to spy out the land of Chanaan, and said to them, Go up by this wilderness; and ye shall go up to the mountain,

19 and ye shall see the land, what it is, and the people that dwells on it, whether it is strong or weak, or whether they are few or many.

20 And what the land is on which they dwell, whether it is good or bad; and what the cities are wherein these dwell, whether they dwell in walled cities or unwalled.

21 And what the land is, whether rich or poor; whether there are trees in it or no: and ye shall persevere and take of the fruits of the land: and the days were the days of spring, the forerunners of the grape.

22 And they went up and surveyed the land from the wilderness of Sin to Rhoob, as men go in to Æmath.

23 And they went up by the wilderness, and departed as far as Chebron; and there was Achiman, and Sessi, and Thelami, the progeny of Enach. Now Chebron was built seven years before Tanin of Egypt.

24 And they came to the valley of the cluster and surveyed it; and they cut down thence a bough and one cluster of grapes upon it, and bore it on staves, and they took of the pomegranates and the figs.

25 And they called that place, The valley of the cluster, because of the cluster which the children of Israel cut down from thence.

26 And they returned from thence, having surveyed the land, after forty days.

27 And they proceeded and came to Moses and Aaron and all the congregation of the children of Israel, to the wilderness of Pharan Cades; and they brought word to them and to all the congregation, and they shewed the fruit of the land:

28 and they reported to him, and said, We came into the land into which thou sentest us, a land flowing with milk and honey; and this is the fruit of it.

29 Only the nation that dwells upon it is bold, and they have very great and strong walled towns, and we saw there the children of Enach.

30 And Amalec dwells in the land toward the south: and the Chettite and the Evite, and the Jebusite, and the Amorite dwells in the hill country: and the Chananite dwells by the sea, and by the river Jordan.

31 And Chaleb stayed the people from speaking before Moses, and said to him, Nay, but we will go up by all means, and will inherit it, for we shall surely prevail against them.

32 But the men that went up together with him said, We will not go up, for we shall not by any means be able to go up against the nation, for it is much stronger than we.

33 And they brought a horror of that land which they surveyed upon the children of Israel, saying, The land which we passed by to survey it, is a land that eats up its inhabitants; and all the people whom we saw in it are men of extraordinary stature.

34 And there we saw the giants; and we were before them as locusts, yea even so were we before them.

NUMBERS CHAPTER 14

1 And all the congregation lifted up their voice and cried; and the people wept all that night.

2 And all the children of Israel murmured against Moses and Aaron; and all the congregation said to them,

3 Would we had died in the land of Egypt! or in this wilderness, would we had died! and why does the Lord bring us into this land to fall in war? our wives and our children shall be for a prey: now then it is better to return into Egypt.

4 And they said one to another, Let us make a ruler, and return into Egypt.

5 And Moses and Aaron fell upon their face before all the congregation of the children of Israel.

6 But Joshua the son of Naue, and Chaleb the son of Jephonne, of the number of them that spied out the land, rent their garments,

7 and spoke to all the congregation of the children of Israel, saying, The land which we surveyed is indeed extremely good.

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8 If the Lord choose us, he will bring us into this land, and give it us; a land which flows with milk and honey.

9 Only depart not from the Lord; and fear ye not the people of the land, for they are meat for us; for the season of prosperity is departed from them, but the Lord is among us: fear them not.

10 And all the congregation bade stone them with stones; and the glory of the Lord appeared in the cloud on the tabernacle of witness to all the children of Israel.

11 And the Lord said to Moses, How long does this people provoke me? and how long do they refuse to believe me for all the signs which I have wrought among them?

12 I will smite them with death, and destroy them; and I will make of thee and of thy father's house a great nation, and much greater than this.

13 And Moses said to the Lord, So Egypt shall hear, for thou hast brought up this people from them by thy might.

14 Moreover all the dwellers upon this land have heard that thou art Lord in the midst of this people, who, O Lord, art seen by them face to face, and thy cloud rests upon them, and thou goest before them by day in a pillar of a cloud, and by night in a pillar of fire.

15 And if thou shalt destroy this nation as one man; then all the nations that have heard thy name shall speak, saying,

16 Because the Lord could not bring this people into the land which he sware to them, he has overthrown them in the wilderness.

17 And now, O Lord, let thy strength be exalted, as thou spakest, saying,

18 The Lord is long-suffering and merciful, and true, removing transgressions and iniquities and sins, and he will by no means clear the guilty, visiting the sins of the fathers upon the children to the third and fourth generation.

19 Forgive this people their sin according to thy great mercy, as thou wast favourable to them from Egypt until now.

20 And the Lord said to Moses, I am gracious to them according to thy word.

21 But as I live and my name is living, so the glory of the Lord shall fill all the earth.

22 For all the men who see my glory, and the signs which I wrought in Egypt, and in the wilderness, and have tempted me this tenth time, and have not hearkened to my voice,

23 surely they shall not see the land, which I sware to their fathers; but their children which are with me here, as many as know not good or evil, every inexperienced youth, to them will I give the land; but none who have provoked me shall see it.

24 But my servant Chaleb, because there was another spirit in him, and he followed me, I will bring him into the land into which he entered, and his seed shall inherit it.

25 But Amalec and the Chananite dwell in the valley: to-morrow turn and depart for the wilderness by the way of the Red Sea.

26 And the Lord spoke to Moses and Aaron, saying,

27 How long shall I endure this wicked congregation? I have heard their murmurings against me, even the murmuring of the children of Israel, which they have murmured concerning you.

28 Say to them, As I live, saith the Lord: surely as ye spoke into my ears, so will I do to you.

29 Your carcases shall fall in this wilderness; and all those of you that were reviewed, and those of you that were numbered from twenty years old and upward, all that murmured against me,

30 ye shall not enter into the land for which I stretched out my hand to establish you upon it; except only Chaleb the son of Jephonne, and Joshua the son of Naue.

31 And your little ones, who ye said should be a prey, them will I bring into the land; and they shall inherit the land, which ye rejected.

32 And your carcases shall fall in this wilderness.

33 And your sons shall be fed in the wilderness forty years, and they shall bear your fornication, until your carcases be consumed in the wilderness.

34 According to the number of the days during which ye spied the land, forty days, a day for a year, ye shall bear your sins forty years, and ye shall know my fierce anger.

35 I the Lord have spoken, Surely will I do thus to this evil congregation that has risen up together against me: in this wilderness they shall be utterly consumed, and there they shall die.

36 And the men whom Moses sent to spy out the land, and who came and murmured against it to the assembly so as to bring out evil words concerning the land, —

37 the men that spoke evil reports against the land, even died of the plague before the Lord.

38 And Joshua the son of Naue and Chaleb the son of Jephonne still lived of those men that went to spy out the land.

39 And Moses spoke these words to all the children of Israel; and the people mourned exceedingly.

40 And they rose early in the morning and went up to the top of the mountain, saying, Behold, we that are here will go up to the place of which the Lord has spoken, because we have sinned.

41 And Moses said, Why do ye transgress the word of the Lord? ye shall not prosper.

42 Go not up, for the Lord is not with you; so shall ye fall before the face of your enemies.

43 For Amalec and the Chananite are there before you, and ye shall fall by the sword; because ye have disobeyed the Lord and turned aside, and the Lord will not be among you.

44 And having forced their passage, they went up to the top of the mountain; but the ark of the covenant of the Lord and Moses stirred not out of the camp.

45 And Amalec and the Chananite that dwelt in that mountain came down, and routed them, and destroyed them unto Herman; and they returned to the camp.

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NUMBERS CHAPTER 15

1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, and thou shalt say to them, When ye are come into the land of your habitation, which I give to you,

3 and thou wilt offer whole-burnt-offerings to the Lord, a whole-burnt-offering or a meat-offering to perform a vow, or a free-will offering, or to offer in your feasts a sacrifice of sweet savour to the Lord, whether of the herd or the flock:

4 then he that offers his gift to the Lord shall bring a meat-offering of fine flour, a tenth part of an ephah mingled with oil, even with the fourth part of a hin.

5 And for a drink-offering ye shall offer the fourth part of a hin on the whole-burnt- offering, or on the meat-offering: for every lamb thou shalt offer so much, as a sacrifice, a smell of sweet savour to the Lord.

6 And for a ram, when ye offer it as a whole-burnt-offering or as a sacrifice, thou shalt prepare as a meat-offering two tenths of fine flour mingled with oil, the third part of a hin.

7 And ye shall offer for a smell of sweet savour to the Lord wine for a drink-offering, the third part of a hin.

8 And if ye sacrifice a bullock from the herd for a whole-burnt-offering or for a sacrifice, to perform a vow or a peace-offering to the Lord,

9 then the worshipper shall offer upon the calf a meat-offering, three tenth deals of fine flour mingled with oil, even the half of a hin.

10 And wine for a drink-offering the half of a hin, a sacrifice for a smell of sweet savour to the Lord.

11 Thus shalt thou do to one calf or to one ram, or to one lamb of the sheep or kid of the goats.

12 According to the number of what ye shall offer, so shall ye do to each one, according to their number.

13 Every native of the country shall do thus to offer such things as sacrifices for a smell of sweet savour to the Lord.

14 And if there should be a stranger among you in your land, or one who should be born to you among your generations, and he will offer a sacrifice, a smell of sweet savour to the Lord—as ye do, so the whole congregation shall offer to the Lord.

15 There shall be one law for you and for the strangers abiding among you, a perpetual law for your generations: as ye are, so shall the stranger be before the Lord.

16 There shall be one law and one ordinance for you, and for the stranger that abides among you.

17 And the Lord spoke to Moses, saying,

18 Speak to the sons of Israel, and thou shalt say to them, When ye are entering into the land, into which I bring you,

19 then it shall come to pass, when ye shall eat of the bread of the land, ye shall separate a wave-offering, a special offering to the Lord, the first-fruits of your dough.

20 Ye shall offer your bread a heave-offering: as a heave-offering from the threshing-floor, so shall ye separate it,

21 even the first-fruits of your dough, and ye shall give the Lord a heave-offering throughout your generations.

22 But whensoever ye shall transgress, and not perform all these commands, which the Lord spoke to Moses;

23 as the Lord appointed you by the hand of Moses, from the day which the Lord appointed you and forward throughout your generations,

24 then it shall come to pass, if a trespass be committed unwillingly, unknown to the congregation, then shall all the congregation offer a calf of the herd without blemish for a whole-burnt-offering of sweet savour to the Lord, and its meat-offering and its drink-offering according to the ordinance, and one kid of the goats for a sin-offering.

25 And the priest shall make atonement for all the congregation of the children of Israel, and the trespass shall be forgiven them, because it is involuntary; and they have brought their gift, a burnt-offering to the Lord for their trespass before the Lord, even for their involuntary sins.

26 And it shall be forgiven as respects all the congregation of the children of Israel, and the stranger that is abiding among you, because it is involuntary to all the people.

27 And if one soul sin unwillingly, he shall bring one she-goat of a year old for a sin-offering.

28 And the priest shall make atonement for the soul that committed the trespass unwillingly, and that sinned unwillingly before the Lord, to make atonement for him.

29 There shall be one law for the native among the children of Israel, and for the stranger that abides among them, whosoever shall commit a trespass unwillingly.

30 And whatever soul either of the natives or of the strangers shall do any thing with a presumptuous hand, he will provoke God; that soul shall be cut off from his people,

31 for he has set at nought the word of the Lord and broken his commands: that soul shall be utterly destroyed, his sin is upon him.

32 And the children of Israel were in the wilderness, and they found a man gathering sticks on the sabbath-day.

33 And they who found him gathering sticks on the sabbath-day brought him to Moses and Aaron, and to all the congregation of the children of Israel.

34 And they placed him in custody, for they did not determine what they should do to him.

35 And the Lord spoke to Moses, saying, Let the man be by all means put to death: do ye all the congregation, stone him with stones.

36 And all the congregation brought him forth out of the camp; and all the congregation stoned him with stones outside the camp, as the Lord commanded Moses.

37 And the Lord spoke to Moses, saying,

38 Speak to the children of Israel, and thou shalt tell them; and let them make for themselves fringes upon the borders of their garments throughout their generations: and ye shall put upon the fringes of the borders a lace of blue.

39 And it shall be on your fringes, and ye shall look on them, and ye shall remember all the commands of the Lord, and do them: and ye shall not turn back after your imaginations, and after the sight of your eyes in the things after which ye go a whoring;

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40 that ye may remember and perform all my commands, and ye shall be holy unto your God.

41 I am the Lord your God that brought you out of the land of Egypt, to be your God: I am the Lord your God.

NUMBERS CHAPTER 16

1 And Core the son of Isaar the son of Caath the son of Levi, and Dathan and Abiron, sons of Eliab, and Aun the son of Phaleth the son of Ruben, spoke;

2 and rose up before Moses, and two hundred and fifty men of the sons of Israel, chiefs of the assembly, chosen councillors, and men of renown.

3 They rose up against Moses and Aaron, and said, Let it be enough for you that all the congregation are holy, and the Lord is among them; and why do ye set up yourselves against the congregation of the Lord?

4 And when Moses heard it, he fell on his face.

5 And he spoke to Core and all his assembly, saying, God has visited and known those that are his and who are holy, and has brought them to himself; and whom he has chosen for himself, he has brought to himself.

6 This do ye: take to yourselves censers, Core and all his company;

7 and put fire on them, and put incense on them before the Lord to-morrow; and it shall come to pass that the man whom the Lord has chosen, he shall be holy: let it be enough for you, ye sons of Levi.

8 And Moses said to Core, Hearken to me, ye sons of Levi.

9 Is it a little thing for you, that the God of Israel has separated you from the congregation of Israel, and brought you near to himself to minister in the services of the tabernacle of the Lord, and to stand before the tabernacle to minister for them?

10 And he has brought thee near and all thy brethren the sons of Levi with thee, and do ye seek to be priests also?

11 Thus it is with thee and all thy congregation which is gathered together against God: and who is Aaron, that ye murmur against him?

12 And Moses sent to call Dathan and Abiron sons of Eliab; and they said, We will not go up.

13 Is it a little thing that thou hast brought us up to a land flowing with milk and honey, to kill us in the wilderness, and that thou altogether rulest over us?

14 Thou art a prince, and hast thou brought us into a land flowing with milk and honey, and hast thou given us an inheritance of land and vineyards? wouldest thou have put out the eyes of those men? we will not go up.

15 And Moses was exceeding indignant, and said to the Lord, Do thou take no heed to their sacrifice: I have not taken away the desire of any one of them, neither have I hurt any one of them.

16 And Moses said to Core, Sanctify thy company, and be ready before the Lord, thou and Aaron and they, to-morrow.

17 And take each man his censer, and ye shall put incense upon them, and shall bring each one his censer before the Lord, two hundred and fifty censers, and thou and Aaron shall bring each his censer.

18 And each man took his censer, and they put on them fire, and laid incense on them; and Moses and Aaron stood by the doors of the tabernacle of witness.

19 And Core raised up against them all his company by the door of the tabernacle of witness; and the glory of the Lord appeared to all the congregation.

20 And the Lord spoke to Moses and Aaron, saying,

21 Separate your selves from the midst of this congregation, and I will consume them at once.

22 And they fell on their faces, and said, O God, the God of spirits and of all flesh, if one man has sinned, shall the wrath of the Lord be upon the whole congregation?

23 And the Lord spoke to Moses, saying,

24 Speak to the congregation, saying, Depart from the company of Core round about.

25 And Moses rose up and went to Dathan and Abiron, and all the elders of Israel went with him.

26 And he spoke to the congregation, saying, Separate yourselves from the tents of these stubborn men, and touch nothing that belongs to them, lest ye be consumed with them in all their sin.

27 And they stood aloof from the tent of Core round about; and Dathan and Abiron went forth and stood by the doors of their tents, and their wives and their children and their store.

28 And Moses said, Hereby shall ye know that the Lord has sent me to perform all these works, that I have not done them of myself.

29 If these men shall die according to the death of all men, if also their visitation shall be according to the visitation of all men, then the Lord has not sent me.

30 But if the Lord shall shew by a wonder, and the earth shall open her mouth and swallow them up, and their houses, and their tents, and all that belongs to them, and they shall go down alive into Hades, then ye shall know that these men have provoked the Lord.

31 And when he ceased speaking all these words, the ground clave asunder beneath them.

32 And the ground opened, and swallowed them up, and their houses, and all the men that were with Core, and their cattle.

33 And they went down and all that they had, alive into Hades; and the ground covered them, and they perished from the midst of the congregation.

34 And all Israel round about them fled from the sound of them, for they said, Lest the earth swallow us up also.

35 And fire went forth from the Lord, and devoured the two hundred and fifty men that offered incense.

36 And the Lord said to Moses,

37 and to Eleazar the son of Aaron the priest, Take up the brazen censers out of the midst of the men that have been burnt, and scatter the strange fire yonder, for they have sanctified the censers

38 of these sinners against their own souls, and do thou make them beaten plates a covering to the altar, because they

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were brought before the Lord and hallowed; and they became a sign to the children of Israel.

39 And Eleazar the son of Aaron the priest took the brazen censers, which the men who had been burnt brought near, and they put them as a covering on the altar:

40 a memorial to the children of Israel that no stranger might draw nigh, who is not of the seed of Aaron, to offer incense before the Lord; so he shall not be as Core and as they that conspired with him, as the Lord spoke to him by the hand of Moses.

41 And the children of Israel murmured the next day against Moses and Aaron, saying, Ye have killed the people of the Lord. 42 And it came to pass when the congregation combined against Moses and Aaron, that they ran impetuously to the tabernacle of witness; and the cloud covered it, and the glory of the Lord appeared.

43 And Moses and Aaron went in, in front of the tabernacle of witness.

44 And the Lord spoke to Moses and Aaron, saying,

45 Depart out of the midst of this congregation, and I will consume them at once: and they fell upon their faces.

46 And Moses said to Aaron, Take a censer, and put on it fire from the altar, and put incense on it, and carry it away quickly into the camp, and make atonement for them; for wrath is gone forth from the presence of the Lord, it has begun to destroy the people.

47 And Aaron took as Moses spoke to him, and ran among the congregation, for already the plague had begun among the people; and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living, and the plague ceased.

49 And they that died in the plague were fourteen thousand and seven hundred, besides those that died on account of Core.

50 And Aaron returned to Moses to the door of the tabernacle of witness, and the plague ceased.

NUMBERS CHAPTER 17

1 And the Lord spoke to Moses, saying,

2 Speak to the children of Israel, and take rods of them, according to the houses of their families, a rod from all their princes, according to the houses of their families, twelve rods, and write the name of each on his rod.

3 And write the name of Aaron on the rod of Levi; for it is one rod for each: they shall give them according to the tribe of the house of their families.

4 And thou shalt put them in the tabernacle of witness, before the testimony, where I will be made known to thee.

5 And it shall be, the man whom I shall choose, his rod shall blossom; and I will remove from me the murmuring of the children of Israel, which they murmur against you.

6 And Moses spoke to the children of Israel, and all their chiefs gave him a rod each, for one chief a rod, according to the house of their families, twelve rods; and the rod of Aaron was in the midst of the rods.

7 And Moses laid up the rods before the Lord in the tabernacle of witness.

8 And it came to pass on the morrow, that Moses and Aaron went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi blossomed, and put forth a bud, and bloomed blossoms and produced almonds.

9 And Moses brought forth all the rods from before the Lord to all the sons of Israel; and they looked, and each one took his rod.

10 And the Lord said to Moses, Lay up the rod of Aaron before the testimonies to be kept as a sign for the children of the disobedient; and let their murmuring cease from me, and they shall not die.

11 And Moses and Aaron did as the Lord commanded Moses, so did they.

12 And the children of Israel spoke to Moses, saying, Behold, we are cut off, we are destroyed, we are consumed.

13 Every one that touches the tabernacle of the Lord, dies: shall we die utterly?

NUMBERS CHAPTER 18

1 And the Lord spoke to Aaron, saying, Thou and thy sons and thy father's house shall bear the sins of the holy things, and thou and thy sons shall bear the iniquity of your priesthood.

2 And take to thyself thy brethren the tribe of Levi, the family of thy father, and let them be joined to thee, and let them minister to thee; and thou and thy sons with thee shall minister before the tabernacle of witness.

3 And they shall keep thy charges, and the charges of the tabernacle; only they shall not approach the holy vessels and the altar, so both they and you shall not die.

4 And they shall be joined to thee, and shall keep the charges of the tabernacle of witness, in all the services of the tabernacle; and a stranger shall not approach to thee.

5 And ye shall keep the charges of the holy things, and the charges of the altar, and so there shall not be anger among the children of Israel.

6 And I have taken your brethren the Levites out of the midst of the children of Israel, a present given to the Lord, to minister in the services of the tabernacle of witness.

7 And thou and thy sons after thee shall keep up your priestly ministration, according to the whole manner of the altar, and that which is within the veil; and ye shall minister in the services as the office of your priesthood; and the stranger that comes near shall die.

8 And the Lord said to Aaron, And, behold, I have given you the charge of the first-fruits of all things consecrated to me by the children of Israel; and I have given them to thee as an honour, and to thy sons after thee for a perpetual ordinance.

9 And let this be to you from all the holy things that are consecrated to me, even the burnt-offerings, from all their gifts, and from all their sacrifices, and from every trespass-offering of theirs, and from all their sin-offerings, whatever

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things they give to me of all their holy things, they shall be thine and thy sons'.

10 In the most holy place shall ye eat them; every male shall eat them, thou and thy sons: they shall be holy to thee.

11 And this shall be to you of the first-fruits of their gifts, of all the wave-offerings of the children of Israel; to thee have I given them and to thy sons and thy daughters with thee, a perpetual ordinance; every clean person in thy house shall eat them.

12 Every first-offering of oil, and every first-offering of wine, their first-fruits of corn, whatsoever they may give to the Lord, to thee have I given them.

13 All the first-fruits that are in their land, whatsoever they shall offer to the Lord, shall be thine: every clean person in thy house shall eat them.

14 Every devoted thing among the children of Israel shall be thine.

15 And every thing that opens the womb of all flesh, whatsoever they bring to the Lord, whether man or beast, shall be thine: only the first-born of men shall be surely redeemed, and thou shalt redeem the first-born of unclean cattle.

16 And the redemption of them shall be from a month old; their valuation of five shekels—it is twenty oboli according to the holy shekel.

17 But thou shalt not redeem the first-born of calves and the first-born of sheep and the first-born of goats; they are holy: and thou shalt pour their blood upon the altar, and thou shalt offer the fat as a burnt-offering for a smell of sweet savour to the Lord.

18 And the flesh shall be thine, as also the breast of the wave-offering and as the right shoulder, it shall be thine.

19 Every special offering of the holy things, whatsoever the children of Israel shall specially offer to the Lord, I have given to thee and to thy sons and to thy daughters with thee, a perpetual ordinance: it is a covenant of salt for ever before the Lord, for thee and thy seed after thee.

20 And the Lord said to Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them; for I am thy portion and thine inheritance in the midst of the children of Israel.

21 And, behold, I have given to the sons of Levi every tithe in Israel for an inheritance for their services, whereinsoever they perform ministry in the tabernacle of witness.

22 And the children of Israel shall no more draw nigh to the tabernacle of witness to incur fatal guilt.

23 And the Levite himself shall perform the service of the tabernacle of witness; and they shall bear their iniquities, it is a perpetual statute throughout their generations; and in the midst of the children of Israel they shall not receive an inheritance.

24 Because I have given as a distinct portion to the Levites for an inheritance the tithes of the children of Israel, whatsoever they shall offer to the Lord; therefore I said to them, In the midst of the children of Israel they shall have no inheritance.

25 And the Lord spoke to Moses, saying,

26 Thou shalt also speak to the Levites, and shalt say to them, If ye take the tithe from the children of Israel, which I have given you from them for an inheritance, then shall ye separate from it a heave-offering to the Lord, a tenth of the tenth.

27 And your heave-offerings shall be reckoned to you as corn from the floor, and an offering from the wine-press.

28 So shall ye also separate them from all the offerings of the Lord out of all your tithes, whatsoever ye shall receive from the children of Israel; and ye shall give of them an offering to the Lord to Aaron the priest.

29 Of all your gifts ye shall offer an offering to the Lord, and of every first-fruit the consecrated part from it.

30 And thou shalt say to them, When ye shall offer the first-fruits from it, then shall it be reckoned to the Levites as produce from the threshing-floor, and as produce from the wine-press.

31 And ye shall eat it in any place, ye and your families; for this is your reward for your services in the tabernacle of witness.

32 And ye shall not bear sin by reason of it, for ye shall have offered an offering of first-fruits from it, and ye shall not profane the holy things of the children of Israel, that ye die not.

NUMBERS CHAPTER 19

1 And the Lord spoke to Moses and Aaron, saying,

2 This is the constitution of the law, as the Lord has commanded, saying, Speak to the sons of Israel, and let them take for thee a red heifer without spot, which has no spot on her, and on which no yoke has been put.

3 And thou shalt give her to Eleazar the priest; and they shall bring her out of the camp into a clean place, and shall kill her before his face.

4 And Eleazar shall take of her blood, and sprinkle of her blood seven times in front of the tabernacle of witness.

5 And they shall burn her to ashes before him; and her skin and her flesh and her blood, with her dung, shall be consumed.

6 And the priest shall take cedar wood and hyssop and scarlet wool, and they shall cast them into the midst of the burning of the heifer.

7 And the priest shall wash his garments, and bathe his body in water, and afterwards he shall go into the camp, and the priest shall be unclean till evening.

8 And he that burns her shall wash his garments, and bathe his body, and shall be unclean till evening.

9 And a clean man shall gather up the ashes of the heifer, and lay them up in a clean place outside the camp; and they shall be for the congregation of the children of Israel to keep: it is the water of sprinkling, a purification.

10 And he that gathers up the ashes of the heifer shall wash his garments, and shall be unclean until evening; and it shall be a perpetual statute for the children of Israel and for the strangers joined to them.

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11 He that touches the dead body of any man, shall be unclean seven days.

12 He shall be purified on the third day and the seventh day, and shall be clean; but if he be not purged on the third day and the seventh day, he shall not be clean.

13 Every one that touches the carcase of the person of a man, if he should have died, and the other not have been purified, has defiled the tabernacle of the Lord: that soul shall be cut off from Israel, because the water of sprinkling has not been sprinkled upon him; he is unclean; his uncleanness is yet upon him.

14 And this is the law; if a man die in a house, every one that goes into the house, and all things in the house, shall be unclean seven days.

15 And every open vessel which has not a covering bound upon it, shall be unclean.

16 And every one who shall touch a man slain by violence, or a corpse, or human bone, or sepulchre, shall be unclean seven days.

17 And they shall take for the unclean of the burnt ashes of purification, and they shall pour upon them running water into a vessel.

18 And a clean man shall take hyssop, and dip it into the water, and sprinkle it upon the house, and the furniture, and all the souls that are therein, and upon him that touched the human bone, or the slain man, or the corpse, or the tomb.

19 And the clean man shall sprinkle the water on the unclean on the third day and on the seventh day, and on the seventh day he shall purify himself; and the other shall wash his garments, and bathe himself in water, and shall be unclean until evening.

20 And whatever man shall be defiled and shall not purify himself, that soul shall be cut off from the midst of the congregation, because he has defiled the holy things of the Lord, because the water of sprinkling has not been sprinkled upon him; he is unclean.

21 And it shall be to you a perpetual statute; and he that sprinkles the water of sprinkling shall wash his garments; and he that touches the water of sprinkling shall be unclean until evening.

22 And whatsoever the unclean man shall touch shall be unclean, and the soul that touches it shall be unclean till evening.

NUMBERS CHAPTER 20

1 And the children of Israel, even the whole congregation, came into the wilderness of Sin, in the first month, and the people abode in Cades; and Mariam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themselves together against Moses and Aaron.

3 And the people reviled Moses, saying, Would we had died in the destruction of our brethren before the Lord!

4 And wherefore have ye brought up the congregation of the Lord into this wilderness, to kill us and our cattle?

5 And wherefore is this? Ye have brought us up out of Egypt, that we should come into this evil place; a place where there is no sowing, neither figs, nor vines, nor pomegranates, neither is there water to drink.

6 And Moses and Aaron went from before the assembly to the door of the tabernacle of witness, and they fell upon their faces; and the glory of the Lord appeared to them.

7 And the Lord spoke to Moses, saying,

8 Take thy rod, and call the assembly, thou and Aaron thy brother, and speak ye to the rock before them, and it shall give forth its waters; and ye shall bring forth for them water out of the rock, and give drink to the congregation and their cattle.

9 And Moses took his rod which was before the Lord, as the Lord commanded.

10 And Moses and Aaron assembled the congregation before the rock, and said to them, Hear me, ye disobedient ones; must we bring you water out of this rock?

11 And Moses lifted up his hand and struck the rock with his rod twice; and much water came forth, and the congregation drank, and their cattle.

12 And the Lord said to Moses and Aaron, Because ye have not believed me to sanctify me before the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Strife, because the children of Israel spoke insolently before the Lord, and he was sanctified in them.

14 And Moses sent messengers from Cades to the king of Edom, saying, Thus says thy brother Israel; Thou knowest all the distress that has come upon us.

15 And how our fathers went down into Egypt, and we sojourned in Egypt many days, and the Egyptians afflicted us and our fathers.

16 And we cried to the Lord, and the Lord heard our voice, and sent an angel and brought us out of Egypt; and now we are in the city of Cades, at the extremity of thy coasts.

17 We will pass through thy land: we will not go through the fields, nor through the vineyards, nor will we drink water out of thy cistern: we will go by the king's highway; we will not turn aside to the right hand or to the left, until we have passed thy borders.

18 And Edom said to him, Thou shalt not pass through me, and if otherwise, I will go forth to meet thee in war.

19 And the children of Israel say to him, We will pass by the mountain; and if I and my cattle drink of thy water, I will pay thee: but it is no matter of importance, we will go by the mountain.

20 And he said, Thou shalt not pass through me; and Edom went forth to meet him with a great host, and a mighty hand.

21 So Edom refused to allow Israel to pass through his borders, and Israel turned away from him.

22 And they departed from Cades; and the children of Israel, even the whole congregation, came to Mount Or.

23 And the Lord spoke to Moses and Aaron in mount Or, on the borders of the land of Edom, saying,

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24 Let Aaron be added to his people; for ye shall certainly not go into the land which I have given the children of Israel, because ye provoked me at the water of strife.

25 Take Aaron, and Eleazar his son, and bring them up to the mount Or before all the congregation;

26 and take Aaron's apparel from off him, and put it on Eleazar his son: and let Aaron die there and be added to his people.

27 And Moses did as the Lord commanded him, and took him up to mount Or, before all the congregation.

28 And he took Aaron's garments off him, and put them on Eleazar his son, and Aaron died on the top of the mountain; and Moses and Eleazar came down from the mountain.

29 And all the congregation saw that Aaron was dead: and they wept for Aaron thirty days, even all the house of Israel.

NUMBERS CHAPTER 21

1 And Arad the Chananitish king who dwelt by the wilderness, heard that Israel came by the way of Atharin; and he made war on Israel, and carried off some of them captives.

2 And Israel vowed a vow to the Lord, and said, If thou wilt deliver this people into my power, I will devote it and its cities to thee.

3 And the Lord hearkened to the voice of Israel, and delivered the Chananite into his power; and Israel devoted him and his cities, and they called the name of that place Anathema.

4 And having departed from mount Or by the way leading to the Red Sea, they compassed the land of Edom, and the people lost courage by the way.

5 And the people spoke against God and against Moses, saying, Why is this? Hast thou brought us ought of Egypt to slay us in the wilderness? for there is not bread nor water; and our soul loathes this light bread.

6 And the Lord sent among the people deadly serpents, and they bit the people, and much people of the children of Israel died.

7 And the people came to Moses and said, We have sinned, for we have spoken against the Lord, and against thee: pray therefore to the Lord, and let him take away the serpent from us.

8 And Moses prayed to the Lord for the people; and the Lord said to Moses, Make thee a serpent, and put it on a signal-staff; and it shall come to pass that whenever a serpent shall bite a man, every one so bitten that looks upon it shall live.

9 And Moses made a serpent of brass, and put it upon a signal-staff: and it came to pass that whenever a serpent bit a man, and he looked on the brazen serpent, he lived.

10 And the children of Israel departed, and encamped in Oboth.

11 And having departed from Oboth, they encamped in Achalgai, on the farther side in the wilderness, which is opposite Moab, toward the east.

12 And thence they departed, and encamped in the valley of Zared.

13 And they departed thence and encamped on the other side of Arnon in the wilderness, the country which extends from the coasts of the Amorites; for Arnon is the borders of Moab, between Moab and the Amorites.

14 Therefore it is said in a book, A war of the Lord has set on fire Zoob, and the brooks of Arnon.

15 And he has appointed brooks to cause Er to dwell there; and it lies near to the coasts of Moab.

16 And thence they came to the well; this is the well of which the Lord said to Moses, Gather the people, and I will give them water to drink.

17 Then Israel sang this song at the well, Begin to sing of the well;

18 the princes digged it, the kings of the nations in their kingdom, in their lordship sank it in the rock: and they went from the well to Manthanain,

19 and from Manthanain to Naaliel, and from Naaliel to Bamoth, and from Bamoth to Janen, which is in the plain of Moab as seen from the top of the quarried rock that looks toward the wilderness.

20 And Moses sent ambassadors to Seon king of the Amorites, with peaceable words, saying,

21 We will pass through thy land, we will go by the road; we will not turn aside to the field or to the vineyard.

22 We will not drink water out of thy well; we will go by the king's highway, until we have past thy boundaries.

23 And Seon did not allow Israel to pass through his borders, and Seon gathered all his people, and went out to set the battle in array against Israel into the wilderness; and he came to Jassa, and set the battle in array against Israel.

24 And Israel smote him with the slaughter of the sword, and they became possessors of his land, from Arnon to Jaboc, as far as the children of Amman, for Jazer is the borders of the children of Amman.

25 And Israel took all their cities, and Israel dwelt in all the cities of the Amorites, in Esebon, and in all cities belonging to it.

26 For Esebon is the city of Seon king of the Amorites; and he before fought against the king of Moab, and they took all his land, from Aroer to Arnon.

27 Therefore say they who deal in dark speeches, Come to Esebon, that the city of Seon may be built and prepared.

28 For a fire has gone forth from Esebon, a flame from the city of Seon, and has consumed as far as Moab, and devoured the pillars of Arnon.

29 Woe to thee, Moab; thou art lost, thou people of Chamos: their sons are sold for preservation, and their daughters are captives to Seon king of the Amorites.

30 And their seed shall perish from Esebon to Daebon; and their women have yet farther kindled a fire against Moab.

31 And Israel dwelt in all the cities of the Amorites.

32 And Moses sent to spy out Jazer; and they took it, and its villages, and cast out the Amorite that dwelt there.

33 And having returned, they went up the road that leads to Basan; and Og the king of Basan went forth to meet them, and all his people to war to Edrain.

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34 And the Lord said to Moses, Fear him not; for I have delivered him and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites, who dwelt in Esebon.

35 And he smote him and his sons, and all his people, until he left none of his to be taken alive; and they inherited his land.

NUMBERS CHAPTER 22

1 And the children of Israel departed, and encamped on the west of Moab by Jordan toward Jericho.

2 And when Balac son of Sepphor saw all that Israel did to the Amorite,

3 then Moab feared the people exceedingly because they were many; and Moab was grieved before the face of the children of Israel.

4 And Moab said to the elders of Madiam, Now shall this assembly lick up all that are round about us, as a calf would lick up the green herbs of the field:—and Balac son of Sepphor was king of Moab at that time.

5 And he sent ambassadors to Balaam the son of Beor, to Phathura, which is on a river of the land of the sons of his people, to call him, saying, Behold, a people is come out of Egypt, and behold it has covered the face of the earth, and it has encamped close to me.

6 And now come, curse me this people, for it is stronger than we; if we may be able to smite some of them, and I will cast them out of the land: for I know that whomsoever thou dost bless, they are blessed, and whomsoever thou dost curse, they are cursed.

7 And the elders of Moab went, and the elders of Madiam, and their divining instruments were in their hands; and they came to Balaam, and spoke to him the words of Balac.

8 And he said to them, Tarry here the night, and I will answer you the things which the Lord shall say to me; and the princes of Moab stayed with Balaam.

9 And God came to Balaam, and said to him, Who are these men with thee?

10 And Balaam said to God, Balac son of Sepphor, king of Moab, sent them to me, saying,

11 Behold, a people has come forth out of Egypt, and has covered the face of the land, and it has encamped near to me; and now come, curse it for me, if indeed I shall be able to smite it, and cast it out of the land.

12 And God said to Balaam, Thou shalt not go with them, neither shalt thou curse the people; for they are blessed.

13 And Balaam rose up in the morning, and said to the princes of Balac, Depart quickly to your lord; God does not permit me to go with you.

14 And the princes of Moab rose, and came to Balac, and said, Balaam will not come with us.

15 And Balac yet again sent more princes and more honourable than they.

16 And they came to Balaam, and they say to him, Thus says Balac the son of Sepphor: I beseech thee, delay not to come to me.

17 For I will greatly honour thee, and will do for thee whatsoever thou shalt say; come then, curse me this people.

18 And Balaam answered and said to the princes of Balac, If Balac would give me his house full of silver and gold, I shall not be able to go beyond the word of the Lord God, to make it little or great in my mind.

19 And now do ye also tarry here this night, and I shall know what the Lord will yet say to me.

20 And God came to Balaam by night, and said to him, If these men are come to call thee, rise and follow them; nevertheless the word which I shall speak to thee, it shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God was very angry because he went; and the angel of the Lord rose up to withstand him. Now he had mounted his ass, and his two servants were with him.

23 And when the ass saw the angel of God standing opposite in the way, and his sword drawn in his hand, then the ass turned aside out of the way, and went into the field; and Balaam smote the ass with his staff to direct her in the way.

24 And the angel of the Lord stood in the avenues of the vines, a fence being on this side and a fence on that.

25 And when the ass saw the angel of God, she thrust herself against the wall, and crushed Balaam's foot against the wall, and he smote her again.

26 And the angel of the Lord went farther, and came and stood in a narrow place where it was impossible to turn to the right or the left.

27 And when the ass saw the angel of God, she lay down under Balaam; and Balaam was angry, and struck the ass with his staff.

28 And God opened the mouth of the ass, and she says to Balaam, What have I done to thee, that thou hast smitten me this third time?

29 And Balaam said to the ass, Because thou hast mocked me; and if I had had a sword in my hand, I would now have killed thee.

30 And the ass says to Balaam, Am not I thine ass on which thou hast ridden since thy youth till this day? did I ever do thus to thee, utterly disregarding thee? and he said, No.

31 And God opened the eyes of Balaam, and he sees the angel of the Lord withstanding him in the way, and his sword drawn in his hand, and he stooped down and worshipped on his face.

32 And the angel of God said to him, Why hast thou smitten thine ass this third time? and, behold, I came out to withstand thee, for thy way was not seemly before me; and when the ass saw me, she turned away from me this third time.

33 And if she had not turned out of the way, surely now, I should have slain thee, and should have saved her alive.

34 And Balaam said to the angel of the Lord, I have sinned, for I did not know that thou wert standing opposite in the way to meet me; and now if it shall not be pleasing to thee for me to go on, I will return.

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35 And the angel of the Lord said to Balaam, Go with the men: nevertheless the word which I shall speak to thee, that thou shalt take heed to speak. And Balaam went with the princes of Balac.

36 And when Balac heard that Balaam was come, he went out to meet him, to a city of Moab, which is on the borders of Arnon, which is on the extreme part of the borders.

37 And Balac said to Balaam, Did I not send to thee to call thee? why hast thou not come to me? shall I not indeed be able to honour thee?

38 And Balaam said to Balac, Behold, I am now come to thee: shall I be able to say anything? the word which God shall put into my mouth, that I shall speak.

39 And Balaam went with Balac, and they came to the cities of streets.

40 And Balac offered sheep and calves, and sent to Balaam and to his princes who were with him.

41 And it was morning; and Balac took Balaam, and brought him up to the pillar of Baal, and shewed him thence a part of the people.

NUMBERS CHAPTER 23

1 And Balaam said to Balac, Build me here seven altars, and prepare me here seven calves, and seven rams.

2 And Balac did as Balaam told him; and he offered up a calf and a ram on every altar.

3 And Balaam said to Balac, Stand by thy sacrifice, and I will go and see if God will appear to me and meet me, and the word which he shall shew me, I will report to thee. And Balac stood by his sacrifice.

4 And Balaam went to enquire of God; and he went straight forward, and God appeared to Balaam; and Balaam said to him, I have prepared the seven altars, and have offered a calf and a ram on every altar.

5 And God put a word into the mouth of Balaam, and said, thou shalt return to Balac, and thus shalt thou speak.

6 And he returned to him, and moreover he stood over his whole-burnt-offerings, and all the princes of Moab with him; and the Spirit of God came upon him.

7 And he took up his parable, and said, Balac king of Moab sent for me out of Mesopotamia, out of the mountains of the east, saying, Come, curse me Jacob, and Come, call for a curse for me upon Israel.

8 How can I curse whom the Lord curses not? or how can I devote whom God devotes not?

9 For from the top of the mountains I shall see him, and from the hills I shall observe him: behold, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who has exactly calculated the seed of Jacob, and who shall number the families of Israel? let my soul die with the souls of the righteous, and let my seed be as their seed.

11 And Balac said to Balaam, What hast thou done to me? I called thee to curse my enemies, and behold thou hast greatly blessed them.

12 And Balaam said to Balac, Whatsoever the Lord shall put into my mouth, shall I not take heed to speak this?

13 And Balac said to him, Come yet with me to another place where thou shalt not see the people, but only thou shalt see a part of them, and shalt not see them all; and curse me them from thence.

14 And he took him to a high place of the field to the top of the quarried rock, and he built there seven altars, and offered a calf and a ram on every altar.

15 And Balaam said to Balac, Stand by thy sacrifice, and I will go to enquire of God.

16 And God met Balaam, and put a word into his mouth, and said, return to Balac, and thus shalt thou speak.

17 And he returned to him: and he also was standing by his whole-burnt-sacrifice, and all the princes of Moab with him; and Balac said to him, What has the Lord spoken?

18 And he took up his parable, and said, rise up, Balac, and hear; hearken as a witness, thou son of Sepphor.

19 God is not as man to waver, nor as the son of man to be threatened; shall he say and not perform? shall he speak and not keep to his word?

20 Behold, I have received commandment to bless: I will bless, and not turn back.

21 There shall not be trouble in Jacob, neither shall sorrow be seen in Israel: the Lord his God is with him, the glories of rulers are in him.

22 It was God who brought him out of Egypt; he has as it were the glory of a unicorn.

23 For there is no divination in Jacob, nor enchantment in Israel; in season it shall be told to Jacob and Israel what God shall perform.

24 Behold, the people shall rise up as a lion's whelp, and shall exalt himself as a lion; he shall not lie down till he have eaten the prey, and he shall drink the blood of the slain.

25 And Balac said to Balaam, Neither curse the people at all for me, nor bless them at all.

26 And Balaam answered and said to Balac, Spoke I not to thee, saying, Whatsoever thing God shall speak to me, that will I do?

27 And Balac said to Balaam, Come and I will remove thee to another place, if it shall please God, and curse me them from thence.

28 And Balac took Balaam to the top of Phogor, which extends to the wilderness.

29 And Balaam said to Balac, build me here seven altars, and prepare me here seven calves, and seven rams.

30 And Balac did as Balaam told him, and offered a calf and a ram on every altar.

NUMBERS CHAPTER 24

1 And when Balaam saw that it pleased God to bless Israel, he did not go according to his custom to meet the omens, but turned his face toward the wilderness.

2 And Balaam lifted up his eyes, and sees Israel encamped by their tribes; and the Spirit of God came upon him.

3 And he took up his parable and said, Balaam son of Beor says, the man who sees truly says,

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4 he says who hears the oracle of the Mighty One, who saw a vision of God in sleep; his eyes were opened:

5 How goodly are thy habitations, Jacob, and thy tents, Israel! 6 as shady groves, and as gardens by a river, and as tents which God pitched, and as cedars by the waters.

7 There shall come a man out of his seed, and he shall rule over many nations; and the kingdom of Gog shall be exalted, and his kingdom shall be increased.

8 God led him out of Egypt; he has as it were the glory of a unicorn: he shall consume the nations of his enemies, and he shall drain their marrow, and with his darts he shall shoot through the enemy.

9 He lay down, he rested as a lion, and as a young lion; who shall stir him up? they that bless thee are blessed, and they that curse thee are cursed.

10 And Balac was angry with Balaam, and clapped his hands together; and Balac said to Balaam, I called thee to curse my enemy, and behold thou hast decidedly blessed him this third time.

11 Now therefore flee to thy place: I said, I will honour thee, but now the Lord has deprived thee of glory.

12 And Balaam said to Balac, Did I not speak to thy messengers also whom thou sentest to me, saying,

13 If Balac should give me his house full of silver and gold, I shall not be able to transgress the word of the Lord to make it good or bad by myself; whatsoever things God shall say, them will I speak.

14 And now, behold, I return to my place; come, I will advise thee of what this people shall do to thy people in the last days.

15 And he took up his parable and said, Balaam the son of Beor says, the man who sees truly says,

16 hearing the oracles of God, receiving knowledge from the Most High, and having seen a vision of God in sleep; his eyes were opened.

17 I will point to him, but not now; I bless him, but he draws not near: a star shall rise out of Jacob, a man shall spring out of Israel; and shall crush the princes of Moab, and shall spoil all the sons of Seth.

18 And Edom shall be an inheritance, and Esau his enemy shall be an inheritance of Israel, and Israel wrought valiantly.

19 And one shall arise out of Jacob, and destroy out of the city him that escapes.

20 And having seen Amalec, he took up his parable and said, Amalec is the first of the nations; yet his seed shall perish.

21 And having seen the Kenite, he took up his parable and said, thy dwelling-place is strong; yet though thou shouldest put thy nest in a rock,

22 and though Beor should have a skillfully contrived hiding-place, the Assyrians shall carry thee away captive.

23 And he looked upon Og, and took up his parable and said, Oh, oh, who shall live, when God shall do these things?

24 And one shall come forth from the hands of the Citians, and shall afflict Assur, and shall afflict the Hebrews, and they shall perish together.

25 And Balaam rose up and departed and returned to his place, and Balac went to his own home.

NUMBERS CHAPTER 25

1 And Israel sojourned in Sattin, and the people profaned itself by going a-whoring after the daughters of Moab.

2 And they called them to the sacrifices of their idols; and the people ate of their sacrifices, and worshipped their idols.

3 And Israel consecrated themselves to Beel- phegor; and the Lord was very angry with Israel.

4 And the Lord said to Moses, Take all the princes of the people, and make them examples of judgment for the Lord in the face of the sun, and the anger of the Lord shall be turned away from Israel.

5 And Moses said to the tribes of Israel, Slay ye every one his friend that is consecrated to Beel-phegor.

6 And, behold, a man of the children of Israel came and brought his brother to a Madianitish woman before Moses, and before all the congregation of the children of Israel; and they were weeping at the door of the tabernacle of witness.

7 And Phinees the son of Eleazar, the son of Aaron the priest, saw it, and rose out of the midst of the congregation, and took a javelin in his hand,

8 and went in after the Israelitish man into the chamber, and pierced them both through, both the Israelitish man, and the woman through her womb; and the plague was stayed from the children of Israel.

9 And those that died in the plague were four and twenty thousand.

10 And the Lord spoke to Moses, saying,

11 Phinees the son of Eleazar the son of Aaron the priest has caused my wrath to cease from the children of Israel, when I was exceedingly jealous among them, and I did not consume the children of Israel in my jealousy.

12 Thus do thou say to him, Behold, I give him a covenant of peace:

13 and he and his seed after him shall have a perpetual covenant of priesthood, because he was zealous for his God, and made atonement for the children of Israel.

14 Now the name of the smitten Israelitish man, who was smitten with the Madianitish woman, was Zambri son of Salmon, prince of a house of the tribe of Symeon.

15 And the name of the Madianitish woman who was smitten, was Chasbi, daughter of Sur, a prince of the nation of Ommoth: it is a chief house among the people of Madiam.

16 And the Lord spoke to Moses, saying, Speak to the children of Israel, saying,

17 Plague the Madianites as enemies, and smite them,

18 for they are enemies to you by the treachery wherein they ensnare you through Phogor, and through Chasbi their sister, daughter of a prince of Madiam, who was smitten in the day of the plague because of Phogor.

NUMBERS CHAPTER 26

1 And it came to pass after the plague, that the Lord spoke to Moses and Eleazar the priest, saying,

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2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, according to the houses of their lineage, every one that goes forth to battle in Israel.

3 And Moses and Eleazar the priest spoke in Araboth of Moab at the Jordan by Jericho, saying,

4 This is the numbering from twenty years old and upward as the Lord commanded Moses. And the sons of Israel that came out of Egypt are as follows:

5 Ruben was the first-born of Israel: and the sons of Ruben, Enoch, and the family of Enoch; to Phallu belongs the family of the Phalluites.

6 To Asron, the family of Asroni: to Charmi, the family of Charmi.

7 These are the families of Ruben; and their numbering was forty-three thousand and seven hundred and thirty.

8 And the sons of Phallu were Eliab, —

9 and the sons of Eliab, Namuel, and Dathan, and Abiron: these are renowned men of the congregation; these are they that rose up against Moses and Aaron in the gathering of Core, in the rebellion against the Lord.

10 And the earth opened her mouth, and swallowed up them and Core, when their assembly perished, when the fire devoured the two hundred and fifty, and they were made a sign.

11 But the sons of Core died not.

12 And the sons of Symeon:—the family of the sons of Symeon: to Namuel, belonged the family of the Namuelites; to Jamin the family of the Jaminites; to Jachin the family of the Jachinites.

13 To Zara the family of the Zaraites; to Saul the family of the Saulites.

14 These are the families of Symeon according to their numbering, two and twenty thousand and two hundred.

15 And the sons of Juda, Er and Aunan; and Er and Aunan died in the land of Chanaan.

16 And these were the sons of Juda, according to their families: to Selom belonged the family of the Selonites; to Phares, the family of the Pharesites; to Zara, the family of the Zaraites.

17 And the sons of Phares were, to Asron, the family of the Asronites; to Jamun, the family of the Jamunites.

18 These are the families of Juda according to their numbering, seventy-six thousand and five hundred.

19 And the sons of Issachar according to their families: to Thola, the family of the Tholaites; to Phua, the family of the Phuaites.

20 To Jasub, the family of the Jasubites; to Samram, the family of the Samramites.

21 These are the families of Issachar according to their numbering, sixty-four thousand and four hundred.

22 The sons of Zabulon according to their families: to Sared, the family of the Saredites; to Allon, the family of the Allonites; to Allel, the family of the Allelites.

23 These are the families of Zabulon according to their numbering, sixty thousand and five hundred.

24 The sons of Gad according to their families: to Saphon, the family of the Saphonites; to Angi, the family of the Angites; to Suni, the family of the Sunites;

25 to Azeni, the family of the Azenites; to Addi, the family of the Addites:

26 to Aroadi, the family of the Aroadites; to Ariel, the family of the Arielites.

27 These are the families of the children of Gad according to their numbering, forty-four thousand and five hundred.

28 The sons of Aser according to their families; to Jamin, the family of the Jaminites; to Jesu, the family of the Jesusites; to Baria, the family of the Bariaites.

29 To Chober, the family of the Choberites; to Melchiel, the family of the Melchielites.

30 And the name of the daughter of Aser, Sara.

31 These are the families of Aser according to their numbering, forty-three thousand and four hundred.

32 The sons of Joseph according to their families, Manasse and Ephraim.

33 The sons of Manasse. To Machir the family of the Machirites; and Machir begot Galaad: to Galaad, the family of the Galaadites.

34 And these are the sons of Galaad; to Achiezer, the family of the Achiezerites; to Cheleg, the family of the Chelegites.

35 To Esriel, the family of the Esrielites; to Sychem, the family of the Sychemites.

36 To Symaer, the family of the Symaerites; and to Opher, the family of the Opherites.

37 And to Salpaad the son of Opher there were no sons, but daughters: and these were the names of the daughters of Salpaad; Mala, and Nua, and Egla, and Melcha, and Thersa.

38 These are the families of Manasse according to their numbering, fifty-two thousand and seven hundred.

39 And these are the children of Ephraim; to Suthala, the family of the Suthalanites; to Tanach, the family of the Tanachites. 40 These are the sons of Suthala; to Eden, the family of the Edenites.

41 These are the families of Ephraim according to their numbering, thirty-two thousand and five hundred: these are the families of the children of Joseph according to their families.

42 The sons of Benjamin according to their families; to Bale, the family of the Balites; to Asyber, the family of the Asyberites; to Jachiran, the family of the Jachiranites.

43 To Sophan, the family of the Sophanites.

44 And the sons of Bale were Adar and Noeman; to Adar, the family of the Adarites; and to Noeman, the family of the Noemanites.

45 These are the sons of Benjamin by their families according to their numbering, thirty-five thousand and five hundred.

46 And the sons of Dan according to their families; to Same, the family of the Sameites; these are the families of Dan according to their families.

47 All the families of Samei according to their numbering, sixty-four thousand and four hundred.

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48 The sons of Nephthali according to their families; to Asiel, the family of the Asielites; to Gauni, the family of the Gaunites. 49 To Jeser, the family of the Jeserites; to Sellem, the family of the Sellemites.

50 These are the families of Nephthali, according to their numbering, forty thousand and three hundred.

51 This is the numbering of the children of Israel, six hundred and one thousand and seven hundred and thirty.

52 And the Lord spoke to Moses, saying,

53 To these the land shall be divided, so that they may inherit according to the number of the names.

54 To the greater number thou shalt give the greater inheritance, and to the less number thou shalt give the less inheritance: to each one, as they have been numbered, shall their inheritance be given.

55 The land shall be divided to the names by lot, they shall inherit according to the tribes of their families.

56 Thou shalt divide their inheritance by lot between the many and the few.

57 And the sons of Levi according to their families; to Gedson, the family of the Gedsonites; to Caath, the family of the Caathites; to Merari, the family of the Merarites.

58 These are the families of the sons of Levi; the family of the Lobenites, the family of the Chebronites, the family of the Coreites, and the family of the Musites; and Caath begot Amram.

59 And the name of his wife was Jochabed, daughter of Levi, who bore these to Levi in Egypt, and she bore to Amram, Aaron and Moses, and Mariam their sister.

60 And to Aaron were born both Nadab and Abiud, and Eleazar, and Ithamar.

61 And Nadab and Abiud died when they offered strange fire before the Lord in the wilderness of Sina.

62 And there were according to their numbering, twenty-three thousand, every male from a month old and upward; for they were not numbered among the children of Israel, because they have no inheritance in the midst of the children of Israel.

63 And this is the numbering of Moses and Eleazar the priest, who numbered the children of Israel in Araboth of Moab, at Jordan by Jericho.

64 And among these there was not a man numbered by Moses and Aaron, whom, even the children of Israel, they numbered in the wilderness of Sinai.

65 For the Lord said to them, They shall surely die in the wilderness; and there was not left even one of them, except Chaleb the son of Jephonne, and Joshua the son of Naue.

NUMBERS CHAPTER 27

1 And the daughters of Salpaad the son of Opher, the son of Galaad, the son of Machir, of the tribe of Manasse, of the sons of Joseph, came near; and these were their names, Maala, and Nua, and Egla, and Melcha, and Thersa;

2 and they stood before Moses, and before Eleazar the priest, and before the princes, and before all the congregation at the door of the tabernacle of witness, saying,

3 Our father died in the wilderness, and he was not in the midst of the congregation that rebelled against the Lord in the gathering of Core; for he died for his own sin, and he had no sons. Let not the name of our father be blotted out of the midst of his people, because he has no son: give us an inheritance in the midst of our father's brethren.

4 And Moses brought their case before the Lord.

5 And the Lord spoke to Moses, saying,

6 The daughters of Salpaad have spoken rightly: thou shalt surely give them a possession of inheritance in the midst of their father's brethren, and thou shalt assign their father's inheritance to them.

7 And thou shalt speak to the children of Israel, saying,

8 If a man die, and have no son, ye shall assign his inheritance to his daughter.

9 And if he have no daughter, ye shall give his inheritance to his brother.

10 And if he have no brethren, ye shall give his inheritance to his father's brother.

11 And if there be no brethren of his father, ye shall give the inheritance to his nearest relation of his tribe, to inherit his possessions; and this shall be to the children of Israel an ordinance of judgment, as the Lord commanded Moses.

12 And the Lord said to Moses, Go up to the mountain that is in the country beyond Jordan, this mount Nabau, and behold the land Chanaan, which I give to the sons of Israel for a possession.

13 And thou shalt see it, and thou also shalt be added to thy people, as Aaron thy brother was added to them in mount Or:

14 because ye transgressed my commandment in the wilderness of Sin, when the congregation resisted and refused to sanctify me; ye sanctified me not at the water before them. This is the water of Strife in Cades in the wilderness of Sin.

15 And Moses said to the Lord,

16 Let the Lord God of spirits and of all flesh look out for a man over this congregation,

17 who shall go out before them, and who shall come in before them, and who shall lead them out, and who shall bring them in; so the congregation of the Lord shall not be as sheep without a shepherd.

18 And the Lord spoke to Moses, saying, Take to thyself Joshua the son of Naue, a man who has the Spirit in him, and thou shalt lay thy hands upon him.

19 And thou shalt set him before Eleazar the priest, and thou shalt give him a charge before all the congregation, and thou shalt give a charge concerning him before them.

20 And thou shalt put of thy glory upon him, that the children of Israel may hearken to him.

21 And he shall stand before Eleazar the priest, and they shall ask of him before the Lord the judgment of the Urim: they shall go forth at his word, and at his word they shall come in, he and the children of Israel with one accord, and all the congregation.

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22 And Moses did as the Lord commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands on him, and appointed him as the Lord ordered Moses.

NUMBERS CHAPTER 28

1 And the Lord spoke to Moses, saying,

2 Charge the children of Israel, and thou shalt speak to them, saying, Ye shall observe to offer to me in my feasts my gifts, my presents, my burnt- offerings for a sweet-smelling savour.

3 And thou shalt say to them, These are the burnt- offerings, all that ye shall bring to the Lord; two lambs of a year old without blemish daily, for a whole-burnt offering perpetually.

4 Thou shalt offer one lamb in the morning, and thou shalt offer the second lamb towards evening.

5 And thou shalt offer the tenth part of an ephah of fine flour for a meat-offering, mingled with oil, with the fourth part of a hin.

6 It is a perpetual whole-burnt-offering, a sacrifice offered in the mount of Sina for a sweet-smelling savour to the Lord.

7 And its drink-offering, the fourth part of a hin to each lamb; in the holy place shalt thou pour strong drink as a drink-offering to the Lord.

8 And the second lamb thou shalt offer toward evening; thou shalt offer it according to its meat-offering and according to its drink-offering for a smell of sweet savour to the Lord.

9 And on the sabbath-day ye shall offer two lambs of a year old without blemish, and two tenth deals of fine flour mingled with oil for a meat-offering, and a drink-offering.

10 It is a whole- burnt-offering of the sabbaths on the sabbath days, besides the continued whole-burnt-offering, and its drink offering.

11 And at the new moons ye shall bring a whole-burnt-offering to the Lord, two calves of the herd, and one ram, seven lambs of a year old without blemish.

12 Three tenth deals of fine flour mingled with oil for one calf, and two tenth deals of fine flour mingled with oil for one ram.

13 A tenth deal of fine flour mingled with oil for each lamb, as a meat-offering, a sweet-smelling savour, a burnt-offering to the Lord.

14 Their drink-offering shall be the half of a hin for one calf; and the third of a hin for one ram; and the fourth part of a hin of wine for one lamb: this is the whole-burnt-offering monthly throughout the months of the year.

15 And he shall offer one kid of the goats for a sin-offering to the Lord; it shall be offered beside the continual whole-burnt-offering and its drink-offering.

16 And in the first month, on the fourteenth day of the month, is the passover to the Lord.

17 And on the fifteenth day of this month is a feast; seven days ye shall eat unleavened bread.

18 And the first day shall be to you a holy convocation; ye shall do no servile work.

19 And ye shall bring whole-burnt-offerings, a sacrifice to the Lord, two calves of the herd, one ram, seven lambs of a year old; they shall be to you without blemish.

20 And their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram.

21 Thou shalt offer a tenth for each lamb, for the seven lambs.

22 And thou shalt offer one kid of the goats for a sin-offering, to make atonement for you.

23 Beside the perpetual whole- burnt-offering in the morning, which is a whole-burnt-sacrifice for a continuance,

24 these shall ye thus offer daily for seven days, a gift, a sacrifice for a sweet-smelling savour to the Lord; beside the continual whole-burnt-offering, thou shalt offer its drink-offering.

25 And the seventh day shall be to you a holy convocation; ye shall do no servile work in it.

26 And on the day of the new corn, when ye shall offer a new sacrifice at the festival of weeks to the Lord, there shall be to you a holy convocation; ye shall do no servile work,

27 and ye shall bring whole-burnt-offerings for a sweet-smelling savour to the Lord, two calves of the herd, one ram, seven lambs without blemish.

28 Their meat-offering shall be fine flour mingled with oil; there shall be three tenth deals for one calf, and two tenth deals for one ram.

29 A tenth for each lamb separately, for the seven lambs; and a kid of the goats,

30 for a sin-offering, to make atonement for you; beside the perpetual whole-burnt-offering: and

31 ye shall offer to me their meat-offering. They shall be to you unblemished, and ye shall offer their drink-offerings.

NUMBERS CHAPTER 29

1 And in the seventh month, on the first day of the month, there shall be to you a holy convocation: ye shall do no servile work: it shall be to you a day of blowing the trumpets.

2 And ye shall offer whole-burnt-offerings for a sweet savour to the Lord, one calf of the herd, one ram, seven lambs of a year old without blemish.

3 Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram:

4 a tenth deal for each several ram, for the seven lambs.

5 And one kid of the goats for a sin-offering, to make atonement for you.

6 Beside the whole-burnt-offerings for the new moon, and their meat- offerings, and their drink-offerings, and their perpetual whole-burnt-offering; and their meat- offerings and their drink-offerings according to their ordinance for a sweet-smelling savour to the Lord.

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7 And on the tenth of this month there shall be to you a holy convocation; and ye shall afflict your souls, and ye shall do no work.

8 And ye shall bring near whole-burnt-offerings for a sweet-smelling savour to the Lord; burnt-sacrifices to the Lord, one calf of the herd, one ram, seven lambs of a year old; they shall be to you without blemish.

9 Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram.

10 A tenth deal for each several lamb, for the seven lambs.

11 And one kid of the goats for a sin- offering, to make atonement for you; beside the sin-offering for atonement, and the continual whole-burnt-offering, its meat-offering, and its drink-offering according to its ordinance for a smell of sweet savour, a burnt-sacrifice to the Lord.

12 And on the fifteenth day of this seventh month ye shall have a holy convocation; ye shall do no servile work; and ye shall keep it a feast to the Lord seven days.

13 And ye shall bring near whole-burnt-offerings, a sacrifice for a smell of sweet savour to the Lord, on the first day thirteen calves of the herd, two rams, fourteen lambs of a year old; they shall be without blemish.

14 their meat-offerings shall be fine flour mingled with oil; there shall be three tenth deals for one calf, for the thirteen calves; and two tenth deals for one ram, for the two rams.

15 A tenth deal for every lamb, for the fourteen lambs.

16 And one kid of the goats for a sin- offering; beside the continual whole-burnt-offering: there shall be their meat-offerings and their drink-offerings.

17 And on the second day twelve calves, two rams, fourteen lambs of a year old without blemish.

18 Their meat-offering and their drink-offering shall be for the calves and the rams and the lambs according to their number, according to their ordinance.

19 And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; their meat-offerings and their drink-offerings.

20 On the third day eleven calves, two rams, fourteen lambs of a year old without blemish.

21 Their meat-offering and their drink-offering shall be to the calves and to the rams and to the lambs according to their number, according to their ordinance.

22 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

23 On the fourth day ten calves, two rams, fourteen lambs of a year old without spot.

24 There shall be their meat-offerings and their drink-offerings to the calves and the rams and the lambs according to their number, according to their ordinance.

25 And one kid of the goats for a sin- offering; beside the continual whole-burnt-offering there shall be their meat-offerings and their drink-offerings.

26 On the fifth day nine calves, two rams, fourteen lambs of a year old without spot.

27 Their meat-offerings and their drink-offerings shall be to the calves and the rams and the lambs according to their number, according to their ordinance.

28 And one kid of the goats for a sin- offering; beside the perpetual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

29 On the sixth day eight calves, two rams, fourteen lambs of a year old without blemish.

30 There shall be their meat-offerings and their drink-offerings to the calves and rams and lambs according to their number, according to their ordinance.

31 And one kid of the goats for a sin- offering; beside the perpetual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

32 On the seventh day seven calves, two rams, fourteen lambs of a year old without blemish.

33 Their meat-offerings and their drink-offerings shall be to the calves and the rams and the lambs according to their number, according to their ordinance.

34 And one kid of the goats for a sin- offering; beside the continual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

35 And on the eighth day there shall be to you a release: ye shall do no servile work in it.

36 And ye shall offer whole-burnt-offerings as sacrifices to the Lord, one calf, one ram, seven lambs of a year old without spot.

37 There shall be their meat-offerings and their drink-offerings for the calf and the ram and the lambs according to their number, according to their ordinance.

38 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

39 These sacrifices shall ye offer to the Lord in your feasts, besides your vows; and ye shall offer your free-will-offerings and your whole-burnt-offerings, and your meat-offerings and your drink-offerings, and your peace-offerings.

NUMBERS CHAPTER 30

1 And Moses spoke to the children of Israel according to all that the Lord commanded Moses.

2 And Moses spoke to the heads of the tribes of the children of Israel, saying, This is the thing which the Lord has commanded.

3 Whatsoever man shall vow a vow to the Lord, or swear an oath, or bind himself with an obligation upon his soul, he shall not break his word; all that shall come out of his mouth he shall do.

4 And if a woman shall vow a vow to the Lord, or bind herself with an obligation in her youth in her father's house; and her father should hear her vows and her obligations, wherewith she has bound her soul, and her father should hold his peace at her, then all her vows shall stand,

5 and all the obligations with which she has bound her soul, shall remain to her.

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6 But if her father straitly forbid her in the day in which he shall hear all her vows and her obligations, which she has contracted upon her soul, they shall not stand; and the Lord shall hold her guiltless, because her father forbade her.

7 But if she should be indeed married, and her vows be upon her according to the utterance of her lips, in respect of the obligations which she has contracted upon her soul;

8 and her husband should hear, and hold his peace at her in the day in which he should hear, then thus shall all her vows be binding, and her obligations, which she has contracted upon her soul shall stand.

9 But if her husband should straitly forbid her in the day in which he should hear her, none of her vows or obligations which she has contracted upon her soul shall stand, because her husband has disallowed her, and the Lord shall hold her guiltless.

10 And the vow of a widow and of her that is put away, whatsoever she shall bind upon her soul, shall stand to her.

11 And if her vow be made in the house of her husband, or the obligation upon her soul with an oath,

12 and her husband should hear, and hold his peace at her, and not disallow her, then all her vows shall stand, and all the obligations which she contracted against her soul, shall stand against her.

13 But if her husband should utterly cancel the vow in the day in which he shall hear it, none of the things which shall proceed out of her lips in her vows, and in the obligations contracted upon her soul, shall stand to her; her husband has cancelled them, and the Lord shall hold her guiltless.

14 Every vow, and every binding oath to afflict her soul, her husband shall confirm it to her, or her husband shall cancel it.

15 But if he be wholly silent at her from day to day, then shall he bind upon her all her vows; and he shall confirm to her the obligations which she has bound upon herself, because he held his peace at her in the day in which he heard her.

16 And if her husband should in any wise cancel them after the day in which he heard them, then he shall bear his iniquity.

17 These are the ordinances which the Lord commanded Moses, between a man and his wife, and between a father and daughter in her youth in the house of her father.

NUMBERS CHAPTER 31

1 And the Lord spoke to Moses, saying,

2 Avenge the wrongs of the children of Israel on the Madianites, and afterwards thou shalt be added to thy people.

3 And Moses spoke to the people, saying, Arm some of you, and set yourselves in array before the Lord against Madian, to inflict vengeance on Madian from the Lord.

4 Send a thousand of each tribe from all the tribes of the children of Israel to set themselves in array.

5 And they numbered of the thousands of Israel a thousand of each tribe, twelve thousands; these were armed for war.

6 And Moses sent them away a thousand of every tribe with their forces, and Phinees the son of Eleazar the son of Aaron the priest: and the holy instruments, and the signal trumpets were in their hands.

7 And they set themselves in array against Madian, as the Lord commanded Moses; and they slew every male.

8 And they slew the kings of Madian together with their slain subjects; even Evi and Rocon, and Sur, and Ur, and Roboc, five kings of Madian; and they slew with the sword Balaam the son of Beor with their other slain.

9 And they made a prey of the women of Madian, and their store, and their cattle, and all their possessions: and they spoiled their forces.

10 And they burnt with fire all their cities in the places of their habitation and they burnt their villages with fire.

11 And they took all their plunder, and all their spoils, both man and beast.

12 And they brought to Moses and to Eleazar the priest, and to all the children of Israel, the captives, and the spoils, and the plunder, to the camp to Araboth Moab, which is at Jordan by Jericho.

13 And Moses and Eleazar the priest and all the rulers of the synagogue went forth out of the camp to meet them.

14 And Moses was angry with the captains of the host, the heads of thousands and the heads of hundreds who came from the battle-array.

15 And Moses said to them, Why have ye saved every female alive?

16 For they were the occasion to the children of Israel by the word of Balaam of their revolting and despising the word of the Lord, because of Phogor; and there was a plague in the congregation of the Lord.

17 Now then slay every male in all the spoil, slay every woman, who has known the lying with man.

18 And as for all the captivity of women, who have not known the lying with man, save ye them alive.

19 And ye shall encamp outside the great camp seven days; every one who has slain and who touches a dead body, shall be purified on the third day, and ye and your captivity shall purify yourselves on the seventh day.

20 And ye shall purify every garment and every leathern utensil, and all furniture of goat skin, and every wooden vessel.

21 And Eleazar the priest said to the men of the host that came from the battle-array, This is the ordinance of the law which the Lord has commanded Moses.

22 Beside the gold, and the silver, and the brass, and the iron, and lead, and tin,

23 every thing that shall pass through the fire shall so be clean, nevertheless it shall be purified with the water of sanctification; and whatsoever will not pass through the fire shall pass through water.

24 And on the seventh day ye shall wash your garments, and be clean; and afterwards ye shall come into the camp.

25 And the Lord spoke to Moses, saying,

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26 Take the sum of the spoils of the captivity both of man and beast, thou and Eleazar the priest, and the heads of the families of the congregation.

27 And ye shall divide the spoils between the warriors that went out to battle, and the whole congregation.

28 And ye shall take a tribute for the Lord from the warriors that went out to battle; one soul out of five hundred, from the men, and from the cattle, even from the oxen, and from the sheep, and from the asses; and ye shall take from their half.

29 And thou shalt give them to Eleazar the priest as the first-fruits of the Lord.

30 And from the half belonging to the children of Israel thou shalt take one in fifty from the men, and from the oxen, and from the sheep, and from the asses, and from all the cattle; and thou shalt give them to the Levites that keep the charges in the tabernacle of the Lord.

31 And Moses and Eleazar the priest did as the Lord commanded Moses.

32 And that which remained of the spoil which the warriors took, was—of the sheep, six hundred and seventy-five thousand:

33 and oxen, seventy-two thousand:

34 and asses, sixty-one thousand.

35 And persons of women who had not known lying with man, all the souls, thirty-two thousand.

36 And the half, even the portion of them that went out to war, from the number of the sheep, was three hundred and thirty-seven thousand and five hundred.

37 And the tribute to the Lord from the sheep was six hundred and seventy-five.

38 And the oxen, six and thirty thousand, and the tribute to the Lord seventy-two.

39 And asses, thirty thousand and five hundred, and the tribute to the Lord, sixty-one:

40 and the persons, sixteen thousand, and the tribute of them to the Lord, thirty-two souls.

41 And Moses gave the tribute to the Lord, the heave-offering of God, to Eleazar the priest, as the Lord commanded Moses;

42 from the half belonging to the children of Israel, whom Moses separated from the men of war.

43 And the half taken from the sheep, belonging to the congregation, was three hundred and thirty-seven thousand and five hundred.

44 And the oxen, thirty-six thousand;

45 asses, thirty thousand and five hundred;

46 and persons, sixteen thousand.

47 And Moses took of the half belonging to the children of Israel the fiftieth part, of men and of cattle, and he gave them to the Levites who keep the charges of the tabernacle of the Lord, as the Lord commanded Moses.

48 And all those who were appointed to be officers of thousands of the host, captains of thousands and captains of hundreds, approached Moses, and said to Moses,

49 Thy servants have taken the sum of the men of war with us, and not one is missing.

50 And we have brought our gift to the Lord, every man who has found an article of gold, whether an armlet, or a chain, or a ring, or a bracelet, or a clasp for hair, to make atonement for us before the Lord.

51 And Moses and Eleazar the priest took the gold from them, even every wrought article.

52 And all the wrought gold, even the offering that they offered to the Lord, was sixteen thousand and seven hundred and fifty shekels from the captains of thousands and the captains of hundreds.

53 For the men of war took plunder every one for himself.

54 And Moses and Eleazar the priest took the gold from the captains of thousands and captains of hundreds, and brought the vessels into the tabernacle of witness, a memorial of the children of Israel before the Lord.

NUMBERS CHAPTER 32

1 And the children of Ruben and the children of Gad had a multitude of cattle, very great; and they saw the land of Jazer, and the land of Galaad; and the place was a place for cattle:

2 and the children of Ruben and the children of Gad came, and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying,

3 Ataroth, and Daebon, and Jazer, and Namra, and Esebon, and Eleale, and Sebama, and Nabau, and Baean,

4 the land which the Lord has delivered up before the children of Israel, is pasture land, and thy servants have cattle.

5 And they said, If we have found grace in thy sight, let this land be given to thy servants for a possession, and do not cause us to pass over Jordan.

6 And Moses said to the sons of Gad and the sons of Ruben, Shall your brethren go to war, and shall ye sit here?

7 And why do ye pervert the minds of the children of Israel, that they should not cross over into the land, which the Lord gives them?

8 Did not your fathers thus, when I sent them from Cades Barne to spy out the land?

9 And they went up to the valley of the cluster, and spied the land, and turned aside the heart of the children of Israel, that they should not go into the land, which the Lord gave them.

10 And the Lord was very angry in that day, and sware, saying,

11 Surely these men who came up out of Egypt from twenty years old and upward, who know good and evil, shall not see the land which I sware to give to Abraam and Isaac and Jacob, for they have not closely followed after me:

12 save Caleb the son of Jephonne, who was set apart, and Joshua the son of Naue, for they closely followed after the Lord.

13 And the Lord was very angry with Israel; and for forty years he caused them to wander in the wilderness, until all

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the generation which did evil in the sight of the Lord was extinct.

14 Behold, ye are risen up in the room of your fathers, a combination of sinful men, to increase yet farther the fierce wrath of the Lord against Israel.

15 For ye will turn away from him to desert him yet once more in the wilderness, and ye will sin against this whole congregation.

16 And they came to him, and said, We will build here folds for our cattle, and cities for our possessions;

17 and we will arm ourselves and go as an advanced guard before the children of Israel, until we shall have brought them into their place; and our possessions shall remain in walled cities because of the inhabitants of the land.

18 We will not return to our houses till the children of Israel shall have been distributed, each to his own inheritance.

19 And we will not any longer inherit with them from the other side of Jordan and onwards, because we have our full inheritance on the side beyond Jordan eastward.

20 And Moses said to them, If ye will do according to these words, if ye will arm yourselves before the Lord for battle,

21 and every one of you will pass over Jordan fully armed before the Lord, until his enemy be destroyed from before his face,

22 and the land shall be subdued before the Lord, then afterwards ye shall return, and be guiltless before the Lord, and as regards Israel; and this land shall be to you for a possession before the Lord.

23 But if ye will not do so, ye will sin against the Lord; and ye shall know your sin, when afflictions shall come upon you.

24 And ye shall build for yourselves cities for your store, and folds for your cattle; and ye shall do that which proceeds out of your mouth.

25 And the sons of Ruben and the sons of Gad spoke to Moses, saying, Thy servants will do as our lord commands.

26 Our store, and our wives, and all our cattle shall be in the cities of Galaad.

27 But thy servants will go over all armed and set in order before the Lord to battle, as our lord says.

28 And Moses appointed to them for judges Eleazar the priest, and Joshua the son of Naue, and the chiefs of the families of the tribes of Israel.

29 And Moses said to them, If the sons of Ruben and the sons of Gad will pass over Jordan with you, every one armed for war before the Lord, and ye shall subdue the land before you, then ye shall give to them the land of Galaad for a possession.

30 But if they will not pass over armed with you to war before the Lord, then shall ye cause to pass over their possessions and their wives and their cattle before you into the land of Chanaan, and they shall inherit with you in the land of Chanaan.

31 And the sons of Ruben and the sons of Gad answered, saying, Whatsoever the Lord says to his servants, that will we do.

32 We will go over armed before the Lord into the land of Chanaan, and ye shall give us our inheritance beyond Jordan.

33 And Moses gave to them, even to the sons of Gad and the sons of Ruben, and to the half tribe of Manasse of the sons of Joseph, the kingdom of Seon king of the Amorites, and the kingdom of Og king of Basan, the land and its cities with its coasts, the cities of the land round about.

34 And the sons of Gad built Daebon, and Ataroth, and Aroer,

35 and Sophar, and Jazer, and they set them up,

36 and Namram, and Baetharan, strong cities, and folds for sheep.

37 And the sons of Ruben built Esebon, and Eleale, and Kariatham,

38 and Beelmeon, surrounded with walls, and Sebama; and they called the names of the cities which they built, after their own names.

39 And a son of Machir the son of Manasse went to Galaad, and took it, and destroyed the Amorite who dwelt in it.

40 And Moses gave Galaad to Machir the son of Manasse, and he dwelt there.

41 And Jair the son of Manasse went and took their villages, and called them the villages of Jair.

42 And Nabau went and took Caath and her villages, and called them Naboth after his name.

NUMBERS CHAPTER 33

1 And these are the stages of the children of Israel, as they went out from the land of Egypt with their host by the hand of Moses and Aaron.

2 And Moses wrote their removals and their stages, by the word of the Lord: and these are the stages of their journeying.

3 They departed from Ramesses in the first month, on the fifteenth day of the first month; on the day after the passover the children of Israel went forth with a high hand before all the Egyptians.

4 And the Egyptians buried those that died of them, even all that the Lord smote, every first-born in the land of Egypt; also the Lord executed vengeance on their gods.

5 And the children of Israel departed from Ramesses, and encamped in Socchoth:

6 and they departed from Socchoth and encamped in Buthan, which is a part of the wilderness.

7 And they departed from Buthan and encamped at the mouth of Iroth, which is opposite Beel-sepphon, and encamped opposite Magdol.

8 And they departed from before Iroth, and crossed the middle of the sea into the wilderness; and they went a journey of three days through the wilderness, and encamped in Picriae.

9 And they departed from Picriae, and came to Ælim; and in Ælim were twelve fountains of water, and seventy palm-trees, and they encamped there by the water.

10 And they departed from Ælim, and encamped by the Red Sea.

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11 And they departed from the Red Sea, and encamped in the wilderness of Sin.

12 And they departed from the wilderness of Sin, and encamped in Raphaca.

13 And they departed from Raphaca, and encamped in Ælus.

14 And they departed from Ælus, and encamped in Raphidin; and there was no water there for the people to drink.

15 And they departed from Raphidin, and encamped in the wilderness of Sina.

16 And they departed from the wilderness of Sina, and encamped at the Graves of Lust.

17 And they departed from the Graves of Lust, and encamped in Aseroth.

18 And they departed from Aseroth, and encamped in Rathama.

19 And they departed from Rathama, and encamped in Remmon Phares.

20 And they departed from Remmon Phares, and encamped in Lebona.

21 And they departed from Lebona, and encamped in Ressan.

22 And they departed from Ressan, and encamped in Makellath.

23 And they departed from Makellath, and encamped in Saphar.

24 And they departed from Saphar, and encamped in Charadath.

25 And they departed from Charadath, and encamped in Makeloth.

26 And they departed from Makeloth, and encamped in Kataath.

27 And they departed from Kataath, and encamped in Tarath.

28 And they departed from Tarath, and encamped in Mathecca.

29 And they departed from Mathecca, and encamped in Selmona.

30 And they departed from Selmona, and encamped in Masuruth.

31 And they departed from Masuruth, and encamped in Banaea.

32 And they departed from Banaea, and encamped in the mountain Gadgad.

33 And they departed from the mountain Gadgad, and encamped in Etebatha.

34 And they departed from Etebatha, and encamped in Ebrona.

35 And they departed from Ebrona, and encamped in Gesion Gaber.

36 And they departed from Gesion Gaber, and encamped in the wilderness of Sin; and they departed from the wilderness of Sin, and encamped in the wilderness of Pharan; this is Cades.

37 And they departed from Cades, and encamped in mount Or near the land of Edom.

38 And Aaron the priest went up by the command of the Lord, and died there in the fortieth year of the departure of the children of Israel from the land of Egypt, in the fifth month, on the first day of the month.

39 And Aaron was a hundred and twenty-three years old, when he died in mount Or.

40 And Arad the Chananitish king (he too dwelt in the land of Chanaan) having heard when the children of Israel were entering the land—

41 then they departed from mount Or, and encamped in Selmona.

42 And they departed from Selmona, and encamped in Phino.

43 And they departed from Phino, and encamped in Oboth.

44 And they departed from Oboth, and encamped in Gai, on the other side Jordan on the borders of Moab.

45 And they departed from Gai, and encamped in Daebon Gad.

46 And they departed from Daebon Gad, and encamped in Gelmon Deblathaim.

47 And they departed from Gelmon Deblathaim, and encamped on the mountains of Abarim, over against Nabau.

48 And they departed from the mountains of Abarim, and encamped on the west of Moab, at Jordan by Jericho.

49 And they encamped by Jordan between Æsimoth, as far as Belsa to the west of Moab.

50 And the Lord spoke to Moses at the west of Moab by Jordan at Jericho, saying,

51 Speak to the children of Israel, and thou shalt say to them, Ye are to pass over Jordan into the land of Chanaan.

52 And ye shall destroy all that dwell in the land before your face, and ye shall abolish their high places, and all their molten images ye shall destroy, and ye shall demolish all their pillars.

53 And ye shall destroy all the inhabitants of the land, and ye shall dwell in it, for I have given their land to you for an inheritance.

54 And ye shall inherit their land according to your tribes; to the greater number ye shall give the larger possession, and to the smaller ye shall give the less possession; to whatsoever part a man's name shall go forth by lot, there shall be his property: ye shall inherit according to the tribes of your families.

55 But if ye will not destroy the dwellers in the land from before you, then it shall come to pass that whomsoever of them ye shall leave shall be thorns in your eyes, and darts in your sides, and they shall be enemies to you on the land on which ye shall dwell;

56 and it shall come to pass that as I had determined to do to them, so I will do to you.

NUMBERS CHAPTER 34

1 And the Lord spoke to Moses, saying,

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2 Charge the children of Israel, and thou shalt say to them, Ye are entering into the land of Chanaan: it shall be to you for an inheritance, the land of Chanaan with its boundaries.

3 And your southern side shall be from the wilderness of Sin to the border of Edom, and your border southward shall extend on the side of the salt sea eastward.

4 And your border shall go round you from the south to the ascent of Acrabin, and shall proceed by Ennac, and the going forth of it shall be southward to Cades Barne, and it shall go forth to the village of Arad, and shall proceed by Asemona.

5 And the border shall compass from Asemona to the river of Egypt, and the sea shall be the termination.

6 And ye shall have your border on the west, the great sea shall be the boundary: this shall be to you the border on the west.

7 And this shall be your northern border; from the great sea ye shall measure to yourselves, by the side of the mountain.

8 And ye shall measure to yourselves the mountain from mount Hor at the entering in to Emath, and the termination of it shall be the coasts of Saradac.

9 And the border shall go out to Dephrona, and its termination shall be at Arsenain; this shall be your border from the north.

10 And ye shall measure to yourselves the eastern border from Arsenain to Sepphamar.

11 And the border shall go down from Sepphamar to Bela eastward to the fountains, and the border shall go down from Bela behind the sea Chenereth eastward.

12 And the border shall go down to Jordan, and the termination shall be the salt sea; this shall be your land and its borders round about.

13 And Moses charged the children of Israel, saying, This is the land which ye shall inherit by lot, even as the Lord commanded us to give it to the nine tribes and the half-tribe of Manasse.

14 For the tribe of the children of Ruben, and the tribe of the children of Gad have received their inheritance according to their families; and the half-tribe of Manasse have received their inheritances.

15 Two tribes and half a tribe have received their inheritance beyond Jordan by Jericho from the south eastwards.

16 And the Lord spoke to Moses, saying,

17 These are the names of the men who shall divide the land to you for an inheritance; Eleazar the priest and Joshua the son of Naue.

18 And ye shall take one ruler from each tribe to divide the land to you by lot.

19 And these are the names of the men; of the tribe of Juda Chaleb the son of Jephonne.

20 Of the tribe of Symeon, Salamiel the son of Semiud.

21 Of the tribe of Benjamin, Eldad the son of Chaslon.

22 Of the tribe of Dan the prince was Bacchir the son of Egli.

23 Of the sons of Joseph of the tribe of the sons of Manasse, the prince was Aniel the son of Suphi.

24 Of the tribe of the sons of Ephraim, the prince was Camuel the son of Sabathan.

25 Of the tribe of Zabulon, the prince was Elisaphan the son of Pharnac.

26 Of the tribe of the sons of Issachar, the prince was Phaltiel the son of Oza.

27 Of the tribe of the children of Aser, the prince was Achior the son of Selemi.

28 Of the tribe of Nephthali, the prince was Phadael the son of Jamiud.

29 These did the Lord command to distribute the inheritances to the children of Israel in the land of Chanaan.

NUMBERS CHAPTER 35

1 And the Lord spoke to Moses to the west of Moab by Jordan near Jericho, saying,

2 Give orders to the children of Israel, and they shall give to the Levites cities to dwell in from the lot of their possession, and they shall give to the Levites the suburbs of the cities round about them.

3 And the cities shall be for them to dwell in, and their enclosures shall be for their cattle and all their beasts.

4 And the suburbs of the cities which ye shall give to the Levites, shall be from the wall of the city and outwards two thousand cubits round about.

5 And thou shalt measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and your city shall be in the midst of this, and the suburbs of the cities as described.

6 And ye shall give the cities to the Levites, the six cities of refuge which ye shall give for the slayer to flee thither, and in addition to these, forty-two cities.

7 Ye shall give to the Levites in all forty-eight cities, them and their suburbs.

8 And as for the cities which ye shall give out of the possession of the children of Israel, from those that have much ye shall give much, and from those that have less ye shall give less: they shall give of their cities to the Levites each one according to his inheritance which they shall inherit.

9 And the Lord spoke to Moses, saying,

10 Speak to the children of Israel, and thou shalt say to them, Ye are to cross over Jordan into the land of Chanaan.

11 And ye shall appoint to yourselves cities: they shall be to you cities of refuge for the slayer to flee to, every one who has killed another unintentionally.

12 And the cities shall be to you places of refuge from the avenger of blood, and the slayer shall not die until he stands before the congregation for judgment.

13 And the cities which ye shall assign, even the six cities, shall be places of refuge for you.

14 Ye shall assign three cities on the other side of Jordan, and ye shall assign three cities in the land of Chanaan.

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15 It shall be a place of refuge for the children of Israel, and for the stranger, and for him that sojourns among you; these cities shall be for a place of refuge, for every one to flee thither who has killed a man unintentionally.

16 And if he should smite him with an iron instrument, and the man should die, he is a murderer; let the murderer by all means be put to death.

17 And if he should smite him with a stone thrown from his hand, whereby a man may die, and he thus die, he is a murderer; let the murderer by all means be put to death.

18 And if he should smite him with an instrument of wood from his hand, whereby he may die, and he thus die, he is a murderer; let the murderer by all means be put to death.

19 The avenger of blood himself shall slay the murderer: whensoever he shall meet him he shall slay him.

20 And if he should thrust him through enmity, or cast any thing upon him from an ambuscade, and the man should die,

21 or if he have smitten him with his hand through anger, and the man should die, let the man that smote him be put to death by all means, he is a murderer: let the murderer by all means be put to death: the avenger of blood shall slay the murderer when he meets him.

22 But if he should thrust him suddenly, not through enmity, or cast any thing upon him, not from an ambuscade,

23 or smite him with any stone, whereby a man may die, unawares, and it should fall upon him, and he should die, but he was not his enemy, nor sought to hurt him;

24 then the assembly shall judge between the smiter and the avenger of blood, according to these judgments.

25 And the congregation shall rescue the slayer from the avenger of blood, and the congregation shall restore him to his city of refuge, whither he fled for refuge; and he shall dwell there till the death of the high-priest, whom they anointed with the holy oil.

26 But if the slayer should in any wise go out beyond the bounds of the city whither he fled for refuge,

27 and the avenger of blood should find him without the bounds of the city of his refuge, and the avenger of blood should kill the slayer, he is not guilty.

28 For he ought to have remained in the city of refuge till the high-priest died; and after the death of the high-priest the slayer shall return to the land of his possession.

29 And these things shall be to you for an ordinance of judgment throughout your generations in all your dwellings.

30 Whoever kills a man, thou shalt slay the murderer on the testimony of witnesses; and one witness shall not testify against a soul that he should die.

31 And ye shall not accept ransoms for life from a murderer who is worthy of death, for he shall be surely put to death.

32 Ye shall not accept a ransom to excuse his fleeing to the city of refuge, so that he should again dwell in the land, until the death of the high-priest.

33 So shall ye not pollute with murder the land in which ye dwell; for this blood pollutes the land, and the land shall not be purged from the blood shed upon it, but by the blood of him that shed it.

34 And ye shall not defile the land whereon ye dwell, on which I dwell in the midst of you; for I am the Lord dwelling in the midst of the children of Israel.

NUMBERS CHAPTER 36

1 And the heads of the tribe of the sons of Galaad the son of Machir the son of Manasse, of the tribe of the sons of Joseph, drew near, and spoke before Moses, and before Eleazar the priest, and before the heads of the houses of the families of the children of Israel:

2 and they said, The Lord commanded our lord to render the land of inheritance by lot to the children of Israel; and the Lord appointed our lord to give the inheritance of Salpaad our brother to his daughters.

3 And they will become wives in one of the tribes of the children of Israel; so their inheritance shall be taken away from the possession of our fathers, and shall be added to the inheritance of the tribe into which the women shall marry, and shall be taken away from the portion of our inheritance.

4 And if there shall be a release of the children of Israel, then shall their inheritance be added to the inheritance of the tribe into which the women marry, and their inheritance, shall be taken away from the inheritance of our family's tribe.

5 And Moses charged the children of Israel by the commandment of the Lord, saying, Thus says the tribe of the children of Joseph.

6 This is the thing which the Lord has appointed the daughters of Salpaad, saying, Let them marry where they please, only let them marry men of their father's tribe.

7 So shall not the inheritance of the children of Israel go about from tribe to tribe, for the children of Israel shall steadfastly continue each in the inheritance of his family's tribe.

8 And whatever daughter is heiress to a property of the tribes of the children Israel, such women shall be married each to one of her father's tribe, that the sons of Israel may each inherit the property of his father's tribe.

9 And the inheritance shall not go about from one tribe to another, but the children of Israel shall steadfastly continue each in his own inheritance.

10 As the Lord commanded Moses, so did they to the daughters of Salpaad.

11 So Thersa, and Egla, and Melcha, and Nua, and Malaa, the daughters of Salpaad, married their cousins;

12 they were married to men of the tribe of Manasse of the sons of Joseph; and their inheritance was attached to the tribe of their father's family.

13 These are the commandments, and the ordinances, and the judgments, which the Lord commanded by the hand of Moses, at the west of Moab, at Jordan by Jericho.

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DEUTERONOMY

Greek: Deuteronomion; The Fifth Book of Moses
Hebrew Title: Devarim ("The Law of Moses")

(Deuteronomy is a book in the Bible. It is the last of the five books of Moses, meaning it deals with Moses, the Israelites and their ancestors, and their relationship with God. The Hebrew name of the book is Devarim, which means 'people of the Word.' The Book of Deuteronomy, literally "second law" from Greek deuteros + nomos, is the fifth book of the Jewish Torah, where it is called Devarim which is Hebrew for "The Words [of Moses]" or "The Law [of Moses]". While Leviticus represents the First or Basic Law, Deuteronomics definitely outlines that what we nowadays would call The Civil Law.

Outline of the Narrative:

Chapters 1–30 of the book consist of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land.

• Chapters 1–4: The journey through the wilderness from Horeb (Sinai) to Kadesh and then to Moab is recalled.

• Chapters 4–11: After a second introduction at 4:44–49 the events at Mount Horeb are recalled, with the giving of the Ten Commandments. Heads of families are urged to instruct those under their care in the law, warnings are made against serving gods other than Yahweh, the land promised to Israel is praised, and the people are urged to obedience.

• Chapters 12–26, the Deuteronomic code: Laws governing Israel's worship (chapters 12–16a), the appointment and regulation of community and religious leaders (16b–18), social regulation (19–25), and confession of identity and loyalty (26).

• Chapters 27–28: Blessings and curses for those who keep and break the law.

• Chapters 29–30: Concluding discourse on the covenant in the land of Moab, including all the laws in the Deuteronomic code (chapters 12–26) after those given at Horeb; Israel is again exhorted to obedience.

• Chapters 31–34: Joshua is installed as Moses's successor, Moses delivers the law to the Levites (a priestly caste), and ascends Mount Nebo or Pisgah, where he dies and is buried by God. The narrative of these events is interrupted by two poems, the Song of Moses and the Blessing of Moses.

The final verses, Deuteronomy 34:10–12, "never again did there arise in Israel a prophet like Moses," make a claim for the authoritative Deuteronomistic view of theology and its insistence that the worship of the Hebrew God as the sole deity of Israel was the only permissible religion, having been sealed by the greatest of prophets.

Contents or Torah Portions:

• Devarim, on Deuteronomy 1–3: Chiefs, scouts, Edom, Ammonites, Sihon, Og, land for two and a half tribes

• Va'etchanan, on Deuteronomy 3– Cities of refuge, Ten Commandments, Shema, exhortation, conquest instructions

• Eikev, on Deuteronomy 7–11: Obedience, taking the land, golden calf, Aaron's death, Levites' duties

• Re'eh, on Deuteronomy 11–16: Centralized worship, diet, tithes, sabbatical year, pilgrim festivals

• Shofetim, on Deuteronomy 16–21: Basic societal structure for the Israelites

• Ki Teitzei, on Deuteronomy 21–25: Miscellaneous laws on civil and domestic life

• Ki Tavo, on Deuteronomy 26–29: First fruits, tithes, blessings and curses, exhortation

• Nitzavim, on Deuteronomy 29–30: covenant, violation, choose blessing and curse

• Vayelech, on Deuteronomy 31: Encouragement, reading and writing the law

• Haazinu, on Deuteronomy 32: Punishment, punishment restrained, parting words

• V'Zot HaBerachah, on Deuteronomy 33–34: Farewell blessing and death of Moses.

Deuteronomic, Second or Civil Code

Deuteronomy 12–26, the Deuteronomic Code, is the oldest part of the book and the core around which the rest developed. It is a series of mitzvot (commands) to the Israelites regarding how they ought to conduct themselves in Canaan, the land promised by Yahweh, God of Israel. The following list organises most of the laws into thematic groups:

SECTION 1: Laws of religious observance

• All sacrifices are to be brought and vows are to be made at a central sanctuary (12:1–28).

• The worship of Canaanite gods is forbidden. The order is given to destroy their places of worship (12:29–31) and to commit genocide against Canaanites and others with "detestable" religious beliefs (20:16-18).

• Native mourning practices such as deliberate disfigurement are forbidden (14:1–2).

• The procedure for tithing produce or donating its equivalent is given (14:22–29).

• A catalogue of which animals are permitted and which forbidden for consumption is given (14:3–20).

• The consumption of animals which are found dead and have not been slaughtered is prohibited (14:21).

• Sacrificed animals must be without blemish (15:21, 11).

• First-born male livestock must be sacrificed (15:19–23).

• The Pilgrimage Festivals of Passover, Shavuot, and Sukkot are instituted (16:1–17).

• The worship at Asherah groves and setting up of ritual pillars are forbidden (16:21–22).

• Prohibition of mixing kinds (22:9-11).

• Tzitzit are obligatory (22:12).

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SECTION 2: Laws concerning officials

• Judges are to be appointed in every city (16:18).

• Judges are to be impartial and bribery is forbidden (16:19–20).

• A central tribunal is established (18–13).

• Should the Israelites choose to be ruled by a King, regulations for the office are given (114–20).

• Regulations of the rights, and revenue, of the Levites are given (18:1–8).

• Concerning the future (unspecified) prophet (18:9–22).

• Regulations for the priesthood are given (23:1–8).

SECTION 3: Civil law

• Debts are to be released in the seventh year (15:1–11).

• Regulations of the institution of slavery and the procedure for freeing slaves (15:12–18).

• Regulations for the treatment of foreign wives taken in war (21:10-14)

• Regulations permitting taking slaves and plunder in war (20:14)

• Lost property, once found, is to be restored to its owner (22:1–4).

• Marriages between women and their stepsons are forbidden (22:30).

• The camp is to be kept clean (23:9–14).

• Usury is forbidden except for foreigners (23:19–20).

• Regulations for vows and pledges are given (23:21–23, 24:6, 24:10–13).

• The procedure for tzaraath (a disfigurative condition) is given (24:8–9).

• Hired workers are to be paid fairly (24:14–15).

• Justice is to be shown towards strangers, widows, and orphans (24:17–18).

• Portions of crops are to be given to the poor (24:19–22).

SECTION 4: Criminal law

• The rules for witnesses are given (19:15–21).

• The procedure for a bride who has been slandered is given (22:13–21).

• Various laws concerning adultery and rape are given (22:22–29).

• Kidnapping is forbidden (24:7).

• Just weights and measures are obligatory (25:13–16).)

DEUTERONOMY CHAPTER 1

1 These are the words which Moses spoke to all Israel on this side Jordan in the desert towards the west near the Red Sea, between Pharan Tophol, and Lobon, and Aulon, and the gold works.

2 It is a journey of eleven days from Choreb to mount Seir as far as Cades Barne.

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to all the children of Israel, according to all things which the Lord commanded him for them:

4 after he had smitten Seon king of the Amorites who dwelt in Esebon, and Og the king of Basan who dwelt in Astaroth and in Edrain;

5 beyond Jordan in the land of Moab, Moses began to declare this law, saying,

6 The Lord your God spoke to us in Choreb, saying, Let it suffice you to have dwelt so long in this mountain.

7 Turn ye and depart and enter into the mountain of the Amorites, and go to all that dwell near about Araba, to the mountain and the plain and to the south, and the land of the Chananites near the sea, and Antilibanus, as far as the great river, the river Euphrates.

8 Behold, God has delivered the land before you; go in and inherit the land, which I sware to your fathers, Abraam, and Isaac, and Jacob, to give it to them and to their seed after them.

9 And I spoke to you at that time, saying, I shall not be able by myself to bear you.

10 The Lord your God has multiplied you, and, behold, ye are to-day as the stars of heaven for multitude.

11 The Lord God of your fathers add to you a thousand-fold more than you are, and bless you as he has spoken to you.

12 How shall I alone be able to bear your labour, and your burden, and your gainsayings?

13 Take to yourselves wise and understanding and prudent men for your tribes, and I will set your leaders over you.

14 And ye answered me and said, The thing which thou hast told us is good to do.

15 So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges.

16 And I charged your judges at that time, saying, Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger that is with him.

17 Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God's; and whatsoever matter shall be too hard for you, ye shall bring it to me, and I will hear it.

18 And I charged upon you at that time all the commands which ye shall perform.

19 And we departed from Choreb, and went through all that great wilderness and terrible, which ye saw, by the way of the mountain of the Amorite, as the Lord our God charged us, and we came as far as Cades Barne.

20 And I said to you, Ye have come as far as the mountain of the Amorite, which the Lord our God gives to you:

21 behold, the Lord your God has delivered to us the land before you: go up and inherit it as the Lord God of your fathers said to you; fear not, neither be afraid.

22 And ye all came to me, and said, Let us send men before us, and let them go up to the land for us; and let them bring back to us a report of the way by which we shall go up, and of the cities into which we shall enter.

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23 And the saying pleased me: and I took of you twelve men, one man of a tribe.

24 And they turned and went up to the mountain, and they came as far as the valley of the cluster, and surveyed it.

25 And they took in their hands of the fruit of the land, and brought it to you, and said, The land is good which the Lord our God gives us.

26 Yet ye would not go up, but rebelled against the words of the Lord our God.

27 And ye murmured in your tents, and said, Because the Lord hated us, he has brought us out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us.

28 Whither do we go up? and your brethren drew away your heart, saying, It is a great nation and populous, and mightier than we; and there are cities great and walled up to heaven: moreover we saw there the sons of the giants.

29 And I said to you, Fear not, neither be ye afraid of them;

30 the Lord your God who goes before your face, he shall fight against them together with you effectually, according to all that he wrought for you in the land of Egypt;

31 and in this wilderness which ye saw, by the way of the mountain of the Amorite; how the Lord thy God will bear thee as a nursling, as if any man should nurse his child, through all the way which ye have gone until ye came to this place.

32 And in this matter ye believed not the Lord our God,

33 who goes before you in the way to choose you a place, guiding you in fire by night, shewing you the way by which ye go, and a cloud by day.

34 And the Lord heard the voice of your words, and being greatly provoked he sware, saying,

35 Not one of these men shall see this good land, which I sware to their fathers,

36 except Chaleb the son of Jephonne, he shall see it; and to him I will give the land on which he went up, and to his sons, because he attended to the things of the Lord.

37 And the Lord was angry with me for your sake, saying, Neither shalt thou by any means enter therein.

38 Joshua the son of Naue, who stands by thee, he shall enter in there; do thou strengthen him, for he shall cause Israel to inherit it.

39 And every young child who this day knows not good or evil, —they shall enter therein, and to them I will give it, and they shall inherit it.

40 And ye turned and marched into the wilderness, in the way by the Red Sea.

41 And ye answered and said, We have sinned before the Lord our God; we will go up and fight according to all that the Lord our God has commanded us: and having taken every one his weapons of war, and being gathered together, ye went up to the mountain.

42 And the Lord said to me, Tell them, Ye shall not go up, neither shall ye fight, for I am not with you; thus shall ye not be destroyed before your enemies.

43 And I spoke to you, and ye did not hearken to me; and ye transgressed the commandment of the Lord; and ye forced your way and went up into the mountain.

44 And the Amorite who dwelt in that mountain came out to meet you, and pursued you as bees do, and wounded you from Seir to Herma.

45 And ye sat down and wept before the Lord our God, and the Lord hearkened not to your voice, neither did he take heed to you.

46 And ye dwelt in Cades many days, as many days as ye dwelt there.

DEUTERONOMY CHAPTER 2

1 And we turned and departed into the wilderness, by the way of the Red Sea*, as the Lord spoke to me, and we compassed mount Seir many days. (* The Erytraean Sea refered in Antiquity to the waters of the modern Red Sea and the entire Indian Ocean.)

2 And the Lord said to me,

3 Ye have compassed this mount long enough; turn therefore toward the north.

4 And charge the people, saying, Ye are going through the borders of your brethren the children of Esau, who dwell in Seir; and they shall fear you, and dread you greatly.

5 Do not engage in war against them, for I will not give you of their land even enough to set your foot upon, for I have given mount Seir to the children of Esau as an inheritance.

6 Buy food of them for money and eat, and ye shall receive water of them by measure for money, and drink.

7 For the Lord our God has blessed thee in every work of thy hands. Consider how thou wentest through that great and terrible wilderness: behold, the Lord thy God has been with thee forty years; thou didst not lack any thing.

8 And we passed by our brethren the children of Esau, who dwelt in Seir, by the way of Araba from Ælon and from Gesion Gaber; and we turned and passed by the way of the desert of Moab.

9 And the Lord said to me, Do not ye quarrel with the Moabites, and do not engage in war with them; for I will not give you of their land for an inheritance, for I have given Aroer to the children of Lot to inherit.

10 Formerly the Ommin dwelt in it, a great and numerous nation and powerful, like the Enakim.

11 These also shall be accounted Raphain like the Enakim; and the Moabites call them Ommin.

12 And the Chorrhite dwelt in Seir before, and the sons of Esau destroyed them, and utterly consumed them from before them; and they dwelt in their place, as Israel did to the land of his inheritance, which the Lord gave to them.

13 Now then, arise ye, said I, and depart, and cross the valley of Zaret.

14 And the days in which we traveled from Cades Barne till we crossed the valley of Zaret, were thirty and eight years, until the whole generation of the men of war failed, dying out of the camp, as the Lord God sware to them.

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15 And the hand of the Lord was upon them to destroy them out of the midst of the camp, until they were consumed.

16 And it came to pass when all the men of war dying out of the midst of the people had fallen,

17 that the Lord spoke to me, saying,

18 Thou shalt pass over this day the borders of Moab to Aroer;

19 and ye shall draw nigh to the children of Amman: do not quarrel with them, nor wage war with them; for I will not give thee of the land of the children of Amman for an inheritance, because I have given it to the children of Lot for an inheritance.

20 It shall be accounted a land of Raphain, for the Raphain dwelt there before, and the Ammanites call them Zochommin.

21 A great nation and populous, and mightier than you, as also the Enakim: yet the Lord destroyed them from before them, and they inherited their land, and they dwelt there instead of them until this day.

22 As they did to the children of Esau that dwell in Seir, even as they destroyed the Chorrhite from before them, and inherited their country, and dwelt therein instead of them until this day.

23 And the Evites who dwell in Asedoth to Gaza, and the Cappadocians who came out of Cappadocia, destroyed them, and dwelt in their room.

24 Now then arise and depart, and pass over the valley of Arnon: behold, I have delivered into thy hands Seon the king of Esebon the Amorite, and his land: begin to inherit it: engage in war with him this day.

25 Begin to put thy terror and thy fear on the face of all the nations under heaven, who shall be troubled when they have heard thy name, and shall be in anguish before thee.

26 And I sent ambassadors from the wilderness of Kedamoth to Seon king of Esebon with peaceable words, saying,

27 I will pass through thy land: I will go by the road, I will not turn aside to the right hand or to the left.

28 Thou shalt give me food for money, and I will eat; and thou shalt give me water for money, and I will drink; I will only go through on my feet:

29 as the sons of Esau did to me, who dwelt in Seir, and the Moabites who dwelt in Aroer, until I shall have passed Jordan into the land which the Lord our God gives us.

30 And Seon king of Esebon would not that we should pass by him, because the Lord our God hardened his spirit, and made his heart stubborn, that he might be delivered into thy hands, as on this day.

31 And the Lord said to me, Behold, I have begun to deliver before thee Seon the king of Esebon the Amorite, and his land, and do thou begin to inherit his land.

32 And Seon the king of Esebon came forth to meet us, he and all his people to war at Jassa.

33 And the Lord our God delivered him before our face, and we smote him, and his sons, and all his people.

34 And we took possession of all his cities at that time, and we utterly destroyed every city in succession, and their wives, and their children; we left no living prey.

35 Only we took the cattle captive, and took the spoil of the cities.

36 From Aroer, which is by the brink of the brook of Arnon, and the city which is in the valley, and as far as the mount of Galaad; there was not a city which escaped us: the Lord our God delivered all of them into our hands.

37 Only we did not draw near to the children of Amman, even all the parts bordering on the brook Jaboc, and the cities in the mountain country, as the Lord our God charged us.

DEUTERONOMY CHAPTER 3

1 And we turned and went by the way leading to Basan; and Og the king of Basan came out to meet us, he and all his people, to battle at Edraim.

2 And the Lord said to me, Fear him not, for I have delivered him, and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites who dwelt in Esebon.

3 And the Lord our God delivered him into our hands, even Og the king of Basan, and all his people; and we smote him until we left none of his seed.

4 And we mastered all his cities at that time; there was not a city which we took not from them; sixty cities, all the country round about Argob, belonging to king Og in Basan:

5 all strong cities, lofty walls, gates and bars; besides the very many cities of the Pherezites.

6 We utterly destroyed them as we dealt with Seon the king of Esebon, so we utterly destroyed every city in order, and the women and the children,

7 and all the cattle; and we took for a prey to ourselves the spoil of the cities.

8 And we took at that time the land out of the hands of the two kings of the Amorites, who were beyond Jordan, extending from the brook of Arnon even unto Aermon.

9 The Phoenicians call Aermon Sanior, but the Amorite has called it Sanir.

10 All the cities of Misor, and all Galaad, and all Basan as far as Elcha and Edraim, cities of the kingdom of Og in Basan.

11 For only Og the king of Basan was left of the Raphain: behold, his bed was a bed of iron; behold, it is in the chief city of the children of Ammon; the length of it is nine cubits, and the breadth of it four cubits, according to the cubit of a man.

12 And we inherited that land at that time from Aroer, which is by the border of the torrent Arnon, and half the mount of Galaad; and I gave his cities to Ruben and to Gad.

13 And the rest of Galaad, and all Basan the kingdom of Og I gave to the half-tribe of Manasse, and all the country round about Argob, all that Basan; it shall be accounted the land of Raphain.

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14 And Jair the son of Manasse took all the country round about Argob as far as the borders of Gargasi and Machathi: he called them by his name Basan Thavoth Jair until this day.

15 And to Machir I gave Galaad.

16 And to Ruben and to Gad I gave the land under Galaad as far as the brook of Arnon, the border between the brook and as far as Jaboc; the brook is the border to the children Amman.

17 And Araba and Jordan are the boundary of Machanareth, even to the sea of Araba, the salt sea under Asedoth Phasga eastward.

18 And I charged you at that time, saying, The Lord your God has given you this land by lot; arm yourselves, every one that is powerful, and go before your brethren the children of Israel.

19 Only your wives and your children and your cattle (I know that ye have much cattle), let them dwell in your cities which I have given you;

20 until the Lord your God give your brethren rest, as also he has given to you, and they also shall inherit the land, which the Lord our God gives them on the other side of Jordan; then ye shall return, each one to his inheritance which I have given you.

21 And I commanded Joshua at that time, saying, Your eyes have seen all things, which the Lord our God did to these two kings: so shall the Lord our God do to all the kingdoms against which thou crossest over thither.

22 Ye shall not be afraid of them, because the Lord our God himself shall fight for you.

23 And I besought the Lord at that time, saying,

24 Lord God, thou hast begun to shew to thy servant thy strength, and thy power, and thy mighty hand, and thy high arm: for what God is there in heaven or on the earth, who will do as thou hast done, and according to thy might?

25 I will therefore go over and see this good land that is beyond Jordan, this good mountain and Antilibanus.

26 And the Lord because of you did not regard me, and hearkened not to me; and the Lord said to me, Let it suffice thee, speak not of this matter to me any more.

27 Go up to the top of the quarried rock, and look with thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan.

28 And charge Joshua, and strengthen him, and encourage him; for he shall go before the face of this people, and he shall give them the inheritance of all the land which thou hast seen.

29 And we abode in the valley near the house of Phogor.

DEUTERONOMY CHAPTER 4

1 And now, Israel, hear the ordinances and judgments, all that I teach you this day to do: that ye may live, and be multiplied, and that ye may go in and inherit the land, which the Lord God of your fathers gives you.

2 Ye shall not add to the word which I command you, and ye shall not take from it: keep the commandments of the Lord our God, all that I command you this day.

3 Your eyes have seen all that the Lord our God did in the case of Beel-phegor; for every man that went after Beel-phegor, the Lord your God has utterly destroyed him from among you.

4 But ye that kept close to the Lord your God are all alive to-day.

5 Behold, I have shewn you ordinances and judgments as the Lord commanded me, that ye should do so in the land into which ye go to inherit it.

6 And ye shall keep and do them: for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances; and they shall say, Behold, this great nation is a wise and understanding people.

7 For what manner of nation is so great, which has God so near to them as the Lord our God is in all things in whatsoever we may call upon him?

8 And what manner of nation is so great, which has righteous ordinances and judgments according to all this law, which I set before you this day?

9 Take heed to thyself, and keep thy heart diligently: forget not any of the things, which thine eyes have seen, and let them not depart from thine heart all the days of thy life; and thou shalt teach thy sons and thy sons' sons,

10 even the things that happened in the day in which ye stood before the Lord our God in Choreb in the day of the assembly; for the Lord said to me, Gather the people to me, and let them hear my words, that they may learn to fear me all the days which they live upon the earth, and they shall teach their sons.

11 And ye drew nigh and stood under the mountain; and the mountain burned with fire up to heaven: there was darkness, blackness, and tempest.

12 And the Lord spoke to you out of the midst of the fire a voice of words, which ye heard: and ye saw no likeness, only ye heard a voice.

13 And he announced to you his covenant, which he commanded you to keep, even the ten commandments; and he wrote them on two tables of stone.

14 And the Lord commanded me at that time, to teach you ordinances and judgments, that ye should do them on the land, into which ye go to inherit it.

15 And take good heed to your hearts, for ye saw no similitude in the day in which the Lord spoke to you in Choreb in the mountain out of the midst of the fire:

16 lest ye transgress, and make to yourselves a carved image, any kind of figure, the likeness of male or female,

17 the likeness of any beast of those that are on the earth, the likeness of any winged bird which flies under heaven,

18 the likeness of any reptile which creeps on the earth, the likeness of any fish of those which are in the waters under the earth;

19 and lest having looked up to the sky, and having seen the sun and the moon and the stars, and all the heavenly

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bodies, thou shouldest go astray and worship them, and serve them, which the Lord thy God has distributed to all the nations under heaven.

20 But God took you, and led you forth out of the land of Egypt, out of the iron furnace, out of Egypt, to be to him a people of inheritance, as at this day.

21 And the Lord God was angry with me for the things said by you, and sware that I should not go over this Jordan, and that I should not enter into the land, which the Lord thy God giveth thee for an inheritance.

22 For I am to die in this land, and shall not pass over this Jordan; but ye are to pass over, and shall inherit this good land.

23 Take heed to yourselves, lest ye forget the covenant of the Lord our God, which he made with you, and ye transgress, and make to yourselves a graven image of any of the things concerning which the Lord thy God commanded thee.

24 For the Lord thy God is a consuming fire, a jealous God.

25 And when thou shalt have begotten sons, and shalt have sons' sons, and ye shall have dwelt a long time on the land, and shall have transgressed, and made a graven image of any thing, and shall have done wickedly before the Lord your God to provoke him;

26 I call heaven and earth this day to witness against you, that ye shall surely perish from off the land, into which ye go across Jordan to inherit it there; ye shall not prolong your days upon it, but shall be utterly cut off.

27 And the Lord shall scatter you among all nations, and ye shall be left few in number among all the nations, among which the Lord shall bring you.

28 And ye shall there serve other gods, the works of the hands of men, wood and stones, which cannot see, nor can they hear, nor eat, nor smell.

29 And there ye shall seek the Lord your God, and ye shall find him whenever ye shall seek him with all your heart, and with all your soul in your affliction.

30 And all these things shall come upon thee in the last days, and thou shalt turn to the Lord thy God, and shalt hearken to his voice.

31 Because the Lord thy God is a God of pity: he will not forsake thee, nor destroy thee; he will not forget the covenant of thy fathers, which the Lord sware to them.

32 Ask of the former days which were before thee, from the day when God created man upon the earth, and beginning at the one end of heaven to the other end of heaven, if there has happened any thing like to this great event, if such a thing has been heard:

33 if a nation have heard the voice of the living God speaking out of the midst of the fire, as thou hast heard and hast lived;

34 if God has assayed to go and take to himself a nation out of the midst of another nation with trial, and with signs, and with wonders, and with war, and with a mighty hand, and with a high arm, and with great sights, according to all the things which the Lord our God did in Egypt in thy sight.

35 So that thou shouldest know that the Lord thy God he is God, and there is none beside him.

36 His voice was made audible from heaven to instruct thee, and he shewed thee upon the earth his great fire, and thou heardest his words out of the midst of the fire.

37 Because he loved thy fathers, he also chose you their seed after them, and he brought thee himself with his great strength out of Egypt,

38 to destroy nations great and stronger than thou before thy face, to bring thee in, to give thee their land to inherit, as thou hast it this day.

39 An thou shalt know this day, and shalt consider in thine heart, that the Lord thy God he is God in heaven above, and on the earth beneath, and there is none else but he.

40 And keep ye his commandments, and his ordinances, all that I command you this day; that it may be well with thee, and with thy sons after thee, that ye may be long-lived upon the earth, which the Lord thy God giveth thee for ever.

41 Then Moses separated three cities beyond Jordan on the east,

42 that the slayer might flee thither, who should have slain his neighbour unintentionally, and should not have hated him in times past, and he shall flee to one of these cities and live:

43 Bosor in the wilderness, in the plain country of Ruben, and Ramoth in Galaad belonging to Gad, and Gaulon in Basan belonging to Manasse.

44 This is the law which Moses set before the children of Israel.

45 These are the testimonies, and the ordinances, and the judgments, which Moses spoke to the sons of Israel, when they came out of the land of Egypt:

46 on the other side of Jordan, in the valley near the house of Phogor, in the land of Seon king of the Amorites, who dwelt in Esebon, whom Moses and the sons of Israel smote when they came out of the land of Egypt.

47 And they inherited his land, and the land of Og king of Basan, two kings of the Amorites, who were beyond Jordan eastward.

48 From Aroer, which is on the border of the brook Arnon, even to the mount of Seon, which is Aermon.

49 All Araba beyond Jordan eastward under Asedoth hewn in the rock.

DEUTERONOMY CHAPTER 5

1 And Moses called all Israel, and said to them, Hear, Israel, the ordinances and judgments, all that I speak in your ears this day, and ye shall learn them, and observe to do them.

2 The Lord your God made a covenant with you in Choreb.

3 The Lord did not make this covenant with your fathers, but with you: ye are all here alive this day.

4 The Lord spoke to you face to face in the mountain out of the midst of the fire.

5 And I stood between the Lord and you at that time to report to you the words of the Lord, (because ye were afraid before the fire, and ye went not up to the mountain) saying,

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6 I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

7 Thou shalt have no other gods before my face.

8 Thou shalt not make to thyself an image, nor likeness of any thing, whatever things are in the heaven above, and whatever are in the earth beneath, and whatever are in the waters under the earth.

9 Thou shalt not bow down to them, nor shalt thou serve them; for I am the Lord thy God, a jealous God, visiting the sins of the fathers upon the children to the third and fourth generation to them that hate me,

10 and doing mercifully to thousands of them that love me, and that keep my commandments.

11 Thou shalt not take the name of the Lord thy God in vain, for the Lord thy God will certainly not acquit him that takes his name in vain.

12 Keep the sabbath day to sanctify it, as the Lord thy God commanded thee.

13 Six days thou shalt work, and thou shalt do all thy works;

14 but on the seventh day is the sabbath of the Lord thy God: thou shalt do in it no work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thine ox, and thine ass, and all thy cattle, and the stranger that sojourns in the midst of thee; that thy man-servant may rest, and thy maid, and thine ox, as well as thou.

15 And thou shalt remember that thou wast a slave in the land of Egypt, and the Lord thy God brought thee out thence with a mighty hand, and a high arm: therefore the Lord appointed thee to keep the sabbath day and to sanctify it.

16 Honour thy father and thy mother, as the Lord thy God commanded thee; that it may be well with thee, and that thou mayest live long upon the land, which the Lord thy God gives thee.

17 Thou shalt not commit murder.

18 Thou shalt not commit adultery.

19 Thou shalt not steal.

20 Thou shalt not bear false witness against thy neighbour.

21 Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house, nor his field, nor his man-servant, nor his maid, nor his ox, nor his ass, nor any beast of his, nor any thing that is thy neighbour's.

22 These words the Lord spoke to all the assembly of you in the mountain out of the midst of the fire—there was darkness, blackness, storm, a loud voice—and he added no more, and he wrote them on two tables of stone, and he gave them to me.

23 And it came to pass when ye heard the voice out of the midst of the fire, for the mountain burned with fire, that ye came to me, even all the heads of your tribes, and your elders:

24 and ye said, Behold, the Lord our God has shewn us his glory, and we have heard his voice out of the midst of the fire: this day we have seen that God shall speak to man, and he shall live.

25 And now let us not die, for this great fire will consume us, if we shall hear the voice of the Lord our God any more, and we shall die.

26 For what flesh is there which has heard the voice of the living God, speaking out of the midst of the fire, as we have heard, and shall live?

27 Do thou draw near, and hear all that the Lord our God shall say, and thou shalt speak to us all things whatsoever the Lord our God shall speak to thee, and we will hear, and do.

28 And the Lord heard the voice of your words as ye spoke to me; and the Lord said to me, I have heard the voice of the words of this people, even all things that they have said to thee. They have well said all that they have spoken.

29 O that there were such a heart in them, that they should fear me and keep my commands always, that it might be well with them and with their sons for ever.

30 Go, say to them, Return ye to your houses;

31 but stand thou here with me, and I will tell thee all the commands, and the ordinances, and the judgments, which thou shalt teach them, and let them do so in the land which I give them for an inheritance.

32 And ye shall take heed to do as the Lord thy God commanded thee; ye shall not turn aside to the right hand or to the left,

33 according to all the way which the Lord thy God commanded thee to walk in it, that he may give thee rest; and that it may be well with thee, and ye may prolong your days on the land which ye shall inherit.

DEUTERONOMY CHAPTER 6

1 And these are the commands, and the ordinances, and the judgments, as many as the Lord our God gave commandment to teach you to do so in the land on which ye enter to inherit it.

2 That ye may fear the Lord your God, keep ye all his ordinances, and his commandments, which I command thee to-day, thou, and thy sons, and thy sons' sons, all the days of thy life, that ye may live many days.

3 Hear, therefore, O Israel, and observe to do them, that it may be well with thee, and that ye may be greatly multiplied, as the Lord God of thy fathers said that he would give thee a land flowing with milk and honey: and these are the ordinances, and the judgments, which the Lord commanded the children of Israel in the wilderness, when they had gone forth from the land of Egypt.

4 Hear, O Israel, The Lord our God is one Lord.

5 And thou shalt love the Lord thy God with all thy mind, and with all thy soul, and all thy strength.

6 And these words, all that I command thee this day, shall be in thy heart and in thy soul.

7 And thou shalt teach them to thy children, and thou shalt speak of them sitting in the house, and walking by the way, and lying down, and rising up.

8 And thou shalt fasten them for a sign upon thy hand, and it shall be immoveable before thine eyes.

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9 And ye shall write them on the lintels of your houses and of your gates.

10 And it shall come to pass when the Lord thy God shall have brought thee into the land which he sware to thy fathers, to Abraam, and to Isaac, and to Jacob, to give thee great and beautiful cities which thou didst not build,

11 houses full of all good things which thou didst not fill, wells dug in the rock which thou didst not dig, vineyards and oliveyards which thou didst not plant, then having eaten and been filled,

12 beware lest thou forget the Lord thy God that brought thee forth out of the land of Egypt, out of the house of bondage.

13 Thou shalt fear the Lord thy God, and him only shalt thou serve; and thou shalt cleave to him, and by his name thou shalt swear.

14 Go ye not after other gods of the gods of the nations round about you;

15 for the Lord thy God in the midst of thee is a jealous God, lest the Lord thy God be very angry with thee, and destroy thee from off the face of the earth.

16 Thou shalt not tempt the Lord thy God, as ye tempted him in the temptation.

17 Thou shalt by all means keep the commands of the Lord thy God, the testimonies, and the ordinances, which he commanded thee.

18 And thou shalt do that which is pleasing and good before the Lord thy God, that it may be well with thee, and that thou mayest go in and inherit the good land, which the Lord sware to your fathers,

19 to chase all thine enemies from before thy face, as the Lord said.

20 And it shall come to pass when thy son shall ask thee at a future time, saying, What are the testimonies, and the ordinances, and the judgments, which the Lord our God has commanded us?

21 Then shalt thou say to thy son, We were slaves to Pharao in the land of Egypt, and the Lord brought us forth thence with a mighty hand, and with a high arm.

22 And the Lord wrought signs and great and grievous wonders in Egypt, on Pharao and on his house before us.

23 And he brought us out thence to give us this land, which he sware to give to our fathers.

24 And the Lord charged us to observe all these ordinances; to fear the Lord our God, that it may be well with us for ever, that we may live, as even to-day.

25 And there shall be mercy to us, if we take heed to keep all these commands before the Lord our God, as he has commanded us.

DEUTERONOMY CHAPTER 7

1 And when the Lord thy God shall bring thee into the land, into which thou goest to possess it, and shall remove great nations from before thee, the Chettite, and Gergesite, and Amorite, and Chananite, and Pherezite, and Evite, and Jebusite, seven nations more numerous and stronger than you,

2 and the Lord thy God shall deliver them into thy hands, then thou shalt smite them: thou shalt utterly destroy them: thou shalt not make a covenant with them, neither shall ye pity them:

3 neither shall ye contract marriages with them: thou shalt not give thy daughter to his son, and thou shalt not take his daughter to thy son.

4 For he will draw away thy son from me, and he will serve other gods; and the Lord will be very angry with you, and will soon utterly destroy thee.

5 But thus shall ye do to them; ye shall destroy their altars, and shall break down their pillars, and shall cut down their groves, and shall burn with fire the graven images of their gods.

6 For thou art a holy people to the Lord thy God; and the Lord thy God chose thee to be to him a peculiar people beyond all nations that are upon the face of the earth.

7 It was not because ye are more numerous than all other nations that the Lord preferred you, and the Lord made choice of you: for ye are fewer in number than all other nations.

8 But because the Lord loved you, and as keeping the oath which he sware to your fathers, the Lord brought you out with a strong hand, and the Lord redeemed thee from the house of bondage, out of the hand of Pharao king of Egypt.

9 Thou shalt know therefore, that the Lord thy God, he is God, a faithful God, who keeps covenant and mercy for them that love him, and for those that keep his commandments to a thousand generations,

10 and who recompenses them that hate him to their face, to destroy them utterly; and will not be slack with them that hate him: he will recompense them to their face.

11 Thou shalt keep therefore the commands, and the ordinances, and these judgments, which I command thee this day to do.

12 And it shall come to pass when ye shall have heard these ordinances, and shall have kept and done them, that the Lord thy God shall keep for thee the covenant and the mercy, which he sware to your fathers.

13 And he will love thee, and bless thee, and multiply thee; and he will bless the off-spring of thy body, and the fruit of thy land, thy corn, and thy wine, and thine oil, the herds of thine oxen, and the flocks of thy sheep, on the land which the Lord sware to thy fathers to give to thee.

14 Thou shalt be blessed beyond all nations; there shall not be among you an impotent or barren one, or among thy cattle.

15 And the Lord thy God shall remove from thee all sickness; and none of the evil diseases of Egypt, which thou hast seen, and all that thou hast known, will he lay upon thee; but he will lay them upon all that hate thee.

16 And thou shalt eat all the spoils of the nations which the Lord thy God gives thee; thine eye shall not spare them, and thou shalt not serve their gods; for this is an offence to thee.

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17 But if thou shouldest say in thine heart, This nation is greater than I, how shall I be able to destroy them utterly?

18 thou shalt not fear them; thou shalt surely remember all that the Lord thy God did to Pharao and to all the Egyptians:

19 the great temptations which thine eyes have seen, those signs and great wonders, the strong hand, and the high arm; how the Lord thy God brought thee forth: so the Lord your God will do to all the nations, whom thou fearest in their presence.

20 And the Lord thy God shall send against them the hornets, until they that are left and they that are hidden from thee be utterly destroyed.

21 Thou shalt not be wounded before them, because the Lord thy God in the midst of thee is a great and powerful God.

22 And the Lord thy God shall consume these nations before thee by little and little: thou shalt not be able to consume them speedily, lest the land become desert, and the wild beasts of the field be multiplied against thee.

23 And the Lord thy God shall deliver them into thy hands, and thou shalt destroy them with a great destruction, until ye shall have utterly destroyed them.

24 And he shall deliver their kings into your hands, and ye shall destroy their name from that place; none shall stand up in opposition before thee, until thou shalt have utterly destroyed them.

25 Ye shall burn with fire the graven images of their gods: thou shalt not covet their silver, neither shalt thou take to thyself gold from them, lest thou shouldest offend thereby, because it is an abomination to the Lord thy God.

26 And thou shalt not bring an abomination into thine house, so shouldest thou be an accursed thing like it; thou shalt utterly hate it, and altogether abominate it, because it is an accursed thing.

DEUTERONOMY CHAPTER 8

1 Ye shall observe to do all the commands which I charge you to-day, that ye may live and be multiplied, and enter in and inherit the land, which the Lord your God sware to give to your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee in the wilderness, that he might afflict thee, and try thee, and that the things in thine heart might be made manifest, whether thou wouldest keep his commandments or no.

3 And he afflicted thee and straitened thee with hunger, and fed thee with manna, which thy fathers knew not; that he might teach thee that man shall not live by bread alone, but by every word that proceeds out of the mouth of God shall man live.

4 Thy garments grew not old from off thee, thy shoes were not worn from off thee, thy feet were not painfully hardened, lo! these forty years.

5 And thou shalt know in thine heart, that as if any man should chasten his son, so the Lord thy God will chasten thee.

6 And thou shalt keep the commands of the Lord thy God, to walk in his ways, and to fear him.

7 For the Lord thy God will bring thee into a good and extensive land, where there are torrents of waters, and fountains of deep places issuing through the plains and through the mountains:

8 a land of wheat and barley, wherein are vines, figs, pomegranates; a land of olive oil and honey;

9 a land on which thou shalt not eat thy bread with poverty, and thou shalt not want any thing upon it; a land whose stones are iron, and out of its mountains thou shalt dig brass.

10 And thou shalt eat and be filled, and shalt bless the Lord thy God on the good land, which he has given thee.

11 Take heed to thyself that thou forget not the Lord thy God, so as not to keep his commands, and his judgments, and ordinances, which I command thee this day:

12 lest when thou hast eaten and art full, and hast built goodly houses, and dwelt in them;

13 and thy oxen and thy sheep are multiplied to thee, and thy silver and thy gold are multiplied to thee, and all thy possessions are multiplied to thee,

14 thou shouldest be exalted in heart, and forget the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage:

15 who brought thee through that great and terrible wilderness, where is the biting serpent, and scorpion, and drought, where there was no water; who brought thee a fountain of water out of the flinty rock:

16 who fed thee with manna in the wilderness, which thou knewest not, and thy fathers knew not; that he might afflict thee, and thoroughly try thee, and do thee good in thy latter days.

17 Lest thou shouldest say in thine heart, My strength, and the power of mine hand have wrought for me this great wealth.

18 But thou shalt remember the Lord thy God, that he gives thee strength to get wealth; even that he may establish his covenant, which the Lord sware to thy fathers, as at this day.

19 And it shall come to pass if thou do at all forget the Lord thy God, and shouldest go after other gods, and serve them, and worship them, I call heaven and earth to witness against you this day, that ye shall surely perish.

20 As also the other nations which the Lord God destroys before your face, so shall ye perish, because ye hearkened not to the voice of the Lord your God.

DEUTERONOMY CHAPTER 9

1 Hear, O Israel: Thou goest this day across Jordan to inherit nations greater and stronger than yourselves, cities great and walled up to heaven;

2 a people great and many and tall, the sons of Enac, whom thou knowest, and concerning whom thou hast heard say, Who can stand before the children of Enac?

3 And thou shalt know to-day, that the Lord thy God he shall go before thy face: he is a consuming fire; he shall

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destroy them, and he shall turn them back before thee, and shall destroy them quickly, as the Lord said to thee.

4 Speak not in thine heart, when the Lord thy God has destroyed these nations before thy face, saying, For my righteousness the Lord brought me in to inherit this good land.

5 Not for thy righteousness, nor for the holiness of thy heart, dost thou go in to inherit their land, but because of the wickedness of these nations the Lord will destroy them from before thee, and that he may establish the covenant, which the Lord sware to our fathers, to Abraam, and to Isaac, and to Jacob.

6 And thou shalt know to-day, that it is not for thy righteousnesses the Lord thy God gives thee this good land to inherit, for thou art a stiff-necked people.

7 Remember, forget not, how much thou provokedst the Lord thy God in the wilderness: from the day that ye came forth out of Egypt, even till ye came into this place, ye continued to be disobedient toward the Lord.

8 Also in Choreb ye provoked the Lord, and the Lord was angry with you to destroy you;

9 when I went up into the mountain to receive the tables of stone, the tables of the covenant, which the Lord made with you, and I was in the mountain forty days and forty nights, I ate no bread and drank no water.

10 And the Lord gave me the two tables of stone written with the finger of God, and on them there had been written all the words which the Lord spoke to you in the mountain in the day of the assembly.

11 And it came to pass after forty days and forty nights, the Lord gave me the two tables of stone, the tables of the covenant.

12 And the Lord said to me, Arise, go down quickly from hence, for thy people whom thou broughtest out of the land of Egypt have transgressed; they have gone aside quickly out of the way which I commanded them, and have made themselves a molten image.

13 And the Lord spoke to me, saying, I have spoken to thee once and again, saying, I have seen this people, and, behold, it is a stiff-necked people.

14 And now suffer me utterly to destroy them, and I will blot out their name from under heaven, and will make of thee a nation great and strong, and more numerous than this.

15 And I turned and went down from the mountain; and the mountain burned with fire to heaven; and the two tables of the testimonies were in my two hands.

16 And when I saw that ye had sinned against the Lord your God, and had made to yourselves a molten image, and had gone astray out of the way, which the Lord commanded you to keep;

17 then I took hold of the two tables, and cast them out of my two hands, and broke them before you.

18 And I made my petition before the Lord as also at the first forty days and forty nights: I ate no bread and drank no water, on account of all your sins which ye sinned in doing evil before the Lord God to provoke him.

19 And I was greatly terrified because of the wrath and anger, because the Lord was provoked with you utterly to destroy you; yet the Lord hearkened to me at this time also.

20 And he was angry with Aaron to destroy him utterly, and I prayed for Aaron also at that time.

21 And your sin which ye had made, even the calf, I took, and burnt it with fire, and pounded it and ground it down till it became fine; and it became like dust, and I cast the dust into the brook that descended from the mountain.

22 Also in the burning, and in the temptation, and at the graves of lust, ye provoked the Lord.

23 And when the Lord sent you forth from Cades Barne, saying, Go up and inherit the land which I give to you, then ye disobeyed the word of the Lord your God, and believed him not, and hearkened not to his voice.

24 Ye were disobedient in the things relating to the Lord from the day in which he became known to you.

25 And I prayed before the Lord forty days and forty nights, the number that I prayed before, for the Lord said that he would utterly destroy you.

26 And I prayed to God, and said, O Lord, King of gods, destroy not thy people and thine inheritance, whom thou didst redeem, whom thou broughtest out of the land of Egypt with thy great power, and with thy strong hand, and with thy high arm.

27 Remember Abraam, and Isaac, and Jacob thy servants, to whom thou swarest by thyself: look not upon the hardness of heart of this people, and their impieties, and their sins.

28 Lest the inhabitants of the land whence thou broughtest us out speak, saying, Because the Lord could not bring them into the land of which he spoke to them, and because he hated them, has he brought them forth to slay them in the wilderness.

29 And these are thy people and thy portion, whom thou broughtest out of the land of Egypt with thy great strength, and with thy mighty hand, and with thy high arm.

DEUTERONOMY CHAPTER 10

1 At that time the Lord said to me, Hew for thyself two stone tables as the first, and come up to me into the mountain, and thou shalt make for thyself an ark of wood.

2 And thou shalt write upon the tables the words which were on the first tables which thou didst break, and thou shalt put them into the ark.

3 So I made an ark of boards of incorruptible wood, and I hewed tables of stone like the first, and I went up to the mountain, and the two tables were in my hand.

4 And he wrote upon the tables according to the first writing the ten commandments, which the Lord spoke to you in the mountain out of the midst of the fire, and the Lord gave them to me.

5 And I turned and came down from the mountain, and I put the tables into the ark which I had made; and there they were, as the Lord commanded me.

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6 And the children of Israel departed from Beeroth of the sons of Jakim to Misadai: there Aaron died, and there he was buried, and Eleazar his son was priest in his stead.

7 Thence they departed to Gadgad; and from Gadgad to Etebatha, a land wherein are torrents of water.

8 At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand near before the Lord, to minister and bless in his name to this day.

9 Therefore the Levites have no part nor inheritance among their brethren; the Lord himself is their inheritance, as he said to them.

10 And I remained in the mount forty days and forty nights: and the Lord heard me at that time also, and the Lord would not destroy you.

11 And the Lord said to me, Go, set out before this people, and let them go in and inherit the land, which I sware to their fathers to give to them.

12 And now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul;

13 to keep the commandments of the Lord thy God, and his ordinances, all that I charge thee to-day, that it may be well with thee?

14 Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are in it.

15 Only the Lord chose your fathers to love them, and he chose out their seed after them, even you, beyond all nations, as at this day.

16 Therefore ye shall circumcise the hardness of your heart, and ye shall not harden your neck.

17 For the Lord your God, he is God of gods, and the Lord of lords, the great, and strong, and terrible God, who does not accept persons, nor will he by any means accept a bribe:
18 executing judgment for the stranger and orphan and widow, and he loves the stranger to give him food and raiment.

19 And ye shall love the stranger; for ye were strangers in the land of Egypt.

20 Thou shalt fear the Lord thy God, and serve him, and shalt cleave to him, and shalt swear by his name.

21 He is thy boast, and he is thy God, who has wrought in the midst of thee these great and glorious things, which thine eyes have seen.

22 With seventy souls your fathers went down into Egypt; but the Lord thy God has made thee as the stars of heaven in multitude.

DEUTERONOMY CHAPTER 11

1 Therefore thou shalt love the Lord thy God, and shalt observe his appointments, and his ordinances, and his commandments, and his judgments, always.

2 And ye shall know this day; for I speak not to your children, who know not and have not seen the discipline of the Lord thy God, and his wonderful works, and his strong hand, and his high arm,

3 and his miracles, and his wonders, which he wrought in the midst of Egypt on Pharao king of Egypt, and all his land;

4 and what he did to the host of the Egyptians, and to their chariots, and their cavalry, and their host; how he made the water of the Red Sea to overwhelm the face of them as they pursued after you, and the Lord destroyed them until this day;

5 and all the things which he did to you in the wilderness until ye came into this place;

6 and all the things that he did to Dathan and Abiron the sons of Eliab the son of Ruben, whom the earth opening her mouth swallowed up, and their houses, and their tents, and all their substance that was with them, in the midst of all Israel:

7 for your eyes have seen all the mighty works of the Lord, which he wrought among you to-day.

8 And ye shall keep all his commandments, as many as I command thee to-day, that ye may live, and be multiplied, and that ye may go in and inherit the land, into which ye go across Jordan to inherit it:

9 that ye may live long upon the land, which the Lord sware to your fathers to give to them, and to their seed after them, a land flowing with milk and honey.

10 For the land into which thou goest to inherit it, is not as the land of Egypt, whence ye came out, whensoever they sow the seed, and water it with their feet, as a garden of herbs:

11 but the land into which thou goest to inherit it, is a land of mountains and plains; it shall drink water of the rain of heaven.

12 A land which the Lord thy God surveys continually, the eyes of the Lord thy God are upon it from the beginning of the year to the end of the year.

13 Now if ye will indeed hearken to all the commands which I charge thee this day, to love the Lord thy God, and to serve him with all thy heart, and with all thy soul,

14 then he shall give to thy land the early and latter rain in its season, and thou shalt bring in thy corn, and thy wine, and thine oil.

15 And he shall give food in thy fields to thy cattle; and when thou hast eaten and art full,

16 take heed to thyself that thy heart be not puffed up, and ye transgress, and serve other gods, and worship them:

17 and the Lord be angry with you, and restrain the heaven; and there shall not be rain, and the earth shall not yield its fruit, and ye shall perish quickly from off the good land, which the Lord has given you.

18 And ye shall store these words in your heart and in your soul, and ye shall bind them as a sign on your hand, and it shall be fixed before your eyes.

19 And ye shall teach them to your children, so as to speak about them when thou sittest in the house, and when thou walkest by the way, and when thou sleepest, and when thou risest up.

20 And ye shall write them on the lintels of your houses, and on your gates;

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21 that your days may be long, and the days of your children, upon the land which the Lord sware to your fathers to give to them, as the days of heaven upon the earth.

22 And it shall come to pass that if ye will indeed hearken to all these commands, which I charge thee to observe this day, to love the Lord our God, and to walk in all his ways, and to cleave close to him;

23 then the Lord shall cast out all these nations before you, and ye shall inherit great nations and stronger than yourselves.

24 Every place whereon the sole of your foot shall tread shall be your; from the wilderness and Antilibanus, and from the great river, the river Euphrates, even as far as the west sea shall be your coasts.

25 No one shall stand before you; and the Lord your God will put the fear of you and the dread of you on the face of all the land, on which ye shall tread, as he told you.

26 Behold, I set before you this day the blessing and the curse;

27 the blessing, if ye hearken to the commands of the Lord your God, all that I command you this day;

28 and the curse, if ye do not hearken to the commands of the Lord our God, as many as I command you this day, and ye wander from the way which I have commanded you, having gone to serve other gods, which ye know not.

29 And it shall come to pass when the Lord thy God shall have brought thee into the land into which thou goest over to inherit it, then thou shalt put blessing on mount Garizin, and the curse upon mount Gaebal.

30 Lo! are not these beyond Jordan, behind, westward in the land of Chanaan, which lies westward near Golgol, by the high oak?

31 For ye are passing over Jordan, to go in and inherit the land, which the Lord our God gives you to inherit always, and ye shall dwell in it.

32 And ye shall take heed to do all his ordinances, and these judgments, as many as I set before you to-day.

DEUTERONOMY CHAPTER 12

1 And these are the ordinances and the judgments, which ye shall observe to do in the land, which the Lord God of your fathers gives you for an inheritance, all the days which ye live upon the land.

2 Ye shall utterly destroy all the places in which they served their gods, whose land ye inherit, on the high mountains and on the hills, and under the thick tree.

3 And ye shall destroy their altars, and break in pieces their pillars, and ye shall cut down their groves, and ye shall burn with fire the graven images of their gods, and ye shall abolish their name out of that place.

4 Ye shall not do so to the Lord your God.

5 But in the place which the Lord thy God shall choose in one of your cities to name his name there, and to be called upon, ye shall even seek him out and go thither.

6 And ye shall carry thither your whole-burnt-offerings, and your sacrifices, and your first-fruits, and your vowed-offerings, and your freewill-offerings, and your offerings of thanksgiving, the first-born of your herds, and of your flocks.

7 And ye shall eat there before the Lord your God, and ye shall rejoice in all the things on which ye shall lay your hand, ye and your houses, as the Lord your God has blessed you.

8 Ye shall not do altogether as we do here to-day, every man that which is pleasing in his own sight.

9 For hitherto ye have not arrived at the rest and the inheritance, which the Lord our God gives you.

10 And ye shall go over Jordan, and shall dwell in the land, which the Lord our God takes as an inheritance for you; and he shall give you rest from all your enemies round about, and ye shall dwell safely.

11 And there shall be a place which the Lord thy God shall choose for his name to be called there, thither shall ye bring all things that I order you to-day; your whole- burnt-offerings, and your sacrifices, and your tithes, and the first-fruits of your hands, and every choice gift of yours, whatsoever ye shall vow to the Lord your God.

12 And ye shall rejoice before the Lord your God, ye and your sons, and your daughters, and your men- servants and your maid-servants, and the Levite that is at your gates; because he has no portion or inheritance with you.

13 Take heed to thyself that thou offer not thy whole-burnt-offerings in any place which thou shalt see;

14 save in the place which the Lord thy God shall choose, in one of thy tribes, there shall ye offer your whole-burnt-offerings, and there shalt thou do all things whatsoever I charge thee this day.

15 But thou shalt kill according to all thy desire, and shalt eat flesh according to the blessing of the Lord thy God, which he has given thee in every city; the unclean that is within thee and the clean shall eat it on equal terms, as the doe or the stag.

16 Only ye shall not eat the blood; ye shall pour it out on the ground as water.

17 Thou shalt not be able to eat in thy cities the tithe of thy corn, and of thy wine, and of thine oil, the first-born of thine herd and of thy flock, and all your vows as many as ye shall have vowed, and your thank-offerings, and the first-fruits of thine hands.

18 But before the Lord thy God thou shalt eat it, in the place which the Lord thy God shall choose for himself, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the stranger that is within thy gates; and thou shalt rejoice before the Lord thy God, on whatsoever thou shalt lay thine hand.

19 Take heed to thyself that thou do not desert the Levite all the time that thou livest upon the earth.

20 And if the Lord thy God shall enlarge thy borders, as he said to thee, and thou shalt say, I will eat flesh; if thy soul should desire to eat flesh, thou shalt eat flesh according to all the desire of thy soul.

21 And if the place be far from thee, which the Lord thy God shall choose for himself, that his name be called upon it, then thou shalt kill of thy herd and of thy flock which God

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shall have given thee, even as I commanded thee, and thou shalt eat in thy cities according to the desire of thy soul.

22 As the doe and the stag are eaten, so shalt thou eat it; the unclean in thee and the clean shall eat it in like manner.

23 Take diligent heed that thou eat no blood, for blood is the life of it; the life shall not be eaten with the flesh.

24 Ye shall not eat it; ye shall pour it out on the ground as water.

25 Thou shalt not eat it, that it may be well with thee and with thy sons after thee, if thou shalt do that which is good and pleasing before the Lord thy God.

26 But thou shalt take thy holy things, if thou hast any, and thy vowed-offerings, and come to the place which the Lord thy God shall choose to have his name named upon it.

27 And thou shalt sacrifice thy whole-burnt-offerings, thou shalt offer the flesh upon the altar of the Lord thy God; but the blood of thy sacrifices thou shalt pour out at the foot of the altar of the Lord thy God, but the flesh thou shalt eat.

28 Beware and hearken, and thou shalt do all the commands which I charge thee, that it may be well with thee and with thy sons for ever, if thou shalt do that which is pleasing and good before the Lord thy God.

29 And if the Lord thy God shall utterly destroy the nations, to whom thou goest in thither to inherit their land, from before thee, and thou shalt inherit it, and dwell in their land;

30 take heed to thyself that thou seek not to follow them after they are destroyed before thee, saying, How do these nations act towards their gods? I will do likewise.

31 Thou shalt not do so to thy God; for they have sacrificed to their gods the abominations of the Lord which he hates, for they burn their sons and their daughters in fire to their gods.

32 Every word that I command you this day, it shalt thou observe to do: thou shalt not add to it, nor diminish from it.

DEUTERONOMY CHAPTER 13

1 And if there arise within thee a prophet, or one who dreams a dream, and he gives thee a sign or a wonder,

2 and the sign or the wonder come to pass which he spoke to thee, saying, Let us go and serve other gods, which ye know not;

3 ye shall not hearken to the words of that prophet, or the dreamer of that dream, because the Lord thy God tries you, to know whether ye love your God with all your heart and with all your soul.

4 Ye shall follow the Lord your God, and fear him, and ye shall hear his voice, and attach yourselves to him.

5 And that prophet or that dreamer of a dream, shall die; for he has spoken to make thee err from the Lord thy God who brought thee out of the land of Egypt, who redeemed thee from bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in: so shalt thou abolish the evil from among you.

6 And if thy brother by thy father or mother, or thy son, or daughter, or thy wife in thy bosom, or friend who is equal to thine own soul, entreat thee secretly, saying, Let us go and serve other gods, which neither thou nor thy fathers have known,

7 of the gods of the nations that are round about you, who are near thee or at a distance from thee, from one end of the earth to the other;

8 thou shalt not consent to him, neither shalt thou hearken to him; and thine eye shall not spare him, thou shalt feel no regret for him, neither shalt thou at all protect him:

9 thou shalt surely report concerning him, and thy hands shall be upon him among the first to slay him, and the hands of all the people at the last.

10 And they shall stone him with stones, and he shall die, because he sought to draw thee away from the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage.

11 And all Israel shall hear, and fear, and shall not again do according to this evil thing among you.

12 And if in one of thy cities which the Lord God gives thee to dwell therein, thou shalt hear men saying,

13 Evil men have gone out from you, and have caused all the inhabitants of their land to fall away, saying, Let us go and worship other gods, whom ye knew not,

14 then thou shalt enquire and ask, and search diligently, and behold, if the thing is clearly true, and this abomination has taken place among you,

15 thou shalt utterly destroy all the dwellers in that land with the edge of the sword; ye shall solemnly curse it, and all things in it.

16 And all its spoils thou shalt gather into its public ways, and thou shalt burn the city with fire, and all its spoils publicly before the Lord thy God; and it shall be uninhabited for ever, it shall not be built again.

17 And there shall nothing of the cursed thing cleave to thy hand, that the Lord may turn from his fierce anger, and shew thee mercy, and pity thee, and multiply thee, as he sware to thy fathers;

18 if thou wilt hear the voice of the Lord thy God, to keep his commandments, all that I charge thee this day, to do that which is good and pleasing before the Lord thy God.

DEUTERONOMY CHAPTER 14

1 Ye are the children of the Lord your God: ye shall not make any baldness between you eyes for the dead.

2 For thou art a holy people to the Lord thy God, and the Lord thy God has chosen thee to be a peculiar people to himself of all the nations on the face of the earth.

3 Ye shall not eat any abominable thing.

4 These are the beasts which ye shall eat; the calf of the herd, and lamb of the sheep, and kid of the goats;

5 the stag, and doe, and pygarg, and wild goat, and camelopard.

6 Every beast that divides the hoofs, and makes claws of two divisions, and that chews the cud among beasts, these ye shall eat.

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7 And these ye shall not eat of them that chew the cud, and of those that divide the hoofs, and make distinct claws; the camel, and the hare, and the rabbit; because they chew the cud, and do not divide the hoof, these are unclean to you.

8 And as for the swine, because he divides the hoof, and makes claws of the hoof, yet he chews not the cud, he is unclean to you; ye shall not eat of their flesh, ye shall not touch their dead bodies.

9 And these ye shall eat of all that are in the water, ye shall eat all that have fins and scales.

10 And all that have not fins and scales ye shall not eat; they are unclean to you.

11 Ye shall eat every clean bird.

12 And these of them ye shall not eat; the eagle, and the ossifrage, and the sea- eagle,

13 and the vulture, and the kite and the like to it,

14-15 and the sparrow, and the owl, and the seamew,

16 and the heron, and the swan, and the stork,

17 and the cormorant, and the hawk, and its like, and the hoopoe, and the raven,

18 and the pelican, and the diver and the like to it, and the red-bill and the bat.

19 All winged animals that creep are unclean to you; ye shall not eat of them.

20 Ye shall eat every clean bird.

21 Ye shall eat nothing that dies of itself; it shall be given to the sojourner in thy cities and he shall eat it, or thou shalt sell it to a stranger, because thou art a holy people to the Lord thy God. Thou shalt not boil a lamb in his mother's milk.

22 Thou shalt tithe a tenth of all the produce of thy seed, the fruit of thy field year by year.

23 And thou shalt eat it in the place which the Lord thy God shall choose to have his name called there; ye shall bring the tithe of thy corn and of thy wine, and of thine oil, the first-born of thy herd and of thy flock, that thou mayest learn to fear the Lord thy God always.

24 And if the journey be too far for thee, and thou art not able to bring them, because the place is far from thee which the Lord thy God shall choose to have his name called there, because the Lord thy God will bless thee;

25 then thou shalt sell them for money, and thou shalt take the money in thy hands, and thou shalt go to the place which the Lord thy God shall choose.

26 And thou shalt give the money for whatsoever thy soul shall desire, for oxen or for sheep, or for wine, or thou shalt lay it out on strong drink, or on whatsoever thy soul may desire, and thou shalt eat there before the Lord thy God, and thou shalt rejoice and thy house,

27 and the Levite that is in thy cities, because he has not a portion or inheritance with thee.

28 After three years thou shalt bring out all the tithes of thy fruits, in that year thou shalt lay it up in thy cities.

29 And the Levite shall come, because he has no part or lot with thee, and the stranger, and the orphan, and the widow which is in thy cities; and they shall eat and be filled, that the Lord thy God may bless thee in all the works which thou shalt do.

DEUTERONOMY CHAPTER 15

1 Every seven years thou shalt make a release.

2 And this is the ordinance of the release: thou shalt remit every private debt which thy neighbour owes thee, and thou shalt not ask payment of it from thy brother; for it has been called a release to the Lord thy God.

3 Of a stranger thou shalt ask again whatsoever he has of thine, but to thy brother thou shalt remit his debt to thee.

4 For thus there shall not be a poor person in the midst of thee, for the Lord thy God will surely bless thee in the land which the Lord thy God gives thee by inheritance, that thou shouldest inherit it.

5 And if ye shall indeed hearken to the voice of the Lord your God, to keep and do all these commandments, as many as I charge thee this day,

6 (for the Lord thy God has blessed thee in the way of which he spoke to thee,)then thou shalt lend to many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

7 And if there shall be in the midst of thee a poor man of thy brethren in one of thy cities in the land, which the Lord thy God gives thee, thou shalt not harden thine heart, neither shalt thou by any means close up thine hand from thy brother who is in want.

8 Thou shalt surely open thine hands to him, and shalt lend to him as much as he wants according to his need.

9 Take heed to thyself that there be not a secret thing in thine heart, an iniquity, saying, The seventh year, the year of release, draws nigh; and thine eye shall be evil to thy brother that is in want, and thou shalt not give to him, and he shall cry against thee to the Lord, and there shall be great sin in thee.

10 Thou shalt surely give to him, and thou shalt lend him as much as he wants, according as he is in need; and thou shalt not grudge in thine heart as thou givest to him, because on this account the Lord thy God will bless thee in all thy works, and in all things on which thou shalt lay thine hand.

11 For the poor shall not fail off thy land, therefore I charge thee to do this thing, saying, Thou shalt surely open thine hands to thy poor brother, and to him that is distressed upon thy land.

12 And if thy brother or sister, a Hebrew man or a Hebrew woman, be sold to thee, he shall serve thee six years, and in the seventh year thou shalt send him out free from thee.

13 And when thou shalt send him out free from thee, thou shalt not send him out empty.

14 Thou shalt give him provision for the way from thy flock, and from thy corn, and from thy wine; as the Lord thy God has blessed thee, thou shalt give to him.

15 And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God redeemed thee from thence; therefore I charge thee to do this thing.

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16 And if he should say to thee, I will not go out from thee, because he continues to love thee and thy house, because he is well with thee;

17 then thou shalt take an awl, and bore his ear through to the door, and he shall be thy servant for ever; and in like manner shalt thou do to thy maid-servant.

18 It shall not seem hard to thee when they are sent out free from thee, because thy servant has served thee six years according to the annual hire of a hireling; so the Lord thy God shall bless thee in all things whatsoever thou mayest do.

19 Every first-born that shall be born among thy kine and thy sheep, thou shalt sanctify the males to the Lord thy God; thou shalt not work with thy first-born calf, and thou shalt not shear the first-born of thy sheep.

20 Thou shalt eat it before the Lord year by year in the place which the Lord thy God shall choose, thou and thy house.

21 And if there be in it a blemish, if it be lame or blind, an evil blemish, thou shalt not sacrifice it to the Lord thy God.

22 Thou shalt eat it in thy cities; the unclean in thee and the clean shall eat it in like manner, as the doe or the stag.

23 Only ye shall not eat the blood; thou shalt pour it out on the earth as water.

DEUTERONOMY CHAPTER 16

1 Observe the month of new corn, and thou shalt sacrifice the passover to the Lord thy God; because in the month of new corn thou camest out of Egypt by night.

2 And thou shalt sacrifice the passover to the Lord thy God, sheep and oxen in the place which the Lord thy God shall choose to have his name called upon it.

3 Thou shalt not eat leaven with it; seven days shalt thou eat unleavened bread with it, bread of affliction, because ye came forth out of Egypt in haste; that ye may remember the day of your coming forth out of the land of Egypt all the days of your life.

4 Leaven shall not be seen with thee in all thy borders for seven days, and there shall not be left of the flesh which thou shalt sacrifice at even on the first day until the morning.

5 thou shalt not have power to sacrifice the passover in any of the cities, which the Lord thy God gives thee.

6 But in the place which the Lord thy God shall choose, to have his name called there, thou shalt sacrifice the passover at even at the setting of the sun, at the time when thou camest out of Egypt.

7 And thou shalt boil and roast and eat it in the place, which the Lord thy God shall choose; and thou shalt return in the morning, and go to thy house.

8 Six days shalt thou eat unleavened bread, and on the seventh day is a holiday, a feast to the Lord thy God: thou shalt not do in it any work, save what must be done by any one.

9 Seven weeks shalt thou number to thyself; when thou hast begun to put the sickle to the corn, thou shalt begin to number seven weeks.

10 And thou shalt keep the feast of weeks to the Lord thy God, accordingly as thy hand has power in as many things as the Lord thy God shall give thee.

11 And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, thy man-servant and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow which dwells among you, in whatsoever place the Lord thy God shall choose, that his name should be called there.

12 And thou shalt remember that thou wast a servant in the land of Egypt, and thou shalt observe and do these commands.

13 Thou shalt keep for thyself the feast of tabernacles seven days, when thou gatherest in thy produce from thy corn-floor and thy wine-press.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, thy man-servant, and thy maid- servant, and the Levite, and the stranger, and the orphan, and the widow that is in thy cities.

15 Seven days shalt thou keep a feast to the Lord thy God in the place which the Lord thy God shall choose for himself; and if the Lord thy God shall bless thee in all thy fruits, and in every work of thy hands, then thou shalt rejoice.

16 Three times in the year shall all thy males appear before the Lord thy God in the place which the Lord shall choose in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: thou shalt not appear before the Lord thy God empty.

17 Each one according to his ability, according to the blessing of the Lord thy God which he has given thee.

18 Thou shalt make for thyself judges and officers in thy cities, which the Lord thy God gives thee in thy tribes, and they shall judge the people with righteous judgment:

19 they shall not wrest judgment, nor favour persons, nor receive a gift; for gifts blind the eyes of the wise, and pervert the words of the righteous.

20 Thou shalt justly pursue justice, that ye may live, and go in and inherit the land which the Lord thy God gives thee.

21 Thou shalt not plant for thyself a grove; thou shalt not plant for thyself any tree near the altar of thy God.

22 Thou shalt not set up for thyself a pillar, which the Lord thy God hates.

DEUTERONOMY CHAPTER 17

1 Thou shalt not sacrifice to the Lord thy God a calf or a sheep, in which there is a blemish, or any evil thing; for it is an abomination to the Lord thy God.

2 And if there should be found in any one of thy cities, which the Lord thy God gives thee, a man or a woman who shall do that which is evil before the Lord thy God, so as to transgress his covenant,

3 and they should go and serve other gods, and worship them, the sun, or the moon, or any of the host of heaven, which he commanded thee not to do,

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4 and it be told thee, and thou shalt have enquired diligently, and, behold, the thing really took place, this abomination has been done in Israel;

5 then shalt thou bring out that man, or that woman, and ye shall stone them with stones, and they shall die.

6 He shall die on the testimony of two or three witnesses; a man who is put to death shall not be put to death for one witness.

7 And the hand of the witnesses shall be upon him among the first to put him to death, and the hand of the people at the last; so shalt thou remove the evil one from among yourselves.

8 And if a matter shall be too hard for thee in judgment, between blood and blood, and between cause and cause, and between stroke and stroke, and between contradiction and contradiction, matters of judgment in your cities;

9 then thou shalt arise and go up to the place which the Lord thy God shall choose, and thou shalt come to the priests the Levites, and to the judge who shall be in those days, and they shall search out the matter and report the judgment to thee.

10 And thou shalt act according to the thing which they shall report to thee out of the place which the Lord thy God shall choose, and thou shalt observe to do all whatsoever shall have been by law appointed to thee.

11 Thou shalt do according to the law and to the judgment which they shall declare to thee: thou shalt not swerve to the right hand or to the left from any sentence which they shall report to thee.

12 And the man whosoever shall act in haughtiness, so as not to hearken to the priest who stands to minister in the name of the Lord thy God, or the judge who shall preside in those days, that man shall die, and thou shalt remove the evil one out of Israel.

13 And all the people shall hear and fear, and shall no more commit impiety.

14 And when thou shalt enter into the land which the Lord thy God gives thee, and shalt inherit it and dwell in it, and shalt say, I will set a ruler over me, as also the other nations round about me;

15 thou shalt surely set over thee the ruler whom the Lord God shall choose: of thy brethren thou shalt set over thee a ruler; thou shalt not have power to set over thee a stranger, because he is not thy brother.

16 For he shall not multiply to himself horses, and he shall by no means turn the people back to Egypt, lest he should multiply to himself horses; for the Lord said, Ye shall not any more turn back by that way.

17 And he shall not multiply to himself wives, lest his heart turn away; and he shall not greatly multiply to himself silver and gold.

18 And when he shall be established in his government, then shall he write for himself this repetition of the law into a book by the hands of the priests the Levites;

19 and it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the Lord thy God, and to keep all these commandments, and to observe these ordinances:

20 that his heart be not lifted up above his brethren, that he depart not from the commandments on the right hand or on the left; that he and his sons may reign long in his dominion among the children of Israel.

DEUTERONOMY CHAPTER 18

1 The priests, the Levites, even the whole tribe of Levi, shall have no part nor inheritance with Israel; the burnt-offerings of the Lord are their inheritance, they shall eat them.

2 And they shall have no inheritance among their brethren; the Lord himself is his portion, as he said to him.

3 And this is the due of the priests in the things coming from the people from those who offer sacrifices, whether it be a calf or a sheep; and thou shalt give the shoulder to the priest, and the cheeks, and the great intestine:

4 and the first-fruits of thy corn, and of thy wine, and of thine oil; and thou shalt give to him the first-fruits of the fleeces of thy sheep:

5 because the Lord has chosen him out of all thy tribes, to stand before the Lord thy God, to minister and bless in his name, himself and his sons among the children of Israel.

6 And if a Levite come from one of the cities of all the children of Israel, where he himself dwells, accordingly as his mind desires, to the place which he shall have chosen,

7 he shall minister to the name of the Lord his God, as all his brethren the Levites, who stand there present before the Lord thy God.

8 He shall eat an allotted portion, besides the sale of his hereditary property.

9 And when thou shalt have entered into the land which the Lord thy God gives thee, thou shalt not learn to do according to the abominations of those nations.

10 There shall not be found in thee one who purges his son or his daughter with fire, one who uses divination, who deals with omens, and augury,

11 a sorcerer employing incantation, one who has in him a divining spirit, and observer of signs, questioning the dead.

12 For every one that does these things is an abomination to the Lord thy God; for because of these abominations the Lord will destroy them from before thy face.

13 Thou shalt be perfect before the Lord thy God.

14 For all these nations whose land thou shalt inherit, they will listen to omens and divinations; but the Lord thy God has not permitted thee so to do.

15 The Lord thy God shall raise up to thee a prophet of thy brethren, like me; him shall ye hear:

16 according to all things which thou didst desire of the Lord thy God in Choreb in the day of the assembly, saying, We will not again hear the voice of the Lord thy God, and we will not any more see this great fire, and so we shall not die.

17 And the Lord said to me, They have spoken rightly all that they have said to thee.

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18 I will raise up to them a prophet of their brethren, like thee; and I will put my words in his mouth, and he shall speak to them as I shall command him.

19 And whatever man shall not hearken to whatsoever words that prophet shall speak in my name, I will take vengeance on him.

20 But the prophet whosoever shall impiously speak in my name a word which I have not commanded him to speak, and whosoever shall speak in the name of other gods, that prophet shall die.

21 But if thou shalt say in thine heart, How shall we know the word which the Lord has not spoken?

22 Whatsoever words that prophet shall speak in the name of the Lord, and they shall not come true, and not come to pass, this is the thing which the Lord has not spoken; that prophet has spoken wickedly: ye shall not spare him.

DEUTERONOMY CHAPTER 19

1 And when the Lord thy God shall have destroyed the nations, which God gives thee, even the land, and ye shall inherit them, and dwell in their cities, and in their houses,

2 thou shalt separate for thyself three cities in the midst of thy land, which the Lord thy God gives thee.

3 Take a survey of thy way, and thou shalt divide the coasts of thy land, which the Lord thy God apportions to thee, into three parts, and there shall be there a refuge for every manslayer.

4 And this shall be the ordinance of the manslayer, who shall flee thither, and shall live, whosoever shall have smitten his neighbour ignorantly, whereas he hated him not in times past.

5 And whosoever shall enter with his neighbour into the thicket, to gather wood, if the hand of him that cuts wood with the axe should be violently shaken, and the axe head falling off from the handle should light on his neighbour, and he should die, he shall flee to one of these cities, and live.

6 Lest the avenger of blood pursue after the slayer, because his heart is hot, and overtake him, if the way be too long, and slay him, though there is to this man no sentence of death, because he hated him not in time past.

7 Therefore I charge thee, saying, Thou shalt separate for thy self three cities.

8 And if the Lord shall enlarge thy borders, as he sware to thy fathers, and the Lord shall give to thee all the land which he said he would give to thy fathers;

9 if thou shalt hearken to do all these commands, which I charge thee this day, to love the Lord thy God, to walk in all his ways continually; thou shalt add for thyself yet three cities to these three.

10 So innocent blood shall not be spilt in the land, which the Lord thy God gives thee to inherit, and there shall not be in thee one guilty of blood.

11 But if there should be in thee a man hating his neighbour, and he should lay wait for him, and rise up against him, and smite him, that he die, and he should flee to one of these cities,

12 then shall the elders of his city send, and take him thence, and they shall deliver him into the hands of the avengers of blood, and he shall die.

13 Thine eye shall not spare him; so shalt thou purge innocent blood from Israel, and it shall be well with thee.

14 Thou shalt not move the landmarks of thy neighbour, which thy fathers set in the inheritance, in which thou hast obtained a share in the land, which the Lord thy God gives thee to inherit.

15 One witness shall not stand to testify against a man for any iniquity, or for any fault, or for any sin which he may commit; by the mouth of two witnesses, or by the mouth of three witnesses, shall every word be established.

16 And if an unjust witness rise up against a man, alleging iniquity against him;

17 then shall the two men between whom the controversy is, stand before the Lord, and before the priests, and before the judges, who may be in those days.

18 And the judges shall make diligent inquiry, and, behold, if and unjust witness has borne unjust testimony; and has stood up against his brother;

19 then shall ye do to him as he wickedly devised to do against his brother, and thou shalt remove the evil from yourselves.

20 And the rest shall hear and fear, and do no more according to this evil thing in the midst of you.

21 Thine eye shall not spare him: thou shalt exact life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

DEUTERONOMY CHAPTER 20

1 And if thou shouldest go forth to war against thine enemies, and shouldest see horse, and rider, and a people more numerous than thyself; thou shalt not be afraid of them, for the Lord thy God is with thee, who brought thee up out of the land of Egypt.

2 And it shall come to pass whenever thou shalt draw nigh to battle, that the priest shall draw nigh and speak to the people, and shall say to them,

3 Hear, O Israel; ye are going this day to battle against your enemies: let not your heart faint, fear not, neither be confounded, neither turn aside from their face.

4 For it is the Lord your God who advances with you, to fight with you against your enemies, and to save you.

5 And the scribes shall speak to the people, saying, What man is he that has built a new house, and has not dedicated it? let him go and return to his house, lest he die in the war, and another man dedicate it.

6 And what man is he that has planted a vineyard, and not been made merry with it? let him go and return to his house, lest he die in the battle, and another man be made merry with it.

7 And what man is he that has betrothed a wife, and has not taken her? let him go and return to his house, lest he die in the battle, and another man take her.

8 And the scribes shall speak further to the people, and say, What man is he that fears and is cowardly in his heart? Let

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him go and return to his house, lest he make the heart of his brother fail, as his own.

9 And it shall come to pass when the scribes shall have ceased speaking to the people, that they shall appoint generals of the army to be leaders of the people.

10 And if thou shalt draw nigh to a city to overcome them by war, then call them out peaceably.

11 If then they should answer peaceably to thee, and open to thee, it shall be that all the people found in it shall be tributary and subject to thee.

12 But if they will not hearken to thee, but wage war against thee, thou shalt invest it;

13 until the Lord thy God shall deliver it into thy hands, and thou shalt smite every male of it with the edge of the sword:

14 except the women and the stuff: and all the cattle, and whatsoever shall be in the city, and all the plunder thou shalt take as spoil for thyself, and shalt eat all the plunder of thine enemies whom the Lord thy God gives thee.

15 Thus shalt thou do to all the cities that are very far off from thee, not being of the cities of these nations which the Lord thy God gives thee to inherit their land.

16 Of these ye shall not take any thing alive;

17 but ye shall surely curse them, the Chettite, and the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite, and the Gergesite; as the Lord thy God commanded thee:

18 that they may not teach you to do all their abominations, which they did to their gods, and so ye should sin before the Lord your God.

19 And if thou shouldest besiege a city many days to prevail against it by war to take it, thou shalt not destroy its trees, by applying an iron tool to them, but thou shalt eat of it, and shalt not cut it down: Is the tree that is in the field a man, to enter before thee into the work of the siege?

20 But the tree which thou knowest to be not fruit-bearing, this thou shalt destroy and cut down; and thou shalt construct a mound against the city, which makes war against thee, until it be delivered up.

DEUTERONOMY CHAPTER 21

1 And if one be found slain with the sword in the land, which the Lord thy God gives thee to inherit, having fallen in the field, and they do not know who has smitten him;

2 thine elders and thy judges shall come forth, and shall measure the distances of the cities round about the slain man:

3 and it shall be that the city which is nearest to the slain man the elders of that city shall take a heifer of the herd, which has not laboured, and which has not borne a yoke.

4 And the elders of that city shall bring down the heifer into a rough valley, which has not been tilled and is not sown, and they shall slay the heifer in the valley.

5 And the priests the Levites shall come, because the Lord God has chosen them to stand by him, and to bless in his name, and by their word shall every controversy and every stroke be decided.

6 And all the elders of that city who draw nigh to the slain man shall wash their hands over the head of the heifer which was slain in the valley;

7 and they shall answer and say, Our hands have not shed this blood, and our eyes have not seen it.

8 Be merciful to thy people Israel, whom thou hast redeemed, O Lord, that innocent blood may not be charged on thy people Israel: and the blood shall be atoned for to them.

9 And thou shalt take away innocent blood from among you, if thou shouldest do that which is good and pleasing before the Lord thy God.

10 And if when thou goest out to war against thine enemies, the Lord thy God should deliver them into thine hands, and thou shouldest take their spoil,

11 and shouldest see among the spoil a woman beautiful in countenance, and shouldest desire her, and take her to thyself for a wife,

12 and shouldest bring her within thine house: then shalt thou shave her head, and pare her nails;

13 and shalt take away her garments of captivity from off her, and she shall abide in thine house, and shall bewail her father and mother the days of a month; and afterwards thou shalt go in to her and dwell with her, and she shall be thy wife.

14 And it shall be if thou do not delight in her, thou shalt send her out free; and she shall not by any means be sold for money, thou shalt not treat her contemptuously, because thou hast humbled her.

15 And if a man have two wives, the one loved and the other hated, and both the loved and the hated should have born him children, and the son of the hated should be first-born;

16 then it shall be that whensoever he shall divide by inheritance his goods to his sons, he shall not be able to give the right of the first-born to the son of the loved one, having overlooked the son of the hated, which is the first-born.

17 But he shall acknowledge the first-born of the hated one to give to him double of all things which shall be found by him, because he is the first of his children, and to him belongs the birthright.

18 And if any man has a disobedient and contentious son, who hearkens not to the voice of his father and the voice of his mother, and they should correct him, and he should not hearken to them;

19 then shall his father and his mother take hold of him, and bring him forth to the elders of his city, and to the gate of the place:

20 and they shall say to the men of their city, This our son is disobedient and contentious, he hearkens not to our voice, he is a reveler and a drunkard.

21 And the men of his city shall stone him with stones, and he shall die; and thou shalt remove the evil one from yourselves, and the rest shall hear and fear.

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22 And if there be sin in any one, and the judgment of death be upon him, and he be put to death, and ye hang him on a tree:

23 his body shall not remain all night upon the tree, but ye shall by all means bury it in that day; for every one that is hanged on a tree is cursed of God; and ye shall by no means defile the land which the Lord thy God gives thee for an inheritance.

DEUTERONOMY CHAPTER 22

1 When thou seest the calf of thy brother or his sheep wandering in the way, thou shalt not overlook them; thou shalt by all means turn them back to thy brother, and thou shalt restore them to him.

2 And if thy brother do not come nigh thee, and thou dost not know him, thou shalt bring it into thy house within; and it shall be with thee until thy brother shall seek them, and thou shalt restore them to him.

3 Thus shalt thou do to his ass, and thus shalt thou do to his garment, and thus shalt thou do to every thing that thy brother has lost; whatsoever shall have been lost by him, and thou shalt have found, thou shalt not have power to overlook.

4 Thou shalt not see the ass of thy brother, or his calf, fallen in the way: thou shalt not overlook them, thou shalt surely help him to raise them up.

5 The apparel of a man shall not be on a woman, neither shall a man put on a woman's dress; for every one that does these things is an abomination to the Lord thy God.

6 And if thou shouldest come upon a brood of birds before thy face in the way or upon any tree, or upon the earth, young or eggs, and the mother be brooding on the young or the eggs, thou shalt not take the dam with the young ones.

7 Thou shalt by all means let the mother go, but thou shalt take the young to thyself; that it may be well with thee, and that thou mayest live long.

8 If thou shouldest build a new house, then shalt thou make a parapet to thy house; so thou shalt not bring blood-guiltiness upon thy house, if one should in any wise fall from it.

9 Thou shalt not sow thy vineyard with diverse seed, lest the fruit be devoted, and whatsoever seed thou mayest sow, with the fruit of thy vineyard.

10 Thou shalt not plough with an ox and an ass together.

11 Thou shalt not wear a mingled garment, woollen and linen together.

12 Thou shalt make fringes on the four borders of thy garments, with which soever thou mayest be clothed.

13 And if any one should take a wife, and dwell with her, and hate her,

14 and attach to her reproachful words, and bring against her an evil name, and say, I took this woman, and when I came to her I found not her tokens of virginity:

15 then the father and the mother of the damsel shall take and bring out the damsel's tokens of virginity to the elders of the city to the gate.

16 And the father of the damsel shall say to the elders, I gave this my daughter to this man for a wife;

17 and now he has hated her, and attaches reproachful words to her, saying, I have not found tokens of virginity with thy daughter; and these are the tokens of my daughter's virginity. And they shall unfold the garment before the elders of the city.

18 And the elders of that city shall take that man, and shall chastise him,

19 and shall fine him a hundred shekels, and shall give them to the father of the damsel, because he has brought forth an evil name against a virgin of Israel; and she shall be his wife: he shall never be able to put her away.

20 But if this report be true, and the tokens of virginity be not found for the damsel;

21 then shall they bring out the damsel to the doors of her father's house, and shall stone her with stones, and she shall die; because she has wrought folly among the children of Israel, to defile the house of her father by whoring: so thou shalt remove the evil one from among you.

22 And if a man be found lying with a woman married to a man, ye shall kill them both, the man that lay with the woman, and the woman: so shalt thou remove the wicked one out of Israel.

23 And if there be a young damsel espoused to a man, and a man should have found her in the city and have lain with her;

24 ye shall bring them both out to the gate of their city, and they shall be stoned with stones, and they shall die; the damsel, because she cried not in the city; and the man, because he humbled his neighbour's spouse: so shalt thou remove the evil one from yourselves.

25 But if a man find in the field a damsel that is betrothed, and he should force her and lie with her, ye shall slay the man that lay with her only.

26 And the damsel has not committed a sin worthy of death; as if a man should rise up against his neighbour, and slay him, so is this thing;

27 because he found her in the field; the betrothed damsel cried, and there was none to help her.

28 And if any one should find a young virgin who has not been betrothed, and should force her and lie with her, and be found,

29 the man who lay with her shall give to the father of the damsel fifty silver didrachms, and she shall be his wife, because he has humbled her; he shall never be able to put her away.

30 A man shall not take his father's wife, and shall not uncover his father's skirt.

DEUTERONOMY CHAPTER 23

1 He that is fractured or mutilated in his private parts shall not enter into the assembly of the Lord.

2 One born of a harlot shall not enter into the assembly of the Lord.

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3 The Ammanite and Moabite shall not enter into the assembly of the Lord, even until the tenth generation he shall not enter into the assembly of the Lord, even for ever:

4 because they met you not with bread and water by the way, when ye went out of Egypt; and because they hired against thee Balaam the son of Beor of Mesopotamia to curse thee.

5 But the Lord thy God would not hearken to Balaam; and the Lord thy God changed the curses into blessings, because the Lord thy God loved thee.

6 Thou shalt not speak peaceably or profitably to them all thy days for ever.

7 Thou shalt not abhor an Edomite, because he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land.

8 If sons be born to them, in the third generation they shall enter into the assembly of the Lord.

9 And if thou shouldest go forth to engage with thine enemies, then thou shalt keep thee from every wicked thing.

10 If there should be in thee a man who is not clean by reason of his issue by night, then he shall go forth out of the camp, and he shall not enter into the camp.

11 And it shall come to pass toward evening he shall wash his body with water, and when the sun has gone down, he shall go into the camp.

12 And thou shalt have a place outside of the camp, and thou shalt go out thither,

13 and thou shalt have a trowel on thy girdle; and it shall come to pass when thou wouldest relieve thyself abroad, that thou shalt dig with it, and shalt bring back the earth and cover thy nuisance.

14 Because the Lord thy God walks in thy camp to deliver thee, and to give up thine enemy before thy face; and thy camp shall be holy, and there shall not appear in thee a disgraceful thing, and so he shall turn away from thee.

15 Thou shalt not deliver a servant to his master, who coming from his master attaches himself to thee.

16 He shall dwell with thee, he shall dwell among you where he shall please; thou shalt not afflict him.

17 There shall not be a harlot of the daughters of Israel, and there shall not be a fornicator of the sons of Israel; there shall not be an idolatress of the daughters of Israel, and there shall not be an initiated person of the sons of Israel.

18 Thou shalt not bring the hire of a harlot, nor the price of a dog into the house of the Lord thy God, for any vow; because even both are an abomination to the Lord thy God.

19 Thou shalt not lend to thy brother on usury of silver, or usury of meat, or usury of any thing which thou mayest lend out.

20 Thou mayest lend on usury to a stranger, but to thy brother thou shalt not lend on usury; that the Lord thy God may bless thee in all thy works upon the land, into which thou art entering to inherit it.

21 And if thou wilt vow a vow to the Lord thy God, thou shalt not delay to pay it; for the Lord thy God will surely require it of thee, and otherwise it shall be sin in thee.

22 But if thou shouldest be unwilling to vow, it is not sin in thee.

23 Thou shalt observe the words that proceed from between thy lips; and as thou hast vowed a gift to the Lord God, so shalt thou do that which thou hast spoken with thy mouth.

DEUTERONOMY CHAPTER 24

1 And if thou shouldest go into the corn field of thy neighbour, then thou mayest gather the ears with thy hands; but thou shalt not put the sickle to thy neighbour's corn.

2 And if thou shouldest go into the vineyard of thy neighbour, thou shalt eat grapes sufficient to satisfy thy desire; but thou mayest not put them into a vessel.

3 And if any one should take a wife, and should dwell with her, then it shall come to pass if she should not have found favour before him, because he has found some unbecoming thing in her, that he shall write for her a bill of divorcement, and give it into her hands, and he shall send her away out of his house.

4 And if she should go away and be married to another man;

5 and the last husband should hate her, and write for her a bill of divorcement; and should give it into her hands, and send her away out of his house, and the last husband should die, who took her to himself for a wife;

6 the former husband who sent her away shall not be able to return and take her to himself for a wife, after she has been defiled; because it is an abomination before the Lord thy God, and ye shall not defile the land, which the Lord thy God gives thee to inherit.

7 And if any one should have recently taken a wife, he shall not go out to war, neither shall any thing be laid upon him; he shall be free in his house; for one year he shall cheer his wife whom he has taken.

8 Thou shalt not take for a pledge the under millstone, nor the upper millstone; for he who does so takes life for a pledge.

9 And if a man should be caught stealing one of his brethren of the children of Israel, and having overcome him he should sell him, that thief shall die; so shalt thou remove that evil one from yourselves.

10 Take heed to thyself in regard of the plague of leprosy: thou shalt take great heed to do according to all the law, which the priests the Levites shall report to you; take heed to do, as I have charged you.

11 Remember all that the Lord thy God did to Mariam in the way, when ye were going out of Egypt.

12 If thy neighbour owe thee a debt, any debt whatsoever, thou shalt not go into his house to take his pledge:

13 thou shalt stand without, and the man who is in thy debt shall bring the pledge out to thee.

14 And if the man be poor, thou shalt not sleep with his pledge.

15 Thou shalt surely restore his pledge at sunset, and he shall sleep in his garment, and he shall bless thee; and it shall be mercy to thee before the Lord thy God.

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16 Thou shalt not unjustly withhold the wages of the poor and needy of thy brethren, or of the strangers who are in thy cities.

17 Thou shalt pay him his wages the same day, the sun shall not go down upon it, because he is poor and he trusts in it; and he shall cry against thee to the Lord, and it shall be sin in thee.

18 The fathers shall not be put to death for the children, and the sons shall not be put to death for the fathers; every one shall be put to death for his own sin.

19 Thou shalt not wrest the judgment of the stranger and the fatherless, and widow; thou shalt not take the widow's garment for a pledge.

20 And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee from thence; therefore I charge thee to do this thing.

21 And when thou shalt have reaped corn in thy field, and shalt have forgotten a sheaf in thy field, thou shalt not return to take it; it shall be for the stranger, and the orphan, and the widow, that the Lord thy God may bless thee in all the works of thy hands.

22 And if thou shouldest gather thine olives, thou shalt not return to collect the remainder; it shall be for the stranger, and the fatherless, and the widow, and thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

23 And when soever thou shalt gather the grapes of thy vineyard, thou shalt not glean what thou hast left; it shall be for the stranger, and the orphan, and the widow:

24 and thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

DEUTERONOMY CHAPTER 25

1 And if there should be a dispute between men, and they should come forward to judgment, and the judges judge, and justify the righteous, and condemn the wicked:

2 then it shall come to pass, if the unrighteous should be worthy of stripes, thou shalt lay him down before the judges, and they shall scourge him before them according to his iniquity.

3 And they shall scourge him with forty stripes in number, they shall not inflict more; for if thou shouldest scourge him with more stripes beyond these stripes, thy brother will be disgraced before thee.

4 Thou shalt not muzzle the ox that treads out the corn.

5 And if brethren should live together, and one of them should die, and should not have seed, the wife of the deceased shall not marry out of the family to a man not related: her husband's brother shall go in to her, and shall take her to himself for a wife, and shall dwell with her.

6 And it shall come to pass that the child which she shall bear, shall be named by the name of the deceased, and his name shall not be blotted out of Israel.

7 And if the man should not be willing to take his brother's wife, then shall the woman go up to the gate to the elders, and she shall say, My husband's brother will not raise up the name of his brother in Israel, my husband's brother has refused.

8 And the elders of his city shall call him, and speak to him; and if he stand and say, I will not take her:

9 then his brother's wife shall come forward before the elders, and shall loose one shoe from off his foot, and shall spit in his face, and shall answer and say, Thus shall they do to the man who will not build his brother's house in Israel.

10 And his name shall be called in Israel, The house of him that has had his shoe loosed.

11 And if men should strive together, a man with his brother, and the wife of one of them should advance to rescue her husband out of the hand of him that smites him, and she should stretch forth her hand, and take hold of his private parts;

12 thou shalt cut off her hand; thine eye shall not spare her.

13 Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 Thou shalt have a true and just weight, and a true and just measure, that thou mayest live long upon the land which the Lord thy God gives thee for an inheritance.

16 For every one that does this is an abomination to the Lord thy God, even every one that does injustice.

17 Remember what things Amalec did to thee by the way, when thou wentest forth out of the land of Egypt:

18 how he withstood thee in the way, and harassed thy rear, even those that were weary behind thee, and thou didst hunger and wast weary; and he did not fear God.

19 And it shall come to pass whenever the Lord thy God shall have given thee rest from all thine enemies round about thee, in the land which the Lord thy God gives thee to inherit, thou shalt blot out the name of Amalec from under heaven, and shalt not forget to do it.

DEUTERONOMY CHAPTER 26

1 And it shall be when thou shalt have entered into the land, which the Lord thy God gives thee to inherit it, and thou shalt have inherited it, and thou shalt have dwelt upon it,

2 that thou shalt take of the first of the fruits of thy land, which the Lord thy God gives thee, and thou shalt put them into a basket, and thou shalt go to the place which the Lord thy God shall choose to have his name called there.

3 And thou shalt come to the priest who shall be in those days, and thou shalt say to him, I testify this day to the Lord my God, that I am come into the land which the Lord sware to our fathers to give to us.

4 And the priest shall take the basket out of thine hands, and shall set it before the altar of the Lord thy God:

5 and he shall answer and say before the Lord thy God, My father abandoned Syria, and went down into Egypt, and sojourned there with a small number, and became there a mighty nation and a great multitude.

6 And the Egyptians afflicted us, and humbled us, and imposed hard tasks on us:

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7 and we cried to the Lord our God, and the Lord heard our voice, and saw our humiliation, and our labour, and our affliction.

8 And the Lord brought us out of Egypt himself with his great strength, and his mighty hand, and his high arm, and with great visions, and with signs, and with wonders.

9 And he brought us into this place, and gave us this land, a land flowing with milk and honey.

10 And now, behold, I have brought the first of the fruits of the land, which thou gavest me, O Lord, a land flowing with milk and honey: and thou shalt leave it before the Lord thy God, and thou shalt worship before the Lord thy God;

11 and thou shalt rejoice in all the good things, which the Lord thy God has given thee, thou and thy family, and the Levite, and the stranger that is within thee.

12 And when thou shalt have completed all the tithings of thy fruits in the third year, thou shalt give the second tenth to the Levite, and stranger, and fatherless, and widow; and they shall eat it in thy cities, and be merry.

13 And thou shalt say before the Lord thy God, I have fully collected the holy things out of my house, and I have given them to the Levite, and the stranger, and the orphan, and the widow, according to all commands which thou didst command me: I did not transgress thy command, and I did not forget it.

14 And in my distress I did not eat of them, I have not gathered of them for an unclean purpose, I have not given of them to the dead; I have hearkened to the voice of the Lord our God, I have done as thou hast commanded me.

15 Look down from thy holy house, from heaven, and bless thy people Israel, and the land which thou hast given them, as thou didst swear to our fathers, to give to us a land flowing with milk and honey.

16 On this day the Lord thy God charged thee to keep all the ordinances and judgments; and ye shall observe and do them, with all your heart, and with all your soul.

17 Thou hast chosen God this day to be thy God, and to walk in all his ways, and to observe his ordinances and judgments, and to hearken to his voice.

18 And the Lord has chosen thee this day that thou shouldest be to him a peculiar people, as he said, to keep his commands;

19 and that thou shouldest be above all nations, as he has made thee renowned, and a boast, and glorious, that thou shouldest be a holy people to the Lord thy God, as he has spoken.

DEUTERONOMY CHAPTER 27

1 And Moses and the elders of Israel commanded, saying, Keep all these commands, all that I command you this day.

2 And it shall come to pass in the day when ye shall cross over Jordan into the land which the Lord thy God gives thee, that thou shalt set up for thyself great stones, and shalt plaster them with plaster.

3 And thou shalt write on these stones all the words of this law, as soon as ye have crossed Jordan, when ye are entered into the land, which the Lord God of thy fathers gives thee, a land flowing with milk and honey, according as the Lord God of thy fathers said to thee.

4 And it shall be as soon as ye are gone over Jordan, ye shall set up these stones, which I command thee this day, on mount Gaebal, and thou shalt plaster them with plaster.

5 And thou shalt build there an altar to the Lord thy God, an altar of stones; thou shalt not lift up iron upon it.

6 Of whole stones shalt thou build an altar to the Lord thy God, and thou shalt offer upon it whole-burnt-offerings to the Lord thy God.

7 And thou shalt there offer a peace-offering; and thou shalt eat and be filled, and rejoice before the Lord thy God.

8 And thou shalt write upon the stones all this law very plainly.

9 And Moses and the priests the Levites spoke to all Israel, saying, Be silent and hear, O Israel; this day thou art become a people to the Lord thy God.

10 And thou shalt hearken to the voice of the Lord thy God, and shalt do all his commands, and his ordinances, as many as I command thee this day.

11 And Moses charged the people on that day, saying,

12 These shall stand to bless the people on mount Garizin having gone over Jordan; Symeon, Levi, Judas, Issachar, Joseph, and Benjamin.

13 And these shall stand for cursing on mount Gaebal; Ruben, Gad, and Aser, Zabulon, Dan, and Nephthali.

14 And the Levites shall answer and say to all Israel with a loud voice,

15 Cursed is the man whosoever shall make a graven or molten image, an abomination to the Lord, the work of the hands of craftsmen, and shall put it in a secret place: and all the people shall answer and say, So be it.

16 Cursed is the man that dishonours his father or his mother: and all the people shall say, So be it.

17 Cursed is he that removes his neighbour's landmarks: and all the people shall say, So be it.

18 Cursed is he that makes the blind to wander in the way: and all the people shall say, So be it.

19 Cursed is every one that shall pervert the judgment of the stranger, and orphan, and widow: and all the people shall say, So be it.

20 Cursed is he that lies with his father's wife, because he has uncovered his father's skirt: and all the people shall say, So be it.

21 Cursed is he that lies with any beast: and all the people shall say, So be it.

22 Cursed is he that lies with his sister by his father or his mother: and all the people shall say, So be it.

23 Cursed is he that lies with his daughter-in-law: and all the people shall say, So be it. Cursed is he that lies with his wife's sister: and all the people shall say, So be it.

24 Cursed is he that smites his neighbour secretly: and all the people shall say, So be it.

25 Cursed is he whosoever shall have taken a bribe to slay an innocent man: and all the people shall say, So be it.

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26 Cursed is every man that continues not in all the words of this law to do them: and all the people shall say, So be it.

DEUTERONOMY CHAPTER 28

1 And it shall come to pass, if thou wilt indeed hear the voice of the Lord thy God, to observe and do all these commands, which I charge thee this day, that the Lord thy God shall set thee on high above all the nations of the earth;

2 and all these blessings shall come upon thee, and shall find thee. If thou wilt indeed hear the voice of the Lord thy God,

3 blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the offspring of thy body, and the fruits of thy land, and the herds of thy oxen, and the flocks of thy sheep.

5 Blessed shall be thy barns, and thy stores.

6 Blessed shalt thou be in thy coming in, and blessed shalt thou be in thy going out.

7 The Lord deliver thine enemies that withstand thee utterly broken before thy face: they shall come out against thee one way, and they shall flee seven ways from before thee.

8 The Lord send upon thee his blessing in thy barns, and on all on which thou shalt put thine hand, in the land which the Lord thy God gives thee.

9 The Lord raise thee up for himself a holy people, as he sware to thy fathers; if thou wilt hear the voice of the Lord thy God, and walk in all his ways.

10 And all the nations of the earth shall see thee, that the name of the Lord is called upon thee, and they shall stand in awe of thee.

11 And the Lord thy God shall multiply thee for good in the offspring of thy body, and in the offspring of thy cattle, and in the fruits of thy land, on thy land which the Lord sware to thy fathers to give to thee.

12 May the Lord open to thee his good treasure, the heaven, to give rain to thy land in season: may he bless all the works of thy hands: so shalt thou lend to many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

13 The Lord thy God make thee the head, and not the tail; and thou shalt then be above and thou shalt not be below, if thou wilt hearken to the voice of the Lord thy God, in all things that I charge thee this day to observe.

14 Thou shalt not turn aside from any of the commandments, which I charge thee this day, to the right hand or to the left, to go after other gods to serve them.

15 But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe all his commandments, as many as I charge thee this day, then all these curses shall come on thee, and overtake thee.

16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy barns and thy stores.

18 Cursed shall be the offspring of thy body, and the fruits of thy land, the herds of thine oxen, and the flocks of thy sheep.

19 Cursed shalt thou be in thy coming in, and cursed shalt thou be in thy going out.

20 The Lord send upon thee want, and famine, and consumption of all things on which thou shalt put thy hand, until he shall have utterly destroyed thee, and until he shall have consumed thee quickly because of thine evil devices, because thou hast forsaken me.

21 The Lord cause the pestilence to cleave to thee, until he shall have consumed thee off the land into which thou goest to inherit it.

22 The Lord smite thee with distress, and fever, and cold, and inflammation, and blighting, and paleness, and they shall pursue thee until they have destroyed thee.

23 And thou shalt have over thine head a sky of brass, and the earth under thee shall be iron.

24 The Lord thy God make the rain of thy land dust; and dust shall come down from heaven, until it shall have destroyed thee, and until it shall have quickly consumed thee.

25 The Lord give thee up for slaughter before thine enemies: thou shalt go out against them one way, and flee from their face seven ways; and thou shalt be a dispersion in all the kingdoms of the earth.

26 And your dead men shall be food to the birds of the sky, and to the beasts of the earth; and there shall be none to scare them away.

27 The Lord smite thee with the botch of Egypt in the seat, and with a malignant scab, and itch, so that thou canst not be healed.

28 The Lord smite thee with insanity, and blindness, and astonishment of mind.

29 And thou shalt grope at mid-day, as a blind man would grope in the darkness, and thou shalt not prosper in thy ways; and then thou shalt be unjustly treated, and plundered continually, and there shall be no helper.

30 thou shalt take a wife, and another man shall have her; thou shalt build a house, and thou shalt not dwell in it; thou shalt plant a vineyard, and shalt not gather the grapes of it.

31 Thy calf shall be slain before thee, and thou shalt not eat of it; thine ass shall be violently taken away from thee, and shall not be restored to thee: thy sheep shall be given to thine enemies, and thou shalt have no helper.

32 Thy sons and thy daughters shall be given to another nation, and thine eyes wasting away shall look for them: thine hand shall have no strength.

33 A nation which thou knowest not shall eat the produce of thy land, and all thy labours; and thou shalt be injured and crushed always.

34 And thou shalt be distracted, because of the sights of thine eyes which thou shalt see.

35 The Lord smite thee with an evil sore, on the knees and the legs, so that thou shalt not be able to be healed from the sole of thy foot to the crown of thy head.

36 The Lord carry away thee and thy princes, whom thou shalt set over thee, to a nation which neither thou nor thy fathers know; and thou shalt there serve other gods, wood and stone.

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37 An thou shalt be there for a wonder, and a parable, and a tale, among all the nations, to which the Lord thy God shall carry thee away.

38 Thou shalt carry forth much seed into the field, and thou shalt bring in little, because the locust shall devour it.

39 Thou shalt plant a vineyard, and dress it, and shalt not drink the wine, neither shalt thou delight thyself with it, because the worm shall devour it.

40 Thou shalt have olive trees in all thy borders, and thou shalt not anoint thee with oil, because thine olive shall utterly cast its fruit.

41 Thou shalt beget sons and daughters, and they shall not be thine, for they shall depart into captivity.

42 All thy trees and the fruits of thy land shall the blight consume.

43 The stranger that is within thee shall get up very high, and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 And all these curses shall come upon thee, and shall pursue thee, and shall overtake thee, until he shall have consumed thee, and until he shall have destroyed thee; because thou didst not hearken to the voice of the Lord thy God, to keep his commands, and his ordinances which he has commanded thee.

46 And these things shall be signs in thee, and wonders among thy seed for ever;

47 because thou didst not serve the Lord thy God with gladness and a good heart, because of the abundance of all things.

48 And thou shalt serve thine enemies, which the Lord will send forth against thee, in hunger, and in thirst, and in nakedness, and in the want of all things; and thou shalt wear upon thy neck a yoke of iron until he shall have destroyed thee.

49 The Lord shall bring upon thee a nation from the extremity of the earth, like the swift flying of an eagle, a nation whose voice thou shalt not understand;

50 a nation bold in countenance, which shall not respect the person of the aged and shall not pity the young. 51 And it shall eat up the young of thy cattle, and the fruits of thy land, so as not to leave to thee corn, wine, oil, the herds of thine oxen, and the flocks of thy sheep, until it shall have destroyed thee;

52 and have utterly crushed thee in thy cities, until the high and strong walls be destroyed, in which thou trustest, in all thy land; and it shall afflict thee in thy cities, which he has given to thee.

53 And thou shalt eat the fruit of thy body, the flesh of thy sons and of thy daughters, all that he has given thee, in thy straitness and thy affliction, with which thine enemy shall afflict thee.

54 He that is tender and very delicate within thee shall look with an evil eye upon his brother, and the wife in his bosom, and the children that are left, which may have been left to him;

55 so as not to give to one of them of the flesh of his children, whom he shall eat, because of his having nothing left him in thy straitness, and in thy affliction, with which thine enemies shall afflict thee in all thy cities.

56 And she that is tender and delicate among you, whose foot has not assayed to go upon the earth for delicacy and tenderness, shall look with an evil eye on her husband in her bosom, and her son and her daughter,

57 and her offspring that comes out between her feet, and the child which she shall bear; for she shall eat them because of the want of all things, secretly in thy straitness, and in thy affliction, with which thine enemy shall afflict thee in thy cities.

58 If thou wilt not hearken to do all the words of this law, which have been written in this book, to fear this glorious and wonderful name, the Lord thy God;

59 then the Lord shall magnify thy plagues, and the plagues of thy seed, great and wonderful plagues, and evil and abiding diseases.

60 And he shall bring upon thee all the evil pain of Egypt, of which thou wast afraid, and they shall cleave to thee.

61 And the Lord shall bring upon thee every sickness, and every plague that is not written, and every one that is written in the book of this law, until he shall have destroyed thee.

62 And ye shall be left few in number, whereas ye were as the stars of the sky in multitude; because thou didst not hearken to the voice of the Lord thy God.

63 And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you; and ye shall be quickly removed from the land, into which ye go to inherit it.

64 And the Lord thy God shall scatter thee among all nations, from one end of the earth to the other; and thou shalt there serve other gods, wood and stone, which thou hast not known, nor thy fathers.

65 Moreover among those nations he will not give thee quiet, neither by any means shall the sole of thy foot have rest; and the Lord shall give thee there another and a misgiving heart, and failing eyes, and a wasting soul.

66 And thy life shall be in suspense before thine eyes; and thou shalt be afraid by day and by night, and thou shalt have no assurance of thy life.

67 In the morning thou shalt say, Would it were evening! and in the evening thou shalt say, Would it were morning! for the fear of thine heart with which thou shalt fear, and for the sights of thine eyes which thou shalt see.

68 And the Lord shall bring thee back to Egypt in ships, by the way of which I said, Thou shalt not see it again; and ye shall be sold there to your enemies for bondmen and bondwomen, and none shall buy you.

DEUTERONOMY CHAPTER 29

1 These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Choreb.

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2 And Moses called all the sons of Israel and said to them, Ye have seen all things that the Lord did in the land of Egypt before you to Pharao and his servants, and all his land;

3 the great temptations which thine eyes have seen, the signs, and those great wonders.

4 Yet the Lord God has not given you a heart to know, and eyes to see, and ears to hear, until this day.

5 And he led you forty years in the wilderness; your garments did not grow old, and your sandals were not worn away off your feet.

6 Ye did not eat bread, ye did not drink wine or strong drink, that ye might know that I am the Lord your God.

7 And ye came as far as this place; and there came forth Seon king of Esebon, and Og king of Basan, to meet us in war.

8 And we smote them and took their land, and I gave it for an inheritance to Ruben and Gad, and to the half-tribe of Manasse.

9 And ye shall take heed to do all the words of this covenant, that ye may understand all things that ye shall do.

10 Ye all stand to-day before the Lord your God, the heads of your tribes, and your elders, and your judges, and your officers, every man of Israel,

11 your wives, and your children, and the stranger who is in the midst of your camp, from your hewer of wood even to your drawer of water,

12 that thou shouldest enter into the covenant of the Lord thy God and into his oaths, as many as the Lord thy God appoints thee this day;

13 that he may appoint thee to himself for a people, and he shall be thy God, as he said to thee, and as he sware to thy fathers, Abraam, and Isaac, and Jacob.

14 And I do not appoint to you alone this covenant and this oath;

15 but to those also who are here with you to-day before the Lord your God, and to those who are not here with you to-day.

16 For ye know how we dwelt in the land of Egypt, how we came through the midst of the nations through whom ye came.

17 And ye beheld their abominations, and their idols, wood and stone, silver and gold, which are among them.

18 Lest there be among you man, or woman, or family, or tribe, whose heart has turned aside from the Lord your God, having gone to serve the gods of these nations; lest there be in you a root springing up with gall and bitterness.

19 And it shall be if one shall hear the words of this curse, and shall flatter himself in his heart, saying, Let good happen to me, for I will walk in the error of my heart, lest the sinner destroy the guiltless with him:

20 God shall by no means be willing to pardon him, but then the wrath of the Lord and his jealousy shall flame out against that man; and all the curses of this covenant shall attach themselves to him, which are written in this book, and the Lord shall blot out his name from under heaven.

21 And the Lord shall separate that man for evil of all the children of Israel, according to all the curses of the covenant that are written in the book of this law.

22 And another generation shall say—even your sons who shall rise up after you, and the stranger who shall come from a land afar off, and shall see the plagues of that land and their diseases, which the Lord has sent upon it,

23 brimstone and burning salt, (the whole land shall not be sown, neither shall any green thing spring, nor rise upon it, as Sodom and Gomorrha were overthrown, Adama and Seboim, which the Lord overthrew in his wrath and anger:)—

24 and all the nations shall say, Why has the Lord done thus to this land? what is this great fierceness of anger?

25 And men shall say, Because they forsook the covenant of the Lord God of their fathers, the things which he appointed to their fathers, when he brought them out of the land of Egypt:

26 and they went and served other gods, which they knew not, neither did he assign them to them.

27 And the Lord was exceedingly angry with that land to bring upon it according to all the curses which are written in the book of this law.

28 And the Lord removed them from their land in anger, and wrath, and very great indignation, and cast them out into another land as at present.

29 The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children for ever, to do all the words of this law.

DEUTERONOMY CHAPTER 30

1 And it shall come to pass when all these things shall have come upon thee, the blessing and the curse, which I have set before thy face, and thou shalt call them to mind among all the nations, wherein the Lord shall have scattered thee,

2 and shalt return to the Lord thy God, and shalt hearken to his voice, according to all things which I charge thee this day, with all thy heart, and with all thy soul;

3 then the Lord shall heal thine iniquities, and shall pity thee, and shall again gather thee out from all the nations, among which the Lord has scattered thee.

4 If thy dispersion be from one end of heaven to the other, thence will the Lord thy God gather thee, and thence will the Lord thy God take thee.

5 And the Lord thy God shall bring thee in from thence into the land which thy fathers have inherited, and thou shalt inherit it; and he will do thee good, and multiply thee above thy fathers.

6 And the Lord shall purge thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.

7 And the Lord thy God will put these curses upon thine enemies, and upon those that hate thee, who have persecuted thee.

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8 And thou shalt return and hearken to the voice of the Lord thy God, and shall keep his commands, all that I charge thee this day.

9 And the Lord thy God shall bless thee in every work of thine hands, in the offspring of thy body, and in the offspring of thy cattle, and in the fruits of thy land, because the Lord thy God will again rejoice over thee for good, as he rejoiced over thy fathers:

10 if thou wilt hearken to the voice of the Lord thy God, to keep his commandments, and his ordinances, and his judgments written in the book of this law, if thou turn to the Lord thy God with all thine heart, and with all thy soul.

11 For this command which I give thee this day is not grievous, neither is it far from thee.

12 It is not in heaven above, as if there were one saying, Who shall go up for us into heaven, and shall take it for us, and we will hear and do it?

13 Neither is it beyond the sea, saying, Who will go over for us to the other side of the sea, and take it for us, and make it audible to us, and we will do it?

14 The word is very near thee, in thy mouth, and in thine heart, and in thine hands to do it.

15 Behold, I have set before thee this day life and death, good and evil.

16 If thou wilt hearken to the commands of the Lord thy God, which I command thee this day, to love the Lord thy God, to walk in all his ways, and to keep his ordinances, and his judgments; then ye shall live, and shall be many in number, and the Lord thy God shall bless thee in all the land into which thou goest to inherit it.

17 But if thy heart change, and thou wilt not hearken, and thou shalt go astray and worship other gods, and serve them,

18 I declare to you this day, that ye shall utterly perish, and ye shall by no means live long upon the land, into which ye go over Jordan to inherit it.

19 I call both heaven and earth to witness this day against you, I have set before you life and death, the blessing and the curse: choose thou life, that thou and thy seed may live;

20 to love the Lord thy God, to hearken to his voice, and cleave to him; for this is thy life, and the length of thy days, that thou shouldest dwell upon the land, which the Lord sware to thy fathers, Abraam, and Isaac, and Jacob, to give to them.

DEUTERONOMY CHAPTER 31

1 And Moses finished speaking all these words to all the children of Israel;

2 and said to them, I am this day a hundred and twenty years old; I shall not be able any longer to come in or go out; and the Lord said to me, Thou shalt not go over this Jordan.

3 The Lord thy God who goes before thee, he shall destroy these nations before thee, and thou shalt inherit them: and it shall be Joshua that goes before thy face, as the Lord has spoken.

4 And the Lord thy God shall do to them as he did to Seon and Og the two kings of the Amorites, who were beyond Jordan, and to their land, as he destroyed them.

5 And the Lord has delivered them to you; and ye shall do to them, as I charged you.

6 Be courageous and strong, fear not, neither be cowardly neither be afraid before them; for it is the Lord your God that advances with you in the midst of you, neither will he by any means forsake thee, nor desert thee.

7 And Moses called Joshua, and said to him before all Israel, Be courageous and strong; for thou shalt go in before this people into the land which the Lord sware to your fathers to give to them, and thou shalt give it to them for an inheritance.

8 And the Lord that goes with thee shall not forsake thee nor abandon thee; fear not, neither be afraid.

9 And Moses wrote the words of this law in a book, and gave it to the priests the sons of Levi who bear the ark of the covenant of the Lord, and to the elders of the sons of Israel.

10 And Moses charged them in that day, saying, After seven years, in the time of the year of release, in the feast of tabernacles,

11 when all Israel come together to appear before the Lord your God, in the place which the Lord shall choose, ye shall read this law before all Israel in their ears,

12 having assembled the people, the men, and the women, and the children, and the stranger that is in your cities, that they may hear, and that they may learn to fear the Lord your God; and they shall hearken to do all the words of this law.

13 And their sons who have not known shall hear, and shall learn to fear the Lord thy God all the days that they live upon the land, into which ye go over Jordan to inherit it.

14 And the Lord said to Moses, Behold, the days of thy death are at hand; call Joshua, and stand ye by the doors of the tabernacle of testimony, and I will give him a charge. And Moses and Joshua went to the tabernacle of testimony, and stood by the doors of the tabernacle of testimony.

15 And the Lord descended in a cloud, and stood by the doors of the tabernacle of testimony; and the pillar of the cloud stood by the doors of the tabernacle of testimony.

16 And the Lord said to Moses, Behold, thou shalt sleep with thy fathers, and this people will arise and go a whoring after the strange gods of the land, into which they are entering: and they will forsake me, and break my covenant, which I made with them.

17 And I will be very angry with them in that day, and I will leave them and turn my face away from them, and they shall be devoured; and many evils and afflictions shall come upon them; and they shall say in that day, Because the Lord my God is not with me, these evils have come upon me.

18 And I will surely turn away my face from them in that day, because of all their evil doings which they have done, because they turned aside after strange gods.

19 And now write the words of this song, and teach it to the children of Israel, and ye shall put it into their mouth,

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that this song may witness for me among the children of Israel to their face.

20 For I will bring them into the good land, which I sware to their fathers, to give to them a land flowing with milk and honey: and they shall eat and be filled and satisfy themselves; then will they turn aside after other gods, and serve them, and they will provoke me, and break my covenant.

21 And this song shall stand up to witness against them; for they shall not forget it out of their mouth, or out of the mouth of their seed; for I know their wickedness, what they are doing here this day, before I have brought them into the good land, which I sware to their fathers.

22 And Moses wrote this song in that day, and taught it to the children of Israel.

23 And he charged Joshua, and said, Be courageous and strong, for thou shalt bring the sons of Israel into the land, which the Lord sware to them, and he shall be with thee.

24 And when Moses finished writing all the words of this law in a book, even to the end,

25 then he charged the Levites who bear the ark of the covenant of the Lord, saying,

26 Take the book of this law, and ye shall put it in the side of the ark of the covenant of the Lord your God; and it shall be there among you for a testimony.

27 For I know thy provocation, and thy stiff neck; for yet during my life with you at this day, ye have been provoking in your conduct toward God: how shall ye not also be so after my death?

28 Gather together to me the heads of your tribes, and your elders, and your judges, and your officers, that I may speak in their ears all these words; and I call both heaven and earth to witness against them.

29 For I know that after my death ye will utterly transgress, and turn aside out of the way which I have commanded you; and evils shall come upon you in the latter days, because ye will do evil before the Lord, to provoke him to anger by the works of your hands. And Moses spoke all the words of this song even to the end, in the ears of the whole assembly.

DEUTERONOMY CHAPTER 32

1 Attend, O heaven, and I will speak; and let the earth hear the words out of my mouth.

2 Let my speech be looked for as the rain, and my words come down as dew, as the shower upon the herbage, and as snow upon the grass.

3 For I have called on the name of the Lord: assign ye greatness to our God.

4 As for God, his works are true, and all his ways are judgment: God is faithful, and there is no unrighteousness in him; just and holy is the Lord.

5 They have sinned, not pleasing him; spotted children, a froward and perverse generation.

6 Do ye thus recompense the Lord? is the people thus foolish and unwise? did not he himself thy father purchase thee, and make thee, and form thee?

7 Remember the days of old, consider the years for past ages: ask thy father, and he shall relate to thee, thine elders, and they shall tell thee.

8 When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of the angels of God.

9 And his people Jacob became the portion of the Lord, Israel was the line of his inheritance.

10 He maintained him in the wilderness, in burning thirst and a dry land: he led him about and instructed him, and kept him as the apple of an eye.

11 As an eagle would watch over his brood, and yearns over his young, receives them having spread his wings, and takes them up on his back:

12 the Lord alone led them, there was no strange god with them.

13 He brought them up on the strength of the land; he fed them with the fruits of the fields; they sucked honey out of the rock, and oil out of the solid rock.

14 Butter of cows, and milk of sheep, with the fat of lambs and rams, of calves and kids, with fat of kidneys of wheat; and he drank wine, the blood of the grape.

15 So Jacob ate and was filled, and the beloved one kicked; he grew fat, he became thick and broad: then he forsook the God that made him, and departed from God his Saviour.

16 They provoked me to anger with strange gods; with their abominations they bitterly angered me.

17 They sacrificed to devils, and not to God; to gods whom they knew not: new and fresh gods came in, whom their fathers knew not.

18 Thou hast forsaken God that begot thee, and forgotten God who feeds thee.

19 And the Lord saw, and was jealous; and was provoked by the anger of his sons and daughters,

20 and said, I will turn away my face from them, and will show what shall happen to them in the last days; for it is a perverse generation, sons in whom is no faith.

21 They have provoked me to jealousy with that which is not God, they have exasperated me with their idols; and I will provoke them to jealousy with them that are no nation, I will anger them with a nation void of understanding.

22 For a fire has been kindled out of my wrath, it shall burn to hell below; it shall devour the land, and the fruits of it; it shall set on fire the foundations of the mountains.

23 I will gather evils upon them, and will fight with my weapons against them.

24 They shall be consumed with hunger and the devouring of birds, and there shall be irremediable destruction: I will send forth against them the teeth of wild beasts, with the rage of serpents creeping on the ground.

25 Without, the sword shall bereave them of children, and terror shall issue out of the secret chambers; the young man shall perish with the virgin, the suckling with him who has grown old.

26 I said, I will scatter them, and I will cause their memorial to cease from among men.

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27 Were it not for the wrath of the enemy, lest they should live long, lest their enemies should combine against them; lest they should say, Our own high arm, and not the Lord, has done all these things.

28 It is a nation that has lost counsel, neither is there understanding in them.

29 They had not sense to understand: let them reserve these things against the time to come.

30 How should one pursue a thousand, and two rout tens of thousands, if God had not sold them, and the Lord delivered them up?

31 For their gods are not as our God, but our enemies are void of understanding.

32 For their vine is of the vine of Sodom, and their vine-branch of Gomorrha: their grape is a grape of gall, their cluster is one of bitterness.

33 Their wine is the rage of serpents, and the incurable rage of asps.

34 Lo! are not these things stored up by me, and sealed among my treasures?

35 In the day of vengeance I will recompense, whensoever their foot shall be tripped up; for the day of their destruction is near to them, and the judgments at hand are close upon you.

36 For the Lord shall judge his people, and shall be comforted over his servants; for he saw that they were utterly weakened, and failed in the hostile invasion, and were become feeble:

37 and the Lord said, Where are their gods on whom they trusted?

38 the fat of whose sacrifices ye ate, and ye drank the wine of their drink-offerings? let them arise and help you, and be your protectors.

39 Behold, behold that I am he, and there is no god beside me: I kill, and I will make to live: I will smite, and I will heal; and there is none who shall deliver out of my hands.

40 For I will lift up my hand to heaven, and swear by my right hand, and I will say, I live for ever.

41 For I will sharpen my sword like lightning, and my hand shall take hold of judgment; and I will render judgment to my enemies, and will recompense them that hate me.

42 I will make my weapons drunk with blood, and my sword shall devour flesh, it shall glut itself with the blood of the wounded, and from the captivity of the heads of their enemies that rule over them.

43 Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.

44 And Moses wrote this song in that day, and taught it to the children of Israel; and Moses went in and spoke all the words of this law in the ears of the people, he and Joshua the son of Naue.

45 And Moses finished speaking to all Israel.

46 And he said to them, Take heed with your heart to all these words, which I testify to you this day, which ye shall command your sons, to observe and do all the words of this law.

47 For this is no vain word to you; for it is your life, and because of this word ye shall live long upon the land, into which ye go over Jordan to inherit it.

48 And the Lord spoke to Moses in this day, saying,

49 Go up to the mount Abarim, this mountain Nabau which is in the land of Moab over against Jericho, and behold the land of Chanaan, which I give to the sons of Israel:

50 and die in the mount whither thou goest up, and be added to thy people; as Aaron thy brother died in mount Or, and was added to his people.

51 Because ye disobeyed my word among the children of Israel, at the waters of strife of Cades in the wilderness of Sin; because ye sanctified me not among the sons of Israel.

52 Thou shalt see the land before thee, but thou shalt not enter into it.

DEUTERONOMY CHAPTER 33

1 And this is the blessing with which Moses the man of God blessed the children of Israel before his death.

2 And he said, The Lord is come from Sina, and has appeared from Seir to us, and has hasted out of the mount of Pharan, with the ten thousands of Cades; on his right hand were his angels with him.

3 And he spared his people, and all his sanctified ones are under thy hands; and they are under thee; and he received of his words

4 the law which Moses charged us, an inheritance to the assemblies of Jacob.

5 And he shall be prince with the beloved one, when the princes of the people are gathered together with the tribes of Israel.

6 Let Ruben live, and not die; and let him be many in number.

7 And this is the blessing of Juda; Hear, Lord, the voice of Juda, and do thou visit his people: his hands shall contend for him, and thou shalt be a help from his enemies.

8 And to Levi he said, Give to Levi his manifestations, and his truth to the holy man, whom they tempted in the temptation; they reviled him at the water of strife.

9 Who says to his father and mother, I have not seen thee; and he knew not his brethren, and he refused to know his sons: he kept thine oracles, and observed thy covenant.

10 They shall declare thine ordinances to Jacob, and thy law to Israel: they shall place incense in the time of thy wrath continually upon thine altar.

11 Bless, Lord, his strength, and accept the works of his hands; break the loins of his enemies that have risen up against him, and let not them that hate him rise up.

12 And to Benjamin he said, The beloved of the Lord shall dwell in confidence, and God overshadows him always, and he rested between his shoulders.

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13 And to Joseph he said, His land is of the blessing of the Lord, of the seasons of sky and dew, and of the deeps of wells below,

14 and of the fruits of the changes of the sun in season, and of the produce of the months,

15 from the top of the ancient mountains, and from the top of the everlasting hills,

16 and of the fullness of the land in season: and let the things pleasing to him that dwelt in the bush come on the head of Joseph, and on the crown of him who was glorified above his brethren.

17 His beauty is as the firstling of his bull, his horns are the horns of a unicorn; with them he shall thrust the nations at once, even from the end of the earth: these are the ten thousands of Ephraim, and these are the thousands of Manasse.

18 And to Zabulon he said, Rejoice, Zabulon, in thy going out, and Issachar in his tents.

19 They shall utterly destroy the nations, and ye shall call men there, and there offer the sacrifice of righteousness; for the wealth of the sea shall suckle thee, and so shall the marts of them that dwell by the sea-coast.

20 And to Gad he said, Blessed be he that enlarges Gad: as a lion he rested, having broken the arm and the ruler.

21 And he saw his first-fruits, that there the land of the princes gathered with the chiefs of the people was divided; the Lord wrought righteousness, and his judgment with Israel.

22 And to Dan he said, Dan is a lion's whelp, and shall leap out of Basan.

23 And to Nephthali he said, Nephthali has the fulness of good things; and let him be filled with blessing from the Lord: he shall inherit the west and the south.

24 And to Aser he said, Aser is blessed with children; and he shall be acceptable to his brethren: he shall dip his foot in oil.

25 His sandal shall be iron and brass; as thy days, so shall be thy strength.

26 There is not any such as the God of the beloved; he who rides upon the heaven is thy helper, and the magnificent One of the firmament.

27 And the rule of God shall protect thee, and that under the strength of the everlasting arms; and he shall cast forth the enemy from before thy face, saying, Perish.

28 And Israel shall dwell in confidence alone on the land of Jacob, with corn and wine; and the sky shall be misty with dew upon thee.

29 Blessed art thou, O Israel; who is like to thee, O people saved by the Lord? thy helper shall hold his shield over thee, and his sword is thy boast; and thine enemies shall speak falsely to thee, and thou shalt tread upon their neck.

DEUTERONOMY CHAPTER 34

1 And Moses went up from Araboth Moab to the mount of Nabau, to the top of Phasga, which is before Jericho; and the Lord shewed him all the mount of Galaad to Dan, and all the land of Nephthali,

2 and all the land of Ephraim and Manasse, and all the land of Juda to the farthest sea;

3 and the wilderness, and the country round about Jericho, the city of palm-trees, to Segor.

4 And the Lord said to Moses, This is the land of which I sware to Abraam, and Isaac, and Jacob, saying, To your seed will I give it: and I have shewed it to thine eyes, but thou shalt not go in thither.

5 So Moses the servant of the Lord died in the land of Moab by the word of the Lord.

6 And they buried him in Gai near the house of Phogor; and no one has seen his sepulchre to this day.

7 And Moses was a hundred and twenty years old at his death; his eyes were not dimmed, nor were his natural powers destroyed.

8 And the children of Israel wept for Moses in Araboth of Moab at Jordan near Jericho thirty days; and the days of the sad mourning for Moses were completed.

9 And Joshua the son of Naue was filled with the spirit of knowledge, for Moses had laid his hands upon him; and the children of Israel hearkened to him; and they did as the Lord commanded Moses.

10 And there rose up no more a prophet in Israel like Moses, whom the Lord knew face to face,

11 in all the signs and wonders, which the Lord sent him to work in Egypt on Pharao, and his servants, and all his land;

12 the great wonders, and the mighty hand which Moses displayed before all Israel.

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HISTORY OF THE LAWS

Originally, The Hebrew Bible called this Part
Nevi'im, 'The Prophets'

THE BOOK OF IESOUS (JOSHUA)

Hebrew Title: Sefer Yehoshua
("The Book of the Saviour")
Estimated Range of Dating: c. 640–540 B.C.

(The Book of Joshua (Hebrew: Sefer Yehoshua) is the sixth book in the Tanakh [the Hebrew Bible] and the Christian Old Testament, and is the first book of the Nevi'im [the Rishonim, the Primary Major Prophets], the Deuteronomistic history, which is the story of Israel from the conquest of Canaan to the Babylonian exile. It tells of the campaigns of the Israelites in central, southern and northern Canaan, the destruction of their enemies, and the division of the land among the Twelve Tribes, framed by two set-piece speeches, the first by God commanding the conquest of the land, and, at the end, the last by Joshua warning of the need for faithful observance of the Law (torah) revealed to Moses.

[Etymology: Joshua derives from the Hebrew word 'Yehoshua.' And this is a combination of YHWH, 'Yahweh' or in short Ye (meaning God, like 'yahu' or 'el' at the end of names) with hoshea or hoshia, 'to save', thus meaning "Yahweh is salvation" or better 'God's Saviour'. By cognate a direct equivalent to Jesus via Latin Iesus and Greek Iesous from Aramaic Yeso, akin to Hebrew Yeshua, a variant of Yehoshua'. The Greek Septuagint translation of the Hebrew Bible and the Greek New Testament consistently render the two Hebrew names 'Yehoshua' (whence Joshua) and 'Yeshua' (whence Jeshua) into Greek as Iesous (whence Jesus) with no distinction between Jesus and Joshua. While Yeshua is the form in some English bibles, Jeshua appears in the King James Version. In the Wycliffe Bible (Middle English), the forms used are Jhesus and Jhesu.]

Authorship and Date: *Tradition says, it was Joshua, son of Nun, who wrote the book. However, the Book of Joshua is an anonymous work. The Babylonian Talmud, written in the 3rd to 5th centuries AD, attributed it to Joshua himself, but this idea was rejected as untenable by John Calvin (1509–64), and by the time of Thomas Hobbes (1588–1679) it was recognised that the book must have been written much later than the period it depicted. There is now general agreement that it was composed as part of a larger work, the Deuteronomistic history, stretching from the Book of Deuteronomy to the Books of Kings, composed first at the court of king Josiah in the late 7th century BC, and revised and completed after the fall of Jerusalem to the Neo-Babylonian Empire in 586 BC, and possibly after the return from the Babylonian exile in 538 BC.*

Historicity: *Almost all scholars agree that the Book of Joshua holds little historical value for early Israel and most likely reflects a much later period. The prevailing scholarly view is that Joshua is not a factual account of historical events. However, they are wrong. The apparent setting of Joshua in the 14th century BC corroborates with the Bronze Age Collapse, which was indeed a time of widespread city-destruction. However, with a few exceptions (Hazor, Lachish), the destroyed cities are not the ones the Bible associates with Joshua, and the ones it does associate with him show little or no sign of even being occupied at the time. Ai was first excavated by Judith Marquet-Krause. The archaeological evidence shows that Jericho and Ai were not occupied in the Near Eastern Late Bronze Age.*

The story of the conquest look like pure fantasy and nationalist propaganda of the 8th century BC kings of Judah and their claims to the territory of the Kingdom of Israel; incorporated into an early form of Joshua written late in the reign of king Josiah (reigned 640–609 BC). Many events might be exaggerated by the autor. But as usual, there is a kernel of truth in the story. The Amarna letters [See: The Grand Bible, pp. 2140] talk about the Habiru on a conquest spree and they give chilling details of the distess the Canaanites of those days faced. [* The Amarna letters (also called The Amarna Correspondence or Amarna Tablets) are an archive found in 1887, written in Akkadian with cuneiform script on some 350 clay tablets. They consist mostly of letters and State records sent to Kings Amenhotep III and Amenhotep IV of Egypt by representatives in Canaan, Amurru (Phoenicia), and Mesopotamia, during the New Kingdom, spanning a period of 30 years between c. 1360–1332 BC. The letters give the impression that the monotheistic Akhenaten supported the Habiru / Hebrew by ignoring the desperate cry for help of the Canaanite governors.]*

Manuscripts: *Fragments of Joshua dating to the Hasmonean period were found among the Dead Sea Scrolls (4QJosha and 4QJoshb, found in Qumran Cave 4). The Septuagint (Greek translation from the 3rd century BC) is found in manuscripts such as Washington Manuscript I (5th century AD), and a reduced version of the Septuagint text is found in the illustrated Joshua Roll. The earliest complete copy of the book in Hebrew is in the Aleppo Codex (10th century AD).*

Plot: *After the death of Moses, God put Joshua in charge of the people. Joshua sent two spies to spy on the city of Jericho. A woman prostitute called Rahab hid these two men and told the enemies they had already left. She hid them on top of her roof, underneath stalks of flax. The spies later promised that they would keep the oath that Joshua made with them. Jericho fell when the people of Israel, instructed by God, circled around the wall of Jericho seven times and blew their ram's horns, and on the seventh time, they all shouted with a great shout, causing the wall to fall. Joshua told the spies to*

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go to Rahab's house and bring out her family and belongings. The spies did as they were told, as they kept the oath. Joshua saved Rahab's life, and she went to live in Israel.

Later, God told Joshua to invade the city of Ai. After they did this, the people of Gibeon tricked Joshua into a treaty. However, three days later, the people of Israel realized that they really made a treaty with Gibeon's neighbors, the Hivites. The Hivities became cursed, but the people of Gibeon promised that they would do whatever the Israelites say. After making peace with the Hivites, they went to lay siege to Gibeon. The Gibeonites sent a message to Joshua saying he needs to save the people of Gibeon. So, God killed many of the Amorites by making large hailstones. Then Joshua made the sun stay over Gibeon, and the moon over Ajalon. Joshua later got very old and died.

About Faith and Wrath: *The overarching theological theme of the Deuteronomistic history is faithfulness and God's mercy, and their opposites, faithlessness and God's wrath. In the Book of Judges, the Books of Samuel, and the Books of Kings, the Israelites become faithless and God ultimately shows his anger by sending his people into exile. But in Joshua Israel is obedient, Joshua is faithful, and God fulfills his promise and gives them the land as a result. Yahweh's war campaign in Canaan validates Israel's entitlement to the land and provides a paradigm of how Israel was to live there: twelve tribes, with a designated leader, united by covenant in warfare and in worship of Yahweh alone at a single sanctuary, all in obedience to the commands of Moses as found in the Book of Deuteronomy.*

About God and Israel: *The Book of Joshua takes forward Deuteronomy's theme of Israel as a single people worshipping Yahweh in the land God has given them. Yahweh, as the main character in the book, takes the initiative in conquering the land, and Yahweh's power wins the battles. For example, the walls of Jericho fall because Yahweh fights for Israel, not because the Israelites show superior fighting ability. The potential disunity of Israel is a constant theme, the greatest threat of disunity coming from the tribes east of the Jordan. Chapter 22:19 even hints that the land across the Jordan is unclean and that the tribes who live there have secondary status.*

About the Land: *Land is the central topic of Joshua. The introduction to Deuteronomy recalled how Yahweh had given the land to the Israelites but then withdrew the gift when Israel showed fear and only Joshua and Caleb had trusted in God. The land is Yahweh's to give or to withhold, and the fact that he has promised it to Israel gives Israel an inalienable right to take it. For exilic and post-exilic readers, the land was both the sign of Yahweh's faithfulness and Israel's unfaithfulness, as well as the centre of their ethnic identity. In Deuteronomistic theology, "rest" meant Israel's unthreatened possession of the land, the achievement of which began with the conquests of Joshua.*

About the Enemy: *Joshua "carries out a systematic campaign against the civilians of Canaan – men, women and children – that amounts to genocide." This practice was known as herem, as described in Deuteronomy 20:17, which entailed no treaties with the enemy, no mercy, and no intermarriage. "The extermination of the nations glorifies Yahweh as a warrior and promotes Israel's claim to the land," while their continued survival "explores the themes of disobedience and penalty and looks forward to the story told in Judges and Kings." The divine call for massacre at Jericho and elsewhere can be explained in terms of cultural norms (Israel was not the only Iron Age state to practice herem) and theology (e.g. to ensure Israel's purity, fulfill God's promise, judge the Canaanites for their "sexual misconduct") but Patrick D. Miller in his commentary on Deuteronomy remarks, "there is no real way to make such reports palatable to the hearts and minds of contemporary readers and believers."*

About Obedience: *Obedience versus disobedience is a constant theme of the work.[68]:79 Obedience ties in the Jordan crossing, the defeat of Jericho and Ai, circumcision and Passover, and the public display and reading of the Law. Disobedience appears in the story of Achan (stoned for violating the herem command), the Gibeonites, and the altar built by the Transjordan tribes. Joshua's two final addresses challenge the Israel of the future (the readers of the story) to obey the most important command of all, to worship Yahweh and no other gods. Joshua thus illustrates the central Deuteronomistic message, that obedience leads to success and disobedience to ruin.*

On Moses, Joshua and Josiah: *The Deuteronomistic history draws parallels in proper leadership between Moses, Joshua and Josiah. God's commission to Joshua in chapter 1 is framed as a royal installation. The people's pledge of loyalty to Joshua as the successor of Moses recalls royal practices. The covenant-renewal ceremony led by Joshua was the prerogative of the kings of Judah. God's command to Joshua to meditate on the "book of the law" day and night parallels the description of Josiah in 2 Kings 23:25 as a king uniquely concerned with the study of the law. The two figures had identical territorial goals; Josiah died in 609 BCE while attempting to annex the former Israel to his own kingdom of Judah.*

Some of the parallels with Moses can be seen in the following, and not exhaustive, list:

- *Joshua sent spies to scout out the land near Jericho, just as Moses sent spies from the wilderness to scout out the Promised Land*
- *Joshua led the Israelites out of the wilderness into the Promised Land, crossing the Jordan River as if on dry ground, just as Moses led the Israelites out of Egypt through the Red Sea, which they crossed as if on dry land*
- *After crossing the Jordan River, the Israelites celebrated the Passover just as they did immediately before the Exodus*
- *Joshua's vision of the "commander of Yahweh's army" is reminiscent of the divine revelation to Moses in the burning bush*

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• Joshua successfully intercedes on behalf of the Israelites when Yahweh is angry for their failure to fully observe the "ban" (herem), just as Moses frequently persuaded God not to punish the people

• Joshua and the Israelites were able to defeat the people at Ai because Joshua followed the divine instruction to extend his sword, just as the people were able to defeat the Amalekites as long as Moses extended his hand that held the staff of God

• Joshua is "old, advanced in years" at the time when the Israelites can begin to settle on the promised land, just as Moses was old when he died having seen, but not entered, the Promised Land

• Joshua served as the mediator of the renewed covenant between Yahweh and Israel at Shechem,[79] just as Moses was the mediator of Yahweh's covenant with the people at Mount Sinai/Mount Horeb.

• Before his death, Joshua delivered a farewell address to the Israelites, just as Moses had delivered his farewell address.

• Moses lived to be 120 and Joshua lived to be 110.

Contents and Structure

SECTION 1: *Transfer of leadership to Joshua (1:1–18)*
- *A. God's commission to Joshua (1:1–9)*
- *B. Joshua's instructions to the people (1:10–18)*

SECTION 2: *Entrance into and conquest of Canaan (2:1–12:24)*
- *A. Entry into Canaan*
  - *1.Reconnaissance of Jericho (2:1–24)*
  - *2. Crossing the River Jordan (3:1–17)*
  - *3. Establishing a foothold at Gilgal (4:1–5:1)*
  - *4. Circumcision and Passover (5:2–15)*
- *B. Victory over Canaan (6:1–12:24)*
  - *1. Destruction of Jericho (6)*
  - *2. Failure and success at Ai (1–8:29)*
  - *3. Renewal of the covenant at Mount Ebal (8:30–35)*
  - *4. Other campaigns in central Canaan. The Gibeonite Deception (9:1–27)*
  - *5. Campaigns in southern Canaan (10:1–43)*
  - *6. Campaigns in northern Canaan (11:1–15)*
  - *7. Summary of lands conquered (11:16-23)*
  - *8. Summary list of defeated kings (12:1–24)*

SECTION 3: *Division of the land among the tribes (13:1–22:34)*
- *A. God's instructions to Joshua (13:1–7)*
- *B. Tribal allotments (13:8–19:51)*
  - *1. Eastern tribes (13:8–33)*
  - *2. Western tribes (14:1–19:51)*
- *C. Cities of refuge and levitical cities (20:1–21:42)*
- *D. Summary of conquest (21:43–45)*
- *E. De-commissioning of the eastern tribes (22:1–34)*

SECTION 4: *Conclusion (23:1–24:33)*
- *A. Joshua's farewell address (23:1–16)*
- *B. Covenant at Shechem (24:1–28)*
- *C. Deaths of Joshua and Eleazar; burial of Joseph's bones (24:29–33).)*

IESOUS (JOSHUA) CHAPTER 1

1 And it came to pass after the death of Moses, that the Lord spoke to Joshua the son of Naue, the minister of Moses, saying,

2 Moses my servant is dead; now then arise, go over Jordan, thou and all this people, into the land, which I give them.

3 Every spot on which ye shall tread I will give it to you, as I said to Moses.

4 The wilderness and Antilibanus, as far as the great river, the river Euphrates, and as far as the extremity of the sea; your costs shall be from the setting of the sun.

5 Not a man shall stand against you all the days of thy life; and as I was with Moses, so will I also be with thee, and I will not fail thee, or neglect thee.

6 Be strong and ‘quit thyself like a man, for thou shalt divide the land to this people, which I sware to give to your fathers.

7 Be strong, therefore, and quit thyself like a man, to observe and do as Moses my servant commanded thee; and thou shalt not turn therefrom to the right hand or to the left, that thou mayest be wise in whatsoever thou mayest do.

8 And the book of this law shall not depart out of thy mouth, and thou shalt meditate in it day and night, that thou mayest know how to do all the things that are written in it; then shalt thou prosper, and make thy ways prosperous, and then shalt thou be wise.

9 Lo! I have commanded thee; be strong and courageous, be not cowardly nor fearful, for the Lord thy God is with thee in all places whither thou goest.

10 And Joshua commanded the scribes of the people, saying,

11 Go into the midst of the camp of the people, and command the people, saying, Prepare provisions; for yet three days and ye shall go over this Jordan, entering in to take possession of the land, which the Lord God of your fathers gives to you.

12 And to Ruben, and to Gad, and to the half tribe of Manasse, Joshua said,

13 Remember the word which Moses the servant of the Lord commanded you, saying, the Lord your God has caused you to rest, and has given you this land.

14 Let your wives and your children and your cattle dwell in the land, which he has given you; and ye shall go over well armed before your brethren, every one of you who is strong; and ye shall fight on their side;

15 until the Lord your God shall have given your brethren rest, as also to you, and they also shall have inherited the land, which the Lord your God gives them; then ye shall depart each one to his inheritance, which Moses gave you beyond Jordan eastward.

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16 And they answered Joshua and said, We will do all things which thou commandest us, and we will go to every place whither thou shalt send us.

17 Whereinsoever we hearkened to Moses we will hearken to thee; only let the Lord our God be with thee, as he was with Moses.

18 And whosoever shall disobey thee, and whosoever shall not hearken to thy words as thou shalt command him, let him die; but be thou strong and courageous.

IESOUS (JOSHUA) CHAPTER 2

1 And Joshua the son of Naue sent out of Sattin two young men to spy the land, saying, Go up and view the land and Jericho: and the two young men went and entered into Jericho; and they entered into the house of a harlot, whose name was Raab, and lodged there.

2 An it was reported to the king of Jericho, saying, Men of the sons of Israel have come in hither to spy the land.

3 And the king of Jericho sent and spoke to Raab, saying, Bring out the men that entered into thine house this night; for they are come to spy out the land.

4 And the woman took the two men and hid them; and she spoke to the messengers, saying, The men came in to me,

5 but when the gate was shut in the evening, the men went out; I know not whither they are gone: follow after them, if ye may overtake them.

6 But she had brought them up upon the house, and hid them in the flax-stalks that were spread by her on the house.

7 And the men followed after them in the way to Jordan to the fords; and the gate was shut.

8 And it came to pass when the men who pursued after them were gone forth, and before the spies had lain down to sleep, that she came up to them on the top of the house;

9 and she said to them, I know that the Lord has given you the land; for the fear of you has fallen upon us.

10 For we have heard that the Lord God dried up the Red Sea before you, when ye came out of the land of Egypt, and all that he did to the two kings of the Amorites, who were beyond Jordan, to Seon and Og, whom ye utterly destroyed.

11 And when we heard it we were amazed in our heart, and there was no longer any spirit in any of us because of you, for the Lord your god is God in heaven above, and on the earth beneath.

12 And now swear to me by the Lord God; since I deal mercifully with you, so do ye also deal mercifully with the house of my father:

13 and save alive the house of my father, my mother, and my brethren, and all my house, and all that they have, and ye shall rescue my soul from death.

14 And the men said to her, Our life for yours even to death: and she said, When the Lord shall have delivered the city to you, ye shall deal mercifully and truly with me.

15 And she let them down by the window;

16 and she said to them, Depart into the hill-country, lest the pursuers meet you, and ye shall be hidden there three days until your pursuers return from after you, and afterwards ye shall depart on your way.

17 And the men said to her, We are clear of this thy oath.

18 Behold, we shall enter into a part of the city, and thou shalt set a sign; thou shalt bind this scarlet cord in the window, by which thou hast let us down, and thou shalt bring in to thyself, into thy house, thy father, and thy mother, and thy brethren, and all the family of thy father.

19 And it shall come to pass that whosoever shall go outside the door of thy house, his guilt shall be upon him, and we shall be quit of this thine oath; and we will be responsible for all that shall be found with thee in thy house.

20 But if any one should injure us, or betray these our matters, we shall be quit of this thine oath.

21 And she said to them, Let it be according to your word; and she sent them out, and they departed.

22 And they came to the hill-country, and remained there three days; and the pursuers searched all the roads, and found them not.

23 And the two young men returned, and came down out of the mountain; and they went over to Joshua the son of Naue, and told him all things that had happened to them.

24 And they said to Joshua, The Lord has delivered all the land into our power, and all the inhabitants of that land tremble because of us.

IESOUS (JOSHUA) CHAPTER 3

1 And Joshua rose up early in the morning, and departed from Sattin; and they came as far as Jordan, and lodged there before they crossed over.

2 And it came to pass after three days, that the scribes went through the camp;

3 and they charged the people, saying, When ye shall see the ark of the covenant of the Lord our God, and our priests and the Levites bearing it, ye shall depart from your places, and ye shall go after it.

4 But let there be a distance between you and it; ye shall stand as much as two thousand cubits from it. Do not draw nigh to it, that ye may know the way which ye are to go; for ye have not gone the way before.

5 And Joshua said to the people, Sanctify yourselves against to-morrow, for to-morrow the Lord will do wonders among you.

6 And Joshua said to the priests, Take up the ark of the covenant of the Lord, and go before the people: and the priests took up the ark of the covenant of the Lord, and went before the people.

7 And the Lord said to Joshua, This day do I begin to exalt thee before all the children of Israel, that they may know that as I was with Moses, so will I also be with thee.

8 And now charge the priests that bear the ark of the covenant, saying, As soon as ye shall enter on a part of the water of Jordan, then ye shall stand in Jordan.

9 And Joshua said to the children of Israel, Come hither, and hearken to the word of the Lord our God.

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10 Hereby ye shall know that the living God is among you, and will utterly destroy from before our face the Chananite, and the Chettite and Pherezite, and the Evite, and the Amorite, and the Gergesite, and the Jebusite.

11 Behold, the ark of the covenant of the Lord of all the earth passes over Jordan.

12 Choose for yourselves twelve men of the sons of Israel, one of each tribe.

13 And it shall come to pass, when the feet of the priests that bear the ark of the covenant of the Lord of the whole earth rest in the water of Jordan, the water of Jordan below shall fail, and the water coming down from above shall stop.

14 And the people removed from their tents to cross over Jordan, and the priests bore the ark of the covenant of the Lord before the people.

15 And when the priests that bore the ark of the covenant of the Lord entered upon Jordan, and the feet of the priests that bore the ark of the covenant of the Lord were dipped in part of the water of Jordan; (now Jordan overflowed all its banks about the time of wheat harvest:)

16 then the waters that came down from above stopped; there stood one solid heap very far off, as far as the region of Kariathiarim, and the lower part came down to the sea of Araba, the salt sea, till it completely failed; and the people stood opposite Jericho.

17 And the priests that bore the ark of the covenant of the Lord stood on dry land in the midst of Jordan; and all the children of Israel went through on dry land, until all the people had completely gone over Jordan.

IESOUS (JOSHUA) CHAPTER 4

1 And when the people had completely passed over Jordan, the Lord spoke to Joshua, saying,

2 Take men from the people, one of each tribe,

3 and charge them; and ye shall take out of the midst of Jordan twelve fit stones, and having carried them across together with yourselves, place them in your camp, where ye shall encamp for the night.

4 And Joshua having called twelve men of distinction among the children of Israel, one of each tribe,

5 said to them, Advance before me in the presence of the Lord into the midst of Jordan, and each having taken up a stone from thence, let him carry it on his shoulders, according to the number of the twelve tribes of Israel:

6 that these may be to you continually for an appointed sign, that when thy son asks thee in future, saying, What are these stones to us?

7 then thou mayest explain to thy son, saying, The river Jordan was dried up from before the ark of the covenant of the Lord of the whole earth, when it passed it: and these stones shall be for a memorial for you for the children of Israel for ever.

8 And the children of Israel did so, as the Lord commanded Joshua; and they took up twelve stones out of the midst of Jordan, (as the Lord commanded Joshua, when the children of Israel had completely passed over,)and carried these stones with them into the camp, and laid them down there.

9 And Joshua set also other twelve stones in Jordan itself, in the place that was under the feet of the priests that bore the ark of the covenant of the Lord; and there they are to this day.

10 And the priests that bore the ark of the covenant stood in Jordan, until Joshua had finished all that the Lord commanded him to report to the people; and the people hasted and passed over.

11 And it came to pass when all the people had passed over, that the ark of the covenant of the Lord passed over, and the stones before them.

12 And the sons of Ruben, and the sons of Gad, and the half tribe of Manasse passed over armed before the children of Israel, as Moses commanded them.

13 Forty thousand armed for battle went over before the Lord to war, to the city of Jericho.

14 In that day the Lord magnified Joshua before all the people of Israel; and they feared him, as they did Moses, as long as he lived.

15 And the Lord spoke to Joshua, saying,

16 Charge the priests that bear the ark of the covenant of the testimony of the Lord, to go up out of Jordan.

17 And Joshua charged the priests, saying, Go up out of Jordan.

18 And it came to pass when the priests who bore the ark of the covenant of the Lord were gone up out of Jordan, and set their feet upon the land, that the water of Jordan returned impetuously to its place, and went as before over all its banks.

19 And the people went up out of Jordan on the tenth day of the first month; and the children of Israel encamped in Galgala in the region eastward from Jericho.

20 And Joshua set these twelve stones which he took out of Jordan, in Galgala,

21 saying, When your sons ask you, saying, What are these stones?

22 Tell your sons, that Israel went over this Jordan on dry land,

23 when the Lord our God had dried up the water of Jordan from before them, until they had passed over; as the Lord our God did to the Red Sea, which the Lord our God dried up from before us, until we passed over.

24 That all the nations of the earth might know, that the power of the Lord is mighty, and that ye might worship the Lord our God in every work.

IESOUS (JOSHUA) CHAPTER 5

1 And it came to pass when the kings of the Amorites who were beyond Jordan heard, and the kings of Phoenicia by the sea, that the Lord God had dried up the river Jordan from before the children of Israel when they passed over, that their hearts failed, and they were terror-stricken, and there was no sense in them because of the children of Israel.

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2 And about this time the Lord said to Joshua, Make thee stone knives of sharp stone, and sit down and circumcise the children of Israel the second time.

3 And Joshua made sharp knives of stone, and circumcised the children of Israel at the place called the "Hill of Foreskins."

4 And this is the way in which Joshua purified the children of Israel; as many as were born in the way, and as many as were uncircumcised of them that came out of Egypt,

5 all these Joshua circumcised; for forty and two years Israel wondered in the wilderness of Mabdaris—

6 Wherefore most of the fighting men that came out of the land of Egypt, were uncircumcised, who disobeyed the commands of God; concerning whom also he determined that they should not see the land, which the Lord sware to give to their fathers, even a land flowing with milk and honey.

7 And in their place he raised up their sons, whom Joshua circumcised, because they were uncircumcised, having been born by the way.

8 And when they had been circumcised they rested continuing there in the camp till they were healed.

9 And the Lord said to Joshua the son of Naue, On this day have I removed the reproach of Egypt from you: and he called the name of that place Galgala.

10 And the children of Israel kept the passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain.

11 And they ate of the grain of the earth unleavened and new corn.

12 In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna: and they took the fruits of the land of the Phoenicians in that year.

13 And it came to pass when Joshua was in Jericho, that he looked up with his eyes and saw a man standing before him, and there was a drawn sword in his hand; and Joshua drew near and said to him, Art thou for us or on the side of our enemies?

14 And he said to him, I am now come, the chief captain of the host of the Lord.

15 And Joshua fell on his face upon the earth, and said to him, Lord, what commandest thou thy servant? 16 And the captain of the Lord's host said to Joshua, Loose thy shoe off thy feet, for the place whereon thou now standest is holy.

IESOUS (JOSHUA) CHAPTER 6

1 Now Jericho was closely shut up and besieged, and none went out of it, and none came in.

2 And the Lord said to Joshua, Behold, I deliver Jericho into thy power, and its king in it, and its mighty men.

3 And do thou set the men of war round about it.

4 And it shall be that when ye shall sound with the trumpet, all the people shall shout together.

5 And when they have shouted, the walls of the city shall fall of themselves; and all the people shall enter, each one rushing direct into the city.

6 And Joshua the son of Naue went in to the priests, and spoke to them, saying,

7 And let seven priests having seven sacred trumpets proceed thus before the Lord, and let them sound loudly; and let the ark of the covenant of the Lord follow.

8 Charge the people to go round, and encompass the city; and let your men of war pass on armed before the Lord.

9 And let the men of war proceed before, and the priests bringing up the rear behind the ark of the covenant of the Lord proceed sounding the trumpets.

10 And Joshua commanded the people, saying, Cry not out, nor let any one hear your voice, until he himself declare to you the time to cry out, and then ye shall cry out.

11 And the ark of the covenant of God having gone round immediately returned into the camp, and lodged there.

12 And on the second day Joshua rose up in the morning, and the priests took up the ark of the covenant of the Lord.

13 And the seven priests bearing the seven trumpets went on before the Lord; and afterwards the men of war went on, and the remainder of the multitude went after the ark of the covenant of the Lord, and the priests sounded with the trumpets.

14 And all the rest of the multitude compassed the city six times from within a short distance, and went back again into the camp; this they did six days.

15 And on the seventh day they rose up early, and compassed the city on that day seven times.

16 And it came to pass at the seventh circuit the priests blew the trumpets; and Joshua said to the children of Israel, Shout, for the Lord has given you the city.

17 And the city shall be devoted, it and all things that are in it, to the Lord of Hosts: only do ye save Raab the harlot, and all things in her house.

18 But keep yourselves strictly from the accursed thing, lest ye set your mind upon and take of the accursed thing, and ye make the camp of the children of Israel and accursed thing, and destroy us.

19 And all the silver, or gold, or brass, or iron, shall be holy to the Lord; it shall be carried into the treasury of the Lord.

20 And the priests sounded with the trumpets: and when the people heard the trumpets, all the people shouted at once with a loud and strong shout; and all the wall fell round about, and all the people went up into the city:

21 and Joshua devoted it to destruction, and all things that were in the city, man and woman, young man and old, and calf and ass, with the edge of the sword.

22 And Joshua said to the two young men who had acted a spies, Go into the house of the woman, and bring her out thence, and all that she has.

23 And the two young men who had spied out the city entered into the house of the woman, and brought out Raab the harlot, and her father, and her mother, and her brethren, and her kindred, and all that she had; and they set her without the camp of Israel.

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24 And the city was burnt with fire with all things that were in it; only of the silver, and gold, and brass, and iron, they gave to be brought into the treasury of the Lord.

25 And Joshua saved alive Raab the harlot, and all the house of her father, and caused her to dwell in Israel until this day, because she hid the spies which Joshua sent to spy out Jericho.

26 And Joshua adjured them on that day before the Lord, saying, Cursed be the man who shall build that city: he shall lay the foundation of it in his first-born, and he shall set up the gates of it in his youngest son. And so did Hozan of Baethel; he laid the foundation in Abiron his first- born, and set up the gates of it in his youngest surviving son.

27 And the Lord was with Joshua, and his name was in all the land.

IESOUS (JOSHUA) CHAPTER 7

1 But the children of Israel committed a great trespass, and purloined part of the accursed thing; and Achar the son of Charmi, the son of Zambri, the son of Zara, of the tribe of Juda, took of the accursed thing; and the Lord was very angry with the children of Israel.

2 And Joshua sent men to Gai, which is by Baethel, saying, Spy out Gai: and the men went up and spied Gai.

3 And they returned to Joshua, and said to him, Let not all the people go up, but let about two or three thousand men go up and take the city by siege: carry not up thither the whole people, for the enemy are few.

4 And there went up about three thousand men, and they fled from before the men of Gai.

5 And the men of Gai slew of them to the number of thirty-six men, and they pursued them from the gate, and destroyed them from the steep hill; and the heart of the people was alarmed and became as water.

6 And Joshua tore his garments; and Joshua fell on the earth on his face before the Lord until evening, he and the elders of Israel; and they cast dust on their heads.

7 And Joshua said, I pray, Lord, wherefore has thy servant brought this people over Jordan to deliver them to the Amorite to destroy us? would we had remained and settled ourselves beyond Jordan.

8 And what shall I say since Israel has turned his back before his enemy?

9 And when the Chananite and all the inhabitants of the land hear it, they shall compass us round and destroy us from off the land: and what wilt thou do for thy great name?

10 And the Lord said to Joshua, Rise up; why hast thou fallen upon thy face?

11 The people has sinned, and transgressed the covenant which I made with them; they have stolen from the cursed thing, and put it into their store.

12 And the children of Israel will not be able to stand before their enemies; they will turn their back before their enemies, for they have become an accursed thing: I will not any longer be with you, unless ye remove the cursed thing from yourselves.

13 Rise, sanctify the people and tell them to sanctify themselves for the morrow: thus says the Lord God of Israel, The accursed thing is among you; ye shall not be able to stand before your enemies, until ye shall have removed the cursed thing from among you.

14 And ye shall all be gathered together by your tribes in the morning, and it shall come to pass that the tribe which the Lord shall shew, ye shall bring by families; and the family which the Lord shall shew, ye shall bring by households; and the household which the Lord shall shew, ye shall bring man by man.

15 And the man who shall be pointed out, shall be burnt with fire, and all that he has; because he has transgressed the covenant of the Lord, and has wrought wickedness in Israel.

16 And Joshua rose up early, and brought the people by their tribes; and the tribe of Juda was pointed out.

17 And it was brought by their families, and family of the Zaraites was pointed out.

18 And it was brought man by man, and Achar the son of Zambri the son of Zara was pointed out.

19 And Joshua said to Achar, Give glory this day to the Lord God of Israel, and make confession; and tell me what thou hast done, and hide it not from me.

20 And Achar answered Joshua, and said, Indeed I have sinned against the Lord God of Israel: thus and thus have I done:

21 I saw in the spoil an embroidered mantle, and two hundred didrachms of silver, and one golden wedge of fifty didrachms, and I desired them and took them; and, behold, they are hid in my tent, and the silver is hid under them.

22 And Joshua sent messengers, and they ran to the tent into the camp; and these things were hidden in his tent, and the silver under them.

23 And they brought them out of the tent, and brought them to Joshua and the elders of Israel, and they laid them before the Lord.

24 And Joshua took Achar the son of Zara, and brought him to the valley of Achor, and his sons, and his daughters, and his calves, and his asses, and all his sheep, and his tent, and all his property, and all the people were with him; and he brought them to Emec Achor.

25 And Joshua said to Achar, Why hast thou destroyed us? the Lord destroy thee as at this day. And all Israel stoned him with stones.

26 And they set up over him a great heap of stones; and the Lord ceased from his fierce anger. Therefore he called the place Emecachor until this day.

IESOUS (JOSHUA) CHAPTER 8

1 And the Lord said to Joshua, Fear not, nor be timorous: take with thee all the men of war, and arise, go up to Gai; behold, I have given into thy hands the king of Gai, and his land.

2 And thou shalt do to Gai, as thou didst to Jericho and its king; and thou shalt take to thyself the spoil of its cattle; set now for thyself an ambush for the city behind.

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3 And Joshua and all the men of war rose to go up to Gai; and Joshua chose out thirty thousand mighty men, and he sent them away by night.

4 And he charged them, saying, Do ye lie in ambush behind the city: do not go far from the city, and ye shall all be ready.

5 Land I and all with me will draw near to the city: and it shall come to pass when the inhabitants of Gai shall come forth to meet us, as before, that we will flee from before them.

6 And when they shall come out after us, we will draw them away from the city; and they will say, These men flee from before us, as also before.

7 And ye shall rise up out of the ambuscade, and go into the city.

8 Ye shall do according to this word, lo! I have commanded you.

9 And Joshua sent them, and they went to lie in ambush; and they lay between Baethel and Gai, westward of Gai.

10 And Joshua rose up early in the morning, and numbered the people; and he went up, he and the elders before the people to Gai.

11 And all the men of war went up with him, and they went forward and came over against the city eastward.

12 And the ambuscade was on the west side of the city.

13-14 And it came to pass when the king of Gai saw it, he hasted and went out to meet them direct to the battle, he and all the people that were with him: and he knew not that there was an ambuscade formed against him behind the city.

15 And Joshua and Israel saw, and retreated from before them. 16 And they pursued after the children of Israel, and they themselves went to a distance from the city.

17 There was no one left in Gai who did not pursue after Israel; and they left the city open, and pursued after Israel.

18 And the Lord said to Joshua, Stretch forth thy hand with the spear that is in thy hand toward the city, for I have delivered it into thy hands; and the liers in wait shall rise up quickly out of their place.

19 And Joshua stretched out his hand and his spear toward the city, and the ambuscade rose up quickly out of their place; and they came forth when he stretched out his hand; and they entered into the city, and took it; and they hasted and burnt the city with fire.

20 And when the inhabitants of Gai looked round behind them, then they saw the smoke going up out of the city to heaven, and they were no longer able to flee this way or that way.

21 And Joshua and all Israel saw that the ambuscade had taken the city, and that the smoke of the city went up to heaven; and they turned and smote the men of Gai.

22 And these came forth out of the city to meet them; and they were in the midst of the army, some being on this side, and some on that; and they smote them until there was not left of them one who survived and escaped.

23 And they took the king of Gai alive, and brought him to Joshua.

24 And when the children of Israel had ceased slaying all that were in Gai, and in the fields, and in the mountain on the descent, from whence they pursued them even to the end, then Joshua returned to Gai, and smote it with the edge of the sword.

25 And they that fell in that day, men and women, were twelve thousand: they slew all the inhabitants of Gai.

26-27 Beside the spoils that were in the city, all things which the children of Israel took as spoil for themselves according to the command of the Lord, as the Lord commanded Joshua.

28 And Joshua burnt the city with fire: he made it an uninhabited heap for ever, even to this day.

29 And he hanged the king of Gai on a gallows; and he remained on the tree till evening: and when the sun went down, Joshua gave charge, and they took down his body from the tree, and cast it into a pit, and they set over him a heap of stones until this day.

IESOUS (JOSHUA) CHAPTER 9

1 And when the kings of the Amorites on the other side of Jordan, who were in the mountain country, and in the plain, and in all the coast of the great sea, and those who were near Antilibanus, and the Chettites, and the Chananites, and the Pherezites, and the Evites, and the Amorites, and the Gergesites, and the Jebusites, heard of it,

2 they came all together at the same time to make war against Joshua and Israel.

3 And the inhabitants of Gabaon heard of all that the Lord did to Jericho and Gai.

4 And they also wrought craftily, and they went and made provision and prepared themselves; and having taken old sacks on their shoulders, and old and rent and patched bottles of wine,

5 and the upper part of their shoes and their sandals old and clouted on their feet, and their garments old upon them—and the bread of their provision was dry and mouldy and corrupt.

6 And they came to Joshua into the camp of Israel to Galgala, and said to Joshua and Israel, We are come from a far land: now then make a covenant with us.

7 And the children of Israel said to the Chorrhaean, Peradventure thou dwellest amongst us; and how should I make a covenant with thee?

8 And they said to Joshua, We are thy servants: and Joshua said to them, Whence are ye, and whence have ye come?

9 And they said, Thy servants are come from a very far country in the name of the Lord thy God: for we have heard his name, and all that he did in Egypt,

10 and all that he did to the kings of the Amorites, who were beyond Jordan, to Seon king of the Amorites, and Og king of Basan, who dwelt in Astaroth and in Edrain.

11 And our elders and all that inhabit our land when they heard spoke to us, saying, Take to yourselves provision for the way, and go to meet them; and ye shall say to them, We are thy servants, and now make a covenant with us.

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12 These are the loaves—we took them hot for our journey on the day on which we came out to come to you; and now they are dried and become mouldy.

13 And these are the skins of wine which we filled when new, and they are rent; and our garments and our shoes are worn out because of the very long journey.

14 And the chiefs took of their provision, and asked not counsel of the Lord.

15 And Joshua made peace with them, and they made a covenant with them to preserve them; and the princes of the congregation sware to them.

16 And it came to pass three days after they had made a covenant with them, they heard that they were near neighbours, and that they dwelt among them.

17 And the children of Israel departed and came to their cities; and their cities were Gabaon, and Kephira, and Berot, and the cities of Jarin.

18 Land the children of Israel fought not with them, because all the princes sware to them by the Lord God of Israel; and all the congregation murmured at the princes.

19 And the princes said to all the congregation: We have sworn to them by the Lord God of Israel, and now we shall not be able to touch them.

20 This we will do; take them alive, and we will preserve them: so there shall not be wrath against us by reason of the oath which we swore to them.

21 They shall live, and shall be hewers of wood and drawers of water to all the congregation, as the princes said to them.

22 And Joshua called them together and said to them, Why have ye deceived me, saying, We live very far from you; whereas ye are fellow-countrymen of those who dwell among us?

23 And now ye are cursed: there shall not fail of you a slave, or a hewer of wood, or a drawer of water to me and my God.

24 And they answered Joshua, saying, It was reported to us what the Lord thy God charged his servant Moses, to give you this land, and to destroy us and all that dwelt on it from before you; and we feared very much for our lives because of you, and therefore we did this thing.

25 And now, behold, we are in your power; do to us as it is pleasing to you, and as it seems good to you.

26 Aand they did so to them; and Joshua rescued them in that day out of the hands of the children of Israel, and they did not slay them.

27 And Joshua made them in that day hewers of wood and drawers of water to the whole congregation, and for the altar of God: therefore the inhabitants of Gabaon became hewers of wood and drawers of water for the altar of God until this day, even for the place which the Lord should choose.

30 Then Joshua built an alter to the Lord God of Israel in mount Gebal,

31 as Moses the servant of the Lord commanded the children of Israel, as it was written in the law of Moses, an alter of unhewn stones, on which iron had not been lifted up: and he offered there whole-burnt- offerings to the Lord, and a piece offering. And Joshua wrote upon the stones a copy of the law, even the law of Moses, before the children of Israel.

33 And all Israel, and their elders, and their judges, and their scribes, passed on one side and on the other, before the ark; and the priests and the levites took up the ark of the covenant of the Lord; and the stranger and the native were there, who were half of them near mount Gebal, as Moses the servant of the Lord commanded at first, to bless the people.

34 And afterwards Joshua read accordingly all the words of this law, the blessings and the curses, according to all things written in the law of Moses.

35 There was not a word of all that Moses charged Joshua, which Joshua read not in the ears of all men, and the women, and the children of Israel, and the strangers that joined themselves to Israel.

IESOUS (JOSHUA) CHAPTER 10

1 And when Adoni-bezec king of Jerusalem heard that Joshua had taken Gai, and had destroyed it, as he did to Jericho and its king, even so they did to Gai and its king, and that the inhabitants of Gabaon had gone over to Joshua and Israel;

2 then they were greatly terrified by them, for the king knew that Gabaon was a great city, as one of the chief cities, and all its men were mighty.

3 So Adoni-bezec king of Jerusalem sent to Elam king of Hebron, and to Phidon king of Jerimuth, and to Jephtha king of Lachis, and to Dabin king of Odollam, saying,

4 Come up hither to me, and help me, and let us take Gabaon; for the Gabaonites have gone over to Joshua and to the children of Israel.

5 And the five kings of the Jebusites went up, the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam, they and all their people; and encamped around Gabaon, and besieged it.

6 And the inhabitants of Gabaon sent to Joshua into the camp to Galgala, saying, Slack not thy hands from thy servants: come up quickly to us, and help us, and rescue us; for all the kings of the Amorites who dwell in the hill country are gathered together against us.

7 And Joshua went up from Galgala, he and all the people of war with him, every one mighty in strength.

8 And the Lord said to Joshua, Fear them not, for I have delivered them into thy hands; there shall not one of them be left before you.

9 And when Joshua came suddenly upon them, he had advanced all the night out of Galgala.

10 And the Lord struck them with terror before the children of Israel; and the Lord destroyed them with a great slaughter at Gabaon; and they pursued them by the way of the going up of Oronin, and they smote them to Azeca and to Makeda.

11 And when they fled from the face of the children of Israel at the descent of Oronin, then the Lord cast upon them hailstones from heaven to Azeca; and they were more that

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died by the hailstones, than those whom the children of Israel slew with the sword in the battle.

12 Then Joshua spoke to the Lord, in the day in which the Lord delivered the Amorite into the power of Israel, when he destroyed them in Gabaon, and they were destroyed from before the children of Israel: and Joshua said, Let the sun stand over against Gabaon, and the moon over against the valley of Ælon.

13 And the sun and the moon stood still, until God executed vengeance on their enemies; and the sun stood still in the midst of heaven; it did not proceed to set till the end of one day.

14 And there was not such a day either before or after, so that God should hearken to a man, because the Lord fought on the side of Israel.

15-16 And these five kings fled, and hid themselves in a cave that is in Makeda.

17 And it was told Joshua, saying, The five kings have been found hid in the cave that is in Makeda.

18 And Joshua said, Roll stones to the mouth of the cave, and set men to watch over them.

19 But do not ye stand, but pursue after your enemies, and attack the rear of them, and do not suffer them to enter into their cities; for the Lord our God has delivered them into our hands.

20 And it came to pass when Joshua and all Israel ceased destroying them utterly with a very great slaughter, that they that escaped took refuge in the strong cities.

21 And all the people returned safe to Joshua to Makeda; and no one of the children of Israel murmured with his tongue.

22 And Joshua said, Open the cave, and bring out these five kings out of the cave.

23 And they brought out the five kings out of the cave, the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam.

24 And when they brought them out to Joshua, then Joshua called together all Israel, and the chiefs of the army that went with him, saying to them, Come forward and set your feet on their necks; and they came and set their feet on their necks.

25 And Joshua said to them, Do not fear them, neither be cowardly; be courageous and strong, for thus the Lord will do to all your enemies, against whom ye fight.

26 And Joshua slew them, and hanged them on five trees; and they hung upon the trees until the evening.

27 And it came to pass toward the setting of the sun, Joshua commanded, and they took them down from the trees, and cast them into the cave into which they had fled for refuge, and rolled stones to the cave, which remain till this day.

28 And they took Makeda on that day, and slew the inhabitants with the edge of the sword, and they utterly destroyed every living thing that was in it; and there was none left in it that was preserved and had escaped; and they did to the king of Makeda, as they did to the king of Jericho.

29 And Joshua and all Israel with him departed out of Makeda to Lebna, and besieged Lebna.

30 And the Lord delivered it into the hands of Israel: and they took it, and its king, and slew the inhabitants with the edge of the sword, and every thing breathing in it; and there was not left in it any that survived and escaped; and they did to its king, as they did to the king of Jericho.

31 And Joshua and all Israel with him departed from Lebna to Lachis, and he encamped about it, and besieged it.

32 And the Lord delivered Lachis into the hands of Israel; and they took it on the second day, and they put the inhabitants to death with the edge of the sword, and utterly destroyed it, as they had done to Lebna.

33 Then Elam the king of Gazer went up to help Lachis; and Joshua smote him and his people with the edge of the sword, until there was not left to him one that was preserved and escaped.

34 And Joshua and all Israel with him departed from Lachis to Odollam, and he besieged it and took it.

35 And the Lord delivered it into the hand of Israel; and he took it on that day, and slew the inhabitants with the edge of the sword, and slew every thing breathing in it, as they did to Lachis.

36 And Joshua and all Israel with him departed to Chebron, and encamped about it.

37 And he smote it with the edge of the sword, and all the living creatures that were in it; there was no one preserved: they destroyed it and all things in it, as they did to Odollam.

38 And Joshua and all Israel returned to Dabir; and they encamped about it;

39 and they took it, and its king, and its villages: and he smote it with the edge of the sword, and they destroyed it, and every thing breathing in it; and they did not leave in it any one that was preserved: as they did to Chebron and her king, so they did to Dabir and her king.

40 And Joshua smote all the land of the hill country, and Nageb and the plain country, and Asedoth, and her kings, they did not leave of them one that was saved: and they utterly destroyed every thing that had the breath of life, as the Lord God of Israel commanded,

41 from Cades Barne to Gaza, all Gosom, as far as Gabaon.

42 And Joshua smote, once for all, all their kings, and their land, because the Lord God of Israel fought on the side of Israel.

IESOUS (JOSHUA) CHAPTER 11

1 And when Jabis the king of Asor heard, he sent to Jobab king of Maron, and to the king of Symoon, and to the king of Aziph,

2 and to the kings who were by the great Sidon, to the hill country and to Araba opposite Keneroth, and to the plain, and to Phenaeddor,

3 and to the Chananites on the coast eastward, and to the Amorites on the coast, and the Chettites, and the Pherezites, and the Jebusites in the mountain, and the Evites, and those dwelling under mount Aermon in the land Massyma.

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4 And they and their kings with them went forth, as the sand of the sea in multitude, and horses, and very many chariots.

5 And all the kings assembled in person, and came to the same place, and encamped at the waters of Maron to war with Israel.

6 And the Lord said to Joshua, Be not afraid of them, for to-morrow at this time I will put them to flight before Israel: thou shalt hough their horses, and burn their chariots with fire

7 And Joshua and all the men of war came upon them at the water of Maron suddenly; and they attacked them in the hill country.

8 And the Lord delivered them into the power of Israel; and they smote them and pursued them to great Sidon, and to Maseron, and to the plains of Massoch eastward; and they destroyed them till there was not one of them left that survived.

9 And Joshua did to them, as the Lord commanded him: he houghed their horses, and burned their chariots with fire.

10 And Joshua returned at that time, and took Asor and her king; now Asor in former time was the chief of these kingdoms.

11 And they slew with the sword all that breathed in it, and utterly destroyed them all, and there was no living thing left in it; and they burnt Asor with fire.

12 And Joshua took all the cities of the kingdoms, and their kings, and slew them with the edge of the sword; and utterly slew them, as Moses the servant of the Lord commanded.

13 But all the walled cities Israel burnt not; but Israel burnt Asor only.

14 And the children of Israel took all its spoils to themselves; and they slew all the men with the edge of the sword, until he destroyed them; they left not one of them breathing.

15 As the Lord commanded his servant Moses, even so Moses commanded Joshua; and so Joshua did, he transgressed no precept of all that Moses commanded him.

16 And Joshua took all the hill country, and all the land of Nageb, and all the land of Gosom, and the plain country, and that toward the west, and the mountain of Israel and the low country by the mountain;

17 from the mountain of Chelcha, and that which goes up to Seir, and as far as Balagad, and the plains of Libanus, under mount Aermon; and he took all their kings, and destroyed, and slew them.

18 And for many days Joshua waged war with these kings.

19 And there was no city which Israel took not; they took all in war.

20 For it was of the Lord to harden their hearts to go forth to war against Israel, that they might be utterly destroyed, that mercy should not be granted to them, but that they should be utterly destroyed, as the Lord said to Moses.

21 And Joshua came at that time, and utterly destroyed the Enakim out of the hill country, from Chebron and from Dabir, and from Anaboth, and from all the race of Israel, and from all the mountain of Juda with their cities; and Joshua utterly destroyed them.

22 There was not any one left of the Enakim by the children of Israel, only there was left of them in Gaza, and in Gath, and in Aseldo.

23 And Joshua took all the land, as the Lord commanded Moses; and Joshua gave them for an inheritance to Israel by division according to their tribes; and the land ceased from war.

IESOUS (JOSHUA) CHAPTER 12

1 And these are the kings of the land, whom the children of Israel slew, and inherited their land beyond Jordan from the east, from the valley of Arnon to the mount of Aermon, and all the land of Araba on the east.

2 Seon king of the Amorites, who dwelt in Esebon, ruling from Arnon, which is in the valley, on the side of the valley, and half of Galaad as far as Jaboc, the borders of the children of Ammon.

3 And Araba as far as the sea of Chenereth eastward, and as far as the sea of Araba; the salt sea eastward by the way to Asimoth, from Thaeman under Asedoth Phasga.

4 And Og king of Basan, who dwelt in Astaroth and in Edrain, was left of the giants

5 ruling from mount Aermon and from Secchai, and over all the land of Basan to the borders of Gergesi, and Machi, and the half of Galaad of the borders of Seon king of Esebon.

6 Moses the servant of the Lord and the children of Israel smote them; and Moses gave them by way of inheritance to Ruben, and Gad, and to the half tribe of Manasse.

7 And these are the kings of the Amorites, whom Joshua and the children of Israel slew beyond Jordan by the sea of Balagad in the plain of Libanus, and as far as the mountain of Chelcha, as men go up to Seir: and Joshua gave it to the tribes of Israel to inherit according to their portion;

8 in the mountain, and in the plain, and in Araba, and in Asedoth, and in the wilderness, and Nageb; the Chettite, and the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite.

9 The king of Jericho, and the king of Gai, which is near Baethel;

10 the king of Jerusalem, the king of Chebron,

11 the king of Jerimuth, the king of Lachis;

12 the king of Ælam, the king of Gazer;

13 the king of Dabir, the king of Gader:

14 the king of Hermath, the king of Ader;

15 the king of Lebna, the king of Odollam,

16 the king of Elath,

17 the king of Taphut, the king of Opher,

18 the king of Ophec of Aroc,

19 the king of Asom,

20 the king of Symoon, the king of Mambroth, the king of Aziph,

21 the king of Cades, the king of Zachac,

22 the king of Maredoth, the king of Jecom of Chermel,

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23 the king of Odollam belonging to Phennealdor, the king of Gei of Galilee:
24 the king of Thersa: all these were twenty-nine kings.

IESOUS (JOSHUA) CHAPTER 13

1 And Joshua was old and very advanced in years; and the Lord said to Joshua, Thou art advanced in years, and there is much land left to inherit.
2 And this is the land that is left: the borders of the Phylistines, the Gesirite, and the Chananite,
3 from the wilderness before Egypt, as far as the borders of Accaron on the left of the Chananites the land is reckoned to the five principalities of the Phylistines, to the inhabitant of Gaza, and of Azotus, and of Ascalon, and of Geth, and of Accaron, and to the Evite;
4 from Thaeman even to all the land of Chanaan before Gaza, and the Sidonians as far as Aphec, as far as the borders of the Amorites.
5 And all the land of Galiath of the Phylistines, and all Libanus eastward from Galgal, under the mountain Aermon as far as the entering in of Emath;
6 every one that inhabits the hill country from Libanus as far as Masereth Memphomaim. All the Sidonians, I will destroy them from before Israel; but do thou give them by inheritance to Israel, as I charged thee.
7 And now divide this land by lot to the nine tribes, and to the half tribe of Manasse.
8 From Jordan to the great sea westward thou shalt give it them: the great sea shall be the boundary. But to the two tribes and to the half tribe of Manasse, to Ruben and to Gad Moses gave an inheritance beyond Jordan: Moses the servant of the Lord gave it to them eastward,
9 from Aroer, which is on the bank of the brook of Arnon, and the city in the midst of the valley, and all Misor from Maedaban. 10 All the cities of Seon king of the Amorites, who reigned from Esebon to the coasts of the children of Ammon;
11 and the region of Galaad, and the borders of the Gesirites and the Machatites, the whole mount of Aermon, and all the land of Basan to Acha.
12 All the kingdom of Og in the region of Basan, who reigned in Astaroth and in Edrain: he was left of the giants; and Moses smote him, and destroyed him.
13 But the children of Israel destroyed not the Gesirite and the Machatite and the Chananite; and the king of the Gesiri and the Machatite dwelt among the children of Israel until this day.
14 Only no inheritance was given to the tribe of Levi: the Lord God of Israel, he is their inheritance, as the Lord said to them; and this is the division which Moses made to the children of Israel in Araboth Moab, on the other side of Jordan, by Jericho. 15 And Moses gave the land to the tribe of Ruben according to their families.
16 And their borders were from Aroer, which is opposite the brook of Arnon, and theirs is the city that is in the valley of Arnon; and all Misor,
17 to Esebon, and all the cities in Misor, and Daebon, and Baemon-Baal, and the house of Meelboth;
18 and Basan, and Bakedmoth, and Maephaad,
19 and Kariathaim, and Sebama, and Serada, and Sion in mount Enab;
20 and Baethphogor, and Asedoth Phasga, and Baetthasinoth,
21 and all the cities of Misor, and all the kingdom of Seon king of the Amorites, whom Moses smote, even him and the princes of Madian, and Evi, and Roboc, and Sur, and Ur, and Robe prince of the spoils of Sion, and the inhabitants of Sion.
22 And Balaam the son of Baeor the prophet they slew in the battle.
23 And the borders of Ruben were—even Jordan was the boundary; this is the inheritance of the children of Ruben according to their families, these were their cities and their villages.
24 And Moses gave inheritance to the sons of Gad according to their families.
25 And their borders were Jazer, all the cities of Galaad, and half the land of the children of Ammon to Araba, which is before Arad.
26 And from Esebon to Araboth by Massepha, and Botanim, and Maan to the borders of Daebon,
27 and Enadom, and Othargai, and Baenthanabra, and Soccotha, and Saphan, and the rest of the kingdom of Sean king of Esebon: and Jordan shall be the boundary as far as part of the sea of Chenereth beyond Jordan eastward.
28 This is the inheritance of the children of Gad according to their families and according to their cities: according to their families they will turn their backs before their enemies, because their cities and their villages were according to their families.
29 And Moses gave to half the tribe of Manasse according to their families.
30 And their borders were from Maan, and all the kingdom of Basan, and all the kingdom of Og king of Basan, and all the villages of Jair, which are in the region of Basan, sixty cities:
31 and the half of Galaad, and in Astaroth, and in Edrain, royal cities of Og in the land of Basan, Moses gave to the sons of Machir the sons of Manasse, even to the half-tribe sons of Machir the sons of Manasse, according to their families.
32 These are they whom Moses caused to inherit beyond Jordan in Araboth Moab, beyond Jordan by Jericho eastward.

IESOUS (JOSHUA) CHAPTER 14

1 And these are they of the children of Israel that received their inheritance in the land of Chanaan, to whom Eleazar the priest, and Joshua the sonof Naue, and the heads of the families of the tribes of the children of Israel, gave inheritance.

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2 They inherited according to their lots, as the Lord commanded by the hand of Joshua to the nine tribes and the half tribe, on the other side of Jordan.

3 But to the Levites he gave no inheritance among them.

4 For the sons of Joseph were two tribes, Manasse and Ephraim; and there was none inheritance in the land given to the Levites, only cities to dwell in, and their suburbs separated for the cattle, and their cattle.

5 As the Lord commanded Moses, so did the children of Israel; and they divided the land.

6 And the children of Juda came to Joshua in Galgal, and Chaleb the son of Jephone the Kenezite said to him, Thou knowest the word that the Lord spoke to Moses the man of God concerning me and thee in Cades Barne.

7 For I was forty years old when Moses the servant of God sent me out of Cades Barne to spy out the land; and I returned him an answer according to his mind.

8 My brethren that went up with me turned away the heart of the people, but I applied my self to follow the Lord my God.

9 And Moses sware on that day, saying, The land on which thou art gone up, it shall be thy inheritance and thy children's for ever, because thou hast applied thyself to follow the Lord our God.

10 And now the Lord has kept me alive as he said: this is the forty-fifth year since the Lord spoke that word to Moses; and Israel journeyed in the wilderness; and now, behold, I am this day eighty-five years old.

11 I am still strong this day, as when the Lord sent me: just so strong am I now to go out and to come in for war.

12 And now I ask of thee this mountain, as the Lord said in that day; for thou heardest this word on that day; and now the Enakim are there, cities great and strong: if then the Lord should be with me, I will utterly destroy them, as the Lord said to me.

13 And Joshua blessed him, and gave Chebron to Chaleb the son of Jephone the son of Kenez for an inheritance.

14 Therefore Chebron became the inheritance of Chaleb the son of Jephone the Kenezite until this day, because he followed the commandment of the Lord God of Israel.

15 And the name of Chebron before was the city Argob, it is the metropolis of the Enakim: and the land rested from war.

IESOUS (JOSHUA) CHAPTER 15

1 And the borders of the tribe of Juda according to their families were from the borders of Idumea from the wilderness of sin, as far as Cades southward.

2 And their borders were from the south as far as a part of the salt sea from the high country that extends southward.

3 And they proceed before the ascent of Acrabin, and go out round Sena, and go up from the south to Cades Barne; and go out to Asoron, and proceed up to Sarada, and go out by the way that is west of Cades.

4 And they go out to Selmona, and issue at the valley of Egypt; and the termination of its boundaries shall be at the sea: these are their boundaries southward.

5 And their boundaries eastward are all the salt sea as far as Jordan; and their borders from the north, and from the border of the sea, and from part of Jordan—

6 the borders go up to Baethaglaam, and they go along from the north to Baetharaba, and the borders go on up to the stone of Baeon the son of Ruben.

7 And the borders continue on to the fourth part of the valley of Achor, and go down to Galgal, which is before the approach of Adammin, which is southward in the valley, and terminate at the water of the fountain of the sun; and their going forth shall be the fountain of Rogel.

8 And the borders go up to the valley of Ennom, behind Jebus southward; this is Jerusalem: and the borders terminate at the top of the mountain, which is before the valley of Ennom toward the sea, which is by the side of the land of Raphain northward. 9 And the border going forth from the top of the mountain terminates at the fountain of the water of Naphtho, and terminates at mount Ephron; and the border will lead to Baal; this is the city of Jarim.

10 And the border will go round from Baal to the sea, and will go on to the mount of Assar behind the city of Jarin northwards; this is Chaslon: and it will come down to the city of Sun, and will go on to the south.

11 And the border terminates behind Accaron northward, and the borders will terminate at Socchoth, and the borders will go on to the south, and will terminate at Lebna, and the issue of the borders will be at the sea; and their borders shall be toward the sea, the great sea shall be the boundary.

12 These are the borders of the children of Juda round about according to their families.

13 And to Chaleb the son of Jephone he gave a portion in the midst of the children of Juda by the command of God; and Joshua gave him the city of Arboc the metropolis of Enac; this is Chebron.

14 And Chaleb the son of Jephone destroyed thence the three sons of Enac, Susi, and Tholami, and Achima.

15 And Chaleb went up thence to the inhabitants of Dabir; and the name of Dabir before was the city of Letters.

16 And Chaleb said, Whosoever shall take and destroy the city of Letters, and master it, to him will I give my daughter Ascha to wife.

17 And Gothoniel the son of Chenez the brother of Chaleb took it; and he gave him Ascha his daughter to wife.

18 And it came to pass as she went out that she counselled him, saying, I will ask of my father a field; and she cried from off her ass; and Chaleb said to her, What is it?

19 And she said to him, Give me a blessing, for thou hast set me in the land of Nageb; give me Botthanis: and he gave her Gonaethla the upper, and Gonaethla the lower.

20 This is the inheritance of the tribe of the children of Juda.

21 And their cities were cities belonging to the tribe of the children of Juda on the borders of Edom by the wilderness, and Baeseleel, and Ara, and Asor,

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22 and Icam, and Regma, and Aruel,
23 and Cades, and Asorionain, and Maenam,
24 and Balmaenan, and their villages,
25 and the cities of Aseron, this is Asor,
26 and Sen, and Salmaa, and Molada,
27 and Seri, and Baephalath,
28 and Cholaseola, and Beersabee; and their villages, and their hamlets,
29 Bala and Bacoc, and Asom,
30 and Elboudad, and Baethel, and Herma,
31 and Sekelac, and Macharim, and Sethennac,
32 and Labos, and Sale, and Eromoth; twenty-nine cities, and their villages.
33 In the plain country Astaol, and Raa, and Assa,
34 and Ramen, and Tano, and Iluthoth, and Maeani,
35 and Jermuth, and Odollam, and Membra, and Saocho, and Jazeca.
36 And Sacarim and Gadera, and its villages; fourteen cities, and their villages;
37 Senna, and Adasan, and Magadalgad,
38 and Dalad, and Maspha, and Jachareel,
39 and Basedoth, and Ideadalea;
40 and Chabra, and Maches, and Maachos,
41 and Geddor, and Bagadiel, and Noman, and Machedan: sixteen cities, and their villages;
42 Lebna, and Ithac, and Anoch,
43 and Jana, and Nasib,
44 and Keilam, and Akiezi, and Kezib, and Bathesar, and Ælom: ten cities, and their villages;
45 Accaron and her villages, and their hamlets:
46 from Accaron, Gemna, and all the cities that are near Asedoth; and their villages.
47 Asiedoth, and her villages, and her hamlets; Gaza, and its villages and its hamlets as far as the river of Egypt, and the great sea is the boundary.
48 And in the hill country Samir, and Jether, and Socha,
49 and Renna and the city of Letters, this is Dabir;
50 and Anon, and Es, and Man, and Æsam, 51 and Gosom, and Chalu, and Channa, and Gelom: eleven cities, and their villages;
52 Ærem, and Remna, and Soma,
53 and Jemain, and Baethachu, and Phacua,
54 and Euma, and the city Arboc, this is Chebron, and Soraith: nine cities and their villages:
55 Maor, and Chermel, and Ozib, and Itan,
56 and Jariel, and Aricam, and Zacanaim,
57 and Gabaa, and Thamnatha; nine cities, and their villages;
58 Ælua, and Bethsur, and Geddon,
59 and Magaroth, and Baethanam, and Thecum; six cities, and their villages; Theco, and Ephratha, this is Baethleem, and Phagor, and Ætan, and Culon, and Tatam, and Thobes, and Carem, and Galem, and Thether, and Manocho: eleven cities, and their villages,
60 Cariathbaal, this is the city of Jarim, and Sotheba: two cities, and their villages:
61 and Baddargeis, and Tharabaam, and Ænon;
62 and Æochioza, and Naphlazon, and the cities of Sadon, and Ancades; seven cities, and their villages.
63 And the Jebusite dwelt in Jerusalem, and the children of Juda could not destroy them; and the Jebusites dwelt in Jerusalem to this day.

IESOUS (JOSHUA) CHAPTER 16

1 And the borders of the children of Joseph were from Jordan by Jericho eastward; and they will go up from Jericho to the hill country, to the wilderness, to Baethel Luza.
2 And they will go out to Baethel, and will proceed to the borders of Achatarothi.
3 And they will go across to the sea to the borders of Aptalim, as far as the borders of Baethoron the lower, and the going forth of them shall be to the sea.
4 And the sons of Joseph, Ephraim and Manasse, took their inheritance.
5 And the borders of the children of Ephraim were according to their families, and the borders of their inheritance were eastward to Ataroth, and Eroc as far as Baethoron the upper, and Gazara.
6 And the borders will proceed to the sea to Icasmon north of Therma; they will go round eastward to Thenasa, and Selles, and will pass on eastward to Janoca,
7 and to Macho, and Ataroth, and these are their villages; and they will come to Jericho, and will issue at Jordan.
8 And the borders will proceed from Tapho to the sea to Chelcana; and their termination will be at the sea; this is the inheritance of the tribe of Ephraim according to their families.
9 And the cities separated to the sons of Ephraim were in the midst of the inheritance of the sons of Manasse, all the cities and their villages.
10 And Ephraim did not destroy the Chananite who dwelt in Gazer; and the Chananite dwelt in Ephraim until this day, until Pharao the king of Egypt went up and took it, and burnt it with fire; and the Chananites, and Pherezites, and the dwellers in Gaza they destroyed, and Pharao gave them for a dowry to his daughter.

IESOUS (JOSHUA) CHAPTER 17

1 And the borders of the tribe of the children of Manasse, (for he was the first-born of Joseph,) assigned to Machir the first-born of Manasse the father of Galaad, for he was a warrior, were in the land of Galaad and of Basan.
2 And there was land assigned to the other sons of Manasse according to their families; to the sons of Jezi, and to the sons of Kelez, and to the sons of Jeziel, and to the sons of Sychem, and to the sons of Symarim, and to the sons of Opher: these are the males according to their families.
3 And Salpaad the sons of Opher had no sons but daughters: and these are the names of the daughters of Salpaad; Maala, and Nua, and Egla, and Melcha, and Thersa.

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4 And they stood before Eleazar the priest, and before Joshua, and before the rulers, saying, God gave a charge by the hand of Moses, to give us an inheritance in the midst of our brethren: so there was given to them by the command of the Lord an inheritance among the brethren of their father.

5 And their lot fell to them from Anassa, and to the plain of Labec of the land of Galaad, which is beyond Jordan.

6 For the daughters of the sons of Manasse inherited a portion in the midst of their brethren, and the land of Galaad was assigned to the remainder of the sons of Manasse.

7 And the borders of the sons of Manasse were Delanath, which is before the sons of Anath, and it proceeds to the borders even to Jamin and Jassib to the fountain of Thaphthoth.

8 It shall belong to Manasse, and Thapheth on the borders of Manasse shall belong to the sons of Ephraim.

9 And the borders shall go down to the valley of Carana southward by the valley of Jariel, (there is a turpentine tree belonging to Ephraim between that and the city of Manasse:) and the borders of Manasse are northward to the brook; and the sea shall be its termination.

10 Southward the land belongs to Ephraim, and northward to Manasse; and the sea shall be their cost; and northward they shall border upon Aseb, and eastward upon Issachar.

11 And Manasses shall have in the portion of Issachar and Aser Baethsan and their villages, and the inhabitants of Dor, and its villages, and the inhabitants of Mageddo, and its villages, and the third part of Mapheta, and its villages.

12 And the sons of Manasse were not able to destroy these cities; and the Chananite began to dwell in that land.

13 And it came to pass that when the children of Israel were strong, they made the Chananites subject, but they did not utterly destroy them.

14 And the sons of Joseph answered Joshua, saying, Wherefore hast thou caused us to inherit one inheritance, and one line? whereas I am a great people, and God has blessed me.

15 And Joshua said to them, If thou be a great people, go up to the forest, and clear the land for thyself, If mount Ephraim be too little for thee.

16 And they said, The mount of Ephraim does not please us, and the Chananite dwelling in it in Baethsan, and in its villages, and in the valley of Jezrael, has choice cavalry and iron.

17 And Joshua said to the sons of Joseph, If thou art a great people, and hast great strength, thou shalt not have only one inheritance.

18 For thou shalt have the wood, for there is a wood, and thou shalt clear it, and the land shall be thine; even when thou shalt have utterly destroyed the Chananite, for he has chosen cavalry; yet thou art stronger than he.

IESOUS (JOSHUA) CHAPTER 18

1 And all the congregation of the children of Israel were assembled at Selo, and there they pitched the tabernacle of witness; and the land was subdued by them.

2 And the sons of Israel remained, even those who had not received their inheritance, seven tribes.

3 And Joshua said to the sons of Israel, How long will ye be slack to inherit the land, which the Lord our God has given you?

4 Appoint of yourselves three men of each tribe, and let them rise up and go through the land, and let them describe it before me, as it will be proper to divide it.

5 And they came to him: and he divided to them seven portions, saying, Juda shall stand to them a border southward, and the sons of Joseph shall stand to them northward.

6 And do ye divide the land into seven parts, and bring the description hither to me, and I will give you a lot before the Lord our God.

7 For the sons of Levi have no part among you; for the priesthood of the Lord is his portion; and Gad, and Ruben, and the half tribe of Manasse, have received their inheritance beyond Jordan eastward, which Moses the servant of the Lord gave to them.

8 And the men rose up and went; and Joshua charged the men who went to explore the land, saying, Go and explore the land, and come to me, and I will bring you forth a lot here before the Lord in Selo.

9 And they went, and explored the land: and they viewed it, and described it according to the cities, seven parts in a book, and brought the book to Joshua.

10 And Joshua cast the lot for them in Selo before the Lord.

11 And the lot of the tribe of Benjamin came forth first according to their families: and the borders of their lot came forth between the children of Juda and the children of Joseph.

12 And their borders were northward: the borders shall go up from Jordan behind Jericho northward, and shall go up to the mountain westward, and the issue of it shall be Baethon of Mabdara.

13 And the borders will go forth thence to Luz, behind Luz, from the south of it; this is Baethel: and the borders shall go down to Maatarob Orech, to the hill country, which is southward of Baethoron the lower.

14 And the borders shall pass through and proceed to the part that looks toward the sea, on the south, from the mountain in front of Baethoron southward, and its termination shall be at Cariath-Baal, this is Cariath-Jarin, a city of the children of Juda; this is the part toward the west.

15 And the south side on the part of Cariath-Baal; and the borders shall go across to Gasin, to the fountain of the water of Naphtho.

16 And the borders shall extend down on one side, this is in front of the forest of Sonnam, which is on the side of Emec Raphain northward, and it shall come down to Gaeenna behind Jebusai southward: it shall come down to the fountain of Rogel.

17 And the borders shall go across to the fountain of Baethsamys:

18 and shall proceed to Galiloth, which is in front by the going up of Æthamin; and they shall come down to the stone

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of Baeon of the sons of Ruben; and shall pass over behind Baetharaba northward, and shall go down to the borders behind the sea northward.

19 And the termination of the borders shall be at the creek of the salt sea northward to the side of Jordan southward: these are their southern borders.

20 And Jordan shall be their boundary on the east: this is the inheritance of the children of Benjamin, these are their borders round about according to their families.

21 And the cities of the children of Benjamin according to their families were Jericho, and Bethagaeo, and the Amecasis,

22 and Baethabara, and Sara, and Besana,

23 and Æein, and Phara, and Ephratha,

24 and Carapha, and Cephira, and Moni, and Gabaa, twelve cities and their villages:

25 Gabaon, and Rama, and Beerotha;

26 and Massema, and Miron, and Amoke;

27 and Phira, and Caphan, and Nacan, and Selecan, and Thareela,

28 and Jebus (this is Jerusalem); and Gabaoth, Jarim, thirteen cities, and their villages; this is the inheritance of the sons of Benjamin according to their families.

IESOUS (JOSHUA) CHAPTER 19

1 And the second lot came out for the children of Symeon; and their inheritance was in the midst of the lots of the children of Juda.

2 And their lot was Beersabee, and Samaa, and Caladam, 3 and Arsola, and Bola, and Jason, 4 and Erthula, and Bula, and Herma,

5 and Sikelac, and Baethmachereb, and Sarsusin,

6 and Batharoth, and their fields, thirteen cities, and their villages.

7 Eremmon, and Thalcha, and Jether, and Asan; four cities and their villages,

8 round about their cities as far as Balec as men go to Bameth southward: this is the inheritance of the tribe of the children of Symeon according to their families.

9 The inheritance of the tribe of the children of Symeon was a part of the lot of Juda, for the portion of the children of Juda was greater than theirs; and the children of Symeon inherited in the midst of their lot.

10 And the third lot came out to Zabulon according to their families: the bounds of their inheritance shall be— Esedekgola shall be their border,

11 the sea and Magelda, and it shall reach to Baetharaba in the valley, which is opposite Jekman.

12 And the border returned from Sedduc in a contrary direction eastward from Baethsamys, to the borders of Chaselothaith, and shall pass on to Dabiroth, and shall proceed upward to Phangai.

13 And thence it shall come round in the opposite direction eastward to Gebere to the city of Catasem, and shall go on to Remmonaa Matharaoza.

14 And the borders shall come round northward to Amoth, and their going out shall be at Gaephael,

15 and Catanath, and Nabaal, and Symoon, and Jericho, and Baethman.

16 This is the inheritance of the tribe of the sons of Zabulon according to their families, these cities and their villages.

17 And the fourth lot came out to Issachar.

18 And their borders were Jazel, and Chasaloth, and Sunam,

19 and Agin, and Siona, and Reeroth,

20 and Anachereth, and Dabiron, and Kison, and Rebes,

21 and Remmas, and Jeon, and Tomman, and Æmarec, and Bersaphes.

22 And the boundaries shall border upon Gaethbor, and upon Salim westward, and Baethsamys; and the extremity of his bounds shall be Jordan.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 And the fifth lot came out to Aser according to their families.

25 And their borders were Exeleketh, and Aleph, and Baethok, and Keaph,

26 and Elimelech, and Amiel, and Maasa, and the lot will border on Carmel westward, and on Sion, and Labanath.

27 And it will return westward from Baethegeneth, and will join Zabulon and Ekgai, and Phthaeel northwards, and the borders will come to Saphthaebaethme, and Inael, and will go on to Chobamasomel,

28 and Elbon, and Raab, and Ememaon, and Canthan to great Sidon.

29 And the borders shall turn back to Rama, and to the fountain of Masphassat, and the Tyrians; and the borders shall return to Jasiph, and their going forth shall be the sea, and Apoleb, and Echozob,

30 and Archob, and Aphec, and Raau.

31 This is the inheritance of the tribe of the sons of Aser according to their families, the cities and their villages.

32 And the sixth lot came out to Nephthali.

33 And their borders were Moolam, and Mola, and Besemiin, and Arme, and Naboc, and Jephthamai, as far as Dodam; and their goings out were Jordan.

34 And the coasts will return westward by Athabor, and will go out thence to Jacana, and will border on Zabulon southward, and Aser will join it westward, and Jordan eastward.

35 And the walled cities of the Tyrians, Tyre, and Omathadaketh, and Kenereth,

36 and Armaith, and Areal, and Asor,

37 and Cades, and Assari, and the well of Asor;

38 and Keroe, and Megalaarim, and Baetthame, and Thessamys.

39 This is the inheritance of the tribe of the children of Nephthali.

40 And the seventh lot came out to Dan.

41 And their borders were Sarath, and Asa, and the cities of Sammaus,

42 and Salamin, and Ammon, and Silatha,

43 and Elon, and Thamnatha, and Accaron;

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44 and Alcatha, and Begethon, and Gebeelan,
45 and Azor, and Banaebacat, and Gethremmon.
46 And westward of Hieracon the border was near to Joppa.
47 This is the inheritance of the tribe of the children of Dan, according to their families, these are their cities and their villages: and the children of Dan did not drive out the Amorite who afflicted them in the mountain; and the Amorite would not suffer them to come down into the valley, but they forcibly took from them the border of their portion.
48 And the sons of Dan went and fought against Lachis, and took it, and smote it with the edge of the sword; and they dwelt in it, and called the name of it Lasendan: and the Amorite continued to dwell in Edom and in Salamin: and the hand of Ephraim prevailed against them, and they became tribute to them.
49 And they proceeded to take possession of the land according to their borders, and the children of Israel gave an inheritance to Joshua the son of Naue among them,
50 by the command of God, and they gave him the city which he asked for, Thamnasarach, which is in the mount of Ephraim; and he built the city, and dwelt in it.
51 These are the divisions which Eleazar the priest divided by lot, and Joshua the son of Naue, and the heads of families among the tribes of Israel, according to the lots, in Selo before the Lord by the doors of the tabernacle of testimony, and they went to take possession of the land.

IESOUS (JOSHUA) CHAPTER 20

1 And the Lord spoke to Joshua, saying,
2 Speak to the children of Israel, saying, Assign the cities of refuge, of which I spoke to you by Moses.
3 Even a refuge to the slayer who has smitten a man unintentionally; and the cities shall be to you a refuge, and the slayer shall not be put to death by the avenger of blood, until he have stood before the congregation for judgment.
4 And Joshua separated Cades in Galilee in the mount Nephthali, and Sychem in the mount Ephraim, and the city of Arboc; this is Chebron, in the mountain of Juda.
5 And beyond Jordan he appointed Bosor in the wilderness in the plain out of the tribe of Ruben, and Aremoth in Galaad out of the tribe of Gad, and Gaulon in the country of Basan out of the tribe of Manasse.
6 These were the cities selected for the sons of Israel, and for the stranger abiding among them, that every one who smites a soul unintentionally should flee thither, that he should not die by the hand of the avenger of blood, until he should stand before the congregation for judgment.

IESOUS (JOSHUA) CHAPTER 21

1 And the heads of the families of the sons of Levi drew near to Eleazar the priest, and to Joshua the son of Naue, and to the heads of families of the tribes of Israel.
2 And they spoke to them in Selo in the land of Chanaan, saying, The Lord gave commandment by Moses to give us cities to dwell in, and the country round about for our cattle.
3 So the children of Israel gave to the Levites in their inheritance by the command of the Lord the cities and the country round.
4 And the lot came out for the children of Caath; and the sons of Aaron, the priests the Levites, had by lot thirteen cities out of the tribe of Juda, and out of the tribe of Symeon, and out of the tribe of Benjamin.
5 And to the sons of Caath that were left were given by lot ten cities, out of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasse.
6 And the sons of Gedson had thirteen cities, out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephthali, and out of the half tribe of Manasse in Basan.
7 And the sons of Merari according to their families had by lot twelve cities, out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon.
8 And the children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded Moses, by lot.
9 And the tribe of the children of Juda, and the tribe of the children of Symeon, and part of the tribe of the children of Benjamin gave these cities, and they were assigned
10 to the sons of Aaron of the family of Caath of the sons of Levi, for the lot fell to these.
11 And they gave to them Cariatharboc the metropolis of the sons of Enac; this is Chebron in the mountain country of Juda, and the suburbs round it.
12 But the lands of the city, and its villages Joshua gave to the sons of Chaleb the son of Jephonne for a possession.
13 And to the sons of Aaron he gave the city of refuge for the slayer, Chebron, and the suburbs belonging to it; and Lemna and the suburbs belonging to it;
14 and Ælom and its suburbs; and Tema and its suburbs;
15 and Gella and its suburbs; and Dabir and its suburbs;
16 and Asa and its suburbs; and Tany and its suburbs; and Baethsamys and its suburbs: nine cities from these two tribes.
17 And from the tribe of Benjamin, Gabaon and its suburbs; and Gatheth and its suburbs;
18 and Anathoth and its suburbs; and Gamala and its suburbs; four cities.
19 All the cities of the sons of Aaron the priests, thirteen.
20 And to the families, even the sons of Caath the Levites, that were left of the sons of Caath, there was given their priests' city, 21 out of the tribe of Ephraim; and they gave them the slayer's city of refuge, Sychem, and its suburbs, and Gazara and its appendages, and its suburbs;
22 and Baethoron and its suburbs: four cities:
23 and the tribe of Dan, Helcothaim and its suburbs; and Gethedan and its suburbs:
24 and Ælon and its suburbs; and Getheremmon and its suburbs: four cities.
25 And out of the half tribe of Manasse, Tanach and its suburbs; and Jebatha and its suburbs; two cities.
26 In all were given ten cities, and the suburbs of each belonging to them, to the families of the sons of Caath that remained.

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27 And Joshua gave to the sons of Gedson the Levites out of the other half tribe of Manasse cities set apart for the slayers, Gaulon in the country of Basan, and its suburbs; and Bosora and its suburbs; two cities.

28 And out of the tribe of Issachar, Kison and its suburbs; and Debba and its suburbs;

29 and Remmath and its suburbs; and the well of Letters, and its suburbs; four cities.

30 And out of the tribe of Aser, Basella and its suburbs; and Dabbon and its suburbs;

31 and Chelcat and its suburbs; and Raab and its suburbs; four cities.

32 And of the tribe of Nephthali, the city set apart for the slayer, Cades in Galilee, and its suburbs; and Nemmath, and its suburbs; and Themmon and its suburbs; three cities.

33 All the cities of Gedson according to their families were thirteen cities.

34 And to the family of the sons of Merari the Levites that remained, he gave out of the tribe of Zabulon, Maan and its suburbs; and Cades and its suburbs,

35 and Sella and its suburbs: three cities.

36 And beyond Jordan over against Jericho, out of the tribe of Ruben, the city of refuge for the slayer, Bosor in the wilderness; Miso and its suburbs; and Jazer and its suburbs; and Decmon and its suburbs; and Mapha and its suburbs; four cities.

37 And out of the tribe of Gad the city of refuge for the slayer, both Ramoth in Galaad, and its suburbs; Camin and its suburbs; and Esbon and its suburbs; and Jazer and its suburbs: the cities were four in all.

38 All these cities were given to the sons of Merari according to the families of them that were left out of the tribe of Levi; and their limits were the twelve cities.

39 All the cities of the Levites in the midst of the possession of the children of Israel, were forty

-eight cities,

40 and their suburbs round about these cities: a city and the suburbs round about the city to all these cities: and Joshua ceased dividing the land by their borders: and the children of Israel gave a portion to Joshua because of the commandment of the Lord: they gave him the city which he asked: they gave him Thamnasachar in mount Ephraim; and Joshua built the city, and dwelt in it: and Joshua took the knives of stone, wherewith he circumcised the children of Israel that were born in the desert by the way, and put them in Thamnasachar.

41 So the Lord gave to Israel all the land which he sware to give to their fathers: and they inherited it, and dwelt in it.

42 And the Lord gave them rest round about, as he sware to their fathers: not one of all their enemies maintained his ground against them; the Lord delivered all their enemies into their hands.

43 There failed not one of the good things which the Lord spoke to the children of Israel; all came to pass.

IESOUS (JOSHUA) CHAPTER 22

1 Then Joshua called together the sons of Ruben, and the sons of Gad, and the half tribe of Manasse,

2 and said to them, Ye have heard all that Moses the servant of the Lord commanded you, and ye have hearkened to my voice in all that he commanded you.

3 Ye have not deserted your brethren these many days: until this day ye have kept the commandment of the Lord your God.

4 And now the Lord our God has given our brethren rest, as he told them: now then return and depart to your homes, and to the land of your possession, which Moses gave you on the other side Jordan.

5 But take great heed to do the commands and the law, which Moses the servant of the Lord commanded you to do; to love the Lord our God, to walk in all his ways, to keep his commands, and to cleave to him, and serve him with all your mind, and with all your soul.

6 And Joshua blessed them, and dismissed them; and they went to their homes.

7 And to one half the tribe of Manasse Moses gave a portion in the land of Basan, and to the other half Joshua gave a portion with his brethren on the other side of Jordan westward: and when Joshua sent them away to their homes, then he blessed them. 8 And they departed with much wealth to their houses, and they divided the spoil of their enemies with their brethren; very much cattle, and silver, and gold, and iron, and much raiment.

9 So the sons of Ruben, and the sons of Gad, and the half tribe of Manasse, departed from the children of Israel in Selo in the land of Chanaan, to go away into Galaad, into the land of their possession, which they inherited by the command of the Lord, by the hand of Moses.

10 And they came to Galaad of Jordan, which is in the land of Chanaan: and the children of Ruben, and the children of Gad, and the half tribe of Manasse built there an alter by Jordan, a great altar to look at.

11 And the children of Israel heard say, Behold, the sons of Ruben, and the sons of Gad, and the half tribe of Manasse have built an alter at the borders of the land of Chanaan at Galaad of Jordan, on the opposite side to the children of Israel.

12 And all the children of Israel gathered together to Selo, so as to go up and fight against them.

13 And the children of Israel sent to the sons of Ruben, and the sons of Gad, and to the sons of the half tribe of Manasse into the land of Galaad, both Phinees the son of Eleazar the son of Aaron the priest,

14 and ten of the chiefs with him; there was one chief of every household out of all the tribes of Israel; (the heads of families are the captains of thousands in Israel.)

15 And they came to the sons of Ruben, and to the sons of Gad, and to the half tribe of Manasse into the land of Galaad; and they spoke to them, saying,

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16 Thus says the whole congregation of the Lord, What is this transgression that ye have transgressed before the God of Israel, to turn away today from the Lord, in that ye have built for yourselves an alter, so that ye should be apostates from the Lord?

17 Is the sin of Phogor too little for you, whereas we have not been cleansed from it until this day, though there was a plague among the congregation of the Lord?

18 And ye have this day revolted from the Lord; and it shall come to pass if ye revolt this day from the Lord, that tomorrow there shall be wrath upon all Israel.

19 And now if the land of your possession be too little, cross over to the land of the possession of the Lord, where the tabernacle of the Lord dwells, and receive ye an inheritance among us; and do not become apostates from God, neither do ye apostatize from the Lord, because of your having built an altar apart from the altar of the Lord our God.

20 Lo! did not Achar the son of Zara commit a trespass taking of the accursed thing, and there was wrath on the whole congregation of Israel? and he himself died alone in his own sin.

21 And the sons of Ruben, and the sons of Gad, and the half tribe of Manasse answered, and spoke to the captains of the thousands of Israel, saying,

22 God even God is the Lord, and God even God himself knows, and Israel he shall know; if we have transgressed before the Lord by apostasy, let him not deliver us this day.

23 And if we have built to ourselves an altar, so as to apostatize from the Lord our God, so as to offer upon it a sacrifice of whole-burnt-offerings, so as to offer upon it a sacrifice of peace-offering, —the Lord shall require it.

24 But we have done this for the sake of precaution concerning this thing, saying, Lest hereafter your sons should say to our sons, What have ye to do with the Lord God of Israel?

25 Whereas the Lord has set boundaries between us and you, even Jordan, and ye have no portion in the Lord: so your sons shall alienate our sons, that they should not worship the Lord.

26 And we gave orders to do thus, to build this altar, not for burnt-offerings, nor for meat-offerings;

27 but that this may be a witness between you and us, and between our posterity after us, that we may do service to the Lord before him, with our burnt-offerings and our meat-offerings and our peace-offerings: so your sons shall not say to our sons, hereafter, Ye have no portion in the Lord.

28 And we said, If ever it should come to pass that they should speak so to us, or to our posterity hereafter; then shall they say, Behold the likeness of the altar of the Lord, which our fathers made, not for the sake of burnt-offerings, nor for the sake of meat-offerings, but it is a witness between you and us, and between our sons.

29 Far be it from us therefore that we should turn away from the Lord this day so as to apostatize from the Lord, so as that we should build an altar for burnt-offerings, and for peace-offerings, besides the altar of the Lord which is before his tabernacle.

30 And Phinees the priest and all the chiefs of the congregation of Israel who were with him heard the words which the children of Ruben, and the children of Gad, and the half tribe of Manasse spoke; and it pleased them.

31 And Phinees the priest said to the sons of Ruben, and to the sons of Gad, and to the half of the tribe of Manasse, Today we know that the Lord is with us, because ye have not trespassed grievously against the Lord, and because ye have delivered the children of Israel out of the hand of the Lord.

32 So Phinees the priest and the princes departed from the children of Ruben, and from the children of Gad, and from the half tribe of Manasse out of Galaad into the land of Chanaan to the children of Israel; and reported the words to them.

33 And it pleased the children of Israel; and they spoke to the children of Israel, and blessed the God of the children of Israel, and told them to go up no more to war against the others to destroy the land of the children of Ruben, and the children of Gad, and the half tribe of Manasse: so they dwelt upon it.

34 And Joshua gave a name to the altar of the children of Ruben, and the children of Gad, and the half tribe of Manasse; and said, It is a testimony in the midst of them, that the Lord is their God.

IESOUS (JOSHUA) CHAPTER 23

1 And it came to pass after many days after the Lord had given Israel rest from all his enemies round about, that Joshua was old and advanced in years.

2 And Joshua called together all the children of Israel, and their elders, and their chiefs, and their judges, and their officers; and said to them, I am old and advanced in years.

3 And ye have seen all that the Lord our God has done to all these nations before us; for it is the Lord your God who has fought for you.

4 See, that I have given to you these nations that are left to you by lots to your tribes, all the nations beginning at Jordan; and some I have destroyed; and the boundaries shall be at the great sea westward.

5 And the Lord our God, he shall destroy them before us, until they utterly perish; and he shall send against them the wild beasts, until he shall have utterly destroyed them and their kings from before you; and ye shall inherit their land, as the Lord our God said to you.

6 Do ye therefore strive diligently to observe and do all things written in the book of the law of Moses, that ye turn not to the right hand or to the left;

7 that ye go not in among these nations that are left; and the names of their gods shall not be named among you, neither shall ye serve them, neither shall ye bow down to them.

8 But ye shall cleave to the Lord our God, as ye have done until this day.

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9 And the Lord shall destroy them before you, even great and strong nations; and no one has stood before us until this day.

10 One of you has chased a thousand, for the Lord our God, he fought for you, as he said to us.

11 And take ye great heed to love the Lord our God.

12 For if ye shall turn aside and attach yourselves to these nations that are left with you, and make marriages with them, and become mingled with them and they with you,

13 know that the Lord will no more destroy these nations from before you; and they will be to you snares and stumbling-blocks, and nails in your heels, and darts in your eyes, until ye be destroyed from off this good land, which the Lord your God has given you.

14 But I hasten to go the way of death, as all that are upon the earth also do: and ye know in your heart and in your soul, that not one word has fallen to the ground of all the words which the Lord our God has spoken respecting all that concerns us; there has not one of them failed.

15 And it shall come to pass, that as all the good things are come upon us which the Lord God will bring upon you all the evil things, until he shall have destroyed you from off this good land, which the Lord has given you,

16 when ye transgress the covenant of the Lord our God, which he has charged us, and go and serve other gods, and bow down to them.

IESOUS (JOSHUA) CHAPTER 24

1 And Joshua gathered all the tribe of Israel to Selo, and convoked their elders, and their officers, and their judges, and set them before God.

2 And Joshua said to all the people, Thus says the Lord God of Israel, Your fathers at first sojourned beyond the river, even Thara, the father of Abraam and the father of Nachor; and they served other gods.

3 And I took your father Abraam from the other side of the river, and I guided him through all the land, and I multiplied his seed;

4 and I gave to him Isaac, and to Isaac Jacob and Esau: and I gave to Esau mount Seir for him to inherit: and Jacob and his sons went down to Egypt, and became there a great and populous and mighty nation: and the Egyptians afflicted them.

5 And I smote Egypt with the wonders that I wrought among them.

6 And afterwards God brought out our fathers from Egypt, and ye entered into the Red Sea; and the Egyptians pursued after our fathers with chariots and horses into the Red Sea.

7 And we cried aloud to the Lord; and he put a cloud and darkness between us and the Egyptians, and he brought the sea upon them, and covered them; and your eyes have seen all that the Lord did in the land of Egypt; and ye were in the wilderness many days.

8 And he brought us into the land of the Amorites that dwelt beyond Jordan, and the Lord delivered them into our hands; and ye inherited their land, and utterly destroyed them from before you.

9 And Balac, king of Moab, son of Sepphor, rose up, and made war against Israel, and sent and called Balaam to curse us.

10 But the Lord thy God would not destroy thee; and he greatly blessed us, and rescued us out of their hands, and delivered them to us.

11 And ye crossed over Jordan, and came to Jericho; and the inhabitants of Jericho fought against us, the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite, and the Chettite, and the Gergesite, and the Lord delivered them into our hands.

12 And he sent forth the hornet before you; and he drove them out from before you, even twelve kings of the Amorites, not with thy sword, nor with thy bow.

13 And he gave you a land on which ye did not labour, and cities which ye did not build, and ye were settled in them; and ye eat of vineyards and oliveyards which ye did not plant.

14 And now fear the Lord, and serve him in righteousness and justice; and remove the strange gods, which our fathers served beyond the river, and in Egypt; and serve the Lord.

15 But if it seem not good to you to serve the Lord, choose to yourselves this day whom ye will serve, whether the gods of your fathers that were on the other side of the river, or the gods of the Amorites, among whom ye dwell upon their land: but I and my house will serve the Lord, for he is holy.

16 And the people answered and said, Far be it from us to forsake the Lord, so as to serve other gods.

17 The Lord our God, he is God; he brought up us and our fathers from Egypt, and kept us in all the way wherein we walked, and among all the nations through whom we passed.

18 And the Lord cast out the Amorite, and all the nations that inhabited the land from before us: yea, we will serve the Lord, for he is our God.

19 And Joshua said to the people, Indeed ye will not be able to serve the Lord, for God is holy; and he being jealous will not forgive your sins and your transgressions.

20 Whensoever ye shall forsake the Lord and serve other gods, then he shall come upon you and afflict you, and consume you, because he has done you good.

21 And the people said to Joshua, Nay, but we will serve the Lord.

22 And Joshua said to the people, Ye are witnesses against yourselves, that ye have chosen the Lord to serve him.

23 And now take away the strange gods that are among you, and set your heart right toward the Lord God of Israel.

24 And the people said to Joshua, We will serve the Lord, and we will hearken to his voice.

25 So Joshua made a covenant with the people on that day, and gave them a law and an ordinance in Selo before the tabernacle of the God of Israel.

26 And he wrote these words in the book of the laws of God: and Joshua took a great stone, and set it up under the oak before the Lord.

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27 And Joshua said to the people, Behold, this stone shall be among you for a witness, for it has heard all the words that have been spoken to it by the Lord; for he has spoken to you this day; and this stone shall be among you for a witness in the last days, whenever ye shall deal falsely with the Lord my God.

28 And Joshua dismissed the people, and they went every man to his place.

29 And it came to pass after these things that Joshua the son of Naue the servant of the Lord died, at the age of a hundred and ten years.

30 And they buried him by the borders of his inheritance in Thamnasarach in the mount of Ephraim, northward of the mount of Galaad: there they put with him into the tomb in which they buried him, the knives of stone with which he circumcised the children of Israel in Galgala, when he brought them out of Egypt, as the Lord appointed them; and there they are to this day. 31 And Israel served the Lord all the days of Joshua, and all the days of the elders that lived as long as Joshua, and all that knew all the works of the Lord which he wrought for Israel.

32 And the children of Israel brought up the bones of Joseph out of Egypt, and buried them in Sicima, in the portion of the land which Jacob bought of the Amorites who dwelt in Sicima for a hundred ewe-lambs; and he gave it to Joseph for a portion.

33 And it came to pass afterwards that Eleazar the high-priest the son of Aaron died, and was buried in Gabaar of Phinees his son, which he gave him in mount Ephraim.

[Explanatory supplement only to be found in the Septuagint:]

In that day the children of Israel took the ark of God, and carried it about among them; and Phinees exercised the priest's office in the room of Eleazar his father till he died, and he was buried in his own place Gabaar: but the children of Israel departed every one to their place, and to their own city: and the children of Israel worshipped Astarte, and Astaroth, and the gods of the nations round about them; and the Lord delivered them into the hands of Eglom king of Moab and he ruled over them eighteen years.

THE BOOK OF JUDGES

Hebrew Title: Sefer Shofetim
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Judges (Sefer Shofetim) is the seventh book of the Hebrew Bible and the Christian Old Testament. In the narrative, it covers the time between the conquest described in the Book of Joshua and the establishment of a kingdom in the Books of Samuel. Book of Judges is considered one of the 16 historical book of the Bible. The author of the book of Judges is unknown, but many the traditional view of the Talmud believes that the prophet Samuel wrote the book. The whole book spans a period of over 325 years of Jewish history before they had kings. It includes nations who were against God's people, the Israelites. Their main adversaries were: Moabites, Ammonites, Midianites, Canaanites, Philistines, Mesopotamians.

After Moses led the Israelites out of Egypt, Joshua led them into the promised land. When Joshua and his generation died, so did the Israelites' knowledge of God (Judges 2:10). They began worshipping other gods. So the Lord handed them over to their enemies and used the surrounding nations to test them, seeing whether they would walk in his ways as their ancestors did (Judges 2:22). That's when the judges came in: "Then the Lord raised up judges, who saved them out of the hands of these raiders" (Judges 2:16). But every time a judge died, Israel went astray again, returning to sinful practices and idolatry.

The title "judge" makes us think of someone who determines guilt or innocence in a court case. But the Hebrew word Shofet has a much broader meaning which ranges from judge over leader to ruler. Before Israel had a king, it had a series of tribal leaders called judges. God used these men and women to save the Israelites from their enemies and lead them back to him. The Book of Judges records this dark chapter in ancient Jewish history, noting each judge's deeds and the circumstances surrounding them. The Book of Judges is basically about a constant cycle of sin and deliverance. Israel rebels. God disciplines them. Israel repents. God delivers them.

The book of Judges lists 12 Leaders (with name of tribe, years in office): Othniel (Judah, 40 years), Ehud (Benjamin, 80 years), Shamgar (not an Israelite, unknown time), Deborah (the only woman-leader, Ephraim, 40 years), Gideon (Manasseh, 40 years), Tola (Issachar, 23 years), Jair (Manasseh, 22 years); Jephthah (Manasseh, 6 Years); Ibzan (Judah, 7 years); Elon (Zebulun, 10 years); Abdon (Ephraim, 8 years); Samson (Dan, 20 years). Authors in Antiquity often used "magic numbers" such as 3, 7, 10, 12, etc. They seldom reflect reality. There are also a few other important leaders in Judges, like Barak. However, they're not usually grouped

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with the twelve featured in the book of Judges. So, the book of 1 Samuel lists also Eli the priest, Samuel the prophet, and Samuel's sons as leaders in this respect, too (1 Samuel 4:18; 1 Samuel 15–8:3).

Contents:

The main text (3:11–16:31) gives accounts of six major judges and their struggles against the oppressive kings of surrounding nations, as well as the story of Abimelech, an Israelite leader (a judge [shofet] in the sense of "chieftain") who oppresses his own people. The cyclical pattern set out in the prologue is readily apparent at the beginning, but as the stories progress it begins to disintegrate, mirroring the disintegration of the world of the Israelites. Although some scholars consider the stories not to be presented in chronological order, the judges in the order in which they appear in the text are:

• Othniel (3:9–11) vs. Chushan-Rishathaim, King of Aram; Israel has 40 years of peace until the death of Othniel. (The statement that Israel has a certain period of peace after each judge is a recurrent theme.)

• Ehud (3:11–29) vs. Eglon of Moab

• Deborah the prophetess, accompanied by Barak the army leader (4–5), vs. Jabin of Hazor (a city in Canaan) and Sisera, his captain (Battle of Mount Tabor)

• Gideon (6–8) vs. Midian, Amalek, and the "children of the East" (apparently desert tribes)

• Abimelech (9) (who is traditionally counted as a king not a judge, and is considered evil) vs. all the Israelites who oppose him

• Jephthah (11–12:7) vs. the Ammonites

• Samson (13–16) vs. the Philistines

There are also brief glosses on six minor judges: Shamgar (3:31), Tola and Jair (10:1–5), Ibzan, Elon, and Abdon (12:8–15). Some scholars have inferred that the minor judges were actual adjudicators, whereas the major judges were leaders and did not actually make legal judgements. The only major judge described as making legal judgements is Deborah (4:4).)

JUDGES (KRITAI) CHAPTER 1

1And it came to pass after the death of Joshua, that the children of Israel enquired of the Lord, saying, Who shall go up for us first against the Chananites, to fight against them?

2 And the Lord said, Judas shall go up: behold, I have delivered the land into his hand.

3 And Judas said to his brother Symeon, Come up with me into my lot, and let us array ourselves against the Chananites, and I also will go with thee into thy lot: and Symeon went with him.

4 And Judas went up; and the Lord delivered the Chananite and the Pherezite into their hands, and they smote them in Bezek to the number of ten thousand men.

5 And they overtook Adonibezek in Bezek, and fought against him; and they smote the Chananite and the Pherezite.

6 And Adonibezek fled, and they pursued after him, and took him, and cut off his thumbs and his great toes.

7 And Adonibezek said, Seventy kings, having their thumbs and their great toes cut off, gathered their food under my table: as I therefore have done, so God has recompensed me: and they brought him to Jerusalem, and he died there.

8 And the children of Judas fought against Jerusalem, and took it, and smote with the edge of the sword, and they burnt the city with fire.

9 And afterwards the children of Judas went down to fight with the Chananite dwelling in the hill country, and the south, and the plain country.

10 And Judas went to the Chananite who dwelt in Chebron; and Chebron came out against him; [[and the name of Chebron before was Cariatharbocsepher:]] and they smote Sessi, and Achiman, and Tholmi, children of Enac.

11 And they went up thence to the inhabitants of Dabir; but the name of Dabir was before Cariathsepher, the city of Letters.

12 And Chaleb said, Whosoever shall smite the city of Letters, and shall first take it, I will give to him Ascha my daughter to wife.

13 And Gothoniel the younger son of Kenez the brother of Chaleb took it; and Chaleb gave him his daughter Ascha to wife.

14 And it came to pass as she went in, that Gothoniel urged her to ask a field of her father; and she murmured and cried from off her ass, Thou hast sent me forth into a south land: and Chaleb said to her, What is thy request?

15 And Ascha said to him, Give me, I pray thee, a blessing, for thou hast sent me forth into a south land, and thou shalt give me the ransom of water: and Chaleb gave her according to her heart the ransom of the upper springs and the ransom of the low springs.

16 And the children of Jothor the Kenite the father-in-law of Moses went up from the city of palm-trees with the children of Judas, to the wilderness that is in the south of Juda, which is at the descent of Arad, and they dwelt with the people.

17 And Judas went with Symeon his brother, and smote the Chananite that inhabited Sepheth, and they utterly destroyed them; and they called the name of the city Anathema.

18 But Judas did not inherit Gaza nor her coasts, nor Ascalon nor her coasts, nor Accaron nor her coasts, nor Azotus nor the lands around it.

19 And the Lord was with Judas, and he inherited the mountain; for they were not able to destroy the inhabitants of the valley, for Rechab prevented them.

20 And they gave Chebron to Chaleb, as Moses said; and thence he inherited the three cities of the children of Enac.

21 But the children of Benjamin did not take the inheritance of the Jebusite who dwelt in Jerusalem; and the Jebusite dwelt with the children of Benjamin in Jerusalem until this day.

22 And the sons of Joseph, they also went up to Baethel; and the Lord was with them.

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23 And they encamped and surveyed Baethel: and the name of the city before was Luza.

24 And the spies looked, and behold, a man went out of the city, and they took him; and they said to him, Shew us the way into the city, and we will deal mercifully with thee.

25 And he shewed them the way into the city; and they smote the city with the edge of the sword; but they let go the man and his family.

26 And the man went into the land of Chettin, and built there a city, and called the name of it Luza; this is its name until this day.

27 And Manasse did not drive out the inhabitants of Baethsan, which is a city of Scythians, nor her towns, nor her suburbs; nor Thanac, nor her towns; nor the inhabitants of Dor, nor her suburbs, nor her towns; nor the inhabitant of Balac, nor her suburbs, nor her towns; nor the inhabitants of Magedo, nor her suburbs, nor her towns; nor the inhabitants of Jeblaam, nor her suburbs, nor her towns; and the Chananite began to dwell in this land.

28 And it came to pass when Israel was strong, that he made the Chananite tributary, but did not utterly drive them out.

29 And Ephraim did not drive out the Chananite that dwelt in Gazer; and the Chananite dwelt in the midst of him in Gazer, and became tributary.

30 And Zabulon did not drive out the inhabitants of Kedron, nor the inhabitants of Domana: and the Chananite dwelt in the midst of them, and became tributary to them.

31 And Aser did not drive out the inhabitants of Accho, and that people became tributary to him, nor the inhabitants of Dor, nor the inhabitants of Sidon, nor the inhabitants of Dalaph, nor Aschazi, nor Chebda, nor Nai, nor Ereo.

32 And Aser dwelt in the midst of the Chananite who inhabited the land, for he could not drive him out.

33 And Nephthali did not drive out the inhabitants of Baethsamys, nor the inhabitants of Baethanach; and Nephthali dwelt in the midst of the Chananite who inhabited the land: but the inhabitants of Bethsamys and of Baetheneth became tributary to them.

34 And the Amorite drove out the children of Dan into the mountains, for they did not suffer them to come down into the valley.

35 And the Amorite began to dwell in the mountain of shells, in which are bears, and foxes, in Myrsinon, and in Thalabin; and the hand of the house of Joseph was heavy upon the Amorite, and he became tributary to them.

36 And the border of the Amorite was from the going up of Acrabin, from the rock and upwards.

JUDGES (KRITAI) CHAPTER 2

1 And an angel of the Lord went up from Galgal to the place of weeping, and to Baethel, and to the house of Israel, and said to them, Thus says the Lord, I brought you up out of Egypt, and I brought you into the land which I sware to your fathers; and I said, I will never break my covenant that I have made with you.

2 And ye shall make no covenant with them that dwell in this land, neither shall ye worship their gods; but ye shall destroy their graven images, ye shall pull down their altars: but ye hearkened not to my voice, for ye did these things.

3 And I said, I will not drive them out from before you, but they shall be for a distress to you, and their gods shall be to you for an offence.

4 And it came to pass when the angel of the Lord spoke these words to all the children of Israel, that the people lifted up their voice, and wept.

5 And they named the name of that place Weepings; and they sacrificed there to the Lord.

6 And Joshua dismissed the people, and they went every man to his inheritance, to inherit the land.

7 And the people served the Lord all the days of Joshua, and all the days of the elders that lived many days with Joshua, as many as knew all the great work of the Lord, what things he had wrought in Israel.

8 And Joshua the son of Naue, the servant of the Lord, died, a hundred and ten years old.

9 And they buried him in the border of his inheritance, in Thamnathares, in mount Ephraim, on the north of the mountain of Gaas.

10 And all that generation were laid to their fathers: and another generation rose up after them, who knew not the Lord, nor yet the work which he wrought in Israel.

11 And the children of Israel wrought evil before the Lord, and served Baalim.

12 And they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and walked after other gods, of the gods of the nations round about them; and they worshipped them.

13 And they provoked the Lord, and forsook him, and served Baal and the Astartes.

14 And the Lord was very angry with Israel; and he gave them into the hands of the spoilers, and they spoiled them; and he sold them into the hands of their enemies round about, and they could not any longer resist their enemies,

15 among whomsoever they went; and the hand of the Lord was against them for evil, as the Lord spoke, and as the Lord sware to them; and he greatly afflicted them.

16 And the Lord raised up judges, and the Lord save them out of the hands of them that spoiled them: and yet they hearkened not to the judges,

17 for they went a whoring after other gods, and worshipped them; and they turned quickly out of the way in which their fathers walked to hearken to the words of the Lord; they did not so.

18 And because the Lord raised them up judges, so the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge; for the Lord was moved at their groaning by reason of them that besieged them and afflicted them.

19 And it came to pass when the judge died, that they went back, and again corrupted themselves worse than their fathers to go after other gods to serve them an to worship

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them: they abandoned not their devices nor their stubborn ways.

20 And the Lord was very angry with Israel, and said, Forasmuch as this nation has forsaken my covenant which I commanded their fathers, and has not hearkened to my voice,

21 therefore I will not any more cast out a man of the nations before their face, which Joshua the son of Naue left in the land. And the Lord left them,

22 to prove Israel with them, whether they would keep the way of the Lord, to walk in it, as their fathers kept it, or no.

23 So the Lord will leave these nations, so as not to cast them out suddenly; and he delivered them not into the hand of Joshua.

JUDGES (KRITAI) CHAPTER 3

1 And these are the nations which the Lord left to prove Israel with them, all that had not known the wars of Chanaan.

2 Only for the sake of the generations of Israel, to teach them war, only the men before them knew them not.

3 The five lordships of the Phylistines, and every Chananite, and the Sidonian, and the Evite who dwelt in Libanus from the mount of Aermon to Laboemath.

4 And this was done in order to prove Israel by them, to know whether they would obey the commands of the Lord, which he charged their fathers by the hand of Moses.

5 And the children of Israel dwelt in the midst of the Chananite, and the Chettite, and the Amorite, and the Pherezite, and the Evite, and the Jebusite.

6 And they took their daughters for wives to themselves, and they gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves. 8 And the Lord was very angry with Israel, and sold them into the hand of Chusarsathaim king of Syria of the rivers: and the children of Israel served Chusarsathaim eight years.

9 And the children of Israel cried to the Lord; and the Lord raised up a saviour to Israel, and he saved them, Gothoniel the son of Kenez, the brother of Chaleb younger than himself.

10 And the Spirit of the Lord came upon him, and he judged Israel; and he went out to war against Chusarsathaim: and the Lord delivered into his hand Chusarsathaim king of Syria of the rivers, and his hand prevailed against Chusarsathaim.

11 And the land was quiet forty years; and Gothoniel the son of Kenez died.

12 And the children of Israel continued to do evil before the Lord: and the Lord strengthened Eglom king of Moab against Israel, because they had done evil before the Lord.

13 And he gathered to himself all the children of Ammon and Amalec, and went and smote Israel, and took possession of the city of Palm-trees.

14 And the children of Israel served Eglom the king of Moab eighteen years.

15 And the children of Israel cried to the Lord; and he raised up to them a saviour, Aod the son of Gera a son of Jemeni, a man who used both hands alike: and the children of Israel sent gifts by his hand to Eglom king of Moab.

16 And Aod made himself a dagger of two edges, of a span long, and he girded it under his cloak upon his right thigh.

17 And he went, and brought the presents to Eglom king of Moab, and Eglom was a very handsome man.

18 And it came to pass when Aod had made an end of offering his gifts, that he dismissed those that brought the gifts.

19 And he himself returned from the quarries that are by Galgal; and Aod said, I have a secret errand to thee, O king! and Eglom said to him, Be silent: and he sent away from his presence all who waited upon him.

20 And Aod went in to him; and he sat in his own upper summer chamber quite alone; and Aod said, I have a message from God to thee, O king: and Eglom rose up from his throne near him.

21 And it came to pass as he arose, that Aod stretched forth his left hand, and took the dagger off his right thigh, and plunged it into his belly;

22 and drove in also the haft after the blade, and the fat closed in upon the blade, for he drew not out the dagger from his belly.

23 And Aod went out to the porch, and passed out by the appointed guards, and shut the doors of the chamber upon him, and locked them.

24 And he went out: and Eglom's servants came, and saw, and behold, the doors of the upper chamber were locked; and they said, Does he not uncover his feet in the summer-chamber?

25 And they waited till they were ashamed, and, behold, there was no one that opened the doors of the upper chamber; and they took the key, and opened them; and, behold, their lord was fallen down dead upon the earth.

26 And Aod escaped while they were in a tumult, and no one paid attention to him; and he passed the quarries, and escaped to Setirotha.

27 And it came to pass when Aod came into the land of Israel, that he blew the horn in mount Ephraim, and the children of Israel came down with him from the mountain, and he was before them.

28 And he said to them, Come down after me, for the Lord God has delivered our enemies, even Moab, into our hand; and they went down after him, and seized on the fords of Jordan before Moab, and he did not suffer a man to pass over.

29 And they smote Moab on that day about ten thousand men, every lusty person and every mighty man; and not a man escaped.

30 So Moab was humbled in that day under the hand of Israel, and the land had rest eighty years; and Aod judged them till he died.

31 And after him rose up Samegar the son of Dinach, and smote the Philistines to the number of six hundred men with

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a ploughshare such as is drawn by oxen; and he too delivered Israel.

JUDGES (KRITAI) CHAPTER 4

1 And the children of Israel continued to do evil against the Lord; and Aod was dead.

2 And the Lord sold the children of Israel into the hand of Jabin king of Chanaan, who ruled in Asor; and the chief of his host was Sisara, and he dwelt in Arisoth of the Gentiles.

3 And the children of Israel cried to the Lord, because he had nine hundred chariots of iron; and he mightily oppressed Israel twenty years.

4 And Debbora, a prophetess, the wife of Lapidoth, —she judged Israel at that time.

5 And she sat under the palm-tree of Debbora between Rama and Baethel in mount Ephraim; and the children of Israel went up to her for judgment.

6 And Debbora sent and called Barac the son of Abineem out of Cades Nephthali, and she said to him, Has not the Lord God of Israel commanded thee? and thou shalt depart to mount Thabor, and shalt take with thyself ten thousand men of the sons of Nephthali and of the sons of Zabulon.

7 And I will bring to thee to the torrent of Kison Sisara the captain of the host of Jabin, and his chariots, and his multitude, and I will deliver them into thine hands.

8 And Barac said to her, If thou wilt go with me, I will go; and if thou wilt not go, I will not go; for I know not the day on which the Lord prospers his messenger with me.

9 And she said, I will surely go with thee; but know that thy honour shall not attend on the expedition on which thou goest, for the Lord shall sell Sisara into the hands of a women: and Debbora arose, and went with Barac out of Cades.

10 And Barac called Zabulon and Nephthali out of Cades, and there went up at his feet ten thousand men, and Debbora went up with him.

11 And Chaber the Kenite had removed from Caina, from the sons of Jobab the father-in-law of Moses, and pitched his tent by the oak of the covetous ones, which is near Kedes.

12 And it was told Sisara that Barac the son of Abineem was gone up to mount Thabor.

13 And Sisara summoned all his chariots, nine hundred chariots of iron and all the people with him, from Arisoth of the Gentiles to the brook of Kison.

14 And Debbora said to Barac, Rise up, for this is the day on which the Lord has delivered Sisara into thy hand, for the Lord shall go forth before thee: and Barac went down from mount Thabor, and ten thousand men after him.

15 And the Lord discomfited Sisara, and all his chariots, and all his army, with the edge of the sword before Barac: and Sisara descended from off his chariot, and fled on his feet.

16 And Barac pursued after the chariots and after the army, into Arisoth of the Gentiles; and the whole army of Sisara fell by the edge of the sword, there was not one left.

17 And Sisara fled on his feet to the tent of Jael the wife of Chaber the Kenite his friend: for there was peace between Jabin king of Asor and the house of Chaber the Kenite.

18 And Jael went, out to meet Sisara, and said to him, Turn aside, my lord, turn aside to me, fear not: and he turned aside to her into the tent; and she covered him with a mantle.

19 And Sisara said to her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened a bottle of milk, and gave him to drink, and covered him.

20 And Sisara said to her, Stand now by the door of the tent, and it shall come to pass if any man come to thee, and ask of thee, and say, Is there any man here? then thou shalt say, There is not.

21 And Jael the wife of Chaber took a pin of the tent, and took a hammer in her hand, and went secretly to him, and fastened the pin in his temple, and it went through to the earth, and he fainted away, and darkness fell upon him and he died.

22 And, behold, Barac was pursuing Sisara: and Jael went out to meet him, and he said to him, Come, and I will shew thee the man whom thou seekest: and he went in to her; and, behold, Sisara was fallen dead, and the pin was in his temple.

23 So God routed Jabin king of Chanaan in that day before the children of Israel.

24 And the hand of the children of Israel prevailed more and more against Jabin king of Chanaan, until they utterly destroyed Jabin king of Chanaan.

JUDGES (KRITAI) CHAPTER 5

1 And Debbora and Barac son of Abineem sang in that day, saying,

2 A revelation was made in Israel when the people were made willing: Praise ye the Lord.

3 Hear, ye kings, and hearken, rulers: I will sing, it is I who will sing to the Lord, it is I, I will sing a psalm to the Lord the god of Israel.

4 O Lord, in thy going forth on Seir, when thou wentest forth out of the land of Edom, the earth quaked and the heaven dropped dews, and the clouds dropped water.

5 The mountains were shaken before the face of the Lord Eloi, this Sina before the face of the Lord God of Israel.

6 In the days of Samegar son of Anath, in the days of Jael, they deserted the ways, and went in by-ways; they went in crooked paths.

7 The mighty men in Israel failed, they failed until Debbora arose, until she arose a mother in Israel.

8 They chose new gods; then the cities of rulers fought; there was not a shield or spear seen among forty thousand in Israel.

9 My heart inclines to the orders given in Israel; ye that are willing among the people, bless the Lord.

10 Ye that mount a she-ass at noon-day, ye that sit on the judgment-seat, and walk by the roads of them that sit in judgment by the way; declare

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11 ye that are delivered from the noise of disturbers among the drawers of water; there shall they relate righteous acts: O Lord, increase righteous acts in Israel: then the people of the Lord went down to the cities.

12 Awake, awake, Debbora; awake, awake, utter a song: arise, Barac, and lead thy captivity captive, son of Abineem.

13 Then went down the remnant to the strong, the people of the Lord went down for him among the mighty ones from me.

14 Ephraim rooted them out in Amalec, behind thee was Benjamin among thy people: the inhabitants of Machir came down with me searching out the enemy, and from Zabulon came they that draw with the scribe's pen of record.

15 And princess in Issachar were with Debbora and Barac, thus she sent Barac on his feet in the valleys into the portions of Ruben; great pangs reached to the heart.

16 Why did they sit between the sheep-folds to hear the bleating of flocks for the divisions of Ruben? there were great searchings of heart.

17 Galaad is on the other side of Jordan where he pitched his tents; and why does Dan remain in ships? Aser sat down on the sea-coasts, and he will tabernacle at his ports.

18 The people Zabulon exposed their soul to death, and Nephthali came to the high places of their land.

19 Kings set themselves in array, then the kings of Chanaan fought in Thanaach at the water of Mageddo; they took no gift of money.

20 The stars from heaven set themselves in array, they set themselves to fight with Sisara out of their paths.

21 The brook of Kison swept them away, the ancient brook, the brook Kison: my mighty soul will trample him down.

22 When the hoofs of the horse were entangled, his mighty ones earnestly hasted

23 to curse Meroz: Curse ye it, said the angel of the Lord; cursed is every one that dwells in it, because they came not to the help of the Lord, to his help among the mighty.

24 Blessed among women be Jael wife of Chaber the Kenite; let her be blessed above women in tents.

25 He asked for water, she gave him milk in a dish; she brought butter of princes.

26 She stretched forth her left hand to the nail, and her right to the hand workman's hammer, and she smote Sisara with it, she nailed through his head and smote him; she nailed through his temples.

27 He rolled down between her feet; he fell and lay between her feet; he bowed and fell: where he bowed, there he fell dead.

28 The mother of Sisara looked down through the window out of the loophole, saying, Why was his chariot ashamed? why did the wheels of his chariots tarry?

29 Her wise ladies answered her, and she returned answers to herself, saying,

30 Will they not find him dividing the spoil? he will surely be gracious to every man: there are spoils of dyed garments for Sisara, spoils of various dyed garments, dyed embroidered garments, they are the spoils for his neck.

31 Thus let all thine enemies perish, O Lord: and they that love him shall be as the going forth of the sun in his strength.

32 And the land had rest forty years.

JUDGES (KRITAI) CHAPTER 6

1 And the children of Israel did evil in the sight of the Lord, and the Lord gave them into the hand of Madiam seven years.

2 And the hand of Madiam prevailed against Israel: and the children of Israel made for themselves because of Madiam the caves in the mountains, and the dens, and the holes in the rocks.

3 And it came to pass when the children of Israel sowed, that Madiam and Amalec went up, and the children of the east went up together with them.

4 And they encamped against them, and destroyed their fruits until they came to Gaza; and they left not the support of life in the land of Israel, not even ox or ass among the herds.

5 For they and their stock came up, and their tents were with them, as the locust in multitude, and there was no number to them and their camels; and they came to the land of Israel, and laid it waste.

6 And Israel was greatly impoverished because of Madiam.

7 And the children of Israel cried to the Lord because of Madiam.

8 And the Lord sent a prophet to the children of Israel; and he said to them, Thus says the Lord God of Israel, I am he that brought you up out of the land of Egypt, and I brought you up out of the house of your bondage.

9 And I delivered you out of the hand of Egypt, and out of the hand of all that afflicted you, and I cast them out before you; and I gave you their land.

10 And I said to you, I am the Lord your God: ye shall not fear the gods of the Amorites, in whose land ye dwell; but ye hearkened not to my voice.

11 And an angel of the Lord came, and sat down under the fir tree, which was in Ephratha in the land of Joas father of Esdri; and Gedeon his son was threshing wheat in a wine-press in order to escape from the face of Madiam.

12 And the angel of the Lord appeared to him and said to him, The Lord is with thee, thou mighty in strength.

13 And Gedeon said to him, Be gracious with me, my Lord: but if the Lord is with us, why have these evils found us? and where are all his miracles, which our fathers have related to us, saying, Did not the Lord bring us up out of Egypt? and now he has cast us out, and given us into the hand of Madiam.

14 And the angel of the Lord turned to him, and said, Go in this thy strength, and thou shalt save Israel out of the hand of Madiam: behold, I have sent thee.

15 And Gedeon said to him, Be gracious with me, my Lord: whereby shall I save Israel? behold, my thousand is weakened in Manasse, and I am the least in my father's house.

16 And the angel of the Lord said to him, The Lord shall be with thee, and thou shalt smite Madiam as one man.

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17 And Gedeon said to him, If now I have found mercy in thine eyes, and thou wilt do this day for me all that thou hast spoken of with me,

18 depart not hence until I come to thee, and I will bring forth an offering and offer it before thee: and he said, I will remain until thou return.

19 And Gedeon went in, and prepared a kid of the goats, and an ephah of fine flour unleavened; and he put the flesh in the basket, and poured the broth into the pot, and brought them forth to him under the turpentine tree, and drew nigh.

20 And the angel of God said to him, Take the flesh and the unleavened cakes, and put them on that rock, and pour out the broth close by: and he did so.

21 And the angel of the Lord stretched out the end of the rod that was in his hand, and touched the flesh and the unleavened bread; and fire came up out of the rock, and consumed the flesh and the unleavened bread, and the angel of the Lord vanished from his sight.

22 And Gedeon saw that he was an angel of the Lord; and Gedeon said, Ah, ah, Lord my God! for I have seen the angel of the Lord face to face.

23 And the Lord said to him, Peace be to thee, fear not, thou shalt not die.

24 And Gedeon built there an altar to the Lord, and called it The peace of the Lord, until this day, as it is still in Ephratha of the father of Esdri.

25 And it came to pass in that night, that the Lord said to him, Take the young bullock which thy father has, even the second bullock of seven years old, and thou shalt destroy the altar of Baal which thy father has, and the grove which is by it thou shalt destroy.

26 And thou shalt build an altar to the Lord thy God on the top of this Maozi in the ordering it, and thou shalt take the second bullock, and shalt offer up whole-burnt-offerings with the wood of the grove, which thou shalt destroy.

27 And Gedeon took ten men of his servants, and did as the Lord spoke to him: and it came to pass, as he feared the house of his father and the men of the city if he should do it by day, that he did it by night.

28 And the men of the city rose up early in the morning; and behold, the altar of Baal had been demolished, and the grove by it had been destroyed; and they saw the second bullock, which Gedeon offered on the altar that had been built.

29 And a man said to his neighbour, Who has done this thing? and they enquired and searched, and learnt that Gedeon the son of Joas had done this thing.

30 And the men of the city said to Joas, Bring out thy son, and let him die, because he has destroyed the altar of Baal, and because he has destroyed the grove that is by it.

31 And Gedeon the son of Joas said to all the men who rose up against him, Do ye now plead for Baal, or will ye save him? whoever will plead for him, let him be slain this morning: if he be a god let him plead for himself, because one has thrown down his altar. 32 And he called it in that day Jerobaal, saying, Let Baal plead thereby, because his altar has been thrown down.

33 And all Madiam, and Amalek, and the sons of the east gathered themselves together, and encamped in the valley of Jezrael. 34 And the Spirit of the Lord came upon Gedeon, and he blew with the horn, and Abiezer came to help after him.

35 And Gedeon sent messengers into all Manasse, and into Aser, and into Zabulon, and into Nephthali; and he went up to meet them.

36 And Gedeon said to God, If thou wilt save Israel by my hand, as thou hast said,

37 behold, I put the fleece of wool in the threshing-floor: if there be dew on the fleece only, and drought on all the ground, I shall know that thou wilt save Israel by my hand, as thou hast said.

38 And it was so: and he rose up early in the morning, and wrung the fleece, and dew dropped from the fleece, a bowl full of water.

39 And Gedeon said to God, Let not, I pray thee, thine anger be kindled with me, and I will speak yet once; I will even yet make one trial more with the fleece: let now the drought be upon the fleece only, and let there be dew on all the ground.

40 And God did so in that night; and there was drought on the fleece only, and on all the ground there was dew.

JUDGES (KRITAI) CHAPTER 7

1 And Jerobaal rose early, the same is Gedeon, and all the people with him, and encamped at the fountain of Arad; and the camp of Madiam was to the north of him, reaching from Gabaathamorai, in the valley.

2 And the Lord said to Gedeon, The people with thee are many, so that I may not deliver Madiam into their hand, lest at any time Israel boast against me, saying, My hand has saved me.

3 And now speak in the ears of the people, saying, Who is afraid and fearful? let him turn and depart from mount Galaad: and there returned of the people twenty-two thousand, and ten thousand were left.

4 And the Lord said to Gedeon, The people is yet numerous; bring them down to the water, and I will purge them there for thee: and it shall come to pass that of whomsoever I shall say to thee, This one shall go with thee, even he shall go with thee; and of whomsoever I shall say to thee, This one shall not go with thee, even he shall not go with thee.

5 And he brought the people down to the water; and the Lord said to Gedeon, Whosoever shall lap of the water with his tongue as if a dog should lap, thou shalt set him apart, and also whosoever shall bow down upon his knees to drink.

6 And the number of those that lapped with their hand to their mouth was three hundred men; and all the rest of the people bowed upon their knees to drink water.

7 And the Lord said to Gedeon, I will save you by the three hundred men that lapped, and I will give Madiam into thy

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hand; and all the rest of the people shall go every one to his place.

8 And they took the provision of the people in their hand, and their horns; and he sent away every man of Israel each to his tent, and he strengthened the three hundred; and the army of Madiam were beneath him in the valley.

9 And it came to pass in that night that the Lord said to him, Arise, go down into the camp, for I have delivered it into thy hand.

10 And if thou art afraid to go down, go down thou and thy servant Phara into the camp.

11 And thou shalt hear what they shall say, and afterwards thy hands shall be strong, and thou shalt go down into the camp: and he went down and Phara his servant to the extremity of the companies of fifty, which were in the camp.

12 And Madiam and Amalec and all the children of the east were scattered in the valley, as the locust for multitude; and there was no number to their camels, but they were as the sand on the seashore for multitude.

13 And Gedeon came, and behold a man was relating to his neighbour a dream, and he said, Behold, I have dreamed a dream, and behold, a cake of barley bread rolling into the camp of Madiam, and it came as far as a tent, and smote it, and it fell, and it turned it up, and the tent fell.

14 And his neighbour answered and said, This is none other than the sword of Gedeon, son of Joas, a man of Israel: God has delivered Madiam and all the host into his hand.

15 And it came to pass when Gedeon heard the account of the dream and the interpretation of it, that he worshipped the Lord, and returned to the camp of Israel, and said, Rise, for the Lord has delivered the camp of Madiam into our hand.

16 And he divided the three hundred men into three companies, and put horns in the hands of all, and empty pitchers, and torches in the pitchers:

17 and he said to them, Ye shall look at me, and so shall ye do; and behold, I will go into the beginning of the host, and it shall come to pass that as I do, so shall ye do.

18 And I will sound with the horn, and all ye with me shall sound with the horn round about the whole camp, and ye shall say, For the Lord and Gedeon.

19 And Gedeon and the hundred men that were with him came to the extremity of the army in the beginning of the middle watch; and they completely roused the guards, and sounded with the horns, and they broke the pitchers that were in their hands,

20 and the three companies sounded with the horns, and broke the pitchers, and held the torches in their left hands, and in their right hands their horns to sound with; and they cried out, A sword for the Lord and for Gedeon.

21 And every man stood in his place round about the host; and all the host ran, and sounded an alarm, and fled.

22 And they sounded with the three hundred horns; and the Lord set every man's sword in all the host against his neighbour.

23 And the host fled as far as Bethseed Tagaragatha Abelmeula to Tabath; and the men of Israel from Nephthali, and from Aser, and from all Manasse, came to help, and followed after Madiam.

24 And Gedeon sent messengers into all mount Ephraim, saying, Come down to meet Madiam, and take to yourselves the water as far as Baethera and Jordan: and every man of Ephraim cried out, and they took the water before hand unto Baethera and Jordan.

25 And they took the princess of Madiam, even Oreb and Zeb; and they slew Oreb in Sur Oreb, and they slew Zeb in Jakephzeph; and they pursued Madiam, and brought the heads of Oreb and Zeb to Gedeon from beyond Jordan.

JUDGES (KRITAI) CHAPTER 8

1 And the men of Ephraim said to Gedeon, What is this that thou hast done to us, in that thou didst not call us when thou wentest to fight with Madiam? and they chode with him sharply.

2 And he said to them, What have I now done in comparison of you? is not the gleaning of Ephraim better than the vintage of Abiezer?

3 The Lord has delivered into your hand the princes of Madiam, Oreb and Zeb; and what could I do in comparison of you? Then was their spirit calmed toward him, when he spoke this word.

4 And Gedeon came to Jordan, and went over, himself and the three hundred with him, hungry, yet pursuing.

5 And he said to the men of Socchoth, Give, I pray you, bread to feed this people that follow me; because they are faint, and behold, I am following after Zebee and Salmana, kings of Madiam.

6 And the princes of Socchoth said, Are the hands of Zebee and Salmana now in thy hand, that we should give bread to thy host?

7 And Gedeon said, Therefore when the Lord gives Zebee and Salmana into my hand, then will I tear your flesh with the thorns of the wilderness, and the Barkenim.

8 And he went up thence to Phanuel, and spoke to them likewise: and the men of Phanuel answered him as the men of Socchoth had answered him.

9 And Gedeon said to the men of Phanuel, When I return in peace, I will break down this tower.

10 And Zebee and Salmana were in Carcar, and their host was with them, about fifteen thousand, all that were left of all the host of the aliens; and they that fell were a hundred and twenty thousand men that drew the sword.

11 And Gedeon went up by the way of them that dwelt in tents, eastward of Nabai and Jegebal; and he smote the host, and the host was secure.

12 And Zebee and Salmana fled; and he pursued after them, and took the two kings of Madiam, Zebee and Salmana, and discomfited all the army.

13 And Gedeon the son of Joas returned from the battle, down from the battle of Ares.

14 And he took prisoner a young lad of the men of Socchoth, and questioned him; and he wrote to him the

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names of the princes of Socchoth and of their elders, seventy-seven men.

15 And Gedeon came to the princes of Socchoth, and said, Behold Zebee and Salmana, about whom ye reproached me, saying, Are the hands of Zebee and Salmana now in thy hand, that we should give bread to thy men that are faint?

16 And he took the elders of the city with the thorns of the wilderness and the Barkenim, and with them he tore the men of the city.

17 And he overthrew the tower of Phanuel, and slew the men of the city.

18 And he said to Zebee and Salmana, Where are the men whom ye slew in Thabor? and they said, As thou, so were they, according to the likeness of the son of a king.

19 And Gedeon said, They were my brethren and the sons of my mother: as the Lord lives, if ye had preserved them alive, I would not have slain you.

20 And he said to Jether his first-born, Rise and slay them; but the lad drew not his sword, for he was afraid, for he was yet very young.

21 And Zebee and Salmana said, Rise thou and fall upon us, for thy power is as that of a man; and Gedeon arose, and slew Zebee and Salmana: and he took the round ornaments that were on the necks of their camels.

22 And the men of Israel said to Gedeon, Rule, my lord, over us, both thou, and thy son, and thy son's son; for thou hast saved us out of the hand of Madiam.

23 And Gedeon said to them, I will not rule, and my son shall not rule among you; the Lord shall rule over you.

24 And Gedeon said to them, I will make a request of you, and do ye give me every man an earring out of his spoils: for they had golden earrings, for they were Ismaelites.

25 And they said, We will certainly give them: and he opened his garment, and each man cast therein an earring of his spoils.

26 And the weight of the golden earrings which he asked, was a thousand and seven hundred pieces of gold, besides the crescents, and the chains, and the garments, and the purple cloths that were on the kings of Madiam, and besides the chains that were on the necks of their camels.

27 And Gedeon made an ephod of it, an set it in his city in Ephratha; and all Israel went thither a whoring after it, and it became a stumbling-block to Gedeon and his house.

28 And Madiam, was straitened before the children of Israel, and they did not lift up their head any more; and the land had rest forty years in the days of Gedeon.

29 And Jerobaal the son of Joas went and sat in his house. 30 And Gedeon had seventy sons begotten of his body, for he had many wives.

31 And his concubine was in Sychem, and she also bore him a son, and gave him the name Abimelech.

32 And Gedeon son of Joas died in his city, and he was buried in the sepulchre of Joas his father in Ephratha of Abi-Esdri.

33 And it came to pass when Gedeon was dead, that the children of Israel turned, and went a whoring after Baalim, and made for themselves a covenant with Baal that he should be their god.

34 And the children of Israel remembered not the Lord their God who had delivered them out of the hand of all that afflicted them round about.

35 And they did not deal mercifully with the house of Jerobaal, (the same is Gedeon) according to all the good which he did to Israel.

JUDGES (KRITAI) CHAPTER 9

1 And Abimelech son of Jerobaal went to Sychem to his mother's brethren; and he spoke to them and to all the kindred of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Sychem, saying, Which is better for you, that seventy men, even all the sons of Jerobaal, should reign over you, or that one man should reign over you? and remember that I am your bone and your flesh.

3 And his mother's brethren spoke concerning him in the ears of all the men of Sychem all these words; and their heart turned after Abimelech, for they said, He is our brother.

4 And they gave him seventy pieces of silver out of the house of Baalberith; and Abimelech hired for himself vain and cowardly men, and they went after him.

5 And he went to the house of his father to Ephratha, and slew his brethren the sons of Jerobaal, seventy men upon one stone; but Joatham the youngest son of Jerobaal was left, for he hid himself.

6 And all the men of Sicima, and all the house of Bethmaalo, were gathered together, and they went and made Abimelech king by the oak of Sedition, which was at Sicima.

7 And it was reported to Joatham, and he went and stood on the top of mount Garizin, and lifted up his voice, and wept, and said to them, Hear me, ye men of Sicima, and God shall hear you.

8 The trees went forth on a time to anoint a king over them; and they said to the olive, Reign over us.

9 But the olives said to them, Shall I leave my fatness, with which men shall glorify God, and go to be promoted over the trees? 10 And the trees said to the fig-tree, Come, reign over us.

11 But the fig-tree said to them, Shall I leave my sweetness an my good fruits, and go to be promoted over the trees?

12 And the trees said to the vine, Come, reign over us.

13 And the vine said to them, Shall I leave my wine that cheers God and men, and go to be promoted over the trees?

14 Then all the trees said to the bramble, Come thou and reign over us.

15 And the bramble said to the trees, If ye in truth anoint me to reign over you, come, stand under my shadow; and if not, let fire come out from me and devour the cedars of Libanus.

16 And now, if ye have done it in truth and integrity, and have made Abimelech king, and if ye have wrought well with Jerobaal, and with his house, and if ye have done to him according to the reward of his hand,

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17 as my father fought for you, and put his life in jeopardy, and delivered you out of the hand of Madiam;

18 and ye are risen up this day against the house of my father, and have slain his sons, being seventy men, upon one stone, and have made Abimelech the son of his bondwoman king over the men of Sicima, because he is your brother:

19 if then ye have done truly and faithfully with Jerobaal, and with his house this day, rejoice ye in Abimelech, and let him also rejoice over you:

20 but if not, let fire come out from Abimelech, and devour the men of Sicima, and the house of Bethmaalo; and let fire come out from the men of Sicima and from the house of Bethmaalo, and devour Abimelech.

21 And Joatham fled, and ran away, and went as far as Baeer, and dwelt there out of the way of his brother Abimelech.

22 And Abimelech reigned over Israel three years.

23 And God sent an evil spirit between Abimelech and the men of Sicima; and the men of Sicima dealt treacherously with the house of Abimelech:

24 to bring the injury done to the seventy sons of Jerobaal, and to lay their blood upon their brother Abimelech, who slew them, and upon the men of Sicima, because they strengthened his hands to slay his brethren.

25 And the men of Sicima set liers in wait against him on the top of the mountains, and robbed every one who passed by them on the way; and it was reported to the king Abimelech.

26 And Gaal son of Jobel came, and his brethren, and passed by Sicima, and the men of Sicima trusted in him.

27 And they went out into the field, and gathered their grapes, and trod them, and made merry; and they brought the grapes into the house of their god, and ate and drank, and cursed Abimelech.

28 And Gaal the son of Jobel said, Who is Abimelech, and who is the son of Sychem, that we should serve him? Is he not the son of Jerobaal, and is not Zebul his steward, his servant with the son of Emmor the father of Sychem? and why should we serve him? 29 And would that this people were under my hand! then would I remove Abimelech, and I would say to him, Multiply thy host, and come out.

30 And Zebul the ruler of the city heard the words of Gaal the son of Jobel, and he was very angry.

31 And he sent messengers to Abimelech secretly, saying, Behold, Gaal the son of Jobel and his brethren are come to Sychem; and behold, they have besieged the city against thee.

32 And now rise up by night, thou and the people with thee, and lay wait in the field. 33 And it shall come to pass in the morning at sunrising, thou shalt rise up early and draw toward the city; and behold, he and the people with him will come forth against thee, and thou shalt do to him according to thy power.

34 And Abimelech and all the people with him rose up by night, and formed an ambuscade against Sychem in four companies.

35 And Gaal the son of Jobel went forth, and stood by the door of the gate of the city: and Abimelech and the people with him rose up from the ambuscade.

36 And Gaal the son of Jobel saw the people, and said to Zebul, Behold, a people comes down from the top of the mountains: and Zebul said to him, Thou seest the shadow of the mountains as men.

37 And Gaal continued to speak and said, Behold, a people comes down westward from the part bordering on the middle of the land, and another company comes by the way of Helon Maonenim.

38 And Zebul said to him, And where is thy mouth as thou spokest, Who is Abimelech that we should serve him? Is not this the people whom thou despisedst? go forth now, and set the battle in array against him.

39 And Gaal went forth before the men of Sychem, and set the battle in array against Abimelech.

40 And Abimelech pursued him, and he fled from before him; and many fell down slain as far as the door of the gate.

41 And Abimelech entered into Arema, and Zebul cast out Gaal and his brethren, so that they should not dwell in Sychem.

42 And it came to pass on the second day that the people went out into the field, and one brought word to Abimelech.

43 And he took the people, and divided them into three companies, and formed an ambush in the field; and he looked, and, behold, the people went forth out of the city, and he rose up against them, and smote them.

44 And Abimelech and the chiefs of companies that were with him rushed forward, and stood by the door of the gate of the city; and the two other companies rushed forward upon all that were in the field, and smote them.

45 And Abimelech fought against the city all that day, and took the city, and slew the people that were in it, and destroyed the city, and sowed it with salt.

46 And all the men of the tower of Sychem heard, and came to the gathering of Baethel-berith.

47 And it was reported to Abimelech, that all the men of the tower of Sychem were gathered together.

48 And Abimelech went up to the mount of Selmon, and all the people that were with him; and Abimelech took an axe in his hand, and cut down a branch of a tree, and took it, and laid it on his shoulders; and said to the people that were with him, What ye see me doing, do quickly as I.

49 And they cut down likewise even every man a branch, and went after Abimelech, and laid them against the place of gathering, and burnt the place of gathering over them with fire; and they died, even all the men of the tower of Sicima, about a thousand men and women.

50 And Abimelech went out of Baethel-berith, and encamped against Thebes, and took it.

51 And there was a strong tower in the midst of the city; and thither all the men and the women of the city fled, and shut the door without them, and went up on the roof of the tower.

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52 And Abimelech drew near to the tower, and they besieged it; and Abimelech drew near to the door of the tower to burn it with fire.

53 And a woman cast a piece of a millstone upon the head of Abimelech, and broke his skull.

54 And he cried out quickly to the young man his armour-bearer, and said to him, Draw thy sword, and slay me, lest at any time they should say, A woman slew him: and his young man thrust him through and he died.

55 And the men of Israel saw that Abimelech was dead; and they went each to his place.

56 So God requited the wickedness of Abimelech, which he wrought against his father, in slaying his seventy brethren.

57 And all the wickedness of the men of Sychem God requited upon their head; and the curse of Joatham the son of Jerobaal came upon them.

JUDGES (KRITAI) CHAPTER 10

1 And after Abimelech Thola the son of Phua rose up to save Israel, being the son of his father's brother, a man of Issachar; and he dwelt in Samir in mount Ephraim.

2 And he judged Israel twenty-three years, and died, and was buried in Samir.

3 And after him arose Jair of Galaad, and he judged Israel twenty-two years.

4 And he had thirty

-two sons riding on thirty-two colts, and they had thirty-two cities; and they called them Jair's towns until this day in the land of Galaad.

5 And Jair died, and was buried in Rhamnon.

6 And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Astaroth, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Phylistines; and they forsook the Lord, and did not serve him.

7 And the Lord was very angry with Israel, and sold them into the hands of the Phylistines, and into the hand of the children of Ammon.

8 And they afflicted and bruised the children of Israel at that time eighteen years, all the children of Israel beyond Jordan in the land of the Amorite in Galaad.

9 And the children of Ammon went over Jordan to fight with Juda, and Benjamin, and with Ephraim; and the children of Israel were greatly afflicted.

10 And the children of Israel cried to the Lord, saying, We have sinned against thee, because we have forsaken God, and served Baalim.

11 And the Lord said to the children of Israel, Did I not save you from Egypt and from the Amorite, and from the children of Ammon, and from the Phylistines,

12 and from the Sidonians, and Amalec, and Madiam, who afflicted you? and ye cried to me, and I saved you out of their hand?

13 Yet ye forsook me and served other gods; therefore I will not save you any more.

14 Go, and cry to the gods whom ye have chosen to yourselves, and let them save you in the time of your affliction.

15 And the children of Israel said to the Lord, We have sinned: do thou to us according to all that is good in thine eyes; only deliver us this day.

16 And they put away the strange gods from the midst of them, and served the Lord only, and his soul was pained for the trouble of Israel.

17 And the children of Ammon went up, and encamped in Galaad; and the children of Israel were gathered together and encamped on the hill.

18 And the people the princes of Galaad said every man to his neighbour, Who is he that shall begin to fight against the children of Ammon? he shall even be head over all that dwell in Galaad.

JUDGES (KRITAI) CHAPTER 11

1 And Jephthae the Galaadite was a mighty man; and he was the son of a harlot, who bore Jephthae to Galaad.

2 And the wife of Galaad bore him sons; and the sons of his wife grew up, and they cast out Jephthae, and said to him, Thou shalt not inherit in the house of our father, for thou art the son of a concubine.

3 And Jephthae fled from the face of his brethren, and dwelt in the land of Tob; and vain men gathered to Jephthae, and went out with him.

4 And it came to pass when the children of Ammon prepared to fight with Israel,

5 that the elders of Galaad went to fetch Jephthae from the land of Tob.

6 And they said to Jephthae, Come, and be our head, and we will fight with the sons of Ammon.

7 And Jephthae said to the elders of Galaad, Did ye not hate me, and cast me out of my father's house, and banish me from you? and wherefore are ye come to me now when ye want me?

8 And the elders of Galaad said to Jephthae, Therefore have we now turned to thee, that thou shouldest go with us, and fight against the sons of Ammon, and be our head over all the inhabitants of Galaad.

9 And Jephthae said to the elders of Galaad, If ye turn me back to fight with the children of Ammon, and the Lord should deliver them before me, then will I be your head.

10 And the elders of Galaad said to Jephthae, The Lord be witness between us, if we shall not do according to thy word.

11 And Jephthae went with the elders of Galaad, and the people made him head and ruler over them: and Jephthae spoke all his words before the Lord in Massepha.

12 And Jephthae sent messengers to the king of the children of Ammon, saying, What have I to do with thee, that thou hast come against me to fight in my land?

13 And the king of the children of Ammon said to the messengers of Jephthae, Because Israel took my land when he went up out of Egypt, from Arnon to Jaboc, and to Jordan: now then return them peaceably and I will depart.

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14 And Jephthae again sent messengers to the king of the children of Ammon,

15 and said to him, Thus says Jephthae, Israel took not the land of Moab, nor the land of the children of Ammon;

16 for in their going up out of Egypt Israel went in the wilderness as far as the sea of Siph, and came to Cades.

17 And Israel sent messengers to the king of Edom, saying, I will pass, if it please thee, by thy land: and the king of Edom complied not: and Israel also sent to the king of Moab, and he did not consent; and Israel sojourned in Cades.

18 And they journeyed in the wilderness, and compassed the land of Edom and the land of Moab: and they came by the east of the land of Moab, an encamped in the country beyond Arnon, and came not within the borders of Moab, for Arnon is the border of Moab.

19 And Israel sent messengers to Seon king of the Amorite, king of Esbon, and Israel said to him, Let us pass, we pray thee, by thy land to our place.

20 And Seon did not trust Israel to pass by his coast; and Seon gathered all his people, and they encamped at Jasa; and he set the battle in array against Israel.

21 And the Lord God of Israel delivered Seon and all his people into the hand of Israel, and they smote him; and Israel inherited all the land of the Amorite who dwelt in that land,

22 from Arnon and to Jaboc, and from the wilderness to Jordan.

23 And now the Lord God of Israel has removed the Amorite from before his people Israel, and shalt thou inherit his land?

24 Wilt thou not inherit those possessions which Chamos thy god shall cause thee to inherit; and shall not we inherit the land of all those whom the Lord our God has removed from before you?

25 And now art thou any better than Balac son of Sepphor, king of Moab? did he indeed fight with Israel, or indeed make war with him,

26 when Israel dwelt in Esebon and in its coasts, and in the land of Aroer and in its coasts, and in all the cities by Jordan, three hundred years? and wherefore didst thou not recover them in that time?

27 And now I have not sinned against thee, but thou wrongest me in preparing war against me: may the Lord the Judge judge this day between the children of Israel and the children of Ammon.

28 But the king of the children of Ammon hearkened not to the words of Jephthae, which he sent to him.

29 And the spirit of the Lord came upon Jephthae, and he passed over Galaad, and Manasse, and passed by the watch-tower of Galaad to the other side of the children of Ammon.

30 And Jephthae vowed a vow to the Lord, and said, If thou wilt indeed deliver the children of Ammon into my hand,

31 then it shall come to pass that whosoever shall first come out of the door of my house to meet me when I return in peace from the children of Ammon, he shall be the Lord's: I will offer him up for a whole-burnt-offering.

32 And Jephthae advanced to meet the sons of Ammon to fight against them; and the Lord delivered them into his hand.

33 And he smote them from Aroer till one comes to Arnon, in number twenty cities, and as far as Ebelcharmim, with a very great destruction: and the children of Ammon were straitened before the children of Israel.

34 And Jephthae came to Massepha to his house; and behold, his daughter came forth to meet him with timbrels and dances; and she was his only child, he had not another son or daughter.

35 And it came to pass when he saw her, that he rent his garments, and said, Ah, ah, my daughter, thou hast indeed troubled me, and thou wast the cause of my trouble; and I have opened my mouth against thee to the Lord, and I shall not be able to return from it.

36 And she said to him, Father, hast thou opened thy mouth to the Lord? Do to me accordingly as the word went out of thy mouth, in that the Lord has wrought vengeance for thee on thine enemies of the children of Ammon.

37 And she said to her father, Let my father now do this thing: let me alone for two months, and I will go up and down on the mountains, and I will bewail my virginity, I and my companions.

38 And he said, Go: and he sent her away for two months; and she went, and her companions, and she bewailed her virginity on the mountains.

39 And it came to pass at the end of the two months that she returned to her father; and he performed upon her his vow which he vowed; and she knew no man: 40 and it was an ordinance in Israel, That the daughters of Israel went from year to year to bewail the daughter of Jephthae the Galaadite for four days in a year.

JUDGES (KRITAI) CHAPTER 12

1 And the men of Ephraim assembled themselves, and passed on to the north, and said to Jephthae, Wherefore didst thou go over to fight with the children of Ammon, and didst not call us to go with thee? we will burn thy house over thee with fire.

2 And Jephthae said to them, I and my people and the children of Ammon were very much engaged in war; and I called for you, and ye did not save me out of their hand.

3 And I saw that thou wert no helper, and I put my life in my hand, and passed on to the sons of Ammon; and the Lord delivered them into my hand: and wherefore are ye come up against me this day to fight with me?

4 And Jephthae gathered all the men of Galaad, and fought with Ephraim; and the men of Galaad smote Ephraim, because they that were escaped of Ephraim said, Ye are of Galaad in the midst of Ephraim and in the midst of Manasse.

5 And Galaad took the fords of Jordan before Ephraim; and they that escaped of Ephraim said to them, Let us go over: and the men of Galaad said, Art thou an Ephrathite? and he said, No.

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6 Then they said to him, Say now Stachys; and he did not rightly pronounce it so: and they took him, and slew him at the fords of Jordan; and there fell at that time of Ephraim two and forty thousand.

7 And Jephthae judged Israel six years; and Jephthae the Galaadite died, and was buried in his city Galaad.

8 And after him Abaissan of Bethleem judged Israel.

9 And he had thirty sons, and thirty daughters, whom he sent forth; and he brought in thirty daughters for his sons from without; and he judged Israel seven years.

10 And Abaissan died, and was buried in Bethleem.

11 And after him Ælom of Zabulon judged Israel ten years.

12 And Ælom of Zabulon died, and was buried in Ælom in the land of Zabulon.

13 And after him Abdon the son of Ellel, the Pharathonite, judged Israel.

14 And he had forty sons, and thirty grandsons, that rode upon seventy colts: and he judged Israel eight years.

15 And Abdon the son of Ellel, the Pharathonite, died, and was buried in Pharathon in the land of Ephraim in the mount of Amalec.

JUDGES (KRITAI) CHAPTER 13

1 And the children of Israel yet again committed iniquity before the Lord; and the Lord delivered them into the hand of the Phylistines forty years.

2 And there was a man of Saraa, of the family of the kindred of Dan, and his name was Manoe, and his wife was barren, and bore not.

3 And an angel of the Lord appeared to the woman, and said to her, Behold, thou art barren and hast not born; yet thou shalt conceive a son.

4 And now be very cautious, and drink no wine nor strong drink, and eat no unclean thing;

5 for behold, thou art with child, and shalt bring forth a son; and there shall come no razor upon his head, for the child shall be a Nazarite to God from the womb; and he shall begin to save Israel from the hand of the Phylistines.

6 And the woman went in, and spoke to her husband, saying, A man of God came to me, and his appearance was as of an angel of God, very dreadful; and I did not ask him whence he was, and he did not tell me his name.

7 And he said to me, Behold, thou art with child, and shalt bring forth a son; and now drink no wine nor strong drink, and eat no unclean thing; for the child shall be holy to God from the womb until the day of his death.

8 And Manoe prayed to the Lord and said, I pray thee, O Lord my lord, concerning the man of God whom thou sentest; let him now come to us once more, and teach us what we shall do to the child about to be born.

9 And the Lord heard the voice of Manoe, and the angel of God came yet again to the woman; and she sat in the field, and Manoe her husband was not with her.

10 And the woman hasted, and ran, and brought word to her husband, and said to him, Behold the man who came in the other day to me has appeared to me.

11 And Manoe arose and followed his wife, and came to the man, and said to him, Art thou the man that spoke to the woman? and the angel said, I am.

12 And Manoe said, Now shall thy word come to pass: what shall be the ordering of the child, and our dealings with him?

13 And the angel of the Lord said to Manoe, Of all things concerning which I spoke to the woman, she shall beware.

14 She shall eat of nothing that comes of the vine yielding wine, and let her not drink wine or strong liquor, and let her not eat anything unclean: all things that I have charged her she shall observe.

15 And Manoe said to the angel of the Lord, Let us detain thee here, and prepare before thee a kid of the goats.

16 And the angel of the Lord said to Manoe, If thou shouldest detain me, I will not eat of thy bread; and if thou wouldest offer a whole-burnt-offering, to the Lord thou shalt offer it: for Manoe knew not that he was an angel of the Lord.

17 And Manoe said to the angel of the Lord, What is thy name, that when thy word shall come to pass, we may glorify thee?

18 And the angel of the Lord said to him, Why dost thou thus ask after my name; whereas it is wonderful?

19 And Manoe took a kid of the goats and its meat-offering, and offered it on the rock to the Lord; and the angel wrought a distinct work, and Manoe and his wife were looking on.

20 And it came to pass when the flame went up above the altar toward heaven, that the angel of the Lord went up in the flame; and Manoe and his wife were looking, and they fell upon their face to the earth.

21 And the angel appeared no more to Manoe and to his wife: then Manoe knew that this was an angel of the Lord.

22 And Manoe said to his wife, We shall surely die, because we have seen God.

23 But his wife said to him, If the Lord were pleased to slay us, he would not have received of our hand a whole-burnt-offering and a meat-offering; and he would not have shewn us all these things, neither would he have caused us to hear all these things as at this time.

24 And the woman brought forth a son, and she called his name Sampson; and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to go out with him in the camp of Dan, and between Saraa and Esthaol.

JUDGES (KRITAI) CHAPTER 14

1 And Sampson went down to Thamnatha, and saw a woman in Thamnatha of the daughters of the Philistines.

2 And he went up and told his father and his mother, and said, I have seen a woman in Thamnatha of the daughters of the Phylistines; and now take her to me for a wife.

3 And his father and his mother said to him, Are there no daughters of thy brethren, and is there not a woman of all my people, that thou goest to take a wife of the uncircumcised Philistines?

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And Sampson said to his father, Take her for me, for she is right in my eyes.

4 And his father and his mother knew not that it was of the Lord, that he sought to be revenged on the Philistines: and at that time the Philistines lorded it over Israel.

5 And Sampson and his father and his mother went down to Thamnatha, and he came to the vineyard of Thamnatha; and behold, a young lion roared in meeting him.

6 And the spirit of the Lord came powerfully upon him, and he crushed him as he would have crushed a kid of the goats, and there was nothing in his hands: and he told not his father and his mother what he had done.

7 And they went down and spoke to the woman, and she was pleasing in the eyes of Sampson.

8 And after some time he returned to take her, and he turned aside to see the carcase of the lion; and behold, a swarm of bees, and honey were in the mouth of the lion.

9 And he took it into his hands, and went on eating, and he went to his father and his mother, and gave to them, and they did eat; but he told them not that he took the honey out of the mouth of the lion.

10 And his father went down to the woman, and Sampson made there a banquet for seven days, for so the young men are used to do.

11 And it came to pass when they saw him, that they took thirty guests, and they were with him.

12 And Sampson said to them, I propound you a riddle: if ye will indeed tell it me, and discover it within the seven days of the feast, I will you give thirty sheets and thirty changes of raiment.

13 And if ye cannot tell it me, ye shall give me thirty napkins and thirty changes of apparel: and they said to him, Propound thy riddle, and we will hear it.

14 And he said to them, Meat came forth of the eater, and sweetness out of the strong: and they could not tell the riddle for three days.

15 And it came to pass on the fourth day, that they said to the wife of Sampson, Deceive now thy husband, and let him tell thee the riddle, lest we burn thee and thy father's house with fire: did ye invite us to do us violence?

16 And Sampson's wife wept before him, and said, Thou dost but hate me, and lovest me not; for the riddle which thou hast propounded to the children of my people thou hast not told me: and Sampson said to her, If I have not told it to my father and my mother, shall I tell it to thee?

17 And she wept before him the seven days, during which their banquet lasted: and it came to pass on the seventh day, that he told her, because she troubled him; and she told it to the children of her people.

18 And the men of the city said to him on the seventh day, before sunrise, What is sweeter than honey? and what is stronger than a lion? and Sampson said to them, If ye had not ploughed with my heifer, ye would not have known my riddle.

19 And the Spirit of the Lord came upon him powerfully, and he went down to Ascalon, and destroyed of the inhabitants thirty men, and took their garments, and gave the changes of raiment to them that told the riddle; and Sampson was very angry, and went up to the house of his father.

20 And the wife of Sampson was given to one of his friends, with whom he was on terms of friendship.

JUDGES (KRITAI) CHAPTER 15

1 And it came to pass after a time, in the days of wheat harvest, that Sampson visited his wife with a kid, and said, I will go in to my wife even into the chamber: but her father did not suffer him to go in.

2 And her father spoke, saying, I said that thou didst surely hate her, and I gave her to one of thy friends: is not her younger sister better than she? let her be to thee instead of her.

3 And Sampson said to them, Even for once am I guiltless with regard to the Philistines, in that I do mischief among them.

4 And Sampson went and caught three hundred foxes, and took torches, and turned tail to tail, and put a torch between two tails, and fastened it.

5 And he set fire to the torches, and sent the foxes into the corn of the Philistines; and every thing was burnt from the threshing floor to the standing corn, and even to the vineyard and olives.

6 And the Philistines said, Who has done these things? and they said, Sampson the son-in-law of the Thamnite, because he has taken his wife, and given her to one of his friends; and the Philistines went up, and burnt her and her father's house with fire.

7 And Sampson said to them, Though ye may have dealt thus with her, verily I will be avenged of you, and afterwards I will cease.

8 And he smote them leg on thigh with a great overthrow; and went down and dwelt in a cave of the rock Etam.

9 And the Philistines went up, and encamped in Juda, and spread themselves abroad in Lechi.

10 And the men of Juda said, Why are ye come up against us? and the Philistines said, We are come up to bind Sampson, and to do to him as he has done to us.

11 And the three thousand men of Juda went down to the hole of the rock Etam, and they said to Sampson, Knowest thou not that the Philistines rule over us? and what is this that thou hast done to us? and Sampson said to them, As they did to me, so have I done to them.

12 And they said to him, We are come down to bind thee to deliver thee into the hand of the Philistines: and Sampson said to them, Swear to me that ye will not fall upon me yourselves.

13 And they spoke to him, saying, Nay, but we will only bind thee fast, and deliver thee into their hand, and will by no means slay thee: and they bound him with two new ropes, and brought him from that rock.

14 And they came to Lechi: and the Philistines shouted, and ran to meet him: and the Spirit of the Lord came

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mightily upon him, and the ropes that were upon his arms became as tow which is burnt with fire; and his bonds were consumed from off his hands.

15 And he found the jaw- bone of an ass that had been cast away, and he put forth his hand and took it, and smote with it a thousand men.

16 And Sampson said, With the jaw-bone of an ass I have utterly destroyed them, for with the jaw-bone of an ass I have smitten a thousand men.

17 And it came to pass when he ceased speaking, that he cast the jaw-bone out of his hand; and he called that place the Lifting of the jaw-bone.

18 And he was very thirsty, and wept before the Lord, and said, Thou hast been well pleased to grant this great deliverance by the hand of thy servant, and new shall I die for thirst, and fall into the hand of the uncircumcised?

19 And God broke open a hollow place in the jaw, and there came thence water, and he drank; and his spirit returned and he revived: therefore the name of the fountain was called 'The well of the invoker,' which is in Lechi, until this day.

20 And he judged Israel in the days of the Philistines twenty years.

JUDGES (KRITAI) CHAPTER 16

1 And Sampson went to Gaza, and saw there a harlot, and went in to her.

2 And it was reported to the Gazites, saying, Sampson is come hither: and they compassed him and laid wait for him all night in the gate of the city, and they were quiet all the night, saying, Let us wait till the dawn appear, and we will slay him.

3 And Sampson slept till midnight, and rose up at midnight, and took hold of the doors of the gate of the city with the two posts, and lifted them up with the bar, and laid them on his shoulders, and he went up to the top of the mountain that is before Chebron, and laid them there.

4 And it came to pass after this that he loved a woman in Alsorech, and her name was Dalida.

5 And the princess of the Philistines came up to her, and said to her, Beguile him, and see wherein his great strength is, and wherewith we shall prevail against him, and bind him to humble him; and we will give thee each eleven hundred pieces of silver.

6 And Dalida said to Sampson, Tell me, I pray thee, wherein is thy great strength, and wherewith thou shalt be bound that thou mayest be humbled.

7 And Sampson said to her, If they bind me with seven moist cords that have not been spoiled, then shall I be weak and be as one of ordinary men.

8 And the princess of the Philistines brought to her seven moist cords that had not been spoiled, and she bound him with them.

9 And the liers in wait remained with her in the chamber; and she said to him, the Philistines are upon thee, Sampson: and he broke the cords as if any one should break a thread of tow when it has touched the fire, and his strength was not known.

10 And Dalida said to Sampson, Behold, thou hast cheated me, and told me lies; now then tell me wherewith thou shalt be bound.

11 And he said to her, If they should bind me fast with new ropes with which work has not been done, then shall I be weak, and shall be as another man.

12 And Dalida took new ropes, and bound him with them, and the liers in wait came out of the chamber, and she said, The Philistines are upon thee, Sampson: and he broke them off his arms like a thread.

13 And Dalida said to Sampson, Behold, thou hast deceived me, and told me lies; tell me, I intreat thee, wherewith thou mayest be bound: and he said to her, If thou shouldest weave the seven locks of my head with the web, and shouldest fasten them with the pin into the wall, then shall I be weak as another man.

14 And it came to pass when he was asleep, that Dalida took the seven locks of his head, and wove them with the web, and fastened them with the pin into the wall, and she said, The Philistines are upon thee, Sampson: and he awoke out of his sleep, and carried away the pin of the web out of the wall.

15 And Dalida said to Sampson, How sayest thou, I love thee, when thy heart is not with me? this third time thou hast deceived me, and hast not told me wherein is thy great strength.

16 And it came to pass as she pressed him sore with her words continually, and straitened him, that his spirit failed almost to death.

17 Then he told her all his heart, and said to her, A razor has not come upon my head, because I have been a holy one of God from my mother's womb; if then I should be shaven, my strength will depart from me, and I shall be weak, and I shall be as all other men.

18 And Dalida saw that he told her all his heart, and she sent and called the princess of the Philistines, saying, Come up yet this once; for he has told me all his heart. And the chiefs of the Philistines went up to her, and brought the money in their hands.

19 And Dalida made Sampson sleep upon her knees; and she called a man, and he shaved the seven locks of his head, and she began to humble him, and his strength departed from him.

20 And Dalida said, The Philistines are upon thee, Sampson: and he awoke out of his sleep and said, I will go out as at former times, and shake myself; and he knew not that the Lord was departed from him.

21 And the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he ground in the prison-house.

22 And the hair of his head began to grow as before it was shaven.

23 And the chiefs of the Philistines met to offer a great sacrifice to their god Dagon, and to make merry; and they said, God has given into our hand our enemy Sampson.

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24 And the people saw him, and sang praises to their god; for our god, said they, has delivered into our hand our enemy, who wasted our land, and who multiplied our slain.

25 And when their heart was merry, then they said, Call Sampson out of the prison-house, and let him play before us: and they called Sampson out of the prison-house, and he played before them; and they smote him with the palms of their hands, and set him between the pillars.

26 And Sampson said to the young man that held his hand, Suffer me to feel the pillars on which the house rests, and I will stay myself upon them.

27 And the house was full of men and woman, and there were all the chiefs of the Philistines, and on the roof were about three thousand men and woman looking at the sports of Sampson.

28 And Sampson wept before the Lord, and said, O Lord, my lord, remember me, I pray thee, and strengthen me, O God, yet this once, and I will requite one recompense to the Philistines for my two eyes.

29 And Sampson took hold of the two pillars of the house on which the house stood, and leaned on them, and laid hold of one with his right hand, and the other with his left.

30 And Sampson said, Let my wife perish with the Philistines: and he bowed himself mightily; and the house fell upon the princes, and upon all the people that were in it: and the dead whom Sampson slew in his death were more than those whom he slew in his life.

31 And his brethren and his father's house went down, and they took him; and they went up and buried him between Saraa and Esthaol in the sepulchre of his father Manoe; and he judged Israel twenty years.

JUDGES (KRITAI) CHAPTER 17

1 And there was a man of mount Ephraim, and his name was Michaias.

2 And he said to his mother, The eleven hundred pieces of silver which thou tookest of thyself, and about which thou cursedst me, and spokest in my ears, behold, the silver is with me; I took it: and his mother said, Blessed be my son of the Lord.

3 And he restored the eleven hundred pieces of silver to his mother; and his mother said, I had wholly consecrated the money to the Lord out of my hand for my son, to make a graven and a molten image, and now I will restore it to thee.

4 But he returned the silver to his mother, and his mother took two hundred pieces of silver, and gave them to a silversmith, and he made it a graven and a molten image; and it was in the house of Michaias.

5 And the house of Michaias was to him the house of God, and he made an ephod and theraphin, and he consecrated one of his sons, and he became to him a priest.

6 And in those days there was no king in Israel; every man did that which was right in his own eyes.

7 And there was a young man in Bethleem of the tribe of Juda, and he was a Levite, and he was sojourning there.

8 And the man departed from Bethleem the city of Juda to sojourn in whatever place he might find; and he came as far as mount Ephraim, and to the house of Michaias to accomplish his journey.

9 And Michaias said to him, Whence comest thou? and he said to him, I am a Levite of Bethleem Juda, and I go to sojourn in any place I may find.

10 And Michaias said to him, Dwell with me, and be to me a father and a priest; and I will give thee ten pieces of silver by the year, and a change of raiment, and thy living.

11 And the Levite went and began to dwell with the man; and the young man was to him as one of his sons.

12 And Michaias consecrated the Levite, and he became to him a priest, and he was in the house of Michaias.

13 And Michaias said, Now I know that the Lord will do me good, because a Levite has become my priest.

JUDGES (KRITAI) CHAPTER 18

1 In those days there was no king in Israel; and in those days the tribe of Dan sought for itself an inheritance to inhabit, because no inheritance had fallen to it until that day in the midst of the tribes of the children of Israel.

2 And the sons of Dan sent from their families five men of valour, from Saraa and from Esthaol, to spy out the land and to search it; and they said to them, Go and search out the land. And they came as far as the mount of Ephraim to the house of Michaias and they lodged there,

3 in the house of Michaias, and they recognised the voice of the young man the Levite, and turned in thither; and said to him, Who brought thee in hither? and what doest thou in this place? and what hast thou here?

4 And he said to them, Thus and thus did Michaias to me, and he hired me, and I became his priest.

5 And they said to him, Enquire now of God, and we shall know whether our way will prosper, on which we are going.

6 And the priest said to them, Go in peace; your way in which ye go, is before the Lord.

7 And the five men went on, and came to Laisa; and they saw the people in the midst of it dwelling securely, at ease as is the manner of the Sidonians, and there is no one perverting or shaming a matter in the land, no heir extorting treasures; and they are far from the Sidonians, and they have no intercourse with any one.

8 And the five men came to their brethren to Saraa and Esthaol, and said to their brethren, Why sit ye here idle?

9 And they said, Arise, and let us go up against them, for we have seen the land, and, behold, it is very good, yet ye are still: delay not to go, an to enter in to possess the land.

10 And whensoever ye shall go, ye shall come in upon a people secure, and the land is extensive, for God has given it into your hand; a place where there is no want of anything that the earth affords.

11 And there departed thence of the families of Dan, from Saraa and from Esthaol, six hundred men, girded with weapons of war.

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12 And they went up, and encamped in Cariathiarim in Juda; therefore it was called in that place the camp of Dan, until this day: behold, it is behind Cariathiarim.

13 And they went on thence to the mount of Ephraim, and came to the house of Michaias.

14 And the five men who went to spy out the land of Laisa answered, and said to their brethren, Ye know that there is in this place an ephod, and theraphin, and a graven and a molten image; and now consider what ye shall do.

15 And they turned aside there, and went into the house of the young man, the Levite, even into the house of Michaias, and asked him how he was.

16 And the six hundred men of the sons of Dan who were girded with their weapons of war stood by the door of the gate.

17 And the five men who went to spy out the land went up, and entered into the house of Michaias, and the priest stood.

18 And they took the graven image, and the ephod, and the theraphin, and the molten image; and the priest said to them, What are ye doing?

19 And they said to him, Be silent, lay thine hand upon thy mouth, and come with us, and be to us a father and a priest: is it better for thee to be the priest of the house of one man, or to be the priest of a tribe and house for a family of Israel?

20 And the heart of the priest was glad, and he took the ephod, and the theraphin, and the graven image, and the molten image, and went in the midst of the people.

21 So they turned and departed, and put their children and their property and their baggage before them.

22 They went some distance from the house of Michaias, and, behold, Michaias and the men in the houses near Michaias' house, cried out, and overtook the children of Dan.

23 And the children of Dan turned their face, and said to Michaias, What is the matter with thee that thou hast cried out?

24 And Michaias said, Because ye have taken my graven image which I made, and my priest, and are gone; and what have I remaining? and what is this that ye say to me, Why criest thou?

25 And the children of Dan said to him, Let not thy voice be heard with us, lest angry men run upon thee, and take away thy life, and the lives of thy house.

26 And the children of Dan went their way; and Michaias saw that they were stronger than himself, and he returned to his house.

27 And the children of Dan took what Michaias had made, and the priest that he had, and they came to Laisa, to a people quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because the city is far from the Sidonians, and they have no intercourse with men, and it is in the valley of the house of Raab; and they built the city, and dwelt in it.

29 And they called the name of the city Dan, after the name of Dan their father, who was born to Israel; and the name of the city was Ulamais before.

30 And the children of Dan set up the graven image for themselves; and Jonathan son of Gerson son of Manasse, he and his sons were priests to the tribe of Dan till the time of the carrying away of the nation.

31 And they set up for themselves the graven image which Michaias made, all the days that the house of God was in Selom; and it was so in those days that there was no king in Israel.

JUDGES (KRITAI) CHAPTER 19

1 And there was a Levite sojourning in the sides of mount Ephraim, and he took to himself a concubine from Bethleem Juda.

2 And his concubine departed from him, and went away from him to the house of her father to Bethleem Juda, and she was there four months.

3 And her husband rose up, and went after her to speak kindly to her, to recover her to himself; and he had his young man with him, and a pair of asses; and she brought him into the house of her father; and the father of the damsel saw him, and was well pleased to meet him.

4 And his father-in-law, the father of the damsel, constrained him, and he stayed with him for three days; and they ate and drank, and lodged there.

5 And it came to pass on the fourth day that they rose early, and he stood up to depart; and the father of the damsel said to his son-in-law, Strengthen thy heart with a morsel of bread, and afterwards ye shall go.

6 So they two sat down together and ate and drank: and the father of the damsel said to her husband, Tarry now the night, and let thy heart be merry.

7 And the man rose up to depart; but his father-in-law constrained him, and he stayed and lodged there.

8 And he rose early in the morning on the fifth day to depart; and the father of the damsel said, Strengthen now thine heart, and quit thyself as a soldier till the day decline; and the two ate.

9 And the man rose up to depart, he and his concubine, and his young man; but his father-in-law the father of the damsel said to him, Behold now, the day has declined toward evening; lodge here, an let thy heart rejoice; and ye shall rise early to-morrow for your journey, and thou shalt go to thy habitation.

10 But the man would not lodge there, but he arose and departed, and came to the part opposite Jebus, (this is Jerusalem,) and there was with him a pair of asses saddled, and his concubine was with him.

11 And they came as far as Jebus: and the day had far advanced, and the young man said to his master, Come, I pray thee, and let us turn aside to this city of the Jebusites, and let us lodge in it.

12 And his master said to him, We will not turn aside to a strange city, where there is not one of the children of Israel, but we will pass on as far as Gabaa.

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13 And he said to his young man, Come, and let us draw nigh to one of the places, and we will lodge in Gabaa or in Rama.

14 And they passed by and went on, and the sun went down upon them near to Gabaa, which is in Benjamin.

15 And they turned aside thence to go in to lodge in Gabaa; and they went in, and sat down in the street of the city, and there was no one who conducted them into a house to lodge.

16 And behold, an old man came out of the field from his work in the evening; and the man was of mount Ephraim, and he sojourned in Gabaa, and the men of the place were sons of Benjamin.

17 And he lifted up his eyes, and saw a traveller in the street of the city; and the old man said to him, Whither goest thou, and whence comest thou?

18 And he said to him, We are passing by from Bethleem Juda to the sides of mount Ephraim: I am from thence, and I went as far as Bethleem Juda, and I am going home, and there is no man to take me into his house.

19 Yet is there straw and food for our asses, and bread and wine for me and my handmaid and the young man with thy servants; there is no want of anything.

20 And the old man said, Peace be to thee; only be every want of thine upon me, only do thou by no means lodge in the street. 21 And he brought him into his house, and made room for his asses; and they washed their feet, and ate and drank.

22 And they were comforting their heart, when, behold, the men of the city, sons of transgressors, compassed the house, knocking at the door: and they spoke to the old man the owner of the house, saying, Bring out the man who came into thy house, that we may know him.

23 And the master of the house came out to them, and said, Nay, brethren, do not ye wrong, I pray you, after this man has come into my house; do not ye this folly.

24 Behold my daughter a virgin, and the man's concubine: I will bring them out, and humble ye them, and do to them that which is good in your eyes; but to this man do not this folly.

25 But the men would not consent to hearken to him; so the man laid hold of his concubine, and brought her out to them; and they knew her, and abused her all night till the morning, and let her go when the morning dawned.

26 And the woman came toward morning, and fell down at the door of the house where her husband was, until it was light.

27 And her husband rose up in the morning, and opened the doors of the house, and went forth to go on his journey; and, behold, the woman his concubine had fallen down by the doors of the house, and her hands were on the threshold.

28 And he said to her, Rise, and let us go; and she answered not, for she was dead: and he took her upon his ass, and went to his place.

29 And he took his sword, and laid hold of his concubine, and divided her into twelve parts, and sent them to every coast of Israel.

30 And it was so, that every one who saw it said, Such a day as this has not happened nor has been seen from the day of the going up of the children of Israel out of the land of Egypt until this day: take ye counsel concerning it, and speak.

JUDGES (KRITAI) CHAPTER 20

1 And all the children of Israel went out, and all the congregation was gathered as one man, from Dan even to Bersabee, and in the land of Galaad, to the Lord at Massepha.

2 And all the tribes of Israel stood before the Lord in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 And the children of Benjamin heard that the children of Israel were gone up to Massepha: and the children of Israel came and said, Tell us, where did this wickedness take place?

4 And the Levite, the husband of the woman that was slain, answered and said, I and my concubine went to Gabaa of Benjamin to lodge.

5 And the men of Gabaa rose up against me, and compassed the house by night against me; they wished to slay me, and they have humbled my concubine, and she is dead.

6 And I laid hold of my concubine, and divided her in pieces, and sent the parts into every coast of the inheritance of the children of Israel; for they have wrought lewdness and abomination in Israel.

7 Behold, all ye are children of Israel; and consider and take counsel here among yourselves.

8 And all the people rose up as one man, saying, No one of us shall return to his tent, and no one of us shall return to his house. 9 And now this is the thing which shall be done in Gabaa; we will go up against it by lot.

10 Moreover we will take ten men for a hundred for all the tribes of Israel, and a hundred for a thousand, and a thousand for ten thousand, to take provision, to cause them to come to Gabaa of Benjamin, to do to it according to all the abomination, which they wrought in Israel.

11 And all the men of Israel were gathered to the city as one man.

12 And the tribes of Israel sent men through the whole tribe of Benjamin, saying, What is this wickedness that has been wrought among you?

13 Now then give up the men the sons of transgressors that are in Gabaa, and we will put them to death, and purge out wickedness from Israel: but the children of Benjamin consented not to hearken to the voice of their brethren the children of Israel.

14 And the children of Benjamin were gathered from their cities to Gabaa, to go forth to fight with the children of Israel.

15 And the children of Benjamin from their cities were numbered in that day, twenty-three thousand, every man drawing a sword, besides the inhabitants of Gabaa, who were numbered seven hundred chosen men of all the people, able to use both hands alike;

16 All these could sling with stones at a hair, and not miss.

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17 And the men of Israel, exclusive of Benjamin, were numbered four hundred thousand men that drew sword; all these were men of war.

18 And they arose and went up to Baethel, and enquired of God: and the children of Israel said, Who shall go up for us first to fight with the children of Benjamin? And the Lord said, Juda shall go up first as leader.

19 And the children of Israel rose up in the morning, and encamped against Gabaa.

20 And they went out, all the men of Israel, to fight with Benjamin, and engaged with them at Gabaa.

21 And the sons of Benjamin went forth from Gabaa, and they destroyed in Israel on that day two and twenty thousand men down to the ground.

22 And the men of Israel strengthened themselves, and again engaged in battle in the place where they had engaged on the first day.

23 And the children of Israel went up, and wept before the Lord till evening, and enquired of the Lord, saying, Shall we again draw nigh to battle with our brethren the children of Benjamin? and the Lord said, Go up against them.

24 And the children of Israel advanced against the children of Benjamin on the second day.

25 And the children of Benjamin went forth to meet them from Gabaa on the second day, and destroyed of the children of Israel yet further eighteen thousand men down to the ground: all these drew sword.

26 And the children of Israel and all the people went up, and came to Baethel; and they wept, and sat there before the Lord; and they fasted on that day until evening, and offered whole- burnt-offerings and perfect sacrifices, before the Lord,

27 for the ark of the Lord God was there in those days,

28 and Phinees the son of Eleazar the son of Aaron stood before it in those days; and the children of Israel enquired of the Lord, saying, Shall we yet again go forth to fight with our brethren the sons of Benjamin? and the Lord said, Go up, to-morrow I will give them into your hands.

29 And the children of Israel set an ambush against Gabaa round about it.

30 And the children of Israel went up against the children of Benjamin on the third day, and arrayed themselves against Gabaa as before.

31 And the children of Benjamin went out to meet the people, and were all drawn out of the city, and began to smite and slay the people as before in the roads, whereof one goes up to Baethel, and one to Gabaa in the field, about thirty men of Israel.

32 And the children of Benjamin said, They fall before us as at the first: but the children of Israel said, Let us flee, and draw them out from the city into the roads; and they did so.

33 And all the men rose up out of their places, and engaged in Baal Thamar; and the liers in wait of Israel advanced from their place from Maraagabe.

34 And there came over against Gabaa ten thousand chosen men out of all Israel; and the fight was severe; and they knew not that evil was coming upon them.

35 And the Lord smote Benjamin before the children of Israel; and the children of Israel destroyed of Benjamin in that day a hundred and twenty-five thousand men: all these drew sword.

36 And the children of Benjamin saw that they were smitten; and the men of Israel gave place to Benjamin, because they trusted in the ambuscade which they had prepared against Gabaa.

37 And when they retreated, then the liers in wait rose up, and they moved toward Gabaa, and the whole ambush came forth, and they smote the city with the edge of the sword.

38 And the children of Israel had a signal of battle with the liers in wait, that they should send up a signal of smoke from the city.

39 And the children of Israel saw that the liers in wait had seized Gabaa, and they stood in line of battle; and Benjamin began to smite down wounded ones among the men of Israel about thirty men; for they said, Surely they fall again before us, as in the first battle.

40 And the signal went up increasingly over the city as a pillar of smoke; and Benjamin looked behind him, and behold the destruction of the city went up to heaven.

41 And the men of Israel turned back, and the men of Benjamin hasted, because they saw that evil had come upon them.

42 And they turned to the way of the wilderness from before the children of Israel, and fled: but the battle overtook them, and they from the cities destroyed them in the midst of them.

43 And they cut down Benjamin, and pursued him from Nua closely till they came opposite Gabaa on the east.

44 And there fell of Benjamin eighteen thousand men: all these were men of might.

45 And the rest turned, and fled to the wilderness to the rock of Remmon; and the children of Israel picked off of them five thousand men; and the children of Israel went down after them as far as Gedan, and they smote of them two thousand men.

46 And all that fell of Benjamin were twenty-five thousand men that drew sword in that day: all these were men of might.

47 And the rest turned, and fled to the wilderness to the rock of Remmon, even six hundred men; and they sojourned four months in the rock of Remmon.

48 And the children of Israel returned to the children of Benjamin, and smote them with the edge of the sword from the city of Methla, even to the cattle, and every thing that was found in all the cities: and they burnt with fire the cities they found.

JUDGES (KRITAI) CHAPTER 21

1 Now the children of Israel swore in Massephath, saying, No man of us shall give his daughter to Benjamin for a wife.

2 And the people came to Baethel, and sat there until evening before God: and they lifted up their voice and wept with a great weeping;

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3 and said, Wherefore, O Lord God of Israel, has this come to pass, that to-day one tribe should be counted as missing from Israel?

4 And it came to pass on the morrow that the people rose up early, and built there an altar, and offered up whole-burnt-offerings and peace offerings.

5 And the children of Israel said, Who of all the tribes of Israel, went not up in the congregation to the Lord? for there was a great oath concerning those who went not up to the Lord to Massephath, saying, He shall surely be put to death.

6 And the children of Israel relented toward Benjamin their brother, and said, To-day one tribe is cut off from Israel.

7 What shall we do for wives for the rest that remain? whereas we have sworn by the Lord, not to give them of our daughters for wives.

8 And they said, What one man is there of the tribes of Israel, who went not up to the Lord to Massephath? and, behold, no man came to the camp from Jabis Galaad to the assembly.

9 And the people were numbered, and there was not there a man from the inhabitants of Jabis Galaad.

10 And the congregation sent thither twelve thousand men of the strongest, and they charged them, saying, Go ye and smite the inhabitants of Jabis Galaad with the edge of the sword.

11 And this shall ye do: every male and every woman that has known the lying with man ye shall devote to destruction, but the virgins ye shall save alive: and they did so.

12 And they found among the inhabitants of Jabis Galaad four hundred young virgins, who had not known man by lying with him; and they brought them to Selom in the land of Chanaan.

13 And all the congregation sent and spoke to the children of Benjamin in the rock Remmon, and invited them to make peace. 14 And Benjamin returned to the children of Israel at that time, and the children of Israel gave them the women whom they had save alive of the daughters of Jabis Galaad; and they were content.

15 And the people relented for Benjamin, because the Lord had made a breach in the tribes of Israel.

16 And the elders of the congregation said, What shall we do for wives for them that remain? for the women have been destroyed out of Benjamin.

17 And they said, There must be an inheritance of them that are escaped of Benjamin; and so a tribe shall not be destroyed out of Israel.

18 For we shall not be able to give them wives of our daughters, because we swore among the children of Israel, saying, Cursed is he that gives a wife to Benjamin.

19 And they said, Lo! now there is a feast of the Lord from year to year in Selom, which is on the north of Baethel, eastward on the way that goes up from Baethel to Sychem, and from the south of Lebona.

20 And they charged the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 and ye shall see; and lo! if there come out the daughters of the inhabitants of Selom to dance in dances, then shall ye go out of the vineyards and seize for yourselves every man a wife of the daughters of Selom, and go ye into the land of Benjamin.

22 And it shall come to pass, when their fathers or their brethren come to dispute with us, that we will say to them, Grant them freely to us, for we have not taken every man his wife in the battle: because ye did not give to them according to the occasion, ye transgressed.

23 And the children of Benjamin did so; and they took wives according to their number from the dancers whom they seized: and they went and returned to their inheritance, and built the cities, and dwelt in them.

24 And the children of Israel went thence at that time every man to his tribe and his kindred; and they went thence every man to his inheritance.

25 And in those days there was no king in Israel; every man did that which was right in his own sight.

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THE SCROLL OF RUTH

Hebrew title: Megilath Rut
Estimated Range of Dating: 5th–4th centuries B.C.

(The Book of Ruth (Hebrew: Megilath Rut, "the Scroll of Ruth", one of the Five Megillot) is included in the third division, or the Writings (Ketuvim), of the Hebrew Bible; in most Christian canons it is treated as a history book and placed between Judges and 1 Samuel. It is one of the shortest books in both the Jewish and Christian holy books, consisting of only four chapters. The name Ruth means compassion, pity, remorse, sorrow or grief. It is unknown who wrote the book. It is traditionally ascribed to the prophet Samuel, but Ruth's identity as a non-Israelite and the stress on the need for an inclusive attitude towards foreigners suggests an origin in the fifth century BC, when intermarriage had become controversial (as seen in Ezra 9:1 and Nehemiah 13:1). A substantial number of scholars therefore date it to the Persian period (5th–4th centuries BC). The genealogy that concludes the book is believed to be a post-exilic Priestly addition, as it adds nothing to the plot; nevertheless, it is carefully crafted and integrates the book into the history of Israel running from Genesis to Kings.

Contents and Structure

The book is structured in four chapters:

1. Prologue and Problem: Death and Emptiness (1:1–22)
A. Setting the scene (1:1–5)
B. Naomi returns home (1:6–18)
C. Arrival of Naomi and Ruth in Bethlehem (1:19–22)
2. Ruth Meets Boaz, Naomi's Relative, on the Harvest Field (2:1–23)
A. Ruth in the field of Boaz (2:1–17)
B. Ruth reports to Naomi (2:18–23)
3. Naomi Sends Ruth to Boaz on the Threshing Floor (3:1–18)
A. Naomi Reveals Her Plan (3:1–5)
B. Ruth at the threshing-floor of Boaz (3:6–15)
C. Ruth reports to Naomi (3:16–18)
4. Resolution and Epilogue: Life and Fullness (4:1–22)
A. Boaz with the men at the gate (4:1–12)
B. A son is born to Ruth (4:13–17)
Genealogical appendix (4:18–22)

The book tells of Ruth accepting the god of the Israelites as her god and the Israelite people as her own. In Ruth 1:16–17, Ruth tells Naomi, her Israelite mother-in-law, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me." The book is held in esteem by Jews who fall under the category of Jews-by-choice, as is evidenced by the considerable presence of Boaz in rabbinic literature. The Book of Ruth also functions liturgically, as it is read during the Jewish holiday of Shavuot ("Weeks").

The book can be read as a political parable relating to issues around the time of Ezra and Nehemiah (the 4th century BC). The realistic nature of the story is established from the start through the names of the participants: the husband and father is Elimelech, meaning "My God is King", and his wife is Naomi, "Pleasing", but after the deaths of her sons Mahlon, "Sickness", and Chilion, "Wasting", she asks to be called Mara, "Bitter". The reference to Moab raises questions, since in the rest of the biblical literature it is associated with hostility to Israel, sexual perversity, and idolatry, and Deuteronomy 23:3–6 excluded an Ammonite or a Moabite from "the congregation of the LORD; even to their tenth generation". Despite this, Ruth the Moabite married a Judahite and even after his death still regarded herself a member of his family; she then married another Judahite and bore him a son who became an ancestor of David. Contrary to the message of Ezra–Nehemiah, where marriages between Jewish men and non-Jewish women were broken up, Ruth teaches that foreigners who convert to Judaism can become good Jews, foreign wives can become exemplary followers of Jewish law, and there is no reason to exclude them or their offspring from the community.)

RUTH CHAPTER 1

1 And it came to pass when the judges ruled, that there was a famine in the land: and a man went from Bethleem Juda to sojourn in the land of Moab, he, and his wife, and his two sons.

2 And the man's name was Elimelech, and his wife's name Noemin, and the names of his two sons Maalon and Chelaion, Ephrathites of Bethleem of Juda: and they came to the land of Moab, and remained there.

3 And Elimelech the husband of Noemin died; and she was left, and her two sons.

4 And they took to themselves wives, women of Moab; the name of the one was Orpha, and the name of the second Ruth; and they dwelt there about ten years.

5 And both Maalon and Chelaion died also; and the woman was left of her husband and her two sons.

6 And she rose up and her two daughters-in-law, and they returned out of the country of Moab, for she heard in the country of Moab that the Lord had visited his people to give them bread.

7 And she went forth out of the place where she was, and her two daughters-in-law with her: and they went by the way to return to the land of Juda.

8 And Noemin said to her daughter-in-law, Go now, return each to the house of her mother: the Lord deal mercifully with you, as ye have dealt with the dead, and with me.

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9 The Lord grant you that ye may find rest each of you in the house of her husband: and she kissed them; and they lifted up their voice, and wept.

10 And they said to her, We will return with thee to thy people.

11 And Noemin said, Return now, my daughters; and why do ye go with me? have I yet sons in my womb to be your husbands? 12 Turn now, my daughters, for I am too old to be married: for I said, Suppose I were married, and should bear sons;

13 would ye wait for them till they should be grown? or would ye refrain from being married for their sakes? Not so, my daughters; for I am grieved for you, that the hand of the Lord has gone forth against me.

14 And they lifted up their voice, and wept again; and Orpha kissed her mother-in-law and returned to her people; but Ruth followed her.

15 And Noemin said to Ruth, Behold, thy sister-in-law has returned to her people and to her gods; turn now thou also after thy sister-in-law.

16 And Ruth said, Intreat me not to leave thee, or to return from following thee; for whithersoever thou goest, I will go, and wheresoever thou lodgest, I will lodge; thy people shall be my people, and thy God my God.

17 And wherever thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if I leave thee, for death only shall divide between me and thee.

18 And Noemin seeing that she was determined to go with her, ceased to speak to her any more.

19 And they went both of them until they came to Bethleem: and it came to pass, when they arrived at Bethleem, that all the city rang with them, and they said, Is this Noemin?

20 And she said to them, Nay, do not call me Noemin; call me ‘Bitter,’ for the Mighty One has dealt very bitterly with me.

21 I went out full, and the Lord has brought me back empty: and why call ye me Noemin, whereas the Lord has humbled me and the Mighty One has afflicted me?

22 So Noemin and Ruth the Moabitess, her daughter-in-law, returned from the country of Moab; and they came to Bethleem in the beginning of barley harvest.

RUTH CHAPTER 2

1 And Noemin had a friend an acquaintance of her husband, and the man was a mighty man of the kindred of Elimelech, and his name was Booz.

2 And Ruth the Moabitess said to Noemin, Let me go now to the field, and I will glean among the ears behind the man with whomsoever I shall find favour: and she said to her, Go, daughter.

3 And she went; and came and gleaned in the field behind the reapers; and she happened by chance to come on a portion of the land of Booz, of the kindred of Elimelech.

4 And, behold, Booz came from Bethleem, and said to the reapers, The Lord be with you: and they said to him, The Lord bless thee.

5 And Booz said to his servant who was set over the reapers, Whose is this damsel?

6 And his servant who was set over the reapers answered and said, It is the Moabitish damsel who returned with Noemin out of the land of Moab.

7 And she said, I pray you, let me glean and gather among the sheaves after the reapers: and she came and stood from morning till evening, and rested not even a little in the field.

8 And Booz said to Ruth, Hast thou not heard, my daughter? go not to glean in another field; and depart not thou hence, join thyself here with my damsels.

9 Let thine eyes be on the field where my men shall reap, and thou shalt go after them: behold, I have charged the young men not to touch thee: and when you shalt thirst, then thou shalt go to the vessels, and drink of that which the young men shall have drawn.

10 And she fell upon her face, and did reverence to the ground, and said to him, How is it that I have found grace in thine eyes, that thou shouldest take notice of me, whereas I am a stranger?

11 And Booz answered and said to her, It has fully been told me how thou hast dealt with thy mother-in-law after the death of thy husband; and how thou didst leave thy father and thy mother, and the land of thy birth, and camest to a people whom thou knewest not before.

12 The Lord recompense thy work; may a full reward be given thee of the Lord God of Israel, to whom thou hast come to trust under his wings.

13 And she said, Let me find grace in thy sight, my lord, because thou hast comforted me, and because thou hast spoken kindly to thy handmaid, and behold, I shall be as one of thy servants.

14 And Booz said to her, Now it is time to eat; come hither, and thou shalt eat of the bread, and thou shalt dip thy morsel in the vinegar: and Ruth sat by the side of the reapers: and Booz handed her meal, and she ate, and was satisfied, and left.

15 And she rose up to glean; and Booz charged his young men, saying, Let her even glean among the sheaves, and reproach her not.

16 And do ye by all means carry it for her, and ye shall surely let fall for her some of that which is heaped up; and let her eat, and glean, and rebuke her not.

17 So she gleaned in the field till evening, and beat out that she had gleaned, and it was about an ephah of barely.

18 And she took it up, and went into the city: and her mother-in-law saw what she had gleaned, and Ruth brought forth and gave to her the food which she had left from what she had been satisfied with.

19 And her mother-in-law said to her, Where hast thou gleaned to-day, and where hast thou wrought? blessed be he that took notice of thee. And Ruth told her mother-in-law where she had wrought, and said, The name of the man with whom I wrought to-day is Booz.

20 And Noemin said to her daughter-in-law, Blessed is he of the Lord, because he has not failed in his mercy with the

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living and with the dead: and Noemin said to her, The man is near akin to us, he is one of our relations.

21 And Ruth said to her mother-in-law, Yea, he said also to me, Keep close to my damsels, until the men shall have finished all my reaping.

22 And Noemin said to Ruth her daughter-in-law, It is well, daughter, that thou wentest out with his damsels; thus they shall not meet thee in another field.

23 And Ruth joined herself to the damsels of Booz to glean until they had finished the barley-harvest and the wheat-harvest.

RUTH CHAPTER 3

1 And she lodged with her mother-in-law: and Noemin her mother-in-law said to her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now is not Booz our kinsman, with whose damsels thou wast? behold, he winnows barley this night in the floor.

3 But do thou wash, and anoint thyself, and put thy raiment upon thee, and go up to the threshing-floor: do not discover thyself to the man until he has done eating and drinking.

4 And it shall come to pass when he lies down, that thou shalt mark the place where he lies down, and shalt come and lift up the covering of his feet, and shalt lie down; and he shall tell thee what thou shalt do.

5 And Ruth said to her, All that thou shalt say, I will do.

6 And she went down to the threshing-floor, and did according to all that her mother-in-law enjoined her.

7 And Booz ate and drank, and his heart was glad, and he came to lie down by the side of the heap of corn; and she came secretly, and lifted up the covering of his feet.

8 And it came to pass at midnight that the man was amazed, and troubled, and behold, a woman lay at his feet.

9 And he said, Who art thou? and she said, I am thine handmaid Ruth; spread therefore thy skirt over thine handmaid, for thou art a near relation.

10 And Booz said, Blessed be thou of the Lord God, my daughter, for thou hast made thy latter kindness greater than the former, in that thou followest not after young men, whether any be poor or rich.

11 And now fear not, my daughter, whatever thou shalt say I will do to thee; for all the tribe of my people knows that thou art a virtuous woman.

12 And now I am truly akin to thee; nevertheless there is a kinsman nearer than I.

13 Lodge here for the night, and it shall be in the morning, if he will do the part of a kinsman to thee, well—let him do it: but if he will not do the part of a kinsman to thee, I will do the kinsman's part to thee, as the Lord lives; lie down till the morning.

14 And she lay at his feet until the morning; and she rose up before a man could know his neighbour; and Booz said, Let it not be known that a woman came into the floor.

15 And he said to her, Bring the apron that is upon thee: and she held it, and he measured six measures of barley, and put them upon her, and she went into the city.

16 And Ruth went in to her mother-in-law, and she said to her, My daughter! and Ruth told her all that the man had done to her.

17 And she said to her, He gave me these six measures of barley, for he said to me, Go not empty to thy mother-in-law.

18 And she said, Sit still, my daughter, until thou shalt know how the matter will fall out; for the man will not rest until the matter be accomplished this day.

RUTH CHAPTER 4

1 And Booz went up to the gate, and sat there; and behold, the relative passed by, of whom Booz spoke: and Booz said to him, Turn aside, sit down here, such a one: and he turned aside and sat down.

2 And Booz took ten men of the elders of the city, and said, Sit ye here; and they sat down.

3 And Booz said to the relative, The matter regards the portion of the field which was our brother Elimelech's which was given to Noemin, now returning out of the land of Moab;

4 and I said, I will inform thee, saying, Buy it before those that sit, and before the elders of my people: if thou wilt redeem it, redeem it, but if thou wilt not redeem it, tell me, and I shall know; for there is no one beside thee to do the office of a kinsman, and I am after thee: and he said, I am here, I will redeem it.

5 And Booz said, In the day of thy buying the field of the hand of Noemin and of Ruth the Moabitess the wife of the deceased, thou must also buy her, so as to raise up the name of the dead upon his inheritance.

6 And the kinsman said, I shall not be able to redeem it for myself, lest I mar my own inheritance; do thou redeem my right for thyself, for I shall not be able to redeem it.

7 And this was in former time the ordinance in Israel for redemption, and for a bargain, to confirm every word: A man loosed his shoe, and gave it to his neighbour that redeemed his right; and this was a testimony in Israel.

8 And the kinsman said to Booz, Buy my right for thyself: and he took off his shoe and gave it to him.

9 And Booz said to the elders and to all the people, Ye are this day witnesses, that I have bought all that was Elimelech's, and all that belonged to Chelaion and Maalon, of the hand of Noemin.

10 Moreover I have bought for myself for a wife Ruth the Moabitess, the wife of Maalon, to raise up the name of the dead upon his inheritance; so the name of the dead shall not be destroyed from among his brethren, and from the tribe of his people: ye are this day witnesses.

11 And all the people who were in the gate said, We are witnesses: and the elders said, The Lord make thy wife who goes into thy house, as Rachel and as Lia, who both together built the house of Israel, and wrought mightily in Ephratha, and there shall be a name to thee in Bethleem.

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12 And let thy house be as the house of Phares, whom Thamar bore to Juda, of the seed which the Lord shall give thee of this handmaid.

13 And Booz took Ruth, and she became his wife, and he went in to her; and the Lord gave her conception, and she bore a son. 14 And the woman said to Noemin, Blessed is the Lord, who has not suffered a redeemer to fail thee this day, even to make thy name famous in Israel.

15 And he shall be to thee a restorer of thy soul, and one to cherish thy old age; for thy daughter- in-law which has loved thee, who is better to thee than seven sons, has born him.

16 And Noemin took the child and laid it in her bosom, and became a nurse to it.

17 And the neighbours gave it a name, saying, A son has been born to Noemin; and they called his name Obed; this is the father of Jessae the father of David.

18 And these are the generations of Phares: Phares begot Esrom:

19 Esrom begot Aram; and Aram begot Aminadab.

20 And Aminadab begot Naasson; and Naasson begot Salmon.

21 And Salmon begot Booz; and Booz begot Obed.

22 And Obed begot Jessae; and Jessae begot David.

THE FIRST BOOK OF SAMUEL

Greek: Basileion A; Hebrew Title: Sefer Shemuel
(also called: The First Book of Kings, or 1 Reigns)
Estimated Range of Dating: c. 630–540 B.C

(The Book of Samuel, or 1 Samuel and 2 Samuel, form part of the narrative history of Israel in the Nevi'im or "prophets" section of the Hebrew Bible / Old Testament, called the Deuteronomistic history, a series of books (Joshua, Judges, Samuel and Kings) that constitute a theological history of the Israelites and aim to explain God's law for Israel under the guidance of the prophets.

The German biblical scholar Martin Noth coined in 1943 the term "Deuteronomistic History" in order to explain the origin and purpose of Joshua, Judges, Samuel, and Kings. These, he argued, were the work of a single 6th-century BC author seeking to explain recent events (the fall of Jerusalem and the Babylonian exile) using the theology and language of the Book of Deuteronomy. The author used his sources with a heavy hand, depicting Joshua as a grand, divinely guided conqueror, as a Judge acting in a cycle of rebellion and salvation, and the story of the kings as recurring disaster due to disobedience to God. The essence of Deuteronomistic theology is that Israel has entered into a covenant (a treaty, a binding agreement) with the God Yahweh, under which they agree to accept Yahweh as their God (hence the phrase "God of Israel") and Yahweh promises them a land where they can live in peace and prosperity. Deuteronomy contains the laws by which Israel is to live in the promised land, Joshua chronicles the conquest of Canaan, the promised land, and its allotment among the tribes, Judges describes the settlement of the land, Samuel the consolidation of the land and people under David, and Kings the destruction of kingship and loss of the land. The final tragedy described in Kings is the result of Israel's failure to uphold its part of the covenant: faithfulness to Yahweh brings success, economic, military and political, but unfaithfulness brings defeat and oppression.

1 and 2 Samuel were originally (and, in most Jewish bibles, still are) treated as one single book, but the Septuagint, the first Greek translation from the 3rd and the 2nd century BC, noted that the book was written on two scrolls due to its large size; this was adopted, at least in name, by the Latin translations used in the early Christian church of the West. The division of the Chronicles had the same reason. What it is now commonly known as 1 Samuel and 2 Samuel was called 1 Kings (or Reigns) and 2 Kings respectively in the Vulgate and the Septuagint. Then, what it is now commonly known as 1 Kings and 2 Kings would have been 3 Kings (or Reigns) and 4 Kings in old Bibles before the year 1516.

Samuel begins with the prophet Samuel's birth and God's call to him as a boy. The story of the Ark of the Covenant

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that follows tells of Israel's oppression by the Philistines, which brought about Samuel's anointing of Saul as Israel's first king. But Saul proved unworthy and God's choice turned to David, who defeated Israel's enemies, purchased the threshing floor (2 Samuel 24:24), where his son, Solomon built the Temple and brought the Ark to Jerusalem. The narrative stresses that he gained the throne lawfully, always respecting "the Lord's anointed" (i.e. Saul) and never taking any of his numerous chances to seize the throne by violence. As God's chosen king over Israel, David is also the son of God ("I will be a father to him, and he shall be a son to me..." – 2 Samuel 14). God enters into an eternal covenant (treaty) with David and his line, promising divine protection of the dynasty and of Jerusalem through all time.

The Philistines appear already in Genesis but they seem to have been different people from the Philistines of the Deuteronomistic history (the series of books Joshua, Judges, Samuel, Kings, and also the Book of Jeremiah). The Philistines originated as an immigrant Greek Mycenaean group of Sea Peoples or pirates from the Aegean Sea that settled in southern Canaan circa 1175 BC during the Late Bronze Age collapse. By Iron Age II (between the 12th and 11th century BC), the Philistines had formed an ethnic state centered around a pentapolis (5 cities) consisting of Gaza, Ashdod, Ashkelon, Ekron and Gath. Over time, they gradually assimilated elements of the indigenous Levantine Semitic societies while preserving their own unique culture. old canonical books of the Hebrew nation, their writers describe a series of conflicts between the Philistines and the Israelites during the period of the Judges, and, allegedly, the Philistines exercised lordship over Israel in the days of Saul and Samuel the prophet, forbidding the Israelites from making iron implements of war. According to their chronicles, the Philistines were eventually subjugated by David, before regaining independence in the wake of the United Monarchy's dissolution, after which there are only sparse references to them. The accuracy of these narratives is a subject of debate among scholars. Sure is that the Philistines (like the Hebrew states, Phoenicia, and anybody else) were crushed by Assyrians (between 745 and 681 BC), by Egyptians in 609 BC and finally by Babylonians in 604 BC.)

1 KINGS (1 SAMUEL) CHAPTER 1

1 There was a man of Armathaim Sipha, of mount Ephraim, and his name was Helkana, a son of Jeremeel the son of Elias the son of Thoke, in Nasib Ephraim.

2 And he had two wives; the name of the one was Anna, and the name of the second Phennana. And Phennana had children, but Anna had no child.

3 And the man went up from year to year from his city, from Armathaim, to worship and sacrifice to the Lord God of Sabaoth at Selom: and there were Heli and his two sons Ophni and Phinees, the priests of the Lord.

4 And the day came, and Helkana sacrificed, and gave portions to his wife Phennana and her children.

5 And to Anna he gave a prime portion, because she had no child, only Helkana loved Anna more than the other; but the Lord had closed her womb.

6 For the Lord gave her no child in her affliction, and according to the despondency of her affliction; and she was dispirited on this account, that the Lord shut up her womb so as not to give her a child.

7 So she did year by year, in going up to the house of the Lord; and she was dispirited, and wept, and did not eat.

8 And Helkana her husband said to her, Anna: and she said to him, Here am I, my lord: and he said to her, What ails thee that thou weepest? and why dost thou not eat? and why does thy heart smite thee? am I not better to thee than ten children?

9 And Anna rose up after they had eaten in Selom, and stood before the Lord: and Heli the priest was on a seat by the threshold of the temple of the Lord.

10 And she was very much grieved in spirit, and prayed to the Lord, and wept abundantly.

11 And she vowed a vow to the Lord, saying, O Lord God of Sabaoth, if thou welt indeed look upon the humiliation of thine handmaid, and remember me, and give to thine handmaid a man- child, then will I indeed dedicate him to thee till the day of his death; and he shall drink no wine nor strong drink, and no razor shall come upon his head.

12 And it came to pass, while she was long praying before the Lord, that Heli the priest marked her mouth.

13 And she was speaking in her heart, and her lips moved, but her voice was not heard: and Heli accounted her a drunken woman.

14 And the servant of Heli said to her, How long wilt thou be drunken? take away thy wine from thee, and go out from the presence of the Lord.

15 And Anna answered and said, Nay, my lord, I live in a hard day, and I have not drunk wine or strong drink, and I pour out my soul before the Lord.

16 Count not thy handmaid for a pestilent woman, for by reason of the abundance of my importunity I have continued my prayer until now.

17 And Heli answered and said to her, Go in peace: the God of Israel give thee all thy petition, which thou hast asked of him.

18 And she said, Thine handmaid has found favour in thine eyes: and the woman went her way, and entered into her lodging, and ate and drank with her husband, and her countenance was no more sad.

19 And they rise early in the morning, and worship the Lord, and they go their way: and Helkana went into his house at Armathaim, and knew his wife Anna; and the Lord remembered her, and she conceived.

20 And it came to pass when the time was come, that she brought forth a son, and called his name Samuel, and said, Because I asked him of the Lord God of Sabaoth.

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21 And the man Helkana and all his house went up to offer in Selom the yearly sacrifice, and his vows, and all the tithes of his land.

22 But Anna did not go up with him, for she said to her husband, I will not go up until the child goes up, when I have weaned him, and he shall be presented before the Lord, and he shall abide there continually.

23 And Helkana her husband said to her, Do that which is good in thine eyes, abide still until thou shalt have weaned him; but may the Lord establish that which comes out of thy mouth: and the woman tarried, and suckled her son until she had weaned him.

24 And she went up with him to Selom with a calf of three years old, and loaves, and an ephah of fine flour, and a bottle of wine: and she entered into the house of the Lord in Selom, and the child with them.

25 And they brought him before the Lord; and his father slew his offering which he offered from year to year to the Lord; and he brought near the child, and slew the calf; and Anna the mother of the child brought him to Heli.

26 And she said, I pray thee, my lord, as thy soul liveth, I am the woman that stood in thy presence with thee while praying to the Lord.

27 For this child I prayed; and the Lord has given me my request that I asked of him.

28 And I lend him to the Lord all his days that he lives, a loan to the Lord: and she said,

1 KINGS (1 SAMUEL) CHAPTER 2

1 My heart is established in the Lord, my horn is exalted in my God; my mouth is enlarged over my enemies, I have rejoiced in thy salvation.

2 For there is none holy as the Lord, and there is none righteous as our God; there is none holy besides thee.

3 Boast not, and utter not high things; let not high-sounding words come out of your mouth, for the Lord is a God of knowledge, and God prepares his own designs.

4 The bow of the mighty has waxed feeble, and the weak have girded themselves with strength.

5 They that were full of bread are brought low; and the hungry have forsaken the land; for the barren has born seven, and she that abounded in children has waxed feeble.

6 The Lord kills and makes alive; he brings down to the grave, and brings up.

7 The Lord makes poor, and makes rich; he brings low, and lifts up.

8 He lifts up the poor from the earth, and raises the needy from the dunghill; to seat him with the princes of the people, and causing them to inherit the throne of glory:

9 granting his petition to him that prays; and he blesses the years of the righteous, for by strength cannot man prevail.

10 The Lord will weaken his adversary; the Lord is holy. Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know the Lord, and to execute judgment and justice in the midst of the earth. The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the horn of his Christ. And she left him there before the Lord,

11 and departed to Armathaim: and the child ministered in the presence of the Lord before Heli the priest.

12 And the sons of Heli the priest were evil sons, not knowing the Lord.

13 And the priest's claim from every one of the people that sacrificed was this: the servant of the priest came when the flesh was in seething, and a flesh- hook of three teeth was in his hand.

14 And he struck it into the great caldron, or into the brazen vessel, or into the pot, and whatever came up with the flesh-hook, the priest took for himself: so they did to all Israel that came to sacrifice to the Lord in Selom.

15 And before the fat was burnt for a sweet savour, the servant of the priest would come, and say to the man that sacrificed, Give flesh to roast for the priest, and I will by no means take of thee sodden flesh out of the caldron.

16 And if the man that sacrificed said, First let the fat be burned, as it is fit, and take for thyself of all things which thy soul desires: then he would say, Nay, for thou shalt give it me now; and if not I will take it by force.

17 So the sin of the young men was very great before the Lord, for they set at nought the offering of the Lord.

18 And Samuel ministered before the Lord, a child girt with a linen ephod.

19 And his mother made him a little doublet, and brought it to him from year to year, in her going up in company with her husband to offer the yearly sacrifice.

20 And Heli blessed Helcana and his wife, saying The Lord recompense to thee seed of this woman, in return for the loan which thou hast lent to the Lord: and the man returned to his place.

21 And the Lord visited Anna, and she bore yet three sons, and two daughters. And the child Samuel grew before the Lord.

22 And Heli was very old, and he heard what his sons did to the children of Israel.

23 And he said to them, Why do ye according to this thing, which I hear from the mouth of all the people of the Lord?

24 Nay my sons, for the report which I hear is not good; do not so, for the reports which I hear are not good, so that the people do not serve God.

25 If a man should at all sin against another, then shall they pray for him to the Lord; but if a man sin against the Lord, who shall intreat for him? But they hearkened not to the voice of their father, because the Lord would by all means destroy them.

26 And the child Samuel advanced, and was in favour with God and with men.

27 And a man of God came to Heli, and said, Thus says the Lord, I plainly revealed myself to the house of thy father, when they were servants in Egypt to the house of Pharao.

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28 And I chose the house of thy father out of all the tribes of Israel to minister to me in the priest's office, to go up to my altar, and to burn incense, and to wear an ephod. And I gave to the house of thy father all the offerings by fire of the children of Israel for food.

29 And wherefore hast thou looked upon my incense-offering and my meat-offering with a shameless eye, and hast honoured thy sons above me, so that they should bless themselves with the first-fruits of every sacrifice of Israel before me?

30 Therefore thus says the Lord God of Israel, I said, Thy house and the house of thy father shall pass before me for ever: but now the Lord says, That be far from me; for I will only honour them that honour me, and he that sets me at nought shall be despised.

31 Behold, the days come when I will destroy thy seed and the seed of thy father's house.

32 And thou shalt not have an old man in my house for ever.

33 And if I do not destroy a man of thine from my altar, it shall be that his eyes may fail and his soul may perish; and every one that remains in thy house shall fall by the sword of men.

34 And this which shall come upon thy two sons Ophni and Phinees shall be a sign to thee; in one day they shall both die.

35 And I will raise up to myself a faithful priest, who shall do all that is in my heart and in my soul; and I will build him a sure house, and he shall walk before my Christ for ever.

36 And it shall come to pass that he that survives in thy house, shall come to do obeisance before him for a little piece of silver, saying, Put me into one of thy priest's offices to eat bread.

1 KINGS (1 SAMUEL) CHAPTER 3

1 And the child Samuel ministered to the Lord before Heli the priest: and the word of the Lord was precious in those days, there was no distinct vision.

2 And it came to pass at that time that Heli was sleeping in his place; and his eyes began to fail, and could not see.

3 And the lamp of God was burning before it was trimmed, and Samuel slept in the temple, where was the ark of God.

4 And the Lord called, Samuel, Samuel; and he said, Behold, here am I.

5 And he ran to Heli, and said, Here am I, for thou didst call me: and he said, I did not call thee; return, go to sleep; and he returned and went to sleep.

6 And the Lord called again, Samuel, Samuel: and he went to Heli the second time, and said, Behold here am I, for thou didst call me: and he said, I called thee not; return, go to sleep.

7 And it was before Samuel knew the Lord, and before the word of the Lord was revealed to him.

8 And the Lord called Samuel again for the third time: and he arose and went to Heli, and said, Behold, I am here, for thou didst call me: and Heli perceived that the Lord had called the child.

9 And he said, Return, child, go to sleep; and it shall come to pass if he shall call thee, that thou shalt say, Speak for thy servant hears: and Samuel went and lay down in his place.

10 And the Lord came, and stood, and called him as before: and Samuel said, Speak, for thy servant hears.

11 And the Lord said to Samuel, Behold, I execute my words in Israel; whoever hears them, both his ears shall tingle.

12 In that day I will raise up against Heli all things that I have said against his house; I will begin, and I will make an end.

13 And I have told him that I will be avenged on his house perpetually for the iniquities of his sons, because his sons spoke evil against God, and he did not admonish them.

14 And it shall not go on so; I have sworn to the house of Eli, the iniquity of the house of Eli shall not be atoned for with incense or sacrifices for ever.

15 And Samuel slept till morning, and rose early in the morning, and opened the doors of the house of the Lord; and Samuel feared to tell Heli the vision.

16 And Heli said to Samuel, Samuel, my son; and he said, Behold, here am I.

17 And he said, What was the word that was spoken to thee? I pray thee hide it not from me: may God do these things to thee, and more also, if thou hide from me any thing of all the words that were spoken to thee in thine ears.

18 And Samuel reported all the words, and hid them not from him. And Heli said, He is the Lord, he shall do that which is good in his sight.

19 And Samuel grew, and the Lord was with him, and there did not fall one of his words to the ground.

20 And all Israel knew from Dan even to Bersabee, that Samuel was faithful as a prophet to the Lord.

21 And the Lord manifested himself again in Selom, for the Lord revealed himself to Samuel; and Samuel was accredited to all Israel as a prophet to the Lord from one end of the land to the other: and Heli was very old, and his sons kept advancing in wickedness, and their way was evil before the Lord.

1 KINGS (1 SAMUEL) CHAPTER 4

1 And it came to pass in those days that the Philistines gathered themselves together against Israel to war; and Israel went out to meet them and encamped at Abenezer, and the Philistines encamped in Aphec.

2 And the Philistines prepare to fight with Israel, and the battle was turned against them; and the men of Israel fell before the Philistines, and there were smitten in the battle in the field four thousand men.

3 And the people came to the camp, and the elders of Israel said, Why has the Lord caused us to fall this day before the Philistines? let us take the ark of our God out of Selom, and let it proceed from the midst of us, and it shall save us from the hand of our enemies.

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4 And the people sent to Selom, and they take thence the ark of the Lord who dwells between the cherubs: and both the sons of Heli, Ophni and Phinees, were with the ark.

5 And it came to pass when the ark of the Lord entered into the camp, that all Israel cried out with a loud voice, and the earth resounded.

6 And the Philistines heard the cry, and the Philistines said, What is this great cry in the camp of the Hebrews: and they understood that the ark of the Lord was come into the camp.

7 And the Philistines feared, and said, These are the Gods that are come to them into the camp.

8 Woe to us, O Lord, deliver us to-day for such a thing has not happened aforetime: woe to us, who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote Egypt with every plague, and in the wilderness.

9 Strengthen yourselves and behave yourselves like men, O ye Philistines, that ye may not serve the Hebrews as they have served us, but be ye men and fight with them.

10 And they fought with them; and the men of Israel fall, and they fled every man to his ten; and there was a very great slaughter; and there fell of Israel thirty thousand fighting men.

11 And the ark of God was taken, and both the sons of Heli, Ophni, and Phinees, died.

12 And there ran a man of Benjamin out of the battle, and he came to Selom on that day: and his clothes were rent, and earth was upon his head.

13 And he came, an behold, Heli was upon the seat by the gate looking along the way, for his heart was greatly alarmed for the ark of God: and the man entered into the city to bring tidings; and the city cried out.

14 And Heli heard the sound of the cry, and said, What is the voice of this cry? and the men hasted and went in, and reported to Heli.

15 Now Heli was ninety years old, and his eyes were fixed, and he saw not.

16 And Heli said to them that stood round about him, What is the voice of this sound? And the man hasted and advanced to Heli, and said to him, I am he that is come out of the camp, and I have fled from the battle to-day: and Heli said, What is the even, my son?

17 And they young man answered and said, The men of Israel fled from the face of the Philistines, and there was a great slaughter among the people, and both thy sons are dead, and the ark of God is taken.

18 And it came to pass, when he mentioned the ark of God, that he fell from the seat backward near the gate, and his back was broken, and he died, for he was an old man and heavy: and he judged Israel twenty years.

19 And his daughter-in-law the wife of Phinees was with child, about to bring forth; and she heard the tidings, that the ark of God was taken, and that her father-in-law and her husband were dead; and she wept and was delivered, for her pains came upon her.

20 And in her time she was at the point of death; and the women that stood by her, said to her, Fear not, for thou hast born a son: but she answered not, and her heart did not regard it.

21 And she called the child Uaebarchaboth, because of the ark of God, and because of her father-in-law, and because of her husband.

22 And they said, The glory of Israel is departed, forasmuch as the ark of the Lord is taken.

1 KINGS (1 SAMUEL) CHAPTER 5

1 And the Philistines took the ark of God, and brought it from Abenezer to Azotus.

2 And the Philistines took the ark of the Lord, and brought it into the house of Dagon, and set it by Dagon.

3 And the people of Azotus rose early, and entered into the house of Dagon; and looked, and behold, Dagon had fallen on his face before the ark of the Lord: and they lifted up Dagon, and set him in his place. And the hand of the Lord was heavy upon the Azotians, and he plagued them, and he smote them in their secret parts, Azotus and her coasts.

4 And it came to pass when they rose early in the morning, behold, Dagon had fallen on his face before the ark of the covenant of the Lord; and the head of Dagon and both the palms of his hands were cut off each before the threshold, and both the wrists of his hands had fallen on the floor of the porch; only the stump of Dagon was left.

5 Therefore the priests of Dagon, and every one that enters into the house of Dagon, do not tread upon the threshold of the house of Dagon in Azotus until this day, for they step over.

6 And the hand of the Lord was heavy upon Azotus, and he brought evil upon them, and it burst out upon them into the ships, and mice sprang up in the midst of their country, and there was a great and indiscriminate mortality in the city.

7 And the men of Azotus saw that it was so, and they said, The ark of the God of Israel shall not abide with us, for his hand is heavy upon us and upon Dagon our god.

8 And they send and gather the lords of the Philistines to them, and say, What shall we do to the ark of the God of Israel? and the Gittites say, Let the ark of God come over to us; and the ark of the God of Israel came to Geth.

9 And it came to pass after it went about to Geth, that the hand of the Lord comes upon the city, a very great confusion; and he smote the men of the city small and great, and smote them in their secret parts: and the Gittites made to themselves images of emerods.

10 And they send away the ark of God to Ascalon; and it came to pass when the ark of God went into Ascalon, that the men of Ascalon cried out, saying, Why have ye brought back the ark of the God of Israel to us, to kill us and our people?

11 And they send and gather the lords of the Philistines, and they said, Send away the ark of the God of Israel, and let it lodge in its place; and let it not slay us and our people.

12 For there was a very great confusion in all the city, when the ark of the God of Israel entered there; and those, who lived and died not were smitten with emerods; and the cry of the city went up to heaven.

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1 KINGS (1 SAMUEL) CHAPTER 6

1 And the ark was seven months in the country of the Philistines, and their land brought forth swarms of mice.

2 And the Philistines call their priests, and their prophets, and their enchanters, saying, What shall we do to the ark of the Lord? teach us wherewith we shall send it away to its place.

3 And they said, If ye send away the ark of the covenant of the Lord God of Israel, do not on any account send it away empty, but by all means render to it an offering for the plague; and then shall ye be healed, and an atonement shall be made for you: should not his hand be thus stayed from off you?

4 And they say, What is the offering for the plague which we shall return to it? and they said,

5 According to the number of the lords of the Philistines, five golden emerods, for the plague was on you, and on your rulers, and on the people; and golden mice, the likeness of the mice that destroy your land: and ye shall give glory to the Lord, that he may lighten his hand from off you, and from off your gods, and from off your land.

6 And why do ye harden your hearts, as Egypt and Pharao hardened their hearts? was it not so when he mocked them, that they let the people go, and they departed?

7 And now take wood and make a new wagon, and take two cows, that have calved for the first time, without their calves; and do ye yoke the cows to the wagon, and lead away the calves from behind them home.

8 And ye shall take the ark and put it on the wagon; and ye shall restore to it the golden articles for the trespass-offering in a coffer by the side of it: and ye shall let it go, and sent it away, and ye shall depart.

9 And ye shall see, if it shall go the way of its coasts along by Baethsamys, he has brought upon us this great affliction; and if not, then shall we know that his hand has not touched us, but this is a chance which has happened to us.

10 And the Philistines did so; and they took two cows that had calved for the first time, and yoked them to the waggon, and shut up their calves at home.

11 And they set the ark of the Lord, and the coffer, and the golden mice, on the waggon.

12 And the cows went straight on the way to the way of Baethsamys, they went along one track; and laboured, and turned not aside to the right hand or to the left, and the lords of the Philistines went after it as far as the coasts of Baethsamys.

13 And the men of Baethsamys were reaping the wheat harvest in the valley; and they lifted up their eyes, and saw the ark of the Lord, and rejoiced to meet it.

14 And the waggon entered into the field of Osee, which was in Baethsamys, and they set there by it a great stone; and they split the wood of the waggon, and offered up the cows for a whole-burnt- offering to the Lord.

15 And the Levites brought up the ark of the Lord, and the coffer with it, and the golden articles upon it, and placed them on the great stone, and the men of Baethsamys offered whole-burnt-offerings and meat offerings on that day to the Lord.

16 And the five lords of the Philistines saw, and returned to Ascalon in that day.

17 And these are the golden emerods which the lords of the Philistines gave as a trespass- offering to the Lord; for Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one.

18 And the golden mice according to the number of all the cities of the Philistines, belonging to the five lords, from the fenced city to the village of the Pherezite, and to the great stone, on which they placed the ark of the covenant of the Lord, that was in the field of Osee the Baethsamysite.

19 And the sons of Jechonias were not pleased with the men of Baethsamys, because they saw the ark of the Lord; and the Lord smote among them seventy men, and fifty thousand men: and the people mourned, because the Lord had inflicted on the people, a very great plague.

20 And the men of Baethsamys said, Who shall be able to pass before this holy Lord God? and to whom shall the ark of the Lord go up from us?

21 And they send messengers to the inhabitants of Cariathiarim, saying, The Philistines have brought back the ark of the Lord, go down and take it home to yourselves.

1 KINGS (1 SAMUEL) CHAPTER 7

1 And the men of Cariathiarim come, and bring up the ark of the covenant of the Lord: and they bring it into the house of Aminadab in the hill; and they sanctified Eleazar his son to keep the ark of the covenant of the Lord.

2 And it came to pass from the time that the ark was in Cariathiarim, the days were multiplied, and the time was twenty years; and all the house of Israel looked after the Lord.

3 And Samuel spoke to all the house of Israel, saying, If ye do with all your heart return to the Lord, take away the strange gods from the midst of you, and the groves, and prepare your hearts to serve the Lord, and serve him only; and he shall deliver you from the hand of the Philistines.

4 And the children of Israel took away Baalim and the groves of Astaroth, and served the Lord only.

5 And Samuel said, Gather all Israel to Massephath, and I will pray for you to the Lord.

6 And they were gathered together to Massephath, and they drew water, and poured it out upon the earth before the Lord. And they fasted on that day, and said, We have sinned before the Lord. And Samuel judged the children of Israel in Massephath.

7 And the Philistines heard that all the children of Israel were gathered together to Massephath: and the lords of the Philistines went up against Israel: and the children of Israel heard, and they feared before the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry to the Lord thy God for us, and he shall save us out of the hand of the Philistines.

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9 And Samuel took a sucking lamb, and offered it up as a whole-burnt-offering with all the people to the Lord: and Samuel cried to the Lord for Israel, and the Lord heard him.

10 And Samuel was offering the whole-burnt-offering; and the Philistines drew near to war against Israel; and the Lord thundered with a mighty sound in that day upon the Philistines, and they were confounded and overthrown before Israel.

11 And the men of Israel went forth out of Massephath, and pursued the Philistines, and smote them to the parts under Baethchor.

12 And Samuel took a stone, and set it up between Massephath and the old city; and he called the name of it Abenezer, stone of the helper; and he said, Hitherto has the Lord helped us.

13 So the Lord humbled the Philistines, and they did not anymore come into the border of Israel; and the hand of the Lord was against the Philistines all the days of Samuel.

14 And the cities which the Philistines took from the children of Israel were restored; and they restored them to Israel from Ascalon to Azob: and they took the coast of Israel out of the hand of the Philistines; and there was peace between Israel and the Amorite.

15 And Samuel judged Israel all the days of his life.

16 And he went year by year, and went round Baethel, and Galgala, and Massephath; and he judged Israel in all these consecrated places.

17 And his return was to Armathaim, because there was his house; and there he judged Israel, and built there an altar to the Lord.

1 KINGS (1 SAMUEL) CHAPTER 8

1 And it came to pass when Samuel was old, that he made his sons judges over Israel.

2 And these are the names of his sons; Joel the first-born, and the name of the second Abia, judges in Bersabee.

3 And his sons did not walk in his way; and they turned aside after gain, and took gifts, and perverted judgments.

4 And the men of Israel gather themselves together, and come to Armathaim to Samuel,

5 and they said to him, Behold, thou art grown old, and thy sons walk not in thy way; and now set over us a king to judge us, as also the other nations have.

6 And the thing was evil in the eyes of Samuel, when they said, Give us a king to judge us: and Samuel prayed to the Lord.

7 And the Lord said to Samuel, Hear the voice of the people, in whatever they shall say to thee; for they have not rejected thee, but they have rejected me from reigning over them.

8 According to all their doings which they have done to me, from the day that I brought them out of Egypt until this day, even as they have deserted me, and served other gods, so they do also to thee.

9 And now hearken to their voice; only thou shalt solemnly testify to them, and thou shalt describe to them the manner of the king who shall reign over them.

10 And Samuel spoke every word of the Lord to the people who asked of him a king.

11 And he said, This shall be the manner of the king that shall rule over you: he shall take your sons, and put them in his chariots, and among his horsemen, and running before his chariots,

12 and his manner shall be to make them to himself captains of hundreds and captains of thousands; and to reap his harvest, and gather his vintage, and prepare his instruments of war, and the implements of his chariots.

13 And he will take your daughters to be perfumers, and cooks, and bakers.

14 And he will take your fields, and your vineyards, and your good oliveyards, and give them to his servants.

15 And he will take the tithe of your seeds and your vineyards, and give it to his eunuchs, and to his servants.

16 And he will take your servants, and your handmaids, and your good herds and your asses, and will take the tenth of them for his works.

17 And he will tithe your flocks; and ye shall be his servants.

18 And ye shall cry out in that day because of your king whom ye have chosen to yourselves, and the Lord shall not hear you in those days, because ye have chosen to yourselves a king.

19 But the people would not hearken to Samuel; and they said to him, Nay, but there shall be a king over us.

20 An we also will be like all the nations; and our king shall judge us, and shall go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and spoke them in the ears of the Lord.

22 And the Lord said to Samuel, Hearken to their voice, and appoint them a king. And Samuel said to the men of Israel, Let each man depart to his city.

1 KINGS (1 SAMUEL) CHAPTER 9

1 And there was a man of the sons of Benjamin, and his name was Kis, the son of Abiel, the son of Jared, the son of Bachir, the son of Aphec, the son of a Benjamite, a man of might.

2 And this man had a son, and his name was Saul, of great stature, a goodly man; and there was not among the sons of Israel a goodlier than he, high above all the people from his shoulders and upward.

3 And the asses of Kis the father of Saul were lost; and Kis said to Saul his son, Take with thee one of the young men, and arise ye, and go seek the asses.

4 And they went through mount Ephraim, and they went through the land of Selcha, and found them not: and they passed through the land of Segalim, and they were not there: and they passed through the land of Jamin, and found them not.

5 And when they came to Siph, then Saul said to his young man that was with him, Come and let us return, lest my father leave the asses, and take care for us.

6 And the young man said to him, Behold now, there is a man of God in this city, and the man is of high repute; all

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that he shall speak will surely come to pass: now then let us go, that he may tell us our way on which we have set out.

7 And Saul said to his young man that was with him, Lo, then, we will go; but what shall we bring the man of God? for the loaves are spent out of our vessels, and we have nothing more with us that belongs to us to bring to the man of God.

8 And the young man answered Saul again, and said, Behold, there is found in my hand a fourth part of a shekel of silver; and thou shalt give it to the man of God, and he shall tell us our way.

9 Now before time in Israel every one in going to enquire of God said, Come and let us go to the seer; for the people beforetime called the prophet, the seer.

10 And Saul said to his servant, Well said, come and let us go: and they went to the city where the man of God was.

11 As they went up the ascent to the city, they find damsels come out to draw water, and they say to them, Is the seer here?

12 And the virgins answered them, and they say to them, He is: behold, he is before you: now he is coming to the city, because of the day, for to-day there is a sacrifice for the people in Bama.

13 As soon as ye shall enter into the city, so shall ye find him in the city, before he goes up to Bama to eat; for the people will not eat until he comes in, for he blesses the sacrifice, and afterwards the guests eat; now then go up, for ye shall find him because of the holiday.

14 And they go up to the city; and as they were entering into the midst of the city, behold, Samuel came out to meet them, to go up to Bama.

15 And the Lord uncovered the ear of Samuel one day before Saul came to him, saying,

16 At this time to-morrow I will send to thee a man out of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel, and he shall save my people out of the hand of the Philistines; for I have looked upon the humiliation of my people, for their cry is come unto me.

17 And Samuel looked upon Saul, and the Lord answered him, Behold the man of whom I spoke to thee, this one shall rule over my people.

18 And Saul drew near to Samuel into the midst of the city, and said, Tell me now which is the house of the seer?

19 And Samuel answered Saul, and said, I am he: go up before me to Bama, and eat with me to-day, and I will send thee away in the morning, and I will tell thee all that is in thine heart.

20 And concerning thine asses that have been lost now these three days, care not for them, for they are found. And to whom does the excellency of Israel belong? does it not to thee and to thy father's house?

21 And Saul answered and said, Am not I the son of a Benjamite, the least tribe of the people of Israel? and of the least family of the whole tribe of Benjamin? and why hast thou spoken to me according to this word?

22 And Samuel took Saul and his servant, and brought them to the inn, and set them there a place among the chief of those that were called, about seventy men.

23 And Samuel said to the cook, Give me the portion which I gave thee, which I told thee to set by thee.

24 Now the cook had boiled the shoulder, and he set it before Saul; and Samuel said to Saul, Behold that which is left: set before thee, an eat; for it is set thee for a testimony in preference to the others; take of it: and Saul ate with Samuel on that day.

25 And he went down from Bama into the city; and they prepared a lodging for Saul on the roof, and he lay down.

26 An it came to pass when the morning dawned, that Samuel called Saul on the roof, saying, Rise up, and I will dismiss thee. And Saul arose, and he and Samuel went out.

27 As they went down to a part of the city, Samuel said to Saul, Speak to the young man, and let him pass on before us; and do thou stand as to-day, and hearken to the word of God.

1 KINGS (1 SAMUEL) CHAPTER 10

1 And Samuel took a vial of oil, and poured it on his head, and kissed him, and said to him, Has not the Lord anointed thee for a ruler over his people, over Israel? and thou shalt rule among the people of the Lord, and thou shalt save them out of the hand of their enemies; and this shall be the sign to thee that the Lord has anointed thee for a ruler over his inheritance.

2 As soon as thou shalt have departed this day from me, thou shalt find two men by the burial-place of Rachel on the mount of Benjamin, exulting greatly; and they shall say to thee, The asses are found which ye went to seek; and, behold, thy father has given up the matter of the asses, and he is anxious for you, saying, What shall I do for my son?

3 And thou shalt depart thence, and shalt go beyond that as far as the oak of Thabor, and thou shalt find there three men going up to God to Baethel, one bearing three kids, and another bearing three vessels of bread, and another bearing a bottle of wine.

4 And they shall ask thee how thou doest, and shall give thee two presents of bread, and thou shall receive them of their hand.

5 And afterward thou shalt go to the hill of God, where is the encampment of the Philistines; there is Nasib the Philistine: an it shall come to pass when ye shall have entered into the city, that thou shalt meet a band of prophets coming down from the Bama; and before them will be lutes, and a drum, and a pipe, and a harp, and they shall prophesy.

6 And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And it shall come to pass when these signs shall come upon thee, —then do thou whatsoever thy hand shall find, because God is with thee.

8 And thou shalt go down in front of Galgal, and behold, I come down to thee to offer a whole-burnt-offering and

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peace-offerings: seven days shalt thou wait until I shall come to thee, and I will make known to thee what thou shalt do.

9 And it came to pass when he turned his back to depart from Samuel, God gave him another heart; and all these signs came to pass in that day.

10 And he comes thence to the hill, and behold a band of prophets opposite to him; and the Spirit of God came upon him, and he prophesied in the midst of them.

11 And all that had known him before came, and saw, and behold, he was in the midst of the prophets: and the people said every one to his neighbour, What is this that has happened to the son of Kis? is Saul also among the prophets?

12 And one of them answered and said, And who is his father? and therefore it became a proverb, Is Saul also among the prophets?

13 And he ceased prophesying, and comes to the hill.

14 And his kinsman said to him and to his servant, Whither went ye? and they said, To seek the asses; and we saw that they were lost, and we went in to Samuel.

15 And his kinsman said to Saul, Tell me, I pray thee, What did Samuel say to thee?

16 And Saul said to his kinsman, he verily told me that the asses were found. But the matter of the kingdom he told him not.

17 And Samuel summoned all the people before the Lord to Massephath.

18 And he said to the children of Israel, Thus has the Lord God of Israel spoken, saying, I brought up the children of Israel out of Egypt, and I rescued you out of the hand of Pharao king of Egypt, and out of all the kingdoms that afflicted you.

19 And ye have this day rejected God, who is himself your Deliverer out of all your evils and afflictions; and ye said, Nay, but thou shalt set a king over us: and now stand before the Lord according to your tribes, and according to your families.

20 And Samuel brought nigh all the tribes of Israel, and the tribe of Benjamin is taken by lot.

21 And he brings near the tribe of Benjamin by families, and the family of Mattari is taken by lot: and they bring near the family of Mattari, man by man, and Saul the son of Kis is taken; and he sought him, but he was not found.

22 And Samuel asked yet again of the Lord, Will the man come hither? and the Lord said, Behold, he is hid among the stuff.

23 And he ran and took him thence, and he set him in the midst of the people; and he was higher than all the people by his shoulders and upwards.

24 And Samuel said to all the people, Have ye seen whom the Lord has chosen to himself, that there is none like to him among you all? And all the people took notice, and said, Let the king live!

25 And Samuel told the people the manner of the king, and wrote it in a book, and set it before the Lord: and Samuel sent away all the people, and each went to his place.

26 And Saul departed to his house to Gabaa; and there went with Saul mighty men whose hearts God had touched.

27 But evil men said, Who is this man that shall save us? and they despised him, and brought him no gifts.

1 KINGS (1 SAMUEL) CHAPTER 11

1 And it came to pass about a month after this, that Naas the Ammanite went up, and encamped against Jabis Galaad: and all the men of Jabis said to Naas the Ammanite, Make a covenant with us, and we will serve thee.

2 Naas the Ammanite said to them, On these terms will I make a covenant with you, that I should put out all your right eyes, and I will lay a reproach upon Israel.

3 And the men of Jabis say to him, Allow us seven days, and we will send messengers into all the coasts of Israel: if there should be no one to deliver us, we will come out to you.

4 And the messengers came to Gabaa to Saul, and they speak the words into the ears of the people; and all the people lifted up their voice, and wept.

5 And, behold, Saul came after the early morning out of the field: and Saul said, Why does the people week? and they tell him the words of the men of Jabis.

6 And the Spirit of the Lord came upon Saul when he heard these words, and his anger was greatly kindled against them.

7 And he took two cows, and cut them in pieces, and sent them into all the coasts of Israel by the hand of messengers, saying, Whoso comes not forth after Saul and after Samuel, so shall they do to his oxen: and a transport from the Lord came upon the people of Israel, and they came out to battle as one man.

8 And he reviews them at Bezec in Bama, every man of Israel six hundred thousand, and the men of Juda seventy thousand.

9 And he said to the messengers that came, Thus shall ye say to the men of Jabis, To-morrow ye shall have deliverance when the sun is hot; and the messengers came to the city, and told the men of Jabis, and they rejoiced.

10 And the men of Jabis said to Naas the Ammanite, To-morrow we will come forth to you, and ye shall do to us what seems good in your sight.

11 And it came to pass on the morrow, that Saul divided the people into three companies, and they go into the midst of the camp in the morning watch, and they smote the children of Ammon until the day was hot; at it came to pass that those who were left were scattered, and there were not left among them two together.

12 And the people said to Samuel, Who has said that Saul shall not reign over us? Give up the men, and we will put them to death.

13 And Saul said, No man shall die this day, for to-day the Lord has wrought deliverance in Israel.

14 And Samuel spoke to the people, saying, Let us go to Galgala, and there renew the kingdom.

15 And all the people went to Galgala, and Samuel anointed Saul there to be king before the Lord in Galgala, and there he offered meat-offerings and peace-offerings

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before the Lord: and Samuel and all Israel rejoiced exceedingly.

1 KINGS (1 SAMUEL) CHAPTER 12

1 And Samuel said to all Israel, Behold, I have hearkened to your voice in all things that ye have said to me, and I have set a king over you.

2 And now, behold, the king goes before you; and I am grown old and shall rest; and, behold, my sons are among you; and, behold, I have gone about before you from my youth to this day.

3 Behold, here am I, answer against me before the Lord and before his anointed: whose calf have I taken? or whose ass have I taken? or whom of you have I oppressed? or from whose hand have I taken a bribe, even to a sandal? bear witness against me, and I will make restitution to you.

4 And they said to Samuel, Thou hast not injured us, and thou hast not oppressed us; and thou hast not afflicted us, and thou hast not taken anything from any one's hand.

5 And Samuel said to the people, The Lord is witness among you, and his anointed is witness this day, that ye have not found anything in my hand: and they said, He is witness.

6 And Samuel spoke to the people, saying, The Lord who appointed Moses and Aaron is witness, who brought our fathers up out of Egypt.

7 And now stand still, and I will judge you before the Lord; and I will relate to you all the righteousness of the Lord, the things which he has wrought among you and your fathers.

8 When Jacob and his sons went into Egypt, and Egypt humbled them, then our fathers cried to the Lord, and the Lord sent Moses and Aaron; and they brought our fathers out of Egypt, and he made them to dwell in this place.

9 And they forgot the Lord their God, and he sold them into the hands of Sisara captain of the host of Jabis king of Asor, and into the hands of the Philistines, and into the hands of the king of Moab; and he fought with them.

10 And they cried to the Lord, and said, We have sinned, for we have forsaken the Lord, and have served Baalim and the groves: and now deliver us out of the hand of our enemies, and we will serve thee.

11 And he sent Jerobaal, and Barac, and Jephthae, and Samuel, and rescued us out of the hand of our enemies round about, and ye dwelt in security.

12 And ye saw that Naas king of the children of Ammon came against you, and ye said, Nay, none but a king shall reign over us; whereas the Lord our God is our king.

13 And now behold the king whom ye have chosen; and behold, the Lord has set a king over you.

14 If ye should fear the Lord, and serve him, and hearken to his voice, and not resist the mouth of the Lord, and ye and your king that reigns over you should follow the Lord, well.

15 But if ye should not hearken to the voice of the Lord, and ye should resist the mouth of the Lord, then shall the hand of the Lord be upon you and upon your king.

16 And now stand still, and see this great thing, which the Lord will do before your eyes.

17 Is it not wheat-harvest to-day? I will call upon the Lord, and he shall send thunder and rain; and know ye and see, that your wickedness is great which ye have wrought before the Lord, having asked for yourselves a king.

18 And Samuel called upon the Lord, and the Lord sent thunders and rain in that day; and all the people feared greatly the Lord and Samuel.

19 And all the people said to Samuel, Pray for thy servants to the Lord thy God, and let us not die; for we have added to all our sins this iniquity, in asking for us a king.

20 And Samuel said to the people, Fear not: ye have indeed wrought all this iniquity; only turn not from following the Lord, and serve the Lord with all your heart.

21 And turn not aside after the gods that are nothing, who will do nothing, and will not deliver you, because they are nothing. 22 For the Lord will not cast off his people for his great name's sake, because the Lord graciously took you to himself for a people.

23 And far be it from me to sin against the Lord in ceasing to pray for you: but I will serve the Lord, and shew you the good and the right way.

24 Only fear the Lord, and serve him in truth and with all your heart, for ye see what great things he has wrought with you.

25 But if ye continue to do evil, then shall ye and your king be consumed.

1 KINGS (1 SAMUEL) CHAPTER 13

1-2 And Saul chooses for himself three thousand men of the men of Israel: and there were with Saul two thousand who were in Machmas, and in mount Baethel, and a thousand were with Jonathan in Gabaa of Benjamin: and he sent the rest of the people every man to his tent.

3 And Jonathan smote Nasib the Philistine that dwelt in the hill; and the Philistines hear of it, and Saul sounds the trumpet through all the land, saying, The servants have despised us.

4 And all Israel heard say, Saul has smitten Nasib the Philistine; now Israel had been put to shame before the Philistines; and the children of Israel went up after Saul in Galgala.

5 And the Philistines gather together to war with Israel; and then come up against Israel thirty thousand chariots, and six thousand horsemen, and people as the sand by the seashore for multitude: and they come up, and encamp in Machmas, opposite Baethoron southward.

6 And the men of Israel saw that they were in a strait so that they could not draw nigh, and the people hid themselves in caves, and sheepfolds, and rocks, and ditches, and pits.

7 And they that went over went over Jordan to the land of Gad and Galaad: and Saul was yet in Galgala, and all the people followed after him in amazement.

8 And he continued seven days for the appointed testimony, as Samuel told him, and Samuel came not to Galgala, and his people were dispersed from him.

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9 And Saul said, Bring hither victims, that I may offer whole-burnt- offerings and peace-offerings: and he offered the whole-burnt-offering.

10 And it came to pass when he had finished offering the whole-burnt-offering, that Samuel arrived, and Saul went out to meet him, and to bless him.

11 And Samuel said, What hast thou done? and Saul said, Because I saw how the people were scattered from me, and thou was not present as thou purposedst according to the set time of the days, and the Philistines were gathered to Machmas.

12 Then I said, Now will the Philistines come down to me to Galgala, and I have not sought the face of the Lord: so I forced myself and offered the whole-burnt- offering.

13 And Samuel said to Saul, Thou hast done foolishly; for thou hast not kept my command, which the Lord commanded thee, as now the Lord would have confirmed thy kingdom over Israel for ever.

14 But now thy kingdom shall not stand to thee, and the Lord shall seek for himself a man after his own heart; and the Lord shall appoint him to be a ruler over his people, because thou hast not kept all that the Lord commanded thee.

15 And Samuel arose, and departed from Galgala, and the remnant of the people went after Saul to meet him after the men of war, when they had come out of Galgala to Gabaa of Benjamin. And Saul numbered the people that were found with him, about six hundred men.

16 And Saul and Jonathan his son, and the people that were found with them, halted in Gabaa, of Benjamin; and they wept: and the Philistines had encamped in Machmas.

17 And men came forth to destroy out of the land of the Philistines in three companies; one company turning by the way of Gophera toward the land of Sogal,

18 and another company turning the way of Baethoron, and another company turning by the way of Gabae that turns aside to Gai of Sabim.

19 And there was not found a smith in all the land of Israel, for the Philistines said, Lest the Hebrews make themselves sword or spear.

20 And all Israel went down to the Land of the Philistines to forge every one his reaping-hook and his tool, and every one his axe and his sickle.

21 And it was near the time of vintage: and their tools were valued at three shekels for a plough-share, and there was the same rate for the axe and the sickle.

22 And it came to pass in the days of the war of Machmas, that there was not a sword or spear found in the hand of all the people, that were with Saul and Jonathan; but with Saul and Jonathan his son was there found.

23 And there went out some from the camp of the Philistines to the place beyond Machmas.

1 KINGS (1 SAMUEL) CHAPTER 14

1 And when a certain day arrived, Jonathan the son of Saul said to the young man that bore his armour, Come, and let us go over to Messab of the Philistines that is on the other side yonder; but he told not his father.

2 And Saul sat on the top of the hill under the pomegranate tree that is in Magdon, and there were with him about six hundred men.

3 And Achia son of Achitob, the brother of Jochabed the son of Phinees, the son of Heli, was the priest of God in Selom wearing an ephod: and the people knew not that Jonathan was gone.

4 And in the midst of the passage whereby Jonathan sought to pass over to the encampment of the Philistines, there was both a sharp rock on this side, and a sharp rock on the other side: the name of the one was Bases, and the name of the other Senna.

5 The one way was northward to one coming to Machmas, and the other way was southward to one coming to Gabae.

6 And Jonathan said to the young man that bore his armour, Come, let us go over to Messab of these uncircumcised, if peradventure the Lord may do something for us; for the Lord is not straitened to save by many or by few.

7 And his armour-bearer said to him, Do all that thine heart inclines toward: behold, I am with thee, my heart is as thy heart.

8 And Jonathan said, Behold, we will go over to the men, and will come down suddenly upon them.

9 If they should say thus to us, Stand aloof there until we shall send you word; then we will stand still by ourselves, and will not go up against them.

10 But if they should say thus to us, Come up to us; then will we go up, for the Lord has delivered them into our hands; this shall be a sign to us.

11 And they both went in to Messab of the Philistines; and the Philistines said, Behold, the Hebrews come forth out of their Caves, where they had hidden themselves.

12 And the men of Messab answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing: and Jonathan said to his armour-bearer, Come up after me, for the Lord has delivered them into the hands of Israel.

13 And Jonathan went up on his hands and feet, and his armour-bearer with him; and they looked on the face of Jonathan, and he smote them, and his armour-bearer did smite them after him.

14 And the first slaughter which Jonathan and his armour-bearer effected was twenty men, with darts and slings, and pebbles of the field.

15 And there was dismay in the camp, and in the field; and all the people in Messab, and the spoilers were amazed; and they would not act, and the land was terror-struck, and there was dismay from the lord.

16 And the watchmen of Saul beheld in Gabaa of Benjamin, and, behold, the army was thrown into confusion on every side.

17 And Saul said to the people with him, Number yourselves now, and see who has gone out from you: and they

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numbered themselves, and behold, Jonathan and his armour-bearer were not found.

18 And Saul said to Achia, Bring the ephod; for he wore the ephod in that day before Israel.

19 And it came to pass while Saul was speaking to the priest, that the sound in the camp of the Philistines continued to increase greatly; and Saul said to the priest, Withdraw thy hands.

20 And Saul went up and all the people that were with him, and they come to the battle: and, behold, every man's sword was against his neighbour, a very great confusion.

21 And the servants who had been before with the Philistines, who had gone up to the army, turned themselves also to be with the Israelites who were with Saul and Jonathan.

22 And all the Israelites who were hidden in mount Ephraim heard also that the Philistines fled; and they also gather themselves after them to battle: and the Lord saved Israel in that day; and the war passed through Bamoth; and all the people with Saul were about ten thousand men.

23 And the battle extended itself to every city in the mount Ephraim.

24 And Saul committed a great trespass of ignorance in that day, and he lays a curse on the people, saying, Cursed is the man who shall eat bread before the evening; so I will avenge myself on my enemy: and none of the people tasted bread, though all the land was dining.

25 And Jaal was a wood abounding in swarms of bees on the face of the ground.

26 And the people went into the place of the bees, and, behold, they continued speaking; and, behold, there was none that put his hand to his mouth, for the people feared the oath of the Lord.

27 And Jonathan had not heard when his father adjured the people; and he reached forth the end of the staff that was in his hand, an dipped it into the honeycomb, and returned his hand to his mouth, and his eyes recovered their sight.

28 And one of the people answered and said, Thy father solemnly adjured the people, saying, Cursed is the man who shall eat bread to-day. And the people were very faint,

29 and Jonathan knew it, and said, My father has destroyed the land: see how my eyes have received sight now that I have tasted a little of this honey.

30 Surely if the people had this day eaten freely of the spoils of their enemies which they found, the slaughter among the Philistines would have been greater.

31 And on that day he smote some of the Philistines in Machmas; and the people were very weary.

32 And the people turned to the spoil; and the people took flocks, and herds, and calves, and slew them on the ground, and the people ate with the blood.

33 And it was reported to Saul, saying, The people have sinned against the Lord, eating with the blood: and Saul said, Out of Getthaim roll a great stone to me hither.

34 And Saul said, Disperse yourselves among the people, and tell them to bring hither every one his calf, and every one his sheep: and let them slay it on this stone and sin not against the Lord in eating with the blood: and the people brought each one that which was in his hand, and they slew them there.

35 And Saul built an altar there to the Lord: this was the first altar that Saul built to the Lord.

36 And Saul said, Let us go down after the Philistines this night, and let us plunder among them till the day break, and let us not leave a man among them. And they said, Do all that is good in thy sight: and the priest said, let us draw nigh hither to God.

37 And Saul enquired of God, If I go down after the Philistines, wilt thou deliver them into the hands of Israel? And he answered him not in that day.

38 And Saul said, Bring hither all the chiefs of Israel, and know and see by whom this sin has been committed this day.

39 For as the Lord lives who has saved Israel, if answer should be against my son Jonathan, he shall surely die. And there was no one that answered out of all the people.

40 And he said to all the men of Israel, Ye shall be under subjection, and I an Jonathan my son will be under subjection: and the people said to Saul, Do that which is good in thy sight.

41 And Saul said, O Lord God of Israel, why hast thou not answered thy servant this day? is the iniquity in me, or in Jonathan my son? Lord God of Israel, give clear manifestations; and if the lot should declare this, give, I pray thee, to thy people of Israel, give, I pray, holiness. And Jonathan and Saul are taken, and the people escaped.

42 And Saul said, Cast lots between me and my son Jonathan: whomsoever the Lord shall cause to be taken by lot, let him die: and the people said to Saul, This thing is not to be done: and Saul prevailed against the people, and they cast lots between him and Jonathan his son, and Jonathan is taken by lot.

43 And Saul said to Jonathan, Tell me what thou hast done: and Jonathan told him, and said, I did indeed taste a little honey, with the end of my staff that was in my hand, and, lo! I am to die.

44 And Saul said to him, God do so to me, and more also, thou shalt surely die to-day.

45 And the people said to Saul, Shall he that has wrought this great salvation in Israel be put to death this day? As the Lord lives, there shall not fall to the ground one of the hairs of his head; for the people of God have wrought successfully this day. And the people prayed for Jonathan in that day, and he died not.

46 And Saul went up from following the Philistines; and the Philistines departed to their place.

47 And Saul received the kingdom, by lot he inherits the office of ruling over Israel: and he fought against all his enemies round about, against Moab, and against the children of Ammon, and against the children of Edom, and against Baethaeor, and against the king of Suba, and against the Philistines: whithersoever he turned, he was victorious.

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48 And he wrought valiantly, and smote Amalec, and rescued Israel out of the hand of them that trampled on him.

49 And the sons of Saul were Jonathan, and Jessiu, and Melchisa: and these were the names of his two daughters, the name of the first-born Merob, and the name of the second Melchol.

50 And the name of his wife was Achinoom, the daughter of Achimaa: and the name of his captain of the host was Abenner, the son of Ner, son of a kinsman of Saul.

51 And Kis was the father of Saul, and Ner, the father of Abenezer, was son of Jamin, son of Abiel.

52 And the war was vehement against the Philistines all the days of Saul; and when Saul saw any mighty man, and any valiant man, then he took them to himself.

1 KINGS (1 SAMUEL) CHAPTER 15

1 And Samuel said to Saul, The Lord sent me to anoint thee king over Israel: and now hear the voice of the Lord.

2 Thus said the Lord of hosts, Now will I take vengeance for what Amalec did to Israel, when he met him in the way as he came up out of Egypt.

3 And now go, and thou shalt smite Amalec and Hierim and all that belongs to him, and thou shalt not save anything of him alive, but thou shalt utterly destroy him: and thou shalt devote him and all his to destruction, and thou shalt spare nothing belonging to him; and thou shalt slay both man and woman, and infant and suckling, and calf and sheep, and camel and ass.

4 And Saul summoned the people, and he numbered them in Galgala, four hundred thousand regular troops, and Juda thirty thousand regular troops.

5 And Saul came to the cities of Amalec, and laid wait in the valley.

6 And Saul said to the Kinite, Go, and depart out of the midst of the Amalekites, lest I put thee with them; for thou dealedst mercifully with the children of Israel when they went up out of Egypt. So the Kinite departed from the midst of Amalec.

7 And Saul smote Amalec from Evilat to Sur fronting Egypt.

8 And he took Agag the king of Amalec alive, and he slew all the people and Hierim with the edge of the sword.

9 And Saul and all the people saved Agag alive, and the best of the flocks, and of the herds, and of the fruits, of the vineyards, and of all the good things; and they would not destroy them: but every worthless and refuse thing they destroyed.

10 And the word of the Lord came to Samuel, saying,

11 I have repented that I have made Saul to be king: for he has turned back from following me, and has not kept my word. And Samuel was grieved, and cried to the Lord all night.

12 And Samuel rose early and went to meet Israel in the morning, and it was told Saul, saying, Samuel has come to Carmel, and he has raised up help for himself: and he turned his chariot, and came down to Galgala to Saul; and, behold, he was offering up a whole-burnt-offering to the Lord, the chief of the spoils which he brought out of Amalec.

13 And Samuel came to Saul: and Saul said to him, Blessed art thou of the Lord: I have performed all that the Lord said.

14 And Samuel said, What then is the bleating of this flock in my ears, and the sound of the oxen which I hear?

15 And Saul said, I have brought them out of Amalec, that which the people preserved, even the best of the sheep, and of the cattle, that it might be sacrificed to the Lord thy God, and the rest have I utterly destroyed.

16 And Samuel said to Saul, Stay, and I will tell thee what the Lord has said to me this night: and he said to him, Say on.

17 And Samuel said to Saul, Art thou not little in his eyes, though a leader of one of the tribes of Israel? and yet the Lord anointed thee to be king over Israel.

18 And the Lord sent thee on a journey, and said to thee, Go, and utterly destroy: thou shalt slay the sinners against me, even the Amalekites; and thou shalt war against them until thou have consumed them.

19 And why didst not thou hearken to the voice of the Lord, but didst haste to fasten upon the spoils, and didst that which was evil in the sight of the Lord?

20 And Saul said to Samuel, Because I listened to the voice of the people: yet I went the way by which the Lord sent me, and I brought Agag the king of Amalec, and I destroyed Amalec.

21 But the people took of the spoils the best flocks and herds out of that which was destroyed, to sacrifice before the Lord our God in Galgal.

22 And Samuel said, Does the Lord take pleasure in whole-burnt-offerings and sacrifices, as in hearing the words of the Lord? behold, obedience is better than a good sacrifice, and hearkening than the fat of rams.

23 For sin is as divination; idols bring on pain and grief. Because thou hast rejected the word of the Lord, the Lord also shall reject thee from being king over Israel.

24 And Saul said to Samuel, I have sinned, in that I have transgressed the word of the Lord and thy direction; for I feared the people, and I hearkened to their voice.

25 And now remove, I pray thee, my sin, and turn back with me, and I will worship the Lord thy God.

26 And Samuel said to Saul, I will not turn back with thee, for thou hast rejected the word of the Lord, and the Lord will reject thee from being king over Israel.

27 And Samuel turned his face to depart, and Saul caught hold of the skirt of his garment, and tore it.

28 And Samuel said to him, The Lord has rent thy kingdom from Israel out of thy hand this day, and will give it to thy neighbour who is better than thou.

29 And Israel shall be divided to two: and God will not turn nor repent, for he is not as a man to repent.

30 And Saul said, I have sinned; yet honour me, I pray thee, before the elders of Israel, and before my people; and turn back with me, and I will worship the Lord thy God.

31 So Samuel turned back after Saul, and he worshipped the Lord.

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32 And Samuel said, Bring me Agag the king of Amalec: and Agag came to him trembling; and Agag said Is death thus bitter?

33 And Samuel said to Agag, As thy sword has bereaved women of their children, so shall thy mother be made childless among women: and Samuel slew Agag before the Lord in Galgal.

34 And Samuel departed to Armathaim, and Saul went up to his house at Gabaa.

35 And Samuel did not see Saul again till the day of his death, for Samuel mourned after Saul, and the Lord repented that he had made Saul king over Israel.

1 KINGS (1 SAMUEL) CHAPTER 16

1 And the Lord said to Samuel, How long dost thou mourn for Saul, whereas I have rejected him from reigning over Israel? Fill thy horn with oil, and come, I will send thee to Jessae, to Bethleem; for I have seen among his sons a king for me.

2 And Samuel said, How can I go? whereas Saul will hear of it, and slay me: and the Lord said, Take a heifer in thine hand and thou shall say, I am come to sacrifice to the Lord.

3 And thou shalt call Jessae to the sacrifice, and I will make known to thee what thou shalt do; and thou shalt anoint him whom I shall mention to thee.

4 And Samuel did all that the Lord told him; and he came to Bethleem: and the elders of the city were amazed at meeting him, and said, Dost thou come peaceably, thou Seer?

5 And he said, Peaceably: I am come to sacrifice to the Lord. Sanctify yourselves, and rejoice with me this day: and he sanctified Jessae and his sons, and he called them to the sacrifice.

6 And it came to pass when they came in, that he saw Eliab, and said, Surely the Lord's anointed is before him.

7 But the Lord said to Samuel, Look not on his appearance, nor on his stature, for I have rejected him; for God sees not as man looks; for man looks at the outward appearance, but God looks at the heart.

8 And Jessae called Aminadab, and he passed before Samuel: and he said, Neither has God chosen this one. 9 And Jessae caused Sama to pass by: and he said, Neither has God chosen this one.

10 And Jessae caused his seven sons to pass before Samuel: and Samuel said, the Lord has not chosen these.

11 And Samuel said to Jessae, Hast thou no more sons? And Jessae said, There is yet a little one; behold, he tends the flock. And Samuel said to Jessae, Send and fetch him for we may not sit down till he comes.

12 And he sent and fetched him: and he was ruddy, with beauty of eyes, and very goodly to behold. And the Lord said to Samuel, Arise, and anoint David, for he is good.

13 And Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel arose, and departed to Armathaim.

14 And the Spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him.

15 And Saul's servants said to him, Behold now, and evil spirit from the Lord torments thee.

16 Let now thy servants speak before thee, and let them seek for our lord a man skilled to play on the harp; and it shall come to pass when an evil spirit comes upon thee and he shall play on his harp, that thou shalt be well, and he shall refresh thee.

17 And Saul said to his servants, Look now out for me a skillful player, and bring him to me.

18 And one of his servants answered and said, Behold, I have seen a son of Jessae the Bethleemite, and he understands playing on the harp, and the man is prudent, and a warrior, and wise in speech, and the man is handsome, and the Lord is with him.

19 And Saul sent messengers to Jessae, saying, Send to me thy son David who is with thy flock.

20 And Jessae took a homer of bread, and a bottle of wine, and one kid of the goats, and sent them by the hand of his son David to Saul.

21 And David went in to Saul, and stood before him; and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jessae, saying, Let David, I pray thee, stand before me, for he has found grace in my eyes.

23 And it came to pass when the evil spirit was upon Saul, that David took his harp, and played with his hand: and Saul was refreshed, and it was well with him, and the evil spirit departed from him.

1 KINGS (1 SAMUEL) CHAPTER 17

1 And the Philistines gather their armies to battle, and gather themselves to Socchoth of Judaea, and encamp between Socchoth and Azeca Ephermen.

2 And Saul and the men of Israel gather together, and they encamp in the valley, and set the battle in array against the Philistines.

3 And the Philistines stand on the mountain on one side, and Israel stands on the mountain on the other side, and the valley was between them.

4 And there went forth a mighty man out of the army of the Philistines, Goliath, by name, out of Geth, his height was four cubits and a span.

5 And he had a helmet upon his head, and he wore a breastplate of chain armour; and the weight of his breastplate was five thousand shekels of brass and iron.

6 And greaves of grass were upon his legs, and a brazen target was between his shoulders.

7 And the staff of his spear was like a weaver's beam, and the spear's head was formed of six hundred shekels of iron; and his armour-bearer went before him.

8 And he stood and cried to the army of Israel, and said to them, Why are ye come forth to set yourselves in battle array against us? Am not I a Philistine, and ye He brews of Saul? Choose for yourselves a man, and let him come down to me.

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9 And if he shall be able to fight against me, and shall smite me, then will we be your servants: but if I should prevail and smite him, ye shall be our servants, and serve us.

10 And the Philistine said, Behold, I have defied the armies of Israel this very day: give me a man, and we will both of us fight in single combat.

11 And Saul and all Israel heard these words of the Philistine, and they were dismayed, and greatly terrified.

[* The verses 12-31, 41, 50, 55-58 are missing. Verses from the Codex Alexandrinus fill in the gap.]

12* And David son of an Ephrathite said, this Ephrathite was of Bethleem Juda, and his name was Jessæ, and he had eight sons. And the man passed for an old man among men in the days of Saul.

13* And the three elder sons of Jessæ went and followed Saul to the war, and the names of his sons that went to the war were, Eliab his first-born, and his second Aminadab, and his third sow Samma.

14* And David himself was the younger sow, and the three elder followed Saul.

15* And David departed and returned from Saul, to feed his father's sheep in Bethleem.

16* And the Philistine advanced morning and evening, and stood up forty days.

17* And Jessæ said to David, Take now to thy brethren an ephah of this meal, and these ten loaves, and run to the camp and give them to thy brothers.

18* And thou shalt carry to the captain of the thousand these ten cheeses of milk, and thou shalt see how thy brethren fare, and learn what they want.

19* And Saul himself and all the men of Israel were in the valley of the Oak, warring with the Philistines.

20* And David rose early in the morning, and left the sheep to a keeper, and took and went as Jessæ commanded him, and he came to the trench and to the army as it was going out to fight, and they shouted for the battle.

21* And Israel and the Philistines formed their lines one opposite the other.

22* And David deposited his burden in the hand of a keeper, and ran to the line, and went and asked his brethren how they were.

23* And while he was speaking with them, behold the Amessæan advanced, Goliath by name, the Philistine of Geth, of the armies of the Philistines, and he spoke as before, and David heard.

24* And all the men of Israel when they saw the man fled from before him, and they were greatly terrified.

25* And the men of Israel said, Have ye seen this man that comes up? for he has reproached Israel awd has come up; and it shall be that the man who shall smite him, the king shall enrich him with great wealth, and shall give him his daughter, and shall make his father's house free in Israel.

26* And David spoke to the men who stood with him, saying, Shall it iwdeed be done thus to the man who shall smite that Philistine, and take away reproach from Israel? for who is this uncircumcised Philistine that he has defied the army of the living God?

27* And the people spoke to him according to this word, saying, Thus shall it be done to the man who shall smite him.

28* And Eliab his elder brother heard as he spoke to the men, and Eliab was very angry with David and said, Why hast thou thus come down, and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart, for thou art come down to see the battle.

29* And David said, What have I done now? Have I no business here?

30* And he turned from him toward another, and he spoke after the same manner; and the people answered him after the former manner.

31* And the words which David spoke were heard, and were reported to Saul. And he took him to himself.

32 And David said to Saul, Let not, I pray thee, the heart of my lord be dejected within him: thy servant will go, and fight with this Philistine.

33 And Saul said to David, Thou wilt not in anywise be able to go against this Philistine to fight with him, for thou art a mere youth, and he a man of war from his youth.

34 And David said to Saul, Thy servant was tending the flock for his father; and when a lion came and a she-bear, and took a sheep out of the flock,

35 then I went forth after him, and smote him, and drew the spoil out of his mouth: and as he rose up against me, then I caught hold of his throat, and smote him, and slew him.

36 Thy servant smote both the lion and the bear, and the uncircumcised Philistine shall be as one of them: shall I not go and smite him, and remove this day a reproach from Israel? For who is this uncircumcised one, who has defied the army of the living God?

37 The Lord who delivered me out of the paw of the lion and out the paw of the bear, he will deliver me out of the hand of this uncircumcised Philistine. And Saul said to David, Go, and the Lord shall be with thee.

38 And Saul clothed David with a military coat, and put his brazen helmet on his head.

39 And he girt David with his sword over his coat: and he made trial walking with them once and again: and David said to Saul, I shall not be able to go with these, for I have not proved them: so they remove them from him.

40 And he took his staff in his hand, and he chose for himself five smooth stones out of the brook, and put them in the shepherd's scrip which he had for his store, and his sling was in his hand; and he approached the Philistine.

41* And the Philistine advanced and drew nigh to David, and a man bearing his shield wewt before him, and the Philistine looked on.

42 And Goliath saw David, and despised him; for he was a lad, and ruddy, with a fair countenance.

43 And the Philistine said to David, Am I as a dog, that thou comest against me with a staff and stones? [and David

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said, Nay, but worse than a dog.] And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

45 And David said to the Philistine, Thou comest to me with sword, and with spear, and with shield; but I come to thee in the name of the Lord God of hosts of the army of Israel, which thou hast defied

46 this day. And the Lord shall deliver thee this day into my hand; and I will slay thee, and take away thy head from off thee, and will give thy limbs and the limbs of the army of the Philistines this day to the birds of the sky, and to the wild beasts of the earth; and all the earth shall know that there is a God in Israel.

47 And all this assembly shall know that the Lord delivers not by sword or spear, for the battle is the Lord's, and the Lord will deliver you into our hands.

48 And the Philistine arose and went to meet David.

49 And David stretched out his hand to his scrip, and took thence a stone, and slang it, and smote the Philistine on his forehead, and the stone penetrated through the helmet into his forehead, and he fell upon his face to the ground.

50* So David prevailed over the Philistine with a sling and a stone, and smote the Philistine and slew him, and there was no sword in the hand of David.

51 And David ran, and stood upon him, and took his sword, and slew him, and cut off his head: and the Philistines saw that their champion was dead, and they fled.

52 And the men of Israel and Juda arose, and shouted and pursued them as far as the entrance to Geth, and as far as the gate of Ascalon: and the slain men of the Philistines fell in the way of the gates, both to Geth, and to Accaron.

53 And the men of Israel returned from pursuing after the Philistines, and they destroyed their camp.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55* And when Saul saw David going out to meet the Philistine, he said to Abener the captain of the host, Whose son is this youth? and Abener said, As thy soul lives, O king, I know not.

56* And the king said, Do thou ask whose son this youth is.

57* And as David returned from the slaughter of the Philistine, Abener took him and brought him in before Saul, and the head of the Philistine was in his hand.

58* And Saul said to him, Whose son art thou, young man? and David said, The son of thy servant Jessæ the Bethleemite.

1 KINGS (1 SAMUEL) CHAPTER 18

[* The verses 1-5, 8, 9-11, 17-19, are missing. Verses from the Codex Alexandrinus fill in the gap.]

1* And it came to pass when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul.

2* And Saul took him in that day, and did not suffer him to return to his father's house.

3* And Jonathan and David made a covenant because he loved him as his own soul.

4* And Jonathan stripped himself of his upper garment, and gave it to David, and his mantle and all he had upow him, even to his sword and to his bow, and to his girdle.

5* And David went out whithersoever Saul sent him, and acted wisely, and Saul set him over the men of war, and he was pleasing in the eyes of all the people, and also in the eyes of the servants of Saul.

6* (Now when David returned, after he slew the Philistine.) And there came out women in dances to meet David out of all the cities of Israel, with timbrels, and with rejoicing, and with cymbals.

7 And the women began the strain, and said, Saul has smitten his thousands, and David his ten thousands.

8 And it seemed evil in the eyes of Saul concerning this matter, and he said, To David they have given ten thousands, and to me they have given thousands. *And what more can he have but the kingdom?

9* And Saul eyed David from that day and onward.

10* And it came to pass on the morrow that an evil spirit from God fell upon Saul, and he prophesied in the midst of his house. And David was playing on the harp with his hand, according to his daily custom. And Saul's spear was in his hand.

11* And Saul took his spear and said, I will smite David even to the wall. But David escaped twice from his presence.

12 And Saul was alarmed on account of David.

13 And he removed him from him, and made him a captain of a thousand for himself; and he went out and came in before the people.

14 And David was prudent in all his ways, and the Lord was with him.

15 And Saul saw that he was very wise, and he was afraid of him.

16 And all Israel and Juda loved David, because he came in and went out before the people.

17* And Saul said to David, Behold my elder daughter Merob, I will give her to thee to wife, only be thou to me a mighty man and fight the wars of the Lord. And Saul said, Let not my hand be upon him, but the hand of the Philistines shall be upon him.

18* And David said to Saul, Who am I, and what is the life of my father's family in Israel, that I should be the king's son-in-law?

19* But it came to pass at the time when Merob Saul's daughter should have been given to David, that she was given to Israel the Mothulathite to wife.

20 And Melchol the daughter of Saul loved David; and it was told Saul, and the thing was pleasing in his eyes.

21 And Saul said, I will give her to him, and she shall be a stumbling-block to him. Now the hand of the Philistines was against Saul.

22 And Saul charged his servants, saying, Speak ye privately to David, saying, Behold, the king delights in thee,

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and all his servants love thee, and do thou becomes the king's son-in-law.

23 And the servants of Saul spoke these words in the ears of David; and David said, Is it a light thing in your eyes to become son-in-law to the king? Whereas I am an humble man, an not honourable?

24 And the servants of Saul reported to him according to these words, which David spoke.

25 And Saul said, Thus shall ye speak to David, The king wants no gift but a hundred foreskins of the Philistines, to avenge himself on the kings enemies. Now Saul thought to cast him into the hands of the Philistines.

26 And the servants of Saul report these words to David, and David was well pleased to become the son-in-law to the king.

27 And David arose, and went, he and his men, and smote among the Philistines a hundred men: and he brought their foreskins, and he becomes the king's son-in-law, and Saul gives him Melchol his daughter to wife.

28 And Saul saw that the Lord was with David, and that all Israel loved him.

29 And he was yet more afraid of David.

30* And the chief of the Philistines went forth; and it came to pass that from the sufficiency of their expedition David acted wisely above all the servants of Saul; and his name was honoured exceedingly.

1 KINGS (1 SAMUEL) CHAPTER 19

1 And Saul spoke to Jonathan his son, and to all his servants, to slay David.

2 And Jonathan, Saul's son, loved David much: and Jonathan told David, saying, Saul seeks to kill thee: take heed to thyself therefore to-morrow morning, and hide thyself, and dwell in secret.

3 And I will go forth, and stand near my father in the field where thou shalt be, and I will speak concerning thee to my father; and I will see what his answer may be, and I will tell thee.

4 And Jonathan spoke favorably concerning David to Saul his father, and said to him, Let not the king sin against thy servant David, for he has not sinned against thee, and his deeds are very good.

5 And he put his life in his hand, and smote the Philistine, and the Lord wrought a great deliverance; and all Israel saw, and rejoined: why then dost thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened to the voice of Jonathan; and Saul swore, saying, As the Lord lives, he shall not die.

7 And Jonathan called David, and told him all these words; and Jonathan brought David in to Saul, and he was before him as in former times.

8 And there was again war against Saul; and David did valiantly, and fought against the Philistines, and smote them with a very great slaughter, and they fled from before him.

9 And an evil spirit from God was upon Saul, and he was resting in his house, and a spear was in his hand, and David was playing on the harp with his hands.

10 And Saul sought to smite David with the spear; and David withdrew suddenly from the presence of Saul; and he drove the spear into the wall; and David retreated and escaped.

11 And it came to pass in that night, that Saul sent messengers to the house of David to watch him, in order to slay him in the morning; and Melchol David's wife told him, saying, Unless thou save thy life this night, to- morrow thou shalt be slain.

12 So Melchol lets David down by the window, and he departed, and fled, and escaped.

13 And Melchol took images, and laid them on the bed, and she put the liver of a goat by his head, and covered them with clothes.

14 And Saul sent messengers to take David; and they say that he is sick.

15 And he sends to David, saying, Bring him to me on the bed, that I may slay him.

16 And the messengers come, and, behold, the images were on the bed, and the goat's liver at his head.

17 And Saul said to Melchol, Why hast thou thus deceived me, and suffered my enemy to depart, and he has escaped? and Melchol said to Saul, He said, let me go, and if not, I will slay thee.

18 So David fled, and escaped, and comes to Samuel to Armathaim, and tells him all that Saul had done to him: and Samuel and David went, and dwelt in Navath in Rama.

19 And it was told Saul, saying, Behold, David is in Navath in Rama.

20 And Saul sent messengers to take David, and they saw the assembly of the prophets, and Samuel stood as appointed over them; and the Spirit of God came upon the messengers of Saul, and they prophesy.

21 And it was told Saul, and he sent other messengers, and they also prophesied: and Saul sent again a third set of messengers, and they also prophesied.

22 And Saul was very angry, and went himself also to Armathaim, and he comes as far as the well of the threshing floor that is in Sephi; and he asked and said, Where are Samuel and David? And they said, Behold, in Navath in Rama.

23 And he went thence to Navath in Rama: and there came the Spirit of God upon him also, and he went on prophesying till he came to Navath in Rama.

24 And he took off his clothes, and prophesied before them; and lay down naked all that day and all that night: therefore they said, Is Saul also among the prophets?

1 KINGS (1 SAMUEL) CHAPTER 20

1 And David fled from Navath in Rama, and comes into the presence of Jonathan; and he said, What have I done, and what is my fault, and wherein have I sinned before thy father, that he seeks my life?

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2 And Jonathan said to him, Far be it from thee: thou shalt not die: behold, my father will not do any thing great or small without discovering it to me; and why should my father hide this matter from me? This thing is not so.

3 And David answered Jonathan, and said, Thy father knows surely that I have found grace in thy sight, and he said, Let not Jonathan know this, lest he refuse his consent: but as the Lord lives and thy soul lives, as I said, the space is filled up between me and death.

4 And Jonathan said to David, What does thy soul desire, and what shall I do for thee.

5 And David said to Jonathan, Behold, to-morrow is the new moon, and I shall not on any account sit down to eat, but thou shalt let me go, and I will hide in the plain till the evening.

6 And if thy father do in anywise enquire for me, then shalt thou say, David earnestly asked leave of me to run to Bethleem his city, for there is there, a yearly sacrifice for all the family.

7 If he shall say thus, Well, —all is safe for thy servant: but if he shall answer harshly to thee, know that evil is determined by him.

8 And thou shalt deal mercifully with thy servant; for thou hast brought thy servant into a covenant of the Lord with thyself: and if there is iniquity in thy servant, slay me thyself; but why dost thou thus bring me to thy father?

9 And Jonathan said, That be far from thee: for if I surely know that evil is determined by my father to come upon thee, although it should not be against thy cities, I will tell thee.

10 And David said to Jonathan, Who can tell me if thy father should answer roughly?

11 And Jonathan said to David, Go, and abide in the field. And they went out both into the field.

12 And Jonathan said to David, the Lord God of Israel knows that I will sound my father as I have an opportunity, three several times, and, behold, if good should be determined concerning David, and I do not send to thee to the field,

13 God do so to Jonathan and more also: as I shall also report the evil to thee, and make it known to thee, and I will let thee go; and thou shalt depart in peace, and the Lord shall be with thee, as he was with my father.

14 And if indeed I continue to live, then shalt thou deal mercifully with me; and if I indeed die,

15-16 thou shalt not withdraw thy mercy from my house for ever: and if thou doest not, when the Lord cuts off the enemies of David each from the face of the earth, should it happen that the name of Jonathan be discovered by the house of David, then let the Lord seek out the enemies of David.

17 And Jonathan swore yet again to David, because he loved the soul of him that loved him.

18 And Jonathan said, To-morrow is the new moon, and thou wilt be enquired for, because thy seat will be observed as vacant. 19 And thou shalt stay three days, and watch an opportunity, and shalt come to thy place where thou mayest hide thyself in the day of thy business, and thou shalt wait by that ergab.

20 And I will shoot three arrows, aiming them at a mark.

21 And behold, I will send a lad, saying, Go find me the arrow.

22 If I should expressly say to the lad, The arrow is here, and on this side of thee, take it; then come, for it is well with thee, and there is no reason for fear, as the Lord lives: but if I should say thus to the young man, The arrow is on that side of thee, and beyond; go, for the Lord hath sent thee away.

23 And as for the word which thou and I have spoken, behold, the Lord is witness between me and thee for ever.

24 So David hides himself in the field, and the new month arrives, and the king comes to the table to eat.

25 And he sat upon his seat as in former times, even on his seat by the wall, and he went before Jonathan; and Abenner sat on one side of Saul, and the place of David was empty.

26 And Saul said nothing on that day, for he said, It seems to have fallen out that he is not clean, because he has not purified himself.

27 And it came to pass on the morrow, on the second day of the month, that the place of David was empty; and Saul said to Jonathan his son, Why has not the son of Jessae attended both yesterday and today at the table?

28 And Jonathan answered Saul, and said to him, David asked leave of me to go as far as Bethleem his city;

29 and he said, Let me go, I pray thee, for we have a family sacrifice in the city, and my brethren have sent for me; and now, if I have found grace in thine eyes, I will even go over and see my brethren: therefore he is not present at the table of the king.

30 And Saul was exceedingly angry with Jonathan, and said to him, Thou son of traitorous damsels! for do I not know that thou art an accomplice with the son of Jessae to thy same, and to the shame of thy mother's nakedness?

31 For so long as the son of Jessae lives upon the earth, thy kingdom shall not be established: now then send and take the young man, for he shall surely die.

32 And Jonathan answered Saul, Why is he to die? What has he done?

33 And Saul lifted up his spear against Jonathan to slay him: so Jonathan knew that this evil was determined on by his father to slay David.

34 And Jonathan sprang up from the table in great anger, and did not eat bread on the second day of the month, for he grieved bitterly for David, because his father determined on mischief against him.

35 And morning came, and Jonathan went out to the field, as he appointed to do for a signal to David, and a little boy was with him.

36 And he said to the boy, Run, find me the arrows which I shoot: and the boy ran, and Jonathan shot an arrow, and sent it beyond him.

37 And the boy came to the place where the arrow was which Jonathan shot; and Jonathan cried out after the lad, and said, The arrow is on that side of thee and beyond thee.

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38 And Jonathan cried out after his boy, saying, Make all speed, and stay not. And Jonathan's boy gathered up the arrows, and brought the arrows to his master.

39 And the boy knew nothing, only Jonathan and David knew.

40 And Jonathan gave his weapons to his boy, and said to his boy, Go, enter into the city.

41 And when the lad went in, then David arose from the argab, and fell upon his face, and did obeisance to him three times, and they kissed each other, and wept for each other, for a great while.

42 And Jonathan said to David, Go in peace, and as we have both sworn in the name of the Lord, saying, The Lord shall be witness between me and thee, and between my seed and thy seed for ever—even so let it be. And David arose and departed, and Jonathan went into the city.

1 KINGS (1 SAMUEL) CHAPTER 21

1 And David comes to Nomba to Abimelech the priest: and Abimelech was amazed at meeting him, and said to him, Why art thou alone, and nobody with thee?

2 And David said to the priest, The king gave me a command to-day, and said to me, Let no one know the matter on which I send thee, an concerning which I have charged thee: and I have charged my servants to be in the place that is called, The faithfulness of God, phellani maemoni.

3 And now if there are under thy hand five loaves, give into my hand what is ready.

4 And the priest answered David, and said, There are no common loaves under my hand, for I have none but holy loaves: if the young men have been kept at least from women, then they shall eat them.

5 And David answered the priest, and said to him, Yea, we have been kept from women for three days: when I came forth for the journey all the young men were purified; but this expedition is unclean, wherefore it shall be sanctified this day because of my weapons.

6 So Abimelech the priest gave him the shewbread; for there were no loaves there, but only the presence loaves which had been removed from the presence of the Lord, in order that hot bread should be set on, on the day on which he took them.

7 And there was there on that day one of Saul's servants detained before the Lord, and his name was Doec the Syrian, tending the mules of Saul.

8 And David said to Abimelech, See if there is here under thy hand spear or sword, for I have not brought in my hand my sword or my weapons, for the word of the king was urgent.

9 And the priest said, Behold the sword of Goliath the Philistine, whom thou smotest in the valley of Ela; and it is wrapt in a cloth: if thou wilt take it, take it for thyself, for there is no other except it here. And David said, Behold, there is none like it; give it me.

10 And he gave it him; and David arose, and fled in that day from he presence of Saul: and David came to Anchus king of Geth. 11 And the servants of Anchus said to him, Is not this David the king of the land? Did not the dancing women begin the son to him, saying, Saul has smitten his thousand, and David his ten thousands?

12 And David laid up the words in his heart, and was greatly afraid of Anchus king of Geth.

13 And he changed his appearance before him, and feigned himself a false character in that day; and drummed upon the doors of the city, and used extravagant gestures with his hands, and fell against the doors of the gate, and his spittle ran down upon his beard.

14 And Anchus said to his servants, Lo! ye see the man is mad: why have ye brought him in to me?

15 Am I in want of madmen, that ye have brought him in to me to play the madman? He shall not come into the house.

1 KINGS (1 SAMUEL) CHAPTER 22

1 And David departed thence, and escaped; and he comes to the cave of Odollam, and his brethren hear, and the house of his father, and they go down to him there.

2 And there gathered to him every one that was in distress, and every one that was in debt, and every one that was troubled in mind; and he was a leader over them, and there were with him about four hundred men.

3 And David departed thence to Massephath of Moab, and said to the king of Moab, Let, I pray thee, my father and my mother be with thee, until I know what God will do to me.

4 And he persuaded the King of Moab, and they dwell with him continually, while David was in the hold.

5 And Gad the prophet said to David, Dwell not in the hold: go, and thou shalt enter the land of Juda. So David went, and came and dwelt in the city of Saric.

6 And Saul heard that David was discovered, and his men with him: now Saul dwelt in the hill below the field that is in Rama, and his spear was in his hand, and all his servants stood near him.

7 And Saul said to his servants that stood by him, Hear now, ye sons of Benjamin, will the son of Jessae indeed give all of you fields and vineyards, and will he make you all captains of hundreds and captains of thousands?

8 That ye are conspiring against me, and there is no one that informs me, whereas my son has made a covenant with the son of Jessae, and there is no one of you that is sorry for me, or informs me, that my son has stirred up my servant against me for an enemy, as it is this day?

9 And Doec the Syrian who was over the mules of Saul answered and said, I saw the son of Jessae as he came to Nomba to Abimelech son of Achitob the priest.

10 And the priest enquired of God for him, and gave him provision, and gave him the sword of Goliath the Philistine.

11 And the king sent to call Abimelech son of Achitob and all his father's sons, the priests that were in Nomba; and they all came to the king.

12 And Saul said, Hear now, thou son of Achitob. And he said, Lo! I am here, speak, my lord.

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13 And Saul said to him, Why have thou and the son of Jessae conspired against me, that thou shouldest give him bread and a sword, and shouldest enquire of God for him, to raise him up against me as an enemy, as he is this day?

14 And he answered the king, and said, And who is there among all thy servants faithful as David, and he is a son-in-law of the king, and he is executor of all thy commands, and is honourable in thy house?

15 Have I begun to-day to enquire of God for him? By no means: let not the king bring a charge against his servant, and against thee whole of my father's house; for thy servant knew not in all these matters anything great or small.

16 And king Saul said, Thou shalt surely die, Abimelech, thou, and all thy father's house.

17 And the king said to the footmen that attended on him, Draw nigh and slay the priests of the Lord, because their hand is with David, and because they knew that he fled, and they did not inform me. But the servants of the king would not lift their hands to fall upon the priest of the Lord.

18 And the king said to Doec, Turn thou, and fall upon the priests: and Doec the Syrian turned, and slew the priests of the Lord in that day, three hundred and five men, all wearing an ephod.

19 And he smote Nomba the city of the priest with the edge of the sword, both man, and woman, infant and suckling, and calf, and ox, and sheep.

20 And one son of Abimelech son of Achitob escapes, and his name was Abiathar, and he fled after David.

21 And Abiathar told David that Saul had slain all the priests of the Lord.

22 And David said to Abiathar, I knew it in that day, that Doec the Syrian would surely tell Saul: I am guilty of the death of the house of thy father.

23 Dwell with me; fear not, for wherever I shall seek a place of safety for my life, I will also seek a place for thy life, for thou art safely guarded while with me.

1 KINGS (1 SAMUEL) CHAPTER 23

1 And it was told David, saying, behold, the Philistines war in Keila, and they rob, they trample on the threshing-floors.

2 And David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said, Go, and thou shalt smite these Philistines, and shalt save Keila.

3 And the men of David said to him, Behold, we are afraid here in Judea; and how shall it be if we go to Keila? Shall we go after the spoils of the Philistines?

4 And David enquired yet again of the Lord; and the Lord answered him, and said to him, Arise and go down to Keila, for I will deliver the Philistines into thy hands.

5 So David and his men with him went to Keila, and fought with the Philistines; and they fled from before him, and he carried off their cattle, and smote them with a great slaughter, and David rescued the inhabitants of Keila.

6 And it came to pass when Abiathar the son of Achimelech fled to David, that he went down with David to Keila, having and ephod in his hand.

7 And it was told Saul that David was come to Keila: and Saul said, God has sold him into my hands, for he is shut up, having entered into a city that has gates and bars.

8 And Saul charged all the people to go down to war to Keila, to besiege David and his men.

9 And David knew that Saul spoke openly of mischief against him: and David said to Abiathar the priest, Bring the ephod of the Lord.

10 And David said, Lord God of Israel, thy servant has indeed heard, that Saul seeks to come against Keila to destroy the city on my account.

11 Will the place be shut up? And now will Saul come down, as thy servant has heard? Lord God of Israel, tell thy servant. And the Lord said, It will be shut up.

12-13 And David arose, and the men with him, in number about four hundred, and they went forth from Keila, and went whithersoever they could go: and it was told Saul that David had escaped from Keila, and he forbore to come.

14 And he dwelt in Maserem in the wilderness, in the narrow passes; and dwelt in the wilderness in mount Ziph, in the dry country. And Saul sought him continually, but the Lord delivered him not into his hands.

15 And David perceived that Saul went forth to seek David; and David was in the dry mountain in the New Ziph.

16 And Jonathan son of Saul rose, and went to David to Caene, and strengthened his hands in the Lord.

17 And he said to him, Fear not, for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be second to thee; and Saul my father knows it.

18 So they both made a covenant before the Lord; and David dwelt in Caene, and Jonathan went to his home.

19 And the Ziphites came up out of the dry country to Saul to the hill, saying, Behold, is not David hidden with us in Messara, in the narrows in Caene in the hill of Echela, which is on the right of Jessaemon?

20 And now according to all the king's desire to come down, let him come down to us; they have shut him up into the hands of the king.

21 And Saul said to them, Blessed be ye of the Lord, for ye have been grieved on my account.

22 Go, I pray you, and make preparations yet, and notice his place where his foot shall be, quickly, in that place which ye spoke of, lest by any means he should deal craftily.

23 Take notice, then, and learn, and I will go with you; and it shall come to pass that if he is in the land, I will search him out among all the thousands of Juda.

24 And the Ziphites arose, and went before Saul: and David and his men were in the wilderness of Maon, westward, to the right of Jessaemon.

25 And Saul and his men went to seek him: and they brought word to David, and he went down to the rock that was in the wilderness of Maon: and Saul heard, and followed after David to the wilderness of Maon.

26 And Saul and his men go on one side of the mountain, and David and his men are on the other side of the mountain: and David was hiding himself to escape from Saul: and Saul

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and his men encamped against David and his men, in order to take them.

27 And there came a messenger to Saul, saying, Haste thee, and come hither, for the Philistines have invaded the land.

28 So Saul returned from following after David, and went to meet the Philistines: therefore that place was called The divided Rock.

1 KINGS (1 SAMUEL) CHAPTER 24

1 And David rose up from thence, and dwelt in the narrow passes of Engaddi.

2 And it came to pass when Saul returned from pursuing after the Philistines, that it was reported to him, saying, David is in the wilderness of Engaddi.

3 And he took with him three thousand men, chosen out of all Israel, and went to seek David and his men in front of Saddaeem.

4 And he came to the flocks of sheep that were by the way, and there was a cave there; and Saul went in to make preparation, and David and his men were sitting in the inner part of the cave.

5 And the men of David said to him, Behold, this is the day of which the Lord spoke to thee, that he would deliver thine enemy into thy hands; and thou shalt do to him as it is good in thy sight. So David arose and cut off the skirt of Saul's garment secretly.

6 And it came to pass after this that David's heart smote him, because he had cut off the skirt of his garment.

7 And David said to his men, The Lord forbid it me, that I should do this ting to my lord the anointed of the Lord, to lift my hand against him; for he is the anointed of the Lord.

8 So David persuaded his men by his words, and did not suffer them to arise and slay Saul: and Saul arose and went his way.

9 And David rose up and went after him out of the cave: and David cried after Saul, saying, My lord, O king! and Saul looked behind him, and David bowed with his face to the ground, and did obeisance to him.

10 And David said to Saul, Why dost thou hearken to the words of the people, saying, Behold, David seeks thy life?

11 Behold, thine eyes have seen this day how that the Lord has delivered thee this day into my hands in the cave; and I would not slay thee, but spared thee, and said, I will not lift up my hand against my lord, for he is the Lord's anointed.

12 And behold, the skirt of thy mantle is in my hand, I cut off the skirt, and did not slay thee: know then and see to-day, there is no evil in my hand, nor impiety, nor rebellion; and I have not sinned against thee, yet thou layest snares for my soul to take it.

13 The Lord judge between me and thee, and the Lord requite thee on thyself: but my hand shall not be upon thee.

14 As the old proverb says, Transgression will proceed from the wicked ones: but my hand shall not be upon thee.

15 And now after whom dost thou come forth, O king of Israel? After whom dost thou pursue? After a dead dog, and after a flea?

16 The Lord be judge and umpire between me and thee, the Lord look upon and judge my cause, and rescue me out of thy hand.

17 And it came to pass when David had finished speaking these words to Saul, that Saul said, Is this thy voice, Son David? And Saul lifted up his voice, and wept.

18 And Saul said to David, Thou art more righteous that I, for thou hast recompensed me good, but I have recompensed thee evil.

19 And thou hast told me to-day what good thou hast done me, how the Lord shut me up into thy hands to-day, and thou didst not slay me.

20 And if any one should find his enemy in distress, and should send him forth in a good way, then the Lord will reward him good, as thou has done this day.

21 And now, behold, I know that thou shalt surely reign, and the kingdom of Israel shall be established in thy hand.

22 Now then swear to me by the Lord, that thou wilt not destroy my seed after me, that thou wilt not blot out my name from the house of my father.

23 So David swore to Saul: and Saul departed to his place, and David and his men went up to the strong-hold of Messera.

1 KINGS (1 SAMUEL) CHAPTER 25

1 And Samuel died, and all Israel assembled, and bewailed him, and they bury him in his house in Armathaim: and David arose, and went down to the wilderness of Maon.

2 And there was a man in Maon, and his flocks were in Carmel, and he was a very great man; and he had three thousand sheep, and a thousand she-goats: and he happened to be shearing his flock in Carmel.

3 And the man's name was Nabal, and his wife's name was Abigaia: and his wife was of good understanding and very beautiful in person: but the man was harsh, and evil in his doings, and the man was churlish.

4 And David heard in the wilderness, that Nabal the Carmelite was shearing his sheep.

5 And David sent ten young men, and he said to the young men, Go up to Carmel, and go to Nabal, and ask him in my name how he is.

6 And thus shall ye say, May thou and thy house seasonably prosper, and all thine be in prosperity.

7 And now, behold, I have heard that thy shepherds who were with is in the wilderness are shearing thy sheep, and we hindered them not, neither did we demand any thing from them all the time they were in Carmel.

8 Ask thy servants, and they will tell thee. Let then thy servants find grace in thine eyes, for we are come on a good day; give we pray thee, whatsoever thy hand may find, to thy son David.

9 So the servants come and speak these words to Nabal, according to all these words in the name of David.

10 And Nabal sprang up, and answered the servants of David, and said, Who is David? and who is the son of Jessae?

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Now-a-days there is abundance of servants who depart every one from his master.

11 And shall I take my bread, and my wine, and my beasts that I have slain for my shearers, and shall I give them to men of whom I know not whence they are?

12 So the servants of David turned back, and returned, and came and reported to David according to these words.

13 And David said to his men, Gird on every man his sword. And they went up after David, about four hundred men: and two hundred abode with the stuff.

14 And one of the servants reported to Abigaia the wife of Nabal, saying, Behold, David sent messengers out of the wilderness to salute our lord; but he turned away from them.

15 And the men were very good to us; they did not hinder us, neither did they demand from us any thing all the days that we were with them.

16 And when we were in the field, they were as a wall round about us, both by night and by day, all the days that we were with them feeding the flock.

17 And now do thou consider, and see what thou wilt do; for mischief is determined against our lord and against his house; and he is a vile character, and one cannot speak to him.

18 And Abigaia hasted, and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five ephahs of fine flour, and one homer of dried grapes, and two hundred cakes of figs, and put them upon asses.

19 And she said to her servants, Go on before me, and behold I come after you: but she told not her husband.

20 And it came to pass when she had mounted her ass and was going down by the covert of the mountain, behold, David and his men came down to meet her, and she met them.

21 And David said, Perhaps I have kept all his possessions in the wilderness that he should wrong me, and we did not order the taking anything of all his goods; yet he has rewarded me evil for good.

22 So God do to David and more also, if I leave one male of all that belong to Nabal until the morning.

23 And Abigaia saw David, and she hasted and alighted from her ass; and she felt before David on her face, and did obeisance to him, bowing to the ground

24 even to his feet, and said, On me, my lord, be my wrong: let, I pray thee, thy servant speak in thine ears, and hear thou the words of thy servant.

25 Let not my lord, I pray thee, take to heart this pestilent man, for according to his name, so is he; Nabal is his name, and folly is with him: but I thy handmaid saw not the servants of my lord whom thou didst send.

26 And now, my lord, as the Lord lives, and thy soul lives, as the Lord has kept thee from coming against innocent blood, and from executing vengeance for thyself, now therefore let thine enemies, and those that seek evil against my lord, become as Nabal.

27 And now accept this token of goodwill, which thy servant has brought to my lord, and thou shalt give it to the servants that wait on my lord.

28 Remove, I pray thee, the trespass of thy servant; for the Lord will surely make for my lord a sure house, for the Lord fights the battles of my lord, and there shall no evil be ever found in thee.

29 And if a man shall rise up persecuting thee and seeking thy life, yet shall the life of my lord be bound up in the bundle of life with the Lord God, and thou shalt whirl the life of thine enemies as in the midst of a sling.

30 And it shall be when the Lord shall have wrought for my lord all the good things he has spoken concerning thee, and shall appoint thee to be ruler over Israel;

31 then this shall not be an abomination and offence to my lord, to have shed innocent blood without cause, and for my lord to have avenged himself: and so may the Lord do good to my lord, and thou shalt remember thine handmaid to do her good.

32 And David said to Abigaia, Blessed be the Lord God of Israel, who sent thee this very day to meet me:

33 and blessed be thy conduct, and blessed be thou, who hast hindered me this very day from coming to shed blood, and from avenging myself.

34 But surely as the Lord God of Israel lives, who hindered me this day from doing thee harm, if thou hadst not hasted and come to meet me, then I said, There shall surely not be left to Nabal till the morning one male.

35 And David took of her hand all that she brought to him, and said to her, Go in peace to thy house: see, I have hearkened to thy voice, and accepted thy petition.

36 And Abigaia came to Nabal: and, behold, he had a banquet in this house, as the banquet of a king, and the heart of Nabal was merry within him, and he was very drunken: and she told him nothing great or small till the morning light.

37 And it came to pass in the morning, when Nabal recovered from his wine, his wife told him these words; and his heart died within him, and he became as a stone.

38 And it came to pass after about ten days, that the Lord smote Nabal, and he died.

39 And David heard it and said, Blessed be the Lord, who has judged the cause of my reproach at the hand of Nabal, and has delivered his servant from the power of evil; and the Lord has returned the mischief of Nabal upon his own head.

And David sent and spoke concerning Abigaia, to take her to himself for a wife.

40 So the servants of David came to Abigaia to Carmel, and spoke to her, saying, David has sent us to thee, to take thee to himself for a wife.

41 And she arose, and did reverence with her face to the earth, and said, Behold, thy servant is for an handmaid to wash the feet of thy servants.

42 And Abigaia arose, and mounted her ass, and five damsels followed her: and she went after the servants of David, and became his wife.

43 And David took Achinaam out of Jezrael, and they were both his wives.

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44 And Saul gave Melchol his daughter, David's wife, to Phalti the son of Amis who was of Romma.

1 KINGS (1 SAMUEL) CHAPTER 26

1 And the Ziphites come out of the dry country to Saul to the hill, saying, Behold, David hides himself with us in the hill Echela, opposite Jessemon.

2 And Saul arose, and went down to the wilderness of Ziph, and with him went three thousand men chosen out of Israel, to seek David in the wilderness of Ziph.

3 And Saul encamped in the hill of Echela in front of Jessemon, by the way, and David dwelt in the wilderness: and David saw that Saul came after him into the wilderness.

4 And David sent spies, and ascertained that Saul was come prepared out of Keila.

5 And David arose secretly, and goes into the place where Saul was sleeping, and there was Abenner the son of Ner, the captain of his host: and Saul was sleeping in a chariot, and the people had encamped along round about him.

6 And David answered and spoke to Abimelech the Chettite, and to Abessa the son Saruia the brother of Joab, saying, Who will go in with me to Saul into the camp? And Abessa said, I will go in with thee.

7 So David and Abessa go in among the people by night: and behold, Saul was fast asleep in the chariot, and his spear was stuck in the ground near his head, and Abenner and his people slept round about him.

8 And Abessa said to David, The Lord has this day shut up thine enemy into thine hands, and now I will smite him to the earth with the spear to the ground once for all, and I will not smite him again.

9 And David said to Abessa, Do not lay him low, for who shall lift up his hand against the anointed of the Lord, and be guiltless?

10 And David said, As the Lord lives, if the Lord smite him not, or his day come and he die, or he go down to battle and be added to his fathers, do not so.

11 The Lord forbid it me that I should lift up my hand against the anointed of the Lord: and now take, I pray thee, the spear from his bolster, and the pitcher of water, and let us return home.

12 So David took the spear, and the pitcher of water from his bolster, and they went home: and there was no one that saw, and no one that knew, and there was no one that awoke, all being asleep, for a stupor from the Lord had fallen upon them.

13 So David went over to the other side, and stood on the top of a hill afar off, and there was a good distance between them.

14 And David called to the people, and spoke to Abenner, saying, Wilt thou not answer, Abenner? and Abenner answered and said, Who art thou that callest?

15 And David said to Abenner, Art not thou a man? and who is like thee in Israel? Why then dost thou not guard thy lord the king? for one out of the people went in to destroy thy lord the king.

16 And this thing is not good which thou hast done. As the Lord lives, ye are worthy of death, ye who guard your lord the king, the anointed of the Lord: and now behold, I pray you, the spear of the king, and the cruse of water: where are the articles that should be at his head?

17 And Saul recognized the voice of David, and said, Is this thy voice, son David? and David said, I am thy servant, my lord, O king.

18 And he said, Why does my lord thus pursue after his servant? for in what have I sinned? and what unrighteousness has been found in me?

19 And now let my lord the king hear the word of his servant. If God stirs thee up against me, let thine offering be acceptable: but if the sons of men, they are cursed before the Lord, for they have cast me out this day so that I should not be established in the inheritance of the Lord, saying, Go, serve other Gods.

20 And now let not my blood fall to the ground before the Lord, for the king of Israel has come forth to seek thy life, as the night hawk pursues its prey in the mountains.

21 And Saul said, I have sinned: turn, son David, for I will not hurt thee, because my life was precious in thine eyes; and to-day I have been foolish and have erred exceedingly.

22 And David answered and said, Behold, the spear of the king: let one of the servants come over and take it.

23 And the Lord shall recompense each according to his righteousness and his truth, since the Lord delivered thee this day into my hands, and I would not lift my hand against the Lord's anointed.

24 And, behold, as thy life has been precious this very day in my eyes, so let my life be precious before the Lord, and may he protect me, and deliver me out of all affliction.

25 And Saul said to David, Blessed be thou, my son; and thou shalt surely do valiantly, and surely prevail. And David went on his way, and Saul returned to his place.

1 KINGS (1 SAMUEL) CHAPTER 27

1 And David said in his heart, Now shall I be one day delivered for death into the hands of Saul; and there is no good thing for me unless I should escape into the land of the Philistines, and Saul should cease from seeking me through every coast of Israel: so I shall escape out of his hand.

2 So David arose, and the six hundred men that were with him, and he went to Anchus, son Ammach, king of Geth.

3 And David dwelt with Anchus, he and his men, each with his family; and David and both his wives, Achinaam, the Jezraelitess, and Abigaia the wife of Nabal the Carmelite.

4 And it was told Saul that David had fled to Geth; and he no longer sought after him.

5 And David said to Anchus, If now thy servant has found grace in thine eyes, let them give me, I pray thee, a place in one of the cities in the country, and I will dwell there: for why does thy servant dwell with thee in a royal city?

6 And he gave him Sekelac in that day: therefore Sekelac came into possession of the king of Judea to this day.

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7 And the number of the days that David dwelt in the country of the Philistines was four months.

8 And David and his men went up, and made an attack on all the Gesirites and on the Amalekites: and behold, the land was inhabited, (even the land from Gelampsur) by those who come from the fortified cities even to the land of Egypt.

9 And he smote the land, and saved neither man nor woman alive; and they took flocks, and herds, and asses, and camels, and raiment; and they returned and came to Anchus.

10 And Anchus said to David, On whom have ye made an attack to-day? And David said to Anchus, On the south of Judea, and on the south of Jesmega, and on the south of the Kenezite.

11 And I have not saved man or woman alive to bring them to Geth, saying, Lest they carry a report to Geth against us, saying, These things David does. And this was his manner all the days that David dwelt in the country of the Philistines.

12 So David had the full confidence of Anchus, who said, He is thoroughly disgraced among his people in Israel and he shall be my servant for ever.

1 KINGS (1 SAMUEL) CHAPTER 28

1 And it came to pass in those days that the Philistines gathered themselves together with their armies to go out to fight with Israel; and Anchus said to David, Know surely, that thou shalt go forth to battle with me, thou, and thy men.

2 And David said to Anchus, Thus now thou shalt know what thy servant will do. And Anchus said to David, So will I make thee captain of my body-guard continually.

3 And Samuel died, and all Israel lamented for him, and they bury him in his city, in Armathaim. And Saul had removed those who had in them divining spirits, and the wizards, out of the land.

4 And the Philistines assemble themselves, and come and encamp in Sonam: and Saul gathers all the men of Israel, and they encamp in Gelbue.

5 And Saul saw the camp of the Philistines, and he was alarmed, and his heart was greatly dismayed.

6 And Saul enquired of the Lord; and the Lord answered him not by dreams, nor by manifestations, nor by prophets.

7 Then Saul said to his servants, Seek for me a woman who has in her a divining spirit, and I will go to her, and enquire of her: and his servants said to him, Behold, there is a woman who has in her a divining spirit at Aendor.

8 And Saul disguised himself, and put on other raiment, and he goes, and two men with him, and they come to the woman by night; and he said to her, Divine to me, I pray thee, by the divining spirit within thee, and bring up to me him whom I shall name to thee.

9 And the woman said to him, Behold now, thou knowest what Saul has done, how he has cut off those who had in them divining spirits, and the wizards from the land, and why dost thou spread a snare for my life to destroy it?

10 And Saul swore to her, and said, As the Lord lives, no injury shall come upon thee on this account.

11 And the woman said, Whom shall I bring up to thee? and he said, Bring up to me Samuel.

12 And the woman saw Samuel, and cried out with a loud voice: and the woman said to Saul, Why hast thou deceived me? for thou art Saul.

13 And the king said to her, Fear not; tell me whom thou has seen. And the woman said to him, I saw gods ascending out of the earth.

14 And he said to her, What didst thou perceive? and she said to him, An upright man ascending out of the earth, and he was clothed with a mantle. And Saul knew that this was Samuel, and he stooped with his face to the earth, and did obeisance to him.

15 And Samuel said, Why hast thou troubled me, that I should come up? And Saul said, I am greatly distressed, and the Philistines war against me, and God has departed from me, and no longer hearkens to me either by the hand of the prophets or by dreams: and now I have called thee to tell me what I shall do.

16 And Samuel said, Why askest thou me, whereas the Lord has departed from thee, and taken part with thy neighbour?

17 And the Lord has done to thee, as the Lord spoke by me; and the Lord will rend thy kingdom out of thy hand, and will give it to thy neighbour David.

18 because thou didst not hearken to the voice of the Lord, and didst not execute his fierce anger upon Amalec, therefore the Lord has done this thing to thee this day.

19 And the Lord shall deliver Israel with thee into the hands of the Philistines, and to-morrow thou and thy sons with thee shall fall, and the Lord shall deliver the army of Israel into the hands of the Philistines.

20 And Saul instantly fell at his full length upon the earth, and was greatly afraid because of the words of Samuel; and there was no longer any strength in him, for he had eaten no bread all that day, and all that night.

21 And the woman went in to Saul, and saw that he was greatly disquieted, and said to him, Behold now, thine handmaid has hearkened to thy voice, and I have put my life in my hand, and have heard the words which thou has spoken to me.

22 And now hearken, I pray thee, to the voice of thine handmaid, and I will set before thee a morsel of bread, and eat, and thou shalt be strengthened, for thou wilt be going on thy way.

23 But he would not eat; so his servants and the woman constrained him, and he hearkened to their voice, and rose up from the earth, and sat upon a bench.

24 And the woman had a fat heifer in the house; and she hasted and slew it; and she took meal and kneaded it, and baked unleavened cakes.

25 And she brought the meat before Saul, and before his servants; and they ate, and rose up, and departed that night.

1 KINGS (1 SAMUEL) CHAPTER 29

1 And the Philistines gather all their armies to Aphec, and Israel encamped in Aendor, which is in Jezrael.

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2 And the lords of the Philistines went on by hundreds and thousands, and David and his men went on in the rear with Anchus.

3 And the lords of the Philistines said, Who are these that pass by? And Anchus said to the captains of the Philistines, Is not this David the servant of Saul king of Israel? He has been with us some time, even this second year, and I have not found any fault in him from the day that he attached himself to me even until this day.

4 And the captains of the Philistines were displeased at him, and they say to him, Send the man away, and let him return to his place, where thou didst set him; and let him not come with us to the war, and let him not be a traitor in the camp: and wherewith will he be reconciled to his master? Will it not be with the heads of those men?

5 Is not this David whom they celebrated in dances, saying, Saul has smitten his thousands, and David his ten thousands?

6 And Anchus called David, and said to him, As the Lord lives, thou art right and approved in my eyes, and so is thy going out and thy coming in with me in the army, and I have not found any evil to charge against thee from the day that thou camest to me until this day: but thou art not approved in the eyes of the lords.

7 Now then return and go in peace, thus thou shalt not do evil in the sight of the lords of the Philistines.

8 And David said to Anchus, What have I done to thee? and what hast thou found in thy servant from the first day that I was before thee even until this day, that I should not come and war against the enemies of the lord my king?

9 And Anchus answered David, I know that thou art good in my eyes, but the lords of the Philistines say, He shall not come with us to the war.

10 Now then rise up early in the morning, thou and the servants of thy lord that are come with thee, and go to the place where I appointed you, and entertain no evil thought in thy heart, for thou art good in my sight: and rise early for your journey when it is light, and depart.

11 So David arose early, he and his men, to depart and guard the land of the Philistines: and the Philistines went up to Jezrael to battle.

1 KINGS (1 SAMUEL) CHAPTER 30

1 And it came to pass when David and his men had entered Sekelac on the third day, that Amalec had made an incursion upon the south, and upon Sekelac, and smitten Sekelac, and burnt it with fire.

2 And as to the women and all things that were in it, great and small, they slew neither man nor woman, but carried them captives, and went on their way.

3 And David and his men came into the city, and, behold, it was burnt with fire; and their wives, and their sons, and their daughters were carried captive.

4 And David and his men lifted up their voice, and wept till there was no longer any power within them to weep.

5 And both the wives of David were carried captive, Achinaam, the Jezraelitess, and Abigaia the wife of Nabal the Carmelite.

6 And David was greatly distressed, because the people spoke of stoning him, because the soul of all the people was grieved, each for his sons and his daughters: but David strengthened himself in the Lord his God.

7 And David said to Abiathar the priest the son of Achimelech, Bring near the ephod.

8 And David enquired of the Lord, saying, Shall I pursue after this troop? shall I overtake them? and he said to him, Pursue, for thou shalt surely overtake them, and thou shalt surely rescue the captives.

9 So David went, he an the six hundred men with him, an they come as far as the brook Bosor, and the superfluous ones stopped.

10 And he pursued them with four hundred men; and there remained behind two hundred men, who tarried on the other side of the brook Bosor.

11 And they find an Egyptian in the field, and they take him, and bring him to David; and they gave him bread and he ate, and they caused him to drink water.

12 And they gave him a piece of a cake of figs, and he ate, and his spirit was restored in him; for he had not eaten bread, and had not drunk water three days and three nights.

13 And David said to him, Whose art thou? and whence art thou? and the young man the Egyptian said, I am the servant of an Amalekite; and my master left me, because I was taken ill three days ago.

14 And we made an incursion on the south of the Chelethite, and on the parts of Judea, and on the south of Chelub, and we burnt Sekelac with fire.

15 And David said to him, Wilt thou bring me down to this troop? And he said, Swear now to me by God, that thou wilt not kill me, and that thou wilt not deliver me into the hands of my master, and I will bring thee down upon this troop.

16 So be brought him down thither, and behold, they were scattered abroad upon the surface of the whole land, eating and drinking, and feasting by reason of all the great spoils which they had taken out of the land of the Philistines, and out of the land of Juda.

17 And David came upon them, and smote them from the morning till the evening, and on the next day; and not one of them escaped, except four hundred young men, who were mounted on camels, and fled.

18 And David recovered all that the Amalekites had taken, and he rescued both his wives.

19 And nothing was wanting to them of great or small, either of the spoils, or the sons and daughters, or anything that they had taken of theirs; and David recovered all.

20 And he took all the flocks, and the herds, and led them away before the spoils: and it was said of these spoils, These are the spoils of David.

21 And David comes to the two hundred men who were left behind that they should not follow after David, and he had caused them to remain by the brook of Bosor; and they came

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forth to meet David, and to meet his people with him: and David drew near to the people, and they asked him how he did.

22 Then every ill-disposed and bad man of the soldiers who had gone with David, answered and said, Because they did not pursue together with us, we will not give them of the spoils which we have recovered, only let each one lead away with him his wife and his children, and let them return.

23 And David said, Ye shall not do so, after the Lord has delivered the enemy to us, and guarded us, and the Lord has delivered into our hands the troop that came against u.

24 And who will hearken to these your words? for they are not inferior to us; for according to the portion of him that went down to the battle, so shall be the portion of him that abides with the baggage; they shall share alike.

25 And it came to pass from that day forward, that it became an ordinance and a custom in Israel until this day.

26 And David came to Sekelac, and sent of the spoils to the elders of Juda, and to his friends, saying, Behold some of the spoils of the enemies of the Lord;

27 to those in Baethsur, and to those in Rama of the south, and to those in Gethor.

28 And to those in Aroer, and to those in Ammadi, and to those in Saphi, and to those in Esthie,

29 and to those in Geth, and to those in Cimath, and to those in Saphec, and to those in Themath, and to those in Carmel, and to those in the cities of Jeremeel, and to those in the cities of the Kenezite;

30 and to those in Jerimuth, and to those in Bersabee, and to those in Nombe,

31 and to those in Chebron, and to all the places which David and his men had passed through.

1 KINGS (1 SAMUEL) CHAPTER 31

1 And the Philistines fought with Israel: and the men of Israel fled from before the Philistines, and they fall down wounded in the mountain in Gelbue.

2 And the Philistines press closely on Saul and his sons, and the Philistines smite Jonathan, and Aminadab, and Melchisa son of Saul.

3 And the battle prevails against Saul, and the shooters with arrows, even the archers find him, and he was wounded under the ribs.

4 And Saul said to his armour-bearer, Draw thy sword and pierce me through with it; lest these uncircumcised come and pierce me through, and mock me. But his armour-bearer would not, for he feared greatly: so Saul took his sword and fell upon it.

5 And his armour-bearer saw that Saul was dead, and he fell also himself upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour- bearer, in that day together.

7 And the men of Israel who were on the other side of the valley, and those beyond Jordan, saw that the men of Israel fled, and that Saul and his sons were dead; and they leave their cities and flee: and the Philistines come and dwell in them.

8 And it came to pass on the morrow that the Philistines come to strip the dead, and they find Saul and his three sons fallen on the mountains of Gelbue.

9 And they turned him, and stripped off his armour, and sent it into the land of the Philistines, sending round glad tidings to their idols and to the people.

10 And they set up his armour at the temple of Astarte, and they fastened his body on the wall of Baethsam.

11 And the inhabitants of Jabis Galaad hear what the Philistines did to Saul.

12 And they rose up, even every man of might, and marched all night, and took the body of Saul and the body of Jonathan his son from the wall of Baethsam; and they bring them to Jabis, and burn them there.

13 And they take their bones, and bury them in the field that is in Jabis, and fast seven days.

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THE SECOND BOOK OF SAMUEL

Greek: Basileion B; Hebrew Title: Sefer Shemuel
(also called: The Second Book of Kings, or 2 Reigns)
Estimated Range of Dating: c. 630–540 B.C

2 KINGS (2 SAMUEL) CHAPTER 1

1 And it came to pass after Saul was dead, that David returned from smiting Amalec, and David abode two days in Sekelac.

2 And it came to pass on the third day, that, behold, a man came from the camp, from the people of Saul, and his garments were rent, and earth was upon his head: and it came to pass when he went in to David, that he fell upon the earth, and did obeisance to him.

3 And David said to him, Whence comest thou? and he said to him, I have escaped out of the camp of Israel.

4 And David said to him, What is the matter? tell me. And he said, The people fled out of the battle, and many of the people have fallen and are dead, and Saul and Jonathan his son are dead.

5 And David said to the young man who brought him the tidings, How knowest thou that Saul and Jonathan his son are dead?

6 And the young man that brought the tidings, said to him, I happened accidentally to be upon mount Gelbue; and, behold, Saul was leaning upon his spear, and, behold, the chariots and captains of horse pressed hard upon him.

7 And he looked behind him, and saw me, and called me; and I said, Behold, here am I.

8 And he said to me, Who art thou? and I said, I am an Amalekite.

9 And he said to me, Stand, I pray thee, over me, and slay me, for a dreadful darkness has come upon me, for all my life is in me.

10 So I stood over him and slew him, because I knew he would not live after he was fallen; and I took the crown that was upon his head, and the bracelet that was upon his arm, and I have brought them hither to my lord.

11 And David laid hold of his garments, and rent them; and all the men who were with him rent their garments.

12 And they lamented, and wept, and fasted till evening, for Saul and for Jonathan his son, and for the people of Juda, and for the house of Israel, because they were smitten with the sword.

13 And David said to the young man who brought the tidings to him, Whence art thou? and he said, I am the son of an Amalekite sojourner.

14 And David said to him, How was it thou wast not afraid to lift thy hand to destroy the anointed of the Lord?

15 And David called one of his young men, and said, Go and fall upon him: and he smote him, and he died.

16 And David said to him, Thy blood be upon thine own head; for thy mouth has testified against thee, saying, I have slain the anointed of the Lord.

17 And David lamented with this lamentation over Saul and over Jonathan his son.

18 And he gave orders to teach it the sons of Juda: behold, it is written in the book of Right.

19 Set up a pillar, O Israel, for the slain that died upon thy high places: how are the mighty fallen!

20 Tell it not in Geth, and tell it not as glad tidings in the streets of Ascalon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gelbue, let not dew no rain descend upon you, nor fields of first-fruits be upon you, for there the shield of the mighty ones has been grievously assailed; the shield of Saul was not anointed with oil.

22 From the blood of the slain, and from the fat of the mighty, the bow of Jonathan returned not empty; and the sword of Saul turned not back empty.

23 Saul and Jonathan, the beloved and the beautiful, were not divided: comely were they in their life, and in their death they were not divided: they were swifter than eagles, and they were stronger than lions.

24 Daughters of Israel, weep for Saul, who clothed you with scarlet together with your adorning, who added golden ornaments to your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, even the slain ones upon thy high places!

26 I am grieved for thee, my brother Jonathan; thou wast very lovely to me; thy love to me was wonderful beyond the love of women.

27 How are the mighty fallen, and the weapons of war perished!

2 KINGS (2 SAMUEL) CHAPTER 2

1 And it came to pass after this that David enquired of the Lord, saying, Shall I go up into one of the cities of Juda? and the Lord said to him, Go up. And David said, Whither shall I go up? and he said, To Chebron.

2 And David went up thither to Chebron, he and both his wives, Achinaam the Jezraelitess, and Abigaia the wife of Nabal the Carmelite,

3 and the men that were with him, every one and his family; and they dwelt in the cities of Chebron.

4 And the men of Judea come, and anoint David there to reign over the house of Juda; and they reported to David, saying, The men of Jabis of the country of Galaad have buried Saul.

5 And David sent messengers to the rulers of Jabis of the country of Galaad, and David said to them, Blessed be ye of the Lord, because ye have wrought this mercy toward your lord, even toward Saul the anointed of the Lord, and ye have buried him and Jonathan his son.

6 And now may the Lord deal in mercy and truth towards you: and I also will requite towards you this good deed, because ye have done this.

7 And now let your hands be made strong, and be valiant; for your master Saul is dead, and moreover the house of Juda have anointed me to be king over them.

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8 But Abenner, the son of Ner, the commander-in-chief of Saul's army, took Jebosthe son of Saul, and brought him up from the camp to Manaem

9 and made him king over the land of Galaad, and over Thasiri, and over Jezrael, and over Ephraim, and over Benjamin, and over all Israel.

10 Jebosthe, Saul's son was forty years old, when he reigned over Israel; and he reigned two years, but not over the house of Juda, who followed David.

11 And the days which David reigned in Chebron over the house of Juda were seven years and six months.

12 And Abenner the son of Ner went forth, and the servants of Jebosthe the son of Saul, from Manaem to Gabaon.

13 And Joab the son of Saruia, and the servants of David, went forth from Chebron, and met them at the fountain of Gabaon, at the same place: and these sat down by the fountain on this side, and those by the fountain on that side.

14 And Abenner said to Joab, Let now the young men arise, and play before us. And Joab said, Let them arise.

15 And there arose and passed over by number twelve of the children of Benjamin, belonging to Jebosthe the son of Saul, and twelve of the servants of David.

16 And they seized every one the head of his neighbour with his hand, and his sword was thrust into the side of his neighbour, and they fall down together: and the name of that place was called The portion of the treacherous ones, which is in Gabaon.

17 And the battle was very severe on that day; and Abenner and the men of Israel were worsted before the servants of David.

18 And there were there the three sons of Saruia, Joab, and Abessa, and Asael: and Asael was swift in his feet as a roe in the field.

19 And Asael followed after Abenner, and turned not to go to the right hand or to the left from following Abenner.

20 And Abenner looked behind him, and said, Art thou Asael himself? and he said, I am.

21 And Abenner said to him, Turn thou to the right hand or to the left, and lay hold for thyself on one of the young men, and take to thyself his armour: but Asel would not turn back from following him.

22 And Abenner said yet again to Asael, Stand aloof from me, lest I smite thee to the ground? and how should I lift up my face to Joab?

23 And what does this mean? return to Joab thy brother? But he would not stand aloof; and Abenner smites him with the hinder end of the spear on the loins, and the spear went out behind him, and he falls there and dies on the spot: and it came to pass that every one that came to the place where Asael fell and died, stood still.

24 And Joab and Abessa pursued after Abenner, and the sun went down: and they went as far as the hill of Amman, which is in the front of Gai, by the desert way of Gabaon.

25 And the children of Benjamin who followed Abenner gather themselves together, and they formed themselves into one body, and stood on the top of a hill.

26 And Abenner called Joab, and said, Shall the sword devour perpetually? knowest thou not that it will be bitter at last? How long then wilt thou refuse to tell the people to turn from following our brethren?

27 And Joab said, As the Lord lives, if thou hadst not spoken, even from the morning the people had gone up every one from following his brother.

28 And Joab sounded the trumpet, and all the people departed, and did not pursue after Israel, and did not fight any longer.

29 And Abenner and his men departed at evening, and went all that night, and crossed over Jordan, and went along the whole adjacent country, and they come to the camp.

30 And Joab returned from following Abenner, and he assembled all the people, and there were missing of the people of David, nineteen men, and Asael.

31 And the servants of David smote of the children of Benjamin, of the men of Abenner, three hundred and sixty men belonging to him.

32 And they take up Asael, and bury him in the tomb of his father in Bethleem. And Joab and the men with him went all the night, and the morning rose upon them in Chebron.

2 KINGS (2 SAMUEL) CHAPTER 3

1 And there was war for a long time between the house of Saul and the house of David; and the house of David grew continually stronger; but the house of Saul grew continually weaker.

2 And sons were born to David in Chebron: and his first-born was Ammon the son of Achinoom the Jezraelitess.

3 And his second son was Daluia, the son of Abigaia the Carmelitess; and the third, Abessalom the son of Maacha the daughter of Tholmi the king of Gessir.

4 And the fourth was Ornia, the son of Aggith, and the fifth was Saphatia, the son of Abital.

5 And the sixth was Jetheraam, the son of Ægal the wife of David. These were born to David in Chebron.

6 And it came to pass while there was war between the house of Saul and the house of David, that Abenner was governing the house of Saul.

7 And Saul had a concubine, Respha, the daughter of Jol; and Jebosthe the son of Saul said to Abenner, Why hast thou gone in to my father's concubine?

8 And Abenner was very angry with Jebosthe for this saying; and Abenner said to him, Am I a dog's head? I have this day wrought kindness with the house of Saul thy father, and with his brethren and friends, and have not gone over to the house of David, and dost thou this day seek a charge against me concerning injury to a woman?

9 God do thus and more also to Abenner, if as the Lord swore to David, so do I not to him this day;

10 to take away the kingdom from the house of Saul, and to raise up the throne of David over Israel and over Juda from Dan to Bersabee.

11 And Jebosthe could not any longer answer Abenner a word, because he feared him.

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12 And Abenner sent messengers to David to Thaelam where he was, immediately, saying, Make thy covenant with me, and, behold, my hand is with thee to bring back to thee all the house of Israel.

13 And David said, With a good will I will make with thee a covenant: only I demand one condition of thee, saying, Thou shalt not see my face, unless thou bring Melchol the daughter of Saul, when thou comest to see my face.

14 And David sent messengers to Jebosthe the son of Saul, saying, Restore me my wife Melchol, whom I took for a hundred foreskins of the Philistines.

15 And Jebosthe sent, and took her from her husband, even from Phaltiel the son of Selle.

16 And her husband went with her weeping behind her as far as Barakim. And Abenner said to him, Go, return; and he returned.

17 And Abenner spoke to the elders of Israel, saying, In former days ye sought David to reign over you;

18 and now perform it: for the Lord has spoken concerning David, saying, By the hand of my servant David I will save Israel out of the hand of all their enemies.

19 And Abenner spoke in the ears of Benjamin: and Abenner went to speak in the ears of David at Chebron, all that seemed good in the eyes of Israel and in the eyes of the house of Benjamin.

20 And Abenner came to David to Chebron, and with him twenty men: and David made for Abenner and his men with him a banquet of wine.

21 And Abenner said to David, I will arise now, and go, and gather to my lord the king all Israel; and I will make with him a covenant, and thou shalt reign over all whom thy soul desires. And David sent away Abenner, and he departed in peace.

22 And, behold, the servants of David and Joab arrived from their expedition, and they brought much spoil with them: and Abenner was not with David in Chebron, because he had sent him away, and he had departed in peace.

23 And Joab and all his army came, and it was reported to Joab, saying, Abenner the son of Ner is come to David, and David has let him go, and he has departed in peace.

24 And Joab went in to the king, and said, What is this that thou hast done? behold, Abenner came to thee; and why hast thou let him go, and he has departed in peace?

25 Knowest thou not the mischief of Abenner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all things that thou doest?

26 And Joab returned from David, and sent messengers to Abenner after him; and they bring him back from the well of Seiram: but David knew it not.

27 And he brought back Abenner to Chebron, and Joab caused him to turn aside from the gate to speak to him, laying wait for him: and he smote him there in the loins, and he died for the blood of Asael the brother of Joab.

28 And David heard of it afterwards, and said, I and my kingdom are guiltless before the Lord even for ever of the blood of Abenner the son of Ner.

29 Let it fall upon the head of Joab, and upon all the house of his father; and let there not be wanting of the house of Joab one that has an issue, or a leper, or that leans on a staff, or that falls by the sword, or that wants bread.

30 For Joab and Abessa his brother laid wait continually for Abenner, because he slew Asael their brother at Gabaon in the battle.

31 And David said to Joab and to all the people with him, Rend your garments, and gird yourselves with sackcloth, and lament before Abenner. And king David followed the bier.

32 And they bury Abenner in Chebron: and the king lifted up his voice, and wept at his tomb, and all the people wept for Abenner.

33 And the king mourned over Abenner, and said, Shall Abenner die according to the death of Nabal?

34 Thy hands were not bound, and thy feet were not put in fetters: one brought thee not near as Nabal; thou didst fall before children of iniquity.

35 And all the people assembled to weep for him. And all the people came to cause David to eat bread while it was yet day: and David swore, saying, God do so to me, and more also, if I eat bread or any thing else before the sun goes down.

36 And all the people took notice, and all things that the king did before the people were pleasing in their sight.

37 So all the people and all Israel perceived in that day, that it was not of the king to slay Abenner the son of Ner.

38 And the king said to his servants, Know ye not that a great prince is this day fallen in Israel?

39 And that I am this day a mere kinsman of his, and as it were a subject; but these men the sons of Saruia are too hard for me: the Lord reward the evil-doer according to his wickedness.

2 KINGS (2 SAMUEL) CHAPTER 4

1 And Jebosthe the son of Saul heard that Abenner the son of Ner had died in Chebron; and his hands were paralyzed, and all the men of Israel grew faint.

2 And Jebosthe the son of Saul had two men that were captains of bands: the name of the one was Baana, and the name of the other Rechab, sons of Remmon the Berothite of the children of Benjamin; for Beroth was reckoned to the children of Benjamin.

3 And the Berothites ran away to Gethaim, and were sojourners there until this day.

4 And Jonathan Saul's son had a son lame of his feet, five years old, and he was in the way when the news of Saul and Jonathan his son came from Jezrael, and his nurse took him up, and fled; and it came to pass as he hasted and retreated, that he fell, and was lamed. And his name was Memphibosthe.

5 And Rechab and Baana the sons of Remmon the Berothite went, and they came in the heat of the day into the house of Jebosthe; and he was sleeping on a bed at noon.

6 And, behold, the porter of the house winnowed wheat, and he slumbered and slept: and the brothers Rechab and Baana went privily into the house:

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7 And Jebosthe was sleeping on his bed in his chamber: and they smite him, and slay him, and take off his head: and they took his head, and went all the night by the western road.

8 And they brought the head of Jebosthe to David to Chebron, and they said to the king, Behold the head of Jebosthe the son of Saul thy enemy, who sought thy life; and the Lord has executed for my lord the king vengeance on his enemies, as it is this day: even on Saul thy enemy, and on his seed.

9 And David answered and Rechab and Baana his brother, the sons of Remmon the Berothite, and said to them, As the Lord lives, who has redeemed my soul out of all affliction;

10 he that reported to me that Saul was dead, even he was as one bringing glad tidings before me: but I seized him and slew him in Sekelac, to whom I ought, as he thought, to have given a reward for his tidings.

11 And now evil men have slain a righteous men in his house on his bed: now then I will require his blood of your hand, and I will destroy you from off the earth.

12 And David commanded his young men, and they slay them, and cut off their hands and their feet; and they hung them up at the fountain in Chebron: and they buried the head of Jebosthe in the tomb of Abenezer the son of Ner.

2 KINGS (2 SAMUEL) CHAPTER 5

1 And all the tribes of Israel come to David to Chebron, and they said to him, Behold, we are thy bone and thy flesh.

2 And heretofore Saul being king over us, thou was he that didst lead out and bring in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be for a leader to my people Israel.

3 And all the elders of Israel come to the king to Chebron; and king David made a covenant with them in Chebron before the Lord; and they anoint David king over all Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 Seven years and six months he reigned in Chebron over Juda, and thirty- three years he reigned over all Israel and Juda in Jerusalem.

6 And David and his men, departed to Jerusalem, to the Jebusite that inhabited the land: and it was said to David, Thou shalt not come in hither: for the blind and the lame withstood him, saying, David shall not come in hither.

7 And David took first the hold of Sion: this is the city of David.

8 And David said on that day, Every one that smites the Jebusite, let him attack with the dagger both the lame and the blind, and those that hate the soul of David. Therefore they say, The lame and the blind shall not enter into the house of the Lord.

9 And David dwelt in the hold, and it was called the city of David, and he built the city itself round about from the citadel, and he built his own house.

10 And David advanced and became great, and the Lord Almighty was with him.

11 And Chiram king of Tyre sent messengers to David, and cedar wood, and carpenters, and stone-masons: and they built a house for David.

12 And David knew that the Lord had prepared him to be king over Israel, and that his kingdom was exalted for the sake of his people Israel.

13 And David took again wives and concubines out of Jerusalem, after he came from Chebron: and David had still more sons and daughters born to him.

14 And these are the names of those that were born to him in Jerusalem; Sammus, and Sobab, and Nathan, and Solomon.

15 And Ebear, and Elisue, and Naphec, and Jephies.

16 And Elisama, and Elidae, and Eliphalath, Samae, Jessibath, Nathan, Galamaan, Jebaar, Theesus, Eliphalat, Naged, Naphec, Janathan, Leasamys, Baalimath, Eliphaath.

17 And the Philistines heard that David was anointed king over Israel; and all the Philistines went up to seek David; and David heard of it, and went down to the strong hold.

18 And the Philistines came, and assembled in the valley of the giants.

19 And David enquired of the Lord, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hands? and the Lord said to David, Go up, for I will surely deliver the Philistines into thine hands.

20 And David came from Upper Breaches, and smote the Philistines there: and David said, The Lord has destroyed the hostile Philistines before me, as water is dispersed; therefore the name of that place was called Over Breaches.

21 And they leave there their gods, and David and his men with him took them.

22 And the Philistines came up yet again, and assembled in the valley of Giants.

23 And David enquired of the Lord: and the Lord said, Thou shalt not go up to meet them: turn from them, and thou shalt meet them near the place of weeping.

24 And it shall come to pass when thou hearest the sound of a clashing together from the grove of weeping, then thou shalt go down to them, for then the Lord shall go forth before thee to make havoc in the battle with the Philistines.

25 And David did as the Lord commanded him, and smote the Philistines from Gabaon as far as the land of Gazera.

2 KINGS (2 SAMUEL) CHAPTER 6

1 And David again gathered all the young men of Israel, about seventy thousand.

2 And David arose, and went, he and all the people that were with him, and some of the rulers of Juda, on an expedition to a distant place, to bring back thence the ark of God, on which the name of the Lord of Host who dwells between the cherubs upon it is called.

3 And they put the ark of the Lord on a new waggon, and took it out of the house of Aminadab who lived on the hill, and Oza and his brethren the sons of Aminadab drove the waggon with the ark.

4 And his brethren went before the ark.

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5 And David and the children of Israel were playing before the Lord on well-tuned instruments mightily, and with songs, and with harps, and with lutes, and with drums, and with cymbals, and with pipes.

6 And they come as far as the threshing floor of Nachor: and Oza reached forth his hand to the ark of God to keep it steady, and took hold of it; for the ox shook it out of its place.

7 And the Lord was very angry with Oza; and God smote him there: and he died there by the ark of the Lord before God.

8 And David was dispirited because the Lord made a breach upon Oza; and that place was called the breach of Oza until this day.

9 And David feared the Lord in that day, saying, How shall the ark of the Lord come in to me?

10 And David would not bring in the ark of the covenant of the Lord to himself into the city of David: and David turned it aside into the house of Abeddara the Gethite.

11 And the ark of the Lord lodged in the house of Abeddara the Gethite three months, and the Lord blessed all the house of Abeddara, and all his possessions.

12 And it was reported to king David, saying, The Lord has blessed the house of Abeddara, and all that he has, because of the ark of the Lord. And David went, and brought up the Ark of the Lord from the house of Abeddara to the city of David with gladness.

13 And there were with him bearing the ark seven bands, and for a sacrifice a calf and lambs.

14 And David sounded with well-tuned instruments before the Lord, and David was clothed with a fine long robe.

15 And David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of a trumpet.

16 And it came to pass as the ark arrived at the city of David, that Melchol the daughter of Saul looked through the window, and saw king David dancing and playing before the Lord; and she despised him in her heart.

17 And they bring the ark of the Lord, and set it in its place in the midst of the tabernacle which David pitched for it: and David offered whole-burnt-offerings before the Lord, and peace- offerings.

18 And David made an end of offering the whole-burnt-offerings and peace-offerings, and blessed the people in the name of the Lord of Hosts.

19 And he distributed to all the people, even to all the host of Israel from Dan to Bersabee, both men and women, to every one a cake of bread, and a joint of meat, and a cake from the frying-pan: and all the people departed every one to his home.

20 And David returned to bless his house. And Melchol the daughter of Saul came out to meet David and saluted him, and said, How was the king of Israel glorified to-day, who was to-day uncovered in the eyes of the handmaids of his servants, as one of the dancers wantonly uncovers himself!

21 And David said to Melchol, I will dance before the Lord. Blessed be the Lord who chose me before thy father, and before all his house, to make me head over his people, even over Israel: therefore I will play, and dance before the Lord.

22 And I will again uncover myself thus, and I will be vile in thine eyes, and with the maid-servants by whom thou saidst that I was not had in honour.

23 And Melchol the daughter of Saul had no child till the day of her death.

2 KINGS (2 SAMUEL) CHAPTER 7

1 And it came to pass when the king sat in his house, and the Lord had given him an inheritance on every side free from all his enemies round about him;

2 that the king said to Nathan the prophet, Behold now, I live in a house of cedar, and the ark of the Lord dwells in the midst of a tent.

3 And Nathan said to the king, Go and do all that is in thine heart, for the Lord is with thee.

4 And it came to pass in that night, that the word of the Lord came to Nathan, saying,

5 Go, and say to my servant David, Thus says the Lord, Thou shalt not build me a house for me to dwell in.

6 For I have not dwelt in a house from the day that I brought up the children of Israel out of Egypt to this day, but I have been walking in a lodge and in a tent,

7 wheresoever I went with all Israel. Have I ever spoken to any of the tribes of Israel, which I commanded to tend my people Israel, saying, Why have ye not built me a house of Cedar?

8 And now thus shalt thou say to my servant David, Thus says the Lord Almighty, I took thee from the sheep-cote, that thou shouldest be a prince over my people, over Israel.

9 And I was with thee wheresoever thou wentest, and I destroyed all thine enemies before thee, and I made thee renowned according to the renown of the great ones on the earth.

10 And I will appoint a place for my people Israel, and will plant them, and they shall dwell by themselves, and shall be no more distressed; and the son of iniquity shall no more afflict them, as he has done from the beginning,

11 from the days when I appointed judges over my people Israel: and I will give thee rest from all thine enemies, and the Lord will tell thee that thou shalt build a house to him.

12 And it shall come to pass when thy days shall have been fulfilled, and thou shalt sleep with thy fathers, that I will raise up thy seed after thee, even thine own issue, and I will establish his kingdom.

13 He shall build for me a house to my name, and I will set up his throne even for ever.

14 I will be to him a father, and he shall be to me a son. And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men.

15 But my mercy I will not take from him, as I took it from those whom I removed from my presence.

16 And his house shall be made sure, and his kingdom for ever before me, and his throne shall be set up for ever.

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17 According to all these words, and according to all this vision, so Nathan spoke to David.

18 And king David came in, and sat before the Lord, and said, Who am I, O Lord, my Lord, and what is my house, that thou hast loved me hitherto?

19 Whereas I was very little before thee, O Lord, my Lord, yet thou spokest concerning the house of thy servant for a long time to to come. And is this the law of man, O Lord, my Lord?

20 And what shall David yet say to thee? and now thou knowest thy servant, O Lord, my Lord.

21 And thou hast wrought for thy servant's sake, and according to thy heart thou hast wrought all this greatness, to make it known to thy servant,

22 that he may magnify thee, O my Lord; for there is no one like thee, and there is no God, but thou among all of whom we have heard with our ears.

23 And what other nation in the earth is as thy people Israel? whereas God was his guide, to redeem for himself a people to make thee a name, to do mightily and nobly, so that thou shouldest cast out nations an their tabernacles from the presence of thy people, whom thou didst redeem for thyself out of Egypt?

24 And thou has prepared for thyself thy people Israel to be a people for ever, and thou, Lord, art become their God.

25 And now, O my Lord, the Almighty Lord God of Israel, confirm the word for ever which thou hast spoken concerning thy servant and his house: and now as thou hast said,

26 Let thy name be magnified for ever.

27 Almighty Lord God of Israel, thou hast uncovered the ear of thy servant, saying, I will build thee a house: therefore thy servant has found in his heart to pray this prayer to thee.

28 And now, O Lord my Lord, thou art God; and thy words will be true, and thou hast spoken these good things concerning thy servant.

29 And now begin and bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord, my Lord, hast spoken, and the house of thy servant shall be blessed with thy blessing so as to continue for ever.

2 KINGS (2 SAMUEL) CHAPTER 8

1 And it came to pass after this, that David smote the Philistines, and put them to flight, and David took the tribute from out of the hand of the Philistines.

2 And David smote Moab, and measured them out with lines, having laid them down on the ground: and there were two lines for slaying, and two lines he kept alive: and Moab became servants to David, yielding tribute.

3 And David smote Adraazar the son of Raab king of Suba, as he went to extend his power to the river Euphrates.

4 And David took a thousand of his chariots, and seven thousand horsemen, and twenty thousand footmen: and David houghed all his chariot horses, and he reserved to himself a hundred chariots.

5 And Syria of Damascus comes to help Adraazar king of Suba, and David smote twenty-two thousand men belonging to the Syrian.

6 And David placed a garrison in Syria near Damascus, and the Syrians became servants and tributaries to David: and the Lord preserved David whithersoever he went.

7 And David took the golden bracelets which were on the servants of Adraazar king of Suba, and brought them to Jerusalem. And Susakim king of Egypt took them, when he went up to Jerusalem in the days of Roboam son of Solomon.

8 And king David took from Metebac, and from the choice cities of Adraazar, very much brass: with that Solomon made the brazen sea, and the pillars, and the lavers, and all the furniture.

9 And Thou the king of Hemath heard that David had smitten all the host of Adraazar.

10 And Thou sent Jedduram his son to king David, to ask him of his welfare, and to congratulate him on his fighting against Adraazar and smiting him, for he was an enemy to Adraazar: and in his hands were vessels of silver, and vessels of gold, and vessels of brass.

11 And these king David consecrated to the Lord, with the silver and with the gold which he consecrated out of all the cities which he conquered,

12 out of Idumea, and out of Moab, and from the children of Ammon, and from the Philistines, and from Amalec, and from the spoils of Adraazar son of Raab king of Suba.

13 And David made himself a name: and when he returned he smote Idumea in Gebelem to the number of eighteen thousand.

14 And he set garrisons in Idumea, even in all Idumea: and all the Idumeans were servants to the king. And the Lord preserved David wherever he went.

15 And David reigned over all Israel: and David wrought judgment and justice over all his people.

16 And Joab the son of Saruia was over the host; and Josaphat the son of Achilud was keeper of the records.

17 And Sadoc the son of Achitob, and Achimelech son of Abiathar, were priests; and Sasa was the scribe,

18 and Banaeas son of Jodae was councillor, and the Chelethite and the Phelethite, and the sons of David, were princes of the court.

2 KINGS (2 SAMUEL) CHAPTER 9

1 And David said, Is there yet any one left in the house of Saul, that I may deal kindly with him for Jonathan's sake?

2 And there was a servant of the house of Saul, and his name was Siba: and they call him to David; and the king said to him, Art thou Siba? and he said, I am thy servant.

3 And the king said, Is there yet a man left of the house of Saul, that I may act towards him with the mercy of God? and Siba said to the king, There is yet a son of Jonathan, lame of his feet.

4 And the king said, Where is he? and Siba said to the king, Behold, he is in the house of Machir the son of Amiel of Lodabar.

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5 And king David went, and took him out of the house of Machir the son Amiel of Lodabar.

6 And Memphibosthe the son of Jonathan the son of Saul comes to the king David, and he fell upon his face and did obeisance to him: and David said to him, Memphibosthe: and he said, Behold thy servant.

7 And David said to him, Fear not, for I will surely deal mercifully with thee for the sake of Jonathan thy father, and I will restore to thee all the land of Saul the father of thy father; and thou shalt eat bread at my table continually.

8 And Memphibosthe did obeisance, and said, Who am I thy servant, that thou hast looked upon a dead dog like me?

9 And the king called Siba the servant of Saul, and said to him, All that belonged to Saul and to all his house have I given to the son of thy lord.

10 And thou, and thy sons, and thy servants, shall till the land for him; and thou shalt bring in bread to the son of thy lord, and he shall eat bread: and Memphibosthe the son of thy lord shall eat bread continually at my table. Now Siba had fifteen sons and twenty servants.

11 And Siba said to the king, According to all that my lord the king has commanded his servant, so will thy servant do. And Memphibosthe did eat at the table of David, as one of the sons of the king.

12 And Memphibosthe had a little son, and his name was Micha: and all the household of Siba were servants to Memphibosthe.

13 And Memphibosthe dwelt in Jerusalem, for he continually ate at the table of the king; and he was lame in both his feet.

2 KINGS (2 SAMUEL) CHAPTER 10

1 And it came to pass after this that the king of the children of Ammon died, and Annon his son reigned in his stead.

2 And David said, I will shew mercy to Annon the son of Naas, as his father dealt mercifully with me. And David sent to comfort him concerning his father by the hand of his servants; and the servants of David came into the land of the children of Ammon.

3 And the princes of the children of Ammon said to Annon their lord, Is it to honour thy father before thee that David has sent comforters to thee? Has not David rather sent his servants to thee that they should search the city, and spy it out and examine it?

4 And Annon took the servants of David, and shaved their beards, and cut off their garments in the midst as far as their haunches, and sent them away.

5 And they brought David word concerning the men; and he sent to meet them, for the men were greatly dishonoured: and the king said, Remain in Jericho till your beards have grown, and then ye shall return.

6 And the children of Ammon saw that the people of David were ashamed; and the children of Ammon sent, and hired the Syrians of Baethraam, and the Syrians of Suba, and Roob, twenty thousand footmen, and the king of Amalec with a thousand men, and Istob with twelve thousand men.

7 And David heard, and sent Joab and all his host, even the mighty men.

8 And the children of Ammon went forth, and set the battle in array by the door of the gate: those of Syria, Suba, and Roob, and Istob, and Amalec, being by themselves in the field.

9 And Joab saw that the front of the battle was against him from that which was opposed in front and from behind, and he chose out some of all the young men of Israel, and they set themselves in array against Syria.

10 And the rest of the people he gave into the hand of Abessa his brother, and they set the battle in array opposite to the children of Ammon.

11 And he said, If Syria be too strong for me, then shall ye help me: and if the children of Ammon be too strong for thee, then will we be ready to help thee.

12 Be thou courageous, and let us be strong for our people, and for the sake of the cities of our God, and the Lord shall do that which is good in his eyes.

13 And Joab and his people with him advanced to battle against Syria, and they fled from before him.

14 And the children of Ammon saw that the Syrians were fled, and they fled from before Abessa, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

15 And the Syrians saw that they were worsted before Israel, and they gathered themselves together. 16 And Adraazar sent and gathered the Syrians from the other side of the river Chalamak, and they came to Ælam; and Sobac the captain of the host of Adraazar was at their head.

17 And it was reported to David, and he gathered all Israel, and went over Jordan, and came to Ælam: and the Syrians set the battle in array against David, and fought with him.

18 And Syria fled from before Israel, and David destroyed of Syria seven hundred chariots, and forty thousand horsemen, and he smote Sobac the captain of his host, and he died there.

19 And all the kings the servants of Adraazar saw that they were put to the worse before Israel, and they went over to Israel, and served them: and Syria was afraid to help the children of Ammon any more.

2 KINGS (2 SAMUEL) CHAPTER 11

1 And it came to pass when the time o the year for kings going out to battle had come round, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbath: but David remained at Jerusalem.

2 And it came to pass toward evening, that David arose off his couch, and walked on the roof of the king's house, and saw from the roof a woman bathing; and the woman was very beautiful to look upon.

3 And David sent and enquired about the woman: and one said, Is not this Bersabee the daughter of Eliab, the wife of Urias the Chettite?

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4 And David sent messengers, and took her, and went in to her, and he lay with her: and she was purified from her uncleanness, and returned to her house.

5 And the woman conceived; and she sent and told David, and said, I am with child.

6 And David sent to Joab, saying, Send me Urias the Chettite; and Joab sent Urias to David.

7 And Urias arrived and went in to him, and David asked him how Joab was, and how the people were, and how the war went on.

8 And David said to Urias, Go to thy house, and wash thy feet: and Urias departed from the house of the king, and a portion of meat from the king followed him.

9 And Urias slept at the door of the king with the servants of his lord, and went not down to his house.

10 And they brought David word, saying, Urias has not gone down to his house. And David said to Urias, Art thou not come from a journey? why hast thou not gone down to thy house?

11 And Urias said to David, The ark, and Israel, and Juda dwell in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; and shall I go into my house to eat and drink, and lie with my wife? how should I do this? as thy soul lives, I will not do this thing.

12 And David said to Urias, Remain here to-day also, and to-morrow I will let thee go. So Urias remained in Jerusalem that day and the day following.

13 And David called him, and he ate before him and drank, and he made him drunk: and he went out in the evening to lie upon his bed with the servants of his lord, and went not down to his house.

14 And the morning came, and David wrote a letter to Joab, and sent it by the hand of Urias.

15 And he wrote in the letter, saying, Station Urias in front of the severe part of the fight, and retreat from behind him, so shall he be wounded and die.

16 And it came to pass while Joab was watching against the city, that he set Urias in a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and some of the people of the servants of David fell, and Urias the Chettite died also.

18 And Joab sent, and reported to David all the events of the war, so as to tell them to the king.

19 And he charged the messenger, saying, When thou hast finished reporting all the events of the war to the king,

20 then it shall come to pass if the anger of the king shall arise, and he shall say to thee, Why did ye draw nigh to the city to fight? knew ye not that they would shoot from off the wall?

21 Who smote Abimelech the son of Jerobaal son of Ner? did not a woman cast a piece of a millstone upon him from above the wall, and he died in Thamasi? why did ye draw near to the wall? then thou shalt say, Thy servant Urias the Chettite is also dead.

22 And the messenger of Joab went to the king to Jerusalem, and he came and reported to David all that Joab told him, all the affairs of the war. And David was very angry with Joab, and said to the messenger, Why did ye draw nigh to the wall to fight? knew ye not that ye would be wounded from off the wall? Who smote Abimelech the son of Jerobaal? did not a woman cast upon him a piece of millstone from the wall, and he died in Thamasi? why did ye draw near to the wall?

23 And the messenger said to David, The men prevailed against us, and they came out against us into the field, and we came upon them even to the door of the gate.

24 And the archers shot at thy servants from off the wall, and some of the king's servants died, and thy servant Urias the Chettite is dead also.

25 And David said to the messenger, Thus shalt thou say to Joab, Let not the matter be grievous in thine eyes, for the sword devours one way at one time and another way at another: strengthen thine array against the city, and destroy it, and strengthen him.

26 And the wife of Urias heard that Urias her husband was dead, and she mourned for her husband.

27 And the time of mourning expired, and David sent and took her into his house, and she became his wife, and bore him a son: but the thing which David did was evil in the eyes of the Lord.

2 KINGS (2 SAMUEL) CHAPTER 12

1 And the Lord sent Nathan the prophet to David; and he went in to him, and said to him, There were two men in one city, one rich and the other poor.

2 And the rich man had very many flocks and herds.

3 But the poor man had only one little ewe lamb, which he had purchased, and preserved, and reared; an it grew up with himself and his children in common; it ate of his bread and drank of his cup, and slept in his bosom, and was to him as a daughter.

4 And a traveller came to the rich man, and he spared to take of his flocks and of his herds, to dress for the traveller that came to him; and he took the poor man's lamb, and dressed it for the man that came to him.

5 And David was greatly moved with anger against the man; and David said to Nathan, As the Lord lives, the man that did this thing shall surely die.

6 And he shall restore the lamb seven-fold, because he has not spared.

7 And Nathan said to David, Thou art the man that has done this. Thus says the Lord God of Israel, I anointed thee to be king over Israel, and I rescued thee out the hand of Saul;

8 and I gave thee the house of thy lord, and the wives of thy lord into thy bosom, and I gave to thee the house of Israel and Juda; and if that had been little, I would have given thee yet more.

9 Why hast thou set at nought the word of the Lord, to do that which is evil in his eyes? thou hast slain Urias the Chettite with the sword, and thou hast taken his wife to be

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thy wife, and thou hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall not depart from thy house for ever, because thou has set me at nought, and thou hast taken the wife of Urias the Chettite, to be thy wife.

11 Thus says the Lord, Behold, I will raise up against thee evil out of thy house, and I will take thy wives before thine eyes, and will give them to thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly, but I will do this thing in the sight of all Israel, and before the sun.

13 And David said to Nathan, I have sinned against the Lord. And Nathan said to David, And the Lord has put away thy sin; thou shalt not die.

14 Only because thou hast given great occasion of provocation to the enemies of the Lord by this thing, thy son also that is born to thee shall surely die.

15 And Nathan departed to his house. And the Lord smote the child, which the wife of Urias the Chettite bore to David, and it was ill.

16 And David enquired of God concerning the child, and David fasted, and went in and lay all night upon the ground.

17 And the elders of his house arose and went to him to raise him up from the ground, but he would not rise, nor did he eat bread with them.

18 And it came to pass on the seventh day that the child died: and the servants of David were afraid to tell him that the child was dead; for they said, Behold, while the child was yet alive we spoke to him, and he hearkened not to our voice; and thou should we tell him that the child is dead?—so would he do himself harm.

19 And David understood that his servants were whispering, and David perceived that the child was dead: and David said to his servants, Is the child dead? and they said, He is dead.

20 Then David rose up from the earth, and washed, and anointed himself, and changed his raiment, and went into the house of God, and worshipped him; and went into his own house, and called for bread to eat, and they set bread before him and he ate.

21 And his servants said to him, What is this thing that thou hast done concerning the child? while it was yet living thou didst fast, and weep, and watch: and when the child was dead thou didst rise up, and didst eat bread, and drink.

22 And David said, While the child yet lived, I fasted and wept; for I said, Who knows if the Lord will pity me, and the child live?

23 But now it is dead, why should I fast thus? shall I be able to bring him back again? I shall go to him, but he shall not return to me.

24 And David comforted Bersabee his wife, and he went in to her, and lay with her; and she conceived and bore a son, and he called his named Solomon, and the Lord loved him.

25 And he sent by the hand of Nathan the prophet, and called his name Jeddedi, for the Lord's sake.

26 And Joab fought against Rabbath of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbath, and taken the city of waters.

28 And now gather the rest of the people, and encamp against the city, an take it beforehand; lest I take the city first, and my name be called upon it.

29 And David gathered all the people, and went to Rabbath, and fought against it, and took it.

30 And he took the crown of Molchom their king from off his head, and the weight of it was a talent of gold, with precious stones, and it was upon the head of David; and he carried forth very much spoil of the city.

31 And he brought forth the people that were in it, and put them under the saw, and under iron harrows, and axes of iron, and made them pass through the brick-kiln: and thus he did to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

2 KINGS (2 SAMUEL) CHAPTER 13

1 And it happened after this that Abessalom the son of David had a very beautiful sister, and her name was Themar; and Amnon the son of David loved her.

2 And Amnon was distressed even to sickness, because of Themar his sister; for she was a virgin, and it seemed very difficult for Amnon to do anything to her.

3 And Amnon had a friend, and his name was Jonadab, the son of Samaa the brother of David: and Jonadab was a very cunning man.

4 And he said to him, What ails thee that thou art thus weak? O son of the king, morning by morning? wilt thou not tell me? and Ammon said, I love Themar the sister of my brother Abessalom.

5 And Jonadab said to him, Lie upon thy bed, and make thyself sick, and thy father shall come in to see thee; and thou shalt say to him, Let, I pray thee, Themar my sister come, and feed me with morsels, and let her prepare food before my eyes, that I may see and eat at her hands.

6 So Ammon lay down, and made himself sick; and the king came in to see him: and Amnon said to the king, Let, I pray thee, my sister Themar come to me, and make a couple of cakes in my sight, and I will eat them at her hand.

7 And David sent to Themar to the house, saying, Go now to thy brother's house, and dress him food.

8 And Themar went to the house of her brother Amnon, and he was lying down: and she took the dough and kneaded it, and made cakes in his sight, and baked the cakes.

9 And she took the frying pan and poured them out before him, but he would not eat. And Amnon said, Send out every man from about me. And they removed every man from about him.

10 And Amnon said to Themar, Bring in the food into the closet, and I will eat of thy hand. And Themar took the cakes which she had made, and brought them to her brother Amnon into the chamber.

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11 And she brought them to him to eat, and he caught hold of her, and said to her, Come, lie with me, my sister.

12 And she said to him, Nay, my brother, do not humble me, for it ought not to be so done in Israel; do not this folly.

13 And I, whither shall I remove my reproach? and thou shalt be as one of the fools in Israel. And now, speak, I pray thee, to the king, for surely he will not keep me from thee.

14 But Amnon would not hearken to her voice; and he prevailed against her, and humbled her, and lay with her.

15 Then Amnon hated her with very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her, for the last wickedness was greater than the first: and Amnon said to her, Rise, and be gone.

16 And Themar spoke to him concerning this great mischief, greater, said she, than the other that thou didst me, to send me away: but Amnon would not hearken to her voice.

17 And he called his servant who had charge of the house, and said to him, Put now this woman out from me, and shut the door after her.

18 And she had on her a variegated robe, for so were the king's daughters that were virgins attired in their apparel: and his servant led her forth, and shut the door after her.

19 And Themar took ashes, and put them on her head; and she rent the variegated garment that was upon her: and she laid her hands on her head, and went crying continually.

20 And Abessalom her brother said to her, Has thy brother Amnon been with thee? now then, my sister, be silent, for he is thy brother: be not careful to mention this matter. So Themar dwelt as a widow in the house of her brother Abessalom.

21 And king David heard of all these things, and was very angry; but he did not grieve the spirit of his son Amnon, because be loved him, for he was his first-born.

22 And Abessalom spoke not to Amnon, good or bad, because Abessalom hated Amnon, on account of his humbling his sister Themar.

23 And it came to pass at the end of two whole years, that they were shearing sheep for Abessalom in Belasor near Ephraim: and Abessalom invited all the king's sons.

24 And Abessalom came to the king, and said, Behold, thy servant has a sheep-shearing; let now the king and his servants go with thy servant.

25 And the king said to Abessalom, Nay, my son, let us not all go, and let us not be burdensome to thee. And he pressed him; but he would not go, but blessed him. 26 And Abessalom said to him, And if not, let I pray thee, my brother Amnon go with us. And the king said to him, Why should he go with thee?

27 And Abessalom pressed him, and he sent with him Amnon and all the king's sons; and Abessalom made a banquet like the banquet of the king.

28 And Abessalom charged his servants, saying, Mark when the heart of Amnon shall be merry with wine, and I shall say to you, Smite Amnon, and slay him: fear not; for is it not I that command you? Be courageous, and be valiant.

29 And the servants of Abessalom did to Amnon as Abessalom commanded them: and all the sons of the king rose up, and they mounted every man his mule, and fled.

30 And it came to pass, when they were in the way, that a report came to David, saying, Abessalom has slain all the king's sons, and there is not one of them left.

31 Then the king arose, and rent his garments, and lay upon the ground: and all his servants that were standing round him rent their garments.

32 And Jonadab the son of Samaa brother of David, answered and said, Let not my Lord the king say that he has slain all the young men the sons of the king, for Amnon only of them all is dead; for he was appointed to death by the mouth of Abessalom from the day that he humbled his sister Themar.

33 And now let not my lord the king take the matter to heart, saying, All the king's sons are dead: for Amnon only of them is dead.

34 And Abessalom escaped: and the young man the watchman, lifted up his eyes, and looked; and, behold, much people went in the way behind him from the side of the mountain in the descent: and the watchman came and told the king, and said, I have seen men by the way of Oronen, by the side of the mountain.

35 And Jonadab said to the king, Behold, the king's sons are present: according to the word of thy servant, so has it happened.

36 And it came to pass when he had finished speaking, that, behold, the king's sons came, and lifted up their voices and wept: and the king also and all his servants wept with a very great weeping.

37 But Abessalom fled, and went to Tholmi son of Emiud the king of Gedsur to the land of Chamaachad: and king David mourned for his son continually.

38 So Abessalom fled, and departed to Gedsur, and was there three years.

39 And king David ceased to go out after Abessalom, for he was comforted concerning Amnon, touching his death.

2 KINGS (2 SAMUEL) CHAPTER 14

1 And Joab the son of Saruia knew that the heart of the king was toward Abessalom.

2 And Joab sent to Thecoe, and took thence a cunning woman, and said to her, Mourn, I pray thee, and put on mourning apparel, and anoint thee not with oil, and thou shalt be as a woman mourning for one that is dead thus for many days.

3 And thou shalt go to the king, and speak to him according to this word. And Joab put the words in her mouth.

4 So the woman of Thecoe went in to the king and fell upon her face to the earth, and did him obeisance, and said, Help, O king, help.

5 And the king said to her, What is the matter with thee?

And she said, I am indeed a widow woman, and my husband is dead.

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6 And moreover thy handmaid had two sons, and they fought together in the field, and there was no one to part them; and the one smote the other his brother, and slew him.

7 And behold the whole family rose up against thine handmaid, and they said, Give up the one that smote his brother, and we will put him to death for the life of his brother, whom he slew, and we will take away even your heir: so they will quench my coal that is left, so as not to leave my husband remnant or name on the face of the earth.

8 And the king said to the woman, Go in peace to thy house, and I will give commandment concerning thee.

9 And the woman of Thecoe said to the king, On me, my lord, O king, and on my father's house be the iniquity, and the king and his throne be guiltless.

10 And the king said, Who was it that spoke to thee? thou shalt even bring him to me, and one shall not touch him any more.

11 And she said, Let now the king remember concerning his Lord God in that the avenger of blood is multiplied to destroy, and let them not take away my son. And he said, As the lord lives, not a hair of thy son shall fall to the ground.

12 And the woman said, Let now thy servant speak a word to my lord the king. And he said, Say on.

13 And the woman said, Why hast thou devised this thing against the people of God? or is this word out of the king's mouth as a transgression, so that the king should not bring back his banished?

14 For we shall surely die, and be as water poured upon the earth, which shall not be gathered up, and God shall take the life, even as he devises to thrust forth from him his outcast.

15 And now whereas I came to speak this word to my lord the king, the reason is that the people will see me, and thy handmaid will say, Let one now speak to my lord the king, if peradventure the king will perform the request of his handmaid;

16 for the king will hear. Let him rescue his handmaid out of the hand of the man that seeks to cast out me and my son from the inheritance of God.

17 And the woman said, If now the word of my lord the king be gracious, —well: for as an angel of God, so is my lord the king, to hear good and evil: and the Lord thy God shall be with thee.

18 And the king answered, and said to the woman, Hide not from me, I pray thee, the matter which I ask thee. And the woman said, Let my lord the king by all means speak.

19 And the king said, Is not the hand of Joab in all this matter with thee? and the woman said to the king, As thy soul lives, my lord, O king, there is no turning to the right hand or to the left from all that my lord the king has spoken; for thy servant Joab himself charged me, and he put all these words in the mouth of thine handmaid.

20 In order that this form of speech might come about it was that thy servant Joab has framed this matter: and my lord is wise as is the wisdom of an angel of God, to know all things that are in the earth.

21 And the king said to Joab, Behold now, I have done to thee according to this thy word: go, bring back the young man Abessalom.

22 And Joab fell on his face to the ground, and did obeisance, and blessed the king: and Joab said, To-day thy servant knows that I have found grace in thy sight, my lord, O king, for my lord the king has performed the request of his servant.

23 And Joab arose, and went to Gedsur, and brought Abessalom to Jerusalem.

24 And the king said, Let him return to his house, and not see my face. And Abessalom returned to his house, and saw not the king's face.

25 And there was not a man in Israel so very comely as Abessalom: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (and it was at the beginning of every year that he polled it, because it grew, heavy upon him,) even when he polled it, he weighed the hair of his head, two hundred shekels according to the royal shekel.

27 And there were born to Abessalom three sons and one daughter, and her name was Themar: she was a very beautiful woman, and she becomes the wife of Roboam son of Solomon, and she bears to him Abia.

28 And Abessalom remained in Jerusalem two full years, and he saw not the king's face.

29 And Abessalom sent to Joab to bring him in to the king, and he would not come to him: and he sent to him the second time, and he would not come.

30 And Abessalom said to his servants, Behold, Joab's portion in the field is next to mine, and he has in it barley; go and set it on fire. And the servants of Abessalom set the field on fire: and the servants of Joab come to him with their clothes rent, and they said to him, The servants of Abessalom have set the field on fire.

31 And Joab arose, and came to Abessalom into the house, and said to him, Why have thy servants set my field on fire?

32 And Abessalom said to Joab, Behold, I sent to thee, saying, Come hither, and I will send thee to the king, saying, Why did I come out of Gedsur? it would have been better for me to have remained there: and now, behold, I have not seen the face of the king; but if there is iniquity in me, then put me to death.

33 And Joab went in to the king, and brought him word: and he called Abessalom, and he went in to the king, and did him obeisance, and fell upon his face to the ground, even in the presence of the king; and the king kissed Abessalom.

2 KINGS (2 SAMUEL) CHAPTER 15

1 And it came to pass after this that Abessalom prepared for himself chariots and horses, and fifty men to run before him.

2 And Abessalom rose early, and stood by the side of the way of the gate: and it came to pass that every man who had a cause, came to the king for judgment, and Abessalom cried

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to him, and said to him, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Abessalom said to him, See, thy affairs are right and clear, yet thou hast no one appointed of the king to hear thee.

4 And Abessalom said, O that one would make me a judge in the land; then every man who had a dispute or a cause would come to me, and I would judge him!

5 And it came to pass when a man came near to do him obeisance, that he stretched out his hand, and took hold of him, and kissed him.

6 And Abessalom did after this manner to all Israel that came to the king for judgment; and Abessalom gained the hearts of the men of Israel.

7 And it came to pass after forty years, that Abessalom said to his father, I will go now, and pay my vows, which I vowed to the Lord in Chebron.

8 For thy servant vowed a vow when I dwelt at Gedsur in Syria, saying, If the Lord should indeed restore me to Jerusalem, then will I serve the Lord.

9 And the king said to him, Go in peace. And he arose and went to Chebron.

10 And Abessalom sent spies throughout all the tribes of Israel, saying, When ye hear the sound of the trumpet, then shall ye say, Abessalom is become king in Chebron.

11 And there went with Abessalom two hundred chosen men from Jerusalem; and they went in their simplicity, and knew not anything.

12 And Abessalom sent to Achitophel the Theconite, the counsellor of David, from his city, from Gola, where he was sacrificing: and there was a strong conspiracy; and the people with Abessalom were increasingly numerous.

13 And there came a messenger to David, saying, the heart of the men of Israel is gone after Abessalom.

14 And David said to all his servants who were with him in Jerusalem, Rise, and let us flee, for we have no refuge from Abessalom: make haste and go, lest he overtake us speedily, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said to the king, In all things which our lord the king chooses, behold we are thy servants.

16 And the king and all his house went out on foot: and the king left ten women of his concubines to keep the house.

17 And the king and all his servants went out on foot; and abode in a distant house.

18 And all his servants passed on by his side, and every Chelethite, and every Phelethite, and they stood by the olive tree in the wilderness: and all the people marched near him, and all his court, and all the men of might, and all the men of war, six hundred: and they were present at his side: and every Chelethite, and every Phelethite, and all the six hundred Gittites that came on foot out of Geth, and they went on before the king.

19 And the king said to Ethi, the Gittite, Why dost thou also go with us? return, and dwell with the king, for thou art a stranger, and thou has come forth as a sojourner out of thy place.

20 Whereas thou camest yesterday, shall I to-day cause thee to travel with us, and shalt thou thus change thy place? thou didst come forth yesterday, and to-day shall I set thee in motion to go along with us? I indeed will go whithersoever I may go: return then, and cause thy brethren to return with thee, and may the Lord deal mercifully and truly with thee.

21 And Ethi answered the king and said, As the Lord lives and as my lord the king lives, in the place wheresoever my lord shall be, whether it be for death or life, there shall thy servant be.

22 And the king said to Ethi, Come and pass over with me. So Ethi the Gittite and the king passed over, and all his servants, and all the multitude with him.

23 And all the country wept with a loud voice. And all the people passed by over the brook of Kedron; and the king crossed the brook Kedron: and all the people and the king passed on toward the way of the wilderness.

24 And behold also Sadoc, and all the Levites were with him, bearing the ark of the covenant of the Lord from Baethar: and they set down the ark of God; and Abiathar went up, until all the people had passed out of the city.

25 And the king said to Sadoc (Hebrew: Zadik, Zaddiq, "the Righteous One"), Carry back the ark of God into the city: if I should find favour in the eyes of the Lord, then will he bring me back, and he will shew me it and its beauty.

26 But if he should say thus, I have no pleasure in thee; behold, here I am, let him do to me according to that which is good in his eyes.

27 And the king said to Sadoc the priest, Behold, thou shalt return to the city in peace, and Achimaas thy son, and Jonathan the son of Abiathar, your two sons with you.

28 Behold, I continue in arms in Araboth of the desert, until there come tidings from you to report to me.

29 So Sadoc and Abiathar brought back the ark of the Lord to Jerusalem, and it continued there.

30 And David went up by the ascent of the mount of Olives, ascending and weeping, and had his head covered, and went barefooted: and all the people that were with him covered every man his head; and they went up, ascending and weeping.

31 And it was reported to David, saying, Achitophel also is among the conspirators with Abessalom. And David said, O Lord my God, disconcert, I pray thee, the counsel of Achitophel.

32 And David came as far as Ros, where he worshipped God: and behold, Chusi the chief friend of David came out to meet him, having rent his garment, and earth was upon his head.

33 And David said to him, If thou shouldest go over with me, then wilt thou be a burden to me;

34 but if thou shall return to the city, and shalt say to Abessalom, Thy brethren are passed over, and the king thy father is passed over after me: and now I am thy servant, O king, suffer me to live: at one time even of late I was the servant of thy father, and now I am thy humble servant—so shalt thou disconcert for me, the counsel of Achitophel.

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35 And, behold, there are there with thee Sadoc and Abiathar the priests; and it shall be that every word that thou shalt hear of the house of the king, thou shalt report it to Sadoc and Abiathar the priests.

36 Behold, there are there with them their two sons, Achimaas the son of Sadoc, and Jonathan the son of Abiathar; and by them ye shall report to me every word which ye shall hear.

37 So Chusi the friend of David went into the city, and Abessalom was lately gone into Jerusalem.

2 KINGS (2 SAMUEL) CHAPTER 16

1 And David passed on a little way from Ros; and, behold, Siba the servant of Memphibosthe came to meet him; and he had a couple of asses laden, and upon them two hundred loaves, and a hundred bunches of raisins, and a hundred cakes of dates, and bottle of wine.

2 And the king said to Siba, What meanest thou by these? and Siba, said, The asses are for the household of the king to sit upon, and the loaves and the dates are for the young men to eat, and the wine is for them that are faint in the wilderness to drink.

3 And the king said, And where is the son of thy master? and Siba said to the king, Behold, he remains in Jerusalem; for he said, To-day shall the house of Israel restore to me the kingdom of my father.

4 And the king said to Siba, Behold, all Memphibosthe's property is thine. And Siba did obeisance and said, My lord, O king, let me find grace in thine eyes.

5 And king David came to Baurim; and, behold, there came out from thence a man of the family of the house of Saul, and his name was Semei the son of Gera. He came forth and cursed as he went,

6 and cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on the right and left hand of the king.

7 And thus Semei said when he cursed him, Go out, go out, thou bloody man, and man of sin.

8 The Lord has returned upon thee all the blood of the house of Saul, because thou hast reigned in his stead; and the Lord has given the kingdom into the hand of Abessalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.

9 And Abessa the son of Saruia said to the king, Why does this dead dog curse my lord the king? let me go over now and take off his head.

10 And the king said, What have I to do with you, ye sons of Saruia? even let him alone, and so let him curse, for the Lord has told him to curse David: and who shall say, Why hast thou done thus?

11 And David said to Abessa and to all his servants, Behold, my son who came forth out of my bowels seeks my life; still more now may the son of Benjamin: let him curse, because the Lord has told him.

12 If by any means the Lord may look on my affliction, thus shall he return me good for his cursing this day.

13 And David and all the men with him went on the way: and Semei went by the side of the hill next to him, cursing as he went, and casting stones at him, and sprinkling him with dirt.

14 And the king, and all the people with him, came away and refreshed themselves there.

15 And Abessalom and all the men of Israel went into Jerusalem, and Achitophel with him.

16 And it came to pass when Chusi the chief friend of David came to Abessalom, that Chusi said to Abessalom, Let the king live.

17 And Abessalom said to Chusi, Is this thy kindness to thy friend? why wentest thou not forth with thy friend?

18 And Chusi said to Abessalom, Nay, but following whom the Lord, and this people, and all Israel have chosen, —his will I be, and with him I will dwell.

19 And again, whom shall I serve? should I not in the presence of his son? As I served in the sight of thy father, so will I be in thy presence.

20 And Abessalom said to Achitophel, Deliberate among yourselves concerning what we should do.

21 And Achitophel said to Abessalom, Go in to thy father's concubines, whom he left to keep his house; and all Israel shall hear that thou hast dishonoured thy father; and the hands of all that are with thee shall be strengthened.

22 And they pitched a tent for Abessalom on the roof, and Abessalom went in to his father's concubines in the sight of all Israel.

23 And the counsel of Achitophel, which he counselled in former days, was as if one should enquire of the word of God: so was all the counsel of Achitophel both to David and also to Abessalom.

2 KINGS (2 SAMUEL) CHAPTER 17

1 And Achitophel said to Abessalom, Let me now choose out for myself twelve thousand men, and I will arise and follow after David this night:

2 and I will come upon him when he is weary and weak-handed, and I will strike him with terror; and all the people with him shall flee, and I will smite the king only of all.

3 And I will bring back all the people to thee, as a bride returns to her husband: only thou seekest the life of one man, and all the people shall have peace. 4 And the saying was right in the eyes of Abessalom, and in the eyes of all the elders of Israel.

5 And Abessalom said, Call now also Chusi the Arachite, and let us hear what is in his mouth, even in his also.

6 And Chusi went in to Abessalom, and Abessalom spoke to him, saying, After this manner spoke Achitophel: shall we do according to his word? but if not, do thou speak.

7 And Chusi said to Abessalom, This counsel which Achitophel has counselled this one time is not good.

8 And Chusi said, Thou knowest thy father and his men, that they are very mighty, and bitter in their spirit, as a bereaved bear in the field, [[and as a wild boar in the plain]]:

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and thy father is a man of war, and will not give the people rest.

9 For, behold, he is now hidden in one of the hills or in some other place: and it shall come to pass when he falls upon them at the beginning, that some one will certainly hear, and say, There has been a slaughter among the people that follow after Abessalom.

10 Then even he that is strong, whose heart is as the heart of a lion, —it shall utterly melt: for all Israel knows that thy father is mighty, and they that are with him are mighty men.

11 For thus I have surely given counsel, that all Israel be generally gathered to thee from Dan even to Bersabee, as the sand that is upon the sea-shore for multitude: and that thy presence go in the midst of them.

12 And we will come upon him in one of the places where we shall find him, and we will encamp against him, as the dew falls upon the earth; and we will not leave of him and of his men so much as one.

13 And if he shall have taken refuge with his army in a city, then shall all Israel take ropes to that city, and we will draw it even into the river, that there may not be left there even a stone.

14 And Abessalom, and all the men of Israel said, The counsel of Chusi the Arachite is better than the counsel of Achitophel. For the Lord ordained to disconcert the good counsel of Achitophel, that the Lord might bring all evil upon Abessalom.

15 And Chusi the Arachite said to Sadoc and Abiathar the priests, Thus and thus Achitophel counselled Abessalom and the elders of Israel; and thus and thus have I counselled.

16 And now send quickly and report to David, saying, Lodge not this night in Araboth of the wilderness: even go and make haste, lest one swallow up the king, and all the people with him.

17 And Jonathan and Achimaas stood by the well of Rogel, and a maid-servant went and reported to them, and they go and tell king David; for they might not be seen to enter into the city.

18 But a young man saw them and told Abessalom: and the two went quickly, and entered into the house of a man in Baurim; and he had a well in his court, and they went down into it.

19 And a woman took a covering, and spread it over the mouth of the well, and spread out ground corn upon it to dry, and the thing was not known.

20 And the servants of Abessalom came to the woman into the house, and said, Where are Achimaas and Jonathan? and the woman said to them, They are gone a little way beyond the water. And they sought and found them not, and returned to Jerusalem.

21 And it came to pass after they were gone, that they came up out of the pit, and went on their way; and reported to king David, and said to David, Arise ye and go quickly over the water, for thus has Achitophel counselled concerning you.

22 And David rose up and all the people with him, and they passed over Jordan till the morning light; there was not one missing who did not pass over Jordan.

23 And Achitophel saw that his counsel was not followed, and he saddled his ass, and rose and departed to his house into his city; and he gave orders to his household, and hanged himself, and died, and was buried in the sepulchre of his father.

24 And David passed over to Manaim: and Abessalom crossed over Jordan, he and all the men of Israel with him.

25 And Abessalom appointed Amessai in the room of Joab over the host. And Amessai was the son of a man whose name was Jether of Jezrael: he went in to Abigaia the daughter of Naas, the sister of Saruia the mother of Joab.

26 And all Israel and Abessalom encamped in the land of Galaad.

27 And it came to pass when David came to Manaim, that Uesbi the son of Naas of Rabbath of the sons of Ammon, and Machir son of Amiel of Lodabar, and Berzelli the Galaadite of Rogellim,

28 brought ten embroidered beds, (with double coverings,)and ten caldrons, and earthenware, and wheat, and barley, and flour, and meal, and beans, and pulse,

29 and honey, and butter, and sheep, and cheeses of kine: and they brought them to David and to his people with him to eat; for one said, The people is faint and hungry and thirsty in the wilderness.

2 KINGS (2 SAMUEL) CHAPTER 18

1 And David numbered the people with him, and set over them captains of thousands and captains of hundreds.

2 And David sent away the people, the third part under the hand of Joab, and the third part under the hand of Abessa the son of Saruia, the brother of Joab, and the third part under the hand of Ethi the Gittite. And David said to the people, I also will surely go out with you.

3 And they said, Thou shalt not go out: for if we should indeed flee, they will not care for us; and if half of us should die, they will not mind us; for thou art as ten thousand of us: and now it is well that thou shalt be to us an aid to help us in the city.

4 And the king said to them, Whatsoever shall seem good in your eyes I will do. And the king stood by the side of the gate, and all the people went out by hundreds and by thousands.

5 And the king commanded Joab and Abessa and Ethi, saying, Spare for my sake the young man Abessalom. And all the people heard the king charging all the commanders concerning Abessalom.

6 And all the people went out into the wood against Israel; and the battle was in the wood of Ephraim.

7 And the people of Israel fell down there before the servants of David, and there was a great slaughter in that day, even twenty thousand men.

8 And the battle there was scattered over the face of all the land: and the wood consumed more of the people than the sword consumed among the people in that day.

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9 And Abessalom went to meet the servants of David: and Abessalom was mounted on his mule, and the mule came under the thick boughs of a great oak; and his head was entangled in the oak, and he was suspended between heaven and earth; and the mule passed on from under him.

10 And a man saw it, and reported to Joab, and said, Behold, I saw Abessalom hanging in an oak.

11 And Joab said to the man who reported it to him, And, behold, thou didst see him: why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle.

12 And the man said to Joab, Were I even to receive a thousand shekels of silver, I would not lift my hand against the king's son; for in our ears the king charged thee and Abessa and Ethi, saying, Take care of the young man Abessalom for me,

13 so as to do no harm to his life: and nothing of the matter will be concealed from the king, and thou wilt set thyself against me.

14 And Joab said, I will begin this; I will not thus remain with thee. And Joab took three darts in his hand, and thrust them into the heart of Abessalom, while he was yet alive in the heart of the oak.

15 And ten young men that bore Joab's armour compassed Abessalom, and smote him and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing Israel, for Joab spared the people.

17 And he took Abessalom, and cast him into a great cavern in the wood, into a deep pit, and set up over him a very great heap of stones: and all Israel fled every man to his tent.

18 Now Abessalom while yet alive had taken and set up for himself the pillar near which he was taken, and set it up so as to have the pillar in the king's dale; for he said he had no son to keep his name in remembrance: and he called the pillar, Abessalom's hand, until this day.

19 And Achimaas the son of Sadoc said, Let me run now and carry glad tidings to the king, for the Lord has delivered him from the hand of his enemies.

20 And Joab said to him, Thou shalt not be a messenger of glad tidings this day; thou shalt bear them another day; but on this day thou shalt bear no tidings, because the king's son is dead.

21 And Joab said to Chusi, Go, report to the king all that thou hast seen. And Chusi did obeisance to Joab, and went out.

22 And Achimaas the son of Sadoc said again to Joab, Nay, let me also run after Chusi. And Joab said, Why wouldest thou thus run, my son? attend, thou hast no tidings for profit if thou go.

23 And he said, Why should I not run? and Joab said to him, Run. And Achimaas ran along the way of Kechar, and outran Chusi.

24 And David was sitting between the two gates: and the watchman went up on the top of the gate of the wall, and lifted up his eyes, and looked, and behold a man running alone before him.

25 And the watchman cried out, and reported to the king. And the king said, If he be alone, there are good tidings in his mouth. And the man came and drew near.

26 And the watchman saw another man running: and the watchman cried at the gate, and said, And look, another man running alone. And the king said, He also brings glad tidings.

27 And the watchman said, I see the running of the first as the running of Achimaas the son of Sadoc. And the king said, He is a good man, and will come to report glad tidings.

28 And Achimaas cried out and said to the king, Peace. And he did obeisance to the king with his face to the ground, and said, Blessed be the Lord thy God, who has delivered up the men that lifted up their hands against my lord the king.

29 And the king said, Is the young man Abessalom safe? and Achimaas said, I saw a great multitude at the time of Joab's sending the king's servant and thy servant, and I knew not what was there.

30 And the king said, Turn aside, stand still here. And he turned aside, and stood.

31 And, behold, Chusi came up, and said to the king, Let my lord the king hear glad tidings, for the Lord has avenged thee this day upon all them that rose up against thee.

32 And the king said to Chusi, Is it well with the young man Abessalom? and Chusi said, Let the enemies of my lord the king, and all whosoever have risen up against him for evil, be as that young man.

33 And the king was troubled, and went to the chamber over the gate, and wept: and thus he said as he went, My son Abessalom, my son, my son Abessalom; would God I had died for thee, even I had died for thee, Abessalom, my son, my son!

2 KINGS (2 SAMUEL) CHAPTER 19

1 And they brought Joab word, saying, Behold, the king weeps and mourns for Abessalom.

2 And the victory was turned that day into mourning to all the people, for the people heard say that day, The king grieves after his son.

3 And the people stole away that day to go into the city, as people steal away when they are ashamed as they flee in the battle.

4 And the king hid his face: and the king cried with a loud voice, My son Abessalom! Abessalom my son!

5 And Joab went in to the king, into the house, and said, Thou hast this day shamed the faces of all thy servants that have delivered thee this day, and have saved the lives of thy sons and of thy daughters, and the lives of thy wives, and of thy concubines,

6 forasmuch as thou lovest them that hate thee, and hatest them that love thee; and thou hast this day declared, that thy princes and thy servants are nothing in thy sight: for I know this day, that if Abessalom were alive, and all of us dead to-day, then it would have been right in thy sight.

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7 And now arise, and go forth, and speak comfortably to thy servants; for I have sworn by the Lord, that unless thou wilt go forth to-day, there shall not a man remain with thee this night: and know for thyself, this thing will indeed be evil to thee beyond all the evil that has come upon thee from thy youth until now.

8 Then the king arose, and sat in the gate: and all the people reported, saying, Behold, the king sits in the gate. And all the people went in before the king to the gate; for Israel had fled every man to his tent.

9 And all the people disputed among all the tribes of Israel, saying, King David delivered us from all our enemies, and he rescued us from the hand of the Philistines: and now he has fled from the land, and from his kingdom, and from Abessalom.

10 And Abessalom, whom we anointed over us, is dead in battle: and now why are ye silent about bringing back the king? And the word of all Israel came to the king.

11 And king David sent to Sadoc and Abiathar the priests, saying, Speak to the elders of Israel, saying, Why are ye the last to bring back the king to his house? whereas the word of all Israel is come to the king to his house.

12 Ye are my brethren, ye are my bones and my flesh: why are ye the last to bring back the king to his house?

13 And ye shall say to Amessai, Art thou not my bone and my flesh? and now God do so to me, and more also, if thou shalt not be commander of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Juda as that of one man; and they sent to the king, saying, Return thou, and all thy servants.

15 And the king returned, and came as far s Jordan. And the men of Juda came to Galgala on their way to meet the king, to cause the king to pass over Jordan.

16 And Semei the son of Gera, the Benjamite, of Baurim, hasted and went down with the men of Juda to meet king David.

17 And a thousand men of Benjamin were with him, and Siba the servant of the house of Saul, and his fifteen sons with him, and his twenty servants with him: and they went directly down to Jordan before the king,

18 and they performed the service of bringing the king over; and there went over a ferry-boat to remove the household of the king, and to do that which was right in his eyes. And Semei the son of Gera fell on his face before the king, as he went over Jordan;

19 and said to the king, Let not my lord now impute iniquity, and remember not all the iniquity of thy servant in the day in which my lord went out from Jerusalem, so that the king should mind it.

20 For thy servant knows that I have sinned: and, behold, I am come to-day before all Israel and the house of Joseph, to go down and meet my lord the king.

21 And Abessai the son of Saruia answered and said, Shall not Semei therefore be put to death, because he cursed the Lord's anointed?

22 And David said, What have I to do with you, ye sons of Saruia, that ye as it were lie in wait against me this day? to-day no man in Israel shall be put to death, for I know not if I this day reign over Israel.

23 And the king said to Semei, Thou shalt not die: and the king swore to him.

24 And Memphibosthe the son of Saul's son went down to meet the king, and had not dressed his feet, nor pared his nails, nor shaved himself, neither had he washed his garments, from the day that the king departed, until the day when he arrived in peace.

25 And it came to pass when he went into Jerusalem to meet the king, that the king said to him, Why didst thou not go with me, Memphibosthe?

26 And Memphibosthe said to him, My lord, O king, my servant deceived me; for thy servant said to him, Saddle me the ass, and I will ride upon it, and go with the king; for thy servant is lame.

27 And he has dealt deceitfully with thy servant to my lord the king: but my lord the king is as an angel of God, and do thou that which is good in thine eyes.

28 For all the house of my father were but as dead men before my lord the king; yet thou hast set thy servant among them that eat at thy table: and what right have I any longer even to cry to the king?

29 And the king said to him, Why speakest thou any longer of thy matters? I have said, Thou and Siba shall divide the land.

30 And Memphibosthe said to the king, Yea, let him take all, since my lord the king has come in peace to his house.

31 And Berzelli the Galaadite came down from Rogellim, and crossed over Jordan with the king, that he might conduct the king over Jordan.

32 And Berzelli was a very old man, eighty years old; and he had maintained the king when he dwelt in Manaim; for he was a very great man.

33 And the king said to Berzelli, Thou shalt go over with me, and I will nourish thine old age with me in Jerusalem.

34 And Berzelli said to the king, How many are the days of the years of my life, that I should go up with the king to Jerusalem?

35 I am this day eighty years old: can I then distinguish between good and evil? Can thy servant taste any longer what I eat or drink? can I any longer hear the voice of singing men or singing women? and wherefore shall thy servant any longer be a burden to my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why does the king return me this recompense?

37 Let, I pray thee, thy servant remain, and I will die in my city, by the tomb of my father and of my mother. And, behold, thy servant Chamaam shall go over with my lord the king; and do thou to him as it seems good in thine eyes.

38 And the king said, Let Chamaam go over with me, and I will do to him what is good in my sight; and whatsoever thou shalt choose at my hand, I will do for thee.

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39 And all the people went over Jordan, and the king went over; and the king kissed Berzelli, and blessed him; and he returned to his place.

40 And the king went over to Galgala, and Chamaam went over with him: and all the men of Juda went over with the king, and also half the people of Israel.

41 And behold, all the men of Israel came to the king, and said to the king, Why have our brethren the men of Juda stolen thee away, and caused the king and all his house to pass over Jordan, and all the men of David with him?

42 And all the men of Juda answered the men of Israel, and said, Because the king is near of kin to us: and why were you thus angry concerning this matter? have we indeed eaten of the king's food? or has he given us a gift, or has he sent us a portion?

43 And the men of Israel answered the men of Juda, and said, We have ten parts in the king, and we are older than you, we have also an interest in David above you: and why have ye thus insulted us, and why was not our advice taken before that of Juda, to bring back our king? And the speech of the men of Juda was sharper than the speech of the men of Israel.

2 KINGS (2 SAMUEL) CHAPTER 20

1 And there was a transgressor so called there, and his name was Sabee, a Benjamite, the son of Bochori: and he blew the trumpet, and said, We have no portion in David, neither have we any inheritance in the son of Jessae: to thy tents, O Israel, every one.

2 And all the men of Israel went up from following David after Sabee the son of Bochori: but the men of Juda adhered to their king, from Jordan even to Jerusalem.

3 And David went into his house at Jerusalem: and the king took the ten women his concubines, whom he had left to keep the house, and he put them in a place of custody, and maintained them, and went not in to them; and they were kept living as widows, till the day of their death.

4 And the king said to Amessai, Call to me the men of Juda for three days, and do thou be present here.

5 And Amessai went to call Juda, and delayed beyond the time which David appointed him.

6 And David said to Amessai, Now shall Sabee the son of Bochori do us more harm than Abessalom: now then take thou with thee the servants of thy lord, and follow after him, lest he find for himself strong cities, so will he blind our eyes.

7 And there went out after him Amessai and the men of Joab, and the Cherethites, and the Phelethites, and all the mighty men: and they went out from Jerusalem to pursue after Sabee the son of Bochori.

8 And they were by the great stone that is in Gabaon: and Amessai went in before them: and Joab had upon him a military cloak over his apparel, and over it he was girded with a dagger fastened upon his loins in its scabbard: and the dagger came out, it even came out and fell.

9 And Joab said to Amessai, Art thou in health, my brother? and the right hand of Joab took hold of the beard of Amessai to kiss him.

10 And Amessai observed not the dagger that was in the hand of Joab: and Joab smote him with it on the loins, and his bowels were shed out upon the ground, and he did not repeat the blow, and he died: and Joab and Abessai his brother pursued after Sabee the son of Bochori.

11 And there stood over him one of the servants of Joab, and said, Who is he that is for Joab, and who is on the side of David following Joab?

12 And Amessai was weltering in blood in the midst of the way. And a man saw that all the people stood still; and he removed Amessai out of the path into a field, and he cast a garment upon him, because he saw every one that came to him standing still.

13 And when he was quickly removed from the road, every man of Israel passed after Joab to pursue after Sabee the son of Bochori.

14 And he went through all the tribes of Israel to Abel, and to Bethmacha; and all in Charri too were assembled, and followed after him.

15 And they came and besieged him in Abel and Phermacha: and they raised a mound against the city and it stood close to the wall; and all the people with Joab proposed to throw down the wall.

16 And a wise woman cried from the wall, and said, Hear, hear; say, I pray ye, to Joab, Draw near hither, and I will speak to him.

17 And he drew nigh to her, and the woman said to him, Art thou Joab? and he said, I am. And she said to him, Hear the words of thy handmaid; and Joab said, I do hear.

18 And she spoke, saying, Of old time they said thus, Surely one was asked in Abel, and Dan, whether the faithful in Israel failed in what they purposed; they will surely ask in Abel, even in like manner, whether they have failed.

19 I am a peaceable one of the strong ones in Israel; but thou seekest to destroy a city and a mother city in Israel: why dost thou seek to ruin the inheritance of the Lord?

20 And Joab answered and said, Far be it, far be it from me, that I should ruin or destroy.

21 Is not the case thus, that a man of mount Ephraim, Sabee, son of Bochori by name, has even lifted up his hand against king David? Give him only to me, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to thee over the wall.

22 And the woman went in to all the people, and she spoke to all the city in her wisdom; and they took off the head of Sabee the son of Bochori; and took it away and threw it to Joab: and he blew the trumpet, and the people separated from the city away from him, every man to his tent: and Joab returned to Jerusalem to the king.

23 And Joab was over all the forces of Israel: and Banaias the son of Jodae was over the Cherethites and over the Phelethites.

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24 And Adoniram was over the tribute: and Josaphath the son of Achiluth was recorder.

25 And Susa was scribe: and Sadoc and Abiathar were priests.

26 Moreover Iras the son of Iarin was priest to David.

2 KINGS (2 SAMUEL) CHAPTER 21

1 And there was a famine in the days of David three years, year after year; and David sought the face of the Lord. And the Lord said, There is guilt upon Saul and his house because of his bloody murder, whereby he slew the Gabaonites.

2 And King David called the Gabaonites, and said to them; —(now the Gabaonites are not the children of Israel, but are of the remnant of the Amorite, and the children of Israel had sworn to them: but Saul sought to smite them in his zeal for the children of Israel and Juda.)

3 And David said to the Gabaonites, What shall I do to you? and wherewithal shall I make atonement, that ye may bless the inheritance of the Lord?

4 And the Gabaonites said to him, We have no question about silver or gold with Saul and with his house; and there is no man for us to put to death in Israel.

5 And he said, What say ye? speak, and I will do it for you. And they said to the king, The man who would have made an end of us, and persecuted us, who plotted against us to destroy us, let us utterly destroy him, so that he shall have no standing in all the coasts of Israel.

6 Let one give us seven men of his sons, and let us hang them up in the sun to the Lord in Gabaon of Saul, as chosen out for the Lord. And the king said, I will give them.

7 But the king spared Memphibosthe son of Jonathan the son of Saul, because of the oath of the Lord that was between them, even between David and Jonathan the son of Saul.

8 And the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Hermonoi and Memphibosthe, and the five sons of Michol daughter of Saul, whom she bore to Esdriel son of Berzelli the Moulathite.

9 And he gave them into the hand of the Gabaonites, and they hanged them up to the sun in the mountain before the lord: and they fell, even the seven together: moreover they were put to death in the days of harvest at the commencement, in the beginning of barley-harvest.

10 And Respha the daughter of Aia took sackcloth, and fixed it for herself on the rock in the beginning of barley harvest, until water dropped upon them out of heaven: and she did not suffer the birds of the air to rest upon them by day, nor the beasts of the field by night.

11 And it was told David what Respha the daughter of Aia the concubine of Saul had done, [and they were faint, and Dan, the son of Joa of the offspring of the giants overtook them.]

12 And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of the sons of Jabis Galaad, who stole them from the street of Baethsan; for the Philistines set them there in the day in which the Philistines smote Saul in Gelbue.

13 And he carried up thence the bones of Saul and the bones of Jonathan his son, and gathered the bones of them that had been hanged.

14 And they buried the bones of Saul and the bones of Jonathan his son, and the bones of them that had been hanged, in the land of Benjamin in the hill, in the sepulchre of Cis his father; and they did all things that the king commanded: and after this God hearkened to the prayers of the land.

15 And there was yet war between the Philistines and Israel: and David went down and his servants with him, and they fought with the Philistines, and David went.

16 And Jesbi, who was of the progeny of Rapha, and the head of whose spear was three hundred shekels of brass in weight, who also was girt with a club, even he thought to smite David.

17 And Abessa the son of Saruia helped him and smote the Philistine, and slew him. Then the men of David swore, saying, Thou shalt not any longer go out with us to battle, and thou shalt not quench the lamp of Israel.

18 And after this there was a battle again with the Philistines in Geth: then Sebocha the Astatothite slew Seph of the progeny of Rapha.

19 And there was a battle in Rom with the Philistines; and Eleanan son of Ariorgim the Bethleemite slew Goliath the Gittite; and the staff of his spear was as a weaver's beam.

20 And there was yet a battle in Geth: and there was a man of stature, and the fingers of his hands and the toes of his feet were six on each, four and twenty in number: and he also was born to Rapha.

21 And he defied Israel, and Jonathan son of Semei brother of David, smote him.

22 These four were born descendants of the giants in Geth, the family of Rapha; and they fell by the hand of David, and by the hand of his servants.

2 KINGS (2 SAMUEL) CHAPTER 22

1 And David spoke to the Lord the words of this song, in the day in which the Lord rescued him out of the hand of all his enemies, and out of the hand of Saul.

2 And the song was thus: O Lord, my rock, and my fortress, and my deliverer,

3 my God; he shall be to me my guard, I will trust in him: he is my protector, and the horn of my salvation, my helper, and my sure refuge; thou shalt save me from the unjust man.

4 I will call upon the Lord who is worthy to be praised, and I shall be saved from my enemies.

5 For the troubles of death compassed me, the floods of iniquity amazed me:

6 the pangs of death surrounded me, the agonies of death prevented me.

7 When I am afflicted I will call upon the Lord, and will cry to my God, and he shall hear my voice out of his temple, and my cry shalt come into his ears.

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8 And the earth was troubled and quaked, and the foundations of heaven were confounded and torn asunder, because the Lord was wroth with them.

9 There went up a smoke in his wrath, and fire out of his mouth devours: coals were kindled at it.

10 And he bowed the heavens, and came down, and there was darkness under his feet.

11 And he rode upon the cherubs and did fly, and was seen upon the wings of the wind.

12 And he made darkness his hiding-place; his tabernacle round about him was the darkness of waters, he condensed it with the clouds of the air.

13 At the brightness before him coals of fire were kindled.

14 The Lord thundered out of heaven, and the Most High uttered his voice.

15 And he sent forth arrows, and scattered them, and he flashed lightning, and dismayed them.

16 And the channels of the sea were seen, and the foundations of the world were discovered, at the rebuke of the Lord, at the blast of the breath of his anger.

17 He sent from above and took me; he drew me out of many waters.

18 He delivered me from my strong enemies, from them that hated me, for they were stronger than I.

19 The days of my affliction prevented me; but the Lord was my stay.

20 And he brought me into a wide place, and rescued me, because he delighted in me.

21 And the Lord recompensed me according to my righteousness; even according to the purity of my hands did he recompense me.

22 Because, I kept the ways of the Lord, and did not wickedly depart from my God.

23 For all his judgments and his ordinances were before me: I departed not from them.

24 And I shall be blameless before him, and will keep myself from my iniquity.

25 And the Lord will recompense me according to my righteousness, and according to the purity of my hands in his eye-sight.

26 With the holy thou wilt be holy, and with the perfect man thou will be perfect,

27 and with the excellent thou wilt be excellent, and with the froward thou will be froward.

28 And thou wilt save the poor people, and wilt bring down the eyes of the haughty.

29 For thou, Lord, art my lamp, and the Lord shall shine forth to me in my darkness.

30 For by thee shall I run as a girded man, and by my God shall I leap over a wall.

31 As for the Mighty One, his way is blameless: the word of the Lord is strong and tried in the fire: he is a protector to all that put their trust in him.

32 Who is strong, but the Lord? and who will be a Creator except our God?

33 It is the Mighty One who strengthens me with might, and has prepared my way without fault.

34 He makes my feet like hart's feet, and sets me upon the high places.

35 He teaches my hands to war, and has broken a brazen bow by my arm.

36 And thou hast given me the shield of my salvation, and thy propitious dealing has increased me,

37 so as to make room under me for my going, and my legs did not totter.

38 I will pursue my enemies, and will utterly destroy them; and I will not turn again till I have consumed them.

39 And I will crush them, and they shall not rise; and they shall fall under my feet.

40 And thou shalt strengthen me with power for the war; thou shalt cause them that rise up against me to bow down under me.

41 And thou hast caused mine enemies to flee before me, even them that hated me, and thou hast slain them.

42 They shall cry, and there shall be no helper; to the Lord, but he hearkens not to them.

43 And I ground them as the dust of the earth, I beat them small as the mire of the streets.

44 And thou shalt deliver me from the striving of the peoples, thou shalt keep me to be the head of the Gentiles: a people which I knew not served me.

45 The strange children feigned obedience to me; they hearkened to me as soon as they heard.

46 The strange children shall be cast away, and shall be overthrown out of their hiding places.

47 The Lord lives, and blessed be my guardian, and my God, my strong keeper, shall be exalted.

48 The Lord who avenges me is strong, chastening the nations under me,

49 and bringing me out from my enemies: and thou shalt set me on high from among those that rise up against me: thou shalt deliver me from the violent man.

50 Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name.

51 He magnifies the salvation of his king, and works mercy for his anointed, even for David and for his seed for ever.

2 KINGS (2 SAMUEL) CHAPTER 23

1 And these are the last words of David. Faithful is David the son of Jessae, and faithful the man whom the Lord raised up to be the anointed of the God of Jacob, and beautiful are the psalms of Israel.

2 The Spirit of the Lord spoke by me, and his word was upon my tongue.

3 The God of Israel says, A watchman out of Israel spoke to me a parable: I said among men, How will ye strengthen the fear of the anointed?

4 And in the morning light of God, let the sun arise in the morning, from the light of which the Lord passed on, and as it were from the rain of the tender grass upon the earth.

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5 For my house is not so with the Mighty One: for he has made an everlasting covenant with me, ready, guarded at every time; for all my salvation and all my desire is, that the wicked should not flourish.

6 All these are as a thorn thrust forth, for they shall not be taken with the hand,

7 and a man shall not labour among them; and one shall have that which is fully armed with iron, and the staff of a spear, an he shall burn them with fire, and they shall be burnt in their shame.

8 These are the names of the mighty men of David: Jebosthe the Chananite is a captain of the third part: Adinon the Asonite, he drew his sword against eight hundred soldiers at once.

9 And after him Eleanan the son of his uncle, son of Dudi who was among the three mighty men with David; and when he defied the Philistines they were gathered there to war, and the men of Israel went up.

10 He arose an smote the Philistines, until his hand was weary, and his hand clave to the sword: and the Lord wrought a great salvation in that day, and the people rested behind him only to strip the slain.

11 And after him Samaia the son of Asa the Arachite: and the Philistines were gathered to Theria; and there was there a portion of ground full of lentiles; and the people fled before the Philistines.

12 And he stood firm in the midst of the portion, and rescued it, and smote the Philistines; and the Lord wrought a great deliverance.

13 And three out of the thirty went down, and came to Cason to David, to the cave of Odollam; and there was an army of the Philistines, and they encamped in the valley of Raphain.

14 And David was then in the strong hold, and the garrison of the Philistines was then in Bethleem.

15 And David longed, and said, Who will give me water to drink out of the well that is in Bethleem by the gate? now the band of the Philistines was then in Bethleem.

16 And the three mighty men broke through the host of the Philistines, and drew water out of the well that was in Bethleem in the gate: and they took it, and brought it to David, and he would not drink it, but poured it out before the Lord.

17 And he said, O Lord, forbid that I should do this, that I should drink of the blood of the men who went at the risk of their lives: and he would not drink it. These things did these three mighty men.

18 And Abessa the brother of Joab the son of Saruia, he was chief among the three, and he lifted up his spear against three hundred whom he slew; and he had a name among three.

19 Of those three he was most honourable, and he became a chief over them, but he reached not to the first three.

20 And Banaeas the son of Jodae, he was abundant in mighty deeds, from Cabeseel, and he smote the two sons of Ariel of Moab: and he went down and smote a lion in the midst of a pit on a snowy day.

21 He smote an Egyptian, a wonderful man, and in the hand of the Egyptian was a spear as the side of a ladder; and he went down to him with a staff, and snatched the spear from the Egyptian's hand, and slew him with his own spear.

22 These things did Banaeas the son of Jodae, and he had a name among the three mighty men.

23 He was honourable among the second three, but he reached not to the first three: and David made him his reporter. And these are the names of King David's mighty men.

24 Asael Joab's brother; he was among the thirty. Eleanan son of Dudi his uncle in Bethleem.

25 Saema the Rudaean.

26 Selles the Kelothite: Iras the son of Isca the Thecoite.

27 Abiezer the Anothite, of the sons of the Anothite.

28 Ellon the Aoite; Noere the Netophatite.

29 Esthai the son of Riba of Gabaeth, son of Benjamin the Ephrathite; Asmoth the Bardiamite; Emasu the Salabonite:

30 Adroi of the brooks.

31 Gadabiel son of the Arabothaeite.

32 the sons of Asan, Jonathan;

33 Samnan the Arodite; Amnan the son of Arai the Saraurite.

34 Aliphaleth the son of Asbites, the son of the Machachachite; Eliab the son of Achitophel the Gelonite.

35 Asarai the Carmelite the son of Uraeoerchi.

36 Gaal the son of Nathana. The son of much valour, the son of Galaaddi. Elie the Ammanite.

37 Gelore the Bethorite, armour-bearer to Joab, son of Saruia.

38 Iras the Ethirite. Gerab the Ethenite.

39 Urias the Chettite: thirty-seven in all.

2 KINGS (2 SAMUEL) CHAPTER 24

1 And the Lord caused his anger to burn forth again in Israel, and Satan stirred up David against them, saying, Go, number Israel and Juda.

2 And the king said to Joab commander of the host, who was with him, Go now through all the tribes of Israel and Juda, from Dan even to Bersabee, and number the people, and I will know the number of the people.

3 And Joab said to the king, Now may the Lord add to the people a hundred-fold as many as they are, and may the eyes of my lord the king see it: but why does my lord the king desire this thing?

4 Nevertheless the word of the king prevailed against Joab an the captains of the host:

And Joab and the captains of the host went out before the king to number the people of Israel.

5 And they went over Jordan, and encamped in Aroer, on the right of the city which is in the midst of the valley of Gad and Eliezer.

6 And they came to Galaad, and into the land of Thabason, which is Adasai, and they came to Danidan and Udan, and compassed Sidon.

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7 And they came to Mapsar of Tyre, and to all the cities of the Evite and the Chananite: and they came by the South of Juda to Bersabee.

8 And they compassed the whole land; and they arrived at Jerusalem at the end of nine months and twenty days.

9 And Joab gave in the number of the census of the people to the king: and Israel consisted of eight hundred thousand men of might that drew sword; and the men of Juda, five hundred thousand fighting men.

10 And the heart of David smote him after he had numbered the people; and David said to the Lord, I have sinned grievously, O Lord, in what I have now done: remove, I pray thee, the iniquity of thy servant, for I have been exceedingly foolish.

11 And David rose early in the morning, and the word of the Lord came to the prophet Gad, the seer, saying, Go, and speak to David, saying,

12 Thus saith the Lord, I bring one of three things upon thee: now choose thee one of them, and I will do it to thee.

13 And Gad went in to David, and told him, and said to him, Choose one of these things to befall thee, whether there shall come upon thee for three years famine in thy land; or that thou shouldest flee three months before thine enemies, and they should pursue thee; or that there should be for three days mortality in thy land. Now then decide, and see what answer I shall return to him that sent me.

14 And David said to Gad, On every side I am much straitened: let me fall now into the hands of the Lord, for his compassions are very many; and let me not fall into the hands of man.

15 So David chose for himself the mortality: and they were the days of wheat-harvest; and the Lord sent a pestilence upon Israel from morning till noon, and the plague began among the people; and there died of the people from Dan even to Bersabee seventy thousand men.

16 And the angel of the Lord stretched out his hand against Jerusalem to destroy it, and the Lord repented of the evil, and said to the angel that destroyed the people, It is enough now, withhold thine hand. And the angel of the Lord was by the threshing-floor of Orna the Jebusite.

17 And David spoke to the Lord when he saw the angel smiting the people, and he said, Behold, it is I that have done wrong, but these sheep what have they done? Let thy hand, I pray thee, be upon me, and upon my father's house.

18 And Gad came to David in that day, and said to him, Go up, and set up to the Lord and altar in the threshing-floor of Orna the Jebusite.

19 And David went up according to the word of Gad, as the Lord commanded him.

20 And Orna looked out, and saw the king and his servants coming on before him: and Orna went forth, and did obeisance to the king with his face to the earth.

21 And Orna said, Why has my lord the king come to his servant? and David said, To buy of thee the threshing-floor, in order to build an altar to the Lord that the plague may be restrained from off the people.

22 And Orna said to David, Let my lord the king take and offer to the Lord that which is good in his eyes: behold, here are oxen for a whole-burnt-offering, and the wheels and furniture of the oxen for wood.

23 Orna gave all to the king: and Orna said to the king, The Lord thy God bless thee.

24 And the king said to Orna, Nay, but I will surely buy it of thee at a fair price, and I will not offer to the Lord my God a whole-burnt-offering for nothing. So David purchased the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar to the Lord, and offered up whole-burnt-offerings and peace- offerings: and Solomon made an addition to the altar afterwards, for it was little at first. And the Lord hearkened to the land, and the plague was stayed from Israel.

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THE FIRST BOOK OF KINGS

Greek: Basileion C; Hebrew Title: Melakhim
(also called The Third Book of Kings, or 3 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C

(The Book of Kings is the ninth book of the Hebrew Bible or the eleventh and twelfth books of the Christian Old Testament. It concludes the Deuteronomistic history, a history of Israel also comprising the books of Joshua and Judges and the Book of Samuel, which biblical commentators believe was written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BC and a foundation for a return from exile. The two books of Kings present a history of ancient Israel and Judah from the death of King David to the release of Jehoiachin from imprisonment in Babylon, a period of some 400 years (c. 960 – c. 560 BC). After a long description of Solomon's rule, 1 and 2 Kings writes of how the kingdom of Israel was divided and then shows how the Kingdom of Israel and the Kingdom of Judah developed. 1 and 2 Kings, like 1 and 2 Samuel and 1 and 2 Books of Chronicles are actually one book. It was simply called "Kings." However, it was divided into two books by the translators of the Septuagint (the Greek translation of the Hebrew Bible made in the 3rd and 2nd centuries BC), and so it was written as 1 and 2 Kings by the Latin translation and many other versions.

Author and Sources: *It is not known for sure who is the author (writer) of 1,2 Kings. Jewish tradition says that Jeremiah wrote 1 and 2 Kings, but people do not usually think so today. Whoever the author was, he knew the book of Deuteronomy, like many of Israel's prophets. He also used lots of sources, like "the books of the annals of Solomon" (11:41, NIV), "the book of the annals of the kings of Israel" (14:19 NIV), and "the book of the annals of the kings of Judah" (14:29 NIV)". Probably other sources were used, like those inside Chronicles).*

Chronology: *1 and 2 Kings give lots of chronological information. The length of time each king rules is given, and often other information is given, such as the age of the ruler at the time of becoming king and whether they were a good ruler. By putting in Biblical data with those given from Assyrian chronological records, the year 853 B.C. is probable as the year of Ahab's death, and the year 841 as the year Jehu began to reign. So, it can be known that the division of the kingdom happened in 930 B.C., and that Samaria was defeated by the Assyrians in 722 BC, and that Jerusalem fell to the Babylonians in 586 BC.*

The information about the connection between the reigns of the kings of Israel and Judah have some problems, which have, for a long time, been wondered about. Recently, though, most of these problems have been solved by recognizing things like possibilities of reigns that overlap, sons ruling with their fathers, differences in the time of the year in which the rule of a king officially began, and differences in the way a king's first year was seen.

Kings and Covenants: *1 and 2 Kings do not exactly say its purpose or theme, but it is most probable that the author wanted to write his material as a sequel, the next book after the books of Samuel: a history about the kings by covenant.*

The writer was not trying to show a social, or political, or economical history of Israel's kings like most histories today. He writes about Omri, who was a very powerful king and an important political person, in only six verses (16:23-28), simply saying that he "did evil in the eyes of the Lord" (16:25, NIV). Also, Jeroboam the second, who was king over northern Israel when it was most powerful, is written about very shortly (2 Kings 14:23-29). He also writes nothing about the first years of Josiah king of Judah, but says a long description of how they begin again to keep the covenant in his 18th year as king (2 Kings 22:3-23:28).

The kings who are most written about in the books of Kings are the kings who either kept the covenant well, broke it very badly, or had an important encounter with one of God's prophets. Ahab son of Omri and Manasseh broke the covenant so that it was dangerous to Israel, so the author wrote a lot about them both; Hezekiah (2 Kings 18:1-20:21) and Josiah (2 Kings 22:1 - 23:29) are written a lot about because they tried to remind the people of their covenant promises. They are the only two kings who the writer is really happy with for their loyalty to the Lord.

Another important part of 1 and 2 Kings is that the writer shows the relationship between prophecy and how it comes true in history. At least 11 prophecies are written to be true. The writer also shows the importance of the prophets as messengers from God to tell the kings and people of Israel to come back to God. Usually, nobody listened to their warnings (for example, Ahijah, Shemaiah, Micaiah, Jonah, Isaiah, Huldah), but the writer writes very much about the prophets Elijah and Elisha. A well known story is that of Elijah on Mount Carmel, when he calls upon God and a miracle occurs, thereby showing that the God of Israel to be the one true God. Shortly before the miracle another tribe had called upon their false gods, which leads to no miracle occurring..)

3 KINGS (1 KINGS) CHAPTER 1

1 And king David was old and advanced in days, and they covered him with clothes, and he was not warmed.

2 And his servants said, Let them seek for the king a young virgin, and she shall wait on the king, and cherish him, and lie with him, and my lord the king shall be warmed.

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3 So they sought for a fair damsel out of all the coasts of Israel; and they found Abisag the Somanite, and they brought her to the king.

4 And the damsel was extremely beautiful, and she cherished the king, and ministered to him, but the king knew her not.

5 And Adonias the son of Aggith exalted himself, saying, I will be king; and he prepared for himself chariots and horses, and fifty men to run before him.

6 And his father never at any time checked him, saying, Why hast thou done thus? and he was also very handsome in appearance, and his mother bore him after Abessalom.

7 And he conferred with Joab the son of Saruia, and with Abiathar the priest, and they followed after Adonias.

8 But Sadoc (Hebrew: Zadik, Zaddiq, "the Righteous One") the priest, and Banaeas the son of Jodae, and Nathan the prophet, and Semei, and Resi, and the mighty men of David, did not follow Adonias.

9 And Adonias sacrificed sheep and calves and lambs by the stone of Zoelethi, which was near Rogel: and he called all his brethren, and all the adult men of Juda, servants of the king.

10 But Nathan the prophet, and Banaeas, and the mighty men, and Solomon his brother, he did not call.

11 And Nathan spoke to Bersabee the mother of Solomon, saying, Hast thou not heard that Adonias the son of Aggith reigns, and our lord David knows it not?

12 And now come, let me, I pray, give thee counsel, and thou shalt rescue thy life, and the life of thy son Solomon.

13 Haste, and go in to king David, and thou shalt speak to him, saying, Hast not thou, my lord, O king, sworn to thine handmaid, saying, Thy son Solomon shall reign after me, and he shall sit upon my throne? why then does Adonias reign?

14 And behold, while thou art still speaking there with the king, I also will come in after thee, and will confirm thy words.

15 So Bersabee went in to the king into the chamber: and the king was very old, and Abisag the Somanite was ministering to the king.

16 And Bersabee bowed, and did obeisance to the king; and the king said, What is thy request?

17 And she said, My lord, thou didst swear by the Lord thy God to thine handmaid, saying, Thy son Solomon shall reign after me, and shall sit upon my throne.

18 And now, behold, Adonias reigns, and thou, my lord, O king, knowest it not.

19 And he has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and Abiathar the priest and Joab the commander-in-chief of the host; but Solomon thy servant he has not called.

20 And thou, my lord, O king, —the eyes of all Israel are upon thee, to tell them who shall sit upon the throne of my lord the king after him.

21 And it shall come to pass, when my lord the king shall sleep with his fathers, that I and Solomon my son shall be offenders.

22 And behold, while she was yet talking with the king, Nathan the prophet came. And it was reported to the king,

23 Behold, Nathan the prophet is here: and he came in to the king's presence, and did obeisance to the king with his face to the ground.

24 And Nathan said, My lord, O king, didst thou say, Adonias shall reign after me, and he shall sit upon my throne?

25 For he has gone down to-day, and has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and the chiefs of the army, and Abiathar the priest; and, behold, they are eating and drinking before him, and they said, Long live king Adonias.

26 But he has not invited me thy servant, and Sadoc the priest, and Banaeas the son of Jodae, and Solomon thy servant.

27 Has this matter happened by the authority of my lord the king, and hast thou not made known to thy servant who shall sit upon the throne of my lord the king after him?

28 And king David answered and said, Call me Bersabee: and she came in before the king, and stood before him.

29 And the king swore, and said, As the Lord lives who redeemed my soul out of all affliction,

30 as I swore to thee by the Lord God of Israel, saying, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, so will I do this day.

31 And Bersabee bowed with her face to the ground, and did obeisance to the king, and said, Let my lord king David live for ever.

32 And king David said, Call me Sadoc the priest, and Nathan the prophet, and Banaeas the son of Jodae: and they came in before the king.

33 And the king said to them, Take the servants of your lord with you, and mount my son Solomon upon my own mule, and bring him down to Gion. 34 And there let Sadoc the priest and Nathan the prophet anoint him to be king over Israel, and do ye sound the trumpet, and ye shall say, Let king Solomon live.

35 And he shall sit upon my throne, and reign in my stead: and I have given charge that he should be for a prince over Israel and Juda.

36 And Banaeas the son of Jodae answered the king and said, So let it be: may the Lord God of my lord the king confirm it.

37 As the Lord was with my lord the king, so let him be with Solomon, and let him exalt his throne beyond the throne of my lord king David.

38 And Sadoc the priest went down, and Nathan the prophet, and Banaeas son of Jodae, and the Cherethite, and the Phelethite, and they mounted Solomon upon the mule of king David, and led him away to Gion.

39 And Sadoc the priest took the horn of oil out of the tabernacle, and anointed Solomon, and blew the trumpet; and all the people said, Let king Solomon live.

40 And all the people went up after him, and they danced in choirs, and rejoiced with great joy, and the earth quaked with their voice.

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41 And Adonias and all his guests heard, and they had just left off eating: and Joab heard the sound of the trumpet, and said, What means the voice of the city in tumult?

42 While he was yet speaking, behold, Jonathan the son of Abiathar the priest came in: and Adonias said, Come in, for thou art a mighty man, and thou comest to bring glad tidings.

43 And Jonathan answered and said, Verily our lord king David has made Solomon king:

44 and the king has sent with him Sadoc the priest, and Nathan the prophet, and Banaeas the son of Jodae, and the Cherethite, and the Phelethite, and they have mounted him on the king's mule;

45 and Sadoc the priest and Nathan the prophet have anointed him in Gion, and have gone up thence rejoicing, and the city resounded: this is the sound which ye have heard.

46 And Solomon is seated upon the throne of the kingdom.

47 And the servants of the king have gone in to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne; and the king worshipped upon his bed.

48 Moreover thus said the king, Blessed be the Lord God of Israel, who has this day appointed one of my seed sitting on my throne, and my eyes see it.

49 And all the guests of Adonias were dismayed, and every man went his way.

50 And Adonias feared because of Solomon, and arose, and departed, and laid hold on the horns of the altar.

51 And it was reported to Solomon, saying, Behold, Adonias fears king Solomon, and holds the horns of the altar, saying, Let Solomon swear to me this day, that he will not slay his servant with the sword.

52 And Solomon said, If he should be a valiant man, there shall not a hair of his fall to the ground; but if evil be found in him, he shall die.

53 And king Solomon sent, and they brought him away from the altar; and he went in and did obeisance to king Solomon: and Solomon said to him, Go to thy house.

3 KINGS (1 KINGS) CHAPTER 2

1 And the days of David drew near that he should die: and he addressed his son Solomon, saying, I go the way of all the earth:

2 but be thou strong, and shew thyself a man;

3 and keep the charge of the Lord thy God, to walk in his ways, to keep the commandments and the ordinances and the judgments which are written in the law of Moses; that thou mayest understand what thou shalt do in all things that I command thee:

4 that the Lord may confirm his word which he spoke, saying, If thy children shall take heed to their way to walk before me in truth with all their heart, I promise thee, saying, there shall not fail thee a man on the throne of Israel.

5 Moreover thou knowest all that Joab the son of Saruia did to me, what he did to the two captains of the forces of Israel, to Abenner the son of Ner, and to Amessai the son of Jether, that he slew them, and shed the blood of war in peace, and put innocent blood on his girdle that was about his loins, and on his sandal that was on his foot.

6 Therefore thou shalt deal with him according to thy wisdom, and thou shalt not bring down his grey hairs in peace to the grave.

7 But thou shalt deal kindly with the sons of Berzelli the Galaadite, and they shall be among those that eat at thy table; for thus they drew nigh to me when I fled from the face of thy brother Abessalom.

8 And, behold, there is with thee Semei the son of Gera, a Benjamite of Baurim: and he cursed me with a grievous curse in the day when I went into the camp; and he came down to Jordan to meet me, and I swore to him by the Lord, saying, I will not put thee to death with the sword.

9 But thou shalt by no means hold him guiltless, for thou art a wise man, and wilt know what thou shalt do to him, and shalt bring down his grey hairs with blood to the grave.

10 And David slept with his fathers, and was buried in the city of David.

11 And the days which David reigned over Israel were forty years; he reigned seven years in Chebron, and thirty-three years in Jerusalem.

12 And Solomon sat on the throne of his father David, and his kingdom was established greatly.

13 And Adonias the son of Aggith came in to Bersabee the mother of Solomon, and did obeisance to her: and she said, Dost thou enter peaceably? and he said, Peaceably:

14 I have business with thee. And she said to him, Say on.

15 And he said to her, Thou knowest that the kingdom was mine, and all Israel turned their face toward me for a king; but the kingdom was turned from me and became my brother's: for it was appointed to him from the Lord.

16 And now I make one request of thee, do not turn away thy face. And Bersabee said to him, Speak on.

17 And he said to her, Speak, I pray thee, to king Solomon, for he will not turn away his face from thee, and let him give me Abisag the Somanite for a wife.

18 And Bersabee said, Well; I will speak for thee to the king.

19 And Bersabee went in to king Solomon to speak to him concerning Adonias; and the king rose up to meet her, and kissed her, and sat on the throne, and a throne was set for the mother of the king, and she sat on his right hand.

20 And she said to him, I ask of thee one little request; turn not away my face from thee. And the king said to her, Ask, my mother, and I will not reject thee.

21 And she said, Let, I pray thee, Abisag the Somanite be given to Adonias thy brother to wife.

22 And king Solomon answered and said to his mother, And why hast thou asked Abisag for Adonias? ask for him the kingdom also; for he is my elder brother, and he has for his companion Abiathar the priest, and Joab the son of Saruia the commander-in-chief.

23 And king Solomon swore by the Lord, saying, God do so to me, and more also, if it be not that Adonias has spoken this word against his own life.

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24 And now as the Lord lives who has established me, and set me on the throne of my father David, and he has made me a house, as the Lord spoke, this day shall Adonias be put to death.

25 So king Solomon sent by the hand of Banaeas the son of Jodae, and he slew him, and Adonias died in that day.

26 And the king said to Abiathar the priest, Depart thou quickly to Anathoth to thy farm, for thou art worthy of death this day; but I will not slay thee, because thou hast borne the ark of the covenant of the Lord before my father, and because thou was afflicted in all things wherein my father was afflicted.

27 And Solomon removed Abiathar from being a priest of the Lord, that the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Selom.

28 And the report came to Joab son of Saruia; for Joab had turned after Adonias, and he went not after Solomon: and Joab fled to the tabernacle of the Lord, and caught hold of the horns of the altar.

29 And it was told Solomon, saying, Joab has fled to the tabernacle of the Lord, and lo! he has hold of the horns of the altar. And king Solomon sent to Joab, saying, What ails thee, that thou hast fled to the altar? and Joab said, Because I was afraid of thee, and fled for refuge to the Lord. And Solomon sent Banaeas son of Jodae, saying, Go and slay him, and bury him.

30 And Banaeas son of Jodae came to Joab to the tabernacle of the Lord, and said to him, Thus says the king, Come forth. And Joab said, I will not come forth, for I will die here. And Banaeas son of Jodae returned and spoke to the king, saying, Thus has Joab spoken, and thus has he answered me.

31 And the king said to him, Go, and do to him as he has spoken, and kill him: and thou shalt bury him, and thou shalt remove this day the blood which he shed without cause, from me and from the house of my father.

32 And the Lord has returned upon his own head the blood of his unrighteousness, inasmuch as he attacked two men more righteous and better than himself, and slew them with the sword, and my father David knew not of their blood, even Abenner the son of Ner the commander-in-chief of Israel, and Amessa the son of Jether the commander-in-chief of Juda.

33 And their blood is returned upon his head, and upon the head of his seed for ever: but to David, and his seed, and his house, and his throne, may there be peace for ever from the Lord.

34 So Banaeas son of Jodae went up, and attacked him, and slew him, and buried him in his house in the wilderness.

35 And the king appointed Banaeas son of Jodae in his place over the host; and the kingdom was established in Jerusalem; and as for Sadoc the priest, the king appointed him to be high priest in the room of Abiathar.

[The following explanatory text can be found only in the Septuagint.]

And Solomon son of David reigned over Israel and Juda in Jerusalem: and the Lord gave understanding to Solomon, and very much wisdom, and largeness of heart, as the sand by the sea-shore. And the wisdom of Solomon abounded exceedingly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt: and he took the daughter of Pharao, and brought her into the city of David, until he had finished building his own house, and the house of the Lord first, and the wall of Jerusalem round about. In seven years he made and finished them.

And Solomon had seventy thousand bearers of burdens, and eight thousand hewers of stone in the mountain: and Solomon made the sea, and the bases, and the great lavers, and the pillars, and the fountain of the court, and the brazen sea-and he built the citadel as a defence above it, he made a breach in the wall of the city of David: thus the daughter of Pharao went up out of the city of David to her house which he built for her. Then he built the citadel: and Solomon offered up three whole-burnt-offerings in the year, and peace-offerings on the altar which he built to the Lord, and he burnt incense before the Lord, and finished the house. And these are the chief persons who presided over the works of Solomon; three thousand and six hundred masters of the people that wrought the works. And he burit Assur, and Magdo, and Gazer, and upper Baethoron, and Ballath: only after he had built the house of the Lord, and the wall of Jerusalem round about, afterwards he built these cities.

And when David was yet living, he charged Solomon, saying, Behold, there is with thee Semei the son of Gera, of the seed of Benjamin out of Chebron: he cursed me with a grievous curse in the day when I went into the camp; and he came down to meet me at Jordan, and I swore to him by the Lord, saying, He shall not be slain with the sword. But now do not thou hold him guiltless, for thou art a man of understanding, and thou wilt know what thou shalt do to him, and thou shalt bring down his grey hairs with blood to the grave.

36 And the king called Semei, and said to him, Build thee a house in Jerusalem, and dwell there, and thou shalt not go out thence any whither.

37 And it shall come to pass in the day that thou shalt go forth and cross over the brook Kedron, know assuredly that thou shalt certainly die: thy blood shall be upon thine head. And the king caused him to swear in that day.

38 And Semei said to the king, Good is the word that thou hast spoken, my lord O king: thus will thy servant do. And Semei dwelt in Jerusalem three years.

39 And it came to pass after the three years, that two servants of Semei ran away to Anchus son of Maacha king of Geth: and it was told Semei, saying, Behold, thy servants are in Geth.

40 And Semei rose up, and saddled his ass, and went to Geth to Anchus to seek out his servants: and Semei went, and brought his servants out of Geth.

41 And it was told Solomon, saying, Semei is gone out of Jerusalem to Geth, and has brought back his servants.

42 And the king sent and called Semei, and said to him, Did I not adjure thee by the Lord, and testify to thee, saying, In

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whatsoever day thou shalt go out of Jerusalem, and go to the right or left, know certainly that thou shalt assuredly die?

43 And why hast thou not kept the oath of the Lord, and the commandment which I commanded thee?

44 And the king said to Semei, Thou knowest all thy mischief which thy heart knows, which thou didst to David my father: and the Lord has recompensed thy mischief on thine own head.

45 And king Solomon is blessed, and the throne of David shall be established before the Lord for ever.

46 And Solomon commanded Banaeas the son of Jodae, and he went forth and slew him.

[The following explanatory text can be found only in the Septuagint.]

And king Solomon was very prudent and wise: and Juda and Israel were very many, as the sand which is by the sea for multitude, eating, and drinking, and rejoicing: and Solomon was chief in all the kingdoms, and they brought gifts, and served Solomon all the days of his life. And Solomon began to open the domains of Libanus, and he built Thermae in the wilderness. And this was the daily provision of Solomon, thirty measures of fine flour, and sixty measures of ground meal, ten choice calves, and twenty oxen from the pastures, and a hundred sheep, besides stags, and does, and choice fed birds. For he ruled in all the country on this side the river, from Raphi unto Gaza, over all the kings on this side the river: and he was at peace on all sides round about; and Juda and Israel dwelt safely, every one under his vine and under his fig tree, eating and drinand feasting, from Dan even to Bersabee, all the days of Solomon.

And these were the princes of Solomon; Azariu son of Sadoc the priest, and Orniu son of Nathan chief of the officers, and he went to his house; and Suba the scribe, and Basa son of Achithalam recorder, and Abi son of Joab commander-in-chief, and Achire son of Edrai was over the levies, and Banaeas son of Jodae over the household and over the brickwork, and Cachur the son of Nathan was counsellor. And Solomon had forty thousand brood mares for his chariots, and twelve thousand horses. And he reigned over all the kings from the river and to the land of the Philistines, and to the borders of Egypt: so Solomon the son of David reigned over Israel and Juda in Jerusalem.

3 KINGS (1 KINGS) CHAPTER 3

1 And the kingdom was established in the hand of Solomon, and he made affinity with Pharao, the king of Egypt: for he took his daughter, and brought her into the city of David: until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 Nevertheless the people burnt incense on the high places, because a house had not yet been built to the Lord.

3 And Solomon loved the Lord, so as to walk in the ordinances of David his father; only he sacrificed and burnt incense on the high places.

4 And he arose and went to Gabaon to sacrifice there, for that was the highest place, and great: Solomon offered a whole- burnt-offering of a thousand victims on the altar in Gabaon.

5 And the Lord appeared to Solomon in a dream by night, and the Lord said to Solomon, Ask some petition for thyself.

6 And Solomon said, Thou hast dealt very mercifully with thy servant David my father according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great mercy, to set his son upon his throne, as it is this day.

7 And now, O Lord my God, thou hast appointed thy servant in the room of David my father; and I am a little child, and know not my going out an my coming in.

8 But thy servant is in the midst of thy people, whom thou hast chosen, a great people, which cannot be numbered.

9 Thou shalt give therefore to thy servant a heart to hear and to judge thy people justly, and to discern between good and evil: for who will be able to judge this thy great people?

10 And it was pleasing before the Lord, that Solomon asked this thing.

11 And the Lord said to him, Because thou hast asked this thing of me, and hast not asked for thyself long life, and hast not asked wealth, nor hast asked the lives of thine enemies, but hast asked for thyself understanding to hear judgment;

12 behold, I have done according to thy word: behold, I have given thee an understanding and wise heart: there has not been any one like thee before thee, and after thee there shall not arise one like thee.

13 And I have given thee what thou hast not asked, wealth and glory, so that there has not been any one like thee among kings.

14 And if thou wilt walk in my way, to keep my commandments and my ordinances, as David thy father walked, then will I multiply thy days.

15 And Solomon awoke, and, behold, it was a dream: and he arose and came to Jerusalem, and stood before the altar that was in front of the ark of the covenant of the Lord in Sion: and he offered whole-burnt-offerings, and sacrificed peace- offerings, and made a great banquet for himself and all his servants.

16 Then there appeared two harlots before the king, and they stood before him.

17 And the one woman said, Hear me, my lord; I and this woman dwelt in one house, and we were delivered in the house.

18 And it came to pass on the third day after I was delivered, this woman also was delivered: and we were together; and there was no one with us besides our two selves in the house.

19 And this woman's child died in the night; because she overlaid it.

20 and she arose in the middle of the night, and took my son from my arms, and laid him in her bosom, and laid her dead son in my bosom.

21 and I arose in the morning to suckle my son, and he was dead: and, behold, I considered him in the morning, and, behold, it was not my son whom I bore.

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22 And the other woman said, No, but the living is my son, and the dead is thy son. So they spoke before the king.

23 and the king said to them, Thou sayest, This is my son, even the living one, and this woman's son is the dead one: and thou sayest, No, but the living is my son, and the dead is thy son.

24 And the king said, Fetch a sword. And they brought a sword before the king.

25 And the king said, Divide the live child, the suckling, in two; and give half of it to one, and half of it to the other.

26 And the woman whose the living child was, answered and said to the king, (for her bowels yearned over her son) and she said, I pray thee, my lord, give her the child, and in nowise slay it. But the other said, Let it be neither mine nor hers; divide it.

27 Then the king answered and said, Give the child to her that said, 'Give it to her, and by no means slay it:' she is its mother.

28 and all Israel heard this judgment which the king judged, and they feared before the king; because they saw that the wisdom of God was in him, to execute judgment.

3 KINGS (1 KINGS) CHAPTER 4

1 And king Solomon reigned over Israel.

2 And these are the princes which he had; Azarias son of Sadoc.

3 Eliaph, and Achia son of Seba, scribes; and Josaphat son of Achilud, recorder.

4 And Banaeas son of Jodae over the host; and Sadoc and Abiathar were priests.

5 And Ornia the son of Nathan was over the officers; and Zabuth son of Nathan was the king's friend.

6 And Achisar was steward, and Eliac the chief steward; and Eliab the son of Saph was over the family: and Adoniram the son of Audon over the tribute.

7 And Solomon had twelve officers over all Israel, to provide for the king and his household; each one's turn came to supply for a month in the year.

8 And these were their names: Been the son of Or in the mount of Ephraim, one.

9 The son of Dacar, in Makes, and in Salabin, and Baethsamys, and Elon as far as Bethanan, one.

10 The son of Esdi in Araboth; his was Socho, and all the land of Opher.

11 All Nephthador belonged to the son of Aminadab, Tephath daughter of Solomon was his wife, one.

12 Bana son of Achiluth had Ithaanach, and Mageddo, and his was the whole house of San which was by Sesathan below Esrae, and from Bethsan as far as Sabelmaula, as far as Maeber Lucam, one.

13 The son of Naber in Raboth Galaad, to him fell the lot of Ergab in Basan, sixty great cities with walls, and brazen bars, one.

14 Achinadab son of Saddo, had Maanaim.

15 Achimaas was in Nephthalim, and he took Basemmath daughter of Solomon to wife, one.

16 Baana son of Chusi, in Aser and in Baaloth, one,

17 Josaphat son of Phuasud was in Issachar.

18 Semei son of Ela, in Benjamin.

19 Gaber son of Adai in the land of Gad, the land of Seon king of Esebon, and of Og king of Basan, and one officer in the land of Juda.

20 Juda and Israel were innumerable, as the sand of the sea in multitude; eating and drinking, and rejoicing.

21 And Solomon had under him all the kingdoms, from the river to the land of the Philistines, even to the border of Egypt: and they brought him presents, and served him all the days of his life.

22 And these were the requisite supplies for Solomon: in one day thirty measures of fine flour, and sixty measures of fine pounded meal,

23 and ten choice calves, and twenty pastured oxen, and a hundred sheep, besides stags, and choice fatted does.

24 For he had dominion on this side the river, and he was at peace on all sides round about.

25 And Juda, and Israel, dwelt without any fear, every one under his vine, and under his fig tree, from Dan to Bersabee, all the days of Solomon.

26 And Solomon had forty thousand stalls of chariot horses, and twelve thousand for the saddle.

27 And thus the officers provided king Solomon: and they execute every one in his month all the orders for the table of the king, they omit nothing.

28 And they carried the barley and the straw for the horses and the chariots to the place where the king might be, each according to his charge.

29 And the Lord gave understanding to Solomon, and very much wisdom, and enlargement of heart, as the sand on the seashore.

30 And Solomon abounded greatly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt.

31 And he was wiser than all other men: and he was wiser than Gaethan the Zarite, and than Ænan, and than Chalcad and Darala the son of Mal.

32 And Solomon spoke three thousand proverbs, and his songs were five thousand.

33 And he spoke of trees, from the cedar in Libanus even to the hyssop which comes out through the wall: he spoke also of cattle, and of birds, and of reptiles, and of fishes.

34 And all the nations came to hear the wisdom of Solomon, and ambassadors from all the kings of the earth, as many as heard of his wisdom.

[The following text exists in the Septuagint only.]

And Solomon took to himself the daughter of Pharao to wife, and brought her into the City of David (southeast Jerusalem) until he had finished the house of the Lord, and his own house, and the wall of Jerusalem. Then went up Pharao the king of Egypt, and took Gazer, and burnt it and the Chananite dwelling in Mergab; and Pharao gave them as a dowry to his daughter the wife of Solomon: and Solomon rebuilt Gazer.

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3 KINGS (1 KINGS) CHAPTER 5

1 And Chiram king of Tyre (Phoenicia, Lebanon) sent his servants to anoint Solomon in the room of David his father, because Chiram always loved David.

2 And Solomon sent to Chiram, saying,

3 Thou knewest my father David, that he could not build a house to the name of the Lord my God because of the wars that compassed him about, until the Lord put them under the soles of his feet.

4 And now the Lord my God has given me rest round about; there is no one plotting against me, and there is no evil trespass against me.

5 And, behold, I intend to build a house to the name of the Lord my God, as the Lord God spoke to my father David, saying, Thy son whom I will set on thy throne in thy place, he shall build a house to my name.

6 And now command, and let men cut wood for me out of Libanus: and, behold, my servants shall be with thy servants, and I will give thee the wages of thy service, according to all that thou shalt say, because thou knowest that we have no one skilled in cutting timber like the Sidonians.

7 And it came to pass, as soon as Chiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be God to-day, who has given to David a wise son over this numerous people.

8 And he sent to Solomon, saying, I have listened concerning all that thou hast sent to me for: I will do all thy will: as for timber of cedar and fir,

9 my servants shall bring them down from Libanus to the sea: I will form them into rafts, and bring them to the place which thou shalt send to me about; and I will land them there, and thou shalt take them up: and thou shalt do my will, in giving bread to my household.

10 So Chiram gave to Solomon cedars, and fir trees, and all his desire.

11 And Solomon gave to Chiram twenty thousand measures of wheat as food for his house, and twenty thousand baths of beaten oil thus Solomon gave to Chiram yearly.

12 And the Lord gave wisdom to Solomon as he promised him; and there was peace between Chiram and Solomon, and they made a covenant between them.

13 And the king raised a levy out of all Israel, and the levy was thirty thousand men.

14 And he sent them to Libanus, ten thousand taking turn every month: they were a month in Libanus and two months at home: and Adoniram was over the levy.

15 And Solomon had seventy thousand bearers of burdens, and eighty thousand hewers of stone in the mountain;

16 besides the rulers that were appointed over the works of Solomon, there were three thousand six hundred masters who wrought in the works.

17 And they prepared the stones and the timber during three years, (that the king commanded that they should take great and costly stones for the foundation of the house, and hewn stones.

18 And the men of Solomon, and the men of Chiram hewed the stones, and laid them for a foundation). [The passage in parentheses was wrongly placed after verse 1 of chapter 6]

3 KINGS (1 KINGS) CHAPTER 6

1 And it came to pass in the four hundred and fortieth year after the departure of the children of Israel out of Egypt, in the fourth year and second month of the reign of king Solomon over Israel, in the fourth year he laid the foundation of the house of the Lord, in the month Ziu, even in the second month. In the eleventh year, in the month Baal, this is the eighth month, the house was completed according to all its plan, and according to all its arrangement.

2 And the house which the king built to the Lord was forty cubits* in length, and twenty cubits in breadth, and its height five and twenty cubits.

3 And the porch in front of the temple—twenty cubits was its length according to the breadth of the house in front of the house: and he built the house, and finished it.

4 And he made to the house secret windows inclining inward. (* cubit = length of an underarm c. 50cm)

5 And against the wall of the house he set chambers round about the temple and the ark.

6 The under side was five cubits broad, and the middle part six, and the third was seven cubits broad; for he formed an interval to the house round about without the house, that they might not touch the walls of the house.

7 And the house was built in the construction of it with rough hewn stones: and there was not heard in the house in the building of it hammer or axe, or any iron tool.

8 And the porch of the under side was below the right wing of the house, and there was a winding ascent into the middle chamber, and from the middle to the third story.

9 So he built the house and finished it; and he made the ceiling of the house with cedars.

10 And he made the partitions through all the house, each five cubits high, and enclosed each partition with cedar boards.

[* The verses 11-14, 22 are missing. Verses from the Codex Alexandrinus fill in the gap.]

11* And the word of the Lord came to Solomon, saying,

12* As for this house which thou art building, if thou wilt walk in my ordinances and execute my judgments, and keep all my commandments to walk in them, I will establish my word with thee which I spoke to David thy father.

13* And I will dwell in the midst of the children of Israel, and will not forsake my people Israel.

14* So Solomon built the house, and finished it. 15 And he framed the walls of the house within with cedar boards, from the floor of the house and on to the inner walls and to the beams: he lined the parts enclosed with boards within, and compassed the inward parts of the house with planks of fir.

16 And he built the twenty cubits from the top of the wall, one side from the floor to the beams, and he made it from the oracle to the most holy place.

17 And the temple was forty cubits in extent,

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18-19 in front of the oracle in the midst of the house within, in order to put there the ark of the covenant of the Lord.

20 The length was twenty cubits, and the breadth was twenty cubits, and the height of it was twenty cubits (a cube of circa 10m x 10m x 10m).

21 And he covered it with perfect gold, and he made an altar in front of the oracle, and covered it with gold.

22 And all inside the oracle he overlaid with gold, till he had finished gilding the whole house.

23 And he made in the oracle two cherubs (cherubim; a kind of angel-like sphinges) of ten cubits measured size.

24 And the wing of one cherub (sphinx) was five cubits, and his other wing was five cubits; ten cubits from the tip of one wing to the tip of the other wing.

25 Thus it was with the other cherub, both were alike finished with one measure.

26 And the height of the one cherub was ten cubits, and so was it with the second cherub.

27 And both the cherubs were in the midst of the innermost part of the house; and they spread out their wings, and one wing touched the wall, and the wing of the other cherub touched the other wall; and their wings in the midst of the house touched each other.

28 And he covered the cherubs with gold.

29 He graved all the walls of the house round about with the graving of cherubs, and he sculptured palm trees within and without the house.

30 And he covered the floor of the house within and without with gold.

31 And for the door-way of the oracle he made doors of juniper wood, there were porches in a four-fold way.

[* The verses 32-33 are missing. Verses from the Douay Rheims Bible fill in the gap.]

32. And two doors of olive tree: and he carved upon them figures of cherubims, and figures of palm trees, and carvings very much projecting; and he overlaid them with gold: and he covered both the cherubims and the palm trees, and the other things, with gold.

33. And he made in the entrance of the temple posts of olive tree foursquare:

34 In both the doors were planks of fir; the one door had two leaves and their hinges, and the other door had two leaves and turned on hinges,

35 being carved with cherubs, and there were palm-trees and open flower-leaves, and it was overlaid with gold gilt upon the engraving. 36 And he built the inner court, three rows of hewn stones, and a row of wrought cedar round about, and he made the curtain of the court of the porch of the house that was in front of the temple.

3 KINGS (1 KINGS) CHAPTER 7

1 And Solomon built a house (palace) for himself in thirteen years.

2 And he built the house with the wood of Libanus; its length was a hundred cubits, and its breadth was fifty cubits, and its height was of thirty cubits, and it was made with three rows of cedar pillars, and the pillars had side-pieces of cedar.

3 And he formed the house with chambers above on the sides of the pillars, and the number of the pillars was each row forty and five,

4 and there were three chambers, and space against space in three rows.

5 And all the doors and spaces formed like chambers were square, and from door to door was a correspondence in three rows.

6 And he made the porch of the pillars, they were fifty cubits long and fifty broad, the porch joining them in front; and the other pillars and the thick beam were in front of the house by the porches.

7 And there was the Porch of seats where he would judge, the porch of judgment.

8 And their house where he would dwell, had one court communicating with these according to this work; and he built the house for the daughter of Pharao whom Solomon had taken, according to this porch.

9 All these were of costly stones, sculptured at intervals within even from the foundation even to the top, and outward to the great court,

10 founded with large costly stones, stones of ten cubits and eight cubits long.

11 And above with costly stones, according to the measure of hewn stones, and with cedars.

12 There were three rows of hewn stones round about the great hall, and a row of sculptured cedar: and Solomon finished all his house.

13 And king Solomon sent, and took Chiram out of Tyre,

14 the son of a widow woman; and he was of the tribe of Nephthalim, and his father was a Tyrian; a worker in brass, and accomplished in art and skill and knowledge to work every work in brass: and he was brought in to king Solomon, and he wrought all the works.

15 And he cast the two pillars for the porch of the house: eighteen cubits was the height of each pillar, and a circumference of fourteen cubits encompassed it, even the thickness of the pillar: the flutings were four fingers wide, and thus was the other pillar formed. 16 And he made two molten chapiters to put on the heads of the pillars: five cubits was the height of one chapiter, and five cubits was the height of the other chapiter.

17 And he made two ornaments of net-work to cover the chapiters of the pillars; even a net for one chapiter, and a net for the other chapiter.

18 And hanging work, two rows of brazen pomegranates, formed with net-work, hanging work, row upon row: and thus he framed the ornaments for the second chapiter.

19 And on the heads of the pillars he made lily-work against the porch, of four cubits,

20 and a chamber over both the pillars, and above the sides an addition equal to the chamber in width.

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21 And he set up the pillars of the porch of the temple: and he set up the one pillar, and called its name Jachum: and he set up the second pillar, and called its name Boloz.

22 And upon the tops of the pillars he made lily work: so the work of the pillars was finished.

23 And he made the sea, ten cubits from one rim to the other, the same was completely circular round about: its height was five cubits, and its circumference thirty-three cubits.

24 And stays underneath its rim round about compassed it ten cubits round;

25 And there were twelve oxen under the sea: three looking to the north, and three looking to the west, and three looking to the south, and three looking to the east: and all their hinder parts were inward, and the sea was above upon them. 26 and its rim was as the work of the rim of a cup, a lily-flower, and the thickness of it was a span.

27 And he made ten brazen bases: five cubits was the length of one base, and four cubits the breadth of it, and its height was six cubits.

28 And this work of the bases was formed with a border the them, and there was a border between the ledges.

29 And upon their borders between the projection were lions, and oxen, and cherubs: and on the projections, even so above, and also below were the places of lions and oxen, hanging work.

30 And there were four brazen wheels to one base; and there were brazen bases, and their four sides answering to them, side pieces under the bases.

31 And there were axles in the wheels under the base.

32 And the height of one wheel was a cubit and a half.

33 And the work of the wheels was as the work of chariot wheels: their axles, and their felloes, and the rest of their work, were all molten.

34 The four side pieces were at the four corners of each base; its shoulders were formed of the base.

35 And on the top of the base half a cubit was the size of it, there was a circle on the top of the base, and there was the top of its spaces and its borders: and it was open at the top of its spaces.

36 And its borders were cherubs, and lions, and palm-trees, upright, each was joined in front and within and round about.

37 According to the same form he made all the ten bases, even one order and one measure to all.

38 And he made ten brazen lavers, each laver containing forty baths, and measuring four cubits, each laver placed on a several base throughout the ten bases.

39 And he put five bases on the right side of the house, and five on the left side of the house: and the sea was placed on the right side of the house eastward in the direction of the south.

40 And Chiram made the caldrons, and the pans, and the bowls; and Chiram finished making all the works that he wrought for king Solomon in the house of the Lord:

41 two pillars and the wreathen works of the pillars on the heads of the two pillars; and the two net-works to cover both the wreathen works of the flutings that were upon the pillars.

42 The four hundred pomegranates for both the net-works, two rows of pomegranates for one net-work, to cover both the wreathen works of the bases belonging to both pillars.

43 And the ten bases, and the ten lavers upon the bases.

44 And one sea, and the twelve oxen under the sea.

45 And the caldrons, and pans, and bowls, and all the furniture, which Chiram made for king Solomon for the house of the Lord: and there were eight and forty pillars of the house of the king and of the house of the Lord: all the works of the king which Chiram made were entirely of brass.

46 In the country round about Jordan did he cast them, in the clay land between Socchoth and Sira.

47 There was no reckoning of the brass of which he made all these works, from the very great abundance, there was no end of the weight of the brass.

48 And king Solomon took the furniture which Chiram made for the house of the Lord, the golden altar, and the golden table of shewbread.

49 And he put the five candlesticks on the left, and five on the right in front of the oracle, being of pure gold, and the lamp-stands, and the lamps, and the snuffers of gold.

50 And there were made the porches, and the nails, and the bowls, and the spoons, and the golden censers, of pure gold: and the panels of the doors of the innermost part of the house, even the holy of holies, and the golden doors of the temple.

51 So the work of the house of the Lord which Solomon wrought was finished; and Solomon brought in the holy things of David his father, and all the holy things of Solomon; he put the silver, and the gold, and the furniture, into the treasures of the house of the Lord.

3 KINGS (1 KINGS) CHAPTER 8

1 And it came to pass when Solomon had finished building the house of the Lord and his own house after twenty years, then king Solomon assembled all the elders of Israel in Sion, to bring the ark of the covenant of the Lord out of the city of David, this is Sion,

2 in the month of Athanin.

3 And the priests took up the ark,

4 and the tabernacle of testimony, and the holy furniture that was in the tabernacle of testimony.

5 And the king and all Israel were occupied before the ark, sacrificing sheep and oxen, without number.

6 And the priests bring in the ark into its place, into the oracle of the house, even into the holy of holies, under the wings of the cherubs.

7 For the cherubs spread out their wings over the place of the ark, and the cherubs covered the ark and its holy things above.

8 And the holy staves projected, and the ends of the holy staves appeared out of the holy places in front of the oracle, and were not seen without.

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9 There was nothing in the ark except the two tables of stone, the tables of the covenant which Moses put there in Choreb, which tables the Lord made as a covenant with the children of Israel in their going forth from the land of Egypt.

10 And it came to pass when the priests departed out of the holy place, that the cloud filled the house.

11 And the priests could not stand to minister because of the cloud, because the glory of the Lord filled the house (the Temple).

[* The verses 12-13 are missing. Verses from the Douay Rheims Bible fill in the gap.]

12* Then Solomon said: The Lord said that he would dwell in a cloud.

13* Building, I have built a house for thy dwelling, to be thy most firm throne for ever.

14 And the king turned his face, and the king blessed all Israel, (and the whole assembly of Israel stood:)

15 and he said, Blessed be the Lord God of Israel to-day, who spoke by his mouth concerning David my father, and has fulfilled it with his hands, saying,

16 From the day that I brought out my people Israel out of Egypt, I have not chosen a city in any one tribe of Israel to build a house, so that my name should be there: but I chose Jerusalem that my name should be there, and I chose David to be over my people Israel.

17 And it was in the heart of my father to build a house to the name of the Lord God of Israel.

18 And the Lord said to David my father, Forasmuch as it came into thine heart to build a house to my name, thou didst well that it came upon thine heart.

19 Nevertheless thou shalt not build the house, but thy son that has proceeded out of thy bowels, he shall build the house to my name.

20 And the Lord has confirmed the word that he spoke, and I am risen up in the place of my father David, and I have sat down on the throne of Israel, as the Lord spoke, and I have built the house to the name of the Lord God of Israel.

21 And I have set there a place for the ark, in which is the covenant of the Lord, which the Lord made with our fathers, when he brought them out of the land of Egypt.

22 And Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven:

23 and he said, Lord God of Israel, there is no God like thee in heaven above and on the earth beneath, keeping covenant and mercy with thy servant who walks before thee with all his heart;

24 which thou hast kept toward thy servant David my father: for thou hast spoken by thy mouth and thou hast fulfilled it with thine hands, as at this day.

25 And now, O Lord God of Israel, keep for thy servant David my father, the promises which thou hast spoken to him, saying, There shall not be taken from thee a man sitting before me on the throne of Israel, provided only thy children shall take heed to their ways, to walk before me as thou hast walked before me.

26 And now, O Lord God of Israel, let, I pray thee, thy word to David my father be confirmed.

27 But will God indeed dwell with men upon the earth? if the heaven and heaven of heavens will not suffice thee, how much less even this house which I have built to thy name?

28 Yet, O Lord God of Israel, thou shalt look upon my petition, to hear the prayer which thy servant prays to thee in thy presence this day,

29 that thine eyes may be open toward this house day and night, even toward the place which thou saidst, My name shall be there, to hear the prayer which thy servant prays at this place day and night.

30 And thou shalt hearken to the prayer of thy servant, and of thy people Israel, which they shall pray toward this place; and thou shalt hear in thy dwelling-place in heaven, and thou shalt do and be gracious.

31 Whatsoever trespasses any one shall commit against his neighbor,—and if he shall take upon him an oath so that he should swear, and he shall come and make confession before thine altar in this house,

32 then shalt thou hear from heaven, and do, and thou shalt judge thy people Israel, that the wicked should be condemned, to recompense his way upon his head; and to justify the righteous, to give to him according to his righteousness.

33 When thy people Israel falls before enemies, because they shall sin against thee, and they shall return and confess to thy name, and they shall pray and supplicate in this house,

34 then shalt thou hear from heaven, and be gracious to the sins of thy people Israel, and thou shalt restore them to the land which thou gavest to their fathers.

35 When the heaven is restrained, and there is no rain, because they shall sin against thee, and the shall pray toward this place, and they shall make confession to thy name, and shall turn from their sins when thou shalt have humbled them,

36 then thou shalt hear from heaven, and be merciful to the sins of thy servant and of thy people Israel; for thou shalt shew them the good way to walk in it, and thou shalt give rain upon the earth which thou hast given to thy people for an inheritance.

37 If there should be famine, if there should be death, because there should be blasting, locust, or if there be mildew, and if their enemy oppress them in any one of their cities, with regard to every calamity, every trouble,

38 every prayer, every supplication whatever shall be made by any man, as they shall know each the plague of his heart, and shall spread abroad his hands to this house,

39 then shalt thou hearken from heaven, out of thine established dwelling-place, and shalt be merciful, and shalt do, and recompense to every man according to his ways, as thou shalt know his heart, for thou alone knowest the heart of all the children of men:

40 that they may fear thee all the days that they live upon the land, which thou hast given to our fathers.

41 And for the stranger who is not of thy people,

42 when they shall come and pray toward this place,

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43 then shalt thou hear them from heaven, out of thine established dwelling-place, and thou shalt do according to all that the stranger shall call upon thee for, that all the nations may know thy name, and fear thee, as do thy people Israel, and may know that thy name has been called on this house which I have builded.

44 If it be that thy people shall go forth to war against their enemies in the way by which thou shalt turn them, and pray in the name of the Lord toward the city which thou hast chosen, and the house which I have built to thy name,

45 then shalt thou hear from heaven their supplication and their prayer, and shalt execute judgment for them.

46 If it be that they shall sin against thee, (for there is not a man who will not sin,) and thou shalt bring them and deliver them up before their enemies, and they that take them captive shall carry them to a land far or near,

47 and they shall turn their hearts in the land whither they have been carried captives, and turn in the land of their sojourning, and supplicate thee, saying, We have sinned, we have done unjustly, we have transgressed,

48 and they shall turn to thee with all their heart, and with all their soul, in the land of their enemies whither thou hast carried them captives, and shall pray to thee toward their land which thou hast given to their fathers, and the city which thou hast chosen, and the house which I have built to thy name:

49 then shalt thou hear from heaven thine established dwelling-place,

50 and thou shalt be merciful to their unrighteousness wherein they have trespassed against thee, and according to all their transgressions wherewith they have transgressed against thee, and thou shalt cause them to be pitied before them that carried them captives, and they shall have compassion on them:

51 for they are thy people and thine inheritance, whom thou broughtest out of the land of Egypt, out of the midst of the furnace of iron.

52 And let thine eyes and thine ears be opened to the supplication of thy servant, and to the supplication of thy people Israel, to hearken to them in all things for which they shall call upon thee.

53 Because thou hast set them apart for an inheritance to thyself out of all the nations of the earth, as thou spokest by the hand of thy servant Moses, when thou broughtest our fathers out of the land of Egypt, O Lord God.—Then spoke Solomon concerning the house, when he had finished building it—He manifested the sun in the heaven: the Lord said he would dwell in darkness: build thou my house, a beautiful house for thyself to dwell in anew. Behold, is not this written in the book of the song?

54 And it came to pass when Solomon had finished praying to the Lord all this prayer and supplication, that he rose up from before the altar of the Lord, after having knelt upon his knees, and his hands were spread out towards heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the Lord this day, who has given rest to his people Israel, according to all that he said: there has not failed one word among all his good words which he spoke by the hand of his servant Moses.

57 May the Lord our God be with us, as he was with our fathers; let him not desert us nor turn from us,

58 that he may turn our hearts toward him to walk in all his ways, and to keep all his commandments, and his ordinances which he commanded our fathers.

59 And let these words, which I have prayed before the Lord our God, be near to the Lord our God day and night, to maintain the cause of thy servant, and the cause of thy people Israel for ever.

60 that all the nations of the earth may know that the Lord God, he is God, and there is none beside.

61 And let our hearts be perfect toward the Lord our God, to walk also holily in his ordinances, and to keep his commandments, as at this day.

62 And the king and all the children of Israel offered sacrifice before the Lord.

63 And king Solomon offered for the sacrifices of peace-offering which he sacrificed to the Lord, two and twenty thousand oxen, and hundred and twenty thousand sheep: and the king and all the children of Israel dedicated the house of the Lord.

64 In that day the king consecrated the middle of the court in the front of the house of the Lord; for there he offered the whole-burnt-offering, and the sacrifices, and the fat of the peace-offerings, because the brazen altar which was before the Lord was too little to bear the whole-burnt-offering and the sacrifices of peace- offerings.

65 And Solomon kept the feast in that day, and all Israel with him, even a great assembly from the entering in of Hemath to the river of Egypt, before the Lord our God in the house which he built, eating and drinking, and rejoicing before the Lord our God seven days.

66 And on the eighth day he sent away the people: and they blessed the king, and each departed to his tabernacle rejoicing, and their heart was glad because of the good things which the Lord had done to his servant David, and to Israel his people.

3 KINGS (1 KINGS) CHAPTER 9

1 And it came to pass when Solomon had finished building the house of the Lord, and the king's house, and all the work of Solomon, whatever he wished to perform,

2 that the Lord appeared to Solomon a second time, as he appeared in Gabaon.

3 And the Lord said to him, I have heard the voice of thy prayer, and thy supplication which thou madest before me: I have done for thee according to all thy prayer: I have hallowed this house which thou hast built to put my name there for ever, and mine eyes and my heart shall be there always.

4 And if thou wilt walk before me as David thy father walked, in holiness of heart and uprightness, and so as to do

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according to all that I commanded him, and shalt keep my ordinances and my commandments:

5 then will I establish the throne of thy kingdom in Israel for ever, as I spoke to David thy father, saying, There shall not fail thee a man to rule in Israel.

6 But if ye or your children do in any wise revolt from me, and do not keep my commandments and my ordinances, which Moses set before you, and ye go and serve other gods, and worship them:

7 then will I cut off Israel from the land which I have given them, and this house which I have consecrated to my name I will cast out of my sight; and Israel shall be a desolation and a by-word to all nations.

8 And this house, which is high, shall be so that every one that passes by it shall be amazed, and shall hiss; and they shall say, Wherefore has the Lord done thus to this land, and to this house?

9 And men shall say, Because they forsook the Lord their God, who brought out their fathers from Egypt, out of the house of bondage, and they attached themselves to strange gods, and worshipped them, and served them: therefore the Lord has brought this evil upon them. Then Solomon brought up the daughter of Pharao out of the city of David into his house which he built for himself in those days.

10 During twenty years in which Solomon was building the two houses, the house of the Lord, and the house of the king,

11 Chiram king of Tyre helped Solomon with cedar wood, and fir wood, and with gold, and all that he wished for: then the king gave Chiram twenty cities in the land of Galilee.

12 So Chiram departed from Tyre, and went into Galilee to see the cities which Solomon gave to him; and they pleased him not. And he said,

13 What are these cities which thou hast given me, brother? And he called them Boundary until this day.

14 And Chiram brought to Solomon a hundred and twenty talents of gold,

[* The verses 15-25 are missing. Verses from the Douay Rheims Bible fill in the gap.]

15* This is the sum of the expenses, which king Solomon offered to build the house of the Lord, and his own house, and Mello, and the wall of Jerusalem, and Heser, and Mageddo, and Gazer.

16* Pharao, the king of Egypt, came up and took Gazer, and burnt it with fire: and slew the Chanaanite that dwelt in the city, and gave it for a dowry to his daughter, Solomon's wife.

17* So Solomon built Gazer, and Bethhoron the nether,

18* And Baalath, and Palmira, in the land of the wilderness.

19* And all the towns that belonged to himself, and were not walled, he fortified; the cities also of the chariots, and the cities of the horsemen, and whatsoever he had a mind to build in Jerusalem, and in Libanus, and in all the land of his dominion.

20* All the people that were left of the Amorrhites, and Hethites, and Pherezites, and Hevites, and Jebusites, that are not of the children of Israel:

21* Their children, that were left in the land; to wit, such as the children of Israel had not been able to destroy, Solomon made tributary unto this day.

22* But of the children of Israel, Solomon made not any to be bondmen, but they were warriors, and his servants, and his princes, and captains, and overseers of the chariots and horses.

23* And there were five hundred and fifty chief officers set over all the works of Solomon, and they had people under them, and had charge over the appointed works.

24* And the daughter of Pharao came up out of the city of David to her house, which Solomon had built for her: then did he build Mello.

25* Solomon also offered three times every year holocausts, and victims of peace offerings, upon the altar which he had built to the Lord, and he burnt incense before the Lord: and the temple was finished.

26 even that for which king Solomon built a ship in Gasion Gaber near Ælath (modern Elat near Aqaba) on the shore of the extremity of the sea (in the land of Edom (Idumaea, southern Jordan).

27 And Chiram sent in the ship together with the servants of Solomon servants of his own, mariners to row, men acquainted with the sea.

28 And they came to Sophira (Ophir, Abhira, northwestern India), and took thence a hundred and twenty talents of gold, and brought them to king Solomon.

3 KINGS (1 KINGS) CHAPTER 10

1 And the queen of Saba heard of the name of Solomon, and the name of the Lord, and she came to try him with riddles.

2 And she came to Jerusalem with a very great train; and there came camels bearing spices, and very much gold, and precious stones: and she came in to Solomon, and told him all that was in her heart.

3 And Solomon answered all her questions: and there was not a question overlooked by the king which he did not answer her.

4 And the queen of Saba saw all the wisdom of Solomon, and the house which he built,

5 and the provision of Solomon and the sitting of his attendants, and the standing of his servants, and his raiment, and his cup-bearers, and his whole-burnt-offering which he offered in the house of the Lord, and she was utterly amazed.

6 And she said to king Solomon, It was a true report which I heard in my land of thy words and thy wisdom.

7 But I believed not them that told me, until I came and my eyes saw: and, behold, the words as they reported to me are not the half: thou hast exceeded in goodness all the report which I heard in my land.

8 Blessed are thy wives, blessed are these thy servants who stand before thee continually, who hear all thy wisdom.

9 Blessed be the Lord thy God, who has taken pleasure in thee, to set thee upon the throne of Israel, because the Lord loved Israel to establish him for ever; and he has made thee

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king over them, to execute judgment with justice, and in their causes.

10 And she gave to Solomon a hundred and twenty talents of gold, and very many spices, and precious stones: there had not come any other spices so abundant as those which the queen of Saba gave to king Solomon.

11 And the ship of Chiram which brought the gold from Suphir (Ophir, Abhira, northwest India), brought very much hewn timber and precious stones (carnelian, sard).

12 And the king made the hewn timber into buttresses of the house of the Lord and the king's house, and lyres and harps for singers: such hewn timber had not come upon the earth, nor have been seen anywhere until this day.

13 And king Solomon gave to the queen of Saba all that she desired, whatsoever she asked, besides all that he had given her by the hand of king Solomon: and she returned, and came into her own land, she and her servants.

14 And the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold.

15 Besides the tributes of them that were subjects, both merchants and all the kings of the country beyond the river, and of the princess of the land.

16 And Solomon made three hundred spears of beaten gold: three hundred shekels of gold were upon one spear.

17 And three hundred shields of beaten gold: and three pounds of gold were in one shield: and the king put them in the house of the forest of Lebanon.

18 And the king made a great ivory throne, and gilded it with pure gold.

19 The throne had six steps, and calves in bold relief to the throne behind it, and side-pieces on either hand of the place of the seat, and two lions standing by the side-pieces,

20 and twelve lions standing there on the six steps on either side: it was not so done in any other kingdom.

21 And all the vessels made by Solomon were of gold, and the lavers were golden, and all the vessels of the house of the forest of Lebanon were of pure gold; there was no silver, for it was not accounted of in the days of Solomon.

22 For Solomon had a ship of Tharsis in the sea with the ships of Chiram: one ship came to the king every three years out of Tharsis, laden with gold and silver, and wrought stones, and hewn stones.

[The following paragraph up to verse 23 can be found only in the Septuagint.]

This was the arrangement of the provision which king Solomon fetched to build the house of the Lord, and the house of the king, and the wall of Jerusalem, and the citadel; to fortify the city of David, and Assur, and Magdal, and Gazer, and Baethoron the upper, and Jethermath, and all the cities of the chariots, and all the cities of the horsemen, and the fortification of Solomon which he purposed to build in Jerusalem and in all the land, so that none of the people should rule over him that was left of the Chettite and the Amorite, and the Pherezite, and the Chananite, and the Evite, and the Jebusite, and the Gergesite, who were not of the children of Israel, their descendants who had been left with him in the land, whom the children of Israel could not utterly destroy; and Solomon made them tributaries until this day. But of the children of Israel Solomon made nothing; for they were the warriors, and his servants and rulers, and captains of the third order, and the captains of his chariots, and his horsemen.

23 And Solomon increased beyond all the kings of the earth in wealth and wisdom.

24 And all the kings of the earth sought the presence of Solomon, to hear his wisdom which the Lord had put into his heart.

25 And they brought every one their gifts, vessels of gold, and raiment, and stacte, and spices, and horses, and mules, a rate year by year.

26 And Solomon had four thousand mares for his chariots, and twelve thousand horsemen: and he put them in the cities of his chariots, and with the king in Jerusalem: and he ruled over all the kings from the river to the land of the Philistines, and to the borders of Egypt.

27 And the king made gold and silver in Jerusalem as stones, and he made cedars as the sycamores in the plain for multitude.

28 And the goings forth of Solomon's horsemen was also out of Egypt, and the king's merchants were of Thecue; and they received them out of Thecue at a price.

29 And that which proceeded out of Egypt went up thus, even a chariot for a hundred shekels of silver, and a horse for fifty shekels of silver: and thus for all the kings of the Chettians, and the kings of Syria, they came out by sea.

3 KINGS (1 KINGS) CHAPTER 11

1 And he took strange women, as well as the daughter of Pharao, Moabitish, Ammanitish women, Syrians and Idumeans, Chettites (Hethites), and Amorites;

2 Of the nations concerning whom the Lord forbade the children of Israel, saying, Ye shall not go in to them, and they shall not come in to you, lest they turn away your hearts after their idols: Solomon clave to these in love.

3 And king Solomon was a lover of women. And he had seven hundred wives, princesses, and three hundred concubines.

4 And it came to pass in the time of the old age of Solomon, that his heart was not perfect with the Lord his God, as was the heart of David his father.

5 But Solomon worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites.

6 And Solomon did that which was evil in the sight of the Lord: he went not after the Lord, as David his father. And the strange women turned away his heart after their gods.

7 Then Solomon built a high place to Chamos the idol of Moab, and to their king the idol of the children of Ammon, and to Astarte the abomination of the Sidonians.

8 And thus he acted towards all his strange wives, who burnt incense and sacrificed to their idols.

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9 And the Lord was angry with Solomon, because he turned away his heart from the Lord God of Israel, who had appeared twice to him,

10 and charged him concerning this matter, by no means to go after other gods, but to take heed to do what the Lord God commanded him; neither was his heart perfect with the Lord, according to the heart of David his father.

11 And the Lord said to Solomon, Because it has been thus with thee, and thou hast not kept my commandments and my ordinances which I commanded thee, I will surely rend thy kingdom out of thy hand, and give it to thy servant.

12 Only in thy days I will not do it for David thy father's sake: but I will take it out of the hand of thy son.

13 Only I will not take away the whole kingdom: I will give one tribe to thy son for David my servant's sake, and for the sake of Jerusalem, the city which I have chosen.

14 And the Lord raised up and enemy to Solomon, Ader the Idumaean, and Esrom son of Eliadae who dwelt in Raama, and Adadezer king of Suba his master; (and men gathered to him, and he was head of the conspiracy, and he seized on Damasec,)and they were adversaries to Israel all the days of Solomon: and Ader the Idumaean was of the seed royal in Idumaea.

15 And it happened, that while David was utterly destroying Edom, while Joab captain of the host was going to bury the dead, when they slew every male in Idumaea;

16 (for Joab and all Israel abode there six months in Idumaea, until he utterly destroyed every male in Idumaea;)

17 that Ader ran away, he and all the Idumaeans of the servants of his father with him; and they went into Egypt; and Ader was then a little child.

18 And there rise up men out of the city of Madiam, and they come to Pharan, and take men with them, and come to Pharao king of Egypt: and Ader went in to Pharao, and he gave him a house, and appointed him provision.

19 And Ader found great favour in the sight of Pharao, and he gave him his wife's sister in marriage, the elder sister of Thekemina.

20 And the sister of Thekemina bore to him, even to Ader, Ganebath her son; and Thekemina brought him up in the midst of the sons of Pharao, and Ganebath was in the midst of the sons of Pharao.

21 And Ader heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead; and Ader said to Pharao, Let me go, and I will return to my country.

22 And Pharao said to Ader, What lackest thou with me? that lo! thou seekest to depart to thy country? and Ader said to him, By all means let me go.

23 So Ader returned to his country; this is the mischief which Ader did, and he was a bitter enemy of Israel, and he reigned in the land of Edom.

24 And he gathered men against him, and he became a captain of robbers, when David slew them of Soba: and they went to Damascus, and dwelt there, and they made him king in Damascus.

25 And he was an adversary to Israel all the days of Solomon: and this is the evil of Adad, and his hatred against Israel; and he reigned in Syria.

26 And Jeroboam the son of Nabat, the Ephrathite of Sarira, the son of a widow, was servant of Solomon.

27 And this was the occasion of his lifting up his hands against king Solomon: now king Solomon built the citadel, he completed the fortification of the city of David his father.

28 And the man Jeroboam was very strong; and Solomon saw the young man that he was active, and he set him over the levies of the house of Joseph.

29 And it came to pass at that time, that Jeroboam went forth from Jerusalem, and Achia the Selonite the prophet found him in the way, and caused him to turn aside out of the way: and Achia was clad with a new garment, and they two were alone in the field.

30 And Achia laid hold of his new garment that was upon him, and tore it into twelve pieces:

31 and he said to Jeroboam, Take to thyself ten pieces, for thus saith the Lord God of Israel, Behold, I rend the kingdom out of the hand of Solomon, and will give thee ten tribes.

32 Yet he shall have two tribes, for my servant David's sake, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel.

33 Because he forsook me, and sacrificed to Astarte the abomination of the Sidonians, and to Chamos, and to the idols of Moab, and to their king the abomination of the children of Ammon, and he walked not in my ways, to do that which was right before me, as David his father did.

34 Howbeit I will not take the whole kingdom out of his hand, (for I will certainly resist him all the days of his life,) for David my servant's sake, whom I have chosen. 35 But I will take the kingdom out of the hand of his son, and give thee ten tribes.

36 But to his son I will give the two remaining tribes, that my servant David may have an establishment continually before me in Jerusalem, the city which I have chosen for myself to put my name there.

37 And I will take thee, and thou shalt reign as thy soul desires, and thou shalt be king over Israel.

38 And it shall come to pass, if thou wilt keep all the commandments that I shall give thee, and wilt walk in my ways, and do that which is right before me, to keep my ordinances and my commandments, as David my servant did, that I will be with thee, and will build thee a sure house, as I built to David.

39 And I will for this afflict the seed of David, but yet not for ever.

40 And Solomon sought to slay Jeroboam: but he arose and fled into Egypt, to Susakim king of Egypt, and he was in Egypt until Solomon died.

41 And the rest of the history of Solomon, and all that he did, and all his wisdom, behold are not these things written in the book of the life of Solomon?

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42 And the days during which Solomon reigned in Jerusalem over all Israel were forty years.

43 And Solomon slept with his fathers, and they buried him in the city of David his father. And it came to pass when Jeroboam son of Nabat heard of it, even while he was yet in Egypt as he fled from the face of Solomon and dwelt in Egypt, he straightway comes into his own city, into the land of Sarira in the mount of Ephraim. And king Solomon slept with his fathers, and Roboam his son reigned in his stead.

3 KINGS (1 KINGS) CHAPTER 12

1 And king Roboam goes to Sikima; for all Israel were coming to Sikima to make him king.

2 But Jeroboam, the son of Nabat, who was yet in Egypt, a fugitive from the face of king Solomon, hearing of his death, returned out of Egypt.

3 And the people spoke to king Roboam, saying, Thy father made our yoke heavy;

4 but do thou now lighten somewhat of the hard service of thy father, and of his heavy yoke which he put upon us, and we will serve thee.

5 And he said to them, Depart for three days, and return to me. And they departed.

6 And the king referred the matter to the elders, who stood before Solomon his father while he was yet living, saying, How do ye advise that I should answer this people?

7 And they spoke to him, saying, If thou wilt this day be a servant to this people, and wilt serve them, and wilt speak to them good words, then will they be thy servants continually.

8 But he forsook the counsel of the old men which they gave him, and consulted with the young men who were brought up with him, who stood in his presence.

9 And he said to them, What counsel do ye give? And what shall I answer to this people who speak to me, saying, Lighten somewhat of the yoke which thy father has put upon us?

10 And the young men who had been brought up with him, who stood before his face, spoke to him, saying, Thus shalt thou say to this people who have spoken to thee, saying, Thy father made our yoke heavy, and do thou now lighten it from off us: thus shalt say to them, My little finger shall be thicker than my father's loins.

11 And whereas my father did lade you with a heavy yoke, I also will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

12 And all Israel came to king Roboam on the third day, as the king spoke to them, saying, Return to me on the third day.

13 And the king answered the people harshly; and Roboam forsook the counsel of the old men which they counselled him.

14 And he spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

15 And the king hearkened not to the people, because the change was from the Lord, that he might establish his word which he spoke by Achia the Selonite concerning Jeroboam the son of Nabat.

16 And all Israel saw that the king did not hearken to them: and the people answered the king, saying, What portion have we in David? neither have we any inheritance in the son of Jessae. Depart, O Israel, to thy tents: now feed thine own house, David. So Israel departed to his tents.

17 But as for all the children of Israel that dwelt in the cities of Juda, Roboam reigned over them.

18 And the king sent Adoniram who was over the tribute; and they stoned him with stones, and he died: and king Roboam made haste to rise to flee to Jerusalem.

19 So Israel rebelled against the house of David until this day.

20 And it came to pass when all Israel heard that Jeroboam had returned out of Egypt, that they sent and called him to the assembly, and they made him king over Israel: and none followed the house of David except the tribe of Juda and Benjamin only.

21 And Roboam went into Jerusalem, and he assembled the congregation of Juda, and the tribe of Benjamin, a hundred and twenty thousand young men, warriors, to fight against the house of Israel, to recover the kingdom to Roboam the son of Solomon.

22 And the word of the Lord came to Samaia the man of God, saying,

23 Speak to Roboam the son of Solomon, king of Juda, and to all the house of Juda and Benjamin, and to the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go up, neither shall ye fight with your brethren the sons of Israel: return each man to his own home; for this thing is from me; and they hearkened to the word of the Lord, and they ceased from going up, according to the word of the Lord.

[* The following explanatory text is very large and ends at the next asterisk before verse 25. It can be found only in the Suptuagint.]

So king Solomon sleeps with his fathers, and is buried with his fathers in the city of David; and Roboam his son reigned in his stead in Jerusalem, being sixteen years old when he began to reign, and he reigned twelve years I Jerusalem: and his mother's name was Naanan, daughter of Ana son of Naas king of the children of Ammon. And he did that which was evil in the sight of the Lord, and walked not in the way of David his father.

And there was a man of mount Ephraim, a servant to Solomon, and his name was Jeroboam: and the name of his mother was Sarira, a harlot: and Solomon made him head of the levies of the house of Joseph: and he built for Solomon Sarira in mount Ephraim; and he had three hundred chariots of horses: he built the citadel with the levies of the house of Ephraim; he fortified the City of David, and aspired to the kingdom, And Solomon sought to kill him; and he was afraid, and escaped to Susakim king of Egypt, and was with him until Solomon died.

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And Jeroboam heard in Egypt that Solomon was dead: and he spoke in the ears of Susakim king of Egypt, saying, Let me go, and I will depart into my land: and Susakim said to him, Ask and request, and I will grant it thee. And Susakim gave to Jeroboam Ano the eldest sister of Thekemina his wife: she was great among the daughters of the king, and she bore to Jerobaom Abia his son: and Jeroboam said to Susakim, Let me indeed go, and I will depart.

And Jeroboam departed out of Egypt, and came into the land of Saria that was in mount Ephraim, and thither the whole in mount Ephraim, and thither the whole tribe of Ephraim assembles, and Jeroboam built a fortress there.

And his young child was sick with a very severe sickness; and Jeroboam went to enquire concerning the child: and he said to Ano his wife, Arise, go, enquire of God concerning the child, whether he shall recover from his sickness. Now there was a man in Selom, an his name was Achia: and he was sixty years old, and the word of the Lord was with him. And Jeroboam said to his wife, Arise, and take in thine hand loaves for the man of God, and cakes for his children, and grapes, and a pot of honey. And the woman arose, and took in her hand bread, and two cakes, and grapes, and a pot of honey, for Achia: and the man was old, and his eyes were dim, so that he could not see. And she arose, up from Sarira and went; and it came to pass when she had come into the city to Achia the Selonite, that Achia said to his servant, Go out now to meet Ano the wife of Jeroboam, and thou shalt say to her, Come in, and stand not still: for thus saith the Lord, I send grievous tidings to thee. And Ano went in to the man of God; and Achia said to her, Why hast thou brought me bread and grapes, and cakes, and a pot of honey? Thus saith the Lord, Behold, thou shalt depart from me, and it shall come to pass when thou hast entered into the city, even into Sarira, that thy maidens shall come out to meet thee, and shall say to thee, The child is dead: for thus saith the Lord, Behold, I will destroy every male of Jeroboam, and there shall be the dead of Jeroboam in the city, them the dogs shall eat, and him that eat, and he shall lament for the child, saying, Woe is me, Lord! For there has been found in him some good thing touching the Lord.

And the woman departed, when she heard this: and it came to pass as she entered into Sarira, that the child died; and there came forth a wailing to meet her. And Jeroboam went to Sikima in mount Ephraim, and assembled there the tribes of Israel; and Roboam the son of Solomon went up thither. And the word of the Lord came to Samaias son of Enlami, saying, Take to thyself a new garment which has not gone into the water, and rend it into twelve piees; and thou shalt five some to Jeroboam, and shalt say to him, thus saith the Lord, Take to thyself ten pieces to cover thee: and Jeroboam took them: and Samaias said, Thus saith the Lord concerning the ten tribes of Israel.

And the people said to Roboam the son of Solomon, Thy father make his yoke heavy upon us, and made the meat of his table heavy; and now thou shalt lighten them upon us, and we will serve thee. And Roboam said to the people, Wait three days, and I will return you an answer: and Roboam said, Bring in to me the elders, and I will take counsel with them what I shall answer to the people on the third day, So Roboam spoke in their ears, as the people sent to him to say: and the elders of the people said, Thus the people have spoken to thee.

And Roboam rejected their counsel, and it pleased him not: and he sent and brought in thouse who had been brought up with him; and he said to them, Thus and thus has the people sent to me to say: and they that had been brought up with him said, Thus shalt thou speak to the people saying, My little finger shall be thicker than my father's loins; my father scourged you with whips, but I will rule you with scorpions.

And the saying pleased Roboam, and he answered the people as the young men, they that were brought up with him, counselled him: and all the people spoke as one man, every one to his neighbor, and they cried out all together, saying, We have no part in David, nor inheritance in the son of Jessae: to they tents, O Israel, every one; for this man is not for a prince or a ruler over us. And all the people was dispersed from Sikima, and they departed every one to his tent: and Roboam strengthened him self and departed, and mounted his chariot, and entered into Jerusalem: and there follow him the whole tribe of Juda, and the whole tribe of Benjamin. And it came to pass at the beginning of the year, that Roboam gathered all the men of Juda and Benjamin, and went up to fight with Jeroboam at Sikima. And the word of the Lord came to Sameas the man of God, saying, Speak to Roboam king of Juda, and to all the house of Juda and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, neither shall ye fight with your brethren the sons of Israel: return every man to his house, for this thing is from me.* And they hearkened to the word of the Lord, and forbore to go up, according to the word of the Lord.

25 And Jeroboam built Sikima in mount Ephraim and dwelt in it, and went forth thence and built Phanuel.

26 And Jeroboam said in his heart, Behold, now the kingdom will return to the house of David.

27 If this people shall go up to offer sacrifice in the house of the Lord at Jerusalem, then the heart of the people will return to the Lord, and to their master, to Roboam king of Juda, and they will slay me.

28 And the king took counsel, and went, and made two golden heifers, and said to the people, Let it suffice you to have gone hitherto to Jerusalem: behold thy gods, O Israel, who brought thee up out of the land of Egypt.

29 And he put one in Bethel, and he put the other in Dan.

30 And this thing became a sin; and the people went before one as far as Dan, and left the house of the Lord.

31 And he made houses on the high places, and made priests of any part of the people, who were not of the sons of Levi.

32 And Jeroboam appointed a feast in the eighth month, on the fifteenth day of the month, according to the feast in the land of Juda;

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33 and went up to the altar which he made in Baethel to sacrifice to the heifers which he made, and he placed in Baethel the priests of the high places which he had made. And he went up to the altar which he had made, on the fifteenth day in the eighth month, at the feast which he devised out of his own heart; and he made a feast to the children of Israel, and went up to the altar to sacrifice.

3 KINGS (1 KINGS) CHAPTER 13

1 And behold, there came a man of God out of Juda by the word of the Lord to Baethel, and Jeroboam stood at the altar to sacrifice.

2 And he cried against the altar by the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a son is to be born to the house of David, Josias by name; and he shall offer upon thee the priests of the high places, even of them that sacrifice upon thee, and he shall burn men's bones upon thee.

3 And in that day one shall give a sign, saying, This is the word which the Lord has spoken, saying, Behold, the altar is rent, and the fatness upon it shall be poured out.

4 And it came to pass when king Jeroboam heard the words of the man of God who called on the altar that was in Baethel, that the king stretched forth his hand from the altar, saying, Take hold of him. And, behold, his hand, which he stretched forth against him, withered, and he could not draw it back to himself.

5 And the altar was rent, and the fatness was poured out from the altar, according to the sign which the man of God gave by the word of the Lord.

6 And king Jeroboam said to the man of God, Intreat the Lord thy God, and let my hand be restored to me. And the man of God intreated the Lord, and he restored the king's hand to him, and it became as before.

7 And the king said to the man of God, Enter with me into the house, and dine, and I will give thee a gift.

8 And the man of God said to the king, If thou shouldest give me the half of thine house, I would not go in with thee, neither will I eat bread, neither will I drink water in this place; for thus the Lord charged me by his word, saying,

9 Eat no bread, and drink no water, and return not by the way by which thou camest.

10 So he departed by another way, and returned not by the way by which he came to Baethel.

11 And there dwelt an old prophet in Baethel; and his sons came and told him all the works that the man of God did on that day in Baethel, and the words which he spoke to the king: and they turned the face of their father.

12 And their father spoke to them, saying, Which way went he? and his sons shew him the way by which the man of God who came out of Juda went up.

13 And he said to his sons, Saddle me the ass: and they saddled him the ass, and he mounted it,

14 and went after the man of God, and found him sitting under an oak: and he said to him, Art thou the man of God that came out of Juda? And he said to him, I am. 15 And he said to him, Come with me, and eat bread.

16 And he said, I shall not by any means be able to return with thee, neither will I eat bread, neither will I drink water in this place.

17 For thus the Lord commanded me by word, saying, Eat not bread there, and drink not water, and return not thither by the way by which thou camest.

18 And he said to him, I also am a prophet as thou art; and an angel spoke to me by the word of the Lord, saying, Bring him back to thee into thy house, and let him eat bread and drink water: but he lied to him.

19 And he brought him back, and he ate bread and drank water in his house.

20 And it came to pass while they were sitting at the table, that the word of the Lord came to the prophet that brought him back;

21 and he spoke to the man of God that came out of Juda, saying, Thus saith the Lord, Because thou hast resisted the word of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 but hast returned, and eaten bread and drunk water in the place of which he spoke to thee, saying, Thou shalt not eat bread, and shalt not drink water; therefore thy body shall in nowise enter into the sepulchre of thy fathers.

23 And it came to pass after he had eaten bread and drunk water, that he saddled the ass for him, and he turned and departed. 24 And a lion found him in the way, and slew him; and his body was cast out in the way, and the ass was standing by it, and the lion also was standing by the body.

25 And, behold, men were passing by, and saw the carcase cast in the way, and the lion was standing near the carcase: and they went in and spoke of it in the city where the old prophet dwelt.

26 And the prophet that turned him back out of the way heard, and said, This is the man of God who rebelled against the word of the Lord.

27 And he spoke to his sons, saying, Saddle me the ass, and they saddled it.

28 And he went and found the body cast in the way, and the ass and the lion were standing by the body: and the lion had not devoured the body of the man of God, and had not torn the ass.

29 And the prophet took up the body of the man of God, and laid it on his ass; and the prophet brought him back to his city, to bury him in his own tomb,

30 and they bewailed him, saying, Alas, brother.

31 And it came to pass after he had lamented him, that he spoke to his sons, saying, Whenever I die, bury me in this tomb wherein the man of God is buried; lay me by his bones, that my bones may be preserved with his bones.

32 For the word will surely come to pass which he spoke by the word of the Lord against the altar in Baethel, and against the high houses in Samaria.

33 And after this Jeroboam turned not from his sin, but he turned and made of part of the people priests of the high

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places: whoever would, he consecrated him, and he became a priest for the high places.

34 And this thing became sin to the house of Jeroboam, even to its destruction and its removal from the face of the earth.

3 KINGS (1 KINGS) CHAPTER 14

[* The verses 11-20 are missing. Verses from the Douay Rheims Bible fill in the gap.]

1* At that time Abia, the son of Jeroboam, fell sick.

2* And Jeroboam said to his wife: Arise, and change thy dress, that thou be not known to be the wife of Jeroboam, and go to Silo, where Ahias, the prophet is, who told me that I should reign over this people.

3* Take also with thee ten loaves, and cracknels, and a pot of honey, and go to him: for he will tell thee what will become of this child.

4* Jeroboam's wife did as he told her: and rising up, went to Silo, and came to the house of Ahias; but he could not see, for his eyes were dim by reason of his age.

5* And the Lord said to Ahias: Behold the wife of Jeroboam cometh in, to consult thee concerning her son, that is sick: thus and thus shalt thou speak to her. So when she was coming in, and made as if she were another woman,

6* Ahias heard the sound of her feet, coming in at the door, and said: Come in, thou wife of Jeroboam: why dost thou feign thyself to be another? But I am sent to thee with heavy tidings.

7* Go, and tell Jeroboam: Thus saith the Lord, the God of Israel: For as much as I exalted thee from among the people, and made thee prince over my people Israel;

8* And rent the kingdom away from the house of David, and gave it to thee, and thou hast not been as my servant, David, who kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight:

9* But hast done evil above all that were before thee, and hast made thee strange gods, and molten gods, to provoke me to anger, and hast cast me behind thy back:

10* Therefore, behold I will bring evils upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and the last in Israel: and I will sweep away the remnant of the house of Jeroboam, as dung is swept away till all be clean.

11* Them that shall die of Jeroboam in the city, the dogs shall eat: and them that shall die in the field, the birds of the air shall devour: for the Lord hath spoken it.

12* Arise thou, therefore, and go to thy house: and when thy feet shall be entering into the city, the child shall die,

13* And all Israel shall mourn for him, and shall bury him: for he only of Jeroboam shall be laid in a sepulchre, because in his regard there is found a good word from the Lord, the God of Israel, in the house of Jeroboam.

14* And the Lord hath appointed himself a king over Israel, who shall cut off the house of Jeroboam in this day, and in this time:

15* And the Lord God shall strike Israel as a reed is shaken in the water: and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river: because they have made to themselves groves, to provoke the Lord.

16* And the Lord shall give up Israel for the sins of Jeroboam, who hath sinned, and made Israel to sin.

17* And the wife of Jeroboam arose, and departed, and came to Thersa: and when she was coming in to the threshold of the house, the child died,

18* And they buried him. And all Israel mourned for him, according to the word of the Lord, which he spoke by the hand of his servant Ahias, the prophet.

19* And the rest of the acts of Jeroboam, how he fought, and how he reigned, behold they are written in the book of the words of the days of the kings of Israel.

20* And the days that Jeroboam reigned, were two and twenty years: and he slept with his fathers: and Nadab, his son, reigned in his stead.

21 And Roboam son of Solomon ruled over Juda. Roboam was forty and one years old when he began to reign, and he reigned seventeen years in the city Jerusalem, which the Lord chose to put his name there out of all the tribes of Israel: and his mother's name was Naama the Ammonitess.

22 And Roboam did evil in the sight of the Lord; and he provoked him in all the things which their fathers did in their sins which they sinned.

23 And they built for themselves high places, and pillars, and planted groves on every high hill, and under every shady tree.

24 And there was a conspiracy in the land, and they did according to all the abominations of the nations which the Lord removed from before the children of Israel.

25 And it came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem;

26 and took all the treasures of the house of the Lord, and the treasures of the king's house, and the golden spears which David took out of the hand of the sons of Adrazaar king of Suba, and brought them into Jerusalem, even all that he took, and the golden shields which Solomon had made, [and carried them away into Egypt.]

27 And king Roboam made brazen shields instead of them; and the chiefs of the body guard, who kept the gate of the house of the king, were placed in charge over them.

28 And it came to pass when the king went into the house of the Lord, that the body guard took them up, and fixed them in the chamber of the body guard.

29 And the rest of the history of Roboam, and all that he did, behold, are they not written in the book of the chronicles of the kings of Juda?

30 And there was war between Roboam and Jeroboam continually.

31 And Roboam slept with his fathers, and was buried with his fathers in the city of David: and Abiu his son reigned in his stead.

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3 KINGS (1 KINGS) CHAPTER 15

1 And in the eighteenth year of the reign of Jeroboam son of Nabat, Abiu son of Roboam reigns over Juda.

2 And he reigned three years over Jerusalem: and his mother's name was Maacha, daughter of Abessalom.

3 And he walked in the sins of his father which he wrought in his presence, and his heart was not perfect with the Lord his God, as was the heart of his father David.

4 Howbeit for David's sake the Lord gave him a remnant, that he might establish his children after him, and might establish Jerusalem.

5 Forasmuch as David did that which was right in the sight of the Lord: he turned not from any thing that he commanded him all the days of his life.

6 And the rest of the history of Abiu, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda?

7 And there was war between Abiu and Jeroboam.

8 And Abiu slept with his fathers in the twenty-fourth year of Jeroboam; and he is buried with his fathers in the city of David: And Asa his son reigns in his stead.

9 In the four and twentieth year of Jeroboam king of Israel, Asa begins to reign over Juda.

10 And he reigned forty-one years in Jerusalem: and his mother's name was Ana, daughter of Abessalom.

11 And Asa did that which was right in the sight of the Lord, as David his father.

12 And he removed the sodomites out of the land, and abolished all the practices which his fathers had kept up.

13 And he removed Ana his mother from being queen, forasmuch as she gathered a meeting in her grove: and Asa cut down her retreats, and burnt them with fire in the brook of Kedron.

14 But he removed not the high places; nevertheless the heart of Asa was perfect with the Lord all his days.

15 And he brought in the pillars of his father, he even brought in his gold and silver pillars into the house of the Lord, and his vessels.

16 And there was war between Asa and Baasa king of Israel all their days.

17 And Baasa king of Israel went up against Juda, and built Rama, so that no one should go out or come in for Asa king of Juda.

18 And Asa took all the silver and the gold that was found in the treasures of the house of the Lord, and in the treasures of the king's house, and gave them into the hands of his servants; and king Asa sent them out to the son of Ader, the son of Taberema son of Azin king of Syria, who dwelt in Damascus, saying,

19 Make a covenant between me and thee, and between my father and thy father: lo! I have sent forth to thee gold and silver for gifts: come, break thy league with Baasa king of Israel, that he may go up from me.

20 And the son of Ader hearkened to king Asa, and sent the chiefs of his forces to the cities of Israel; and they smote Ain, Dan, and Abel of the house of Maacha, and all Chennereth, as far as the whole land of Nephthali.

21 And it came to pass when Baasa heard it, that he left off building Rama, and returned to Thersa.

22 And king Asa charged all Juda without exception: and they take up the stones of Rama and its timbers with which Baasa was building; and king Asa built with them upon the whole hill of Benjamin, and the watch-tower.

23 And the rest of the history of Asa, and all his mighty deeds which he wrought, and the cities which he built, behold, are not these written in the book of the chronicles of the kings of Juda? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Josaphat his son reigns in his stead.

25 And Nabat son of Jeroboam reigns over Israel in the second year of Asa king of Juda, and he reigned two years in Israel.

26 And he did that which was evil in the sight of the Lord, and walked in the way of his father, and in his sins wherein he caused Israel to sin.

27 And Baasa son of Achia, who was over the house of Belaan son of Achia, conspired against him, and smote him in Gabathon of the Philistines; for Nabat and all Israel were besieging Gabathon.

28 And Baasa slew him in the third year of Asa son of Asa king of Juda; and reigned in his stead.

29 And it came to pass when he reigned, that he smote the whole house of Jeroboam, and left none that breathed of Jeroboam, until he has destroyed him utterly, according to the word of the Lord which he spoke by his servant Achia the Selonite,

30 for the sins of Jeroboam, who led Israel into sin, even by his provocation wherewith he provoked the Lord God of Israel.

31 And the rest of the history of Nabat, and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasa, the king of Israel, all their days.

33 And in the third year of Asa king of Juda, Baasa the son of Achia begins to reign over Israel in Thersa, twenty and four years.

34 And he did that which was evil in the sight of the Lord, and walked in the way of Jeroboam the son of Nabat, and in his sins, as he caused Israel to sin.

3 KINGS (1 KINGS) CHAPTER 16

1 And the word of the Lord came by the hand of Ju son of Anani to Baasa, saying,

2 Forasmuch as I lifted thee up from the earth, and made thee ruler over my people Israel; and thou hast walked in the way of Jeroboam, and hast caused my people Israel to sin, to provoke me with their vanities;

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3 Behold, I raise up enemies after Baasa, and after his house; and I will make thy house as the house of Jeroboam son of Nabat.

4 Him the dies of Baasa in the city the dogs shall devour, and him that dies of his in the field the birds of the sky shall devour.

5 Now the rest of the history of Baasa, and all that he did, and his mighty acts, behold, are not these written in the book of the chronicles of the kings of Israel?

6 And Baasa slept with his fathers, and they bury him in Thersa; and Ela his son reigns in his stead.

7 And the Lord spoke by Ju the son of Anani against Baasa, and against his house, even all the evil which he wrought before the Lord to provoke him to anger by the works of his hands, in being like the house of Jeroboam; and because he smote him.

8 And Ela son of Baasa reigned over Israel two years in Thersa.

9 And Zambri, captain of half his cavalry, conspired against him, while he was in Thersa, drinking himself drunk in the house of Osa the steward at Thersa.

10 And Zambri went in and smote him and slew him, and reigned in his stead.

11 And it came to pass when he reigned, when he sat upon his throne,

12 that he smote all the house of Baasa, according to the word which the Lord spoke against the house of Baasa, and to Ju the prophet,

13 for all the sins of Baasa and Ela his son, as he led Israel astray to sin, to provoke the Lord God of Israel with their vanities.

14 And the rest of the deeds of Ela which he did, behold, are not these written in the book of the chronicles of the kings of Israel?

15 And Zambri reigned in Thersa seven days: and the army of Israel was encamped against Gabathon of the Philistines.

16 And the people heard in the army, saying, Zambri has conspired and smitten the king: and the people of Israel made Ambri the captain of the host king in that day in the camp over Israel.

17 And Ambri went up, and all Israel with him, out of Gabathon; and they besieged Thersa.

18 And it came to pass when Zambri saw that his city was taken, that he goes into the inner chamber of the house of the king, and burnt the king's house over him, and died.

19 Because of his sins which he committed, doing that which was evil in the sight of the Lord, so as to walk in the way of Jeroboam the son of Nabat, and in his sins wherein he caused Israel to sin.

20 And the rest of the history of Zambri, and his conspiracies wherein he conspired, behold, are not these written in the book of the chronicles of the kings of Israel?

21 Then the people of Israel divides; half the people goes after Thamni the son of Gonath to make him king; and half the people goes after Ambri.

22 The people that followed Ambri overpowered the people that followed Thamni son of Gonath; and Thamni died and Joram his brother at that time, and Ambri reigned after Thamni.

23 In the thirty-first year of king Asa, Ambri begins to reign over Israel twelve years: he reigns six years in Thersa.

24 And Ambri bought the mount Semeron of Semer the lord of the mountain for two talents of silver; and he built upon the mountain, and they called the name of the mountain on which he built, after the name of Semer the lord of the mount, Semeron.

25 And Ambri did that which was evil in the sight of the Lord, and wrought wickedly beyond all that were before him.

26 And he walked in all the way of Jeroboam the son of Nabat, and in his sins wherewith he caused Israel to sin, to provoke the Lord God of Israel by their vanities.

27 And the rest of the acts of Ambri, and all that he did, and all his might, behold, are not these things written in the book of the chronicles of the kings of Israel?

28 And Ambri slept with his fathers, and is buried in Samaria; and Achaab his son reigns in his stead.

[The following explanatory text up to verse 29 can be found only in the Septuagint.]

And in the eleventh year of Ambri Josaphat the son of Asa reigns, being thirty-five years old in the beginning of his reign, and he reigned twenty-five years in Jerusalem: and his mother's name was Gazuba, daughter of Seli. And he walked in the way of Asa his father, and turned not from it, even from doing right in the eyes of the Lord: only they removed not any of the high places; they sacrificed and burnt incense on the high places. Now the engagements which Josaphat made with the king of Israel, and all his mighty deeds which he performed, and the enemies whom he fought against, behold, are not these written in the book of the chronicles of the kings of Juda? and the remains of the prostitution which they practiced in the days of Asa his father, he removed out of the land: and there was no king in Syria, but a deputy. And king Josaphat made a ship at Tharsis to go to Sophir for gold: but it went not, for the ship was broken at Gasion Gaber. Then the king of Israel said to Josaphat, I will send forth thy servants and my servants in the ship: but Josaphat would not. And Josaphat slept with his fathers, and is buried with his fathers in the city of David: and Joram his son reigned in his stead.

29 In the second year of Josaphat king of Juda, Achaab son of Ambri reigned over Israel in Samaria twenty-two years.

30 And Achaab did that which was evil in the sight of the Lord, and did more wickedly than all that were before him.

31 And it was not enough for him to walk in the sins of Jeroboam the son of Nabat, but he took to wife, Jezabel the daughter of Jethebaal king of the Sidonians; and he went and served Baal, and worshiped him.

32 And he set up an alter to Baal, in the house of his abominations, which he built in Samaria.

33 And Achaab made a grove; and Achaab did yet more abominably, to provoke the Lord God of Israel, and to sin

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against his own life so that he should be destroyed: he did evil above all the kings of Israel that were before him.

34 And in his days Achiel the Baethelite built Jericho: he laid the foundation of it in Abiron his first-born, and he set up the doors of it in Segub his younger son, according to the word of the Lord which he spoke by Joshua the son of Naue.

3 KINGS (1 KINGS) CHAPTER 17

1 And Eliu the prophet, the Thesbite of Thesbae of Galaad, said to Achaab, As the Lord God of hosts, the God of Israel, lives, before whom I stand, there shall not be these years dew nor rain, except by the word of my mouth.

2 And the word of the Lord came to Eliu, saying,

3 Depart hence eastward, and hide thee by the brook of Chorrath, that is before Jordan.

4 And it shall be that thou shalt drink water of the brook, and I will charge the ravens to feed thee there.

5 And Eliu did according to the word of the Lord, and he sat by the brook of Chorrath before Jordan.

6 And the ravens brought him loaves in the morning, and flesh in the evening and he drank water of the brook.

7 And it came to pass after some time, that the brook was dried up, because there had been no rain upon the earth.

8 And the word of the Lord came to Eliu, saying,

9 Arise, and go to Sarepta of the Sidonian land: behold, I have there commanded a widow-woman to maintain thee.

10 And he arose and went to Sarepta, and came to the gate of the city: and, behold, a widow-woman was there gathering sticks; and Eliu cried after her, and said to her, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And she went to fetch it; and Eliu cried after her, and said, Bring me, I pray thee, a morsel of the bread that is in thy hand.

12 And the woman said, As the Lord thy God lives, I have not a cake, but only a handful of meal in the pitcher, and a little oil in a cruse, and, behold, I am going to gather two sticks, and I shall go in and dress it for myself and my children, and we shall eat it and die.

13 And Eliu said to her, Be of good courage, go in and do according to thy word: but make me thereof a little cake, and thou shalt bring it out to me first, and thou shalt make some for thyself and thy children last.

14 For thus saith the Lord, The pitcher of meal shall not fail, and the cruse of oil shall not diminish, until the day that the Lord gives rain upon the earth.

15 And the woman went and did so, and did eat, she, and he, and her children.

16 And the pitcher of meal failed not, and the cruse of oil was not diminished, according to the word of the Lord which he spoke by the hand of Eliu.

17 And it came to pass afterward, that the son of the woman the mistress of the house was sick; and his sickness was very severe, until there was no breath left in him.

18 And she said to Eliu, What have I to do with thee, O man of God? hast thou come in to me to bring my sins to remembrance, and to slay my son?

19 And Eliu said to the woman, Give me thy son. And he took him out of her bosom, and took him up to the chamber in which he himself lodged, and laid him on the bed.

20 And Eliu cried aloud, and said, Alas, O Lord, the witness of the widow with whom I sojourn, thou hast wrought evil for her in slaying her son.

21 And he breathed on the child thrice, and called on the Lord, and said, O Lord my God, let, I pray thee, the soul of this child return to him.

22 And it was so, and the child cried out,

23 and he brought him down from the upper chamber into the house, and gave him to his mother; and Eliu said, See, thy son lives.

24 And the woman said to Eliu, Behold, I know that thou art a man of God, and the word of the Lord in thy mouth is true.

3 KINGS (1 KINGS) CHAPTER 18

1 And it came to pass after many days, that the word of the Lord came to Eliu in the third year, saying, Go, and appear before Achaab, and I will bring rain upon the face of the earth.

2 And Eliu went to appear before Achaab: and the famine was severe in Samaria.

3 And Achaab called Abdiu the steward. Now Abdiu feared the Lord greatly.

4 And it came to pass when Jezabel smote the prophets of the Lord, that Abdiu took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. 5 And Achaab said to Abdiu, Come, and let us go through the land, and to the fountains of water, and to the brooks, if by any means we may find grass, and may save the horses and mules, and so they will not perish from the tents.

6 And they made a division of the way between them to pass through it: Achaab went one way, and Abdiu went by another way alone.

7 And Abdiu was alone in the way; and Eliu came alone to meet him: and Abdiu hasted, and fell upon his face, and said, My lord Eliu, art thou indeed he?

8 And Eliu said to him, I am: go say to thy master, Behold, Eliu is here.

9 And Abdiu said, What sin have I committed, that thou givest thy servant into the hand of Achaab to slay me?

10 As the Lord thy God lives, there is not a nation or kingdom, whither my lord has not sent to seek thee; and if they said, He is not here, then has he set fire to the kingdom and its territories, because he has not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Eliu is here.

12 And it shall come to pass when I shall have departed from thee, that the Spirit of the Lord shall carry thee to a land which I know not, and I shall go in to tell the matter to

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Achaab, and he will not find thee and will slay me: yet thy servant fears the Lord from his youth.

13 Has it not been told to thee my lord, what I did when Jezabel slew the prophets of the Lord, that I hid a hundred men of the prophets of the Lord, by fifty in a cave, and fed them with bread and water?

14 And now thou sayest to me, Go, say to thy master, Behold, Eliu is here: and he shall slay me.

15 And Eliu said, As the Lord of Hosts before whom I stand lives, to-day I will appear before him.

16 And Abdiu went to meet Achaab, and told him: and Achaab hasted forth, and went to meet Eliu.

17 And it came to pass when Achaab saw Eliu, that Achaab said to Eliu, Art thou he that perverts Israel?

18 And Eliu said, I do not pervert Israel; but it is thou and thy father's house, in that ye forsake the Lord your God, and thou hast gone after Baalim.

19 And now send, gather to me all Israel to mount Carmel, and the prophets of shame four hundred and fifty, and the prophets of the groves four hundred, that eat at Jezabel's table.

20 And Achaab sent to all Israel, and gathered all the prophets to mount Carmel.

21 And Eliu drew near to them all: and Eliu said to them, How long wilt ye halt on both feet? if the Lord be God, follow him; but if Baal, follow him. And the people answered not a word.

22 And Eliu said to the people, I am left, the only one prophet of the Lord; and the prophets of Baal are four hundred and fifty men, and the prophets of the groves four hundred.

23 Let them give us two oxen, and let them choose one for themselves, and cut it in pieces, and lay it on the wood, and put no fire on the wood: and I will dress the other bullock, and put on no fire.

24 And do ye call loudly on the name of your gods, and I will call on the name of the Lord my God, and it shall come to pass that the God who shall answer by fire, he is God. And all the people answered and said, The word which thou hast spoken is good.

25 And Eliu said to the prophets of shame, Choose to yourselves one calf, and dress it first, for ye are many; and call ye on the name of your god; but apply no fire.

26 And they took the calf and drest it, and called on the name of Baal from morning till noon, and said, hear us, O Baal, hear us. And there was no voice, neither was there hearing, and they ran up and down on the alter which they had made.

27 And it was noon, and Eliu the Thesbite mocked them, and said, Call with a loud voice, for he is a god; for he is meditating, or else perhaps he is engaged in business, or perhaps he is asleep, and is to be awaked.

28 And they cried with a loud voice, and cut themselves according to their custom with knives and lancets until the blood gushed out upon them.

29 And they prophesied until the evening came; and it came to pass as it was the time of the offering of the sacrifice, that Eliu the Thesbite spoke to the prophets of the abominations, saying, Stand by for the present, and I will offer my sacrifice. And they stood aside and departed.

30 And Eliu said to the people, Come near to me. And all the people came near to him.

31 And Eliu took twelve stones, according to the number of the tribes of Israel, as the Lord spoke to him, saying, Israel shall be thy name.

32 And he built up the stones in the name of the Lord, and repaired the altar that had been broken down; and he made a trench that would hold two measures of seed round about the altar.

33 And he piled the cleft wood on the altar which he had made, and divided the whole-burnt-offering, and laid it on the wood, and laid it in order on the altar, and said, Fetch me four pitchers of water, and pour it on the whole-burnt-offering, and on the wood. And they did so.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar, and they filled the trench with water.

36 And Eliu cried aloud to the heaven, and said, Lord God of Abraam, and Isaac, and Israel, answer me, O Lord, answer me this day by fire, and let all this people know that thou art the Lord, the God of Israel, and I am thy servant, and for thy sake I have wrought these works.

37 Hear me, O Lord, hear me, and let this people know that thou art the Lord God, and thou hast turned back the heart of this people.

38 Then fire fell from the Lord out of heaven, and devoured the whole-burnt-offerings, and the wood and the water that was in the trench, and the fire licked up the stones and the earth.

39 And all the people fell upon their faces, and said, Truly the Lord is God; he is God.

40 And Eliu said to the people, Take the prophets of Baal; let not one of them escape. And they took them; and Eliu brings them down to the brook Kisson, and he slew them there.

41 And Eliu said to Achaab, Go up, and eat and drink, for there is a sound of the coming of rain.

42 And Achaab went up to eat and to drink; and Eliu went up to Carmel, and stooped to the ground, and put his face between his knees,

43 and said to his servant, Go up, and look toward the sea. And the servant looked, and said, There is nothing: and Eliu said, Do thou then go again seven times. 44 And the servant went again seven times: and it came to pass at the seventh time, that, behold, a little cloud like the sole of a man's foot brought water; and he said, Go up, and say to Achaab, make ready thy chariot, and go down, lest the rain overtake thee.

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45 And it came to pass in the meanwhile, that the heaven grew black with clouds and wind, and there was a great rain. And Achaab wept, and went to Jezrael.

46 And the hand of the Lord was upon Eliu, and he girt up his loins, and ran before Achaab to Jezrael.

3 KINGS (1 KINGS) CHAPTER 19

19:1 And Achaab told Jezabel his wife all that Eliu had done, and how he had slain the prophets with the sword.

2 And Jezabel sent to Eliu, and said, If thou art Eliu and I am Jezabel, God do so to me, and more also, if I do not make thy life by this time to-morrow as the life of one of them.

3 And Eliu feared, and rose, and departed for his life: and he comes to Bersabee to the land of Juda, and he left his servant there.

4 And he himself went a day's journey in the wilderness, and came and sat under a juniper tree; and asked concerning his life that he might die, and said, Let it be enough now, O Lord, take, I pray thee, my life from me; for I am no better than my fathers.

5 And he lay down and slept there under a tree; and behold, some one touched him, and said to him, Arise and eat.

6 And Eliu looked, and, behold, at his head there was a cake of meal and a cruse of water; and he arose, and ate and drank, and returned and lay down.

7 And the angel of the Lord returned again, and touched him, and said to him, Arise, and eat, for the journey is far from thee.

8 And he arose, and ate and drank, and went in the strength of that meat forty days and forty nights to mount Choreb.

9 And he entered there into a cave, and rested there; and, behold, the word of the Lord came to him, and he said, What doest thou here, Eliu?

10 And Eliu said, I have been very jealous for the Lord Almighty, because the children of Israel have forsaken thee: they have digged down thine altars, and have slain thy prophets with the sword; and I only am left alone, and they seek my life to take it.

11 And he said, Thou shalt go forth to-morrow, and shalt stand before the Lord in the mount; behold, the Lord will pass by. And, behold, a great and strong wind rending the mountains, and crushing the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake:

12 and after the earthquake a fire; but the Lord was not in the fire: and after the fire the voice of a gentle breeze.

13 And it came to pass when Eliu heard, that he wrapt his face in his mantle, and went forth and stood in the cave: and, behold, a voice came to him and said, What doest thou here, Eliu?

14 And Eliu said, I have been very jealous for the Lord Almighty; for the children of Israel have forsaken thy covenant, and they have overthrown thine altars, and have slain thy prophets with the sword! and I am left entirely alone, and they seek my life to take it.

15 And the Lord said to him, Go, return, and thou shalt come into the way of the wilderness of Damascus: and thou shalt go and anoint Azael to be king over Syria.

16 And Ju the son of Namessi shalt thou anoint to be king over Israel; and Elisaie the son of Saphat shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapes from the sword of Azael, Ju shall slay; and him that escapes from the sword of Ju, Elisaie shall slay.

18 And thou shalt leave in Israel seven thousand men, all the knees which had not bowed themselves to Baal, and every mouth which had not worshipped him.

19 And he departed thence, and finds Elisaie the son of Saphat, and he was ploughing with oxen; there were twelve yoke before him, and he with the twelve, and he passed by to him, and cast his mantle upon him.

20 And Elisaie left the cattle, and ran after Eliu and said, I will kiss my father, and follow after thee. And Eliu said, Return, for I have done a work for thee.

21 And he returned from following him, and took a yoke of oxen, and slew them, and boiled them with the instruments of the oxen, and gave to the people, and they ate: and he arose, and went after Eliu, and ministered to him.

3 KINGS (1 KINGS) CHAPTER 20

1 And Nabuthai the Jezraelite had a vineyard, near the threshingfloor of Achaab king of Samaria.

2 And Achaab spoke to Nabuthai, saying, Give me thy vineyard, and I will have it for a garden of herbs, for it is near my house: and I will give thee another vineyard better than it; or if it please thee, I will give thee money, the price of this thy vineyard, and I will have it for a garden of herbs.

3 And Nabuthai said to Achaab, My God forbid me that I should give thee the inheritance of my fathers.

4 And the spirit of Achaab was troubled, and he lay down upon his bed, and covered his face, and ate no bread.

5 And Jezabel his wife went in to him, and spoke to him, saying, Why is thy spirit troubled, and why dost thou eat no bread?

6 And he said to her, Because I spoke to Nabuthai the Jezraelite, saying, Give me thy vineyard for money; or if thou wilt, I will give thee another vineyard for it: and he said, I will not give thee the inheritance of my fathers.

7 And Jezabel his wife said to him, Dost thou now thus act the king over Israel? arise, and eat bread, and be thine own master, and I will give thee the vineyard of Nabuthai the Jezraelite.

8 And she wrote a letter in the name of Achaab, and sealed it with his seal, and sent the letter to the elders, and to the freemen who dwelt with Nabuthai.

9 And it was written in the letters, saying, Keep a fast, and set Naboth in a chief place among the people.

10 And set two men, sons of transgressors, before him, and let them testify against him, saying, He blessed God and the king: and let them lead him forth, and stone him, and let them die.

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11 And the men of his city, the elders, and the nobles who dwelt in his city, did as Jezabel sent to them, and as it had been written in the letters which she sent to them.

12 And they proclaimed a fast, and set Nebuthai in a chief place among the people.

13 And two men, sons of transgressors, came in, and sat opposite him, and bore witness against him, saying, Thou hast blessed God and the king. And they led him forth out of the city, and stoned him with stones, and he died.

14 And they sent to Jezabel, saying, Nabuthai is stoned, and is dead.

15 And it came to pass, when Jezabel heard it, that she said to Achaab, Arise, take possession of the vineyard of Nabuthai the Jezraelite, who would not sell it to thee: for Nebuthai is not alive, for he is dead.

16 And it came to pass, when Achaab heard that Nabuthai the Jezraelite was dead, that he rent his garments, and put on sackcloth. And it came to pass afterward, that Achaab arose and went down to the vineyard of Nabuthai the Jezraelite, to take possession of it.

17 And the Lord spoke to Eliu the Thesbite, saying,

18 Arise, and go down to meet Achaab king of Israel, who is in Samaria, for he is in the vineyard of Nabuthai, for he has gone down thither to take possession of it.

19 And thou shalt speak to him, saying, Thus saith the Lord, Forasmuch as thou hast slain and taken possession, therefore thus saith the Lord, In every place where the swine and the dogs have licked the blood of Nabuthai, there shall the dogs lick thy blood; and the harlots shall wash themselves in thy blood.

20 And Achaab said to Eliu, Hast thou found me, mine enemy? and he said, I have found thee: because thou hast wickedly sold thyself to work evil in the sight of the Lord, to provoke him to anger;

21 behold, I bring evil upon thee: and I will kindle a fire after thee, and I will utterly destroy every male of Achaab, and him that is shut up and him that is left in Israel.

22 And I will make thy house as the house of Jeroboam the son of Nabat, and as the house of Baasa son of Achia, because of the provocations wherewith thou hast provoked me, and caused Israel to sin.

23 And the Lord spoke of Jezabel, saying, The dogs shall devour her within the fortification of Jezrael.

24 Him that is dead of Achaab in the city shall the dogs eat, and him that is dead of him in the field shall the birds of the sky eat.

25 But Achaab did wickedly, in that he sold himself to do that which was evil in the sight of the Lord, as his wife Jezabel led him astray.

26 And he did very abominably in following after the abominations, according to all that the Amorite did, whom the Lord utterly destroyed from before the children of Israel.

27 And because of the word, Achaab was pierced with sorrow before the Lord, and he both went weeping, and rent his garment, and girt sackcloth upon his body, and fasted; he put on sackcloth also in the day that he smote Nabuthai the Jezraelite, and went his way.

28 And the word of the Lord came by the hand of his servant Eliu concerning Achaab, and the Lord said,

29 Hast thou seen how Achaab has been pricked to the heart before me? I will not bring on the evil in his days, but in his son's days will I bring on the evil.

3 KINGS (1 KINGS) CHAPTER 21

1 And the son of Ader gathered all his forces, and went up and besieged Samaria, he and thirty-two kings with him, and all his horse and chariots: and they went up and besieged Samaria, and fought against it.

2 And he sent into the city to Achaab king of Israel, and said to him, Thus says the son of Ader,

3 Thy silver and thy gold are mine, and thy wives and thy children are mine.

4 And the king of Israel answered and said, As thou hast said, my lord, O king, I am thine, and all mine also.

5 And the messengers came again, and said, Thus says the son of Ader, I sent to thee, saying, Thou shalt give me thy silver and thy gold, and thy wives and thy children.

6 For at this time to- morrow I will send my servants to thee, and they shall search thy house, and the houses of thy servants, and it shall be that all the desirable objects of their eyes on which they shall lay their hands, they shall even take them.

7 And the king of Israel called all the elders of the land, and said, Take notice now and consider, that this man seeks mischief: for he has sent to me concerning my wives, and concerning my sons, an concerning my daughters: I have not kept back from him my silver and my gold.

8 And the elders and all the people said to him, Hearken not, and consent not.

9 And he said to the messengers of the son of Ader, Say to your master, All things that thou hast sent to thy servant about at first I will do; but this thing I shall not be able to do. And the men departed, and carried back the answer to him.

10 And the son of Ader sent to him, saying, So do God to me, and more also, if the dust of Samaria shall suffice for foxes to all the people, even my infantry.

11 And the king of Israel answered and said, Let it be sufficient; let not the humpbacked boast as he that is upright.

12 And it came to pass when he returned him this answer, he and all the kings with him were drinking in tents: and he said to his servants, Form a trench. And they made a trench against the city.

13 And, behold, a prophet came to Achaab king of Israel, and said, Thus saith the Lord, Hast thou seen this great multitude? behold, I give it this day into thine hands; and thou shalt know that I am the Lord.

14 And Achaab said, Whereby? And he said, Thus saith the Lord, by the young men of the heads of the districts. And Achaab said, Who shall begin the battle? and he said, Thou.

15 And Achaab numbered the young men the heads of the districts, and they were two hundred and thirty: and

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afterwards he numbered the people, even every man fit for war, seven thousand.

16 And he went forth at noon, an the son of Ader was drinking and getting drunk in Socchoth, he and the kings, even thirty and two kings, his allies.

17 And the young men the heads of the districts went forth first; and they send and report to the king of Syria, saying, There are men come forth out of Samaria.

18 And he said to them, If they come forth peaceably, take them alive; and if they come forth to war, take them alive:

19 and let not the young men the heads of the districts go forth of the city. And the force that was behind them

20 smote each one the man next to him; and each one a second time smote the man next to him: and Syria fled, and Israel pursued them; and the son of Ader, even the king of Syria, escapes on the horse of a horseman.

21 And the king of Israel went forth, and took all the horses and the chariots, and smote the enemy with a great slaughter in Syria.

22 And the prophet came to the king of Israel, and said, Strengthen thyself, and observe, and see what thou shalt do; for at the return of the year the son of Ader king of Syria comes up against thee.

23 And the servants of the king of Syria, even they said, The God of Israel is a God of mountains, and not a God of valleys; therefore has he prevailed against us: but if we should fight against them in the plain, verily we shall prevail against them.

24 And do thou this thing: Send away the kings, each one to his place, and set princes in their stead.

25 And we will give thee another army according to the army that was destroyed, and cavalry according to the cavalry, and chariots according to the chariots, and we will fight against them in the plain, and we shall prevail against them. And he hearkened to their voice, and did so.

26 And it came to pass at the return of the year, that the son of Ader reviewed Syria, and went up to Apheca to war against Israel.

27 And the children of Israel were numbered, and came to meet them: and Israel encamped before them as two little flocks of goats, but Syria filled the land.

28 And there came the man of God, and said to the king of Israel, Thus saith the Lord, Because Syria has said, The Lord God of Israel is a God of the hills, and he is not a God of the valleys, therefore will I give this great army into thy hand, and thou shalt know that I am the Lord.

29 And they encamp one over against the other before them seven days. And it came to pass on the seventh day that the battle drew on, and Israel smote Syria, even a hundred thousand footmen in one day.

30 And the rest fled to Apheca, into the city; and the wall fell upon twenty- seven thousand men that were left: and the son of Ader fled, and entered into an inner chamber, into a closet.

31 And he said to his servants, I know that the kings of Israel are merciful kings: let us now put sackcloth upon our loins, and ropes upon our heads, and let us go forth to the king of Israel, if by any means he will save our souls alive.

32 So they girt sackcloth upon their loins, and put ropes upon their heads, and said to the king of Israel, Thy servant the son of Ader says, Let our souls live, I pray thee. And he said, Does he yet live? He is my brother.

33 And the men divined, and offered drink-offerings; and they caught the word out of his mouth, and said, Thy brother the son of Ader. And he said, Go ye in and fetch him. And the son of Ader went out to him, and they cause him to go up to him into the chariot.

34 And he said to him, The cities which my father took from thy father I will restore to thee; and thou shalt make streets for thyself in Damascus, as my father made streets in Samaria; and I will let thee go with a covenant. And he made a covenant with him, and let him go.

35 And a certain man of the sons of the prophets said to his neighbour by the word of the Lord, Smite me, I pray, And the man would not smite him.

36 And he said to him, Because thou hast not hearkened to the voice of the Lord, therefore, behold, as thou departest from me, a lion shall smite thee: and he departed from him, and a lion found him, and smote him.

37 And he finds another man, and says, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 And the prophet went and stood before the king of Israel by the way, and bound his eyes with a bandage.

39 And it came to pass as the king passed by, that he cried aloud to the king, and said, Thy servant went out to war, and, behold, a man brought another man to me, and said to me, Keep his man; and if he should by any means escape, then thy life shall go for his life, or thou shalt pay a talent of silver.

40 And it came to pass, that thy servant looked round this way and that way, and the man was gone. And the king of Israel said to him, Behold, thou hast also destroyed snares set for me.

41 And he hasted, and took away the bandage from his eyes; and the king of Israel recognized him, that he was one of the prophets.

42 And he said to him, Thus saith the Lord, Because thou hast suffered to escape out of thine hand a man appointed to destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel departed confounded and discouraged, and came to Samaria.

3 KINGS (1 KINGS) CHAPTER 22

1 And he rested three years, and there was no war between Syria and Israel.

2 And it came to pass in the third year, that Josaphat king of Juda went down to the king of Israel.

3 And the king of Israel said to his servants, Know ye that Remmath Galaad is ours, and we are slow to take it out of the hand of the king of Syria?

4 And the king of Israel said to Josaphat, Wilt thou go up with us to Remmath Galaad to battle?

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5 And Josaphat said, As I am, so art thou also; as my people, so is thy people; as my horses, so are thy horses. And Josaphat king of Juda said to the king of Israel, Enquire, I pray thee, of the Lord to-day.

6 And the king of Israel gathered all the prophets together, about four hundred men; and the king said to them, Shall I go up to Remmath Galaad to battle, or shall I forbear? and they said, Go up, and the Lord will surely give it into the hands of the king.

7 And Josaphat said to the king of Israel, Is there not here a prophet of the Lord, that we may enquire of the Lord by him?

8 And the king of Israel said to Josaphat, There is one man here for us to enquire of the Lord by; but I hate him, for he does not speak good of me, but only evil; Michaias son of Jemblaa. And Josaphat king of Juda said, Let not the king say so.

9 And the king of Israel called a eunuch and said, Bring hither quickly Michaias son of Jemblaa.

10 And the king of Israel and Josaphat king of Juda sat, each on his throne, armed in the gates of Samaria; and all the prophets prophesied before them.

11 And Sedekias son of Chanaan made for himself iron horns, and said, Thus saith the Lord, With these thou shalt push Syria, until it be consumed.

12 And all the prophets prophesied in like manner, saying, Go up to Remmath Galaad, and the thing shall prosper, and the Lord shall deliver it and the king of Syria into thine hands.

13 And the messenger that went to call Michaias spoke to him, saying, Behold now, all the prophets speak with one mouth good concerning the king, let now thy words be like the words of one of them, and speak good things.

14 And Michaias said, As the Lord lives, whatsoever the Lord shall say to me, that will I speak.

15 And he came to the king: and the king said to him, Michaias, shall I go up to Remmath Galaad to battle, or shall I forbear? and he said, Go up, and the Lord shall deliver it into the hand of the king.

16 And the king said to him, How often shall I adjure thee, that thou speak to me truth in the name of the Lord?

17 And he said, Not so. I saw all Israel scattered on the mountains as a flock without a shepherd: and the Lord said, Is not God lord of these? let each one return to his home in peace.

18 And the king of Israel said to Josaphat king of Juda, Did I not say to thee that this man does not prophesy good to me, for he speaks nothing but evil?

19 And Michaias said, Not so, it is not I: hear the word of the Lord; it is not so. I saw the God of Israel sitting on his throne, and all the host of heaven stood about him on his right hand and on his left.

20 And the Lord said, Who will deceive Achaab king of Israel, that he may go up and fall in Remmath Galaad? and one spoke one way, and another another way.

21 And there came forth a spirit and stood before the Lord, and said, I will deceive him.

22 And the Lord said to him, Whereby? And he said, I will go forth, and will be a false spirit in the mouth of all his prophets. And he said, Thou shalt deceive him, yea, and shalt prevail: go forth, and do so.

23 And now, behold, the Lord has put a false spirit in the mouth of all these thy prophets, and the Lord has spoken evil against thee.

24 And Sedekias the son of Chanaan came near and smote Michaias on the cheek, and said, What sort of a spirit of the Lord has spoken in thee?

25 And Michaias said, Behold, thou shalt see in that day, when thou shalt go into an innermost chamber to hide thyself there.

26 And the king of Israel said, Take Michaias, and convey him away to Semer the keeper of the city;

27 and tell Joas the king's son to put this fellow in prison, and to feed him with bread of affliction and water of affliction until I return in peace.

28 And Michaias said, If thou return at all in peace, the Lord has not spoken by me.

29 So the king of Israel went up, and Josaphat king of Juda with him to Remmath Galaad.

30 And the king of Israel said to Josaphat king of Juda, I will disguise myself, and enter into the battle, and do thou put on my raiment. So the king of Israel disguised himself, and went into the battle.

31 And the king of Syria had charged the thirty-two captains of his chariots, saying, Fight not against small or great, but against the king of Israel only.

32 And it came to pass, when the captains of the chariots saw Josaphat king of Juda, that they said, this seems to be the king of Israel. And they compassed him about to fight against him; and Josaphat cried out.

33 And it came to pass, when the captains of the chariots saw that this was not the king of Israel, that they returned from him.

34 And one drew a bow with a good aim, and smote the king of Israel between the lungs and the breast-plate: and he said to his charioteer, Turn thine hands, and carry me away out of the battle, for I am wounded.

35 And the war was turned in that day, and the king was standing on the chariot, against Syria from morning till evening; and he shed the blood out of his wound, into the bottom of the chariot, and died at even, and the blood ran out of the wound into the bottom of the chariot.

36 And the herald of the army stood at sunset, saying, Let every man go to his own city and his own land,

37 for the king is dead. And they came to Samaria, and buried the king in Samaria.

38 And they washed the chariot at the fountain of Samaria; and the swine and the dogs licked up the blood, and the harlots washed themselves in the blood, according to the word of the Lord which he spoke.

39 And the rest of the acts of Achaab, and all that he did, and the ivory house which he built, and all the cities which he

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built, behold, are not these things written in the book of the chronicles of the kings of Israel?

40 And Achaab slept with his fathers, and Ochozias his son reigned in his stead.

41 And Josaphat the son of Asa reigned over Juda: in the fourth year of Achaab king of Israel began Josaphat to reign.

42 Thirty and five years old was he when he began to reign, and he reigned twenty and five years in Jerusalem; and his mother's name was Azuba daughter of Salai.

43 And he walked in all the way of Asa his father: he turned not from it, even from doing that which was right in the eyes of the Lord.

44 Only he took not away any of the high places: the people still sacrificed and burnt incense on the high places.

45 And Josaphat was at peace with the king of Israel.

46 And the rest of the acts of Josaphat, and his mighty deeds, whatever he did, behold, are not these things written in the book of the chronicles of the kings of Juda?

[* The verses 47-50 are missing. Verses from the Douay Rheims Bible fill in the gap.]

47* And the remnant also of the effeminate, who remained in the days of Asa, his father, he took out of the land.

48* And there was then no king appointed in Edom.

49* But king Josaphat made navies on the sea, to sail into Ophir for gold: but they could not go, for the ships were broken in Asiongaber.

50* Then Ochozias, the son of Achab, said to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not. Would not... He had been reprehended before for admitting such a partner: and therefore would have no more to do with him.

51 And Josaphat slept with his fathers, and was buried by his fathers in the city of David his father, and Joram his son reigned in his stead.

52 And Ochozias son of Achaab reigned over Israel in Samaria: in the seventeenth year of Josaphat king of Juda, Ochozias son of Achaab reigned over Israel in Samaria two years.

53 And he did that which was evil in the sight of the Lord, and walked in the way of Achaab his father, and in the way of Jezabel his mother, and in the sins of the house of Jeroboam the son of Nabat, who caused Israel to sin.

54 And he served Baalim (Baal, Bel, Akkadian: "the Lord"), and worshipped them, and provoked the Lord God of Israel, according to all that had been done before him.

THE SECOND BOOK OF KINGS

Greek: Basileion D; Hebrew Title: Melakhim
(also called The Fourth Book of Kings, or 4 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C.

4 KINGS (2 KINGS) CHAPTER 1

1 And Moab repelled against Israel after the death of Achaab.

2 And Ochozias fell through the lattice that was in his upper chamber in Samaria and was sick; and he sent messengers, and said to them, Go and enquire of Baal fly, the god of Accaron, whether I shall recover of this my sickness. And they went to enquire of him.

3 And an angel of the Lord called Eliu the Thesbite, saying, Arise, and go to meet the messengers of Ochozias king of Samaria, and thou shalt say to them, Is it because there is no God in Israel, that ye go to enquire of Baal fly, the God of Accaron? but it shall not be so.

4 For thus saith the Lord, The bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. And Eliu went, and said so to them.

5 And the messengers returned to him, and he said to them, Why have ye returned?

6 And they said to him, A man came up to meet us, and said to us, Go, return to the king that sent you, and say to him, Thus saith the Lord, Is it because there is no God in Israel, that thou goest to enquire of Baal fly, the God of Accaron? it shall not be so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die.

7 So they returned and reported to the king as Eliu said: and he said to them, What was the manner of the man who went up to mid you, and spoke to you these words?

8 And they said to him, He was a hairy man, and girt with a leathern girdle about his loins. And he said, This is Eliu the Thesbite.

9 And he sent to him a captain of fifty and his fifty; and he went up to him: and, behold, Eliu sat on the top of a mountain. And the captain of fifty spoke to him, and said, O man of God, the king has called thee, come down.

10 And Eliu answered and said to the captain of fifty, And if I am a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty.

11 And the king sent a second time to him another captain of fifty, and his fifty. And the captain of fifty spoke to him, and said, O man of God, thus says the king, Come down quickly.

12 And Eliu answered and spoke to him, and said, If I am a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty.

13 And the king sent yet again a captain and his fifty. And the third captain of fifty came, and knelt on his knees before

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Eliu, and entreated him, and spoke to him and said, O man of God, let my life, and the life of these fifty thy servants, be precious in thine eyes.

14 Behold, fire came down from heaven, and devoured the two first captains of fifty: and now, I pray, let my life be precious in thine eyes.

15 And the angel of the Lord spoke to Eliu, and said, Go down with him, be not afraid of them. And Eliu rose up, and went down with him to the king.

16 And Eliu spoke to him, and said, Thus saith the Lord, Why hast thou sent messengers to enquire of Baal fly, the god of Accaron? it shall not be so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die.

17 So he died according to the word of the Lord which Eliu has spoken.

18 And the rest of the acts of Ochozias which he did, behold, are they not written in the book of the chronicles of the kings of Israel? and Joram son of Achaab reigns over Israel in Samaria twelve years beginning in the eighteenth year of Josaphat king of Juda: and he did that which was evil in the sight of the Lord, only not as his brethren, nor as his mother: and he removed the pillars of Baal which his father made, and broke them in pieces: only he was joined to the sins of the house of Jeroboam, who led Israel to sin; he departed not from them. And the Lord was very angry with the house of Achaab.

4 KINGS (2 KINGS) CHAPTER 2

1 And it came to pass, when the Lord was going to take Eliu with a whirlwind as it were into heaven, that Eliu and Elisaie went out of Galgala.

2 And Eliu said to Elisaie, Stay here, I pray thee; for God has sent me to Baethel. And Elisaie said, As the Lord lives and thy soul lives, I will not leave thee; so they came to Baethel.

3 And the sons of the prophets who were in Baethel came to Elisaie, and said to him, Dost thou know, that the Lord this day is going to take thy lord away from thy head? And he said, Yea, I know it; be silent.

4 And Eliu said to Elisaie, Stay here, I pray thee; for the Lord has sent me to Jericho. And he said, As the Lord lives and thy soul lives, I will not leave thee. And they came to Jericho.

5 And the sons of the prophets who were in Jericho drew near to Elisaie, and said to him, Dost thou know that the Lord is about to take away thy master to-day from thy head? And he said, Yea, I know it; hold your peace.

6 And Eliu said to him, Stay here, I pray thee, for the Lord has sent me to Jordan. And Elisaie said, As the Lord lives and thy soul lives, I will not leave thee: and they both went on.

7 And fifty men of the sons of the prophets went also, and they stood opposite afar off: and both stood on the bank of Jordan.

8 And Eliu took his mantle, and wrapped it together, and smote the water: and the water was divided on this side and on that side, and they both went over on dry ground.

9 And it came to pass while they were crossing over, that Eliu said to Elisaie, Ask what I shall do for thee before I am taken up from thee. And Elisaie said, Let there be, I pray thee, a double portion of thy spirit upon me.

10 And Eliu said, Thou hast asked a hard thing: if thou shalt see me when I am taken up from thee, then shall it be so to thee; and if not, it shall not be so.

11 And it came to pass as they were going, they went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them both; and Eliu was taken up in a whirlwind as it were into heaven.

12 And Elisaie saw, and cried, Father, father, the chariot of Israel, and the horseman thereof! And he saw him no more: and he took hold of his garments, and rent them into two pieces.

13 And Elisaie took up the mantle of Eliu, which fell from off him upon Elisaie; and Elisaie returned, and stood upon the brink of Jordan;

14 and he took the mantle of Eliu, which fell from off him, and smote the water, and said, Where is the Lord God of Eliu? and he smote the waters, and they were divided hither and thither; and Elisaie went over.

15 And the sons of the prophets who were in Jericho on the opposite side saw him, and said, The spirit of Eliu has rested upon Elisaie. And they came to meet him, and did obeisance to him to the ground.

16 And they said to him, Behold now, there are with thy servants fifty men of strength: let them go now, and seek thy lord: peradventure the Spirit of the Lord has taken him up, and cast him into Jordan, or on one of the mountains, or on one of the hills. And Elisaie said, Ye shall not send.

17 And they pressed him until he was ashamed; and he said, Send. And they sent fifty men, and sought three days, and found him not.

18 And they returned to him, for he dwelt in Jericho: and Elisaie said, Did I not say to you, Go not?

19 And the men of the city said to Elisaie, Behold, the situation of the city is good, as our lord sees; but the waters are bad, and the ground barren.

20 And Elisaie said, Bring me a new pitcher, and put salt in it. And they took one, and brought it to him.

21 And Elisaie went out to the spring of the waters, and cast salt therein, and says, Thus saith the Lord, I have healed these waters; there shall not be any longer death thence or barren land.

22 And the waters were healed until this day, according to the word of Elisaie which he spoke.

23 And he went up thence to Baethel: and as he was going up by the way there came up also little children from the city, and mocked him, and said to him, Go up, bald-head, go up.

24 And he turned after them, and saw them, and cursed them in the name of the Lord. And, behold, there came out

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two bears out of the wood, and they tore forty and two children of them.

25 And he went thence to mount Carmel, and returned thence to Samaria.

4 KINGS (2 KINGS) CHAPTER 3

1 And Joram the son of Achaab began to reign in Israel in the eighteenth year of Josaphat king of Juda, and he reigned twelve years.

2 And he did that which was evil in the sight of the Lord, only not as his father, nor as his mother: and he removed the pillars of Baal which his father had made.

3 Only he adhered to the sin of Jeroboam the son of Nabat, who made Israel to sin; he departed not from it.

4 And Mosa king of Moab was a sheep-master, and he rendered to the king of Israel in the beginning of the year, a hundred thousand lambs, and a hundred thousand rams, with the wool.

5 And it came to pass, after the death of Achaab, that the king of Moab rebelled against the king of Israel.

6 And king Joram went forth in that day out of Samaria, and numbered Israel.

7 And he went and sent to Josaphat king of Juda, saying, The king of Moab has rebelled against me: wilt thou go with me against Moab to war? And he said, I will go up: thou art as I, I am as thou; as my people, so is thy people, as my horses, so are thy horses.

8 And he said, What way shall I go up? and he said, The way of the wilderness of Edom.

9 And the king of Israel went, and the king of Juda, and the king of Edom: and they fetched a compass of seven days' journey; and there was no water for the army, and for the cattle that went with them.

10 And the king of Israel said, Alas! that the Lord should have called the three kings on their way, to give them into the hand of Moab.

11 And Josaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the servants of the king of Israel answered and said, There is here Elisaie son of Saphat, who poured water on the hands of Eliu.

12 And Josaphat said, He has the word of the Lord. And the king of Israel, and Josaphat king of Juda, and the king of Edom, went down to him.

13 And Elisaie said to the king of Israel, What have I to do with thee? go to the prophets of thy father, and the prophets of thy mother. And the king of Israel said to him, Has the Lord called the three kings to deliver them into the hands of Moab?

14 And Elisaie said, As the Lord of hosts before whom I stand lives, unless I regarded the presence of Josaphat the king of Juda, I would not have looked on thee, nor seen thee.

15 And now fetch me a harper. And it came to pass, as the harper harped, that the hand of the Lord came upon him.

16 And he said, Thus saith the Lord, Make this valley full of trenches.

17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet this valley shall be filled with water, and ye, and your flocks, and your cattle shall drink.

18 And this is a light thing in the eyes of the Lord: I will also deliver Moab into your hand.

19 And ye shall smite every strong city, and ye shall cut down every good tree, and ye shall stop all wells of water, and spoil every good piece of land with stones.

20 And it came to pass in the morning, when the sacrifice was offered, that, behold! waters came from the way of Edom, and the land was filled with water.

21 And all Moab heard that the three kings were come up to fight against them; and they cried out on every side, even all that were girt with a girdle, and they said, Ho! and stood upon the border.

22 And they rose early in the morning, and the sun rose upon the waters, and Moab saw the waters on the opposite side red as blood.

23 And they said, This is the blood of the sword; and the kings have fought, and each man has smitten his neighbour; now then to the spoils, Moab.

24 And they entered into the camp of Israel; and Israel arose and smote Moab, and they fled from before them; and they went on and smote Moab as they went.

25 And they razed the cities, and cast every man his stone on every good piece of land and filled it; and they stopped every well, and cut down every good tree, until they left only the stones of the wall cast down; and the slingers compassed the land, and smote it.

26 And the king of Moab saw that the battle prevailed against him; and he took with him seven hundred men that drew sword, to cut through to the king of Edom: and they could not.

27 And he took his eldest son whom he had designed to reign in his stead, and offered him up for a whole-burnt-offering on the walls. And there was a great indignation against Israel; and they departed from him, and returned to their land.

4 KINGS (2 KINGS) CHAPTER 4

1 And one of the wives of the sons of the prophets cried to Elisaie, saying, Thy servant my husband is dead; and thou knowest that thy servant feared the Lord: and the creditor is come to take my two sons to be his servants.

2 And Elisaie said, What shall I do for thee? tell me what thou hast in the house. And she said, Thy servant has nothing in the house, except oil wherewith I anoint myself.

3 And he said to her, Go, borrow for thyself vessels without of all thy neighbours, even empty vessels; borrow not a few.

4 And thou shalt go in and shut the door upon thee and upon thy sons, and thou shalt pour forth into these vessels, and remove that which is filled.

5 And she departed from him, and shut the door upon herself and upon her sons: they brought the vessels near to her, and she poured in until the vessels were filled.

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6 And she said to her sons, Bring me yet a vessel. And they said to her, There is not a vessel more. And the oil stayed.

7 And she came and told the man of God: and Elisaie said, Go, and sell the oil, and thou shalt pay thy debts, and thou and thy sons shall live of the remaining oil.

8 And a day came, when Elisaie passed over to Soman, and there was a great lady there, and she constrained him to eat bread: and it came to pass as often as he went into the city, that he turned aside to eat there.

9 And the woman said to her husband, See now, I know that this is a holy man of God who comes over continually to us.

10 Let us now make for him an upper chamber, a small place; and let us put there for him a bed, and a table, and a stool, and a candlestick: and it shall come to pass that when he comes in to us, he shall turn in thither.

11 And a day came, and he went in thither, and turned aside into the upper chamber, and lay there. 12 And he said to Giezi his servant, Call me this Somanite. and he called her, and she stood before him.

13 And he said to him, Say now to her, Behold, thou hast taken all this trouble for us; what should I do for thee? Hast thou any request to make to the king, or to the captain of the host? And she said, I dwell in the midst of my people.

14 And he said to Giezi, What must we do for her? and Giezi his servant said, Indeed she has no son, and her husband is old.

15 And he called her, and she stood by the door.

16 And Elisaie said to her, At this time next year, as the season is, thou shalt be alive, and embrace a son. And she said, Nay, my lord, do not lie to thy servant.

17 And the woman conceived, and bore a son at the very time, as the season was, being alive, as Elisaie said to her.

18 And the child grew: and it came to pass when he went out to his father to the reapers,

19 that he said to his father, My head, my head. and his father said to a servant, carry him to his mother.

20 And he carried him to his mother, and he lay upon her knees till noon, and died.

21 And she carried him up and laid him on the bed of the man of god; and she shut the door upon him, and went out.

22 And she called her husband, and said, Send now for me one of the young men, and one of the asses, and I will ride quickly to the man of God, and return.

23 And he said, Why art thou going to him to-day? It is neither new moon, nor the Sabbath. And she said, It is well.

24 And she saddled the ass, and said to her servant, Be quick, proceed: spare not on my account to ride, unless I shall tell thee. Go, and thou shalt proceed, and come to the man of God to mount Carmel.

25 And she rode and came to the man of God to the mountain: and it came to pass when Elisaie saw her coming, that he said to Giezi his servant, See now, that Somanite comes.

26 Now run to meet her, and thou shalt say, Is it well with thee? is it well with thy husband? is it well with the child? and she said, It is well.

27 And she came to Elisaie to the mountain, and laid hold of his feet; and Giezi drew near to thrust her away. And Elisaie said, Let her alone, for her soul is much grieved in her, and the Lord has hidden it from me, and has not told it me.

28 And she said, Did I ask a son of my lord? For did I not say, Do not deal deceitfully with me?

29 And Elisaie said to Giezi, Gird up thy loins, and take my staff in thy hand, and go: if thou meet any man, thou shalt not salute him, and if a man salute thee thou shalt not answer him: and thou shalt lay my staff on the child's face.

30 And the mother of the child said, As the Lord lives and as thy soul lives, I will not leave thee. And Elisaie arose, and went after her.

31 And Giezi went on before her, and laid his staff on the child's face: but there was neither voice nor any hearing. So he returned to meet him, and told him, saying, The child is not awaked.

32 And Elisaie went into the house, and, behold, the dead child was laid upon his bed.

33 And Elisaie went into the house, and shut the door upon themselves, the two, and prayed to the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and bowed himself upon him, and the flesh of the child grew warm.

35 And he returned, and walked up and down in the house: and he went up, and bowed himself on the child seven times; and the child opened his eyes.

36 And Elisaie cried out to Giezi, and said, Call this Somanite. So he called her, and she came in to him: and Elisaie said, Take thy son.

37 And the woman went in, and fell at his feet, and did obeisance bowing to the ground; and she took her son, and went out.

38 And Elisaie returned to Galgala: and a famine was in the land; and the sons of the prophets sat before him: and Elisaie said to his servant, Set on the great pot, and boil pottage for the sons of the prophets.

39 And he went out into the field to gather herbs, and found a vine in the field, and gathered of it wild gourds, his garment full; and he cast it into the caldron of pottage, for they knew them not.

40 And he poured it out for the men to eat: and it came to pass, when they were eating of the pottage, that lo! they cried out, and said, There is death in the pot, O man of God. And they could not eat.

41 And he said, Take meal, and cast it into the pot. And Elisaie said to his servant Giezi, Pour out for the people, and let them eat. And there was no longer there any hurtful thing in the pot.

42 And there came a man over from Baetharisa, and brought to the man of God twenty barley loaves and cakes of

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figs, of the first-fruits. And he said, Give to the people, and let them eat.

43 And his servant said, Why should I set this before a hundred men? and he said, Give to the people, and let them eat; for thus saith the Lord, They shall eat and leave. 44 And they ate and left, according to the word of the Lord.

4 KINGS (2 KINGS) CHAPTER 5

1 Now Naiman, the captain of the host of Syria, was a great man before his master, and highly respected, because by him the Lord had given deliverance to Syria, and the man was mighty in strength, but a leper.

2 And the Syrians went forth in small bands, and took captive out of the land of Israel a little maid: and she waited on Naiman's wife.

3 And she said to her mistress, O that my lord were before the prophet of God in Samaria; then he would recover him from his leprosy.

4 And she went in and told her lord, and said, Thus and thus spoke the maid from the land of Israel.

5 And the king of Syria said to Naiman, Go to, go, and I will send a letter to the king of Israel. And he went, and took in his hand ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now then, as soon as this letter shall reach thee, behold, I have sent to thee my servant Naiman, and thou shalt recover him from his leprosy.

7 And it came to pass, when the king of Israel read the letter, that he rent his garments, and said, Am I God, to kill and to make alive, that this man sends to me to recover a man of his leprosy? consider, however, I pray you, and see that this man seeks an occasion against me.

8 And it came to pass, when Elisaie heard that the king of Israel had rent his garments, that he sent to the king of Israel, saying, Wherefore hast thou rent thy garments? Let Naiman, I pray thee, come to me, and let him know that there is a prophet in Israel.

9 So Naiman came with horse and chariot, and stood at the door of the house of Elisaie.

10 And Elisaie sent a messenger to him, saying, Go and wash seven times in Jordan, and thy flesh shall return to thee, and thou shalt be cleansed.

11 And Naiman was angry, and departed, and said, Behold, I said, He will by all means come out to me, and stand, and call on the name of his God, and lay his hand upon the place, and recover the leper.

12 Are not the Abana and Pharphar, rivers of Damascus, better than all the waters of Israel? may I not go and wash in them, and be cleansed? and he turned and went away in a rage.

13 And his servants came near and said to him, Suppose the prophet had spoken a great thing to thee, wouldest thou not perform it? yet he has but said to thee, Wash, and be cleansed.

14 So Naiman went down, and dipped himself seven times in Jordan, according to the word of Elisaie: and his flesh returned to him as the flesh of a little child, and he was cleansed.

15 And he and all his company returned to Elisaie, and he came and stood before him, and said, Behold, I know that there is no God in all the earth, save only in Israel: and now receive a blessing of thy servant.

16 And Elisaie said, As the Lord lives, before whom I stand, I will not take one. And he pressed him to take one: but he would not.

17 And Naiman said, Well then, if not, let there be given to thy servant, I pray thee, the load of a yoke of mules; and thou shalt give me of the red earth: for henceforth thy servant will not offer whole-burnt-offering or sacrifice to other gods, but only to the Lord by reason of this thing.

18 And l let the Lord be propitious to thy servant when my master goes into the house of Remman to worship there, and he shall lean on my hand, and I shall bow down in the house of Remman when he bows down in the house of Remman; even let the Lord, I pray, be merciful to thy servant in this matter.

19 And Elisaie said to Naiman, Go in peace. And he departed from him a little way.

20 And Giezi the servant of Elisaie said, Behold, my Lord has spared this Syrian Naiman, so as not to take of his hand what he has brought: as the Lord lives, I will surely run after him, and take somewhat of him.

21 So Giezi followed after Naiman: and Naiman saw him running after him, and turned back from his chariot to meet him.

22 And Giezi said, All is well: my master has sent me, saying, Behold, now are there come to me two young men of the sons of the prophets from mount Ephraim; give them, I pray thee, a talent of silver, and two changes of raiment.

23 And Naiman said, Take two talents of silver. And he took two talents of silver in two bags, and two changes of raiment, and put them upon two of his servants, and they bore them before him.

24 And he came to a secret place, and took them from their hands, and laid them up in the house, and dismissed the men.

25 And he went in himself and stood before his master; and Elisaie said to him,

26 Whence comest thou, Giezi? and Giezi said, Thy servant has not been hither or thither. And Elisaie said to him, Went not my heart with thee, when the man returned from his chariot to meet thee? and now thou hast received silver, and now thou hast received raiment, and olive yards, and vineyards, and sheep, and oxen, and menservants, and maidservants.

27 The leprosy also of Naiman shall cleave to thee, and to thy seed for ever. And he went out from his presence leprous, like snow.

4 KINGS (2 KINGS) CHAPTER 6

1 And the sons of the prophets said to Elisaie, Behold now, the place wherein we dwell before thee is too narrow for us.

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2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and make for ourselves a habitation there.

3 And he said, Go. And one of them said gently, Come with thy servants. And he said, I will go.

4 And he went with them, and they came to Jordan, and began to cut down wood.

5 And behold, one was cutting down a beam, and the axe head fell into the water: and he cried out, Alas! master: and it was hidden.

6 And the man of God said, Where did it fall? and he shewed him the place: and he broke off a stick, and threw it in there, and the iron came to the surface.

7 And he said, Take it up to thyself. And he stretched out his hand, and took it.

8 And the king of Syria was at war with Israel: and he consulted with his servants, saying, I will encamp in such a place.

9 And Elisaie sent to the king of Israel, saying, Take heed that thou pass not by that place, for the Syrians are hidden there.

10 And the king of Israel sent to the place which Elisaie mentioned to him, and saved himself thence not once or twice.

11 And the mind of the king of Syria was very much disturbed concerning this thing; and he called his servants, and said to them, Will ye not tell me who betrays me to the king of Israel?

12 And one of his servants said, Nay, my Lord, O king, for Elisaie the prophet that is in Israel reports to the king of Israel all the words whatsoever thou mayest say in thy bedchamber.

13 And he said, Go, see where this man is, and I will send and take him. And they sent word to him, saying, Behold, he is in Dothaim.

14 And he sent thither horses, and chariots, and a mighty host: and they came by night, and compassed about the city.

15 And the servant of Elisaie rose up early and went out; and, behold, a host compassed the city, and horses and chariots: and the servant said to him, O master, what shall we do?

16 And Elisaie said, Fear not, for they who are with us are more than they that are with them.

17 And Elisaie prayed, and said, Lord, open, I pray thee, the eyes of the servant, and let him see. And the Lord opened his eyes, and he saw: and, behold, the mountain was full of horses, and there were chariots of fire round about Elisaie.

18 And they came down to him; and he prayed to the Lord, and said, Smite, I pray thee, this people with blindness. And he smote them with blindness, according to the word of Elisaie.

19 And Elisaie said to them, This is not the city, and this is not the way: follow me, and I will bring you to the man whom ye seek. And he led them away to Samaria.

20 And it came to pass when they entered into Samaria, that Elisaie said, Open, I pray thee, O Lord, their eyes, and let them see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said to Elisaie, when he saw them, Shall I not verily smite them, my father?

22 And he said, Thou shalt not smite them, unless thou wouldest smite those whom thou hast taken captive with thy sword and with thy bow: set bread and water before them, and let them eat and drink, and depart to their master.

23 And he set before them a great feast, and they ate and drank: and he dismissed them and they departed to their master. And the bands of Syria came no longer into the land of Israel.

24 And it came to pass after this, that the son of Ader king of Syria gathered all his army, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was valued at fifty pieces of silver, and the fourth part of a cab of dove's dung at five pieces of silver.

26 And the king of Israel was passing by on the wall, and a woman cried to him, saying, Help, my lord, O king.

27 And he said to her, Unless the Lord help thee, whence shall I help thee? from the corn-floor, or from the wine-press?

28 And the king said to her, What is the matter with thee? And the woman said to him, This woman said to me, Give thy son, and we will eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and ate him; and I said to her on the second day, Give thy son, and let us eat him: and she has hidden her son.

30 And it came to pass, when the king of Israel heard the words of the woman, that he rent his garments; and he passed by on the wall, and the people saw sackcloth within upon his flesh.

31 And he said, God do so to me and more also, if the head of Elisaie shall stand upon him this day.

32 And Elisaie was sitting in his house, and the elders were sitting with him; and the king sent a man before him: before the messenger came to him, he also said to the elders, Do ye see that this son of a murderer has sent to take away my head? See, as soon as the messenger shall have come, shut the door, and forcibly detain him at the door: is not the sound of his master's feet behind him?

33 While he was yet speaking with them, behold, a messenger came to him: and he said, Behold, this evil is of the Lord; why should I wait for the Lord any longer?

4 KINGS (2 KINGS) CHAPTER 7

1 And Elisaie said, Hear thou the word of the Lord; Thus saith the Lord, As at this time, to- morrow a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel, in the gates of Samaria.

2 And the officer on whose hand the king rested, answered Elisaie, and said, Behold, if the Lord shall make flood-gates in heaven, might this thing be? and Elisaie said, Behold, thou shalt see with thine eyes, but shalt not eat thereof.

3 And there were four leprous men by the gate of the city: and one said to his neighbour, Why sit we here until we die?

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4 If we should say, Let us go into the city, then there is famine in the city, and we shall die there: and if we sit here, then we shall die. Now then come, and let us fall upon the camp of the Syrians: if they should take us alive, then we shall live; and if they should put us to death, then we shall only die.

5 And they rose up while it was yet night, to go into the camp of Syria; and they came into a part of the camp of Syria, and behold, there was no man there.

6 For the Lord had made the army of Syria to hear a sound of chariots, and a sound of horses, even the sound of a great host: and each man said to his fellow, Now has the king of Israel hired against us the kings of the Chettites, and the kings of Egypt, to come against us.

7 And they arose and fled while it was yet dark, and left their tents, and their horses, and their asses in the camp, as they were, and fled for their lives.

8 And these lepers entered a little way into the camp, and went into one tent, and ate and drank, and took thence silver, and gold, and raiment; and they went and returned thence, and entered into another tent, and took thence, and went and hid the spoil.

9 And one man said to his neighbour, We are not doing well thus: this day is a day of glad tidings, and we hold our peace, and are waiting till the morning light, and shall find mischief: now them come, and let us go into the city, and report to the house of the king.

10 So they went and cried toward the gate of the city, and reported to them, saying, We went into the camp of Syria, and, behold, there is not there a man, nor voice of man, only horses tied and asses, and their tents as they were.

11 And the porters cried aloud, and reported to the house of the king within.

12 And the king rose up by night, and said to his servants, I will now tell you what the Syrians have done to us. They knew that we are hungry; and they have gone forth from the camp and hidden themselves in the field, saying, They will come out of the city, and we shall catch them alive, and go into the city.

13 And one of his servants answered and said, Let them now take five of the horses that were left, which were left here; behold, they are the number left to all the multitude of Israel; and we will send thither and see.

14 So they took two horsemen; and the king of Israel sent after the king of Syria, saying, Go, and see.

15 And they went after them even to Jordan: and, behold, all the way was full of garments and vessels, which the Syrians had cast away in their panic. and the messengers returned, and brought word to the king.

16 And the people went out, and plundered the camp of Syria: and a measure of fine flour was sold for a shekel, according to the word of the Lord, and two measures of barley for a shekel.

17 And the king appointed the officer on whose hand the king leaned to have charge over the gate: and the people trampled on him in the gate, and he died, as the man of God had said, who spoke when the messenger came down to him.

18 So it came to pass as Elisaie had spoken to the king, saying, Two measures of barley shall be sold for a shekel, and a measure of fine flour for a shekel; and it shall be as at this time to-morrow in the gate of Samaria.

19 And the officer answered Elisaie, and said, Behold, if the Lord makes flood-gates in heaven, shall this thing be? and Elisaie said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

20 And it was so: for the people trampled on him in the gate, and he died.

4 KINGS (2 KINGS) CHAPTER 8

1 And Elisaie spoke to the woman, whose son he had restored to life, saying, Arise, and go thou and thy house, and sojourn wherever thou mayest sojourn: for the Lord has called for a famine upon the land; indeed it is come upon the land for seven years.

2 And the woman arose, and did according to the word of Elisaie, both she and her house; and they sojourned in the land of the Philistines seven years.

3 And it came to pass after the expiration of the seven years, that the woman returned out of the land of the Philistines to the city; and came to cry to the king for her house and for her lands.

4 And the king spoke to Giezi the servant of Elisaie the man of God, saying, Tell me, I pray thee, all the great things which Elisaie has done.

5 And it came to pass, as he was telling the king how he had restored to life the dead son, behold, the woman whose son Elisaie restored to life came crying to the king for her house and for her lands. And Giezi said, My lord, O king, this is the woman, and this is her son, whom Elisaie restored to life.

6 And the king asked the woman, and she told him: and the king appointed her a eunuch, saying, Restore all that was hers, and all the fruits of the field from the day that she left the land until now.

7 And Elisaie came to Damascus; and the king of Syria the son of Ader was ill, and they brought him word, saying, The man of God is come hither.

8 And the king said to Azael, Take in thine hand a present, and go to meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this my disease?

9 And Azael went to meet him, and he took a present in his hand, and all the good things of Damascus, forty camels' load, and came and stood before him, and said to Elisaie, Thy son the son of Ader, the king of Syria, has sent me to thee to enquire, saying, Shall I recover of this my disease?

10 And Elisaie said, Go, say, Thou shalt certainly live; yet the Lord has shewed me that thou shalt surely die.

11 And he stood before him, and fixed his countenance till he was ashamed: and the man of God wept.

12 And Azael said, Why does my lord weep? And he said, Because I know all the evil that thou wilt do to the children of Israel: thou wilt utterly destroy their strong holds with

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fire, and thou wilt slay their choice men with the sword, and thou wilt dash their infants against the ground, and their women with child thou wilt rip up.

13 And Azael said, Who is thy servant? a dead dog, that he should do this thing? And Elisaie said, The Lord has shewn me thee ruling over Syria.

14 And he departed from Elisaie, and went in to his lord; and he said to him, What said Elisaie to thee? and he said, He said to me, Thou shalt surely live.

15 And it came to pass on the next day that he took a thick cloth, and dipped it in water, and put it on his face, and he died: and Azael reigned in his stead.

16 In the fifth year of Joram son of Achaab king of Israel, and while Josaphat was king of Juda, Joram the son of Josaphat king of Juda began to reign.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Achaab; for the daughter of Achaab was his wife: and he did that which was evil in the sight of the Lord.

19 But the Lord would not destroy Juda for David his servant's sake, as he said he would give a light to him and to his sons continually.

20 In his days Edom revolted from under the hand of Juda, and they made a king over themselves.

21 And Joram went up to Sior, and all the chariots that were with him: and it came to pass after he had arisen, that he smote Edom who compassed him about, and the captains of the chariots; and the people fled to their tents.

22 Yet Edom revolted from under the hand of Juda till this day. Then Lobna revolted at that time.

23 And the rest of the acts of Joram, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda?

24 So Joram slept with his fathers, and was buried with his fathers in the city of his father David: and Ochozias his son reigned in his stead.

25 In the twelfth year of Joram son of Achaab king of Israel, Ochozias son of Joram began to reign.

26 Twenty and two years old was Ochozias when he began to reign, and he reigned one year in Jerusalem: and the name of his mother was Gotholia, daughter of Ambri king of Israel.

27 And he walked in the way of the house of Achaab, and did that which was evil in the sight of the Lord, as did the house of Achaab.

28 And he went with Joram the son of Achaab to war against Azael king of the Syrians in Remmoth Galaad; and the Syrians wounded Joram.

29 And king Joram returned to be healed in Jezrael of the wounds with which they wounded him in Remmoth, when he fought with Azael king of Syria. And Ochozias son of Joram went down to see Joram the son of Achaab in Jezrael, because he was sick.

4 KINGS (2 KINGS) CHAPTER 9

1 And Elisaie the prophet called one of the sons of the prophets, and said to him, Gird up thy loins, and take this cruse of oil in thy hand, and go to Remmoth Galaad.

2 And thou shalt enter there, and shalt see there Ju the son of Josaphat son of Namessi, and shalt go in and make him rise up from among his brethren, and shalt bring him into a secret chamber.

3 And thou shalt take the cruse of oil, and pour it on his head, and say thou, Thus saith the Lord, I have anointed thee king over Israel: and thou shalt open the door, and flee, and not tarry.

4 And the young man the prophet went to Remmoth Galaad.

5 And he went in, and, behold, the captains of the host were sitting; and he said, I have a message to thee, O captain. And Ju said, To which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house: and he poured the oil upon his head, and said to him, Thus saith the Lord God of Israel, I have anointed thee to be king over the people of the Lord, even over Israel.

7 And thou shalt utterly destroy the house of Achaab thy master from before me, and shalt avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezabel,

8 and at the hand of the whole house of Achaab: and thou shalt utterly cut off from the house of Achaab every male, and him that is shut up and left in Israel.

9 And I will make the house of Achaab like the house of Jeroboam the son of Nabat, and as the house of Baasa the son of Achia.

10 And the dogs shall eat Jezabel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

11 And Ju went forth to the servants of his lord, and they said to him, Is all well? Why came this mad fellow in to thee? And he said to them, Ye know the man, and his communication.

12 And they said, It is wrong: tell us now. And Ju said to them, Thus and thus spoke he to me, saying,—and he said, Thus saith the Lord, I have anointed thee to be king over Israel.

13 And when they heard it, they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with the trumpet, and said, Ju is king.

14 So Ju the son of Josaphat the son of Namessi conspired against Joram, and Joram was defending Remmoth Galaad, he and all Israel, because of Azael king of Syria.

15 And king Joram had returned to be healed in Jezrael of the wounds which the Syrians had given him, in his war with Azael king of Syria. And Ju said, If your heart is with me, let there not go forth out of the city one fugitive to go and report to Jezrael.

16 And Ju rode and advanced, and came down to Jezrael; for Joram king of Israel was getting healed in Jezrael of the arrow-wounds wherewith the Syrians had wounded him in

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Rammath in the war with Azael king of Syria; for he was strong and a mighty man: and Ochozias king of Juda was come down to see Joram.

17 And there went up a watchman upon the tower of Jezrael, and saw the dust made by Ju as he approached; and he said, I see dust. And Joram said, Take a horseman, and send to meet them, and let him say, Peace.

18 And there went a horseman to meet them, and said, Thus says the king, Peace. And Ju said, What hast thou to do with peace? turn behind me. And the watchman reported, saying, The messenger came up to them, and has not returned.

19 And he sent another horseman, and he came to him, and said, Thus says the king, Peace. And Ju said, What hast thou to do with peace? turn behind me.

20 And the watchman reported, saying, He came up to them, and has not returned: and the driver drives Ju the son of Namessi, for it is with furious haste.

21 And Joram said, Make ready. And one made ready the chariot: and Joram the king of Israel went forth, and Ochozias king of Juda, each in his chariot, and they went to meet Ju, and found him in the portion of Nabuthai the Jezraelite.

22 And it came to pass when Joram saw Ju, that he said, Is it peace, Ju? And Ju said, How can it be peace? as yet there are the whoredoms of thy mother Jezabel, and her abundant witchcrafts.

23 And Joram turned his hands, and fled, and said to Ochozias, Treachery, Ochozias.

24 And Ju bent his bow with his full strength, and smote Joram between his arms, and his arrow went out at his heart, and he bowed upon his knees.

25 And Ju said to Badecar his chief officer, Cast him into the portion of ground of Nabuthai the Jezraelite, for I and thou remember, riding as we were on chariots after Achaab his father, that the Lord took up this burden against him, saying,

26 Surely, I have seen yesterday the blood of Nabuthai, and the blood of his sons, saith the Lord; and I will recompense him in this portion, saith the Lord. Now then, I pray thee, take him up and cast him into the portion, according to the word of the Lord.

27 And Ochozias king of Juda saw it, and fled by the way of Baethgan. And Ju pursued after him, and said, Slay him also. And one smote him in the chariot at the going up of Gai, which is Jeblaam: and he fled to Mageddo, and died there.

28 And his servants put him on a chariot, and brought him to Jerusalem, and they buried him in his sepulchre in the city of David.

29 And in the eleventh year of Joram king of Israel, Ochozias began to reign over Juda.

30 And Ju came to Jezrael; and Jezabel heard of it, and coloured her eyes, and adorned her head, and looked through the window. 31 And Ju entered into the city; and she said, Had Zambri, the murderer of his master, peace?

32 And he lifted up his face toward the window, and saw her, and said, Who art thou? Come down with me. And two eunuchs looked down towards him.

33 And he said, Throw her down. And they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and they trampled on her.

34 And Ju went in and ate and drank, and said, Look now, after this cursed woman, and bury her, for she is a king's daughter.

35 And they went to bury her; but they found nothing of her but the skull, and the feet, and the palms of her hands.

36 And they returned and told him. And he said, It is the word of the Lord, which he spoke by the hand of Eliu the Thesbite, saying, In the portion of Jezrael shall the dogs eat the flesh of Jezabel.

37 And the carcass of Jezabel shall be as dung on the face of the field in the portion of Jezrael, so that they shall not say, This is Jezabel.

4 KINGS (2 KINGS) CHAPTER 10

1 And Achaab had seventy sons in Samaria. And Ju wrote a letter, and sent it into Samaria to the rulers of Samaria, and to the elders, and to the guardians of the children of Achaab, saying.

2 Now then, as soon as this letter shall have reached you, whereas there are with you the sons of your master, and with you chariots and horses, and strong cities, and arms,

3 do ye accordingly look out the best and fittest among your master's sons, and set him on the throne of his father, and fight for the house of your master.

4 And they feared greatly, and said, Behold, two kings stood not before him: and how shall we stand?

5 So they that were over the house, and they that were over the city, and the elders and the guardians, sent to Ju, saying, We also are thy servants, and whatsoever thou shalt say to us we will do; we will not make any man king: we will do that which is right in thine eyes.

6 And Ju wrote them a second letter, saying, If ye are for me, and hearken to my voice, take the heads of the men your master's sons, and bring them to me at this time to-morrow in Jezrael. Now the sons of the king were seventy men; these great men of the city brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew them, even seventy men, and put their heads in baskets, and sent them to him at Jezrael.

8 And a messenger came and told him, saying, They have brought the heads of the king's sons. And he said, Lay them in two heaps by the door of the gate until the morning. 9 And the morning came, and he went forth, and stood, and said to all the people, Ye are righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 See now that there shall not fall to the ground anything of the word of the Lord which the Lord spoke against the house of Achaab: for the Lord has performed all that he spoke of by the hand of his servant Eliu.

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11 And Ju smote all that were left of the house of Achaab in Jezrael, and all his great men, and his acquaintance, and his priests, so as not to leave him any remnant.

12 And he arose and went to Samaria, and he was in the house of sheep-shearing in the way.

13 And Ju found the brethren of Ochozias king of Juda, and said, Who are ye? And they said, We are the brethren of Ochozias, and we have come down to salute the sons of the king, and the sons of the queen.

14 And he said, Take them alive. And they slew them at the shearing-house, forty and two men: he left not a man of them.

15 And he went thence and found Jonadab the son of Rechab coming to meet him; and he saluted him, and Ju said to him, Is thy heart right with my heart, as my heart is with thy heart? And Jonadab said, It is. And Ju said, If it is then, give me thy hand. And he gave him his hand, and he took him up to him into the chariot.

16 And he said to him, Come with me, and see me zealous for the Lord. And he caused him to sit in his chariot.

17 And he entered into Samaria, and smote all that were left of Achaab in Samaria, until he had utterly destroyed him, according to the word of the Lord, which he spoke to Eliu.

18 And Ju gathered all the people, and said to them, Achaab served Baal a little; Ju shall serve him much.

19 Now then do all ye the prophets of Baal call all his servants and his priests to me; let not a man be wanting: for I have a great sacrifice to offer to Baal; every one who shall be missing shall die. But Ju did it in subtilty, that he might destroy the servants of Baal.

20 And Ju said, Sanctify a solemn festival to Baal, and they made a proclamation.

21 And Ju sent throughout all Israel, saying, Now then let all Baal's servants, and all his priests, and all his prophets come, let none be lacking: for I am going to offer a great sacrifice; whosoever shall be missing, shall not live. So all the servants of Baal came, and all his priests, and all his prophets: there was not one left who came not. And they entered into the house of Baal; and the house of Baal was filled from one end to the other.

22 And he said to the man who was over the house of the wardrobe, Bring forth a robe for all the servants of Baal. And the keeper of the robes brought forth to them.

23 And Ju and Jonadab the son of Rechab entered into the house of Baal, and said to the servants of Baal, Search, and see whether there is among you any of the servants of the Lord, or only the servants of Baal, by themselves.

24 And he went in to offer sacrifices and whole-burnt-offerings; and Ju set for himself eighty men without, and said, Every man who shall escape of the men whom I bring into your hand, the life of him that spares him shall go for his life.

25 And it came to pass, when he had finished offering the whole-burnt-offering, that Ju said to the footmen and to the officers, Go ye in and slay them; let not a man of them escape. So they smote them with the edge of the sword, and the footmen and the officers cast the bodies forth, and went to the city of the house of Baal.

26 And they brought out the pillar of Baal, and burnt it.

27 And they tore down the pillars of Baal, and made his house a draught-house until this day.

28 So Ju abolished Baal out of Israel.

29 Nevertheless Ju departed not from following the sins of Jeroboam the son of Nabat, who led Israel to sin: these were the golden heifers in Baethel and in Dan.

30 And the Lord said to Ju, Because of all thy deeds wherein thou hast acted well in doing that which was right in my eyes, according to all things which thou hast done to the house of Achaab as they were in my heart, thy sons to the fourth generation shall sit upon the throne of Israel.

31 But Ju took no heed to walk in the law of the Lord God of Israel with all his heart: he departed not from following the sins of Jeroboam, who made Israel to sin.

32 In those days the Lord began to cut Israel short; and Azael smote them in every coast of Israel;

33 from Jordan eastward all the land of Galaad belonging to the Gadites, of Gaddi and that of Ruben, and of Manasses, from Aroer, which is on the brink of the brook of Arnon, and Galaad and Basan.

34 And the rest of the acts of Ju, and all that he did, and all his might, and the wars wherein he engaged, are not these things written in the book of the chronicles of the kings of Israel?

35 And Ju slept with his fathers; and they buried him in Samaria: and Joachaz his son reigned in his stead.

36 And the days which Ju reigned over Israel were twenty-eight years in Samaria.

4 KINGS (2 KINGS) CHAPTER 11

1 And Gotholia the mother of Ochozias saw that her son was dead, and she destroyed all the seed royal.

2 And Josabee daughter of king Joram, sister of Ochozias, took Joas the son of her brother, and stole him from among the king's sons that were put to death, secreting him and his nurse in the bedchamber, and hid him from the face of Gotholia, and he was not slain.

3 And he remained with her hid in the house of the Lord six years: and Gotholia reigned over the land.

4 And in the seventh year Jodae sent and took the captains of hundreds of the Chorri and of the Rhasim, and brought them to him into the house of the Lord, and made a covenant of the Lord with them, and adjured them, and Jodae shewed them the king's son.

5 And charged them, saying, This is the thing which ye shall do.

6 Let a third part of you go in on the sabbath-day, and keep ye the watch of the king's house in the porch; and another third in the gate of the high way, and a third at the gate behind the footmen; and keep ye the guard of the house.

7 And there shall be two parties among you, even every one that goes out on the Sabbath, and they shall keep the guard of the Lord's house before the king.

8 And do ye compass the king about every man with his weapon in his hand, and he that goes into the ranges shall die:

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and they shall be with the king in his going out and in his coming in.

9 And the captains of hundreds did all things that the wise Jodae commanded; and they took each his men, both those that went in on the sabbath-day, and those that went out on the sabbath-day, and went in to Jodae the priest.

10 And the priest gave to the captains of hundreds the swords and spears of king David that were in the house of the Lord.

11 And the footmen stood each with his weapon in his hand from the right corner of the house to the left corner of the house, by the altar and the house round about the king.

12 And he brought forth the king's son, and put upon him the crown and gave him the testimony; and he made him king, and anointed him: and they clapped their hands, and said, Long live the king.

13 And Gotholia heard the sound of the people running, and she went in to the people to the house of the Lord.

14 And she looked, and, behold, the king stood near a pillar according to the manner; and the singers and the trumpeters were before the king and all the people of the land even rejoicing and sounding with trumpets: and Gotholia rent her garments, and cried, A conspiracy, a conspiracy.

15 And Jodae the priest commanded the captains of hundreds who were over the host, and said to them, Bring her forth without the ranges, and he that goes in after her shall certainly die by the sword. For the priest said, Let her not however be slain in the house of the Lord.

16 And they laid hands upon her, and went in by the way of the horses' entrance into the house of the Lord, and she was slain there.

17 And Jodae made a covenant between the Lord and the king and the people, that they should be the Lord's people; also between the king and the people.

18 And all the people of the land went into the house of Baal, and tore it down, and completely broke in pieces his altars and his images, and they slew Mathan the priest of Baal before the altars. And the priest appointed overseers over the house of the Lord.

19 And he took the captains of the hundreds, and the Chorri, and the Rhasim, and all the people of the land, and brought down the king out of the house of the Lord; and they went in by the way of the gate of the footmen of the king's house, and seated him there on the throne of the kings.

20 And all the people of the land rejoiced, and the city was at rest: and they slew Gotholia with the sword in the house of the king.

21 Joas was seven years old when he began to reign.

4 KINGS (2 KINGS) CHAPTER 12

1 Joas began to reign in the seventh year of Ju, and he reigned forty years in Jerusalem: and his mother's name was Sabia of Bersabee.

2 And Joas did that which was right in the sight of the Lord all the days that Jodae the priest instructed him.

3 Only there were not any of the high places removed, and the people still sacrificed there, and burned incense on the high places.

4 And Joas said to the priests, As for all the money of the holy things that is brought into the house of the Lord, the money of valuation, as each man brings the money of valuation, all the money which any man may feel disposed to bring into the house of the Lord,

5 let the priests take it to themselves, every man from the proceeds of his sale: and they shall repair the breaches of the house in all places wheresoever a breach shall be found.

6 And it came to pass in the twenty-third year of king Joas the priests had not repaired the breaches of the house.

7 And king Joas called Jodae the priest, and the other priests, and said to them, Why have ye not repaired the breaches of the house? now then receive no more money from your sales, for ye shall give it to repair the breaches of the house.

8 And the priests consented to receive no more money of the people, and not to repair the breaches of the house.

9 And Jodae the priest took a chest, and bored a hole in the lid of it, and set it by the altar in the house of a man belonging to the house of the Lord, and the priests that kept the door put therein all the money that was found in the house of the Lord.

10 And it came to pass, when they saw that there was much money in the chest, that the king's scribe and the high priest went up, and they tied up and counted the money that was found in the house of the Lord.

11 And they gave the money that had been collected into the hands of them that wrought the works, the overseers of the house of the Lord; and they gave it out to the carpenters and to the builders that wrought in the house of the Lord.

12 And to the masons, and to the hewers of stone, to purchase timber and hewn stone to repair the breaches of the house of the Lord, for all that was spent on the house of the Lord to repair it.

13 Only there were not to be made for the house of the Lord silver plates, studs, bowls, or trumpets, any vessel of gold or vessel of silver, of the money that was brought into the house of the Lord:

14 for they were to give it to the workmen, and they repaired therewith the house of the Lord.

15 Also they took no account of the men into whose hands they gave the money to give to the workmen, for they acted faithfully.

16 Money for a sin-offering, and money for a trespass-offering, whatever happened to be brought into the house of the Lord, went to the priests.

17 Then went up Azael king of Syria, and fought against Geth, and took it: and Azael set his face to go against Jerusalem.

18 And Joas king of Juda took all the holy things which Josaphat, and Joram, Ochozias, his fathers, and kings of Juda had consecrated, and what he had himself dedicated, and all the gold that was found in the treasures of the Lord's house

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and the king's house, and he sent them to Azael king of Syria; and he went up from Jerusalem.

19 And the rest of the acts of Joas, and all that he did, behold, are not these things written in the book of the chronicles of the kings of Juda?

20 And his servants rose up and made a conspiracy, and smote Joas in the house of Mallo that is in Sela.

21 And Jezirchar the son of Jemuath, and Jezabuth Somer's son, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amessias his son reigned in his stead.

4 KINGS (2 KINGS) CHAPTER 13

1 In the twenty-third year of Joas son of Ochozias king of Juda began Joachaz the son of Ju to reign in Samaria, and he reigned seventeen years.

2 And he did that which was evil in the sight of the Lord, and walked after the sins of Jeroboam the son of Nabat, who led Israel to sin; he departed not from them.

3 And the Lord was very angry with Israel, and delivered them into the hand of Azael king of Syria, and into the hand of the son of Ader son of Azael, all their days.

4 And Joachaz besought the Lord, and the Lord hearkened to him, for he saw the affliction of Israel, because the king of Syria afflicted them.

5 And the Lord gave deliverance to Israel, and they escaped from under the hand of Syria: and the children of Israel dwelt in their tents as heretofore.

6 Only they departed not from the sins of the house of Jeroboam, who led Israel to sin: they walked in them— moreover the grove also remained in Samaria.

7 Whereas there was not left any army to Joachaz, except fifty horsemen, and ten chariots, and ten thousand infantry: for the king of Syria had destroyed them, and they made them as dust for trampling.

8 And the rest of the acts of Joachaz, and all that he did, and his mighty acts are not these things written in the book of the chronicles of the kings of Israel?

9 And Joachaz slept with his fathers, and they buried him in Samaria: and Joas his son reigned in his stead.

10 In the thirty-seventh year of Joas king of Juda, Joas the son of Joachaz began to reign over Israel in Samaria sixteen years. 11 And he did that which was evil in the sight of the Lord; he departed not from all the sin of Jeroboam the son of Nabat, who led Israel to sin: he walked in it.

12 And the rest of the acts of Joas, and all that he did, and his mighty acts which he performed together with Amessias king of Juda, are not these written in the book of the chronicles of the kings of Israel?

13 And Joas slept with his fathers, and Jeroboam sat upon his throne, and he was buried in Samaria with the kings of Israel.

14 Now Elisaie was sick of his sickness, whereof he died: and Joas king of Israel went down to him, and wept over his face, and said, My father, my father, the chariot of Israel, and the horseman thereof!

15 And Elisaie said to him, Take bow and arrows. And he took to himself a bow and arrows.

16 And he said to the king, Put thy hand on the bow. And Joas put his hand upon it: and Elisaie put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened it. And Elisaie said, Shoot. And he shot. And Elisaie said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria; and thou shalt smite the Syrians in Aphec until thou have consumed them.

18 And Elisaie said to him, Take bow and arrows. And he took them. And he said to the king of Israel, Smite upon the ground. And the king smote three times, and stayed.

19 And the man of God was grieved at him, and said, If thou hadst smitten five or six times, then thou shouldest have smitten Syria till thou hadst consumed them; but now thou shalt smite Syria only thrice.

20 And Elisaie died, and they buried him. And the bands of the Moabites came into the land, at the beginning of the year.

21 And it came to pass as they were burying a man, that behold, they saw a band of men, and they cast the man into the grave of Elisaie: and as soon as he touched the bones of Elisaie, he revived and stood up on his feet.

22 And Azael greatly afflicted Israel all the days of Joachaz.

23 And the Lord had mercy and compassion upon them, and had respect to them because of his covenant with Abraam, and Isaac, and Jacob; and the Lord would not destroy them, and did not cast them out from his presence.

24 And Azael king of Syria died, and the son of Ader his son reigned in his stead.

25 And Joas the son of Joachaz returned, and took the cities out of the hand of the son of Ader the son of Azael, which he had taken out of the hand of Joachaz his father in the war: thrice did Joas smite him, and he recovered the cities of Israel.

4 KINGS (2 KINGS) CHAPTER 14

1 In the second year of Joas the son of Joachaz king of Israel, did Amessias also the son of Joas the king of Juda begin to reign.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name was Joadim of Jerusalem.

3 And he did that which was right in the sight of the Lord, but not as David his father: he did according to all things that his father Joas did.

4 Only he removed not the high places: as yet the people sacrificed and burnt incense on the high places.

5 And it came to pass when the kingdom was established in his hand, that he slew his servants that had slain the king his father.

6 But he slew not the sons of those that had slain him; according as it is written in the book of the laws of Moses, as the Lord gave commandment, saying, The fathers shall not be put to death for the children, and the children shall not be put to death for the fathers; but every one shall die for his own sins.

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7 He smote of Edom ten thousand in the valley of salt, and took the Rock in the war, and called its name Jethoel until this day.

8 Then Amessias sent messengers to Joas son of Joachaz son of Ju king of Israel, saying, Come, let us look one another in the face.

9 And Joas the king of Israel sent to Amessias king of Juda, saying, The thistle that was in Libanus sent to the cedar that was in Libanus, saying, Give my daughter to thy son to wife: and the wild beasts of the field that were in Libanus passed by and trod down the thistle.

10 Thou hast smitten and wounded Edom, and thy heart has lifted thee up: stay at home and glorify thyself; for wherefore art thou quarrelsome to thy hurt? So both thou wilt fall and Juda with thee.

11 Nevertheless Amessias hearkened not: so Joas king of Israel went up, and he and Amessias king of Juda looked one another in the face in Baethsamys of Juda.

12 And Juda was overthrown before Israel, and every man fled to his tent.

13 And Joas king of Israel took Amessias the son of Joas the son of Ochozias, in Baethsamys; and he came to Jerusalem, and broke down the wall of Jerusalem, beginning at the gate of Ephraim as far as the gate of the corner, four hundred cubits.

14 And he took the gold, and the silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and the hostages, and returned to Samaria.

15 And the rest of the acts of Joas, even all that he did in his might, how he warred with Amessias king of Juda, are not these things written in the book of the chronicles of the kings of Israel?

16 And Joas slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 And Amessias the son of Joas king of Juda lived after the death of Joas son of Joachaz king of Israel fifteen years.

18 And the rest of the acts of Amessias, and all that he did, are not these written in the book of the chronicles of the kings of Juda?

19 And they formed a conspiracy against him in Jerusalem, and he fled to Lachis: and they sent after him to Lachis, and slew him there. 20 And they brought him upon horses; and he was buried in Jerusalem with his fathers in the city of David.

21 And all the people of Juda took Azarias, and he was sixteen years old, and made him king in the room of his father Amessias.

22 He built Æloth, and restored it to Juda, after the king slept with his fathers.

23 In the fifteenth year of Amessias son of Joas king of Juda began Jeroboam son of Joas to reign over Israel in Samaria forty and one years.

24 And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin.

25 He recovered the coast of Israel from the entering in of Æmath to the sea of Araba, according to the word of the Lord God of Israel, which he spoke by his servant Jonas the son of Amathi, the prophet of Gethchopher.

26 For the Lord saw that the affliction of Israel was very bitter, and that they were few in number, straitened and in want, and destitute, and Israel had no helper.

27 And the Lord said that he would not blot out the seed of Israel from under heaven; so he delivered them by the hand of Jeroboam the son of Joas.

28 And the rest of the acts of Jeroboam and all that he did, and his mighty deeds, which he achieved in war, and how he recovered Damascus and Æmath to Juda in Israel, are not these things written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zacharias his son reigned in his stead.

4 KINGS (2 KINGS) CHAPTER 15

1 In the twenty-seventh year of Jeroboam king of Israel Azarias the son of Amessias king of Juda began to reign.

2 Sixteen years old was he when he began to reign, and he reigned fifty- two years in Jerusalem: and his mother's name was Jechelia of Jerusalem.

3 And he did that which was right in the eyes of the Lord, according to all things that Amessias his father did.

4 Only he took not away any of the high places: as yet the people sacrificed and burnt incense on the high places.

5 And the Lord plagued the king, and he was leprous till the day of his death; and he reigned in a separate house. And Joatham the king's son was over the household, judging the people of the land.

6 And the rest of the acts of Azarias, and all that he did, are not these written in the book of the chronicles of the kings of Juda? 7 And Azarias slept with his fathers, and they buried him with his fathers in the city of David: and Joatham his son reigned in his stead.

8 In the thirty and eighth year of Azarias king of Juda Zacharias the son of Jeroboam began to reign over Israel in Samaria six months.

9 And he did that which was evil in the eyes of the Lord, as his fathers had done: he departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin.

10 And Sellum the son of Jabis and others conspired against him, and they smote him in Keblaam, and slew him, and he reigned in his stead.

11 And the rest of the acts of Zacharias, behold, they are written in the book of the chronicles of the kings of Israel.

12 This was the word of the Lord which he spoke to Ju, saying, Thy sons of the fourth generation shall sit upon the throne of Israel: and it was so.

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13 And Sellum the son of Jabis reigned: and in the thirty and ninth year of Azarias king of Juda began Sellum to reign a full month in Samaria.

14 And Manaem the son of Gaddi went up out of Tharsila, and came to Samaria, and smote Sellum the son of Jabis in Samaria, and slew him.

15 And the rest of the acts of Sellum, and his conspiracy wherein he was engaged, behold, they are written in the book of the chronicles of the kings of Israel.

16 Then Manaem smote both Thersa and all that was in it, and its borders extending beyond Thersa, because they opened not to him: and he smote it, and ripped up the women with child.

17 In the thirty and ninth year of Azarias king of Juda began Manaem the son of Gaddi to reign over Israel in Samaria ten years.

18 And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin.

19 In his days went up Phua king of the Assyrians against the land: and Manaem gave to Phua a thousand talents of silver to aid him with his power.

20 And Manaem raised the silver by a tax upon Israel, even on every mighty man in wealth, to give to the king of the Assyrians, fifty shekels levied on each man; and the king of the Assyrians departed, and remained not there in the land.

21 And the rest of the acts of Manaem, and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel?

22 And Manaem slept with his fathers; and Phakesias his son reigned in his stead.

23 In the fiftieth year of Azarias king of Juda, began Phakesias the son of Manaem to reign over Israel in Samaria two years.

24 And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin.

25 And Phakee the son of Romelias, his officer, conspired against him, and smote him in Samaria in the front of the king's house, with Argob and Aria, and with him there were fifty men of the four hundred: and he slew him, and reigned in his stead.

26 And the rest of the acts of Phakesias, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

27 In the fifty-second year of Azarias king of Juda began Phakee the son of Romelias to reign over Israel in Samaria twenty years.

28 And he did that which was evil in the eyes of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin.

29 In the days of Phakee king of Israel came Thalgath-phellasar king of the Assyrians, and took Ain, and Abel, and Thamaacha, and Anioch, and Kenez, and Asor, and Galaa, and Galilee, even all the land of Nephthali, and carried them away to the Assyrians.

30 And Osee son of Ela formed a conspiracy against Phakee the son of Romelias, and smote him, and slew him, and reigned in his stead, in the twentieth year of Joatham the son of Azarias.

31 And the rest of the acts of Phakee, and all that he did, behold, these are written in the book of the chronicles of the kings of Israel.

32 In the second year of Phakee son of Romelias king of Israel began Joatham the son of Azarias king of Juda to reign.

33 Twenty and five years old was he when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name was Jerusa daughter of Sadoc.

34 And he did that which was right in the sight of the Lord, according to all things that his father Azarias did.

35 Nevertheless he took not away the high places: as yet the people sacrificed and burnt incense on the high places. He built the upper gate of the Lord's house.

36 And the rest of the acts of Joatham, and all that he did, are not these written in the book of the chronicles of the kings of Juda?

37 In those days the Lord began to send forth against Juda Raasson king of Syria, and Phakee son of Romelias.

38 And Joatham slept with his fathers, and was buried with his fathers in the city of David his father: and Achaz his son reigned in his stead.

4 KINGS (2 KINGS) CHAPTER 16

1 In the seventeenth year of Phakee son of Romelias began Achaz the son of Joatham king of Juda to reign.

2 Twenty years old was Achaz when he began to reign, and he reigned sixteen years in Jerusalem; and he did not that which was right in the eyes of the Lord his God faithfully, as David his father had done.

3 And he walked in the way of the kings of Israel, yea, he made his son to pass through the fire, according to the abominations of the heathen whom the Lord cast out from before the children of Israel.

4 And he sacrificed and burnt incense on the high places, and upon the hills, and under every shady tree.

5 Then went up Raasson king of Syria and Phakee son of Romelias king of Israel against Jerusalem to war, and besieged Achaz, but could not prevail against him.

6 At that time Raasson king of Syria recovered Ælath to Syria, and drove out the Jews from Ælath, and the Idumeans came to Ælath, and dwelt there until this day.

7 And Achaz sent messengers to Thalgath-phellasar king of the Assyrians, saying, I am thy servant and thy son: come up, deliver me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are rising up against me.

8 And Achaz took the silver and the gold that was found in the treasures of the house of the Lord, and of the king's house, and sent gifts to the king.

9 And the king of the Assyrians hearkened to him: and the king of the Assyrians went up to Damascus and took it, and removed* the inhabitants, and slew king Raasson. (* Tiglath-pileser III, king of Assyria (745–727 BC) was feared due to

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his policy of mass resettlement. Groups whose loyalty was assured, since they were made dependent on the king for protection in a foreign environment, as they were settled in troublesome border regions. In 742–741 alone, tens of thousands were thus resettled. L.H.)

10 And king Achaz went to Damascus to meet Thalgath-phellasar king of the Assyrians at Damascus; and he saw an altar at Damascus. And king Achaz sent to Urias the priest the pattern of the altar, and its proportions, and all its workmanship.

11 And Urias the priest built the altar, according to all the directions which king Achaz sent from Damascus.

12 And the king saw the altar, and went up to it,

13 and offered his whole-burnt-offering, and his meat-offering, and his drink-offering, and poured out the blood of his peace-offerings on the brazen altar that was before the Lord.

14 And he brought forward the one before the house of the Lord from between the altar and the house of the Lord, and he set it openly by the side of the altar northwards.

15 And king Achaz charged Urias the priest, saying, Offer upon the great altar the whole-burnt-offering in the morning and the meat-offering in the evening, and the whole-burnt-offering of the king, and his meat-offering, and the whole-burnt-offering of all the people, and their meat-offering, and their drink-offering; and thou shalt pour all the blood of the whole-burnt-offering, and all the blood of any other sacrifice upon it: and the brazen altar shall be for me in the morning.

16 And Urias the priest did according to all that king Achaz commanded him.

17 And king Achaz cut off the borders of the bases, and removed the laver from off them, and took down the sea from the brazen oxen that were under it, and set it upon a base of stone.

18 And he made a base for the throne in the house of the Lord, and he turned the king's entrance without in the house of the Lord because of the king of the Assyrians.

19 And the rest of the acts of Achaz, even all that he did, are not these written in the book of the chronicles of the kings of Juda?

20 And Achaz slept with his fathers, and was buried in the city of David: and Ezekias his son reigned in his stead.

4 KINGS (2 KINGS) CHAPTER 17

1 In the twelfth year of Achaz king of Juda began Osee the son of Ela to reign in Samaria over Israel nine years.

2 And he did evil in the eyes of the Lord, only not as the kings of Israel that were before him.

3 Against him came up Salamanassar king of the Assyrians; and Osee became his servant, and rendered him tribute.

4 And the king of the Assyrians found iniquity in Osee, in that he sent messengers to Segor king of Egypt, and brought not a tribute to the king of the Assyrians in that year: and the king of the Assyrians besieged him, and bound him in the prison-house.

5 And the king of the Assyrians went up against all the land, and went up to Samaria, and besieged it for three years.

6 In the ninth year of Osee the king of the Assyrians took Samaria, and carried Israel away to the Assyrians, and settled them in Alae, and in Abor, near the rivers of Gozan, and in the mountains of the Medes.

7 For it came to pass that the children of Israel had transgressed against the Lord their God, who had brought them up out of the land of Egypt, from under the hand of Pharao king of Egypt, and they feared other gods,

8 and walked in the statutes of the nations which the Lord cast out before the face of the children of Israel, and of the kings of Israel as many as did such things,

9 and in those of the children of Israel as many as secretly practised customs, not as they should have done, against the Lord their God:

10 and they built for themselves high places in all their cities, from the tower of the watchmen to the fortified city. And they made for themselves pillars and groves on every high hill, and under every shady tree.

11 And burned incense there on all high places, as the nations did whom the Lord removed from before them, and dealt with familiar spirits, and they carved images to provoke the Lord to anger.

12 And they served the idols, of which the Lord said to them, Ye shall not do this thing against the Lord.

13 And the Lord testified against Israel and against Juda, even by the hand of all his prophets, and of every seer, saying, Turn ye from your evil ways, and keep my commandments and my ordinances, and all the law which I commanded your fathers, and all that I sent to them by the hand of my servants the prophets.

14 But they hearkened not, and made their neck harder than the neck of their fathers.

15 And they kept not any of his testimonies which he charged them; and they walked after vanities, and became vain, and after the nations round about them, concerning which the Lord had charged them not to do accordingly.

16 They forsook the commandments of the Lord their God, and made themselves graven images, even two heifers, and they made groves, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divinations and auspices, and sold themselves to work wickedness in the sight of the Lord, to provoke him.

18 And the Lord was very angry with Israel, and removed them out of his sight; and there was only left the tribe of Juda quite alone.

19 Nay even Juda kept not the commandments of the Lord their God, but they walked according to the customs of Israel which they practised, and rejected the Lord.

20 And the Lord was angry with the whole seed of Israel, and troubled them, and gave them into the hand of them that spoiled them, until he cast them out of his presence.

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21 Forasmuch as Israel revolted from the house of David, and they made Jeroboam the son of Nabat king: and Jeroboam drew off Israel from following the Lord, and led them to sin a great sin.

22 And the children of Israel walked in all the sin of Jeroboam which he committed; they departed not from it,

23 until the Lord removed Israel from his presence, as the Lord spoke by all his servants the prophets; and Israel was removed from off their land to the Assyrians until this day.

24 And the king of Assyria brought from Babylon the men of Chutha, and men from Aia, and from Æmath, and Seppharvaim, and they were settled in the cities of Samaria in the place of the children of Israel: and they inherited Samaria, and were settled in its cities.

25 And it was so at the beginning of their establishment there that they feared not the Lord, and the Lord sent lions among them, and they slew some of them.

26 And they spoke to the king of the Assyrians, saying, The nations whom thou hast removed and substituted in the cities of Samaria for the Israelites, know not the manner of the God of the land: and he has sent the lions against them, and, behold, they are slaying them, because they know not the manner of the God of the land.

27 And the king of the Assyrians commanded, saying, Bring some Israelites thence, and let them go and dwell there, and they shall teach them the manner of the God of the land.

28 And they brought one of the priests whom they had removed from Samaria, and he settled in Baethel, and taught them how they should fear the Lord.

29 But the nations made each their own gods, and put them in the house of the high places which the Samaritans had made, each nation in the cities in which they dwelt.

30 And the men of Babylon made Socchoth Benith, and the men of Chuth made Ergel, and the men of Haemath made Asimath.

31 And the Evites made Eblazer and Tharthac, and the inhabitant of Seppharvaim did evil when they burnt their sons in the fire to Adramelech and Anemelech, the gods of Seppharvaim.

32 And they feared the Lord, yet they established their abominations in the houses of the high places which they made in Samaria, each nation in the city in which they dwelt: and they feared the Lord, and they made for themselves priests of the high places, and sacrificed for themselves in the house of the high places.

33 And they feared the Lord, and served their gods according to the manner of the nations, whence their lords brought them.

34 Until this day they did according to their manner: they fear the Lord, and they do according to their customs, and according to their manner, and according to the law, and according to the commandment which the Lord commanded the sons of Jacob, whose name he made Israel.

35 And the Lord made a covenant with them, and charged them, saying, Ye shall not fear other gods, neither shall ye worship them, nor serve them, nor sacrifice to them:

36 but only to the Lord, who brought you up out of the land of Egypt with great strength and with a high arm: him shall ye fear, and him shall ye worship; to him shall ye sacrifice.

37 Ye shall observe continually the ordinances, and the judgments, and the law, and the commandments which he wrote for you to do; and ye shall not fear other gods.

38 Neither shall ye forget the covenant which he made with you: and ye shall not fear other gods.

39 But ye shall fear the Lord your God, and he shall deliver you from all your enemies.

40 Neither shall ye comply with their practice, which they follow. 41 So these nations feared the Lord, and served their graven images: yea, their sons and their son's sons do until this day even as their fathers did.

4 KINGS (2 KINGS) CHAPTER 18

1 And it came to pass in the third year of Osee son of Ela king of Israel that Ezekias son of Achaz king of Juda began to reign.

2 Five and twenty years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name was Abu, daughter of Zacharias.

3 And he did that which was right in the sight of the Lord, according to all that his father David did.

4 He removed the high places, and broke in pieces the pillars, and utterly destroyed the groves, and the brazen serpent which Moses made: because until those days the children of Israel burnt incense to it: and he called it Neesthan.

5 He trusted in the Lord God of Israel; and after him there was not any like him among the kings of Juda, nor among those that were before him.

6 And he clave to the Lord, he departed not from following him; and he kept his commandments, as many as he commanded Moses.

7 And the Lord was with him; and he was wise in all that he undertook: and he revolted from the king of the Assyrians, and served him not.

8 He smote the Philistines even to Gaza, and to the border of it, from the tower of the watchmen even to the strong city.

9 And it came to pass in the fourth year of King Ezekias (this is the seventh year of Osee son of Ela king of Israel), that Salamanassar king of the Assyrians came up against Samaria, and besieged it.

10 And he took it at the end of three years, in the sixth year of Ezekias, (this is the ninth year of Osee king of Israel, when Samaria was taken.)

11 And the king of the Assyrians carried away the Samaritans to Assyria, and put them in Alae and in Abor, by the river Gozan, and in the mountains of the Medes;

12 because they hearkened not to the voice of the Lord their God, and transgressed his covenant, even in all things that Moses the servant of the Lord commanded, and hearkened not to them, nor did them.

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13 And in the fourteenth year of king Ezekias came up Sennacherim king of the Assyrians against the strong cities of Juda, and took them.

14 And Ezekias king of Juda sent messengers to the king of the Assyrians to Lachis, saying, I have offended; depart from me: whatsoever thou shalt lay upon me, I will bear. And the king of Assyria laid upon Ezekias king of Juda a tribute of three hundred talents of silver, and thirty talents of gold.

15 And Ezekias gave all the silver that was found in the house of the Lord, and in the treasures of the king's house.

16 At that time Ezekias cut off the gold from the doors of the temple, and from the pillars which Ezekias king of Juda had overlaid with gold, and gave it to the king of the Assyrians.

17 And the king of the Assyrians sent Tharthan and Raphis and Rapsakes from Lachis to king Ezekias with a strong force against Jerusalem. And they went up and came to Jerusalem, and stood by the aqueduct of the upper pool, which is by the way of the fuller's field.

18 And they cried to Ezekias: and there came to him Heliakim the son of Chelcias the steward, and Somnas the scribe, and Joas the son of Saphat the recorder.

19 And Rapsakes said to them, Say now to Ezekias, Thus says the king, the great king of the Assyrians, What is this confidence wherein thou trustest?

20 Thou hast said, (but they are mere words,)I have counsel and strength for war. Now then in whom dost thou trust, that thou hast revolted from me?

21 See now, art thou trusting for thyself on this broken staff of reed, even upon Egypt? whosoever shall stay himself upon it, it shall even go into his hand, and pierce it: so is Pharao king of Egypt to all that trust on him.

22 And whereas thou hast said to me, We trust on the Lord God: is not this he, whose high places and altars Ezekias has removed, and has said to Juda and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 And now, I pray you, make and agreement with my lord the king of the Assyrians, and I will give thee two thousand horses, if thou shalt be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one petty governor, from among the least of my lord's servants? whereas thou trustest for thyself on Egypt for chariots and horsemen.

25 And now have we come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in the Syrian language, for we understand it; and speak not with us in the Jewish language: and why dost thou speak in the ears of the people that are on the wall?

27 And Rapsakes said to them, Has my master sent me to thy master, and to thee, to speak these words? has he not sent me to the men who sit on the wall, that they may eat their own dung, and drink their own water together with you.

28 And Rapsakes stood, and cried with a loud voice in the Jewish language, and spoke, and said, Hear the words of the great king of the Assyrians:

29 thus says the king, Let not Ezekias encourage you with words: for he shall not be able to deliver you out of his hand.

30 And let not Ezekias cause you to trust on the Lord, saying, The Lord will certainly deliver us; this city shall not be delivered into the hand of the king of the Assyrians: hearken not to Ezekias:

31 for thus says the king of the Assyrians, Gain my favour, and come forth to me, and every man shall drink of the wine of his own vine, and every man shall eat of his own fig-tree, and shall drink water out of his own cistern;

32 until I come and remove you to a land like your own land, a land of corn and wine, and bread and vineyards, a land of olive oil, and honey, and ye shall live and not die: and do not ye hearken to Ezekias, for he deceives you, saying, The Lord shall deliver you.

33 Have the Gods of the nations at all delivered each their own land out of the hand of the king of the Assyrians?

34 Where is the god of Haemath, and of Arphad? where is the god of Seppharvaim, Ana, and Aba? for have they delivered Samaria out of my hand?

35 Who is there among all the gods of the countries, who have delivered their countries out of my hand, that the Lord should deliver Jerusalem out of my hand?

36 But the men were silent, and answered him not a word: for there was a commandment of the king, saying, Ye shall not answer him.

37 And Heliakim the son of Chelcias, the steward, and Somnas the scribe, and Joas the son of Saphat the recorder came in to Ezekias, having rent their garments; and they reported to him the words of Rapsakes.

4 KINGS (2 KINGS) CHAPTER 19

1 And it came to pass when king Ezekias heard it, that he rent his clothes, and put on sackcloth, an went into the house of the Lord.

2 And he sent Heliakim the steward, and Somnas the scribe, and the elders of the priests, clothed with sackcloth, to Esaias the prophet the son of Amos.

3 And they said to him, Thus says Ezekias, This day is a day of tribulation, and rebuke, and provocation: for the children are come to the travail-pangs, but the mother has no strength.

4 Peradventure the Lord thy God will hear all the words of Rapsakes, whom the king of Assyria his master has sent to reproach the living God and to revile him with the words which the Lord thy God has heard: and thou shalt offer thy prayer for the remnant that is found.

5 So the servants of king Ezekias came to Esaias.

6 And Esaias said to them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed.

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7 Behold, I send a blast upon him, and he shall hear a report, and shall return to his own land; and I will overthrow him with the sword in his own land.

8 So Rapsakes returned, and found the king of Assyria warring against Lobna: for he heard that he had departed from Lachis.

9 And he heard concerning Tharaca king of the Ethiopians, saying, Behold, he is come forth to fight with thee: and he returned, and sent messengers to Ezekias, saying,

10 Let not thy God on whom thou trustest encourage thee, saying, Jerusalem shall not be delivered into the hands of the king of the Assyrians.

11 Behold, thou hast heard all that the kings of the Assyrians have done in all the lands, to waste them utterly: and shalt thou be delivered?

12 Have the gods of the nations at all delivered them, whom my fathers destroyed; both Gozan, and Charran, and Raphis, and the sons of Edem who were in Thaesthen?

13 Where is the king of Haemath, and the king of Arphad? and where is the king of the city of Seppharvaim, of Ana, and Aba?

14 And Ezekias took the letter from the hand of the messengers, and read it: and he went up to the house of the Lord, an Ezekias spread it before the Lord,

15 and said, O Lord God of Israel that dwellest over the cherubs, thou art the only god in all the kingdoms of the earth; thou hast made heaven and earth.

16 Incline thine ear, O Lord, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherim, which he has sent to reproach the living God.

17 For truly, Lord, the kings of Assyria have wasted the nations,

18 and have cast their gods into the fire: because they are no gods, but the works of men's hands, wood and stone; and they have destroyed them.

19 And now, O Lord our God, deliver us out of his hand, and all the kingdoms of the earth shall know that thou alone art the Lord God.

20 And Esaias the son of Amos sent to Ezekias, saying, Thus saith the Lord God of hosts, the God of Israel, I have heard thy prayer to me concerning Sennacherim king of the Assyrians.

21 This is the word which the Lord has spoken against him; The virgin daughter of Sion has made light of thee, and mocked thee; the daughter of Jerusalem has shaken her head at thee.

22 Whom hast thou reproached, and whom hast thou reviled? and against whom hast thou lifted up thy voice, and raised thine eyes on high? Is it against the Holy One of Israel?

23 By thy messengers thou has reproached the Lord, and hast said, I will go up with the multitude of my chariots, to the height of the mountains, to the sides of Libanus, and I have cut down the height of his cedar, and his choice cypresses; and I have come into the midst of the forest and of Carmel.

24 I have refreshed myself, and have drunk strange waters, and I have dried up with the sole of my foot all the rivers of fortified places.

25 I have brought about the matter, I have brought it to a conclusion; and it is come to the destruction of the bands of warlike prisoners, even of strong cities.

26 And they that dwelt in them were weak in hand, they quaked and were confounded, they became as grass of the field, or as the green herb, the grass growing on houses, and that which is trodden down by him that stands upon it.

27 But I know thy down-sitting, and thy going forth, and thy rage against me.

28 Because thou was angry against me, and thy fierceness is come up into my ears, therefore will I put my hooks in thy nostrils, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign to thee; eat this year the things that grow of themselves, and in the second year the things which spring up: and in the third year let there be sowing, and reaping, and planting of vineyards, and eat ye the fruit of them.

30 And he shall increase him that has escaped of the house of Juda: and the remnant shall strike root beneath, and it shall produce fruit above.

31 For from Jerusalem shall go forth a remnant, and he that escapes from the mountain of Sion: the zeal of the Lord of host shall do this.

32 Is it not so? Thus saith the Lord concerning the king of the Assyrians, He shall not enter into this city, and he shall not shoot an arrow there, neither shall a shield come against it, neither shall he heap a mound against it.

33 By the way by which he comes, by it shall he return, and he shall not enter into this city, saith the Lord.

34 And I will defend this city as with a shield, for my own sake, and for my servant David's sake.

35 And it came to pass at night that the angel of the Lord went forth, an smote in the camp of the Assyrians a hundred and eighty-five thousand: and they rose early in the morning, and, behold, these were all dead corpses.

36 And Sennacherim king of the Assyrians departed, and went and returned, and dwelt in Nineve.

37 And it came to pass, while he was worshipping in the house of Meserach his god, that Adramelech and Sarasar his sons smote him with the sword: and they escaped into the land of Ararath; and Asordan his son reigned in his stead.

4 KINGS (2 KINGS) CHAPTER 20

1 In those days was Ezekias sick even to death. And the prophet Esaias the son of Amos came in to him, and said to him, Thus saith the Lord, Give charge to thy household; for thou shalt die, and not live.

2 And Ezekias turned to the wall, and prayed to the Lord, saying,

3 Lord, remember, I pray thee, how I have walked before thee in truth and with a perfect heart, and have done that

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which is good in thine eyes. And Ezekias wept with a great weeping.

4 And Esaias was in the middle court, and the word of the Lord came to him, saying,

5 Turn back, and thou shalt say to Ezekias the ruler of my people, Thus saith the Lord God of thy father David, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up to the house of the Lord.

6 And I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will defend this city for my own sake, and for my servant's David sake.

7 And he said, Let them take a cake of figs, and lay it upon the ulcer, and he shall be well.

8 And Ezekias said to Esaias, What is the sign that the Lord will heal me, and I shall go up to the house of the Lord on the third day?

9 And Esaias said, This is the sign from the Lord, that the Lord will perform the word which he has spoken, the shadow of the dial shall advance ten degrees: or if it should go back ten degrees this would also be the sign.

10 And Ezekias said, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return ten degrees backward on the dial.

11 And Esaias the prophet cried to the Lord: and the shadow returned back ten degrees on the dial.

12 At that time Marodach Baladan, son of Baladan king of Babylon, sent letters and a present to Ezekias, because he had heard that Ezekias was sick.

13 And Ezekias rejoiced at them, and shewed all the house of his spices, the silver and the gold, the spices, and the fine oil, and the armory, and all that was found in his treasures: there was nothing which Ezekias did not shew them in his house, and in all his dominion.

14 And Esaias the prophet went in to king Ezekias, and said to him, What said these men? and whence came they to thee? And Ezekias said, they came to me from a distant land, even from Babylon.

15 And he said, What saw they in thy house? And he said, They saw all things that are in my house: there was nothing in my house which I shewed not to them; yea, all that was in my treasures also.

16 And Esaias said to Ezekias, Hear the word of the Lord:

17 Behold, the days come, that all things that are in thy house shall be taken, and all that thy fathers have treasured up until this day, to Babylon; and there shall not fail a word, which the Lord has spoken.

18 And as for thy sons which shall come forth of thee, which thou shalt beget, the enemy shall take them, and they shall be eunuchs in the house of the king of Babylon.

19 And Ezekias said to Esaias, Good is the word of the Lord which he has spoken: only let there be peace in my days.

20 And the rest of the acts of Ezekias, and all his might, and all that he made, the fountain and the aqueduct, and how he brought water into the city, are not these things written in the book of the chronicles of the kings of Juda?

21 And Ezekias slept with his fathers: and Manasses his son reigned in his stead.

4 KINGS (2 KINGS) CHAPTER 21

1 Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem: and his mother's name was Apsiba.

2 And he did that which was evil in the eyes of the Lord, according to the abominations of the nations which the Lord cast out from before the children of Israel.

3 And he built again the high places, which Ezekias his father had demolished; and set up an altar to Baal, and made groves as Achaab king of Israel made them; and worshipped all the host of heaven, and served them.

4 And he built an altar in the house of the Lord, whereas he had said, In Jerusalem I will place my name.

5 And he built an altar to all the host of heaven in the two courts of the house of the Lord.

6 And he caused his sons to pass through the fire, and used divination and auspices, and made groves, and multiplied wizards, so as to do that which was evil in the sight of the Lord, to provoke him to anger.

7 And he set up the graven image of the grove in the house of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem which I have chosen out of all the tribes of Israel, will I even place my name for ever.

8 And I will not again remove the foot of Israel from the land which I gave to their fathers, even of those who shall keep all that I commanded, according to all the commandments which my servant Moses commanded them.

9 But they hearkened not; and Manasses led them astray to do evil in the sight of the Lord, beyond the nations whom the Lord utterly destroyed from before the children of Israel.

10 And the Lord spoke by his servants the prophets, saying,

11 Forasmuch as Manasses the king of Juda has wrought all these evil abominations, beyond all that the Amorite did, who lived before him, and has led Juda also into sin by their idols,

12 it shall not be so. Thus saith the Lord God of Israel, Behold, I bring calamities upon Jerusalem and Juda, so that both the ears of every one that hears shall tingle.

13 And I will stretch out over Jerusalem the measure of Samaria, and the plummet of the house of Achaab: and I will wipe Jerusalem as a jar is wiped, and turned upside down in the wiping.

14 And I will reject the remnant of my inheritance, and will deliver them into the hands of their enemies; and they shall be for a plunder and for a spoil to all their enemies:

15 forasmuch as they have done wickedly in my sight, and have provoked me from the day that I brought out their fathers out of Egypt, even until this day.

16 Moreover Manasses shed very much innocent blood, until he filled Jerusalem with it from one end to the other,

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beside his sins with which he caused Juda to sin, in doing evil in the eyes of the Lord.

17 And the rest of the acts of Manasses, and all that he did, and his sin which he sinned, are not these things written in the book of the chronicles of the kings of Juda?

18 And Manasses slept with his fathers, and was buried in the garden of his house, even in the garden of Oza: and Amos his son reigned in his stead.

19 Twenty and two years old was Amos when he began to reign, and he reigned two years in Jerusalem: and his mother's name was Mesollam, daughter of Arus of Jeteba.

20 And he did that which was evil in the sight of the Lord, as Manasses his father did.

21 And he walked in all the way in which his father walked, and served the idols which his father served, and worshipped them.

22 And he forsook the Lord God of his fathers, and walked not in the way of the Lord.

23 And the servants of Amos conspired against him, and slew the king in his house.

24 And the people of the land slew all that had conspired against king Amos; and the people of the land made Josias king in his room.

25 And the rest of the acts of Amos, even all that he did, behold, are not these written in the book of the chronicles of the kings of Juda?

26 And they buried him in his tomb in the garden of Oza: and Josias his son reigned in his stead.

4 KINGS (2 KINGS) CHAPTER 22

1 Josias was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem: and his mother's name was Jedia, daughter of Edeia of Basuroth.

2 And he did that which was right in the sight of the Lord, and walked in all the way of David his father; he turned not aside to the right hand or to the left.

3 And it came to pass in the eighteenth year of king Josias, in the eighth month, the king sent Sapphan the son of Ezelias the son of Mesollam, the scribe of the house of the Lord, saying,

4 Go up to Chelcias the high priest, and take account of the money that is brought into the house of the Lord, which they that keep the door have collected of the people.

5 And let them give it into the hand of the workmen that are appointed in the house of the Lord. And he gave it to the workmen in the house of the Lord, to repair the breaches of the house,

6 even to the carpenters, and builders, and masons, and also to purchase timber and hewn stones, to repair the breaches of the house.

7 Only they did not call them to account for the money that was given to them, because they dealt faithfully.

8 And Chelcias the high priest said to Saphan the scribe, I have found the book of the law in the house of the Lord. And Chelcias gave the book to Sapphan, and he read it.

9 And he went into the house of the Lord to the king, and reported the matter to the king, and said, Thy servants have collected the money that was found in the house of the Lord, and have given it into the hand of the workmen that are appointed in the house of the Lord.

10 And Sapphan the scribe spoke to the king, saying, Chelcias the priest has given me a book. And Sapphan read it before the king.

11 And it came to pass, when the king heard the words of the book of the law, that he rent his garments.

12 And the king commanded Chelcias the priest, and Achikam the son of Sapphan, and Achobor the son of Michaias, and Sapphan the scribe, and Asaias the king's servant, saying,

13 Go, enquire of the Lord for me, and for all the people, and for all Juda, and concerning the words of this book that has been found: for the wrath of the Lord that has been kindled against us is great, because our fathers hearkened not to the words of this book, to do according to all the things written concerning us.

14 So Chelcias the priest went, and Achicam, and Achobor, and Sapphan, and Asaias, to Olda the prophetess, the mother of Sellem the son of Thecuan son of Aras, keeper of the robes; and she dwelt in Jerusalem in Masena; and they spoke to her.

15 And she said to them, Thus saith the Lord God of Israel, Say to the man that sent you to me,

16 Thus saith the Lord, Behold, I bring evil upon this place, and upon them that dwell in it, even all the words of the book which the king of Juda has read:

17 because they have forsaken me, and burnt incense to other gods, that they might provoke me with the works of their hands: therefore my wrath shall burn forth against this place, and shall not be quenched.

18 And to the king of Juda that sent you to enquire of the Lord, —thus shall ye say to him, Thus saith the Lord God of Israel, As for the words which thou hast heard;

19 because thy heart was softened, and thou was humbled before me, when thou heardest all that I spoke against this place, and against the inhabitants of it, that it should be utterly destroyed and accursed, and thou didst rend thy garments, and weep before me; I also have heard, saith the Lord.

20 It shall not be so therefore: behold, I will add thee to thy fathers, and thou shalt be gathered to thy tomb in peace, and thine eyes shall not see any among all the evils which I bring upon this place.

4 KINGS (2 KINGS) CHAPTER 23

1 So they reported the word to the king: and the king sent and gathered all the elders of Juda and Jerusalem to himself.

2 And the king went up to the house of the Lord, and every man of Juda and all who dwelt in Jerusalem with him, and the priests, and the prophets, and all the people small and great; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

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3 And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, to keep his commandments and his testimonies and his ordinances with all the heart and with all the soul, to confirm the words of this covenant; even the things written in this book. And all the people stood to the covenant.

4 And the king commanded Chelcias the high priest, and the priests of the second order, and them that kept the door, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and all the host of heaven, and he burned them without Jerusalem in the fields of Kedron, and took the ashes of them to Baethel.

5 And he burned the idolatrous priests, whom the kings of Juda had appointed, (and they burned incense in the high places and in the cities of Juda, and the places around about Jerusalem); and them that burned incense to Baal, and to the sun, and to the moon, and to Mazuroth, and to all the host of heaven.

6 And he carried out the grove from the house of the Lord to the brook Kedron, and burned it at the brook Kedron, and reduced it to powder, and cast its powder on the sepulchres of the sons of the people.

7 And he pulled down the house of the sodomites that were by the house of the Lord, where the women wove tents for the grove.

8 And he brought up all the priest from the cities of Juda, and defiled the high places where the priests burned incense, from Gaebal even to Bersabee; and he pulled down the house of the gates that was by the door of the gate of Joshua the ruler of the city, on a man's left hand at the gate of the city.

9 Only the priests of the high places went not up to the altar of the Lord in Jerusalem, for they only ate leavened bread in the midst of their brethren.

10 And he defiled Tapheth which is in the valley of the son of Ennom, constructed for a man to cause his son or his daughter to pass through fire to Moloch.

11 And he burned the horses which the king of Juda had given to the sun in the entrance of the house of the Lord, by the treasury of Nathan the king's eunuch, in the suburbs; and he burned the chariot of the sun with fire.

12 And the altars that were on the roof of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the house of the Lord, did the king pull down and forcibly remove from thence, and cast their dust into the brook of Kedron.

13 And the king defiled the house that was before Jerusalem, on the right hand of the mount of Mosthath, which Solomon king of Israel built to Astarte the abomination of the Sidonians, and to Chamos the abomination of Moab, and to Moloch the abomination of the children of Ammon.

14 And he broke in pieces the pillars, and utterly destroyed the groves, and filled their places with the bones of men.

15 Also the high altar in Baethel, which Jeroboam the son of Nabat, who made Israel to sin, had made, even that high altar he tore down, and broke in pieces the stones of it, and reduced it to powder, and burnt the grove.

16 And Josias turned aside, and saw the tombs that were there in the city, and sent, and took the bones out of the tombs, and burnt them on the altar, and defiled it, according to the word of the Lord which the man of God spoke, when Jeroboam stood by the altar at the feast: and he turned and raised his eyes to the tomb of the man of God that spoke these words.

17 And he said, What is that mound which I see? And the men of the city said to him, It is the grave of the man of God that came out of Juda, and uttered these imprecations which he imprecated upon the altar of Baethel.

18 And he said, Let him alone; let no one disturb his bones. So his bones were spared, together with the bones of the prophet that came out of Samaria.

19 Moreover Josias removed all the houses of the high places that were in the cities of Samaria, which the kings of Israel made to provoke the Lord, and did to them all that he did in Baethel.

20 And he sacrificed all the priests of the high places that were there on the altars, and burnt the bones of men upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, Keep the passover to the Lord your God, as it is written in the book of this covenant.

22 For a passover such as this had not been kept from the days of the judges who judged Israel, even all the days of the kings of Israel, and of the kings of Juda.

23 But in the eighteenth year of king Josias, was the passover kept to the Lord in Jerusalem.

24 Moreover Josias removed the sorcerers, and the wizards, and the theraphin, and the idols, and all the abominations that had been set up in the land of Juda and in Jerusalem, that he might keep the words of the law that were written in the book, which Chelcias the priest found in the house of the Lord.

25 There was no king like him before him, who turned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses; and after him there rose not one like him.

26 Nevertheless the Lord turned not from the fierceness of his great anger, wherewith he was wroth in his anger against Juda, because of the provocations, wherewith Manasses provoked him.

27 And the Lord said, I will also remove Juda from my presence, as I removed Israel, and will reject this city which I have chosen even Jerusalem, and the house of which I said, My name shall be there.

28 And the rest of the acts of Josias, and all that he did, are not these things written in the book of the chronicles of the kings of Juda?

29 And in his days went up Pharao Nechao king of Egypt against the king of the Assyrians to the river Euphrates: and Josias went out to meet him: and Nechao slew him in Mageddo when he saw him.

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30 And his servants carried him dead from Mageddo, and brought him to Jerusalem, and buried him in his sepulchre: and the people of the land took Joachaz the son of Josias, and anointed him, and made him king in the room of his father.

31 Twenty and three years old was Joachaz when he began to reign, and he reigned three months in Jerusalem: and his mother's name was Amital, daughter of Jeremias of Lobna.

32 And he did that which was evil in the sight of the Lord, according to all that his fathers did.

33 And Pharao Nechao removed him to Rablaam in the land of Emath, so that he should not reign in Jerusalem; and imposed a tribute on the land, a hundred talents of silver, and a hundred talents of gold.

34 And Pharao Nechao made Eliakim son of Josias king of Juda king over them in the place of his father Josias, and he changed his name to Joakim, and he took Joachaz and brought him to Egypt, and he died there.

35 And Joakim gave the silver and the gold to Pharao; but he assessed the land to give the money at the command of Pharao: they gave the silver and the gold each man according to his assessment together with the people of the land to give to Pharao Nechao.

36 Twenty-five years old was Joakim when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Jeldaph, daughter of Phadail of Ruma.

37 And he did that which was evil in the eyes of the lord, according to all that his fathers had done.

4 KINGS (2 KINGS) CHAPTER 24

1 In his days went up Nabuchodonosor king of Babylon, and Joakim became his servant three years; and then he turned and revolted from him.

2 And the lord sent against him the bands of the Chaldeans, and the bands of Syria, and the bans of Moab, and the bands of the children of Ammon, and sent them into the land of Juda to prevail against it, according to the word of the Lord, which he spoke by his servants the prophets.

3 Moreover it was the purpose of the Lord concerning Juda, to remove them from his presence, because of the sins of Manasses, according to all that he did.

4 Moreover he shed innocent blood, and filled Jerusalem with innocent blood, and the Lord would not pardon it.

5 And the rest of the acts of Joakim, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda?

6 And Joakim slept with his fathers: and Joachim his son reigned in his stead.

7 And the king of Egypt came no more out of his land: for the king of Babylon took away all that belonged to the king of Egypt from the river of Egypt as far as the river Euphrates.

8 Eighteen years old was Joachim when he began to reign, an he reigned three months in Jerusalem: and his mother's name was Nestha, daughter of Ellanastham, of Jerusalem.

9 And he did that which was evil in the sight of the Lord, according to all that his father did.

10 At that time went up Nabuchodonosor king of Babylon to Jerusalem, and the city was besieged.

11 And Nabuchodonosor king of Babylon came against the city, and his servants besieged it.

12 And Joachim king of Juda came forth to the king of Babylon, he and his servants, and his mother, and his princes, and his eunuchs; and the king of Babylon took him in the eighth year of his reign.

13 And he brought forth thence all the treasures of the house of the Lord, and the treasures of the king's house, and he cut up all the golden vessels which Solomon the king of Israel had made in the temple of the Lord, according to the word of the Lord.

14 And he carried away the inhabitants of Jerusalem, and all the captains, and the mighty men, taking captive ten thousand prisoners, and every artificer and smith: and only the poor of the land were left.

15 And he carried Joachim away to Babylon, and the king's mother, and the king's wives, and his eunuchs: and he carried away the mighty men of the land into captivity from Jerusalem to Babylon.

16 And all the men of might, even seven thousand, and one thousand artificers and smiths: all were mighty men fit for war; and the king of Babylon carried them captive to Babylon.

17 And the king of Babylon made Batthanias his son king in his stead, and called his name Sedekias.

18 Twenty and one years old was Sedekias when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Amital daughter of Jeremias.

19 And he did that which was evil in the sight of the Lord, according to all that Joachim did.

20 For it was according to the Lord's anger against Jerusalem and on Juda, until he cast them out of his presence, that Sedekias revolted against the king of Babylon.

4 KINGS (2 KINGS) CHAPTER 25

1 And it came to pass in the ninth year of his reign, in the tenth month, that Nabuchodonosor king of Babylon came, and all his host, against Jerusalem; and he encamped against it, and built a mound against it.

2 And the city was besieged until the eleventh year of king Sedekias on the ninth day of the month.

3 And the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken up, and all the men of war went forth by night, by the way of the gate between the walls, this is the gate of the king's garden: and the Chaldeans were set against the city round about: and the king went by the way of the plain.

5 And the force of the Chaldeans pursued the king, and overtook him in the plains of Jericho: and all his army was dispersed from about him.

6 And they took the king, and brought him to the king of Babylon to Reblatha; and he gave judgment upon him.

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7 And he slew the sons of Sedekias before his eyes, and put out the eyes of Sedekias, and bound him in fetters, and brought him to Babylon.

8 And in the fifth month, on the seventh day of the month (this is the nineteenth year of Nabuchodonosor king of Babylon), came Nabuzardan, captain of the guard, who stood before the king of Babylon, to Jerusalem.

9 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, even every house did the captain of the guard burn.

10 And the force of the Chaldeans pulled down the wall of Jerusalem round about.

11 And Nabuzardan the captain of the guard removed the rest of the people that were left in the city, and the men who had deserted to the king of Babylon, and the rest of the multitude.

12 But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

13 And the Chaldeans broke to pieces the brazen pillars that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, and carried their brass to Babylon.

14 And the caldrons, and the shovels, and the bowls, and the censers, and all the brazen vessels with which they minister, he took.

15 And the captain of the guard took the fire- pans, and the gold and silver bowls.

16 Two pillars, and one sea, and the bases which Solomon made for the house of the Lord: there was no weight of the brass of all the vessels.

17 The height of one pillar was eighteen cubits, and the chapiter upon it was of brass: and the height of the chapiter was three cubits: the border, and the pomegranates on the chapiter round about were all of brass: and so it was with the second pillar with its border.

18 And the captain of the guard took Saraias the high-priest, and Sophonias the second in order, and the three doorkeepers.

19 And they took out of the city one eunuch who was commander of the men of war, and five men that saw the face of the king, that were found in the city, and the secretary of the commander-in-chief, who took account of the people of the land, and sixty men of the people of the land that were found in the city.

20 And Nabuzardan the captain of the guard took them, and brought them to the king of Babylon to Reblatha.

21 And the king of Babylon smote them and slew them at Reblatha in the land of Æmath. So Juda was carried away from his land.

22 And as for the people that were left in the land of Juda, whom Nabuchodonosor king of Babylon left, even over them he set Godolias son of Achicam son of Saphan.

23 And all the captains of the host, they and their men, heard that the king of Babylon had thus appointed Godolias, and they came to Godolias to Massephath, both Ismael the son of Nathanias, and Jona son of Careth, and Saraias, son of Thanamath the Netophathite, and Jezonias son of a Machathite, they and their men.

24 And Godolias swore to them and their men, and said to them, Fear not the incursion of the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 And it came to pass in the seventh month that Ismael son of Nathanias son of Helisama, of the seed royal, came, and ten men with him, and he smote Godolias, that he died, him and the Jews and the Chaldeans that were with him in Massepha.

26 And all the people, great and small rose up, they and the captains of the forces, and went into Egypt; because they were afraid of the Chaldeans.

27 And it came to pass in the thirty-seventh year of the carrying away of Joachim king of Juda, in the twelfth month, on the twenty-seventh day of the month, that Evialmarodec king of Babylon in the first year of his reign lifted up the head of Joachim king of Juda, and brought him out of his prison-house.

28 And he spoke kindly to him, and set his throne above the thrones of the kings that were with him in Babylon;

29 And changed his prison garments: and he ate bread continually before him all the days of his life.

30 And his portion, a continual portion, was given him out of the house of the king, a daily rate for every day all the days of his life.

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THE FIRST BOOK OF CHRONICLES

or 1 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Author: Azaryahu, known as Ezra (Greek: Esdras)
(Nehemia might have edited some parts.)
Estimated Range of Dating: mid-5th century B.C.

(The Book of Chronicles (Hebrew: Dibre Hayyamim 'The Matters of the Days') is a Hebrew prose work constituting part of Jewish and Christian scripture. Chronicles is the final book of the Hebrew Bible, concluding the third section of Ketuvim, the last section of the Jewish Tanakh. It was divided into two books in the Septuagint, the Paralipomenon (Greek: lit. "things left on one side"). In Christian contexts it is therefore known as the Books of Chronicles, after the Latin name chronikon given to the text by the scholar Jerome. In the Christian Bible, the books (commonly referred to as 1 Chronicles and 2 Chronicles, or First Chronicles and Second Chronicles) generally follow the two Books of Kings, and precede Ezra–Nehemiah; thus they conclude the history-oriented books of the Old Testament.

Originally a single work, Chronicles was divided into two in the Greek Septuagint: 1 Chronicles is divided into 29 chapters and 2 Chronicles into 36 chapters. It contains a genealogy from a human being, Adam, and a narrative of the history of ancient Judah and Israel. The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BC; this sets the earliest possible date for the book.

Chronicles appears to be largely the work of a single individual. The writer was probably male, probably a Levite (temple priest), and probably from Jerusalem. He was well-read, a skilled editor, and a sophisticated theologian. His intention was to use Israel's past to convey religious messages to his peers, the literary and political elite of Jerusalem in the time of the Achaemenid (Persian) Empire. Jewish and Christian tradition identified this author as the 5th century BC figure Ezra, who gives his name to the Book of Ezra; Ezra is believed to be the author of Chronicles, the first part of Ezra–Nehemiah, and Malachi. Many scholars maintain support for Ezra's authorship, not only based on centuries of work by Jewish historians, but also due to the consistency of language and speech patterns between Chronicles and Ezra-Nehemiah.

One of the most striking, although inconclusive, features of Chronicles is that its closing sentence is repeated as the opening of Ezra–Nehemiah. These repeated verses are called "catch-lines." In antiquity, catch-lines were often placed at the end of a scroll to facilitate the reader's passing on to the correct second book-scroll after completing the first. This scribal device was employed in works that exceeded the scope of a single scroll and had to be continued on another scroll.

Scholars suggest it was probably composed between 450–250 BC, with the period 350–300 BC the most likely. This timeframe is achieved by estimates made based on genealogies appearing in the Greek Septuagint. This theory bases its premise on latest person mentioned in Chronicles, Anani. Anani is an eighth-generation descendant of King Jehoiachin according to the Masoretic Text. They roughly estimate Anani's birth to have been sometime between 425 and 400 BC using an additional five generations in the genealogy of Anani appearing in the Septuagint. Based on this, the theory has persuaded many supporters of the Septuagint's reading to place Anani's likely date of birth a century later than what has been largely accepted for two millennia.

Much of the content of Chronicles is a repetition of material from other books of the Bible, from Genesis to Kings, and so the usual scholarly view is that these books, or an early version of them, provided the author with the bulk of his material. The Chronicles narrative begins with Adam, Seth and Enosh, and the story is then carried forward, almost entirely through genealogical lists, down to the founding of the first Kingdom of Israel (in the "introductory chapters", 1 Chronicles 1–9). The bulk of the remainder of 1 Chronicles, after a brief account of Saul in chapter 10, is concerned with the reign of David (1 Chronicles 11–29). The next long section concerns David's son Solomon (2 Chronicles 1–9), and the final part is concerned with the Kingdom of Judah, with occasional references to the second kingdom of Israel (2 Chronicles 10–36). The final chapter covers briefly the reigns of the last four kings, until Judah is destroyed and the people taken into exile in Babylon. In the two final verses, identical to the opening verses of the Book of Ezra, the Persian king Cyrus the Great conquers the Neo-Babylonian Empire, and authorises the restoration of the Temple in Jerusalem and the return of the exiles.)

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 1

1 Adam, Seth, Enos,
2 and Cainan, Maleleel, Jared,
3 Enoch, Mathusala, Lamech,
4 Noe (Noah): the sons of Noe, Sem, Cham, Japheth.
5 The sons of Japheth, Gamer, Magog, Madaim, Jovan, Helisa, Thobel, Mosoch, and Thiras.
6 And the sons of Gamer, Aschanaz, and Riphath, and Thorgama.
7 And the sons of Jovan, Helisa, and Tharsis, the Citians, and Rhodians.
8 And the sons of Cham, Chus, and Mesraim, Phud and Chanaan.
9 And the sons of Chus, Saba, and Evila, and Sabatha, and Regma, and Sebethaca: and the sons of Regma, Saba, and Dadan.
10 And Chus (Kush) begot Nebrod (Nimrod): he began to be a mighty hunter on the earth.

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[* Verses 11-23 missing. Verses from the Codex Alexandrinus fill in the gap.]

11* And Mesraim was father of the Lodiim, and the Anamiim, and the Labin, and the Nephthalim,

12* and the Patrosoniim, and the Chasloniim, whence went forth Philistiim, and the Chaphoriim.

13* And Chanaan was father of Sidon, his first-born, and the Chettite, and the Jebusite,

14* and the Amorrhæan, and the Gergesite,

15* and the Evite, and the Arucæan, and the Asennæan,

16* and the Aradian, and the Samaræan, and the Amathite,

17* and Arphaxad, and Lud and Aram. And the sons of Aram: Os and

Ul, and Gather, and Mosoch.

18* And Arphaxad begot Cainan, and Cainan begot Sala, and Sala begot Eber.

19* And to Eber were born two sons, the name of the one Phalec, for in his days the earth was divided, and the name of his brother was Jectan.

20* And Jectan begot Elmodad and Saleph and Aramoth,

21* and Keduran, and Æxe, and Declam,

22* and Gemian, and Abimeel, and Saban,

23* and Uphir, and Evi, and Oram; all these were the sons of Jectan.,

24 Sem, Arphaxad, Sale,

25 Eber, Pheleg, Ragan,

26 Seruch, Nachor, Tharrha,

27 Abraam (Abraham).

28 And the sons of Abraam, Isaac, and Ismael.

29 And these are their generations: the first-born of Ismael, Nabaeoth, and Kedar, Nabdeel, Massam,

30 Masma, Iduma, Masse, Chondan, Thaeman,

31 Jettur, Naphes, Kedma: these are the sons of Ismael.

32 And the sons of Chettura Abraam's concubine:—and she bore him Zembram, Jexan, Madiam, Madam, Sobac, Soe: and the sons of Jexan; Daedan, and Sabai;

33 and the sons of Madiam; Gephar, and Opher, and Enoch, and Abida, and Eldada; all these were the sons of Chettura.

34 And Abraam begot Isaac: and the sons of Isaac were Jacob, and Esau.

35 The sons of Esau, Eliphaz, and Raguel, and Jeul, and Jeglom, and Core.

36 The sons of Eliphaz: Thaeman, and Omar, Sophar, and Gootham, and Kenez, and Thamna, and Amalec.

37 And the sons of Raguel, Naches, Zare, Some, and Moze.

38 The sons of Seir, Lotan, Sobal, Sebegon, Ana, Deson, Osar, and Disan.

39 And the sons of Lotan, Chorri, and Æman; and the sister of Lotan was Thamna.

40 The sons of Sobal; Alon, Machanath, Taebel, Sophi, and Onan: and the sons of Sebegon; Æth, and Sonan.

41 The sons of Sonan, Daeson: and the sons of Daeson; Emeron, and Asebon, and Jethram, and Charran.

42 And the sons of Hosar, Balaam, and Zucam, and Acan: the sons of Disan, Os, and Aran.

43 And these are their kings, Balac the son of Beor; and the name of his city was Dennaba.

44 And Balac died, and Jobab the son of Zara of Bosorrha reigned in his stead.

45 And Jobab died, and Asom of the land of the Thaemanites reigned in his stead.

46 And Asom died, and Adad the son of Barad reigned in his stead, who smote Madiam in the plain of Moab: and the name of his city was Gethaim.

47 And Adad died, and Sebla of Masecca reigned in his stead.

48 And Sebla died, and Saul of Rhoboth by the river reigned in his stead.

49 And Saul died, and Balaennor son of Achobor reigned in his stead.

50 And Balaennor died, and Adad son of Barad reigned in his stead; and the name of his city was Phogor.

51 The princes of Edom: prince Thamna, prince Golada, prince Jether,

52 prince Elibamas, prince Elas, prince Phinon,

53 prince Kenez, prince Thaeman, prince Babsar, prince Magediel,

54 prince Zaphoin. These are the princes of Edom.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 2

1 These are the names of the sons of Israel;

2 Ruben, Symeon, Levi, Juda, Issachar, Zabulon, Dan, Joseph, Benjamin, Nephthali, Gad, Aser.

3 The sons of Juda; Er, Aunan, Selom. These three were born to him of the daughter of Sava the Chananitish woman: and Er, the first-born of Juda, was wicked before the Lord, and he slew him.

4 And Thamar his daughter-in-law bore to him Phares, and Zara: all the sons of Juda were five.

5 The sons of Phares, Esrom, and Jemuel.

6 And the sons of Zara, Zambri, and Ætham, and Æmuan, and Calchal, and Darad, in all five.

7 And the sons of Charmi; Achar the troubler of Israel, who was disobedient in the accursed thing.

8 And the sons of Ætham; Azarias,

9 and the sons of Esrom who were born to him; Jerameel, and Aram, and Chaleb.

10 And Aram begot Aminadab, and Aminadab begot Naasson, chief of the house of Juda.

11 And Naasson begot Salmon, and Salmon begot Booz,

12 and Booz begot Obed, and Obed begot Jessae.

13 And Jessae begot his first-born Eliab, Aminadab was the second, Samaa the third,

14 Nathanael the fourth, Zabdai the fifth,

15 Asam the sixth, David the seventh.

16 And their sister was Saruia, and another Abigaia: and the sons of Saruia were Abisa, and Joab, and Asael, three.

17 And Abigaia bore Amessab: and the father of Amessab was Jothor the Ismaelite.

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18 And Chaleb the son of Esrom took Gazuba to wife, and Jerioth: and these were her sons; Jasar, and Subab, and Ardon.

19 And Gazuba died; and Chaleb took to himself Ephrath, and she bore to him Or.

20 And Or begot Uri, and Uri begot Beseleel.

21 And after this Esron went in to the daughter of Machir the father of Galaad, and he took her when he was sixty-five years old; and she bore him Seruch.

22 And Seruch begot Jair, and he had twenty-three cities in Galaad.

23 And he took Gedsur and Aram, the towns of Jair from them; with Canath and its towns, sixty cities. All these belonged to the sons of Machir the father of Galaad.

24 And after the death of Esron, Chaleb came to Ephratha; and the wife of Esron was Abia; and she bore him Ascho the father of Thecoe.

25 And the sons of Jerameel the first-born of Esron were, the first-born Ram, and Banaa, and Aram, and Asan his brother.

26 And Jerameel had another wife, and her name was Atara: she is the mother of Ozom.

27 And the sons of Ram the first-born of Jerameel were Maas, and Jamin, and Acor.

28 And the sons of Ozom were, Samai, and Jadae: and the sons of Samai; Nadab, and Abisur.

29 And the name of the wife of Abisur was Abichaia, and she bore him Achabar, and Moel.

30 And the sons of Nadab; Salad and Apphain; and Salad died without children.

31 And the sons of Apphain, Isemiel; and the sons of Isemiel, Sosan; and the sons of Sosan, Dadai.

32 And the sons of Dadai, Achisamas, Jether, Jonathan: and Jether died childless.

33 And the sons of Jonathan; Phaleth, and Hozam. These were the sons of Jerameel.

34 And Sosan had no sons, but daughters. And Sosan had an Egyptian servant, and his name was Jochel.

35 And Sosan gave his daughter to Jochel his servant to wife; and she bore him Ethi.

36 And Ethi begot Nathan, and Nathan begot Zabed,

37 and Zabed begot Aphamel, and Aphamel begot Obed.

38 And Obed begot Jeu, and Jeu begot Azarias.

39 And Azarias begot Chelles, and Chelles begot Eleasa,

40 and Eleasa begot Sosomai, and Sosomai begot Salum,

41 and Salum begot Jechemias, and Jechemias begot Elisama, and Elisama begot Ismael.

42 And the sons of Chaleb the brother of Jerameel were, Marisa his first-born, he is the father of Ziph:—and the sons of Marisa the father of Chebron.

43 And the sons of Chebron; Core, and Thapphus, and Recom, and Samaa.

44 And Samaa begot Raem the father of Jeclan: and Jeclan begot Samai.

45 And his son was Maon: and Maon is the father of Baethsur.

46 And Gaepha the concubine of Chaleb bore Aram, and Mosa, and Gezue.

47 And the sons of Addai were Ragem, and Joatham, and Sogar, and Phalec, and Gaepha, and Sagae.

48 And Chaleb's concubine Mocha bore Saber, and Tharam.

49 She bore also Sagae the father of Madmena, and Sau the father of Machabena, and the father of Gaebal: and the daughter of Chaleb was Ascha.

50 These were the sons of Chaleb: the sons of Or the first-born of Ephratha; Sobal the father of Cariathiarim,

51 Salomon the father of Baetha, Lammon the father of Baethalaem, and Arim the father of Bethgedor.

52 And the sons of Sobal the father of Cariathiarim were Araa, and Æsi, and Ammanith,

53 and Umasphae, cities of Jair; Æthalim, and Miphithim, and Hesamathim, and Hemasaraim; from these went forth the Sarathaeans, and the sons of Esthaam.

54 The sons of Salomon; Baethalaem, the Netophathite, Ataroth of the house of Joab, and half of the family of Malathi, Esari.

55 The families of the scribes dwelling in Jabis; Thargathiim, and Samathiim, and Sochathim, these are the Kinaeans that came of Hemath, the father of the house of Rechab.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 3

1 Now these were the sons of David that were born to him in Chebron; the first-born Amnon, born of Achinaam the Jezraelitess; the second Damniel, of Abigaia the Carmelitess.

2 The third, Abessalom, the son of Mocha the daughter of Tholmai king of Gedsur; the fourth, Adonia the son of Aggith.

3 The fifth, Saphatia, the son of Abital; the sixth, Jethraam, born of Agla his wife.

4 Six were born to him in Chebron; and he reigned there seven years and six months: and he reigned thirty-three years in Jerusalem.

5 And these were born to him in Jerusalem; Samaa, Sobab, Nathan, and Solomon; four of Bersabee the daughter of Amiel:

6 and Ebaar, and Elisa, and Eliphaleth,

7 and Nagai, and Naphec, and Japhie,

8 and Helisama, and Eliada, and Eliphala, nine.

9 All these were the sons of David, besides the sons of the concubines, and there was also Themar their sister.

10 The sons of Solomon; Roboam, Abia his son, Asa his son, Josaphat his son,

11 Joram his son, Ochozias his son, Joas his son,

12 Amasias his son, Azarias his son, Joathan his son,

13 Achaz his son, Ezekias his son, Manasses his son,

14 Amon his son, Josia his son.

15 And the sons of Josia; the first-born Joanan, the second Joakim, the third Sedekias, the fourth Salum.

16 And the sons of Joakim; Jechonias his son, Sedekias his son.

17 And the sons of Jechonias; Asir, Salathiel his son,

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18 Melchiram, and Phadaias, and Sanesar, and Jekimia, and Hosamath, and Nabadias.
19 And the sons of Phadaias; Zorobabel, and Semei: and the sons of Zorobabel; Mosollam, and Anania, and Salomethi was their sister.
20 And Asube, and Ool, and Barachia, and Asadia, and Asobed, five.
21 And the sons of Anania, Phalettia, and Jesias his son, Raphal his son, Orna his son, Abdia his son, Sechenias his son.
22 And the son of Sechenias; Samaia: and the sons of Samaia; Chattus, and Joel, and Berri and Noadia, and Saphath, six.
23 And the sons of Noadia: Elithenan, and Ezekia, and Ezricam, three.
24 And the sons of Elithenan; Odolia, and Heliasebon, and Phadaia, and Akub, and Joanan, and Dalaaia, and Anan, seven.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 4

1 And the sons of Juda; Phares, Esrom, and Charmi, and Or, Subal,
2 and Rada his son; and Subal begot Jeth; and Jeth begot Achimai, and Laad: these are the generations of the Arathites.
3 And these are the sons of Ætam; Jezrael and Jesman, and Jebdas: and their sister's name was Eselebbon.
4 And Phanuel the father of Gedor, and Jazer the father of Osan: these are the sons of Or, the first-born of Ephratha, the father of Baethalaen.
5 And Asur the father of Thecoe had two wives, Aoda and Thoada.
6 And Aoda bore to him Ochaia, and Ephal, and Thaeman, and Aasther: all these were the sons of Aoda.
7 And the sons of Thoada; Sereth, and Saar, and Esthanam.
8 And Coe begot Enob, and Sabatha, and the progeny of the brother of Rechab, the son of Jarin.
9 And Igabes was more famous than his brethren; and his mother called his name Igabes, saying, I have born as a sorrowful one.
10 And Igabes called on the God of Israel, saying, O that thou wouldest indeed bless me, and enlarge my coasts, and that thy hand might be with me, and that thou wouldest make me know that thou wilt not grieve me! And God granted him all that he asked.
11 And Chaleb the father of Ascha begot Machir; he was the father of Assathon.
12 He begot Bathraias, and Bessee, and Thaeman the founder of the city of Naas the brother of Eselom the Kenezite: these were the men of Rechab.
13 And the sons of Kenez; Gothoniel, and Saraia: and the sons of Gothoniel; Athath.
14 And Manathi begot Gophera: and Saraia begot Jobab, the father of Ageaddair, for they were artificers.
15 And the sons of Chaleb the son of Jephonne; Er, Ada, and Noom: and the sons of Ada, Kenez.
16 And the sons of Aleel, Zib, and Zepha, and Thiria, and Eserel.
17 And the sons of Esri; Jether, Morad, and Apher, and Jamon: and Jether begot Maron, and Semei, and Jesba the father of Esthaemon.
18 And his wife, that is Adia, bore Jared the father of Gedor, and Aber the father of Sochon, and Chetiel the father of Zamon: and these are the sons of Betthia the daughter of Pharao, whom Mored took.
19 And the sons of the wife of Iduia the sister of Nachaim the father of Keila; Garmi, and Esthaemon the Nochathite.
20 And the sons of Semon; Amnon, and Ana the son of Phana, and Inon: and the sons of Sei, Zoan, and the sons of Zoab.
21 The sons of Selom the son of Juda; Er the father of Lechab, and Laada the father of Marisa, and the offspring of the family of Ephrathabac belonging to the house of Esoba.
22 And Joakim, and the men of Chozeba, and Joas, and Saraph, who dwelt in Moab, and he changed their names to Abederin and Athukiim.
23 These are the potters who dwelt in Ataim and Gadira with the king: they grew strong in his kingdom, and dwelt there.
24 The sons of Semeon; Namuel, and Jamin, Jarib, Zares, Saul:
25 Salem his son, Mabasam his son, Masma his son:
26 Amuel his son, Sabud his son, Zacchur his son, Semei his son.
27 Semei had sixteen sons, and six daughters; and his brethren had not many sons, neither did all their families multiply as the sons of Juda.
28 And they dwelt in Bersabee, and Molada, and in Esersual,
29 and in Balaa, and in Æsem, and in Tholad,
30 and in Bathuel, and in Herma, and in Sikelag,
31 and in Baethmarimoth, and Hemisuseosin, and the house of Baruseorim: these were their cities until the time of king David.
32 And their villages were Ætan, and En, Remnon, and Thocca, and Æsar, five cities.
33 And all their villages were round about these cities, as far as Baal: this was their possession, and their distribution.
34 And Mosobab, and Jemoloch, and Josia the son of Amasia;
35 and Joel, and Jeu the son of Asabia, the son of Sarau, the son of Asiel;
36 and Elionai, and Jocaba, and Jasuia, and Asaia, and Jediel, and Ismael, and Banaias;
37 and Zuza the son of Saphai, the son of Alon, the son of Jedia, the son of Semri, the son of Samaias.
38 These went by the names of princes in their families, and they increased abundantly in their fathers' households.
39 And they went till they came to Gerara, to the east of Gai, to seek pasture for their cattle.
40 And they found abundant and good pastures, and the land before them was wide, and there was peace and quietness;

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for there were some of the children of Cham who dwelt there before.

41 And these who are written by name came in the days of Ezekias king of Juda, and they smote the people's houses, and the Minaeans whom they found there, and utterly destroyed them until this day: and they dwelt in their place, because there was pasture there for their cattle.

42 And some of them, even of the sons of Symeon, went to mount Seir, even five hundred men; and Phalaettia, and Noadia, and Raphaia, and Oziel, sons of Jesi, were their rulers.

43 And they smote the remnant that were left of Amalec, until this day.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 5

1 And the sons of Ruben the first-born of Israel (for he was the first-born; but because of his going up to his father's couch, his father gave his blessing to his son Joseph, even the son of Israel; and he was not reckoned as first-born;

2 for Judas was very mighty even among his brethren, and one was to be a ruler out of him: but the blessing was Joseph's).

3 The sons of Ruben the first-born of Israel; Enoch, and Phallus, Asrom, and Charmi.

4 The sons of Joel; Semei, and Banaia his son: and the sons of Gug the son of Semei.

5 His son was Micha, his son Recha, his son Joel, 6 his son Beel, whom Thagla-phallasar king of Assyria carried away captive: he is the chief of the Rubenites.

7 And his brethren in his family, in their distribution according to their generations; the chief, Joel, and Zacharia.

8 And Balec the son of Azuz, the son of Sama, the son of Joel: he dwelt in Aroer, and even to Naban, and Beelmasson.

9 And he dwelt eastward to the borders of the wilderness, from the river Euphrates: for they had much cattle in the land of Galaad.

10 And in the days of Saul they made war upon the sojourners in the land; and they fell into their hands, all of them dwelling in their tents eastward of Galaad.

11 The sons of Gad dwelt over against them in the land of Basan even to Sela.

12 Joel the first- born, and Sapham the second, and Janin the scribe in Basan.

13 And their brethren according to the houses of their fathers; Michael, Mosollam, and Sebee, and Joree, and Joachan, and Zue, and Obed, seven.

14 These are the sons of Abichaia the son of Uri, the son of Idai, the son of Galaad, the son of Michael, the son of Jesai, the son of Jeddai, the son of Buz,

15 who was the brother of the son of Abdiel, the son of Guni, he was chief of the house of their families.

16 They dwelt in Galaad, in Basan, and in their villages, and in all the country round about Saron to the border.

17 The enumeration of them all took place in the days of Joatham king of Juda, and in the days of Jeroboam king of Israel.

18 The sons of Ruben and Gad, and the half-tribe of Manasse, of mighty men, bearing shields and sword, and bending the bow, and skilled in war, were forty and four thousand and seven hundred and sixty, going forth to battle.

19 And they made war with the Agarenes, and Itureans, and Naphiseans, and Nadabeans,

20 and they prevailed against them: and the Agaraeans were given into their hands, they and all their tents: for they cried to God in the battle, and he hearkened to them, because they trusted on him.

21 And they took captive their store; five thousand camels, and two hundred and fifty thousand sheep, two thousand asses, and a hundred thousand men.

22 For many fell slain, because the war was of God. And they dwelt in their place until the captivity.

23 And the half-tribe of Manasse dwelt from Basan to Baal, Ermon, and Sanir, and to the mount Aermon: and they increased in Libanus.

24 And these were the heads of the houses of their families; Opher, and Sei, and Eliel, and Jeremia, and Oduia, and Jediel, mighty men of valour, men of renown, heads of the houses of their families.

25 But they rebelled against the God of their fathers, and went a-whoring after the gods of the nations of the land, whom God cast out from before them.

26 And the God of Israel stirred up the spirit of Phaloch king of Assyria, and the spirit of Thagla-phallasar king of Assyria, and carried away Ruben and Gaddi, and the half-tribe of Manasse, and brought them to Chaach, and Chabor, and to the river Gozan, until this day.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 6

1 The sons of Levi: Gedson, Caath, and Merari.

2 And the sons of Caath; Ambram, and Issaar, Chebron, and Oziel.

3 And the sons of Ambram; Aaron, and Moses, and Mariam: and the sons of Aaron; Nadab, and Abiud, Eleazar, and Ithamar. 4 Eleazar begot Phinees, Phinees begot Abisu;

5 Abisu begot Bokki, and Bokki begot Ozi;

6 Ozi begot Zaraia, Zaraia begot Mariel;

7 and Mariel begot Amaria, and Amaria begot Achitob;

8 and Achitob begot Sadoc, and Sadoc begot Achimaas;

9 and Achimaas begot Azarias, and Azarias begot Joanan;

10 and Joanan begot Azarias: he ministered as priest in the house which Solomon built in Jerusalem.

11 And Azarias begot Amaria, and Amaria begot Achitob;

12 and Achitob begot Sadoc, and Sadoc begot Salom;

13 and Salom begot Chelcias, and Chelcias begot Azarias;

14 and Azarias begot Saraia, and Saraias begot Josadac.

15 And Josadac went into captivity with Juda and Jerusalem under Nabuchodonosor.

16 The sons of Levi: Gedson, Caath, and Merari.

17 And these are the names of the sons of Gedson; Lobeni, and Semei.

18 The sons of Caath; Ambram, and Issaar, Chebron, and Oziel.

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19 The sons of Merari; Mooli and Musi: and these are the families of Levi, according to their families.
20 To Gedson—to Lobeni his son—were born Jeth his son, Zammath his son,
21 Joab his son, Addi his son, Zara his son, Jethri his son.
22 The sons of Caath; Aminadab his son, Core his son, Aser his son;
23 Helcana his son, Abisaph his son, Aser his son:
24 Thaath his son, Uriel his son, Ozia his son, Saul his son.
25 And the sons of Helcana; Amessi, and Achimoth.
26 Helcana his son, Suphi his son, Cainaath his son;
27 Eliab his son, Jeroboam his son, Helcana his son.
28 The sons of Samuel; the first-born Sani, and Abia.
29 The sons of Merari; Mooli, Lobeni his son, Semei his son, Oza his son;
30 Samaa his son, Angia his son, Asaias his son.
31 And these were the men whom David set over the service of the singers in the house of the Lord when the ark was at rest.
32 And they ministered in front of the tabernacle of witness playing on instruments, until Solomon built the house of the Lord in Jerusalem; and they stood according to their order for their services.
33 And these were the men that stood, and their sons, of the sons of Caath: Æman the psalm singer, son of Joel, the son of Samuel,
34 the son of Helcana, the son of Jeroboam, the son of Eliel, the son of Thoas,
35 the son of Suph, the son of Helcana, the son of Maath, the son of Amathi,
36 the son of Helcana, the son of Joel, the son of Azarias, the son of Japhanias,
37 the son of Thaath, the son of Aser, the son of Abiasaph, the son of Core,
38 the son of Isaar, the son of Caath, the son of Levi, the son of Israel.
39 And his brother Asaph, who stood at his right hand; Asaph the son of Barachias, the son of Samaa,
40 the son of Michael, the son of Baasia, the son of Melchia,
41 the son of Athani, the son of Zaarai,
42 the son of Adai, the son of Ætham, the son of Zammam, the son of Semei,
43 the son of Jeeth, the son of Gedson, the son of Levi.
44 And the sons of Merari their brethren on the left hand: Ætham the son of Kisa, the son of Abai, the son of Maloch,
45 the son of Asebi,
46 the son of Amessias, the son of Bani, the son of Semer,
47 the son of Mooli, the son of Musi, the son of Merari, the son of Levi.
48 And their brethren according to the houses of their fathers, were the Levites who were appointed to all the work of ministration of the tabernacle of the house of God.
49 And Aaron and his sons were to burn incense on the altar of whole-burnt-offerings, and on the altar of incense, for all the ministry in the holy of holies, and to make atonement for Israel, according to all things that Moses the servant of the Lord commanded.
50 And these are the sons of Aaron; Eleazar his son, Phinees his son, Abisu his son,
51 Bokki his son, Ozi his son, Saraia his son,
52 Mariel his son, Amaria his son, Achitob his son,
53 Sadoc his son, Achimaas his son.
54 And these are their residences in their villages, in their coasts, to the sons of Aaron, to their family the Caathites: for they had the lot.
55 And they gave them Chebron in the land of Juda, and its suburbs round about it.
56 But the fields of the city, and its villages, they gave to Chaleb the son of Jephonne.
57 And to the sons of Aaron they gave the cities of refuge, even Chebron, and Lobna and her suburbs round about, and Selna and her suburbs, and Esthamo and her suburbs,
58 and Jethar and her suburbs, and Dabir and her suburbs,
59 and Asan and her suburbs, and Baethsamys and her suburbs:
60 and of the tribe of Benjamin Gabai and her suburbs, and Galemath and her suburbs, and Anathoth and her suburbs: all their cities were thirteen cities according to their families.
61 And to the sons of Caath that were left of their families, there were given out of the tribe, namely, out of the half-tribe of Manasse, by lot, ten cities.
62 And to the sons of Gedson according to their families there were given thirteen cities of the tribe of Issachar, of the tribe of Aser, of the tribe of Nephthali, of the tribe of Manasse in Basan.
63 And to the sons of Merari according to their families there were given, by lot, twelve cities of the tribe of Ruben, of the tribe of Gad, and of the tribe of Zabulon.
64 So the children of Israel gave to the Levites the cities and their suburbs.
65 And they gave by lot out of the tribe of the children of Juda, and out of the tribe of the children of Symeon, and out of the tribe of the children of Benjamin, these cities which they call by name.
66 And to the members of the families of the sons of Caath there were also given the cities of their borders out of the tribe of Ephraim.
67 And they gave them the cities of refuge, Sychem and her suburbs in mount Ephraim, and Gazer and her suburbs,
68 and Jecmaan and her suburbs, and Baethoron and her suburbs,
69 and Ælon and her suburbs, and Gethremmon and her suburbs:
70 and of the half-tribe of Manasse Anar and her suburbs, and Jemblaan and her suburbs, to the sons of Caath that were left, according to each several family.
71 To the sons of Gedson from the families of the half-tribe of Manasse they gave Golan of Basan and her suburbs, and Aseroth and her suburbs.
72 And out of the tribe of Issachar, Kedes and her suburbs, and Deberi and her suburbs, and Dabor and her suburbs,

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73 and Ramoth, and Ænan and her suburbs.
74 And of the tribe of Aser; Maasal and her suburbs, and Abdon and her suburbs,
75 and Acac and her suburbs, and Roob and her suburbs.
76 And of the tribe of Nephthali; Kedes in Galilee and her suburbs, and Chamoth and her suburbs, and Kariathaim and her suburbs.
77 To the sons of Merari that were left, they gave out of the tribe of Zabulon Remmon and her suburbs, and Thabor and her suburbs:
78 out of the country beyond Jordan; Jericho westward of Jordan: out of the tribe of Ruben; Bosor in the wilderness and her suburbs, and Jasa and her suburbs,
79 and Kadmoth and her suburbs, and Maephla and her suburbs.
80 Out of the tribe of Gad; Rammoth Galaad and her suburbs, and Maanaim and her suburbs, 81 and Esebon and her suburbs, and Jazer and her suburbs.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 7

1 And as to the sons of Issachar, they were Thola, and Phua, and Jasub, and Semeron, four.
2 And the sons of Thola; Ozi, Raphaia, and Jeriel, and Jamai, and Jemasan, and Samuel, chiefs of their fathers' houses belonging to Thola, men of might according to their generations; their number in the days of David was twenty and two thousand and six hundred.
3 And the sons of Ozi; Jezraia: and the sons of Jezraia; Michael, Abdiu, and Joel, and Jesia, five, all rulers.
4 And with them, according to their generations, according to the houses of their families, were men mighty to set armies in array for war, thirty and six thousand, for they had multiplied their wives and children.
5 And their brethren among all the families of Issachar, also mighty men, were eighty-seven thousand—this was the number of them all.
6 The sons of Benjamin; Bale, and Bachir, and Jediel, three.
7 And the sons of Bale; Esebon, and Ozi, and Oziel, and Jerimuth, and Uri, five; heads of houses of families, mighty men; and their number was twenty and two thousand and thirty-four.
8 And the sons of Bachir; Zemira, and Joas, and Eliezer, and Elithenan, and Amaria, and Jerimuth, and Abiud, and Anathoth, and Eleemeth: all these were the sons of Bachir.
9 And their number according to their generations, (they were chiefs of their fathers' houses, men of might), was twenty thousand and two hundred.
10 And the sons of Jediel; Balaan: and the sons of Balaan; Jaus, and Benjamin, and Aoth, and Chanana, and Zaethan, and Tharsi, and Achisaar.
11 All these were the sons of Jediel, chiefs of their families, men of might, seventeen thousand and two hundred, going forth to war with might.
12 And Sapphin, and Apphin, and the sons of Or, Asom, whose son was Aor.
13 The sons of Nephthali; Jasiel, Goni, and Aser, and Sellum, his sons, Balam his son.
14 The sons of Manasse; Esriel, whom his Syrian concubine bore; and she bore to him also Machir the father of Galaad.
15 And Machir took a wife for Apphin and Sapphin, and his sister's name was Moocha; and the name of the second son was Sapphaad; and to Sapphaad were born daughters.
16 And Moocha the wife of Machir bore a son, and called his name Phares; and his brother's name was Surus; his sons were Ulam, and Rocom.
17 And the sons of Ulam; Badam. These were the sons of Galaad, the son of Machir, the son of Manasse. 18 And his sister Malecheth bore Isud, and Abiezer, and Maela.
19 And the sons of Semira were, Aim, and Sychem, and Lakim, and Anian.
20 And the sons of Ephraim; Sothalath, and Barad his son, and Thaath his son, Elada his son, Saath his son,
21 and Zabad his son, Sothele his son, and Azer, and Elead: and the men of Geth who were born in the land slew them, because they went down to take their cattle.
22 And their father Ephraim mourned many days, and his brethren came to comfort him.
23 And he went in to his wife, and she conceived, and bore a son, and he called his name Beria, because, said he, he was afflicted in my house.
24 And his daughter was Saraa, and he was among them that were left, and he built Baethoron the upper and the lower. And the descendants of Ozan were Seera,
25 and Raphe his son, Saraph and Thalees his sons, Thaen his son.
26 To Laadan his son was born his son Amiud, his son Helisamai, his son
27 Nun, his son Jesue, these were his sons.
28 And their possession and their dwelling were Baethel and her towns, to the east Noaran, westward Gazer and her towns, and Sychem and her towns, as far as Gaza and her towns.
29 And as far as the borders of the sons of Manasse, Baethsaan and her towns, Thanach and her towns, Mageddo and her towns, Dor and her towns. In this the children of Joseph the son of Israel dwelt.
30 The sons of Aser; Jemna, and Suia, and Isui, and Beria, and Sore their sister.
31 And the sons of Beria; Chaber, and Melchiel; he was the father of Berthaith.
32 And Chaber begot Japhlet, and Samer, and Chothan, and Sola their sister.
33 And the sons of Japhlet; Phasec, and Bamael, and Asith: these are the sons of Japhlet.
34 And the sons of Semmer; Achir, and Rooga, and Jaba, and Aram.
35 And the sons of Elam his brother; Sopha, and Imana, and Selles, and Amal.
36 The sons of Sopha; Sue, and Arnaphar, and Suda, and Barin, and Imran,

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37 and Basan, and Oa, and Sama, and Salisa, and Jethra, and Beera.
38 And the sons of Jether, Jephina, and Phaspha, and Ara.
39 And the sons of Ola; Orech, Aniel, and Rasia.
40 All these were the sons of Aser, all heads of families, choice, mighty men, chief leaders: their number for battle array—their number was twenty-six thousand men.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 8

1 Now Benjamin begot Bale his first-born, and Asbel his second son, Aara the third, Noa the fourth,
2 and Rapha the fifth.
3 And the sons of Bale were, Adir, and Gera, and Abiud,
4 and Abessue, and Noama, and Achia,
5 and Gera, and Sephupham, and Uram.
6 These were the sons of Aod: these are the heads of families to them that dwell in Gabee, and they removed them to Machanathi:
7 and Nooma, and Achia and Gera, he removed them, and he begot Aza, and Jachicho.
8 And Saarin begot children in the plain of Moab, after that he had sent away Osin and Baada his wives.
9 And he begot of his wife Ada, Jolab, and Sebia, and Misa, and Melchas,
10 and Jebus, and Zabia, and Marma: these were heads of families.
11 And of Osin he begot Abitol, and Alphaal.
12 And the sons of Alphaal; Obed, Misaal, Semmer: he built Ona, and Lod, and its towns:
13 and Beria, and Sama; these were heads of families among the dwellers in Elam, and they drove out the inhabitants of Geth.
14 And his brethren were Sosec, and Arimoth,
15 and Zabadia, and Ored, and Eder,
16 and Michael, and Jespha, and Joda, the sons of Beria:
17 and Zabadia, and Mosollam, and Azaki, and Abar,
18 and Isamari, and Jexlias, and Jobab, the sons of Elphaal:
19 and Jakim, and Zachri, and Zabdi,
20 and Elionai, and Salathi,
21 and Elieli, and Adaia, and Baraia, and Samarath, sons of Samaith:
22 and Jesphan, and Obed, and Eliel,
23 and Abdon, and Zechri, and Anan,
24 and Anania, and Ambri, and Ælam, and Anathoth,
25 and Jathin, and Jephadias, and Phanuel, the sons of Sosec:
26 and Samsari, and Saarias, and Gotholia,
27 and Jarasia, and Eria, and Zechri, son of Iroam.
28 These were heads of families, chiefs according to their generations: these dwelt in Jerusalem.
29 And the father of Gabaon dwelt in Gabaon; and his wife's name was Moacha.
30 And her first-born son was Abdon, and Sur, and Kis, and Baal, and Nadab, and Ner,
31 and Gedur and his brother, and Zacchur, and Makeloth.
32 And Makeloth begot Samaa: for these dwelt in Jerusalem in the presence of their brethren with their brethren.
33 And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Melchisue, and Aminadab, and Asabal.
34 And the son of Jonathan was Meribaal; and Meribaal begot Micha.
35 And the sons of Micha; Phithon, and Melach, and Tharach, and Achaz.
36 And Achaz begot Jada, and Jada begot Salaemath, and Asmoth, and Zambri; and Zambri begot Maesa;
37 and Maesa begot Baana: Rhaphaea was his son, Elasa his son, Esel his son.
38 And Esel had six sons, and these were their name; Ezricam his first-born, and Ismael, and Saraia, and Abdia, and Anan, and Asa: all these were the sons of Esel.
39 And the sons of Asel his brother; Ælam his first-born, and Jas the second, and Eliphalet the third.
40 And the sons of Ælam were mighty men, bending the bow, and multiplying sons and grandsons, a hundred and fifty. All these were of the sons of Benjamin.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 9

1 And this is all Israel, even their enrolment: and these are written down in the book of the kings of Israel and Juda, with the names of them that were carried away to Babylon for their transgressions.
2 And they that dwelt before in their possessions in the cities of Israel, the priests, the Levites, and the appointed ones.
3 And there dwelt in Jerusalem some of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and Manasse.
4 And Gnothi, and the son of Samiud, the son of Amri, the son of Ambraim, the son of Buni, son of the sons of Phares, the son of Juda.
5 And of the Selonites; Asaia his first-born, and his sons.
6 Of the sons of Zara; Jeel, and their brethren, six hundred and ninety.
7 And of the sons of Benjamin; Salom, son of Mosollam, son of Odouia, son of Asinu.
8 And Jemnaa son of Jeroboam, and Elo: these are the sons of Ozi the son of Machir: and Mosollam, son of Saphatia, son of Raguel, son of Jemnai;
9 and their brethren according to their generations, nine hundred and fifty-six, all the men were heads of families according to the houses of their fathers.
10 And of the priests; Jodae, and Joarim, and Jachin,
11 and Azaria the son of Chelcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, the ruler of the house of God;
12 and Adaia son of Iraam, son of Phascor, son of Melchia, and Maasaia son of Adiel, son of Ezira, son of Mosollam, son of Maselmoth, son of Emmer;

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13 and their brethren, chiefs of their families, a thousand seven hundred and sixty, mighty men for the work of the ministration of the house of God.

14 And of the Levites; Samaia son of Asob, son of Ezricam, son of Asabia, of the sons of Merari.

15 And Bacbacar, and Ares, and Galaal, and Matthanias son of Micha, son of Zechri, son of Asaph;

16 and Abdia, son of Samia, son of Galaal, son of Idithun, and Barachia son of Ossa, son of Helcana—who dwelt in the villages of the Notephatites.

17 The door-keepers; Salom, Acum, Telmon, and Diman, and their brethren; Salom was the chief; 18 and he waited hitherto in the king's gate eastward: these are the gates of the companies of the sons of Levi.

19 And Sellum the son of Core, the son of Abiasaph, the son of Core, and his brethren belonging to the house of his father, the Corites were over the works of the service, keeping the watches of the tabernacle, and their fathers over the camp of the Lord, keeping the entrance.

20 And Phinees son of Eleazar was head over them before the Lord, and these were with him.

21 Zacharias the son of Mosollami was keeper of the door of the tabernacle of witness.

22 All the chosen porters in the gates were two hundred and twelve, these were in their courts, this was their distribution: these David and Samuel the seer established in their charge.

23 And these and their sons were over the gates in the house of the Lord, and in the house of the tabernacle, to keep watch.

24 The gates were toward the four winds, eastward, westward, northward, southward.

25 And their brethren were in their courts, to enter in weekly from time to time with these.

26 For four strong men have the charge of the gates; and the Levites were over the chambers, and they keep watch over the treasures of the house of God.

27 For the charge was upon them, and these were charged with the keys to open the doors of the temple every morning.

28 And some of them were appointed over the vessels of service, that they should carry them in by number, and carry them out by number.

29 And some of them were appointed over the furniture, and over all the holy vessels, and over the fine flour, the wine, the oil, the frankincense, and the spices.

30 And some of the priests were makers of the ointment, and appointed to prepare the spices.

31 And Matthathias of the Levites, (he was the first-born of Salom the Corite,)was set in charge over the sacrifices of meat-offering of the pan belonging to the high priest.

32 And Banaias the Caathite, from among their brethren, was set over the shewbread, to prepare it every sabbath.

33 And these were the singers, heads of families of the Levites, to whom were established daily courses, for they were employed in the services day and night.

34 These were the heads of the families of the Levites according to their generations; these chiefs dwelt in Jerusalem.

35 And Jeel the father of Gabaon dwelt in Gabaon; and his wife's name was Moocha.

36 And his first-born son was Abdon, and he had Sur, and Kis, and Baal, and Ner, and Nadab,

37 and Gedur and his brother, and Zacchur, and Makeloth.

38 And Makeloth begot Samaa: and these dwelt in the midst of their brethren in Jerusalem, even in the midst of their brethren.

39 And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Melchisue, and Aminadab, and Asabal.

40 And the son of Jonathan was Meribaal: and Meribaal begot Micha.

41 And the sons of Micha were Phithon and Malach, and Tharach.

42 And Achaz begot Jada: and Jada begot Galemeth, and Gazmoth, and Zambri; and Zambri begot Massa.

43 And Massa begot Baana, and Rhaphaia was his son, Elasa his son, Esel his son.

44 And Esel had six sons, and these were their names; Esricam his first-born, and Ismael, and Saraia, and Abdia, and Anan, and Asa: these were the sons of Esel.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 10

1 Now the Philistines warred against Israel; and they fled from before the Philistines, and fell down slain in mount Gelbue.

2 And the Philistines pursued after Saul, and after his sons; and the Philistines smote Jonathan, and Aminadab, and Melchisue, sons of Saul.

3 And the battle prevailed against Saul, and the archers hit him with bows and arrows, and they were wounded of the bows.

4 And Saul said to his armour-bearer, Draw thy sword, and pierce me through with it, lest these uncircumcised come and mock me. But his armour-bearer would not, for he was greatly afraid: so Saul took a sword, and fell upon it.

5 And his armour-bearer saw that Saul was dead, and he also fell upon his sword.

6 So Saul died, and his three sons on that day, and all his family died at the same time.

7 And all the men of Israel that were in the valley saw that Israel fled, and that Saul and his sons were dead, and they left their cities, and fled: and the Philistines came and dwelt in them.

8 And it came to pass on the next day that the Philistines came to strip the slain, and they found Saul and his sons fallen on mount Gelbue.

9 And they stripped him, and took his head, and his armour, and sent them into the land of the Philistines round about, to proclaim the glad tidings to their idols, and to the people.

10 And they put their armour in the house of their god, and they put his head in the house of Dagon.

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11 And all the dwellers in Galaad heard of all that the Philistines had done to Saul and to Israel.

12 And all the mighty men rose up from Galaad, and they took the body of Saul, and the bodies of his sons, and brought them to Jabis, and buried their bones under the oak in Jabis, and fasted seven days.

13 So Saul died for his transgressions, wherein he transgressed against God, against the word of the Lord, forasmuch as he kept it not, because Saul enquired of a wizard to seek counsel, and Samuel the prophet answered him:

14 and he sought not the Lord: so he slew him, and turned the kingdom to David the son of Jesse.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 11

1 And all Israel came to David in Chebron, saying, Behold, we are thy bones and thy flesh.

2 And heretofore when Saul was king, thou wast he that led Israel in and out, and the Lord of Israel said to thee, Thou shalt feed my people Israel, and thou shalt be for a ruler over Israel.

3 And all the elders of Israel came to the king to Chebron; and king David made a covenant with them in Chebron before the Lord: and they anointed David to be king over Israel, according to the word of the Lord by Samuel.

4 And the king and his men went to Jerusalem, this is Jebus; and there the Jebusites the inhabitants of the land said to David,

5 Thou shalt not enter in hither. But he took the strong hold of Sion: this is the city of David.

6 And David said, Whoever first smites the Jebusite, even he shall be chief and captain. And Joab the son of Saruia went up first, and became chief.

7 And David dwelt in the strong hold; therefore he called it the city of David.

8 And he fortified the city round about.

9 And David continued to increase, and the Lord Almighty was with him.

10 And these are the chiefs of the mighty men, whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of the Lord concerning Israel.

11 And this is the list of the mighty men of David; Jesebada, son of Achaman, first of the thirty: he drew his sword once against three hundred whom he slew at one time.

12 And after him Eleazar son of Dodai, the Achochite: he was among the three mighty men.

13 He was with David in Phasodamin, and the Philistines were gathered there to battle, and there was a portion of the field full of barley; and the people fled before the Philistines.

14 And he stood in the midst of the portion, and rescued it, and smote the Philistines; and the Lord wrought a great deliverance.

15 And three of the thirty chiefs went down to the rock to David, to the cave of Odollam, and the camp of the Philistines was in the giants' valley.

16 And David was then in the hold, and the garrison of the Philistines was then in Bethleem.

17 And David longed, and said, Who will give me water to drink of the well of Bethleem, that is in the gate?

18 And the three broke through the camp of the Philistines, and they drew water out of the well that was in Bethleem, which was in the gate, and they took it, and came to David: but David would not drink it, and poured it out to the Lord, and said,

19 God forbid that I should do this thing: shall I drink the blood of these men with their lives? for with the peril of their lives they brought it. So he would not drink it. These things did the three mighty men.

20 And Abisa the brother of Joab, he was chief of three: he drew his sword against three hundred slain at one time, and he had a name among the second three.

21 He was more famous than the two others of the three, and he was chief over them; yet he reached not to the first three.

22 And Banaia the son of Jodae was the son of a mighty man: many were his acts for Cabasael: he smote two lion-like men of Moab, and he went down and smote a lion in a pit on a snowy day.

23 And he smote an Egyptian, a wonderful man five cubits high; and in the hand of the Egyptian there was a spear like a weavers' beam; and Banaia went down to him with a staff, and took the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Banaia son of Jodae, and his name was among the three mighties.

25 He was distinguished beyond the thirty, yet he reached not to the first three: and David set him over his family.

26 And the mighty men of the forces were, Asael the brother of Joab, Eleanan the son of Dodoe of Bethleem,

27 Samaoth the Arorite, Chelles the Phelonite,

28 Ora the son of Ekkis the Thecoite, Abiezer the Anathothite,

29 Sobochai the Usathite, Eli the Achonite, 30 Marai the Netophathite, Chthaod the son of Nooza the Netophathite,

31 Airi the son of Rebie of the hill of Benjamin, Banaias the Pharathonite,

32 Uri of Nachali Gaas, Abiel the Garabaethite,

33 Azbon the Baromite, Eliaba the Salabonite,

34 the son of Asam the Gizonite, Jonathan the son of Sola the Ararite,

35 Achim the son of Achar the Ararite, Elphat the son of Thyrophar

36 the Mechorathrite, Achia the Phellonite,

37 Esere the Charmadaite, Naarai the son of Azobai,

38 Joel the son of Nathan, Mebaal son of Agari,

39 Sele the son of Ammoni, Nachor the Berothite, armour-bearer to the son of Saruia,

40 Ira the Jethrite, Gaber the Jethrite,

41 Uria the Chettite, Zabet son of Achaia,

42 Adina son of Saeza, a chief of Ruben, and thirty with him,

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43 Anan the son of Moocha, and Josaphat the Matthanite,
44 Ozia the Astarothite, Samatha and Jeiel sons of Chotham the Ararite,
45 Jediel the son of Sameri, and Jozae his brother the Thosaite,
46 Eliel the Maoite, and Jaribi, and Josia his son, Ellaam, and Jethama the Moabite,
47 Daliel, and Obeth, and Jessiel of Mesobia.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 12

1 And these are they that came to Sikelag, when he yet kept himself close because of Saul the son of Kis; and these were among the mighty, aiding him in war,
2 and using the bow with the right hand and with the left, and slingers with stones, and shooters with bows. Of the brethren of Saul of Benjamin,
3 the chief was Achiezer, and Joas son of Asma the Gabathite, and Joel and Jophalet, sons of Asmoth, and Berchia, and Jeul of Anathoth,
4 and Samaias the Gabaonite a mighty man among the thirty, and over the thirty; and Jeremia, and Jeziel, and Joanan, and Jozabath of Gadarathiim,
5 Azai and Arimuth, and Baalia, and Samaraia, and Saphatias of Charaephiel,
6 Helcana, and Jesuni, and Ozriel, and Jozara, and Sobocam, and the Corites,
7 and Jelia and Zabadia, sons of Iroam, and the men of Gedor.
8 And from Gad these separated themselves to David from the wilderness, strong mighty men of war, bearing shields and spears, and their faces were as the face of a lion, and they were nimble as roes upon the mountains in speed.
9 Aza the chief, Abdia the second, Eliab the third,
10 Masmana the fourth, Jeremias the fifth,
11 Jethi the sixth, Eliab the seventh,
12 Joanan the eighth, Eleazer the ninth,
13 Jeremia the tenth, Melchabanai the eleventh.
14 These were chiefs of the army of the sons of Gad, the least one commander of a hundred, and the greatest one of a thousand.
15 These are the men that crossed over Jordan in the first month, and it had overflowed all its banks; and they drove out all the inhabitants of the valleys, from the east to the west.
16 And there came some of the sons of Benjamin and Juda to the assistance of David.
17 And David went out to meet them, and said to them, If ye are come peaceably to me, let my heart be at peace with you: but if ye are come to betray me to my enemies unfaithfully, the God of your fathers look upon it, and reprove it.
18 And the Spirit came upon Amasai, a captain of the thirty, and he said, Go, David, son of Jesse, thou and thy people, peace, peace be to thee, and peace to thy helpers, for thy God has helped thee. And David received them, and made them captains of the forces.
19 And some came to David from Manasse, when the Philistines came against Saul to war: and he helped them not, because the captains of the Philistines took counsel, saying, With the heads of those men will he return to his master Saul.
20 When David was going to Sikelag, there came to him of Manasse, Edna and Jozabath, and Rodiel, and Michael, and Josabaith, and Elimuth, and Semathi: these are the captains of thousands of Manasse.
21 And they fought on the side of David against a troop, for they were all men of might; and they were commanders in the army, because of their might.
22 For daily men came to David, till they amounted to a great force, as the force of God.
23 And these are the names of the commanders of the army, who came to David to Chebron, to turn the kingdom of Saul to him according to the word of the Lord.
24 The sons of Juda, bearing shields and spears, six thousand and eight hundred mighty in war.
25 Of the sons of Symeon mighty for battle, seven thousand and a hundred.
26 Of the sons of Levi, four thousand and six hundred.
27 And Joadas the chief of the family of Aaron, and with him three thousand and seven hundred.
28 And Sadoc, a young man mighty in strength, and there were twenty-two leaders of his father's house.
29 And of the sons of Benjamin, the brethren of Saul, three thousand: and still the greater part of them kept the guard of the house of Saul.
30 And of the sons of Ephraim, twenty thousand and eight hundred mighty men, famous in the houses of their fathers.
31 And of the half-tribe of Manasse, eighteen thousand, even those who were named by name, to make David king.
32 And of the sons of Issachar having wisdom with regard to the times, knowing what Israel should do, two hundred; and all their brethren with them.
33 And of Zabulon they that went out to battle, with all weapons of war, were fifty thousand to help David, not weak-handed. 34 And of Nephthali a thousand captains, and with them men with shields and spears, thirty-seven thousand.
35 And of the Danites men ready for war twenty- eight thousand and eight hundred.
36 And of Aser, they that went out to give aid in war, forty thousand.
37 And from the country beyond Jordan, from Ruben, and the Gadites, and from the half-tribe of Manasse, a hundred and twenty thousand, with all weapons of war.
38 All these were men of war, setting the army in battle array, with a peaceful mind towards him, and they came to Chebron to make David king over all Israel: and the rest of Israel were of one mind to make David king.
39 And they were there three days eating and drinking, for their brethren had made preparations.
40 And their neighbours, as far as Issachar and Zabulon and Nephthali, brought to them upon camels, and asses, and mules, and upon calves, victuals, meal, cakes of figs, raisins,

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wine, and oil, calves and sheep abundantly: for there was joy in Israel.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 13

1 And David took counsel with the captains of thousands and captains of hundreds, even with every commander.

2 And David said to the whole congregation of Israel, If it seem good to you, and it should be prospered by the Lord our God, let us send to our brethren that are left in all the land of Israel, and let the priests the Levites who are with them in the cities of their possession come, and let them be gathered to us.

3 And let us bring over to us the ark of our God; for men have not enquired at it since the days of Saul.

4 And all the congregation said that they would do thus; for the saying was right in the eyes of all the people.

5 So David assembled all Israel, from the borders of Egypt even to the entering in of Hemath, to bring in the ark of God from the city of Jarim.

6 And David brought it up: and all Israel went up to the city of David, which belonged to Juda, to bring up thence the ark of the Lord God who sits between the cherubim, whose name is called on it.

7 And they set the ark of God on a new waggon brought out of the house of Aminadab: and Oza and his brethren drove the waggon.

8 And David and all Israel were playing before the Lord with all their might, and that together with singers, and with harps, and with lutes, with timbrels, and with cymbals, and with trumpets.

9 And they came as far as the threshing-floor: and Oza put forth his hand to hold the ark, because the bullock moved it from its place.

10 And the Lord was very angry with Oza, and smote him there, because of his stretching forth his hand upon the ark: and he died there before God.

11 And David was dispirited, because the Lord had made a breach on Oza: and he called that place the Breach of Oza until this day.

12 And David feared God that day, saying, How shall I bring the ark of God in to myself?

13 So David brought not the ark home to himself into the city of David, but he turned it aside into the house of Abeddara the Gethite.

14 And the ark of God abode in the house of Abeddara three months: and God blessed Abeddara and all that he had.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 14

1 And Chiram king of Tyre sent messengers to David, and cedar timbers, and masons, and carpenters, to build a house for him.

2 And David knew that the Lord had designed him to be king over Israel; because his kingdom was highly exalted, on account of his people Israel.

3 And David took more wives in Jerusalem: and there were born to David more sons and daughters.

4 And these are the names of those that were born, who were born to him in Jerusalem; Samaa, Sobab, Nathan, and Solomon,

5 and Baar, and Elisa, and Eliphaleth,

6 and Nageth, and Naphath, and Japhie,

7 and Elisamae, and Eliade, and Eliphala.

8 And the Philistines heard that David was anointed king over all Israel: and all the Philistines went up to seek David; and David heard it, and went out to meet them.

9 And the Philistines came and assembled together in the giants' valley.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And the Lord said to him, Go up, and I will deliver them into thy hands.

11 And he went up to Baal Pharasin, and David smote them there; and David said, God has broken through enemies by my hand like a breach of water: therefore he called the name of that place, the Breach of Pharasin.

12 And the Philistines left their gods there; and David gave orders to burn them with fire.

13 And the Philistines once more assembled themselves in the giants' valley.

14 And David enquired of God again; and God said to him, Thou shalt not go after them; turn away from them, and thou shalt come upon them near the pear trees.

15 And it shall be, when thou shalt hear the sound of their tumult in the tops of the pear trees, then thou shalt go into the battle: for God has gone out before thee to smite the army of the Philistines.

16 And he did as God commanded him: and he smote the army of the Philistines from Gabaon to Gazera.

17 And the name of David was famous in all the land; and the Lord put the terror of him on all the nations.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 15

1 And David made for himself houses in the city of David, and he prepared a place for the ark of God, and made a tent for it.

2 Then said David, It is not lawful for any to bear the ark of God, but the Levites; for the Lord has chosen them to bear the ark of the Lord, and to minister to him for ever.

3 And David assembled all Israel at Jerusalem, to bring up the ark of the Lord to the place which he had prepared for it.

4 And David gathered together the sons of Aaron the Levites.

5 Of the sons of Caath; there was Uriel the chief, and his brethren, a hundred and twenty.

6 Of the sons of Merari; Asaia the chief, and his brethren, two hundred and twenty.

7 Of the sons of Gedson; Joel the chief, and his brethren, a hundred and thirty.

8 Of the sons of Elisaphat; Semei the chief, and his brethren, two hundred.

9 Of the sons of Chebrom; Eliel the chief, and his brethren eighty.

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10 Of the sons of Oziel; Aminadab the chief, and his brethren a hundred and twelve.

11 And David called Sadoc and Abiathar the priests, and the Levites, Uriel, Asaia, and Joel, and Semaia, and Eliel, and Aminadab,

12 and said to them, Ye are the heads of the families of the Levites: sanctify yourselves, you and your brethren, and ye shall carry up the ark of the God of Israel, to the place which I have prepared for it.

13 For because ye were not ready at the first, our God made a breach upon us, because we sought him not according to the ordinance.

14 So the priests and the Levites sanctified themselves, to bring up the ark of the God of Israel.

15 And the sons of the Levites took the ark of God, (as Moses commanded by the word of God according to the scripture) upon their shoulders with staves.

16 And David said to the chiefs of the Levites, Set your brethren the singers with musical instruments, lutes, harps, and cymbals, to sound aloud with a voice of joy.

17 So the Levites appointed Æman the son of Joel; Asaph the son of Barachias was one of his brethren; and Æthan the son of Kisaeus was of the sons of Merari their brethren;

18 and with them their brethren of the second rank, Zacharias, and Oziel, and Semiramoth, and Jeiel, and Elioel, and Eliab, and Banaia, and Maasaia, and Matthathia, and Eliphena, and Makellia, and Abdedom, and Jeiel, and Ozias, the porters.

19 And the singers, Æman, Asaph, and Æthan, with brazen cymbals to make a sound to be heard.

20 Zacharias, and Oziel, Semiramoth, Jeiel, Oni, Eliab, Maasaeas, Banaeas, with lutes, on alaemoth.

21 And Mattathias, and Eliphalu, and Makenia, and Abdedom, and Jeiel, and Ozias, with harps of Amasenith, to make a loud noise.

22 And Chonenia chief of the Levites was master of the bands, because he was skilful.

23 And Barachia and Elcana were door-keepers of the ark.

24 And Somnia, and Josaphat, and Nathanael, and Amasai, and Zacharia, and Banaea, and Eliezer, the priests, were sounding with trumpets before the ark of God: and Abdedom and Jeia were door-keepers of the ark of God.

25 So David, and the elders of Israel, and the captains of thousands, went to bring up the ark of the covenant from the house of Abdedom with gladness.

26 And it came to pass when God strengthened the Levites bearing the ark of the covenant of the Lord, that they sacrificed seven calves and seven rams.

27 And David was girt with a fine linen robe, and all the Levites who were bearing the ark of the covenant of the Lord, and the singers, and Chonenias the master of the band of singers; also upon David there was a robe of fine linen.

28 And all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of a horn, and with trumpets, and with cymbals, playing loudly on lutes and harps.

29 And the ark of the covenant of the Lord arrived, and came to the city of David; and Melchol the daughter of Saul looked down through the window, and saw king David dancing and playing: and she despised him in her heart.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 16

1 So they brought in the ark of God, and set it in the midst of the tabernacle which David pitched for it; and they offered whole-burnt-offerings and peace-offerings before God.

2 And David finished offering up whole-burnt-offerings and peace-offerings, and blessed the people in the name of the Lord.

3 And he divided to every man of Israel (both men and women), to every man one baker's loaf, and a cake.

4 And he appointed before the ark of the covenant of the Lord, Levites to minister and lift up the voice, and to give thanks and praise the Lord God of Israel:

5 Asaph was the chief, and next to him Zacharias, Jeiel, Semiramoth, and Jeiel, Mattathias, Eliab, and Banaeas, and Abdedom: and Jeiel sounding with musical instruments, lutes and harps, and Asaph with cymbals:

6 and Banaeas and Oziel the priests sounding continually with trumpets before the ark of the covenant of God in that day.

7 Then David first gave orders to praise the Lord by the hand of Asaph and his brethren.

8 Song. Give thanks to the Lord, call upon him by his name, make known his designs among the people.

9 Sing songs to him, and sing hymns to him, relate to all people his wonderful deeds, which the Lord has wrought.

10 Praise his holy name, the heart that seeks his pleasure shall rejoice.

11 Seek the Lord and be strong, seek his face continually.

12 Remember his wonderful works which he has wrought, his wonders, and the judgments of his mouth;

13 ye seed of Israel his servants, ye seed of Jacob his chosen ones.

14 He is the Lord our God; his judgments are in all the earth.

15 Let us remember his covenant for ever, his word which he commanded to a thousand generations,

16 which he covenanted with Abraham, and his oath sworn to Isaac.

17 He confirmed it to Jacob for an ordinance, to Israel as an everlasting covenant,

18 saying, To thee will I give the land of Chanaan, the line of your inheritance:

19 when they were few in number, when they were but little, and dwelt as strangers in it;

20 and went from nation to nation, and from one kingdom to another people.

21 He suffered not a man to oppress them, and he reproved kings for their sakes,

22 saying, Touch not my anointed ones, and deal not wrongfully with my prophets.

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23 Sing ye to the Lord, all the earth; proclaim his salvation from day to day.

24 Declare among the nations his glory, his wondrous deeds among all peoples.

25 For the Lord is great, and greatly to be praised: he is to be feared above all gods.

26 For all the gods of the nations are idols; but our God made the heavens.

27 Glory and praise are in his presence; strength and rejoicing are in his place.

28 Give to the Lord, ye families of the nations, give to the Lord glory and strength.

29 Give to the Lord the glory belonging to his name: take gifts and offer them before him; and worship the Lord in his holy courts.

30 Let the whole earth fear before him; let the earth be established, and not be moved.

31 Let the heavens rejoice, and let the earth exult; and let them say among the nations, The Lord reigns.

32 The sea with its fullness shall resound and the tree of the field, and all things in it.

33 Then shall the trees of the wood rejoice before the Lord, for he is come to judge the earth.

34 Give thanks to the Lord, for it is good, for his mercy is for ever.

35 And say ye, Save us, O God of our salvation, and gather us, and rescue us from among the heathen, that we may praise thy holy name, and glory in thy praises.

36 Blessed be the Lord God of Israel from everlasting and to everlasting: And all the people shall say, Amen. So they praised the Lord.

37 And they left there Asaph and his brethren before the ark of the covenant of the Lord, to minister before the ark continually, according to the service of each day: from day to day.

38 And Abdedom and his brethren were sixty and eight; and Abdedom the son of Idithun, and Osa, were to be door-keepers.

39 And they appointed Sadoc the priest, and his brethren the priests, before the tabernacle of the Lord in the high place in Gabaon,

40 to offer up whole-burnt-offerings continually morning and evening, and according to all things written in the law of the Lord, which he commanded the children of Israel by Moses the servant of God.

41 And with him were Æman and Idithun, and the rest chosen out by name to praise the Lord, for his mercy endures for ever.

42 And with them there were trumpets and cymbals to sound aloud, and musical instruments for the songs of God: and the sons of Idithun were at the gate.

43 And all the people went every one to his home: and David returned to bless his house.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 17

1 And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of the Lord is under curtains of skins.

2 And Nathan said to David, Do all that is in thy heart; for God is with thee.

3 And it came to pass in that night, that the word of the Lord came to Nathan, saying,

4 Go and say to David my servant, Thus said the Lord, Thou shalt not build me a house for me to dwell in it.

5 For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been in a tabernacle and a tent,

6 in all places through which I have gone with all Israel: did I ever speak to any one tribe of Israel whom I commanded to feed my people, saying, Why is it that ye have not built me a house of cedar?

7 And now thus shalt thou say to my servant David, Thus saith the Lord Almighty, I took thee from the sheepfold, from following the flocks, to be a ruler over my people Israel:

8 and I was with thee in all places whither thou wentest, and I destroyed all thine enemies from before thee, and I made for thee a name according to the name of the great ones that are upon the earth.

9 And I will appoint a place for my people Israel, and I will plant him, and he shall dwell by himself, and shall no longer be anxious; and the son of iniquity shall no longer afflict him, as at the beginning,

10 and from the days when I appointed judges over my people Israel. Also I have humbled all thine enemies, and I will increase thee, and the Lord will build thee a house.

11 And it shall come to pass when thy days shall be fulfilled, and thou shalt sleep with thy fathers, that I will raise up thy seed after thee, which shall be of thy bowels, and I will establish his kingdom.

12 He shall build me a house, and I will set up his throne for ever.

13 I will be to him a father, and he shall be to me a son: and my mercy will I not withdraw from him, as I withdrew it from them that were before thee.

14 And I will establish him in my house and in his kingdom for ever; and his throne shall be set up for ever.

15 According to all these words, and according to all this vision, so spoke Nathan to David.

16 And king David came and sat before the Lord, and said, Who am I, O Lord God? and what is my house, that thou hast loved me for ever?

17 And these things were little in thy sight, O God: thou hast also spoken concerning the house of thy servant for a long time to come, and thou hast looked upon me as a man looks upon his fellow, and hast exalted me, O Lord God.

18 What shall David do more toward thee to glorify thee? and thou knowest thy servant.

19 And thou hast wrought all this greatness according to thine heart.

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20 O Lord, there is none like thee, and there is no God beside thee, according to all things which we have heard with our ears.

21 Neither is there another nation upon the earth such as thy people Israel, whereas God led him in the way, to redeem a people for himself, to make for himself a great and glorious name, to cast out nations from before thy people, whom thou redeemedst out of Egypt.

22 And thou hast appointed thy people Israel as a people to thyself for ever; and thou, Lord, didst become a God to them.

23 And now, Lord, let the word which thou spokest to thy servant, and concerning his house, be confirmed for ever, and do thou as thou hast spoken.

24 And let thy name be established and magnified for ever, men saying, Lord, Lord, Almighty God of Israel: and let the house of thy servant David be established before thee.

25 For thou, O Lord my God, hast revealed to the ear of thy servant that thou wilt build him a house; therefore thy servant has found a willingness to pray before thee.

26 And now, Lord, thou thyself art God, and thou hast spoken these good things concerning thy servant.

27 And now thou hast begun to bless the house of thy servant, so that it should continue for ever before thee: for thou, Lord, hast blessed it, and do thou bless it for ever.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 18

1 And it came to pass afterwards, that David smote the Philistines, and routed them, and took Geth and its villages out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became servants to David, and tributaries.

3 And David smote Adraazar king of Suba of Emath, as he was going to establish power toward the river Euphrates.

4 And David took of them a thousand chariots, and seven thousand horsemen, and twenty thousand infantry: and David houghed all the chariot horses, but there were reserved of them a hundred chariots.

5 And the Syrian came from Damascus to help Adraazar king of Suba; and David smote of the Syrian army twenty and two thousand men.

6 And David put a garrison in Syria near Damascus; and they became tributary servants to David: and the Lord delivered David wherever he went.

7 And David took the golden collars that were on the servants of Adraazar, and brought them to Jerusalem.

8 And David took out of Matabeth, and out of the chief cities of Adraazar very much brass: of this Solomon made the brazen sea, and the pillars, and the brazen vessels.

9 And Thoa king of Emath heard that David had smitten the whole force of Adraazar king of Suba.

10 And he sent Aduram his son to king David to ask how he was, and to congratulate him because he had fought against Adraazar, and smitten him; for Thoa was the enemy of Adraazar.

11 And all the golden and silver and brazen vessels, even these king David consecrated to the Lord, with the silver and the gold which he took from all the nations; from Idumaea, and Moab, and from the children of Ammon, and from the Philistines, and from Amalec.

12 And Abesa son of Saruia smote the Idumeans in the valley of Salt, eighteen thousand.

13 And he put garrisons in the valley; and all the Idumaeans became David's servants: and the Lord delivered David wherever he went.

14 So David reigned over all Israel; and he executed judgment and justice to all his people.

15 And Joab the son of Saruia was over the army, and Josaphat the son of Achilud was recorder.

16 And Sadoc son of Achitob, and Achimelech son of Abiathar, were the priests; and Susa was the scribe;

17 and Banaeas the son of Jodae was over the Cherethite and the Phelethite, and the sons of David were the chief deputies of the king.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 19

1 And it came to pass after this, that Naas the king of the children of Ammon died, and Anan his son reigned in his stead.

2 And David said, I will act kindly toward Anan the son of Naas, as his father acted kindly towards me. And David sent messengers to condole with him on the death of his father. So the servants of David came into the land of the children of Ammon to Anan, to comfort him.

3 And the chiefs of the children of Ammon said to Anan, Is it to honour thy father before thee, that David has sent comforters to thee? Have not his servants come to thee that they might search the city, and to spy out the land?

4 And Anan took the servants of David, and shaved them, and cut off the half of their garments as far as their tunic, and sent them away.

5 And there came men to report to David concerning the men: and he sent to meet them, for they were greatly disgraced: and the king said, Dwell in Jericho until your beards have grown, and return.

6 And the children of Ammon saw that the people of David were ashamed, and Anan and the children of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen out of Syria of Mesopotamia, and out of Syria Maacha, and from Sobal.

7 And they hired for themselves two and thirty thousand chariots, and the king of Maacha and his people; and they came and encamped before Medaba: and the children of Ammon assembled out of their cities, and came to fight.

8 And David heard, and sent Joab and all the host of mighty men.

9 And the children of Ammon came forth, and set themselves in array for battle by the gate of the city: and the kings that were come forth encamped by themselves in the plain.

10 And Joab saw that they were fronting him to fight against him before and behind, and he chose some out of all

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the young men of Israel, and they set themselves in array against the Syrian.

11 And the rest of the people he gave into the hand of his brother Abesai, and they set themselves in array against the children of Ammon.

12 And he said, If the Syrian should prevail against me, then shalt thou deliver me: and if the children of Ammon should prevail against thee, then will I deliver thee.

13 Be of good courage, and let us be strong, for our people, and for the cities of our God: and the Lord shall do what is good in his eyes.

14 So Joab and the people that were with him set themselves in battle array against the Syrians, and they fled from them.

15 And the children of Ammon saw that the Syrians fled, and they also fled from before Abesai, and from before Joab his brother, and they came to the city: and Joab came to Jerusalem.

16 And the Syrian saw that Israel had defeated him, and he sent messengers, and they brought out the Syrians from beyond the river; and Sophath the commander-in-chief of the forces of Adraazar was before them.

17 And it was told David; and he gathered all Israel, and crossed over Jordan, and came upon them, and set the battle in array against them. So David set his army in array to fight against the Syrians, and they fought against him.

18 And the Syrians fled from before Israel; and David slew of the Syrians seven thousand riders in chariots, and forty thousand infantry, and he slew Sophath the commander-in-chief of the forces.

19 And the servants of Adraazar saw that they were defeated before Israel, and they made peace with David and served him: and the Syrians would not any more help the children of Ammon.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 20

1 And it came to pass at the return of the year, at the time of the going forth of kings to war, that Joab gathered the whole force of the army, and they ravaged the land of the children of Ammon; and he came and besieged Rabba. But David abode in Jerusalem. And Joab smote Rabba and destroyed it.

2 And David took the crown of Molchom their king off his head, and the weight of it was found to be a talent of gold, and on it were precious stones; and it was placed on the head of David: and he brought out the spoils of the city which were very great.

3 And he brought out the people that were in it, and sawed them asunder with saws, and cut them with iron axes, and with harrows: and thus David did to all the children of Ammon. And David and all his people returned to Jerusalem.

4 And it came to pass afterward that there was again war with the Philistines in Gazer: then Sobochai the Sosathite smote Saphut of the sons of the giants, and laid him low.

5 And there was war again with the Philistines; and Eleanan the son of Jair smote Lachmi the brother of Goliath the Gittite, and the wood of his spear was as a weavers' beam.

6 And there was again war in Geth, and there was a man of extraordinary size, and his fingers and toes were six on each hand and foot, four and twenty; and he was descended from the giants.

7 And he defied Israel, and Jonathan the son of Samaa the brother of David slew him.

8 These were born to Rapha in Geth; all four were giants, and they fell by the hand of David, and by the hand of his servants.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 21

1 And the devil stood up against Israel, and moved David to number Israel.

2 And king David said to Joab and to the captains of the forces, Go, number Israel from Bersabee even to Dan, and bring me the account, and I shall know their number.

3 And Joab said, May the Lord add to his people, a hundred-fold as many as they are, and let the eyes of my lord the king see it: all are the servants of my lord. Why does my lord seek this thing? do it not, lest it become a sin to Israel.

4 Nevertheless the king's word prevailed against Joab; and Joab went out and passed through all Israel, and came to Jerusalem.

5 And Joab gave the number of the mustering of the people to David: and all Israel was a million and a hundred thousand men that drew sword: and the sons of Juda were four hundred and seventy thousand men that drew sword.

6 But he numbered not Levi and Benjamin among them; for the word of the king was painful to Joab.

7 And there was evil in the sight of the Lord respecting this thing; and he smote Israel.

8 And David said to God, I have sinned exceedingly, in that I have done this thing: and now, I pray thee, remove the sin of thy servant; for I have been exceedingly foolish.

9 And the Lord spoke to Gad the seer, saying,

10 Go and speak to David, saying, Thus saith the Lord, I bring three things upon thee: choose one of them for thyself, and I will do it to thee.

11 And Gad came to David, and said to him, Thus saith the Lord, Choose for thyself,

12 either three years of famine, or that thou shouldest flee three months from the face of thine enemies, and the sword of thine enemies shall be employed to destroy thee, or that the sword of the Lord and pestilence should be three days in the land, and the angel of the Lord shall be destroying in all the inheritance of Israel. And now consider what I shall answer to him that sent the message.

13 And David said to Gad, They are very hard for me, even all the three: let me fall now into the hands of the Lord, for his mercies are very abundant, and let me not fall by any means into the hands of man.

14 So the Lord brought pestilence upon Israel: and there fell of Israel seventy thousand men.

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15And God sent an angel to Jerusalem to destroy it: and as he was destroying, the Lord saw, and repented for the evil, and said to the angel that was destroying, Let it suffice thee; withhold thine hand. And the angel of the Lord stood by the threshing-floor of Orna the Jebusite.

16 And David lifted up his eyes, and saw the angel of the Lord, standing between the earth and the heaven, and his sword drawn in his hand, stretched out over Jerusalem: and David and the elders clothed in sackcloth, fell upon their faces.

17 And David said to God, Was it not I that gave orders to number the people? and I am the guilty one; I have greatly sinned: but these sheep, what have they done? O Lord God, let thy hand be upon me, and upon my father's house, and not on thy people for destruction, O Lord!

18 And the angel of the Lord told Gad to tell David, that he should go up to erect and altar to the Lord, in the threshing-floor of Orna the Jebusite. 19 And David went up according to the word of Gad, which he spoke in the name of the Lord.

20 And Orna turned and saw the king; and he hid himself and his four sons with him. Now Orna was threshing wheat.

21 And David came to Orna; and Orna came forth from the threshing-floor, and did obeisance to David with his face to the ground.

22 And David said to Orna, Give me thy place of the threshing-floor, and I will build upon it an altar to the Lord: give it me for its worth in money, and the plague shall cease from among the people.

23 And Orna said to David, Take it to thyself, and let my lord the king do what is right in his eyes: see, I have given the calves for a whole-burnt-offering, and the plough for wood, and the corn for a meat-offering; I have given all.

24 And king David said to Orna, Nay; for I will surely buy it for its worth in money: for I will not take thy property for the Lord, to offer a whole-burnt-offering to the Lord without cost to myself.

25 And David gave to Orna for his place six hundred shekels of gold by weight.

26 And David built there an altar to the Lord, and offered up whole-burnt-offerings and peace- offerings: and he cried to the Lord, and he answered him by fire out of heaven on the altar of whole-burnt-offerings, and it consumed the whole-burnt-offering.

27 And the Lord spoke to the angel; and he put up the sword into its sheath.

28 At that time when David saw that the Lord answered him in the threshing-floor of Orna the Jebusite, he also sacrificed there.

29 And the tabernacle of the Lord which Moses made in the wilderness, and the altar of whole-burnt-offerings, were at that time in the high place at Gabaon.

30 And David could not go before it to enquire of God; for he hasted not because of the sword of the angel of the Lord.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 22

1 And David said, This is the house of the Lord God, and this is the altar for whole-burnt- offering for Israel.

2 And David gave orders to gather all the strangers that were in the land of Israel; and he appointed stone-hewers to hew polished stones to build the house to God.

3 And David prepared much iron for the nails of the doors and the gate; the hinges also and brass in abundance, there was no weighing of it.

4 And cedar threes without number: for the Sidonians and the Tyrians brought cedar trees in abundance to David.

5 And David said, My son Solomon is a tender child, and the house for me to build to the Lord is for superior magnificence for a name and for a glory through all the earth: I will make preparation for it. And David prepared abundantly before his death.

6 And he called Solomon his son, and commanded him to build the house for the Lord God of Israel.

7 And David said to Solomon, My child, it was in my heart to build a house to the name of the Lord God.

8 But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast carried on great wars: thou shalt not build a house to my name, because thou hast shed much blood upon the earth before me.

9 Behold, a son shall be born to thee, he shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness to Israel in his days.

10 He shall build a house to my name; and he shall be a son to me, and I will be a father to him; and I will establish the throne of his kingdom in Israel for ever.

11 And now, my son, the Lord shall be with thee, and prosper thee; and thou shalt build a house to the Lord thy God, as he spoke concerning thee.

12 Only may the Lord give thee wisdom and prudence, and strengthen thee over Israel, both to keep and to do the law of the Lord thy God.

13 Then will he prosper thee, if thou take heed to do the commandments and judgments which the Lord commanded Moses for Israel: be courageous and strong; fear not, nor be terrified.

14 And, behold, I according to my poverty have prepared for the house of the Lord a hundred thousand talents of gold, and a million talents of silver, and brass and iron without measure; for it is abundant; and I have prepared timber and stones; and do thou add to these.

15 And of them that are with thee do thou add to the multitude of workmen; let there be artificers and masons, and carpenters, and every skilful workman in every work;

16 in gold and silver, brass and iron, of which there is no number. Arise and do, and the Lord be with thee.

17 And David charged all the chief men of Israel to help Solomon his son, saying,

18 Is not the Lord with you? and he has given you rest round about, for he has given into your hands the

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inhabitants of the land; and the land is subdued before the Lord, and before his people.

19 Now set your hearts and souls to seek after the Lord your God: and rise, and build a sanctuary to your God to carry in the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 23

1 And David was old and full of days; and he made Solomon his son king over Israel in his stead.

2 And he assembled all the chief men of Israel, and the priests, and the Levites.

3 And the Levites numbered themselves from thirty years old and upward; and their number by their polls amounted to thirty and eight thousand men.

4 Of the overseers over the works of the house of the Lord there were twenty-four thousand, and there were six thousand scribes and judges;

5 and four thousand door-keepers, and four thousand to praise the Lord with instruments which he made to praise the Lord.

6 And David divided them into daily courses, for the sons of Levi, for Gedson, Caath, and Merari.

7 And for the family of Gedson, Edan, and Semei.

8 The sons of Edan were Jeiel, the chief, and Zethan, and Joel, three.

9 The sons of Semei; Salomith, Jeiel, and Dan, three: these were the chiefs of the families of Edan.

10 And to the sons of Semei, Jeth, and Ziza, and Joas, and Beria: these were the four sons of Semei.

11 And Jeth was the chief, and Ziza the second: and Joas and Beria did not multiply sons, and they became only one reckoning according to the house of their father.

12 The sons of Caath; Ambram, Isaar, Chebron, Oziel, four.

13 The sons of Ambram; Aaron and Moses: and Aaron was appointed for the consecration of the most holy things, he and his sons for ever, to burn incense before the Lord, to minister and bless in his name for ever.

14 And as for Moses the man of God, his sons were reckoned to the tribe of Levi.

15 The sons of Moses; Gersam, and Eliezer.

16 The sons of Gersam; Subael the chief.

17 And the sons of Eliezer were, Rabia the chief: and Eliezer had no other sons; but the sons of Rabia were very greatly multiplied.

18 The sons of Isaar; Salomoth the chief.

19 The sons of Chebron; Jeria the chief, Amaria the second, Jeziel the third, Jekemias the fourth.

20 The sons of Oziel; Micha the chief, and Isia the second.

21 The sons of Merari; Mooli, and Musi: the sons of Mooli; Eleazar, and Kis.

22 And Eleazar died, and he had no sons, but daughters: and the sons of Kis, their brethren, took them.

23 The sons of Musi; Mooli, and Eder, and Jarimoth, three.

24 These are the sons of Levi according to the houses of their fathers; chiefs of their families according to their numbering, according to the number of their names, according to their polls, doing the works of service of the house of the Lord, from twenty years old and upward.

25 For David said, The Lord God of Israel has given rest to his people, and has taken up his abode in Jerusalem for ever.

26 And the Levites bore not the tabernacle, and all the vessels of it for its service.

27 For by the last words of David was the number of the Levites taken from twenty years old and upward.

28 For he appointed them to wait on Aaron, to minister in the house of the Lord, over the courts, and over the chambers, and over the purification of all the holy things, and over the works of the service of the house of God;

29 and for the shew-bread, and for the fine flour of the meat-offering, and for the unleavened cakes, and for the fried cake, and for the dough, and for every measure;

30 and to stand in the morning to praise and give thanks to the Lord, and so in the evening;

31 and to be over all the whole-burnt-offerings that were offered up to the Lord on the sabbaths, and at the new moons, and at the feasts, by number, according to the order given to them, continually before the Lord.

32 And they are to keep the charge of the tabernacle of witness, and the charge of the holy place, and the charges of the sons of Aaron their brethren, to minister in the house of the Lord.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 24

1 And they number the sons of Aaron in their division, Nadab, and Abiud, and Eleazar, and Ithamar.

2 And Nadab and Abiud died before their father, and they had no sons: so Eleazar and Ithamar the sons of Aaron ministered as priests.

3 And David distributed them, even Sadoc of the sons of Eleazar, and Achimelech of the sons of Ithamar, according to their numbering, according to their service, according to the houses of their fathers.

4 And there were found among the sons of Eleazar more chiefs of the mighty ones, than of the sons of Ithamar: and he divided them, sixteen heads of families to the sons of Eleazar, eight according to their families to the sons of Ithamar.

5 And he divided them according to their lots, one with the other; for there were those who had charge of the holy things, and those who had charge of the house of the Lord among the sons of Eleazar, and among the sons of Ithamar.

6 And Samaias the son of Nathanael, the scribe, of the family of Levi, wrote them down before the king, and the princes, and Sadoc the priest, and Achimelech the son of Abiathar were present; and the heads of the families of the priests and the Levites, each of a household were assigned one to Eleazar, and one to Ithamar.

7 And the first lot came out to Joarim, the second to Jedia,

8 the third to Charib, the fourth to Seorim,

9 the fifth to Melchias, the sixth to Meiamin,

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10 the seventh to Cos, the eighth to Abia,
11 the ninth to Jesus, the tenth to Sechenias,
12 the eleventh to Eliabi, the twelfth to Jacim,
13 the thirteenth to Oppha, the fourteenth to Jesbaal,
14 the fifteenth to Belga, the sixteenth to Emmer,
15 the seventeenth to Chezin, the eighteenth to Aphese,
16 the nineteenth to Phetaea, the twentieth to Ezekel,
17 the twenty-first to Achim, the twenty-second to Gamul,
18 the twenty- third to Adallai, the twenty-fourth to Maasai.
19 This is their numbering according to their service to go into the house of the Lord, according to their appointment by the hand of Aaron their father, as the Lord God of Israel commanded.
20 And for the sons of Levi that were left, even for the sons of Ambram, Sobael: for the sons of Sobael, Jedia.
21 For Raabia, the chief was Isaari,
22 and for Isaari, Salomoth: for the sons of Salomoth, Jath.
23 The sons of Ecdiu; Amadia the second, Jaziel the third, Jecmoam the fourth.
24 For the sons of Oziel, Micha: the sons of Micha; Samer.
25 The brother of Micha; Isia, the son of Isia; Zacharia.
26 The sons of Merari, Mooli, and Musi: the sons of Ozia,
27 That is, the sons of Merari by Ozia, —his sons were Isoam, and Sacchur, and Abai.
28 To Mooli were born Eleazar, and Ithamar; and Eleazar died, and had no sons.
29 For Kis; the sons of Kis; Jerameel.
30 And the sons of Musi; Mooli, and Eder, and Jerimoth. These were the sons of the Levites according to the houses of their families.
31 And they also received lots as their brethren the sons of Aaron before the king; Sadoc also, and Achimelech, and the chiefs of the families of the priests and of the Levites, principal heads of families, even as their younger brethren.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 25

1 And king David and the captains of the host appointed to their services the sons of Asaph, and of Æman, and of Idithun, prophesiers with harps, and lutes, and cymbals: and their number was according to their polls serving in their ministrations.
2 The sons of Asaph; Sacchur, Joseph, and Nathanias, and Erael: the sons of Asaph were next the king.
3 To Idithun were reckoned the sons of Idithun, Godolias, and Suri, and Iseas, and Asabias, and Matthathias, six after their father Idithun, sounding loudly on the harp thanksgiving and praise to the Lord.
4 To Æman were reckoned the sons of Æman, Bukias, and Matthanias, and Oziel, and Subael, and Jerimoth, and Ananias, and Anan, and Heliatha, and Godollathi, and Rometthiezer, and Jesbasaca, and Mallithi, and Otheri, and Meazoth.
5 All these were the sons of Æman the king's chief player in the praises of God, to lift up the horn. And God gave to Æman fourteen sons, and three daughters.
6 All these sang hymns with their father in the house of God, with cymbals, and lutes, and harps, for the service of the house of God, near the king, and Asaph, and Idithun, and Æman.
7 And the number of them after their brethren, those instructed to sing to God, every one that understood singing was two hundred and eighty-eight.
8 And they also cast lots for the daily courses, for the great and the small of them, of the perfect ones and the learners.
9 And the first lot of his sons and of his brethren came forth to Asaph the son of Joseph, namely, Godolias: the second Heneia, his sons and his brethren being twelve.
10 The third Zacchur, his sons and his brethren were twelve:
11 the fourth Jesri, his sons and his brethren were twelve:
12 the fifth Nathan, his sons and his brethren, twelve:
13 the sixth Bukias, his sons and his brethren, twelve:
14 the seventh Iseriel, his sons and his brethren, twelve:
15 the eighth Josia, his sons and his brethren, twelve:
16 the ninth Matthanias, his sons and his brethren, twelve:
17 the tenth Semeia, his sons and his brethren, twelve:
18 the eleventh Asriel, his sons and his brethren, twelve:
19 the twelfth Asabia, his sons and his brethren, twelve:
20 the thirteenth Subael, his sons and his brethren, twelve:
21 the fourteenth Matthathias, his sons and his brethren, twelve:
22 the fifteenth Jerimoth, his sons and his brethren, twelve:
23 the sixteenth Anania, his sons and his brethren, twelve:
24 the seventeenth Jesbasaca, his sons and his brethren, twelve:
25 the eighteenth Ananias, his sons and his brethren, twelve:
26 the nineteenth Mallithi, his sons and his brethren, twelve:
27 the twentieth Heliatha, his sons and his brethren, twelve:
28 the twenty-first Otheri, his sons and his brethren, twelve:
29 the twenty-second Godollathi, his sons and his brethren, twelve:
30 the twenty-third Meazoth, his sons and his brethren, twelve:
31 the twenty-fourth Rometthiezer, his sons and his brethren, twelve:

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 26

1 And for the divisions of the gates: the sons of the Corites were Mosellemia, of the sons of Asaph.
2 And Mosellemia's first-born son was Zacharias, the second Jadiel, the third Zabadia, the fourth Jenuel,
3 the fifth Jolam, the sixth Jonathan, the seventh Elionai, the eighth Abdedom.
4 And to Abdedom there were born sons, Samaias the first-born, Jozabath the second, Joath the third, Sachar the fourth, Nathanael the fifth,
5 Amiel the sixth, Issachar the seventh, Phelathi the eighth: for God blessed him.
6 And to Samaias his son were born the sons of his first-born, chiefs over the house of their father, for they were mighty.

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7 The sons of Samai; Othni, and Raphael, and Obed, and Elzabath, and Achiud, mighty men, Heliu, and Sabachia, and Isbacom.

8 All these were of the sons of Abdedom, they and their sons and their brethren, doing mightily in service: in all sixty-two born to Abdedom.

9 And Mosellemia had eighteen sons and brethren, mighty men.

10 And to Osa of the sons of Merari there were born sons, keeping the dominion; though he was not the first-born, yet his father made him chief of the second division.

11 Chelcias the second, Tablai the third, Zacharias the fourth: all these were the sons and brethren of Osa, thirteen.

12 To these were assigned the divisions of the gates, to the chiefs of the mighty men the daily courses, even their brethren, to minister in the house of the Lord.

13 And they cast lots for the small as well as for the great, for the several gates, according to their families.

14 And the lot of the east gates fell to Selemias, and Zacharias: the sons of Soaz cast lots for Melchias, and the lot came out northward.

15 To Abdedom they gave by lot the south, opposite the house of Esephim.

16 They gave the lot for the second to Osa westward, after the gate of the chamber by the ascent, watch against watch.

17 Eastward were six watchmen in the day; northward four by the day; southward four by the day; and two at the Esephim,

18 to relieve guard, also for Osa westward after the chamber-gate, three. There was a ward over against the ward of the ascent eastward, six men in a day, and four for the north, and four for the south, and at the Esephim two to relieve guard, and four by the west, and two to relieve guard at the pathway.

19 These are the divisions of the porters for the sons of Core, and to the sons of Merari.

20 And the Levites their brethren were over the treasures of the house of the Lord, and over the treasures of the hallowed things.

21 These were the sons of Ladan, the sons of the Gersonite: to Ladan belonged the heads of the families: the son of Ladan the Gersonite was Jeiel.

22 The sons of Jeiel were Zethom, and Joel; brethren who were over the treasures of the house of the Lord.

23 To Ambram and Issaar belonged Chebron, and Oziel.

24 And Subael the son of Gersam, the son of Moses, was over the treasures.

25 And Rabias was son to his brother Eliezer, and so was Josias, and Joram, and Zechri, and Salomoth.

26 This Salomoth and his brethren were over all the sacred treasures, which David the king and the heads of families consecrated, and the captains of thousands and captains of hundreds, and princes of the host,

27 things which he took out of cities and from the spoils, and consecrated some of them, so that the building of the house of God should not want supplies;

28 and over all the holy things of God dedicated by Samuel the prophet, and Saul the son of Kis, and Abenner the son of Ner, and Joab the son of Saruia, whatsoever they sanctified was by the hand of Salomoth and his brethren.

29 For the Issaarites, Chonenia, and his sons were over the outward ministration over Israel, to record and to judge.

30 For the Chebronites, Asabias and his brethren, a thousand and seven hundred mighty men, were over the charge of Israel beyond Jordan westward, for all the service of the Lord and work of the king.

31 Of the family of Chebron Urias was chief, even of the Chebronites according to their generations, according to their families. In the fortieth year of his reign they were numbered, and there were found mighty men among them in Jazer of Galaad.

32 And his brethren were two thousand seven hundred mighty men, chiefs of their families, and king David set them over the Rubenites, and the Gaddites, and the half-tribe of Manasse, for every ordinance of the Lord, and business of the king.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 27

1 Now the sons of Israel according to their number, heads of families, captains of thousands and captains of hundreds, and scribes ministering to the king, and for every affair of the king according to their divisions, for every ordinance of coming in and going out monthly, for all the months of the year, one division of them was twenty-four thousand.

2 And over the first division of the first month was Isboaz the son of Zabdiel: in his division were twenty-four thousand.

3 Of the sons of Tharez one was chief of all the captains of the host for the first month.

4 And over the division of the second month was Dodia the son of Ecchoc, and over his division was Makelloth also chief: and in his division were twenty and four thousand, chief men of the host.

5 The third for the third month was Banaias the son of Jodae the chief priest: and in his division were twenty and four thousand.

6 This Banaeas was more mighty than the thirty, and over the thirty: and Zabad his son was over his division.

7 The fourth for the fourth month was Asael the brother of Joab, and Zabadias his son, and his brethren: and in his division were twenty and four thousand.

8 The fifth chief for the fifth month was Samaoth the Jezraite: and in his division were twenty and four thousand.

9 The sixth for the sixth month was Hoduias the son of Ekkes the Thecoite: and in his division were twenty and four thousand.

10 The seventh for the seventh month was Chelles of Phallus of the children of Ephraim: and in his division were twenty and four thousand.

11 The eighth for the eighth month was Sobochai the Usathite, belonging to Zarai: and in his division were twenty and four thousand.

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12 The ninth for the ninth month was Abiezer of Anathoth, of the land of Benjamin: and in his division were twenty and four thousand.

13 The tenth for the tenth month was Meera the Netophathite, belonging to Zarai: and in his division were twenty and four thousand.

14 The eleventh for the eleventh month was Banaias of Pharathon, of the sons of Ephraim: and in his division were twenty and four thousand.

15 The twelfth for the twelfth month was Choldia the Netophathite, belonging to Gothoniel: and in his division were twenty and four thousand.

16 And over the tribes of Israel, the chief for Ruben was Eliezer the son of Zechri: for Symeon, Saphatias the son of Maacha:

17 for Levi, Asabias the son of Camuel: for Aaron, Sadoc:

18 for Juda, Eliab of the brethren of David: for Issachar, Ambri the son of Michael:

19 for Zabulon, Samaeas the son of Abdiu: for Nephthali, Jerimoth the son of Oziel:

20 for Ephraim, Ose the son of Ozia: for the half-tribe of Manasse, Joel the son of Phadaea:

21 for the half-tribe of Manasse in the land of Galaad, Jadai the son of Zadaeas, for the sons of Benjamin, Jasiel the son of Abenner:

22 for Dan, Azariel the son of Iroab: these are the chiefs of the tribes of Israel.

23 But David took not their number from twenty years old and under: because the Lord said that he would multiply Israel as the stars of the heaven.

24 And Joab the son of Saruia began to number the people, and did not finish the work, for there was hereupon wrath on Israel; and the number was not recorded in the book of the chronicles of king David.

25 And over the king's treasures was Asmoth the son of Odiel; and over the treasures in the country, and in the towns, and in the villages, and in the towers, was Jonathan the son of Ozia.

26 And over the husbandmen who tilled the ground was Esdri the son of Chelub.

27 And over the fields was Semei of Rael; and over the treasures of wine in the fields was Zabdi the son of Sephni.

28 And over the oliveyards, and over the sycamores in the plain country was Ballanan the Gedorite; and over the stores of oil was Joas.

29 And over the oxen pasturing in Saron was Satrai the Saronite; and over the oxen in the valleys was Sophat the son of Adli.

30 And over the camels was Abias the Ismaelite; and over the asses was Jadias of Merathon.

31 And over the sheep was Jaziz the Agarite. All these were superintendents of the substance of king David.

32 And Jonathan, David's uncle by the father's side, was a counsellor, a wise man: and Jeel the son of Achami was with the king's sons.

33 Achitophel was the king's counsellor: and Chusi the chief friend of the king.

34 And after this Achitophel Jodae the son of Banaeas came next, and Abiathar: and Joab was the king's commander-in-chief.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 28

1 And David assembled all the chief men of Israel, the chief of the judges, and all the chief men of the courses of attendance on the person of the king, and the captains of thousands and hundreds, and the treasurers, and the lords of his substance, and of all the king's property, and of his sons, together with the eunuchs, and the mighty men, and the warriors of the army, at Jerusalem.

2 And David stood in the midst of the assembly, and said, Hear me, my brethren, and my people: it was in my heart to build a house of rest for the ark of the covenant of the Lord, and a place for the feet of our Lord, and I prepared materials suitable for the building:

3 but God said, Thou shalt not build me a house to call my name upon it, for thou art a man of war, and hast shed blood.

4 Yet the Lord God of Israel chose me out of the whole house of my father to be king over Israel for ever; and he chose Juda as the kingly house, and out of the house of Juda he chose the house of my father; and among the sons of my father he preferred me, that I should be king over all Israel.

5 And of all my sons, (for the Lord has given me many sons,)he has chosen Solomon my son, to set him on the throne of the kingdom of the Lord over Israel.

6 And God said to me, Solomon thy son shall build my house and my court: for I have chosen him to be my son, and I will be to him a father.

7 And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as at this day.

8 And now I charge you before the whole assembly of the Lord, and in the audience of our God, keep and seek all the commandments of the Lord our God, that ye may inherit the good land, and leave it for your sons to inherit after you for ever.

9 And now, my son Solomon, know the God of thy fathers, and serve him with a perfect heart and willing soul: for the Lord searches all hearts, and knows every thought: if thou seek him, he will be found of thee; but if thou shouldest forsake him, he will forsake thee for ever.

10 See now, for the Lord has chosen thee to build him a house for a sanctuary, be strong and do it.

11 And David gave Solomon his son the plan of the temple, and its buildings, and its treasuries, and its upper chambers, and the inner store-rooms, and the place of the atonement,

12 and the plan which he had in his mind of the courts of the house of the Lord, and of all the chambers round about, designed for the treasuries of the house of God, and of the treasuries of the holy things, and of the chambers for resting:

13 and the plan of the courses of the priests and Levites, for all the work of the service of the house of the Lord, and of

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the stores of vessels for ministration of the service of the house of the Lord.

14 And he gave him the account of their weight, both of gold and silver vessels.

15 He gave him the weight of the candlesticks, and of the lamps.

16 He gave him likewise the weight of the tables of shewbread, of each table of gold, and likewise of the tables of silver:

17 also of the flesh-hooks, and vessels for drink-offering, and golden bowls: and the weight of the gold and silver articles, and censers, and bowls, according to the weight of each.

18 And he shewed him the weight of the utensils of the altar of incense, which was of pure gold, and the plan of the chariot of the cherubs that spread out their wings, and overshadowed the ark of the covenant of the Lord.

19 David gave all to Solomon in the Lord's handwriting, according to the knowledge given him of the work of the pattern.

20 And David said to Solomon his son, Be strong, and play the man, and do: fear not, neither be terrified; for the Lord my God is with thee; he will not forsake thee, and will not fail thee, until thou hast finished all the work of the service of the house of the Lord. And behold the pattern of the temple, even his house, and its treasury, and the upper chambers, and the inner store- rooms, and the place of propitiation, and the plan of the house of the Lord.

21 And see, here are the courses of the priests and Levites for all the service of the house of the Lord, and there shall be with thee men for every workmanship, and every one of ready skill in every art: also the chief men and all the people, ready for all thy commands.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 29

1 And David the king said to all the congregation, Solomon my son, whom the Lord has chosen, is young and tender, and the work is great; for it is not for man, but for the Lord God.

2 I have prepared according to all my might for the house of my God gold, silver, brass, iron, wood, onyx stones, and costly and variegated stones for setting, and every precious stone, and much Parian marble.

3 And still farther, because I took pleasure in the house of my God, I have gold and silver which I have procured for myself, and, behold, I have given them to the house of my God over and above, beyond what I have prepared for the holy house.

4 Three thousand talents of gold of Suphir, and seven thousand talents of fine silver, for the overlaying of the walls of the sanctuary:

5 for thee to use the gold for things of gold, and the silver for things of silver, and for every work by the hand of the artificers. And who is willing to dedicate himself in work this day for the Lord?

6 Then the heads of families, and the princes of the children of Israel, and the captains of thousands and captains of hundreds, and the overseers of the works, and the king's builders, offered willingly.

7 And they gave for the works of the house of the Lord five thousand talents of gold, and ten thousand gold pieces, and ten thousand talents of silver, and eighteen thousand talents of brass, and a hundred thousand talents of iron.

8 And they who had precious stone, gave it into the treasuries of the house of the Lord by the hand of Jeiel the Gedsonite.

9 And the people rejoiced because of the willingness, for they offered willingly to the Lord with a full heart: and king David rejoiced greatly.

10 And king David blessed the Lord before the congregation, saying, Blessed art thou, O Lord God of Israel, our Father, from everlasting and to everlasting.

11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the might: for thou art Lord of all things that are in heaven and upon the earth: before thy face every king and nation is troubled.

12 From thee come wealth and glory: thou, O Lord, rulest over all, the Lord of all dominion, and in thy hand is strength and rule; and thou art almighty with thy hand to increase and establish all things.

13 And now, Lord, we give thanks to thee, and praise thy glorious name.

14 But who am I, and what is my people, that we have been able to be thus forward in offering to thee? for all things are thine, and of thine own have we given thee,

15 for we are strangers before thee, and sojourners, as all our fathers were: our days upon the earth are as a shadow, and there is no remaining.

16 O Lord our God, as for all this abundance which I have prepared that a house should be built to thy holy name, it is of thy hand, and all is thine.

17 And I know, Lord, that thou art he that searches the hearts, and thou lovest righteousness. I have willingly offered all these things in simplicity of heart; and now I have seen with joy thy people here present, willingly offering to thee.

18 O Lord God of Abraham, and Isaac, and Israel, our fathers, preserve these things in the thought of the heart of thy people for ever, and direct their hearts to thee.

19 And to Solomon my son give a good heart, to perform thy commandments, and to observe thy testimonies, and thine ordinances, and to accomplish the building of thy house.

20 And David said to the whole congregation, Bless ye the Lord our God. And all the congregation blessed the Lord God of their fathers, and they bowed the knee and worshipped the Lord, and did obeisance to the king.

21 And David sacrificed to the Lord, and offered up whole-burnt-offerings to the Lord on the morrow after the first day, a thousand calves, a thousand rams, a thousand lambs, and their drink-offerings, and sacrifices in abundance for all Israel.

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22 And they ate and drank joyfully that day before the Lord: and they made Solomon the son of David king a second time, and anointed him king before the Lord, and Sadoc to the priesthood.

23 And Solomon sat upon the throne of his father David, and was highly honoured; and all Israel obeyed him.

24 The princes, and the mighty men, and all the sons of king David his father, were subject to him.

25 And the Lord magnified Solomon over all Israel, and gave him royal glory, such as was not upon any king before him.

26 And David the son of Jessae reigned over Israel forty years;

27 seven years in Chebron, and thirty-three years in Jerusalem.

28 And he died in a good old age, full of days, in wealth, and glory: and Solomon his son reigned in his stead.

29 And the rest of the acts of David, the former and the latter, are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer,

30 concerning all his reign, and his power, and the times which went over him, and over Israel, and over all the kingdoms of the earth.

THE SECOND BOOK OF CHRONICLES

or 2 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Authors: Azaryahu, known as Ezra (Greek: Esdras),
The final chapters were written by Nehemia
Estimated Range of Dating: mid-5th century B.C.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 1

1 And Solomon the son of David was established over his kingdom, and the Lord his God was with him, and increased him exceedingly.

2 And Solomon spoke to all Israel, to the captains of thousands, and to the captains of hundreds, and to the judges, and to all the rulers over Israel, even the heads of the families;

3 and Solomon and all the congregation went to the high place that was in Gabaon, where was God's tabernacle of witness, which Moses the servant of the Lord made in the wilderness.

4 But David had brought up the ark of God out of the city of Cariathiarim; for David had prepared a place for it, for he had pitched a tabernacle for it in Jerusalem.

5 And the brazen altar which Beseleel the son of Urias, the son of Or, had made, was there before the tabernacle of the Lord: and Solomon and the congregation enquired at it.

6 And Solomon brought victims thither to the brazen altar that was before the Lord in the tabernacle, and offered upon it a thousand whole-burnt-offerings.

7 In that night God appeared to Solomon, and said to him, Ask what I shall give thee.

8 And Solomon said to God, Thou hast dealt very mercifully with my father David, and hast made me king in his stead.

9 And now, O Lord God, let, I pray thee, thy name be established upon David my father; for thou hast made me king over a people numerous as the dust of the earth.

10 Now give me wisdom and understanding, that I may go out and come in before this people: for who shall judge this thy great people?

11 And God said to Solomon, Because this was in thy heart, and thou hast not asked great wealth, nor glory, nor the life of thine enemies, and thou hast not asked long life; but hast asked for thyself wisdom and understanding, that thou mightest judge my people, over whom I have made thee king:

12 I give thee this wisdom and understanding; and I will give thee wealth, and riches, and glory, so that there shall not have been any like thee among the kings before thee, neither shall there be such after thee.

13 And Solomon came from the high place that was in Gabaon to Jerusalem, from before the tabernacle of witness, and reigned over Israel.

14 And Solomon collected chariots and horsemen: and he had fourteen hundred chariots, and twelve thousand horsemen: and he set them in the cities of chariots, and the people were with the king in Jerusalem.

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15 And the king made silver and gold in Jerusalem to be as stones, and cedars in Judea as sycamores in the plain for multitude.

16 And Solomon imported horses from Egypt, and the charge of the king's merchants for going was as follows, and they traded,

17 and went and brought out of Egypt a chariot for six hundred pieces of silver, and a horse for a hundred and fifty pieces of silver: and so they brought for all the kings of the Chettites, and for the kings of Syria by their means.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 2

1 And Solomon said that he would build a house to the name of the Lord, and a house for his kingdom.

2 And Solomon gathered seventy thousand men that bore burdens, and eighty thousand hewers of stone in the mountain, and there were three thousand six hundred superintendents over them.

3 And Solomon sent to Chiram king of Tyre, saying, Whereas thou didst deal favourably with David my father, and didst send him cedars to build for himself a house to dwell in,

4 behold, I also his son am building a house to the name of the Lord my God, to consecrate it to him, to burn incense before him, and to offer shewbread continually, and to offer up whole-burnt- offerings continually morning and evening, and on the sabbaths, and at the new moons, and at the feasts of the Lord our God: this is a perpetual statute for Israel.

5 And the house which I am building is to be great: for the Lord our God is great beyond all gods.

6 And who will be able to build him a house? for the heaven and heaven of heavens do not bear his glory: and who am I, that I should build him a house, save only to burn incense before him?

7 And now send me a man wise and skilled to work in gold, and in silver, and in brass, and in iron, and in purple, and in scarlet, and in blue, and one that knows how to grave together with the craftsmen who are with me in Juda and in Jerusalem, which materials my father David prepared.

8 And send me from Libanus cedar wood, and wood of juniper, and pine; for I know that thy servants are skilled in cutting timber in Libanus: and, behold, thy servants shall go with my servants,

9 to prepare timber for me in abundance: for the house which I am building must be great and glorious.

10 And, behold, I have given freely to thy servants that work and cut the wood, corn for food, even twenty thousand measures of wheat, and twenty thousand measures of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

11 And Chiram king of Tyre answered in writing, and sent to Solomon, saying, Because the Lord loved his people, he made thee king over them.

12 And Chiram said, Blessed be the Lord God of Israel, who made heaven and earth, who has given to king David a wise son, and one endowed with knowledge and understanding, who shall build a house for the Lord, and a house for his kingdom.

13 And now I have sent thee a wise and understanding man who belonged to Chiram my father

14 (his mother was of the daughters of Dan, and his father was a Tyrian), skilled to work in gold, and in silver, and in brass, and in iron, and in stones and wood; and to weave with purple, and blue, and fine linen, and scarlet; and to engrave, and to understand every device, whatsoever thou shalt give him to do with thy craftsmen, and the craftsmen of my lord David thy father.

15 And now, the wheat, and the barley, and the oil, and the wine which my lord mentioned, let him send to his servants.

16 And we will cut timber out of Libanus according to all thy need, and we will bring it on rafts to the sea of Joppa, and thou shalt bring it to Jerusalem.

17 And Solomon gathered all the foreigners that were in the land of Israel, after the numbering with which David his father numbered them; and there were found a hundred and fifty-three thousand six hundred.

18 And he made of them seventy thousand burden-bearers, and eighty thousand hewers of stone, and three thousand six hundred taskmasters over the people.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 3

1 And Solomon began to build the house of the Lord in Jerusalem in the mount of Amoria, where the Lord appeared to his father David, in the place which David had prepared in the threshing-floor of Orna the Jebusite.

2 And he began to build in the second month, in the fourth year of his reign.

3 And thus Solomon began to build the house of God: the length in cubits—even the first measurement from end to end, was sixty cubits, and the breadth twenty cubits.

4 And the portico in front of the house, its length in front of the breadth of the house was twenty cubits, and its height a hundred and twenty cubits: and he gilded it within with pure gold.

5 And he lined the great house with cedar wood, and gilded it with pure gold, and carved upon it palm- trees and chains.

6 And he garnished the house with precious stones for beauty; and he gilded it with gold of the gold from Pharuim.

7 And he gilded the house, and its inner walls, and the door-posts, and the roofs, and the doors with gold; and he carved cherubs on the walls.

8 And he built the holy of holies, its length was according to the front of the other house, the breadth of the house was twenty cubits, and the length twenty cubits: and he gilded it with pure gold for cherubs, to the amount of six hundred talents.

9 And the weight of the nails, even the weight of each was fifty shekels of gold: and he gilded the upper chamber with gold.

10 And he made two cherubs in the most holy house, wood-work, and he gilded them with gold.

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11 And the wings of the cherubs were twenty cubits in length: and one wing of five cubits touched the wall of the house: and the other wing of five cubits touched the wing of the other cherub.

12 And the wing of one cherub was five cubits touching the wall of the house, and the other wing was five cubits touching the wing of the other cherub.

13 And the wings of these cherubs expanded were of the length of twenty cubits: and they stood upon their feet, and their faces were toward the house.

14 And he made the vail of blue, and purple, and scarlet, and fine linen, and wove cherubs in it.

15 Also he made in front of the house two pillars, in height thirty-five cubits, and their chapters of five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and he made a hundred pomegranates, and put them on the chains.

17 And he set up the pillars in front of the temple, one on the right hand and the other on the left: and he called the name of the one on the right hand 'Stability,' and the name of the one on the left 'Strength.'

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 4

1 And he made a brazen altar, the length of it twenty cubits, and the breadth twenty cubits, and the height ten cubits.

2 And he made the molten sea, in diameter ten cubits, entirely round, and the height of it five cubits, and the circumference thirty cubits.

3 And beneath it the likeness of calves, they compass it round about: ten cubits compass the laver round about, they cast the calves two rows in their casting,

4 wherein they made them twelve calves, —three looking northwards, and three westwards, and three southwards, and three eastwards: and the sea was upon them above, and their hinder parts were inward.

5 And its thickness was a hand-breadth, and its brim as the brim of a cup, graven with flowers of lilies, holding three thousand measures: and he finished it.

6 And he made ten lavers, and set five on the right hand, and five on the left, to wash in them the instruments of the whole-burnt-offerings, and to rinse the vessels in them; and the sea was for the priests to wash in.

7 And he made the ten golden candlesticks according to their pattern, and he put them in the temple, five on the right hand, and five on the left.

8 And he made ten tables, and put them in the temple, five on the right hand, and five on the left: and he made a hundred golden bowls.

9 Also he made the priests' court, and the great court, and doors to the court, and their panels were overlaid with brass.

10 And he set the sea at the corner of the house on the right, as it were fronting the east.

11 And Chiram made the fleshhooks, and the fire-pans, and the grate of the altar, and all its instruments: and Chiram finished doing all the work which he wrought for king Solomon in the house of God:

12 two pillars, and upon them an embossed work for the chapiters on the heads of the two pillars, and two nets to cover the heads of the chapiters which are on the heads of the pillars;

13 and four hundred golden bells for the two nets, and two rows of pomegranates in each net, to cover the two embossed rims of the chapiters which are upon the pillars.

14 And he made the ten bases, and he made the lavers upon the bases;

15 and the one sea, and the twelve calves under it;

16 and the foot-baths, and the buckets, and the caldrons, and the flesh-hooks, and all their furniture (which Chiram made, and brought to king Solomon in the house of the Lord) of pure brass.

17 In the country round about Jordan the king cast them, in the clay ground in the house of Socchoth, and between that and Saredatha.

18 So Solomon made all these vessels in great abundance, for the quantity of brass failed not.

19 And Solomon made all the vessels of the house of the Lord, and the golden altar, and the tables, and upon them were to be the loaves of shewbread;

20 also the candlesticks, and the lamps to give light according to the pattern, and in front of the oracle, of pure gold.

21 And their snuffers, and their lamps were made, and he made the bowls, and the censers, and the fire-pans, of pure gold.

22 And there was the inner door of the house opening into the holy of holies, and he made the inner doors of the temple of gold. So all the work which Solomon wrought for the house of the Lord was finished.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 5

1 And Solomon brought in the holy things of his father David, the silver, and the gold, and the other vessels, and put them in the treasury of the house of the Lord.

2 Then Solomon assembled all the elders of Israel, and all the heads of the tribes, even the leaders of the families of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, —this is Sion.

3 And all Israel were assembled unto the king in the feast, this is the seventh month.

4 And all the elders of Israel came; and all the Levites took up the ark,

5 and the tabernacle of witness, and all the holy vessels that were in the tabernacle; and the priests and the Levites brought it up.

6 And king Solomon, and all the elders of Israel, and the religious of them, and they of them that were gathered before the ark, were sacrificing calves and sheep, which could not be numbered or reckoned for multitude.

7 And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the house, even into the holy of holies, under the wings of the cherubs.

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8 And the cherubs stretched out their wings over the place of the ark, and the cherubs covered the ark, and its staves above.

9 And the staves projected, and the heads of the staves were seen from the holy place in front of the oracle, they were not seen without: and there they were to this day.

10 There was nothing in the ark except the two tables which Moses placed there in Choreb, which God gave in covenant with the children of Israel, when they went out of the land of Egypt.

11 And it came to pass, when the priests when out of the holy place, (for all the priests that were found were sanctified, they were not then arranged according to their daily course,)

12 that all the singing Levites assigned to the sons of Asaph, to Æman, to Idithun, and to his sons, and to his brethren, of them that were clothed in linen garments, with cymbals and lutes and harps, were standing before the altar, and with them a hundred and twenty priests, blowing trumpets.

13 And there was one voice in the trumpeting and in the psalm-singing, and in the loud utterance with one voice to give thanks and praise the Lord; and when they raised their voice together with trumpets and cymbals, and instruments of music, and said, Give thanks to the Lord, for it is good, for his mercy endures for ever:—then the house was filled with the cloud of the glory of the Lord.

14 And the priests could not stand to minister because of the cloud: for the glory of the Lord filled the house of God.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 6

1 Then said Solomon, The Lord said that he would dwell in thick darkness.

2 But I have built a house to thy name, holy to thee, and prepared for thee to dwell in for ever.

3 And the king turned his face, and blessed all the congregation of Israel: and all the congregation of Israel stood by.

4 And he said, Blessed be the Lord God of Israel: he has even fulfilled with his hands as he spoke with his mouth to my father David, saying,

5 From the day when I brought up my people out of the land of Egypt, I chose no city of all the tribes of Israel, to build a house that my name should be there; neither did I choose a man to be a leader over my people Israel.

6 But I chose Jerusalem that my name should be there; and I chose David to be over my people Israel.

7 And it came into the heart of David my father, to build a house for the name of the Lord God of Israel.

8 But the Lord said to my father David, Whereas it came into thy heart to build a house for my name, thou didst well that it came into thy heart.

9 Nevertheless thou shalt not build the house; for thy son who shall come forth out of thy loins, he shall build the house for my name.

10 And the Lord has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel as the Lord said, and I have built the house for the name of the Lord God of Israel:

11 and I have set there the ark in which is the covenant of the Lord, which he made with Israel.

12 And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread out his hands.

13 For Solomon had made a brazen scaffold, and set it in the midst of the court of the sanctuary; the length of it was five cubits, and the breadth of it five cubits, and the height of it three cubits: and he stood upon it, and fell upon his knees before the whole congregation of Israel, and spread abroad his hands to heaven,

14 and said, Lord God of Israel, there is no God like thee in heaven, or on the earth; keeping covenant and mercy with thy servants that walk before thee with their whole heart.

15 Even as thou hast kept them with thy servant David my father, as thou hast spoken to him in words:—thou hast both spoken with thy mouth, and hast fulfilled it with thy hands, as it is this day.

16 and now, Lord God of Israel, keep with thy servant David my father the things which thou spokest to him, saying, There shall not fail thee a man before me sitting on the throne of Israel, if only thy sons will take heed to their way to walk in my law, as thou didst walk before me.

17 And now, Lord God of Israel, let, I pray thee, thy word be confirmed, which thou hast spoken to thy servant David.

18 For will God indeed dwell with men upon the earth? if the heaven and the heaven of heavens will not suffice thee, what then is this house which I have built?

19 Yet thou shalt have respect to the prayer of thy servant, and to my petition, O Lord God, so as to hearken to the petition and the prayer which thy servant prays before thee this day:

20 so that thine eyes should be open over this house by day and by night, towards this place, whereon thou saidst thy name should be called, so as to hear the prayer which thy servant prays towards this house.

21 And thou shalt hear the supplication of thy servant, and of thy people Israel, whatsoever prayers they shall make towards this place: and thou shalt hearken in thy dwelling-place out of heaven, yea thou shalt hear, and be merciful.

22 If a man sin against his neighbour, and he bring an oath upon him so as to make him swear, and he come and swear before the altar in this house;

23 then shalt thou hearken out of heaven, and do, and judge thy servants, to recompense the transgressor, and to return his ways upon his head: and to justify the righteous, to recompense him according to his righteousness.

24 And if thy people Israel should be put to the worse before the enemy, if they should sin against thee, and then turn and confess to thy name, and pray and make supplication before thee in this house;

25 then shalt thou hearken out of heaven and shalt be merciful to the sins of thy people Israel, and thou shalt restore them to the land which thou gavest to them and to their fathers.

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26 When heaven is restrained, and there is no rain, because they shall have sinned against thee, and when they shall pray towards this place, and praise thy name, and shall turn from their sins, because thou shalt afflict them;

27 then shalt thou hearken from heaven, and thou shalt be merciful to the sins of thy servants, and of thy people Israel; for thou shalt shew them the good way in which they shall walk; and thou shalt send rain upon thy land, which thou gavest to thy people for an inheritance.

28 If there should be famine upon the land, if there should be death, a pestilent wind an blight; if there should be locust and caterpiller, and if the enemy should harass them before their cities: in whatever plague and whatever distress they may be;

29 Then whatever prayer and whatever supplication shall be made by any man and all thy people Israel, if a man should know his own plague and his own sickness, and should spread forth his hands toward this house;

30 then shalt thou hear from heaven, out of thy prepared dwelling-place, and shalt be merciful, and shalt recompense to the man according to his ways, as thou shalt know his heart to be; for thou alone knowest the heart of the children of men:

31 that they may reverence all thy ways all the days which they live upon the face of the land, which thou gavest to our fathers.

32 And every stranger who is not himself of thy people Israel, and who shall have come from a distant land because of thy great name, and thy mighty hand, and thy high arm; when they shall come and worship toward this place; —

33 then shalt thou hearken out of heaven, out of thy prepared dwelling-place, and shalt do according to all that the stranger shall call upon thee for; that all the nations of the earth may know thy name, and that they may fear thee, as thy people Israel do, and that they may know that thy name is called upon this house which I have built.

34 And if thy people shall go forth to war against their enemies by the way by which thou shalt send them, and shall pray to thee toward this city which thou hast chosen, and toward the house which I have built to thy name;

35 then shalt thou hear out of heaven their prayer and their supplication, and maintain their cause.

36 Whereas if they shall sin against thee, (for there is no man who will not sin,) and thou shalt smite them, and deliver them up before their enemies, and they that take them captive shall carry them away into a land of enemies, to a land far off or near;

37 and if they shall repent in their land whither they were carried captive, and shall also turn and make supplication to thee in their captivity, saying, We have sinned, we have transgressed, we have wrought unrighteously;

38 and if they shall turn to thee with all their heart and all their soul in the land of them that carried them captives, whither they carried them captives, and shall pray toward their land which thou gavest to their fathers, and the city which thou didst choose, and the house which I built to thy name:—

39 then shalt thou hear out of heaven, out of thy prepared dwelling- place, their prayer and their supplication, and thou shalt execute justice, and shalt be merciful to thy people that sin against thee.

40 And now, Lord, let, I pray thee, thine eyes be opened, and thine ears be attentive to the petition made in this place.

41 And now, O Lord God, arise into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, clothe themselves with salvation, and thy sons rejoice in prosperity.

42 O Lord God, turn not away the face of thine anointed: remember the mercies of thy servant David.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 7

1 And when Solomon had finished praying, then the fire came down from heaven, and devoured the whole-burnt-offerings and the sacrifices; and the glory of the Lord filled the house.

2 And the priests could not enter into the house of the Lord at that time, for the glory of the Lord filled the house.

3 And all the children of Israel saw the fire descending, and the glory of the Lord was upon the house: and they fell upon their face to the ground on the pavement, and worshipped, and praised the Lord; for it is good to do so, because his mercy endures for ever.

4 And the king and all the people were offering sacrifices before the Lord.

5 And king Solomon offered a sacrifice of calves twenty and two thousand, of sheep a hundred and twenty thousand: so the king and all the people dedicated the house of God.

6 And the priests were standing at their watches, and the Levites with instruments of music of the Lord, belonging to king David, to give thanks before the Lord, for his mercy endures for ever, with the hymns of David, by their ministry: and the priests were blowing the trumpets before them, and all Israel standing.

7 And Solomon consecrated the middle of the court that was in the house of the Lord: for he offered there the whole-burnt-offerings and the fat of the peace-offerings, for the brazen altar which Solomon had made was not sufficient to receive the whole-burnt-offerings, and the meat-offerings, and the fat.

8 And Solomon kept the feast at that time seven days, and all Israel with him, a very great assembly, from the entering in of Æmath, and as far as the river of Egypt.

9 And on the eighth day he kept a solemn assembly: for he kept a feast of seven days as the dedication of the altar.

10 And on the twenty-third day of the seventh month he dismissed the people to their tents, rejoicing, and with a glad heart because of the good deeds which the Lord had done to David, and to Solomon, and to Israel his people.

11 So Solomon finished the house of the Lord, and the king's house: and in whatever Solomon wished in his heart to

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do in the house of the Lord and in his own house, he prospered.

12 And the Lord appeared to Solomon by night, and said to him, I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice.

13 If I should restrain the heaven and there should be no rain, and if I should command the locust to devour the trees, and if I should send pestilence upon my people;

14 then if my people, on whom my name is called, should repent, and pray, and seek my face, and turn from their evil ways, I also will hear from heaven, and I will be merciful to their sins, and I will heal their land.

15 And now my eyes shall be open, and my ears attentive to the prayer of this place.

16 And now I have chosen and sanctified this house, that my name should be there for ever: and my eyes and my heart shall be there always.

17 And if thou wilt walk before me as David thy father did, and wilt do according to all that I have commanded thee, and wilt keep my ordinances and my judgments;

18 then will I establish the throne of thy kingdom, as I covenanted with David thy father, saying, There shall not fail thee a man ruling in Israel.

19 But if ye should turn away, and forsake my ordinances and my commandments, which I have set before you, and go and serve other gods, and worship them;

20 then will I remove you from the land which I gave them; and this house which I have consecrated to my name I will remove out of my sight, and I will make it a proverb and a by-word among all nations.

21 And as for this lofty house, every one that passes by it shall be amazed, and shall say, Wherefore has the Lord done thus to this land, and to this house?

22 And men shall say, Because they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and they attached themselves to other gods, and worshipped them, and served them: and therefore he has brought upon them all this evil.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 8

1 And it came to pass after twenty years, in which Solomon built the house of the Lord, and his own house,

2 that Solomon rebuilt the cities which Chiram had given to Solomon, and caused the children of Israel to dwell in them.

3 And Solomon came to Baesoba, and fortified it.

4 And he built Thoedmor in the wilderness, and all the strong cities which he built in Emath.

5 And he built Baethoron the upper, and Baethoron the lower, strong cities, —they had walls, gates, and bars;

6 and Balaath, and all the strong cities which Solomon had, and all his chariot cities, and cities of horsemen, and all things that Solomon desired according to his desire of building, in Jerusalem, and in Libanus, and in all his kingdom.

7 As for all the people that was left of the Chettites, and the Amorites, and the Pherezites, and the Evites, and the Jebusites, who are not of Israel,

8 but were of the children of them whom the children Israel destroyed not, that were left after them in the land, even them did Solomon make tributaries to this day.

9 But Solomon did not make any of the children of Israel servants in his kingdom; for, behold, they were warriors and rulers, and mighty men, and captains of chariots and horsemen.

10 And these are the chiefs of the officers of king Solomon, two hundred and fifty overseeing the work among the people.

11 And Solomon brought up the daughter of Pharao from the city of David to the house which he had built for her: for he said, My wife shall not dwell in the city of David, the king of Israel, for the place is holy into which the ark of the Lord has entered.

12 Then Solomon offered up to the Lord whole-burnt-offerings on the altar which he had built to the Lord before the temple,

13 according to the daily rate, to offer up sacrifices according to the commandments of Moses, on the sabbaths, and at the new moons, and at the feasts, three times in the year, at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles.

14 And he established, according to the order of his father David, the courses of the priests, and that according to their public ministrations: and the Levites were appointed over their charges, to praise and minister before the priests according to the daily order: and the porters were appointed according to their courses to the different gates: for thus were the commandments of David the man of God.

15 They transgressed not the commandments of the king concerning the priests and the Levites with regard to everything else, and with regard to the treasures.

16 Now all the work had been prepared from the day when the foundation was laid, until Solomon finished the house of the Lord.

17 Then Solomon went to Gasion Gaber, and to Ælath near the sea in the land of Idumea.

18 And Chiram sent by the hand of his servants ships, and servants skilled in naval affairs; and they went with the servants of Solomon to Sophira, and brought thence four hundred and fifty talents of gold, and they came to king Solomon.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 9

1 And the queen of Saba heard of the name of Solomon, and she came to Jerusalem with a very large force, to prove Solomon with hard questions, and she had camels bearing spices in abundance, and gold, and precious stones: and she came to Solomon, and told him all that was in her mind.

2 And Solomon told her all her words; and there passed not a word from Solomon which he told her not.

3 And the queen of Saba saw the wisdom of Solomon, and the house which he had built,

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4 and the meat of the tables, and the sitting of his servants, and the standing of his ministers, and their raiment; and his cupbearers, and their apparel; and the whole-burnt-offerings which he offered up in the house of the Lord; then she was in ecstasy.

5 And she said to the king, It was a true report which I heard in my land concerning thy words, and concerning thy wisdom.

6 Yet I believed not the reports until I came, and my eyes saw: and, behold, the half of the abundance of thy wisdom was not told me: thou hast exceeded the report which I heard.

7 Blessed are thy men, blessed are these thy servants, who stand before thee continually, and hear thy wisdom.

8 Blessed be the Lord thy God, who took pleasure in thee, to set thee upon his throne for a king, to the Lord thy God: forasmuch as the Lord thy God loved Israel to establish them for ever, therefore he has set thee over them for a king to execute judgment and justice.

9 And she gave the king a hundred and twenty talents of gold, and spices in very great abundance, and precious stones: and there were not any where else such spices as those which the queen of Saba gave king Solomon.

10 And the servants of Solomon and the servants of Chiram brought gold to Solomon out of Suphir, and pine timber, and precious stones.

11 And the king made of the pine timber steps to the house of the Lord, and to the king's house, and harps and lutes for the singers: and such were not seen before in the land of Juda.

12 And king Solomon gave to the queen of Saba all that she requested, besides all that she brought to king Solomon: and she returned to her own land.

13 And the weight of the gold that was brought to Solomon in one year was six hundred and sixty-six talents of gold,

14 besides what the men who were regularly appointed and the merchants brought, and all the kings of Arabia and princes of the land: all brought gold and silver to king Solomon.

15 And king Solomon made two hundred shields of beaten gold: there were six hundred shekels of pure gold to one shield.

16 And three hundred buckles of beaten gold: the weight of three hundred gold shekels went to one buckler: and the king placed them in the house of the forest of Lebanon.

17 And the king made a great throne of ivory, and he gilded it with pure gold.

18 And there were six steps to the throne, riveted with gold, and elbows on either side of the seat of the throne, and two lions standing by the elbows: 19 and twelve lions standing there on the six steps on each side. There was not the like in any other kingdom.

20 And all king Solomon's vessels were of gold, and all the vessels of the house of the forest of Lebanon were covered with gold: silver was not thought anything of in the days of Solomon.

21 For a ship went for the king to Tharsis with the servants of Chiram: once every three years came vessels from Tharsis to the king, laden with gold, and silver, and ivory, and apes.

22 And Solomon exceeded all other kings both in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. 24 And they brought every one his gifts, silver vessels and golden vessels, and raiment, myrrh and spices, horses and mules, a rate every year.

25 And Solomon had four thousand mares for chariots, and twelve thousand horsemen; and he put them in the chariot cities, and with the king in Jerusalem.

26 And he rules over all the kings from the river even to the land of the Philistines, and to the borders of Egypt.

27 And the king made gold and silver in Jerusalem as stones, and cedars as the sycamore trees in the plain for abundance.

28 And Solomon imported horses from Egypt, and from every other country.

29 And the rest of the acts of Solomon, the first and the last, behold, these are written in the words of Nathan the prophet, and in the words of Achia the Selonite, and in the visions of Joel the seer concerning Jeroboam the son of Nabat.

30 And Solomon reigned over all Israel forty years.

31 And Solomon fell asleep, and they buried him in the city of David his father: and Roboam his son reigned in his stead.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 10

1 And Roboam came to Sychem: for all Israel came to Sychem to make him king.

2 And it came to pass when Jeroboam the son of Nabat heard it, (now he was in Egypt, forasmuch as he had fled thither from the face of king Solomon, and Jeroboam dwelt in Egypt,) that Jeroboam returned out of Egypt.

3 And they sent and called him: and Jeroboam and all the congregation came to Roboam, saying,

4 Thy father made our yoke grievous: now then abate somewhat of thy father's grievous rule, and of his heavy yoke which he put upon us, and we will serve thee.

5 And he said to them, Go away for three days, and then come to me. So the people departed.

6 And king Roboam assembled the elders that stood before his father Solomon in his life-time, saying, How do ye counsel me to return an answer to this people?

7 And they spoke to him, saying, If thou wouldest this day befriend this people, and be kind to them, and speak to them good words, then will they be thy servants for ever.

8 But he forsook the advice of the old men, who took counsel with him, and he took counsel with the young men who had been brought up with him, who stood before him.

9 And he said to them, What do ye advise that I should answer this people, who spoke to me, saying, Ease somewhat of the yoke which thy father laid upon us?

10 And the young men that had been brought up with him spoke to him, saying, Thus shalt thou speak to the people that spoke to thee, saying, Thy father made our yoke heavy,

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and do thou lighten somewhat of it from us; thus shalt thou say, My little finger shall be thicker than my father's loins.

11 And whereas my father chastised you with a heavy yoke, I will also add to your yoke: my father chastised you with whips, and I will chastise you with scorpions.

12 And Jeroboam and all the people came to Roboam on the third day, as the king had spoken, saying, Return to me on the third day.

13 And the king answered harshly; and king Roboam forsook the counsel of the old men,

14 and spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, but I will add to it: my father chastised you with whips, but I will chastise you with scorpions.

15 And the king hearkened not to the people, for there was a change of their minds from God, saying, The Lord has confirmed his word, which he spoke by the hand of Achia the Selonite concerning Jeroboam the son of Nabat, and concerning all Israel;

16 for the king did not hearken to them. And the people answered the king, saying, What portion have we in David, or inheritance in the son of Jessae? to thy tents, O Israel: now see to thine own house, David. So all Israel went to their tents.

17 But the men of Israel, even those who dwelt in the cities of Juda, remained and made Roboam king over them.

18 And king Roboam sent to them Adoniram that was over the tribute; and the children of Israel stoned him with stones, and he died. And king Roboam hasted to mount his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David until this day.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 11

1 And Roboam came to Jerusalem; and he assembled Juda and Benjamin, a hundred and eighty thousand young men fit for war, and he waged war with Israel to recover the kingdom to Roboam.

2 And the Word of the Lord came to Samaias the man of God, saying,

3 Speak to Roboam the son of Solomon, and to all Juda and Benjamin, saying,

4 Thus saith the Lord, Ye shall not go up, and ye shall not war against your brethren: return every one to his home; for this thing is of me. And they hearkened to the word of the Lord, and returned from going against Jeroboam.

5 And Roboam dwelt in Jerusalem, and he built walled cities in Judea.

6 And he built Bethleem, and Ætan and Thecoe,

7 and Baethsura, and Sochoth, and Odollam,

8 and Geth, and Marisa, and Ziph,

9 and Adorai, and Lachis, and Azeca,

10 and Saraa, and Ælom, and Chebron, which belong to Juda and Benjamin, walled cities.

11 And he fortified them with walls, and placed in them captains, and stores of provisions, oil and wine,

12 shields and spears in every several city, and he fortified them very strongly, and he had on his side Juda and Benjamin.

13 And the priests and the Levites who were in all Israel were gathered to him out of all the coasts.

14 For the Levites left the tents of their possession, and went to Juda to Jerusalem, because Jeroboam and his sons had ejected them so that they should not minister to the Lord.

15 And he made for himself priests of the high places, and for the idols, and for the vanities, and for the calves which Jeroboam made.

16 And he cast out from the tribes of Israel those who set their heart to seek the Lord God of Israel: and they came to Jerusalem, to sacrifice to the Lord God of their fathers.

17 And they strengthened the kingdom of Juda; and Juda strengthened Roboam the son of Solomon for three years, for he walked three years in the ways of David and Solomon.

18 And Roboam took to himself for a wife, Moolath daughter of Jerimuth the son of David, and Abigaia daughter of Heliab the son of Jessae.

19 And she bore him sons; Jeus, and Samoria, and Zaam.

20 And afterwards he took to himself Maacha the daughter of Abessalom; and she bore him Abia, and Jetthi, and Zeza, and Salemoth.

21 And Roboam loved Maacha the daughter of Abessalom more than all his wives and all his concubines: for he had eighteen wives and sixty concubines; and he begot twenty-eight sons, and sixty daughters.

22 And he made Abia the son of Maacha chief, even a leader among his brethren, for he intended to make him king.

23 And he was exalted beyond all his other sons in all the coasts of Juda and Benjamin, and in the strong cities; and he gave them provisions in great abundance: and he desired many wives.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 12

1 And it came to pass when the kingdom of Roboam was established, and when he had grown strong, that he forsook the commandments of the Lord, and all Israel with him.

2 And it came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem, because they had sinned against the Lord,

3 with twelve hundred chariots, and sixty thousand horses: and there was no number of the multitude that came with him from Egypt; Libyans, Trogodytes, and Ethiopians.

4 And they obtained possession of the strong cities, which were in Juda, and came to Jerusalem.

5 And Samaias the prophet came to Roboam, and to the princes of Juda that were gathered to Jerusalem for fear of Susakim, and said to them, Thus said the Lord, Ye have left me, and I will leave you in the hand of Susakim.

6 And the elders of Israel and the king were ashamed, and said, The Lord is righteous.

7 And when the Lord saw that they repented, then came the word of the Lord to Samaias, saying, They have repented; I

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will not destroy them, but I will set them in safety for a little while, and my wrath shall not be poured out on Jerusalem.

8 Nevertheless they shall be servants, and know my service, and the service of the kings of the earth.

9 So Susakim king of Egypt went up against Jerusalem, and took the treasures that were in the house of the Lord, and the treasures that were in the king's house: he took all; and he took the golden shields which Solomon had made.

10 And king Roboam made brazen shields instead of them. And Susakim set over him captains of footmen, as keepers of the gate of the king.

11 And it came to pass, when the king went into the house of the Lord, the guards and the footmen went in, and they that returned to meet the footmen.

12 And when he repented, the anger of the Lord turned from him, and did not destroy him utterly; for there were good things in Juda.

13 So king Roboam strengthened himself in Jerusalem, and reigned: and Roboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, in the city which the Lord chose out of all the tribes of the children of Israel to call his name there: and his mother's name was Noomma the Ammanitess.

14 And he did evil, for he directed not his heart to seek the Lord.

15 And the acts of Roboam, the first and the last, behold, are they not written in the book of Samaia the prophet, and Addo the seer, with his achievements.

16 And Roboam made war with Jeroboam all his days. And Roboam died with his fathers, and was buried in the city of David: and Abia his son reigned in his stead.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 13

1 In the eighteenth year of the reign of Jeroboam Abia began to reign over Juda.

2 He reigned three years in Jerusalem. And his mother's name was Maacha, daughter of Uriel of Gabaon.

And there was war between Abia and Jeroboam.

3 And Abia set the battle in array with an army, with mighty men of war, even four hundred thousand mighty men: and Jeroboam set the battle in array against him with eight hundred thousand, they were mighty warriors of the host.

4 And Abia rose up from the mount Somoron, which is in mount Ephraim, and said, Hear ye, Jeroboam, and all Israel:

5 Is it not for you to know that the Lord God of Israel has given a king over Israel for ever to David, and to his sons, by a covenant of salt?

6 But Jeroboam the son of Nabat, the servant of Solomon the son of David, is risen up, and has revolted from his master:

7 and there are gathered to him pestilent men, transgressors, and he has risen up against Roboam the son of Solomon, while Roboam was young and fearful in heart, and he withstood him not.

8 And now ye profess to resist the kingdom of the Lord in the hand of the sons of David; and ye are a great multitude, and with you are golden calves, which Jeroboam made you for gods.

9 Did ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and make to yourselves priests of the people of any other land? whoever came to consecrate himself with a calf of the heard and seven rams, he forthwith became a priest to that which is no god.

10 But we have not forsaken the Lord our God, and his priests, the sons of Aaron, and the Levites, minister to the Lord; and in their daily courses

11 they sacrifice to the Lord whole-burnt- offering, morning and evening, and compound incense, and set the shewbread on the pure table; and there is the golden candlestick, and the lamps for burning, to light in the evening: for we keep the charge of the Lord God of our fathers; but ye have forsaken him.

12 And, behold, the Lord and his priests are with us at our head, and the signal trumpets to sound an alarm over us. Children of Israel, fight not against the Lord God of our fathers; for ye shall not prosper.

13 Now Jeroboam had caused an ambush to come round upon him from behind: and he himself was before Juda, and the ambush behind.

14 And Juda looked back, and, behold, the battle was against them before and behind: and they cried to the Lord, and the priests sounded with the trumpets.

15 And the men of Juda shouted: and it came to pass, when the men of Juda shouted, that the Lord smote Jeroboam and Israel before Abia and Juda.

16 And the children of Israel fled from before Juda; and the Lord delivered them into their hands.

17 And Abia and his people smote them with a great slaughter: and there fell slain of Israel five hundred thousand mighty men.

18 So the children of Israel were brought low in that day, and the children of Juda prevailed, because they trusted on the Lord God of their fathers.

19 And Abia pursued after Jeroboam, and he took from him the cities, Baethel and her towns, and Jesyna and her towns, and Ephron and her towns.

20 And Jeroboam did not recover strength again all the days of Abia: and the Lord smote him, and he died.

21 But Abia strengthened himself, and took to himself fourteen wives, and he begot twenty-two sons, and sixteen daughters.

22 And the rest of the acts of Abia, and his deeds, and his sayings, are written in the book of the prophet Addo.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 14

14:1 And Abia died with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In the days of Asa the land of Juda had rest ten years.

2 And he did that which was good and right in the sight of the Lord his God.

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3 And he removed the altars of the strange gods, and the high places, and broke the pillars in pieces, and cut down the groves:

4 and he told Juda to seek earnestly the Lord God of their fathers, and to perform the law and commandments.

5 And he removed from all the cities of Juda the altars and the idols, and established in quietness

6 fortified cities in the land of Juda; for the land was quiet, and he had no war in these years; for the Lord gave him rest.

7 And he said to Juda, Let us fortify these cities, and make walls, and towers, and gates, and bars: we shall prevail over the land, for as we have sought out the Lord our God, he has sought out us, and has given us rest round about, and prospered us.

8 And Asa had a force of armed men bearing shields and spears in the land of Juda, even three hundred thousand, and in the land of Benjamin two hundred and eighty thousand targeteers and archers: all these were mighty warriors.

9 And Zare the Ethiopian went out against them, with a force of a million, and three hundred chariots; and came to Maresa.

10 And Asa went out to meet him, and set the battle in array in the valley north of Maresa.

11 And Asa cried to the Lord his God, and said, O Lord, it is not impossible with thee to save by many or by few: strengthen us, O Lord our God; for we trust in thee, and in thy name have we come against this great multitude. O Lord our God, let not man prevail against thee.

12 And the Lord smote the Ethiopians before Juda; and the Ethiopians fled.

13 And Asa and his people pursued them to Gedor; and the Ethiopians fell, so that they could not recover themselves; for they were crushed before the Lord, and before his host; and they took many spoils.

14 And they destroyed their towns roundabout Gedor; for a terror of the Lord was upon them: and they spoiled all their cities, for they had much spoil.

15 Also they destroyed the tents of cattle, and the Alimazons, and took many sheep and camels, and returned to Jerusalem.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 15

1 And Azarias the son of Oded—upon him came the Spirit of the Lord,

2 and he went out to meet Asa, and all Juda and Benjamin, and said, Hear me, Asa, and all Juda and Benjamin. The Lord is with you, while ye are with him; and if ye seek him out, he will be found of you; but if ye forsake him, he will forsake you.

3 And Israel has been a long time without the true God, and without a priest to expound the truth, and without the law.

4 But he shall turn them to the Lord God of Israel, and he will be found of them.

5 And in that time there is no peace to one going out, or to one coming in, for the terror of the Lord is upon all that inhabit the lands.

6 And nation shall fight against nation, and city against city; for God has confounded them with every kind of affliction.

7 But be ye strong, and let not your hands be weakened: for there is a reward for your work.

8 And when Asa heard these words, and the prophesy of Adad the prophet, then he strengthened himself, and cast out the abominations from all the land of Juda and Benjamin, and from the cities which Jeroboam possessed, in mount Ephraim, and he renewed the altar of the Lord, which was before the temple of the Lord.

9 And he assembled Juda and Benjamin, and the strangers that dwelt with him, of Ephraim, and of Manasse, and of Symeon: for many of Israel were joined to him, when they saw that the Lord his God was with him.

10 And they assembled at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And he sacrificed to the Lord in that day of the spoils which they brought, seven hundred calves and seven thousand sheep.

12 And he entered into a covenant that they should seek the Lord God of their fathers with all their heart and with all their soul.

13 And that whoever should not seek the Lord God of Israel, should die, whether young or old, whether man or woman.

14 And they swore to the Lord with a loud voice, and with trumpets, and with cornets.

15 And all Juda rejoiced concerning the oath: for they swore with all their heart, and they sought him with all their desires; and he was found of them: and the Lord gave them rest round about.

16 And he removed Maacha his mother from being priestess to Astarte; and he cut down the idol, and burnt it in the brook of Kedron.

17 Nevertheless they removed not the high places: they still existed in Israel: nevertheless the heart of Asa was perfect all his days.

18 And he brought in the holy things of David his father, and the holy things of the house of God, silver, and gold, and vessels.

19 And there was no war waged with him until the thirty-fifth year of the reign of Asa.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 16

1 And in the thirty-eighth year of the reign of Asa, the king of Israel went up against Juda, and built Rama, so as not to allow egress or ingress to Asa king of Juda.

2 And Asa took silver and gold out of the treasures of the house of the Lord, and of the king's house, and sent them to the son of Ader king of Syria, which dwelt in Damascus, saying,

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3 Make a covenant between me and thee, and between my father and thy father: behold, I have sent thee gold and silver: come, and turn away from me Baasa king of Israel, and let him depart from me.

4 And the son of Ader hearkened to king Asa, and sent the captains of his host against the cities of Israel; and smote Æon, and Dan, and Abelmain, and all the country round Nephthali.

5 And it came to pass when Baasa heard it he left off building Rama, and put a stop to his work:

6 then king Asa took all Juda, and took the stones of Rama, and its timber, with which Baasa

had built; and he built with them Gabae and Maspha.

7 And at that time came Anani the prophet to Asa king of Juda, and said to him, Because thou didst trust on the king of Syria, and didst not trust on the Lord thy God, therefore the army of Syria is escaped out of thy hand.

8 Were not the Ethiopians and Libyans a great force, in courage, in horsemen, in great numbers? and did not He deliver them into thy hands, because thou trustedst in the Lord?

9 For the eyes of the Lord look upon all the earth, to strengthen every heart that is perfect toward him. In this thou hast done foolishly; henceforth there shall be war with thee.

10 And Asa was angry with the prophet, and put him in prison, for he was angry at this: and Asa vexed some of the people at that time.

11 And, behold, the acts of Asa, the first and the last, are written in the book of the kings of Juda and Israel.

12 And Asa was diseased in his feet in the thirty-ninth year of his reign, until he was very ill: but in his disease he sought not to the Lord, but to the physicians.

13 And Asa slept with his fathers, and died in the fortieth year of his reign.

14 And they buried him in the sepulchre which he had dug for himself in the city of David, and they laid him on a bed, and filled it with spices and all kinds of perfumes of the apothecaries; and they made for him a very great funeral.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 17

1 And Josaphat his son reigned in his stead, Josaphat strengthened himself against Israel.

2 And he put garrisons in all the strong cities of Juda, and appointed captains in all the cities of Juda, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Josaphat, for he walked in the first ways of his father, and did not seek to idols;

4 but he sought to the Lord God of his father, and walked in the commandments of his father, and not according to the works of Israel.

5 And the Lord prospered the kingdom in his hand; and all Juda gave gifts to Josaphat; and he had great wealth and glory.

6 And his heart was exalted in the way of the Lord; and he removed the high places and the groves from the land of Juda.

7 And in the third year of his reign, he sent his chief men, and his mighty men, Abdias and Zacharias, and Nathanael, and Michaias, to teach in the cities of Juda.

8 And with them were the Levites, Samaias, and Nathanias, and Zabdias, and Asiel, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Tobadonias, Levites, and with them Elisama and Joram, the priests.

9 And they taught in Juda, and there was with them the book of the law of the Lord, and they passed through the cities of Juda, and taught the people.

10 And a terror of the Lord was upon all the kingdoms of the land round about Juda, and they made no war against Josaphat.

11 And some of the Philistines brought to Josaphat gifts, and silver, and presents; and the Arabians brought him seven thousand seven hundred rams.

12 And Josaphat increased in greatness exceedingly, and built in Judea places of abode, and strong cities. 13 And he had many works in Judea: and the mighty men of war, the men of strength, were in Jerusalem.

14 And this is their number according to the houses of their fathers; even the captains of thousands in Juda were, Ednas the chief, and with him mighty men of strength three hundred thousand.

15 And after him, Joanan the captain, and with him two hundred eighty thousand.

16 And after him Amasias the son of Zari, who was zealous for the Lord; and with him two hundred thousand mighty men of strength.

17 And out of Benjamin there was a mighty man of strength, even Eliada, and with him two hundred thousand archers and targeteers.

18 And after him Jozabad, and with him a hundred and eighty thousand mighty men of war.

19 These were the king's servants besides those whom the king put in the strong cities in all Judea.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 18

1 And Josaphat had yet great wealth and glory, and he connected himself by marriage with the house of Achaab.

2 And he went down after a term of years to Achaab to Samaria: and Achaab slew for him sheep and calves, in abundance, and for the people with him, and he much desired him to go up with him to Ramoth of the country of Galaad.

3 And Achaab king of Israel said to Josaphat king of Juda, Wilt thou go with me to Ramoth of the country of Galaad? And he said to him, As I am, so also art thou, as thy people, so also is my people with thee for the war.

4 And Josaphat said to the king of Israel, Seek, I pray thee, the Lord to-day.

5 And the king of Israel gathered the prophets, four hundred men, and said to them, Shall I go to Ramoth Galaad to battle, or shall I forbear? And they said, Go up, and God shall deliver it into the hands of the king.

6 And Josaphat said, Is there not here a prophet of the Lord besides, that we may enquire of him?

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7 And the king of Israel said to Josaphat, There is yet one man by whom to enquire of the Lord; but I hate him, for he does not prophesy concerning me for good, for all his days are for evil: this is Michaias the son of Jembla. And Josaphat said, Let not the king say so.

8 And the king called an eunuch, and said, Fetch quickly Michaias the son of Jembla.

9 And the king of Israel and Josaphat king of Juda were sitting each on his throne, and clothed in their robes, sitting in the open space at the entrance of the gate of Samaria: and all the prophets were prophesying before them.

10 And Sedekias son of Chanaan made for himself iron horns, and said, Thus saith the Lord, With these thou shalt thrust Syria until it be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth Galaad, and thou shalt prosper; and the Lord shall deliver it into the hands of the king.

12 And the messenger that went to call Michaias spoke to him, saying, Behold, the prophets have spoken favourably concerning the king with one mouth; let now, I pray thee, thy words be as the words of one of them, and do thou speak good things.

13 And Michaias said, As the Lord lives, whatever God shall say to me, that will I speak.

14 And he came to the king, and the king said to him, Michaias, shall I go up to Ramoth Galaad to battle, or shall I forbear? And he said, Go up, and thou shalt prosper, and they shall be given into your hands.

15 And the king said to him, How often shall I solemnly charge thee that thou speak to me nothing but truth in the name of the Lord?

16 And he said, I saw Israel scattered on the mountains, as sheep without a shepherd: and the Lord said, These have no commander; let each return to his home in peace.

17 And the king of Israel said to Josaphat, Said I not to thee, that he would not prophesy concerning me good, but evil?

18 But he said, Not so. Hear ye the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven stood by on his right hand and on his left.

19 And the Lord said, Who will deceive Achaab king of Israel, that he may go up, and fall in Ramoth Galaad? And one spoke this way, and another spoke that way.

20 And there came forth a spirit, and stood before the Lord, and said, I will deceive him. And the Lord said, Whereby?

21 And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt deceive him, and shalt prevail: go forth, and do so.

22 And now, behold, the Lord has put a false spirit in the mouth of these thy prophets, and the Lord has spoken evil against thee.

23 Then Sedekias the son of Chanaan drew near, and smote Michaias on the cheek, and said to him, By what way passed the Spirit of the Lord from me to speak to thee?

24 And Michaias said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thyself.

25 And the king of Israel said, Take Michaias, and carry him back to Emer the governor of the city, and to Joas the captain, the king's son;

26 and ye shall say, Thus said the king, Put this fellow into the prison house, and let him eat the bread of affliction, and drink the water of affliction, until I return in peace.

27 And Michaias said, If thou do at all return in peace, the Lord has not spoken by me. And he said, Hear, all ye people.

28 So the king of Israel, and Josaphat king of Juda, went up to Ramoth Galaad.

29 And the king of Israel said to Josaphat, Disguise me, and I will enter into the battle: and do thou put on my raiment. so the king of Israel disguised himself, and entered into the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight neither against small nor great, but only against the king of Israel.

31 And it came to pass, when the captains of the chariots saw Josaphat, that they said, It is the king of Israel: and they compassed him about to fight against him: and Josaphat cried out, and the Lord delivered him; and God turned them away from him.

32 And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned away from him.

33 And a man drew a bow with a good aim, and smote the king of Israel between the lungs and the breast-plate: and he said to the charioteer, Turn thine hand, drive me out of the battle, for I am wounded.

34 And the battle turned in that day; and the king of Israel remained on the chariot against Syria until evening, and died at sunset.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 19

1 And Josaphat king of Juda returned to his house at Jerusalem.

2 And there went out to meet him Jeu the prophet the son of Anani, and said to him, King Josaphat, doest thou help a sinner, or act friendly towards one hated of the Lord? Therefore has wrath come upon thee from the Lord.

3 Nevertheless some good things have been found in thee, forasmuch as thou didst remove the groves from the land of Juda, and didst direct thine heart to seek after the Lord.

4 And Josaphat dwelt in Jerusalem: and he again went out among the people from Bersabee to the mount of Ephraim, and turned them back to the Lord God of their fathers.

5 And he appointed judges in all the strong cities of Juda, city by city.

6 And he said to the judges, Take good heed what ye do: for ye judge not for man, but for the Lord, and with you are matters of judgment.

7 And now let the fear of the Lord be upon you, and be wary, and do your duty: for there is no unrighteousness with the Lord our God, neither is it for him to respect persons, nor take bribes.

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8 Moreover Josaphat appointed in Jerusalem some of the priests, and Levites, and heads of houses of Israel, for the judgment of the Lord, and to judge the dwellers in Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the Lord, in truth and with a perfect heart.

10 Whatsoever man of your brethren that dwell in their cities shall bring the cause that comes before you, between blood and blood, and between precept and commandment, and ordinances and judgments, ye shall even decide for them; so they shall not sin against the Lord, and there shall not be wrath upon you, and upon your brethren: thus ye shall do, and ye shall not sin.

11 And, behold, Amarias the priest is head over you in every matter of the Lord; and Zabdias the son of Ismael is head over the house of Juda in every matter of the king; and the scribes and Levites are before you: be strong and active, and the Lord shall be with the good.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 20

1 And after this came the children of Moab, and the children of Ammon, and with them some of the Minaeans, against Josaphat to battle.

2 And they came and told Josaphat, saying, There is come against thee a great multitude from Syria, from beyond the sea; and, behold, they are in Asasan Thamar, this is Engadi.

3 And Josaphat was alarmed, and set his face to seek the Lord earnestly, and he proclaimed a fast in all Juda.

4 And Juda gathered themselves together to seek after the Lord: even from all the cities of Juda they came to seek the Lord.

5 And Josaphat stood up in the assembly of Juda in Jerusalem, in the house of the Lord, in front of the new court.

6 And he said, O Lord God of my fathers, art not thou God in heaven above, and art not thou Lord of all the kingdoms of the nations? and is there not in thy hand the might of dominion, and there is no one who can resist thee?

7 Art not thou the Lord that didst destroy the inhabitants of this land before the face of thy people Israel, and didst give it to thy beloved seed of Abraham for ever?

8 And they dwelt in it, and built in it a sanctuary to thy name, saying,

9 If there should come upon us evils, sword, judgment, pestilence, famine, we will stand before this house, and before thee, (for thy name is upon this house,)and we will cry to thee because of the affliction, and thou shalt hear, and deliver.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, with regard to whom thou didst not permit Israel to pass through their border, when they had come out of the land of Egypt, (for they turned away from them, and did not destroy them;)—

11 yet now, behold, they make attempts against us, to come forth to cast us out from our inheritance which thou gavest us.

12 O Lord our God, wilt thou not judge them? for we have no strength to resist this great multitude that is come against us; and we know not what we shall do to them: but our eyes are toward thee.

13 And all Juda was standing before the Lord, and their children, and their wives.

14 And Oziel the son of Zacharias, of the children of Banaias, of the sons of Eleiel, the sons of Matthanias the Levite, of the sons of Asaph, —upon him came the Spirit of the Lord in the assembly:

15 and he said, Hear ye, all Juda, and the dwellers in Jerusalem, and king Josaphat: Thus saith the Lord to you, even you, Fear not, neither be alarmed, before all this great multitude; for the battle is not years, but God's.

16 To-morrow go ye down against them: behold, they come up by the ascent of Assis, and ye shall find them at the extremity of the river of the wilderness of Jeriel.

17 It is not for you to fight: understand these things, and see the deliverance of the Lord with you, Juda and Jerusalem: fear not, neither be afraid to go forth to-morrow to meet them; and the Lord shall be with you.

18 And Josaphat bowed with his face to the ground with all Juda and the dwellers in Jerusalem, and they fell before the Lord to worship the Lord.

19 And the Levites of the children of Caath, and they of the sons of Core, rose up to praise the Lord God of Israel with a loud voice on high.

20 And they rose early in the morning and went out to the wilderness of Thecoe: and as they went out, Josaphat stood and cried, and said, Hear me, Juda, and the dwellers in Jerusalem; put your trust in the Lord God, and your trust shall be honored; trust in his prophet, and ye shall prosper.

21 And he took counsel with the people, and set appointed men to sing psalms and praises, to give thanks, and sing the holy songs of praise in going forth before the host: and they said, Give thanks to the Lord, for his mercy endures for ever.

22 And when they began the praise and thanksgiving, the Lord caused the children of Ammon to fight against Moab, and the inhabitants of mount Seir that came out against Juda; and they were routed.

23 Then the children of Ammon and Moab rose up against the dwellers in mount Seir, to destroy and consume them; and when they had made an end of destroying the inhabitants of Seir, they rose up against one another so that they were utterly destroyed.

24 And Juda came to the watch-tower of the wilderness, and looked, and saw the multitude, and, behold, they were all fallen dead upon the earth, not one escaped.

25 And Josaphat and his people went out to spoil them, and they found much cattle, and furniture, and spoils, and precious things: and they spoiled them, and they were three days gathering the spoil, for it was abundant.

26 And it came to pass on the fourth day they were gathered to the Valley of Blessing; for there they blessed the Lord: therefore they called the name of the place the Valley of Blessing, until this day.

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27 And all the men of Juda returned to Jerusalem, and Josaphat led them with great joy; for the Lord gave them joy over their enemies.

28 And they entered into Jerusalem with lutes and harps and trumpets, going into the house of the lord.

29 And there was a terror of the Lord upon all the kingdoms of the land, when they heard that the Lord fought against the enemies of Israel.

30 And the kingdom of Josaphat was at peace; and his God gave him rest round about.

31 And Josaphat reigned over Juda, being thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem: and his mother's name was Azuba, daughter of Sali.

32 And he walked in the ways of his father Asa, and turned not aside from doing that which was right in the sight of the Lord.

33 nevertheless the high places yet remained; and as yet the people did not direct their heart to the Lord God of their fathers.

34 And the rest of the acts of Josaphat, the first and the last, behold, they are written in the history of Jeu the son of Anani, who wrote the book of the kings of Israel.

35 And afterwards Josaphat king of Juda entered into an alliance with Ochozias king of Israel, (now this was an unrighteous man,)

36 by acting with and going to him, to build ships to go to Tharsis: and he built ships in Gasion Gaber.

37 And Eliezer thee son of Dodia of Marisa prophesied against Josaphat, saying, Forasmuch as thou hast allied thyself with Ochozias, the Lord has broken thy work, and thy vessels have been wrecked. And they could not go to Tharsis.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 21

1 And Josaphat slept with his fathers, and was buried in the city of David: and Joran his son reigned in his stead.

2 And he had brothers, the six sons of Josaphat, Azarias, and Jeiel, and Zacharias, and Azarias, and Michael, and Zaphatias: all these were the sons of Josaphat king of Juda.

3 And their father gave them many gifts, silver, and gold, and arms, together with fortified cities in Juda: but he gave the kingdom to Joram, for he was the first-born.

4 And Joram entered upon his kingdom, and strengthened himself, and slew all his brothers with the sword, and some of the princes of Israel.

5 When he was thirty and two years old, Joram succeeded to his kingdom, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, as did the house of Achaab; for a daughter of Achaab was his wife: and he did that which was evil in the sight of the Lord:

7 nevertheless the Lord would not utterly destroy the house of David, because of the covenant which he made with David, and as he said to him that he would give a light to him and his sons for ever.

8 In those days Edom revolted from Juda, and they made a king over themselves.

9 And Joram went with the princes, and all the cavalry with him: and it came to pass that he arose by night, and smote Edom that compassed him about, and the captains of the chariots, and the people fled to their tents.

10 And Edom revolted from Juda until this day. Then Lomna at that time revolted from under his hand, because he forsook the Lord God of his fathers.

11 For he built high places in the cities of Juda, and caused the dwellers in Jerusalem to go a-whoring, and led Juda astray.

12 And there came to him a message in writing from Eliu the prophet, saying, Thus saith the Lord God of thy father David, Because thou hast not walked in the way of thy father Josaphat, nor in the ways of Asa king of Juda,

13 but hast walked in the ways of the kings of Israel, and hast caused Juda and the dwellers in Jerusalem to go a-whoring, as the house of Achaab caused Israel to go a-whoring, and thou hast slain thy brethren, the sons of thy father, who were better than thyself;

14 behold, the Lord shall smite thee with a great plague among thy people, and thy sons, and thy wives, and all thy store:

15 and thou shalt be afflicted with a grievous disease, with a disease of the bowels, until thy bowels shall fall out day by day with the sickness.

16 So the Lord stirred up the Philistines against Joram, and the Arabians, and those who bordered on the Æthiopians:

17 and they went up against Juda, and prevailed against them, and took away all the store which they found in the house of the king, and his sons, and his daughters; and there was no son left to him but Ochozias the youngest of his sons.

18 And after all these things the Lord smote him in the bowels with an incurable disease.

19 And it continued from day to day: and when the time of the days came to two years, his bowels fell out with the disease, and he died by a grievous distemper: and his people performed no funeral, like the funeral of his fathers.

20 He was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. And he departed without honour, and was buried in the city of David, but not in the tombs of the kings.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 22

1 And the inhabitants of Jerusalem made Ochozias his youngest son king in his stead: for the band of robbers that came against them, even the Arabians and the Alimazonians, had slain all the elder ones. So Ochozias son of Joram king of Juda reigned.

2 Ochozias began to reign when he was twenty years old, and he reigned one year in Jerusalem: and his mother's name was Gotholia, the daughter of Ambri.

3 And he walked in the way of the house of Achaab; for his mother was his counsellor to do evil.

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4 And he did that which was evil in the sight of the Lord as the house of Achaab had done: for they were his counselors after the death of his father to his destruction.

5 And he walked in their counsels, and he went with Joram son of Achaab king of Israel to war against Azael king of Syria to Ramoth Galaad: and the archers smote Joram.

6 And Joram returned to Jezrael to be healed of the wounds wherewith the Syrians smote him in Ramoth, when he fought against Azael king of Syria. And Ochozias son of Joram, king of Juda, went down to see Joram the son of Achaab at Jezrael because he was sick.

7 And destruction from God came upon Ochozias in his coming to Joram; for when he had come, Joram went out with him against Jeu the son of Namessei, the anointed of the Lord against the house of Achaab.

8 And it came to pass, when Jeu was taking vengeance on the house of Achaab, that he found the princes of Juda and the brethren of Ochozias ministering to Ochozias, and he slew them.

9 And he gave orders to seek Ochozias: and they took him while he was healing his wounds in Samaria, and they brought him to Jeu, and he slew him; and they buried him, for they said, He is the son of Josaphat, who sought the Lord with all his heart.

So there was none in the house of Ochozias to secure their power in the kingdom.

10 And Gotholia the mother of Ochozias saw that her son was dead, and she arose and destroyed all the seed royal in the house of Juda.

11 But Josabeeth, the daughter of the king, took Joas the son of Ochozias and rescued him secretly out of the midst of the sons of the king that were put to death, and she placed him and his nurse in a bedchamber. So Josabeeth daughter of king Joram, sister of Ochozias, wife of Jodae the priest, hid him, and she even hid him from Gotholia, and she did not slay him.

12 And he was with him hid in the house of God six years; and Gotholia reigned over the land.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 23

1 And in the eighth year Jodae strengthened himself, and took the captains of hundreds, Azarias the son of Joram, and Ismael the son of Joanan, and Azarias the son of Obed, and Maasaeas the son of Adia, and Elisaphan the son of Zacharias, with him unto the house of the Lord.

2 And they went round about Juda, and gathered the Levites out of all the cities of Juda, and heads of the families of Israel, and they came to Jerusalem.

3 and all the congregation of Juda made a covenant with the king in the house of God. And he shewed them the king's son, and said to them, Lo, let the king's son reign, as the Lord said concerning the house of David.

4 Now this is the thing which ye shall do. Let a third part of you, even of the priests and of the Levites, enter in on the sabbath, even into the gates of the entrances;

5 and let a third part be in the house of the king; and another third at the middle gate: and all the people in the courts of the Lord's house.

6 And let not any one enter into the house of the Lord, except the priests and the Levites, and the servants of the Levites; they shall enter in, because they are holy: and let all the people keep the watch of the Lord.

7 And the Levites shall compass the king round about, every man's weapon in his hand; and whoever else goes into the house shall die: but they shall be with the king when he goes out, and when he comes in.

8 And the Levites and all Juda did according to all that the priest Jodae commanded them, and they took each his men from the beginning of the sabbath to the end of the sabbath, for Jodae the priest did not dismiss the courses.

9 And Jodae gave to the men the swords, and the shields, and the arms, which had belonged to King David, in the house of God.

10 And he set the whole people, every man with his arms, from the right side of the house to the left side of the altar and the house, over against the king round about.

11 And he brought out the king's son, and put on him the crown and the testimony, and Jodae the priest and his sons proclaimed him king, and anointed him, and said, Long live the king!

12 And Gotholia heard the sound of the people running, and acknowledging and praising the king: and she went in to the king into the house of the Lord.

13 And she looked, and, behold, the king stood in his place, and the princes and trumpets were at the entrance, and the princes were round the king: and all the people of the land rejoiced, and sounded the trumpets, and there were the singers singing with instruments, and singing hymns of praise. and Gotholia rent her robe, and cried, ye surely are plotting against me.

14 And Jodae the priest went forth, and Jodae the priest charged the captains of hundreds, even the captains of the host, and said to them, Thrust her forth outside the house, and follow her, and let her be slain with the sword. For the priest said, Let her not be slain in the house of the Lord.

15 So they let her go out; and she went through the horsemen's gate of the house of the king, and they slew her there.

16 And Jodae made a covenant between himself, and the people, and the king, that the people should be the Lord's.

17 And all the people of the land went into the house of Baal, and tore down it and its altars, and they ground his images to powder, and they slew Matthan the priest of Baal before his altars.

18 And Jodae the priest committed the works of the house of the Lord into the and of the priests and Levites, and he re-established the courses of the priests and Levites which David appointed over the house of the Lord, and he appointed them to offer whole-burnt-offerings to the Lord, as it is written in the law of Moses, with gladness, and with songs by the hand of David.

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19 And the porters stood at the gates of the house of the Lord, that no one unclean in any respect should enter in.

20 And he took the heads of families, and the mighty men, and the chiefs of the people, and all the people of the land, and they conducted the king into the house of the Lord; and he went through the inner gate into the king's house, and they seated the king on the throne of the kingdom.

21 And all the people of the land rejoiced; and the city was quiet: and they slew Gotholia.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 24

1 Joas was seven years old when he began to reign, and he reigned forty years in Jerusalem: and his mother's name was Sabia of Bersabee.

2 And Joas did that which right in the sight of the Lord all the days of Jodae the priest.

3 And Jodae took to himself two wives, and they bore sons and daughters.

4 And it came to pass afterward that it came into the heart of Joas to repair the house of the Lord.

5 And he gathered the priests and the Levites, and said to them, Go out into the cities of Juda, and collect money of all Israel to repair the house of the Lord from year to year, and make haste to speak of it. But the Levites hasted not.

6 And king Joas called Jodae the chief, and said to him, Why hast thou not looked after the Levites, so that they should bring from Juda and Jerusalem that which was prescribed by Moses the man of God, when he assembled Israel at the tabernacle of witness?

7 For Gotholia was a transgressor, and her sons tore down the house of God; for they offered the holy things of the house of the Lord to Baalim.

8 And the king said, Let a box be made, and let it be put at the gate of the house of the Lord without.

9 And let men proclaim in Juda an in Jerusalem, that the people should bring to the Lord, as Moses the servant of God spoke concerning Israel in the wilderness.

10 And all the princes and all the people gave, and brought in, and cast into the box until it was filled.

11 And it came to pass, when they brought in the box to the officers of the king by the hand of the Levites, and when they saw that the money was more than sufficient, then came the king's scribe, and the officer of the high priest, and emptied the box, and restored it to its place. Thus they did day by day, and collected much money.

12 And the king and Jodae the priest gave it to the workmen employed in the service of the house of the Lord, and they hired masons and carpenters to repair the house of the Lord, also smiths and braziers to repair the house of the Lord.

13 And the workmen wrought, and the works prospered in their hands, and they established the house of the Lord on its foundation, and strengthened it.

14 And when they had finished it, they brought to the king and to Jodae the remainder of the money, and they made vessels for the house of the Lord, vessels of service for whole-burnt-offerings, and gold and silver censers: and they offered up whole-burnt-offerings in the house of the Lord continually all the days of Jodae.

15 And Jodae grew old, being full of days, and he died, being a hundred and thirty years old at his death. 16 And they buried him with the kings in the city of David, because he had dealt well with Israel, and with God and his house.

17 And it came to pass after the death of Jodae, that the princes of Juda went in, and did obeisance to the king. Then the king hearkened to them.

18 And they forsook the house of the Lord God of their fathers, and served the Astartes and idols: and there was wrath upon Juda and Jerusalem in that day.

19 yet he sent prophets to them, to turn them to the Lord; but they hearkened not: and he testified to them, but they obeyed not.

20 And the Spirit of God came upon Azarias the son of Jodae the priest, and he stood up above the people, and said, Thus saith the Lord, Why do ye transgress the commandments of the Lord? so shall ye not prosper; for ye have forsaken the Lord, and he will forsake you.

21 And they conspired against him, and stone him by command of king Joas in the court of the Lord's house.

22 So Joas remembered not the kindness which his father Jodae had exercised towards him, but slew his son. And as he died, he said, The Lord look upon it, and judge.

23 And it came to pass after the end of the year, that the host of Syria went up against him, and came against Juda and Jerusalem: and they slew all the chiefs of the people among the people, and all their spoils they sent to the king of Damascus.

24 For the army of Syria came with few men, yet God gave into their hands a very large army, because they had forsaken the God of their fathers; and he brought judgments on Joas.

25 And after they had departed from him, when they had left him in sore diseases, then his servants conspired against him because of the blood of the son of Jodae the priest, and slew him on his bed, and he died, and they buried him in the city of David, but they buried him not in the sepulchre of the kings.

26 And they that conspired against him were Zabed the son of Samaath the Ammanite, and Jozabed the son of Samareth the Moabite.

27 And all his sons, and the five came to him: and the other matters, behold, they are written in the book of the kings. And Amasias his son reigned in his stead.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 25

1 Amasias began to reign when he was twenty and five years old, and he reigned twenty-nine years in Jerusalem; and his mother's name was Joadaen of Jerusalem.

2 And he did that which was right in the sight of the Lord, but not with a perfect heart.

3 And it came to pass, when the kingdom was established in his hand, that he slew his servants who had slain the king his father.

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4 But he slew not their sons, according to the covenant of the law of the Lord, as it is written, and as the Lord commanded, saying, The fathers shall not die for the children, and the sons shall not die for the fathers, but they shall die each for his own sin.

5 And Amasias assembled the house of Juda, and appointed them according to the houses of their families for captains of thousands and captains of hundreds in all Juda and Jerusalem: and he numbered them from twenty years old and upwards, and found them three hundred thousand able to go out to war, holding spear and shield.

6 Also he hired of Israel a hundred thousand mighty men for a hundred talents of silver.

7 And there came a man of God to him, saying, O king, let not the host of Israel go with thee; for the Lord is not with Israel, even all the sons of Ephraim.

8 For if thou shalt undertake to strengthen thyself with these, then the lord shall put thee to flight before the enemies: for it is of the Lord both to strengthen and to put to flight.

9 And Amasias said to the man of God, But what shall I do for the hundred talents which I have given to the army of Israel? And the man of God said, The Lord can give thee much more than these.

10 And Amasias separated from the army that came to him from Ephraim, that they might go away to their place; and they were very angry with Juda, and they returned to their place with great wrath.

11 And Amasias strengthened himself, and took his people, and went to the valley of salt, and smote there the children of Seir ten thousand.

12 And the children of Juda took ten thousand prisoners, and they carried them to the top of the precipice, and cast them headlong from the top of the precipice, and they were all dashed to pieces.

13 And the men of the host whom Amasias sent back so that they should not go with him to battle, went and attacked the cities of Juda, from Samaria to Baethoron; and they smote three thousand among them, and took much spoil.

14 And it came to pass, after Amasias had returned from smiting Idumea, that he brought home the gods of the children of Seir, and set them up for himself as gods, and bowed down before them, and he sacrificed to them.

15 And the anger of the Lord came upon Amasias, and he sent him a prophet, and he said to him, Why hast thou sought the gods of the people, which have not rescued their own people out of thine hand?

16 And it came to pass when the prophet was speaking to him, that he said to him, have I made thee king's counsellor? take heed lest thou be scourged: and the prophet forebore, and said, I know that God is disposed against thee to destroy thee, because thou hast done this thing, and hast not hearkened to my counsel.

17 And Amasias king of Juda took counsel, and sent to Joas, son of Joachaz, son of Jeu, king of Israel, saying, Come, and let us look one another in the face.

18 And Joas king of Israel sent to Amasias king of Juda, saying, The thistle that was in Libanus sent to the cedar that was in Libanus, saying, Give thy daughter to my son to wife; but, behold, thy wild beasts of the field that are in Libanus shall come: and the wild beasts did come, and trod down the thistle.

19 Thou hast said, Behold, I have smitten Idumea, and thy stout heart exalts thee: now stay at home; for why dost thou implicate thyself in mischief, that thou shouldest fall, and Juda with thee.

20 Nevertheless Amasias hearkened not, for it was of the Lord to deliver him into the enemy's hands, because he sought after the gods of the Idumeans.

21 So Joas king of Israel went up; and they saw one another, he and Amasias king of Juda, in Baethsamys, which is of Juda.

22 And Juda was put to flight before Israel, and they fled every man to his tent.

23 And Joas king of Israel took prisoner Amasias king of Juda, son of Joas, son of Joachaz, in Baethsamys, and brought him to Jerusalem; and he pulled down part of the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

24 And he took all the gold and the silver, and all the vessels that were found in the house of the Lord and with Abdedom, and the treasures of the king's house, and the hostages, and he returned to Samaria.

25 And Amasias the son of Joas king of Juda lived after the death of Joas the son of Joachaz king of Israel fifteen years.

26 And the rest of the acts of Amasias, the first and the last, Lo! are they not written in the book of the kings of Juda and Israel?

27 And at the time when Amasias departed from the Lord, then they formed a conspiracy against him; and he fled from Jerusalem to Lachis: and they sent after him to Lachis, and slew him there.

28 And they took him up on horses, and buried him with his fathers in the city of David.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 26

1 Then all the people of the land took Ozias, and he was sixteen years old, and they made him king in the room of his father Amasias.

2 He built Ælath, he recovered it to Juda, after the king slept with his fathers.

3 Ozias began to reign at the age of sixteen years, and he reigned fifty-two years in Jerusalem: and his mother's name was Jechelia of Jerusalem.

4 And he did that which was right in the sight of the Lord, according to all that Amasias his father did.

5 And he sought the Lord in the days of Zacharias, who understood the fear of the Lord; and in his days he sought the Lord, and the Lord prospered him.

6 And he went out and fought against the Philistines, and pulled down the walls of Geth, and the walls of Jabner, and the walls of Azotus, and he built cities near Azotus, and among the Philistines.

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7 And the Lord strengthened him against the Philistines, and against the Arabians that dwelt on the rock, and against the Minaeans.

8 And the Minaeans gave gifts to Ozias; and his fame spread as far as the entering in of Egypt, for he strengthened himself exceedingly.

9 And Ozias built towers in Jerusalem, both at the gate of the corners, and at the valley gate, and at the corners and he fortified them.

10 And he built towers in the wilderness, and dug many wells, for he had many cattle in the low country and in the plain; and vinedressers in the mountain country and in Carmel: for he was a husbandman.

11 And Ozias had a host of warriors, and that went out orderly to war, and returned orderly in number; and their number was made by the hand of Jeiel the scribe, and Maasias the judge, by the hand of Ananias the king's deputy.

12 The whole number of the chiefs of families of the mighty men of war was two thousand six hundred;

13 and with them was a warrior force, three hundred thousand and seven thousand and five hundred: these waged war mightily to help the king against his enemies.

14 And Ozias prepared for them, even for all the host, shields, and spears, and helmets, and breastplates, and bows, and slings for stones.

15 And he made in Jerusalem machines invented by a wise contriver, to be upon the towers and upon the corners, to cast darts and great stones: and the fame of their preparation was heard at a distance; for he was wonderfully helped, till he was strong.

16 And when he was strong, his heart was lifted up to his destruction; and he transgressed against the Lord his God, and went into the temple of the Lord to turn incense on the altar of incense.

17 And there went in after him Azarias the priest, and with him eighty priests of the Lord, mighty men.

18 And they withstood Ozias the king, and said to him, It is not for thee, Ozias, to burn incense to the Lord, but only for the priests the sons of Aaron, who are consecrated to sacrifice: go forth of the sanctuary, for thou hast departed from the Lord; and this shall not be for glory to thee from the Lord god.

19 And Ozias was angry, and in his hand was the censer to burn incense in the temple: and when he was angry with the priests, then the leprosy rose up in his forehead before the priests in the house of the Lord, over the altar of incense.

20 And Azarias the chief priest, and the other priests, turned to look at him, and, behold, he was leprous in his forehead; and they got him hastily out thence, for he also hasted to go out, because the Lord had rebuked him.

21 And Ozias the king was a leper to the day of his death, and he dwelt as a leper in a separate house; for he was cut off from the house of the Lord: and Joathan his son was set over his kingdom, judging the people of the land.

22 And the rest of the acts of Ozias, the first and the last, are written by Jessias the prophet.

23 And Ozias slept with his fathers, and they buried him with his fathers in the field of the burial place of the kings, for they said, He is a leper; and Joatham his son reigned in his stead.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 27

1 Joatham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name was Jerusa, daughter of Sadoc.

2 And he did that which was right in the sight of the Lord, according to all that his father Ozias did: but he went not into the temple of the Lord. And still the people corrupted themselves.

3 He built the high gate of the house of the Lord, and he built much in the wall of Opel.

4 In the mountain of Juda, and in the woods, he built both dwelling-places and towers.

5 He fought against the king of the children of Ammon, and prevailed against him: and the children of Ammon gave him even annually a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. These the king of the children of Ammon brought to him annually in the first and second and third years.

6 Joatham grew strong, because he prepared his ways before the Lord his God.

7 And the rest of the acts of Joatham, and his war, and his deeds, behold, they are written in the book of the kings of Juda and Israel.

8 And he reigned twenty-five years, and sixteen years he reigned in Jerusalem.

9 And Joatham slept with his fathers, and was buried in the city of David: and Achaz his son reigned in his stead.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 28

1 Achaz was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: and he did not that which was right in the sight of the Lord, as David his father.

2 But he walked in the ways of the kings of Israel, for he made graven images.

3 And he sacrificed to their idols in the valley of Benennom, and passed his children through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.

4 And he burnt incense upon the high places, and upon the roofs, and under every shady tree.

5 And the Lord his God delivered him into the hand of the king of Syria; and he smote him, and took captive of them a great band of prisoners, and carried him to Damascus. Also God delivered him into the hands of the king of Israel, who smote him with a great slaughter.

6 And Phakee the son of Romelias king of Israel, slew in Juda in one day a hundred and twenty thousand mighty men; because they had forsaken the Lord God of their fathers.

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7 And Zechri, a mighty man of Ephraim, slew Maasias the king's son, and Ezrican the chief of his house, and Elcana the king's deputy.

8 And the children of Israel took captive of their brethren three hundred thousand, women, and sons, and daughters, and they spoiled them of much property, and brought the spoils to Samaria.

9 And there was there a prophet of the Lord, his name was Oded: and he went out to meet the host that were coming to Samaria, and said to them, Behold, the wrath of the Lord God of your fathers is upon Juda, and he has delivered them into your hands, and ye have slain them in wrath, and it has reached even to heaven.

10 And now ye talk of keeping the children of Juda and Jerusalem for servants and handmaidens. Lo, am I not with you to testify for the Lord your God?

11 And now hearken to me, and restore the prisoners of your brethren whom ye have taken: for the fierce anger of the Lord is upon you.

12 And the chiefs of the sons of Ephraim rose up, Udias the son of Joanas, and Barachias the son of Mosolamoth, and Ezekias the son of Sellem, and Amasias the son of Eldai, against those that came from the war,

13 and said to them, Ye shall not bring in hither the prisoners to us, for whereas sin against the Lord is upon us, ye mean to add to our sins, and to our trespass: for our sin is great, and the fierce anger of the Lord is upon Israel.

14 So the warriors left the prisoners and the spoils before the princes and all the congregation.

15 And the men who were called by name rose up, and took hold of the prisoners, and clothed all the naked from the spoils, and gave them garments and shoes, and gave them food to eat, and oil to anoint themselves with, and they helped also every one that was weak with asses, and placed them in Jericho, the city of palm-trees, with their brethren; and they returned to Samaria.

16 At that time king Achaz sent to the king of Assyria to help him, and on this occasion,

17 because the Idumeans had attacked him, and smitten Juda, and taken a number of prisoners.

18 Also the Philistines had made an attack on the cities of the plain country, and the cities of the south of Juda, and taken Baethsamys, and [[the things in the house of the Lord, and the things in the house of the king, and of the princes: and they gave to the king]] Ælon, and Galero, and Socho and her villages, and Thamna and her villages, and Gamzo and her villages: and they dwelt there.

19 For the Lord humbled Juda because of Achaz king of Juda, because he grievously departed from the Lord.

20 And there came against him Thalgaphellasar king of Assyria, and he afflicted him.

21 And Achaz took the things that were in the house of the Lord, and the things in the house of the king, and of the princes, and gave them to the king of Assyria: but he was no help to him,

22 but only troubled him in his affliction: and he departed yet more from the Lord, and king Achaz said,

23 I will seek after the gods of Damascus that smite me. And he said, Forasmuch as the gods of the king of Syria themselves strengthen them, therefore will I sacrifice to them, and they will help me. But they became a stumbling-block to him, and to all Israel.

24 And Achaz removed the vessels of the house of the Lord, and cut them in pieces, and shut the doors of the house of the Lord, and made to himself altars in every corner in Jerusalem:

25 and in each several city in Juda he made high places to burn incense to strange gods: and they provoked the Lord God of their fathers.

26 And the rest of his acts, and his deeds, the first and the last, behold, they are written in the book of the kings of Juda and Israel.

27 And Achaz slept with his fathers, and was buried in the city of David; for they did not bring him into the sepulchres of the kings of Israel: and Ezekias his son reigned in his stead.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 29

1 And Ezekias began to reign at the age of twenty-five years, and he reigned twenty-nine years in Jerusalem: and his mother's name was Abia, daughter of Zacharias.

2 And he did that which was right in the sight of the Lord, according to all that his father David had done.

3 And it came to pass, when he was established over his kingdom, in the first month, he opened the doors of the house of the Lord, and repaired them.

4 And he brought in the priests and the Levites, and put them on the east side,

5 and said to them, Hear, ye Levites: now sanctify yourselves, and sanctify the house of the Lord God of your fathers, and cast out the impurity from the holy places.

6 For our fathers have revolted, and done that which was evil before the Lord our God, and have forsaken him, and have turned away their face from the tabernacle of the Lord, and have turned their back.

7 And they have shut up the doors of the temple, and put out the lamps, and have not burnt incense, and have not offered whole-burnt-offerings in the holy place to the God of Israel.

8 And the Lord was very angry with Juda and Jerusalem, and made them an astonishment, and a desolation, and a hissing, as ye see with your eyes.

9 And, behold, your fathers have been smitten with the sword, and your sons and your daughters and your wives are in captivity in a land not their own, as it is even now.

10 Therefore it is now in my heart to make a covenant, a covenant with the Lord God of Israel, that he may turn away his fierce wrath from us.

11 And now be not wanting to your duty, for the Lord has chosen you to stand before him to minister, and to be ministers and burners of incense to him.

12 Then the Levites rose up, Maath the son of Amasi, and Joel the son of Azarias, of the sons of Caath: and of the sons

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of Merari, Kis the son of Abdi, and Azarias the son of Haelel: and of the sons of Gedsoni, Jodaad the son of Zemmath, and Joadam: these were the sons of Joacha.

13 And of the sons of Elisaphan; Zambri, and Jeiel: and of the sons of Asaph; Zacharias, and Matthanias:

14 and of the sons of Æman; Jeiel, and Semei: and of the sons of Idithun; Samaisa, and Oziel.

15 And they gathered their brethren, and they purified themselves according to the king's command by the order of the Lord, to purify the house of the Lord.

16 And the priests entered into the house of the Lord, to purify it, and they cast out all the uncleanness that was found in the house of the Lord, even into the court of the house of the Lord: and the Levites received it to cast into the brook of Kedron without.

17 And Ezekias began on the first day, even on the new moon of the first month, to purify, and on the eighth day of the month they entered into the temple of the Lord: and they purified the house of the Lord in eight days; and on the thirteenth day of the first month they finished the work.

18 And they went in to king Ezekias, and said, We have purified all the things in the house of the Lord, the altar of whole-burnt-offering, and its vessels, and the table of shew-bread, and its vessels;

19 and all the vessels which king Achaz polluted in his reign, in his apostasy, we have prepared and purified: behold, they are before the altar of the Lord.

20 And king Ezekias rose early in the morning, and gathered the chief men of the city, and went up to the house of the Lord.

21 And he brought seven calves, seven rams, seven lambs, seven kids of goats for a sin-offering, for the kingdom, and for the holy things, and for Israel: and he told the priests the sons of Aaron to go up to the altar of the Lord.

22 And they slew the calves, and the priests received the blood, and poured it on the altar: and they slew the rams, and poured the blood upon the altar: also they slew the lambs, and poured the blood round the altar.

23 And they brought the goats for a sin-offering before the king and the congregation; and laid their hands upon them.

24 And the priests slew them, and offered their blood as a propitiation on the altar; and they made atonement for all Israel: for the king said, The whole-burnt- offering, and the sin-offering are for all Israel.

25 And he stationed the Levites in the house of the Lord with cymbals, and lutes, and harps, according to the commandment of king David, and of Gad the king's seer, and Nathan the prophet: for by the commandment of the Lord the order was in the hand of the prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Ezekias told them to offer up the whole-burnt-offering on the altar: and when they began to offer the whole-burnt-offering, they began to sing to the Lord, and the trumpets accompanied the instruments of David king of Israel.

28 And all the congregation worshipped, and the psalm-singers were singing, and the trumpets sounding, until the whole-burnt-sacrifice had been completely offered.

29 And when they had done offering it, the king and all that were present bowed, and worshipped.

30 And king Ezekias and the princes told the Levites to sing hymns to the Lord in the words of David, and of Asaph the prophet: and they sang hymns with gladness, and fell down and worshipped.

31 Then Ezekias answered and said, Now ye have consecrated yourselves to the Lord, bring near and offer sacrifices of praise in the house of the Lord. And the congregation brought sacrifices and thank-offerings into the house of the Lord; and every one who was ready in his heart brought whole-burnt-offerings.

32 And the number of the whole-burnt-offerings which the congregation brought, was seventy calves, a hundred rams, two hundred lambs: all these were for a whole-burnt-offering to the Lord.

33 And the consecrated calves were six hundred, and the sheep three thousand.

34 But the priests were few, and could not flay the whole-burnt-offering, so their brethren the Levites helped them, until the work was finished, and until the priests had purified themselves: for the Levites more zealously purified themselves than the priests.

35 And the whole-burnt-offering was abundant, with the fat of the complete peace-offering, and the drink-offerings of the whole-burnt-sacrifice. So the service was established in the house of the Lord.

36 And Ezekias and all the people rejoiced, because God has prepared the people: for the thing was done suddenly.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 30

1 And Ezekias sent to all Israel and Juda, and wrote letters to Ephraim and Manasse, that they should come into the house of the Lord to Jerusalem, to keep the passover to the Lord God of Israel.

2 For the king, and the princes, and all the congregation in Jerusalem, designed to keep the passover in the second month.

3 For they could not keep it at that time, because a sufficient number of priest had not purified themselves, and the people was not gathered to Jerusalem.

4 And the proposal pleased the king and the congregation.

5 And they established a decree that a proclamation should go through all Israel, from Bersabee to Dan, that they should come and keep the passover to the Lord God of Israel at Jerusalem: for the multitude had not done it lately according to the scripture.

6 And the posts went with the letters from the king and the princes to all Israel and Juda, according to the command of the king, saying, Children of Israel, return to the Lord God of Abraam, and Isaac, and Israel, and bring back them that have escaped even those that were left of the hand of the king of Assyria.

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7 And be not as your fathers, and your brethren, who revolted from the Lord God of their fathers, and he gave them up to desolation, as ye see.

8 And now harden not your hearts, as your fathers did: give glory to the Lord God, and enter into his sanctuary, which he has sanctified for ever: and serve the Lord your God, and he shall turn away his fierce anger from you.

9 For when ye turn to the Lord, your brethren and your children shall be pitied before all that have carried them captives, and he will restore you to this land: for the Lord our God is merciful and pitiful, and will not turn away his face from you, if we return to him.

10 So the posts went through from city to city in mount Ephraim, and Manasse, and as far as Zabulon: and they as it were laughed them to scorn, and mocked them.

11 But the men of Aser, and some of Manasses and of Zabulon, were ashamed, and came to Jerusalem and Juda.

12 And the hand of the Lord was present to give them one heart to come, to do according to the commands of the king and of the princes, by the word of the Lord.

13 And a great multitude were gathered to Jerusalem to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the altars that were in Jerusalem, and all on which they burnt incense to false gods they tore down and cast into the brook Kedron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites repented, and purified themselves, and brought whole- burnt-offerings into the house of the Lord.

16 And they stood at their post, according to their ordinance, according to the commandment of Moses the man of God: and the priests received the blood from the hand of the Levites.

17 For a great part of the congregation was not sanctified; and the Levites were ready to kill the passover for every one who could not sanctify himself to the Lord.

18 For the greatest part of the people of Ephraim, and Manasse, and Issachar, and Zabulon, had not purified themselves, but ate the passover contrary to the scripture. On this account also Ezekias prayed concerning them, saying,

19 The good Lord be merciful with regard to every heart that sincerely seeks the Lord God of their fathers, and is not purified according to the purification of the sanctuary.

20 And the Lord hearkened to Ezekias, and healed the people.

21 And the children of Israel who were present in Jerusalem kept the feast of unleavened bread seven days with great joy; and they continued to sing hymns to the Lord daily, and the priests and the Levites played on instruments to the Lord.

22 And Ezekias encouraged all the Levites, and those that had good understanding of the Lord: and they completely kept the feast of unleavened bread seven days, offering peace-offerings, and confessing to the Lord God of their fathers.

23 And the congregation purposed together to keep other seven days: and they kept seven days with gladness.

24 For Ezekias set apart for Juda, even for the congregation, a thousand calves and seven thousand sheep; and the princes set apart for the people a thousand calves and ten thousand sheep: and the holy things of the priests abundantly.

25 And all the congregation, the priests and the Levites, rejoiced, and all the congregation of Juda, and they that were present of Jerusalem, and the strangers that came from the land of Israel, and the dwellers in Juda.

26 And there was great joy in Jerusalem: from the days of Solomon the son of David king of Israel there was not such a feast in Jerusalem.

27 Then the priests the Levites rose up and blessed the people: and their voice was heard, and their prayer came into his holy dwelling-place, even into heaven.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 31

1 And when all these things were finished, all Israel that were found in the cities of Juda went out, and broke in pieces the pillars, and cut down the groves, and tore down the high places and the altars out of all Judea and Benjamin, also of Ephraim and Manasse, till they made an end: and all Israel returned, every one to his inheritance, and to their cities.

2 And Ezekias appointed the courses of the priests and the Levites, and the courses of each one according to his ministry, to the priests and to the Levites, for the whole-burnt-offering, and for the peace-offering, and to praise, and to give thanks, and to minister in the gates, and in the courts of the house of the Lord.

3 And the king's proportion out of his substance was appointed for the whole-burnt-offerings, the morning and the evening one, and the whole-burnt-offerings for the sabbaths, and for the new moons, and for the feasts that were ordered in the law of the Lord.

4 And they told the people who dwelt in Jerusalem, to give the portion of the priests and the Levites, that they might be strong in the ministry of the house of the Lord.

5 And as he gave the command, Israel brought abundantly first-fruits of corn, and wine, and oil, and honey, and every fruit of the field: and the children of Israel and Juda brought tithes of everything abundantly.

6 And they that dwelt in the cities of Juda themselves also brought tithes of calves and sheep, and tithes of goats, and consecrated them to the Lord their God, and they brought them and laid them in heaps.

7 In the third month the heaps began to be piled, and in the seventh month they were finished.

8 And Ezekias and the princes came and saw the heaps, and blessed the Lord, and his people Israel.

9 Then Ezekias enquired of the priests and the Levites concerning the heaps.

10 And Azarias the priest, the chief over the house of Sadoc, spoke to him, and said, From the time that the first-fruits began to be brought into the house of the Lord, we have eaten and drunk, and left even abundantly; for the Lord has blessed his people, and we have left to this amount.

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11 And Ezekias told them yet farther to prepare chambers for the house of the Lord; and they prepared them,

12 and they brought thither the first-fruits and the tithes faithfully: and Chonenias the Levite was superintendent over them, and Semei his brother was next.

13 and Jeiel, and Ozias, and Naeth, and Asael, and Jerimoth, and Jozabad, and Eliel, and Samachia, and Maath, and Banaias, and his sons, were appointed by Chonenias and Semei his brother, as Ezekias the king, and Azarias who was over the house of the Lord commanded.

14 And Core, the son of Jemna the Levite, the porter eastward, was over the gifts, to distribute the first-fruits of the Lord, and the most holy things,

15 by the hand of Odom, and Benjamin, and Jesus, and Semei, and Amarias, and Sechonias, by the hand of the priests faithfully, to give to their brethren according to the courses, as well to great as small;

16 besides the increase of males from three years old and upward, to every one entering into the house of the Lord, a portion according to a daily rate, for service in the daily courses of their order.

17 This is the distribution of the priests according to the houses of their families; and the Levites in their daily courses from twenty years old and upward were in their order,

18 to assign stations for all the increase of their sons and their daughters, for the whole number: for they faithfully sanctified the holy place.

19 As for the sons of Aaron that executed the priests' office, —even those from their cities the men in each several city who were named expressly, —were appointed to give a portion to every male among the priests, and to every one reckoned among the Levites.

20 And Ezekias did so through all Juda, and did that which was good and right before the Lord his God.

21 And in every work which he began in service in the house of the Lord, and in the law, and in the ordinances, he sought his God with all his soul, and wrought, and prospered.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 32

1 And after these things and this faithful dealing, came Sennacherim king of the Assyrians, and he came to Juda, and encamped against the fortified cities, and intended to take them for himself.

2 And Ezekias saw that Sennacherim was come, and that his face was set to fight against Jerusalem.

3 And he took counsel with his elders and his mighty men to stop the wells of water which were without the city: and they helped him.

4 And he collected many people, and stopped the wells of water, and the river that flowed through the city, saying, Lest the king of Assyria come, and find much water, and strengthen himself.

5 And Ezekias strengthened himself, and built all the wall that had been pulled down, and the towers, and another wall in front without, and fortified the strong place of the city of David, and prepared arms in abundance.

6 And he appointed captains of war over the people, and they were gathered to meet him to the open place of the gate of the valley, and he encouraged them, saying,

7 Be strong and courageous, and fear not, neither be dismayed before the King of Assyria, and before all the nation that is with him: for there are more with us than with him.

8 With him are arms of flesh; but with us is the Lord our God to save us, and to fight our battle. And the people were encouraged at the words of Ezekias king of Juda.

9 And afterward Sennacherim king of the Assyrians sent his servants to Jerusalem; and he went himself against Lachis, and all his army with him, and sent to Ezekias king of Juda, and to all Juda that was in Jerusalem, saying,

10 Thus says Sennacherim king of the Assyrians, On what do ye trust, that ye will remain in the siege in Jerusalem?

11 Does not Ezekias deceive you, to deliver you to death and famine and thirst, saying, The Lord our God will deliver us out of the hand of the king of Assyria?

12 Is not this Ezekias who has taken down his altars and his high places and has spoken to Juda and the dwellers in Jerusalem, saying, Ye shall worship before this altar and burn incense upon it?

13 Know ye not what I and my fathers have done to all the nations of the countries? Could the gods of the nations of all the earth at all rescue their people out of my hand?

14 Who is there among all the gods of those nations whom my fathers utterly destroyed, worthy of trust? Could they deliver their people out of my hand, that your God should deliver you out of my hand?

15 Now then, let not Ezekias deceive you, and let him not make you thus confident, and believe him not: for no god of any kingdom or nation is at all able to deliver his people out of my hand, or the hand of my fathers: therefore your God shall not deliver you out of my hand.

16 And his servants continued to speak against the Lord God, and against his servant Ezekias.

17 And he wrote a letter to reproach the Lord God of Israel, and spoke concerning him, saying, As the gods of the nations of the earth have not delivered their people out of my hand, so the God of Ezekias shall by no means deliver his people out of my hand.

18 And he cried with a loud voice in the Jews' language to the people of Jerusalem on the wall, calling them to assist them, and pull down the walls, that they might take the city.

19 And he spoke against the God of Jerusalem, even as against the gods of the nations of the earth, the works of the hands of men.

20 And king Ezekias and Esaias the prophet the son of Amos prayed concerning these things, and they cried to heaven.

21 And the Lord sent an angel, and he destroyed every mighty man and warrior, and leader and captain in the camp of the king of Assyria: and he returned with shame of face to

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his own land and came into the house of his god: and some of them that came out of his bowels slew him with the sword.

22 So the Lord delivered Ezekias and the dwellers in Jerusalem out of the hand of Sennacherim King of Assyria, and out of the hand of all his enemies, and gave them rest round about.

23 And many brought gifts to the Lord to Jerusalem, and presents to Ezekias king of Juda; and he was exalted in the eyes of all the nations after these things.

24 In those days Ezekias was sick even to death, and prayed to the Lord: and he hearkened to him, and gave him a sign.

25 But Ezekias did not recompense the Lord according to the return which he made him, but his heart was lifted up: and wrath came upon him, and upon Juda and Jerusalem.

26 And Ezekias humbled himself after the exaltation of his heart, he and the dwellers in Jerusalem; and the wrath of the Lord did not come upon them in the days of Ezekias.

27 And Ezekias had wealth and very great glory: and he made for himself treasuries of gold, and silver, and precious stones, also for spices, and stores for arms, and for precious vessels;

28 and cities for the produce of corn, and wine, and oil; and stalls and mangers for every kind of cattle, and folds for flocks;

29 and cities which he built for himself, and store of sheep and oxen in abundance, for the Lord gave him a very great store.

30 The same Ezekias stopped up the course of the water of Gion above, and brought the water down straight south of the city of David. And Ezekias prospered in all his works.

31 Notwithstanding, in regard to the ambassadors of the princes of Babylon, who were sent to him to enquire of him concerning the prodigy which came upon the land, the Lord left him, to try him, to know what was in his heart.

32 And the rest of the acts of Ezekias, and his kindness, behold, they are written in the prophecy of Esaias the son of Amos the prophet, and in the book of the kings of Juda and Israel.

33 And Ezekias slept with his fathers, and they buried him in a high place among the sepulchres of the sons of David: and all Juda and the dwellers in Jerusalem gave him glory and honour at his death. And Manasses his son reigned in his stead.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 33

1 Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

2 And he did that which was evil in the sight of the Lord, according to all the abominations of the heathen, whom the Lord destroyed from before the face of the children of Israel.

3 And he returned and built the high places, which his father Ezekias had pulled down, and set up images to Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the Lord, concerning which the Lord said, In Jerusalem shall be my name for ever.

5 And he built altars to all the host of heaven in the two courts of the house of the Lord.

6 He also passed his children through the fire in the valley of Benennom; and he divined, and used auspices, and sorceries, and appointed those who had divining spirits, and enchanters, and wrought abundant wickedness before the Lord, to provoke him.

7 And he set the graven image, the molten statue, the idol which he made, in the house of God, of which God had said to David and to Solomon his son, In this house, and Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever;

8 and I will not again remove the foot of Israel from the land which I gave to their fathers, if only they will take heed to do all things which I have commanded them, according to all the law and the ordinances and the judgments given by the hand of Moses.

9 So Manasses led astray Juda and the inhabitants of Jerusalem, to do evil beyond all the nations which the Lord cast out from before the children of Israel.

10 And the Lord spoke to Manasses, and to his people: but they hearkened not.

11 And the Lord brought upon them the captains of the host of the king of Assyria, and they took Manasses in bonds, and bound him in fetters, and brought him to Babylon.

12 And when he was afflicted, he sought the face of the Lord his God, and was greatly humbled before the face of the God of his fathers;

13 and he prayed to him: and he hearkened to him, and listened to his cry, and brought him back to Jerusalem to his kingdom: and Manasses knew that the Lord he is God.

14 And afterward he built a wall without the city of David, from the southwest southward in the valleys and at the entrance through the fish-gate, as men go out by the gate round about, even as far as Opel: and he raised it much, and set captains of the host in all the fortified cities in Juda.

15 And he removed the strange gods, and the graven image out of the house of the Lord, and all the altars which he had built in the mount of the house of the Lord, and in Jerusalem, and without the city.

16 And he repaired the altar of the Lord, and offered upon it a sacrifice of peace-offering and thank-offering, and he told Juda to serve the Lord God of Israel.

17 Nevertheless the people still sacrificed on the high places, only to the Lord their God.

18 And the rest of the acts of Manasses, and his prayer to God, and the words of the seers that spoke to him in the name of the God of Israel,

19 behold, they are in the account of his prayer; and God hearkened to him. And all his sins, and his backslidings, and the spots on which he built the high places, and set there groves and graven images, before he repented, behold, they are written in the books of the seers.

20 And Manasses slept with his fathers, and they buried him in the garden of his house: and Amon his son reigned in his stead.

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21 Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem.

22 And he did that which was evil in the sight of the Lord, as his father Manasses did: and Amon sacrificed to all the idols which his father Manasses had made, and served them.

23 And he was not humbled before the Lord as his father Manasses was humbled; for his son Amon abounded in transgression.

24 And his servants conspired against him, and slew him in his house.

25 And the people of the land slew the men who had conspired against king Amon; and the people of the land made Josias his son king in his stead.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 34

1 Josias was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem.

2 And he did that which was right in the sight of the Lord, and walked in the ways of his father David, and turned not aside to the right hand or to the left.

3 And in the eighth year of his reign, and he being yet a youth, he began to seek the Lord God of his father David: and in the twelfth year of his reign he began to purge Juda and Jerusalem from the high places, and the groves, and the ornaments for the altars, and the molten images.

4 And he pulled down the altars of Baalim that were before his face, and the high places that were above them; and he cut down the groves, and the graven images, and broke in pieces the molten images, and reduced them to powder, and cast it upon the surface of the tombs of those who had sacrificed to them.

5 And he burnt the bones of the priests upon the altars, and purged Juda and Jerusalem.

6 And he did so in the cities of Manasse, and Ephraim, and Symeon, and Nephthali, and the places round about them.

7 And he pulled down the altars and the groves, and he cut the idols in small pieces, and cut off all the high places from all the land of Israel, and returned to Jerusalem.

8 And in the eighteenth year of his reign, after having cleansed the land, and the house, he sent Saphan the son of Ezelias, and Maasa prefect of the city, and Juach son of Joachaz his recorder, to repair the house of the Lord his God.

9 And they came to Chelcias the high priest, and gave the money that was brought into the house of God, which the Levites who kept the gate collected of the hand of Manasse and Ephraim, and of the princes, and of every one that was left in Israel, and of the children of Juda and Benjamin, and of the dwellers in Jerusalem.

10 And they gave it into the hand of the workmen, who were appointed in the house of the Lord, and they gave it to the workmen who wrought in the house of the Lord, to repair and strengthen the house.

11 They gave it also to the carpenters and builders, to buy squared stones, and timber for beams to cover the houses which the kings of Juda had destroyed.

12 And the men were faithfully engaged in the works: and over them were superintendents, Jeth and Abdias, Levites of the sons of Merari, and Zacharias and Mosollam, of the sons of Caath, appointed to oversee; and every Levite, and every one that understood how to play on musical instruments.

13 And overseers were over the burden-bearers, and over all the workmen in the respective works; and of the Levites were appointed scribes, and judges, and porters.

14 And when they brought forth the money that had been brought into the house of the Lord, Chelcias the priest found a book of the law of the Lord given by the hand of Moses.

15 And Chelcias answered and said to Saphan the scribe, I have found a book of the law in the house of the Lord. And Chelcias gave the book to Saphan.

16 And Saphan brought in the book to the king, and moreover gave an account to the king, saying, This is all the money given into the hand of thy servants that work.

17 And they have collected the money that was found in the house of the Lord, and given it into the hand of the overseers, and into the hand of them that do the work.

18 And Saphan the scribe brought word to the king, saying, Chelcias the priest has given me a book. And Saphan read it before the king.

19 And it came to pass, when the king heard the words of the law, that he rent his garments.

20 And the king commanded Chelcias, and Achicam the son of Saphan, and Abdom the son of Michaias, and Saphan the scribe, and Asia the servant of the king, saying,

21 Go, enquire of the Lord for me, and for every one that is left in Israel and Juda, concerning the words of the book that is found: for great is the wrath of the Lord which has been kindled amongst us, because our fathers have not hearkened to the words of the Lord, to do according to all the things written in this book.

22 And Chelcias went, and the others whom the king told, to Olda the prophetess, the wife of Sellem son of Thecoe, son of Aras, who kept the commandments; and she dwelt in Jerusalem in the second quarter: and they spoke to her accordingly.

23 And she said to them, Thus has the Lord God of Israel said, Tell the man who sent you to me,

24 Thus saith the Lord, Behold, I bring evil upon this place, even all the words that are written in the book that was read before the king of Juda:

25 because they have forsaken me, and burnt incense to strange gods, that they might provoke me by all the works of their hands; and my wrath is kindled against this place, and it shall not be quenched.

26 And concerning the king of Juda, who sent you to seek the Lord, —thus shall ye say to him, Thus saith the Lord God of Israel, As for the words which thou has heard,

27 forasmuch as thy heart was ashamed, and thou was humbled before me when thou heardest my words against this place, and against the inhabitants of it, and thou wast humbled before me, and didst rend thy garments, and didst weep before me; I also have heard, saith the Lord.

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28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, and thine eyes shall not look upon all the evils which I am bringing upon this place, and upon the inhabitants of it. And they brought back word to the king.

29 And the king sent and gathered the elders of Juda and Jerusalem.

30 And the king went up to the house of the Lord, he and all Juda, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people great and small: and he read in their ears all the words of the book of the covenant that were found in the house of the Lord.

31 And the king stood at a pillar, and made a covenant before the Lord, to walk before the Lord, to keep his commandments and testimonies, and his ordinances, with all his heart and with all his soul, so as to perform the words of the covenant that were written in this book.

32 And he caused all that were found in Jerusalem and Benjamin to stand; and the inhabitants of Jerusalem made a covenant in the house of the Lord God of their fathers.

33 And Josias removed all the abominations out of the whole land which belonged to the children of Israel, and caused all that were found in Jerusalem and in Israel, to serve the Lord their God all his days: he departed not from following the Lord God of his fathers.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 35

1 And Josias kept a passover to the Lord his God; and sacrificed the passover on the fourteenth day of the first month.

2 And he appointed the priests at their charges, and encouraged them for the services of the house of the Lord.

3 And he told the Levites that were able to act in all Israel, that they should consecrate themselves to the Lord: and they put the holy ark in the house which Solomon the son of David king of Israel built: and the king said, Ye must not carry anything on your shoulders: now then minister to the Lord your God, and to his people Israel.

4 And prepare yourselves according to the houses of your families, and according to your daily courses, according to the writing of David king of Israel, and the order by the hand of his son Solomon.

5 And stand ye in the house according to the divisions of the houses of your families for your brethren the sons of the people; so also let there be for the Levites a division of the house of their family.

6 And kill ye the passover, and prepare it for your brethren, to do according to the word of the Lord, by the hand of Moses.

7 And Josias gave as an offering to the children of the people, sheep, and lambs, and kids of the young of the goats, all for the passover, even for all that were found, in number amounting to thirty thousand, and three thousand calves, these were of the substance of the king.

8 And his princes gave an offering to the people, and to the priests, and to the Levites: and Chelcias and Zacharias and Jeiel the chief men gave to the priests of the house of God, they even gave for the passover sheep, and lambs, and kids, two thousand six hundred, and three hundred calves.

9 And Chonenias, and Banaeas, and Samaeas, and Nathanael his brother, and Asabias, and Jeiel, and Jozabad, heads of the Levites, gave an offering to the Levites for the passover, of five thousand sheep and five hundred calves.

10 And the service was duly ordered, and the priests stood in their place, and the Levites in their divisions, according to the command of the king.

11 And they slew the passover, and the priests sprinkled the blood from their hand, and the Levites flayed the victims.

12 And they prepared the whole-burnt-offering to give to them, according to the division by the houses of families, even to the sons of the people, to offer to the Lord, as it is written in the book of Moses.

13 And thus they did till the morning. And they roasted the passover with fire according to the ordinance; and boiled the holy pieces in copper vessels and caldrons, and the feast went on well, and they quickly served all the children of the people.

14 And after they had prepared for themselves and for the priests, for the priests were engaged in offering the whole-burnt-offerings and the fat until night, then the Levites prepared for themselves, and for their brethren the sons of Aaron.

15 And the sons of Asaph the psalm- singers were at their post according to the commands of David, and Asaph, and Æman, and Idithom, the prophets of the king: also, the chiefs and the porters of the several gates; —it was not for them to stir from the service of the holy things, for their brethren the Levites prepared for them.

16 So all the service of the Lord was duly ordered and prepared in that day, for keeping the passover, and offering the whole-burnt-sacrifices on the altar of the Lord, according to the command of king Josias.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like it in Israel from the days of Samuel the prophet, or any king of Israel: they kept not such a passover as Josias, and the priests, and the Levites, and all Juda and Israel that were present, and the dwellers in Jerusalem, kept to the Lord.

19 In the eighteenth year of the reign of Josias this passover was kept, after all these things that Josias did in the house. And king Josias burnt those who had in them a divining spirit, and the wizards, and the images, and the idols, and the sodomites which were in the land of Juda and in Jerusalem, that he might confirm the words of the law that were written in the book which Chelcias the priest found in the house of the Lord. There was no king like him before him, who turned to the Lord with all his heart, and all his soul, and all his strength, according to all the law of Moses, and after him there rose up none like him. Nevertheless the Lord turned not from the anger of his fierce wrath, wherewith the Lord was greatly angry against Juda, for all the provocations

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wherewith Manasses provoked him: and the Lord said, I will even remove Juda also from my presence, as I have removed Israel, and I have rejected the city which I chose, even Jerusalem, and thehouse of which I said, My name shall be there.

20 And Pharao Nechao king of Egypt went up against the king of the Assyrians to the river Euphrates, and king Josias went to meet him.

21 And he sent messengers to him, saying, What have I to do with thee, O king of Juda? I am not come to-day to war against thee; and God has told me to hasten: beware of the God that is with me, lest he destroy thee.

22 However, Josias turned not his face from him, but strengthened himself to fight against him, and hearkened not to the words of Nechao by the mouth of God, and he came to fight in the plain of Mageddo.

23 And the archers shot at king Josias; and the king said to his servants, Take me away, for I am severely wounded.

24 And his servants lifted him out of the chariot, and put him in the second chariot which he had, and brought him to Jerusalem; and he died, and was buried with his fathers: and all Juda and Jerusalem lamented over Josias.

25 And Jeremias mourned over Josias, and all the chief men and chief women uttered a lamentation over Josias until this day: and they made it an ordinance for Israel, and, behold, it is written in the lamentations.

26 And the rest of the acts of Josias, and his hope, are written in the law of the Lord.

27 And his acts, the first and the last, behold, they are written in the book of the kings of Israel and Judah.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 36

1 And the people of the land took Joachaz the son of Josias, and anointed him, and made him king over Jerusalem in the room of his father.

2 Joachaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem: and his mother's name was Amital, daughter of Jeremias of Lobna. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharao Nechao bound him in Deblatha in the land of Æmath, that he might not reign in Jerusalem.

3 And the king brought him over to Egypt; and imposed a tribute on the land, a hundred talents of silver and a talent of gold.

4 And Pharao Nechao made Eliakim the son of Josias king over Juda in the room of his father Josias, and changed his name to Joakim. And Pharao Nechao took his brother Joachaz and brought him into Egypt, and he died there: but he had given the silver and gold to Pharao. At that time the land began to be taxed to give the money at the command of Pharao; and every one as he could borrowed the silver and the gold of the people of the land, to give to Pharao Nechao.

5 Joachim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Zechora, daughter of Nerias of Rama. And he did that which was evil in the sight of the Lord, according to all that his fathers did. In his days came Nabuchodonosor king of Babylon into the land, and he served him three years, and then revolted from him. And the Lord sent against them the Chaldeans, and plundering parties of Syrians, and plundering parties of the Moabites, and of the children of Ammon, and of Samaria; but after this they departed, according to the word of the Lord by the hand of his servants the prophets. Nevertheless the wrath of the Lord was upon Juda, so that they should be removed from his presence, because of the sins of Manasses in all that he did, and for the innocent blood which Joakim shed, for he had filled Jerusalem with innocent blood; yet the Lord would not utterly destroy them.

6 And Nabuchodonosor king of Babylon came up against him, and bound him with brazen fetters, and carried him away to Babylon.

7 And he carried away a part of the vessels of the house of the Lord to Babylon, and put them in his temple in Babylon.

8 And the rest of the acts of Joakim, and all that he did, behold, are not these things written in the book of the chronicles of the kings of Juda? And Joakim slept with his fathers, and was buried with his fathers in Ganozae: and Jechonias his son reigned in his stead.

9 Jechonias was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and did that which was evil in the sight of the Lord.

10 And at the turn of the year, king Nabuchodonosor sent, and brought him to Babylon, with the precious vessels of the house of the Lord, and made Sedekias his father's brother king over Juda and Jerusalem.

11 Sedekias was twenty-one years old when he began to reign, and be reigned eleven years in Jerusalem.

12 And he did that which was evil in the sight of the Lord his God: he was not ashamed before the prophet Jeremias, nor because of the word of the Lord;

13 in that he rebelled against king Nabuchodonosor, which he adjured him by God not to do: but he stiffened his neck, and hardened his heart, so as not to return to the Lord God of Israel.

14 And all the great men of Juda, and the priests, and the people of the land transgressed abundantly in the abominations of the heathen, and polluted the house of the Lord which was in Jerusalem.

15 And the Lord God of their fathers sent by the hand of his prophets; rising early and sending his messengers, for he spared his people, and his sanctuary.

16 Nevertheless they sneered at his messengers, and set at nought his words, and mocked his prophets, until the wrath of the Lord rose up against his people, till there was no remedy.

17 And he brought against them the king of the Chaldeans, and slew their young men with the sword in the house of his sanctuary, and did not spare Sedekias, and had no mercy upon their virgins, and they led away their old men: he delivered all things into their hands.

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18 And all the vessels of the house of God, the great and the small, and the treasures of the house of the Lord, and all the treasures of the king and the great men; he brought all to Babylon.

19 And he burnt the house of the Lord, and broke down the wall of Jerusalem, and burnt its palaces with fire, and utterly destroyed every beautiful vessel.

20 And he carried away the remnant to Babylon; and they were servants to him and to his sons until the establishment of the kingdom of the Medes.

21 That the word of the Lord by the mouth of Jeremias might be fulfilled, until the land should enjoy its sabbaths in resting and sabbath keeping all the days of its desolation, till the accomplishment of seventy years.

22 In the first year of Cyrus king of the Persians, after the fulfillment of the word of the Lord by the mouth of Jeremias, the Lord stirred up the spirit of Cyrus king of the Persians, and told him to make proclamation in writing throughout all his kingdom, saying,

23 Thus says Cyrus king of the Persians to all the kingdoms of the earth, The Lord God of heaven has given me power, and he has commanded me to build a house to him in Jerusalem, in Judea. Who is there of you of all his people? His God shall be with him, and let him go up.

THE FIRST BOOK OF ESDRAS (EZRA)

(Ezra made the Torah the common law of the land.)
Author: Nehemia (as biographer)
Estimated Range of Dating: mid-5th century B.C.

(Ezra (fl. 480–440 BC) was an important Jewish author (sofer), priest (kohen) and politician in the early Second Temple period. In the Greek Septuagint, the name is rendered as Esdras, from which the Greek-Latin name Esdras comes. His name is just a shortened Aramaic form of the Hebrew name Azaryahu, meaning "Yahweh helps".

In the Hebrew Bible, or the Christian Old Testament, Ezra is an important figure in the books of Ezra and Nehemiah, which he is said to have written and edited, respectively. According to tradition, Ezra was also the author of the Books of Chronicles and the Book of Malachi.

Ezra was instrumental in restoring the Jewish scriptures and religion to the people after the return from the Babylonian Captivity. The canonical Book of Ezra and Book of Nehemiah are the oldest sources for the activity of Ezra, whereas many of the other books ascribed to Ezra (First Esdras, 3–6 Ezra) are later literary works dependent on the canonical books of Ezra and Nehemiah. The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: Appendix C, The Elephantine Papyrus Find by Eduard Meyer, 1912.) Ezra wrote the Chronicles while his successor Nehemia finished the Chronicles and wrote the book known as Ezra-Nehemia.

According to the Hebrew Bible he was a descendant of Seraiah, the last High Priest to serve in Solomon's Temple, and a close relative of Joshua, the first High Priest of the Second Temple. He returned from Babylonian captivity and reintroduced the Torah in Jerusalem. According to 1 Esdras, a Greek translation of the Book of Ezra still in use in Eastern Orthodox Church, he was also a High Priest. Rabbinic tradition supports the positions that Ezra was an ordinary member of the priesthood, and that he actually served as a Kohen Gadol. Ezra was living in Babylon when in the seventh year of Artaxerxes I, the Achaemenid emperor (c. 457 BC), the emperor sent him to Jerusalem to teach the laws of God to any who did not know them. The Book of Ezra describes how he led a group of Judean exiles living in Babylon to their home city of Jerusalem where he is said to have enforced observance of the Torah.

The first-century Roman-Jewish historian Titus Flavius Josephus deals with Ezra in his Antiquities of the Jews. He uses the name Xerxes for Artaxerxes I reserving the name Artaxerxes for the later Artaxerxes II whom he identifies as the Ahasuerus of Esther, thus placing Ezra before the events of the book of Esther. Josephus' account of the deeds of Ezra

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derives entirely from 1 Esdras, which he cites as the 'Book of Ezra' in his numeration of the Hebrew bible. Contrariwise, Josephus does not appear to recognise Ezra-Nehemiah as a biblical book, does not quote from it, and relies entirely on other traditions in his account of the deeds of Nehemiah.

Traditionally Judaism credits Ezra with establishing the Great Assembly of scholars and prophets, the forerunner of the Sanhedrin, as the authority on matters of religious law.

A disciple of Baruch ben Neriah, Ezra favoured study of the Law over the reconstruction of the Temple and thus because of his studies, he did not join the first party returning to Jerusalem in the reign of Cyrus. According to another opinion, he did not join the first party so as not to compete, even involuntarily, with Joshua ben Jozadak for the office of High Priest of Israel.

Ezra was a priest and "a scribe skilled in the law." He represented the position of stricter Babylonian Jews who had been upset by reports of laxity in Judah and desired to see matters corrected. When Ezra arrived the situation in Judah was discouraging. Religious laxity was prevalent, the Law was widely disregarded, and public and private morality was at a low level. Moreover, intermarriage with foreigners posed the threat that the community would mingle with the pagan environment and lose its identity.

According to the Babylonian Talmud, Ezra the Scribe is said to have enacted ten standing laws and orders, which are as follows:

1. That the public come together to read from the sefer Torah on Shabbatot during the time of the afternoon oblation (Minchah), because of those travelling merchants who loiter in the closed shops in the street corners, and who may have missed the biblical lections that were read during the weekdays.

2. That the courts be opened throughout the Jewish townships on Mondays and Thursdays.

3. That women would not wait beyond Thursday to launder their clothes, because of the honour due to the Sabbath day.

4. That men would accustom themselves to eat [cooked] garlic on the eve of the Sabbath (believed to enhance love between a man and his wife).

5. That women would rise up early on Friday mornings to bake bread, so that a piece of bread would be available for the poor.

6. That Jewish women in every place be girded with a wide belt (waist band), whether from the front or from behind, out of modesty.

7. That Jewish women, during their menses, wash and comb their hair three days prior to their purification in a ritual bath.

8. That the traveling merchants make regular rounds into the Jewish villages and townships because of the honor due to the daughters of Israel (viz., so that jewelry can be purchased by the daughters of Israel).

9. That Jewish women and/or girls, as a precautionary measure, be accustomed to conversing with one another while one of their party goes out to relieve herself in the outhouse.

10. That men who may have suffered a seminal emission (especially after accompanying with their wives) be required to immerse (baptise) themselves in a mikveh (baptisterium) before being permitted to read from the scroll of the Law (Torah).

The order in which Ezra took the various measures attributed to him is uncertain. His actions come close to that what we call a coup d'etat. He took action against mixed marriages and succeeded in persuading the people to divorce their foreign wives voluntarily. His efforts reached their climax when the people engaged in solemn covenant before God to enter into no more mixed marriages, to refrain from work on the sabbath, to levy on themselves an annual tax for the support of the Temple, regularly to present their tithes and offerings, and otherwise to comply with the demands of the Law. It was the xenophobic attitude of Ezra and Nehemia that brought the Jews to total distruction by the Romans.

Nothing further is known of Ezra after his reforms. The 1st-century Roman-Jewish historian Titus Flavius Josephus states in his Antiquities that he died and was buried in Jerusalem. According to another tradition, he returned to Babylonia, where his supposed grave is a holy site.

The contents of Ezra–Nehemiah are structured in a theological rather than chronological order: "The Temple must come first, then the purifying of the community, then the building of the outer walls of the city, and so finally all could reach a grand climax in the reading of the law."

The Book of Ezra consists of ten chapters: chapters 1–6, covering the period from the Cyrus the Great to the dedication of the Second Temple, are told in the third person; chapters 7–10, dealing with the mission of Ezra, are told largely in the first person. The book contains several documents presented as historical inclusions, written in Aramaic while the surrounding text is in Hebrew (1:2–4, 4:8–16, 4:17–22, 5:7–17, 6:3–5, 6:6–12, 12–26)

Chapters 1–6:

1. Decree of Cyrus, first version: Cyrus, inspired by God, returns the Temple vessels to Sheshbazzar, "prince of Judah", and directs the Israelites to return to Jerusalem with him and rebuild the Temple.

2. 42,360 exiles, with men servants, women servants and "singing men and women", return from Babylon to Jerusalem and Judah under the leadership of Zerubbabel and Jeshua the High Priest.

3. Jeshua the High Priest and Zerubbabel build the altar and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid and the dedication takes place with great rejoicing.

4. Letter of the Samaritans to Artaxerxes, and reply of Artaxerxes: The "enemies of Judah and Benjamin" offer to help with the rebuilding, but are rebuffed; they then work to frustrate the builders "down to the reign of Darius." The officials of Samaria write to king Artaxerxes warning him

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that Jerusalem is being rebuilt, and the king orders the work to stop. "Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius king of Persia."
5. Tattenai's letter to Darius: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Joshua recommence the building of the Temple. Tattenai, satrap over both Judah and Samaria, writes to Darius warning him that Jerusalem is being rebuilt and advising that the archives be searched to discover the decree of Cyrus.
6. Decree of Cyrus, second version, and decree of Darius: Darius finds the decree, directs Tattenai not to disturb the Jews in their work, and exempts them from tribute and supplies everything necessary for the offerings. The Temple is finished in the month of Adar in the sixth year of Darius, and the Israelites assemble to celebrate its completion.

Chapters 7–10:
7. Letter of Artaxerxes to Ezra (Artaxerxes' rescript): King Artaxerxes is moved by God to commission Ezra "to inquire about Judah and Jerusalem with regard to the Law of your God" and to "appoint magistrates and judges to administer justice to all the people of Trans-Euphrates—all who know the laws of your God." Artaxerxes gives Ezra much gold and directs all Persian officials to aid him.
8. Ezra gathers a large body of returnees and much gold and silver and precious vessels for the Temple and camps by a canal outside Babylon. There he discovers he has no Levites, and so sends messengers to gather some. The exiles then return to Jerusalem, where they distribute the gold and silver and offer sacrifices to God.
9. Ezra is informed that some of the Jews already in Jerusalem have married non-Jewish women. Ezra is appalled at this proof of sin, and prays to God: "O God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."
10. Despite the opposition of some of their number, the Israelites assemble and send away their foreign wives and children.)

1 ESDRAS (1 EZRA) CHAPTER 1

1 Now in the first year of Cyrus (the Great; Emperor Kurush II) king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians, and he issued a proclamation through all his kingdom, and that in writing, saying,

2 Thus said Cyrus king of the Persians, The Lord God of heaven has given me all the kingdoms of the earth, and he has given me a charge to build him a house in Jerusalem that is in Judea.

3 Who is there among you of all his people? for his God shall be with him, and he shall go up to Jerusalem that is in Judea, and let him build the house of the God of Israel: he is the God that is in Jerusalem.

4 And let every Jew that is left go from every place where he sojourns, and the men of his place shall help him with silver, and gold, and goods, and cattle, together with the voluntary offering for the house of God that is in Jerusalem.

5 Then the chiefs of the families of Juda and Benjamin arose, and the priests, and the Levites, all whose spirit the Lord stirred up to go up to build the house of the Lord that is in Jerusalem.

6 And all that were round about strengthened their hands with vessels of silver, with gold, with goods, and with cattle, and with presents, besides the voluntary offerings.

7 And king Cyrus brought out the vessels of the house of the Lord, which Nabuchodonosor had brought from Jerusalem, and put in the house of his god.

8 And Cyrus king of the Persians brought them out by the hand of Mithradates the treasurer, and he numbered them to Sasabasar, the chief man of Juda.

9 And this is their number: thirty gold basons, and a thousand silver basons, nine and twenty changes, thirty golden goblets,

10 and four hundred and ten double silver vessels, and a thousand other vessels.

11 All the gold and silver vessels were five thousand four hundred, even all that went up with Sasabasar from the place of transportation, from Babylon to Jerusalem.

1 ESDRAS (1 EZRA) CHAPTER 2

1 And these are the people of the land that went up, of the number of prisoners who were removed, whom Nabuchodonosor king of Babylon carried away to Babylon, and they returned to Juda and Jerusalem, every man to his city;

2 who came with Zorobabel ("the Zoroastrian of Babylon"): Jesus, Neemias, Saraias, Reelias, Mardochaeus, Balasan, Masphar, Baguai, Reum, Baana. The number of the people of Israel:

3 the children of Phares, two thousand one hundred and seventy-two.

4 The children of Saphatia, three hundred and seventy-two.

5 The children of Ares, seven hundred and seventy-five.

6 The children of Phaath Moab, belonging to the sons of Jesue and Joab, two thousand eight hundred and twelve.

7 The children of Ælam, a thousand two hundred and fifty-four.

8 The children of Zatthua, nine hundred and forty-five.

9 The children of Zacchu, seven hundred and sixty.

10 The children of Banui, six hundred and forty-two.

11 The children of Babai, six hundred and twenty-three.

12 The children of Asgad, a thousand two hundred and twenty-two.

13 The children of Adonicam, six hundred and sixty-six.

14 The children of Bague, two thousand and fifty-six.

15 The children of Addin, four hundred and fifty-four.

16 The children of Ater the son of Ezekias, ninety eight.

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17 The children of Bassu, three hundred and twenty-three.
18 The children of Jora, a hundred and twelve.
19 The children of Asum, two hundred and twenty-three.
20 The children of Gaber, ninety-five.
21 The children of Bethlaem, a hundred and twenty-three.
22 The children of Netopha, fifty-six.
23 The children of Anathoth, a hundred and twenty-eight.
24 The children of Azmoth, forty-three.
25 The children of Cariathiarim, Chaphira, and Beroth, seven hundred and forty-three.
26 The children of Rama and Gabaa, six hundred and twenty-one.
27 The men of Machmas, a hundred and twenty-two.
28 The men of Baethel and Aia, four hundred and twenty-three.
29 The children of Nabu, fifty-two.
30 The children of Magebis, a hundred and fifty-six.
31 The children of Elamar, a thousand two hundred and fifty-four.
32 The children of Elam, three hundred and twenty.
33 The children of Lodadi and Ono, seven hundred and twenty-five.
34 The children of Jericho, three hundred and forty-five.
35 The children of Senaa, three thousand six hundred and thirty.
36 And the priests, the sons of Jedua, belonging to the house of Jesus, were nine hundred and seventy-three.
37 The children of Emmer, a thousand and fifty-two.
38 The children of Phassur, a thousand two hundred and forty-seven.
39 The children of Erem, a thousand and seven.
40 And the Levites, the sons of Jesus and Cadmiel, belonging to the sons of Oduia, seventy- four.
41 The sons of Asaph, singers, a hundred and twenty-eight.
42 The children of the porters, the children of Sellum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sobai, in all a hundred and thirty-nine.
43 The Nathinim: the children of Suthia, the children of Asupha, the children of Tabaoth,
44 the sons of Cades, the children of Siaa, the children of Phadon,
45 the children of Labano, the children of Agaba, the sons of Acub,
46 the children of Agab, the children of Selami, the children of Anan,
47 the children of Geddel, the children of Gaar, the children of Raia,
48 the children of Rason, the children of Necoda, the children of Gazem,
49 the children of Azo, the children of Phase, the children of Basi,
50 the children of Asena, the children of Mounim, the children of Nephusim,
51 the children of Bacbuc, the children of Acupha, the children of Arur,
52 the children of Basaloth, the children of Mauda, the children of Arsa,
53 the children of Barcos, the children of Sisara, the children of Thema,
54 the children of Nasthie, the children of Atupha.
55 The children of the servants of Solomon: the children of Sotai, the children of Sephera, the children of Phadura,
56 the children of Jeela, the children of Darcon, the children of Gedel,
57 the children of Saphatia, the children of Atil, the children of Phacherath, the children of Aseboim, the children of Emei.
58 All the Nathanim, and the sons of Abdeselma were three hundred and ninety-two.
59 And these are they that went up from Thelmelech, Thelaresa, Cherub, Hedan, Emmer: and they were not able to tell the house of their fathers, and their seed, whether they were of Israel:
60 the children of Dalaea, the children of Bua, the children of Tobias, the children of Necoda, six hundred and fifty-two.
61 And of the children of the priests, the children of Labeia, the children of Akkus, the children of Berzellai, who took a wife of the daughter of Berzellai the Galaadite, and was called by their name.
62 These sought their genealogy as though they had been reckoned, but they were not found; and they were removed, as polluted, from the priesthood.
63 And the Athersastha told them that they should not eat of the most holy things, until a priest should arise with Lights and Perfections.
64 And all the congregation together were about forty-two thousand three hundred and sixty;
65 besides their men-servants and maid-servants, and these were seven thousand three hundred and thirty-seven: and among these were two hundred singing men and singing women.
66 Their horses were seven hundred and thirty-six, their mules, two hundred and forty-five.
67 Their camels, four hundred and thirty-five; their asses, six thousand seven hundred and twenty.
68 And some of the chiefs of families, when they went into the house of the Lord that was in Jerusalem, offered willingly for the house of God, to establish it on its prepared place.
69 According to their power they gave into the treasury of the work pure gold sixty-one thousand pieces, and five thousand pounds of silver, and one hundred priests' garments.
70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nathinim, dwelt in their cities, and all Israel in their cities.

1 ESDRAS (1 EZRA) CHAPTER 3

1 And the seventh month came on, and the children of Israel were in their cities, and the people assembled as one man at Jerusalem.

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2 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel, to offer upon it whole-burnt-offerings, according to the things that were written in the law of Moses the man of God.

3 And they set up the altar on its place, for there was a terror upon them because of the people of the lands: and the whole-burnt-offerings was offered up upon it to the Lord morning and evening.

4 And they kept the feast of tabernacles, according to that which was written, and offered whole-burnt-offerings daily in number according to the ordinance, the exact daily rate.

5 And after this the perpetual whole-burnt-offering, and offering for the season of new moon, and for all the hallowed feasts to the Lord, and for every one that offered a free-will-offering to the Lord.

6 On the first day of the seventh month they began to offer whole-burnt-offerings to the Lord: but the foundation of the house of the Lord was not laid.

7 And they gave money to the stone-hewers and carpenters, and meat and drink, and oil, to the Sidonians, and Tyrians, to bring cedar trees from Libanus to the sea of Joppa, according to the grant of Cyrus king of the Persians to them.

8 And in the second year of their coming to the house of God in Jerusalem, in the second month, began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and the rest of their brethren the priests and the Levites, and all who came from the captivity to Jerusalem, and they appointed the Levites, from twenty years old and upward, over the workmen in the house of the Lord.

9 And Jesus and his sons and his brethren stood, Cadmiel and his sons the sons of Juda, over them that wrought the works in the house of God: the sons of Enadad, their sons and their brethren the Levites.

10 And they laid a foundation for building the house of the Lord: and the priests in their robes stood with trumpets and the Levites the sons of Asaph with cymbals, to praise the Lord, according to the order of David king of Israel.

11 And they answered each other with praise and thanksgiving to the Lord, saying, For it is good, for his mercy to Israel endures for ever. And all the people shouted with a loud voice to praise the Lord at the laying the foundation of the house of the Lord.

12 But many of the priests and the Levites, and the elder men, heads of families, who had seen the former house on its foundation, and who saw this house with their eyes, wept with a loud voice: but the multitude shouted with joy to raise a song.

13 And the people did not distinguish the voice of the glad shout from the voice of the weeping of the people: for the people shouted with a loud voice, and the voice was heard even from afar off.

1 ESDRAS (1 EZRA) CHAPTER 4

1 And they that afflicted Juda and Benjamin heard, that the children of the captivity were building a house to the Lord God of Israel.

2 And they drew near to Zorobabel, and to the heads of families, and said to them, We will build with you; for as ye do, we seek to serve our God, and we do sacrifice to him from the days of Asaradan king of Assur, who brought us hither.

3 then Zorobabel, and Jesus and the rest of the heads of the families of Israel said to them, It is not for us and you to build a house to our God, for we ourselves will build together to the Lord our God, as Cyrus the king of the Persians commanded us.

4 And the people of the land weakened the hands of the people of Juda, and hindered them in building,

5 and continued hiring persons against them, plotting to frustrate their counsel, all the days of Cyrus king of the Persians, and until the reign of Darius king of the Persians.

6 And in the reign of Assuerus, even in the beginning of his reign, they wrote a letter against the inhabitants of Juda and Jerusalem.

7 And in the days of Arthasastha, Tabeel wrote peaceably to Mithradates and to the rest of his fellow-servants: the tribute-gatherer wrote to Arthasastha king of the Persians a writing in the Syrian tongue, and the same interpreted.

8 Reum the chancellor, and Sampsa the scribe wrote an epistle against Jerusalem to King Arthasastha, saying,

9 Thus has judged Reum the chancellor, and Sampsa the scribe, and the rest of our fellow-servants, the Dinaeans, the Apharsathachaeans, the Tarphalaeans, the Apharsaeans, the Archyaeans, the Babylonians, the Susanachaeans, Davaeans,

10 and the rest of the nations whom the great and noble Assenaphar removed, and settled them in the cities of Somoron, and the rest of them beyond the river.

11 This is the purport of the letter, which they sent to him: Thy servants the men beyond the river to king Arthasastha.

12 Be it known to the king, that the Jews who came up from thee to us have come to Jerusalem the rebellious and wicked city, which they are building, and its walls are set in order, and they have established the foundations of it.

13 Now then be it known to the king, that if that city be built up, and its walls completed, thou shalt have no tribute, neither will they pay anything, and this injures kings.

14 And it is not lawful for us to see the dishonour of the king: therefore have we sent and made known the matter to the king;

15 That examination may be made in thy fathers' book of record; and thou shalt find, and thou shalt know that city is rebellious, and does harm to kings and countries, and there are in the midst of it from very old time refuges for runaway slaves: therefore this city has been made desolate.

16 We therefore declare to the king, that, if that city be built, and its walls be set up, thou shalt not have peace.

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17 Then the king sent to Reum the chancellor, and Sampsa the scribe, and the rest of their fellow-servants who dwelt in Samaria, and the rest beyond the river, saying,Peace; and he says,

18 The tribute-gatherer whom ye sent to us, has been called before me.

19 And a decree has been made by me, and we have examined, and found that city of old time exalts itself against kings, and that rebellions and desertions take place within it.

20 And there were powerful kings in Jerusalem, and they ruled over all the country beyond the river, and abundant revenues and tribute were given to them.

21 Now therefore make a decree to stop the work of those men, and that city shall no more be built.

22 See that ye be careful of the decree, not to be remiss concerning this matter, lest at any time destruction should abound to the harm of kings.

23 Then the tribute-gatherer of king Arthasastha read the letter before Reum the chancellor, and Sampsa the scribe, and his fellow-servants: and they went in haste to Jerusalem and through Juda, and caused them to cease with horses and an armed force.

24 Then ceased the work of the house of God in Jerusalem, and it was at a stand until the second year of the reign of Darius king of the Persians.

1 ESDRAS (1 EZRA) CHAPTER 5

1 And Aggaeus the prophet, and Zacharias the son of Addo, prophesied a prophesy to the Jews in Juda and Jerusalem in the name of the God of Israel, even to them.

2 Then rose up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of God that was in Jerusalem: and with them were the prophets of God assisting them.

3 At the same time came there upon them Thanthanai, the governor on this side the river, and Satharbuzanai, and their fellow-servants, and spoke thus to them, Who has ordained a decree for you to build this house, and to provide this preparation?

4 Then they spoke thus to them, What are the names of the men that build this city?

5 But the eyes of God were upon the captivity of Juda, and they did not cause them to cease till the decree was brought to Darius; and then was sent by the tribute-gatherer concerning this

6 the copy of a letter, which Thanthanai, the governor of the part on this side the river, and Satharbuzanai, and their fellow- servants the Apharsachaeans who were on this side of the river, sent to king Darius.

7 They sent an account to him, and thus it was written in it: All peace to king Darius.

8 Be it known to the king, that we went into the land of Judea, to the house of the great God; and it is building with choice stones, and they are laying timbers in the walls, and that work is prospering, and goes on favorably in their hands.

9 Then we asked those elders, and thus we said to them, Who gave you the order to build this house, and to provide this preparation?

10 And we asked them their names, in order to declare them to thee, so as to write to thee the names of their leading men.

11 And they answered us thus, saying, We are the servants of the God of heaven and earth, and we are building the house which had been built many years before this, and a great king of Israel built it, and established it for them.

12 But after that our fathers provoked the God of heaven, he gave them into the hands of Nabuchodonosor the Chaldean, king of Babylon, and he destroyed this house, and carried the people captive to Babylon.

13 And in the first year of king Cyrus, Cyrus the king made a decree that this house of God should be built.

14 And the gold and silver vessels of the house of God, which Nabuchodonosor brought out from the house that was in Jerusalem, and carried them into the temple of the king, them did king Cyrus bring out from the temple of the king, and gave them to Sabanasar the treasurer, who was over the treasurer;

15 and said to him, Take all the vessels, and go, put them in the house that is in Jerusalem in their place.

16 Then that Sabanazar came, and laid the foundations of the house of God in Jerusalem: and from that time even until now it has been building, and has not been finished.

17 And now, if it seem good to the king, lest search be made in the treasure-house of the king at Babylon, that thou mayest know if it be that a decree was made by king Cyrus to build that house of God that was in Jerusalem, and let the king send to us when he has learnt concerning this matter.

1 ESDRAS (1 EZRA) CHAPTER 6

1 Then Darius the king made a decree, and caused a search to be made in the record-offices, where the treasure is stored in Babylon.

2 And there was found in the city, in the palace, a volume, and this was the record written in it.

3 In the first year of king Cyrus, Cyrus the king made a decree concerning the holy house of God that was in Jerusalem, saying,Let the house be built, and the place where they sacrifice the sacrifices. (Also he appointed its elevation, in height sixty cubits; its breadth was of sixty cubits.)

4 And let there be three strong layers of stone, and one layer of timber; and the expense shall be paid out of the house of the king.

5 And the silver and the gold vessels of the house of God, which Nabuchodonosor carried off from the house that was in Jerusalem, and carried to Babylon, let them even be given, and be carried to the temple that is in Jerusalem, and put in the place where they were set in the house of God.

6 Now, ye rulers beyond the river, Satharbuzanai, and their fellow-servants the Apharsachaeans, who are on the other side of the river, give these things, keeping far from that place.

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7 Now let alone the work of the house of God: let the rulers of the Jews and the elders of the Jews build that house of God on its place.

8 Also a decree has been made by me, if haply ye may do somewhat in concert with the elders of the Jews for the building of that house of God: to wit, out of the king's property, even the tributes beyond the river, let there be money to defray the expenses carefully granted to those men, so that they be not hindered.

9 And whatever need there may be, ye shall give both the young of bulls and rams, and lambs for whole-burnt-offerings to the God of heaven, wheat, salt, wine, oil:—let it be given them according to the word of the priests that are in Jerusalem, day by day whatsoever they shall ask;

10 that they may offer sweet savours to the God of heaven, and that they may pray for the life of the king and his sons.

11 And a decree has been made by me, that every man who shall alter this word, timber shall be pulled down from his house, and let him be lifted up and slain upon it, and his house shall be confiscated.

12 And may the God whose name dwells there, overthrow every king and people who shall stretch out his hand to alter or destroy the house of God which is in Jerusalem. I Darius have made a decree; let it be diligently attended to.

13 Then Thanthanai the governor on this side beyond the river, Satharbuzanai, and his fellow- servants, according to that which king Darius sent, so they did diligently.

14 And the elders of the Jews and the Levites built, at the prophecy of Aggaeus the prophet, and Zacharias the son of Addo: and they built up, and finished it, by the decree of the God of Israel, and by the decree of Cyrus, and Darius, and Arthasastha, kings of the Persians.

15 And they finished this house by the third day of the month Adar, which is the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with gladness.

17 And they offered for the dedication of the house of God a hundred calves, two hundred rams, four hundred lambs, twelve kids of the goats for a sin-offering for all Israel, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their separate orders, for the services of God in Jerusalem, according to the writing of the book of Moses.

19 And the children of the captivity kept the passover on the fourteenth day of the first month.

20 For the priests and Levites were purified, all were clean to a man, and they slew the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel ate the passover, even they that were of the captivity, and every one who separated himself to them from the uncleanness of the nations of the land, to seek the Lord God of Israel.

22 and they kept the feast of unleavened bread seven days with gladness, because the Lord made them glad, and he turned the heart of the king of Assyria to them, to strengthen their hands in the works of the house of the God of Israel.

1 ESDRAS (1 EZRA) CHAPTER 7

1 Now after these things, in the reign of Arthasastha king of the Persians, came up Esdras the son of Saraias, the son of Azarias, the son of Chelcias,

2 the son of Selum, the son of Sadduc, the son of Achitob,

3 the son of Samarias, the son of Esria, the son of Mareoth,

4 the son of Zaraia, the son of Ozias, the son of Bokki,

5 the son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron the first priest.

6 This Esdras went up out of Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel gave: and the king gave him leave, for the hand of the Lord his God was upon him in all things which he sought.

7 And some of the children of Israel went up, and some of the priests, and of the Levites, and the singers, and the door-keepers, and the Nathinim, to Jerusalem, in the seventh year of Arthasastha the king.

8 And they came to Jerusalem in the fifth month, this was the seventh year of the king.

9 For in the first day of the first month he began the going up from Babylon, and in the first day of the fifth month, they came to Jerusalem, for the good hand of his God was upon him.

10 For Esdras had determined in his heart to seek the law, and to do and teach the ordinances and judgments in Israel.

11 And this is the copy of the order which Arthasastha gave to Esdras the priest, the scribe of the book of the words of the commandments of the Lord, and of his ordinances to Israel.

12 Arthasastha, king of kings, to Esdras, the scribe of the law of the Lord God of heaven, Let the order and the answer be accomplished.

13 A decree is made by me, that every one who is willing in my kingdom of the people of Israel, and of the priests and Levites, to go to Jerusalem, be permitted to go with thee.

14 One has been sent from the king and the seven councillors, to visit Judea and Jerusalem, according to the law of their God that is in thine hand.

15 And for the house of the Lord there have been sent silver and gold, which the king and the councillors have freely given to the God of Israel, who dwells in Jerusalem.

16 And all the silver and gold, whatsoever thou shalt find in all the land of Babylon, with the freewill-offering of the people, and the priests that offer freely for the house of God which is in Jerusalem.

17 And as for every one that arrives there, speedily order him by this letter to bring calves, rams, lambs, and their meat-offerings, and their drink-offerings; and thou shalt offer them on the altar of the house of your God which is in Jerusalem.

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18 And whatever it shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, do as it is pleasing to your God.

19 And deliver the vessels that are given thee for the service of the house of God, before God in Jerusalem.

20 And as to the rest of the need of the house of thy God, thou shalt give from the king's treasure-houses,

21 and from me, whatever it shall seem good to thee to give. I king Arthasastha have made a decree for all the treasuries that are in the country beyond the river, that whatever Esdras the priest and scribe of the God of heaven may ask you, it shall be done speedily,

22 to the amount of a hundred talents of silver, and a hundred measures of wheat, and a hundred baths of wine, and a hundred baths of oil, and salt without reckoning.

23 Let whatever is in the decree of the God of heaven, be done: take heed lest any one make an attack on the house of the God of heaven, lest at any time there shall be wrath against the realm of the king and his sons.

24 Also this has been declared to you, with respect to all the priests, and Levites, the singers, porters, Nathinim and ministers of the house of God, let no tribute be paid to thee; thou shalt not have power to oppress them.

25 And thou, Esdras, as the wisdom of God is in thy hand, appoint scribes and judges, that they may judge for all the people beyond the river, all that know the law of the Lord thy God; and ye shall make it known to him that knows not.

26 And whosoever shall not do the law of God, and the law of the king readily, judgment shall be taken upon him, whether for death or for chastisement, or for a fine of his property, or casting into prison.

27 Blessed be the Lord God of our fathers, who has put it thus into the heart of the king, to glorify the house of the Lord which is in Jerusalem;

28 and has given me favour in the eyes of the king, and of his councillors, and all the rulers of the king, the exalted ones. And I was strengthened according to the good hand of God upon me, and I gathered chief men of Israel to go up with me.

1 ESDRAS (1 EZRA) CHAPTER 8

1 And these are the heads of their families, the leaders that went up with me in the reign of Arthasastha the king of Babylon.

2 Of the sons of Phinees; Gerson: of the sons of Ithamar; Daniel: of the sons of David; Attus.

3 Of the sons of Sachania, and the sons of Phoros; Zacharias: and with him a company of a hundred and fifty.

4 Of the sons of Phaath-Moab; Eliana the son of Saraia, and with him two hundred that were males.

5 And of the sons of Zathoes; Sechenias the son of Aziel, and with him three hundred males. 6 And of the sons of Adin; Obeth the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Isaeas the son of Athelia, and with him seventy males.

8 And of the sons of Saphatia; Zabadias the son of Michael, and with him eighty males.

9 And of the sons of Joab; Abadia the son of Jeiel, and with him two hundred and eighteen males.

10 And of the sons of Baani; Selimuth the son of Josephia, and with him a hundred and sixty males.

11 And of the sons of Babi; Zacharias the son of Babi, and with him twenty-eight males.

12 And of the sons of Asgad; Joanan the son of Accatan, and with him a hundred and ten males.

13 And of the sons of Adonicam were the last, and these were their names, Eliphalat, Jeel, and Samaea, and with them sixty males.

14 And of the sons of Baguae, Uthai, and Zabud, and with him seventy males.

15 And I gathered them to the river that comes to Evi, and we encamped there three days: and I reviewed the people and the priests, and found none of the sons of Levi there.

16 And I sent men of understanding to Eleazar, to Ariel, to Semeias, and to Alonam, and to Jarib, and to Elnatham, and to Nathan, and to Zacharias, and to Mesollam, and to Joarim, and to Elnathan.

17 And I forwarded them to the rulers with the money of the place, and I put words in their mouth to speak to their brethren the Athinim with the money of the place, that they should bring us singers for the house of our God.

18 And they came to us, as the good hand of our God was upon us, even a man of understanding of the sons of Mooli, the son of Levi, the son of Israel, and at the commencement came his sons and his brethren, eighteen.

19 And Asebia, and Isaia of the sons of Merari, his brethren and his sons, twenty.

20 And of the Nathinim; whom David and the princes had appointed for the service of the Levites there were two hundred and twenty Nathinim; all were gathered by their names.

21 And I proclaimed there a fast, at the river Aue, that we should humble ourselves before our God, to seek of him a straight way for us, and for our children, and for all our property.

22 For I was ashamed to ask of the king a guard and horsemen to save us from the enemy in the way: for we had spoken to the king, saying, The hand of our God is upon all that seek him, for good; but his power and his wrath are upon all that forsake him.

23 So we fasted, and asked of our God concerning this; and he hearkened to us.

24 And I gave charge to twelve of the chiefs of the priests, to Saraia, to Asabia, and ten of their brethren with them.

25 And I weighed to them the silver, and the gold, and the vessels of the first-fruits of the house of our God, which the king, and his councillors, and his princes, and all Israel that were found, had dedicated.

26 I even weighed into their hands six hundred and fifty talents of silver, and a hundred silver vessels, and a hundred talents of gold;

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27 and twenty golden bowls, weighing about a thousand drachms, and superior vessels of fine shining brass, precious as gold.

28 And I said to them, Ye are holy to the Lord; and the vessels are holy; and the silver and the gold are freewill-offerings to the Lord God of our fathers.

29 Be watchful and keep them, until ye weigh them before the chief priests and the Levites, and the chiefs of families in Jerusalem, at the chambers of the house of the Lord.

30 So the priests and the Levites took the weight of the silver, and the gold, and the vessels, to bring to Jerusalem into the house of our God.

31 And we departed from the river of Aue on the twelfth day of the first month, to come to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy and adversary in the way.

32 And we came to Jerusalem, and abode there three days.

33 And it came to pass on the fourth day that we weighed the silver, and the gold, and the vessels, in the house of our God, into the hand of Merimoth the son of Uria the priest; and with him was Eleazar the son of Phinees, and with them Jozabad the son of Jesus, and Noadia the son of Banaia, the Levites.

34 All things were reckoned by number and weight, and the whole weight was written down.

35 At that time the children of the banishment that came from the captivity offered whole-burnt- offerings to the God of Israel, twelve calves for all Israel, ninety-six rams, seventy-seven lambs, twelve goats for a sin-offering; all whole-burnt-offerings to the Lord.

36 And they gave the king's mandate to the king's lieutenants, and the governors beyond the river: and they honoured the people and the house of God.

1 ESDRAS (1 EZRA) CHAPTER 9

1 And when these things were finished, the princes drew near to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands in their abominations, even the Chananite, the Ethite, the Pherezite, the Jebusite, the Ammonite, the Moabite, and the Moserite and the Amorite.

2 For they have taken of their daughters for themselves and their sons; and the holy seed has passed among the nations of the lands, and the hand of the rulers has been first in this transgression.

3 And when I heard this thing, I rent my garments, and trembled, and plucked some of the hairs of my head and of my beard, and sat down mourning.

4 Then there assembled to me all that followed the word of the God of Israel, on account of the transgression of the captivity; and I remained mourning until the evening sacrifice.

5 And at the evening sacrifice I rose up from my humiliation; and when I had rent my garments, then I trembled, and I bow myself on my knees, and spread out my hands to the Lord God,

6 and I said, O Lord, I am ashamed and confounded, O my God, to lift up my face to thee: for our transgressions have abounded over our head, and our trespasses have increased even to heaven.

7 From the days of our fathers we have been in a great trespass until this day: and because of our iniquities we, and our kings, and our children, have been delivered into the hand of the kings of the Gentiles by the sword, and by captivity, and by spoil, and with shame of our face, as at this day.

8 And now our God has dealt mercifully with us, so as to leave us to escape, and to give us an establishment in the place of his sanctuary, to enlighten our eyes, and to give a little quickening in our servitude.

9 For we are slaves, yet in our servitude the Lord our God has not deserted us; and he has extended favour to us in the sight of the kings of the Persians, to give us a quickening, that they should raise up the house of our God, and restore the desolate places of it, and to give us a fence in Juda and Jerusalem.

10 What shall we say, our God, after this? for we have forsaken thy commandments,

11 which thou hast given us by the hand of thy servants the prophets, saying, The land, into which ye go to inherit it, is a land subject to disturbance by the removal of the people of the nations for their abominations, wherewith they have filled it from one end to the other by their uncleanness.

12 And now give not your daughters to their sons, and take not of their daughters for your sons, neither shall ye seek their peace or their good for ever: that ye may be strong, and eat the good of the land, and transmit it as an inheritance to your children for ever.

13 And after all that is come upon us because of our evil deeds, and our great trespass, it is clear that there is none such as our God, for thou has lightly visited our iniquities, and given us deliverance;

14 whereas we have repeatedly broken thy commandments, and intermarried with the people of the lands: be not very angry with us to our utter destruction, so that there should be no remnant or escaping one.

15 O Lord God of Israel, thou art righteous; for we remain yet escaped, as at this day: behold, we are before thee in our trespasses: for we cannot stand before thee on this account.

1 ESDRAS (1 EZRA) CHAPTER 10

1 So when Esdras had prayed, and when he had confessed, weeping and praying before the house of God, a very great assembly of Israel came together to him, men and women and youths; for the people wept, and wept aloud.

2 And Sechenias the son of Jeel, of the sons of Elam, answered and said to Esdras, We have broken covenant with our God, and have taken strange wives of the nations of the land: yet now there is patience of hope to Israel concerning this thing.

3 Now then let us make a covenant with our God, to put away all the wives, and their offspring, as thou shalt advise:

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4 arise, and alarm them with the commands of our God; and let it be done according to the law. Rise up, for the matter is upon thee; and we are with thee: be strong and do.

5 Then Esdras arose, and caused the rulers, the priests, and Levites, and all Israel, to swear that they would do according to this word: and they swore.

6 And Esdras rose up from before the house of God, and went to the treasury of Joanan the son of Elisub; he even went thither: he ate no bread, and drank no water; for he mourned over the unfaithfulness of them of the captivity.

7 And they made proclamation throughout Juda and Jerusalem to all the children of the captivity, that they should assemble at Jerusalem, saying,

8 Every one who shall not arrive within three days, as is the counsel of the rulers and the elders, all his substance shall be forfeited, and he shall be separated from the congregation of the captivity.

9 So all the men of Juda and Benjamin assembled at Jerusalem within the three days. This was the ninth month: on the twentieth day of the month all the people sat down in the street of the house of the Lord, because of their alarm concerning the word, and because of the storm.

10 And Esdras the priest arose, and said to them, Ye have broken covenant, and have taken strange wives, to add to the trespass of Israel.

11 Now therefore give praise to the Lord God of our fathers, and do that which is pleasing in his sight: and separate yourselves from the peoples of the land, and from the strange wives.

12 Then all the congregation answered and said, This thy word is powerful upon us to do it.

13 But the people is numerous, and the season is stormy, and there is no power to stand without, and the work is more than enough for one day or for two; for we have greatly sinned in this matter.

14 Let now our rulers stand, and for all those in our cities who have taken strange wives, let them come at appointed times, and with them elders from every several city, and judges, to turn away the fierce wrath of our God from us concerning this matter.

15 Only Jonathan the son of Asael, and Jazias the son of Thecoe were with me concerning this; and Mesollam, and Sabbathai the Levite helped them.

16 And the children of the captivity did thus: and Esdras the priest, and heads of families according to their house were separated, and all by their names, for they returned in the first day of the tenth month to search out the matter.

17 And they made an end with all the men who had taken strange wives by the first day of the first month.

18 And there were found some of the sons of the priests who had taken strange wives: of the sons of Jesus the son of Josedec, and his brethren; Maasia, and Eliezer, and Jarib, and Gadalia.

19 And they pledged themselves to put away their wives, and offered a ram of the flock for a trespass-offering because of their trespass.

20 And of the sons of Emmer; Anani, and Zabdia.

21 And of the sons of Eram; Masael, and Elia, and Samaia, and Jeel, and Ozia.

22 And of the sons of Phasur; Elionai, Maasia, and Ismael, and Nathanael, and Jozabad, and Elasa.

23 And of the Levites; Jozabad, and Samu, and Colia (he is Colitas,)and Phetheia, and Judas, and Eliezer.

24 And of the singers; Elisab: and of the porters; Solmen, and Telmen, and Oduth.

25 Also of Israel: of the sons of Phoros; Ramia, and Azia, and Melchia, and Meamin, and Eleazar, and Asabia, and Banaia.

26 And of the sons of Helam; Matthania, and Zacharia, and Jaiel, and Abdia, and Jarimoth, and Elia.

27 And of the sons of Zathua; Elionai, Elisub, Matthanai, and Armoth, and Zabad, and Oziza.

28 And of the sons of Babei; Joanan, Anania, and Zabu, and Thali.

29 And of the sons of Banui; Mosollam, Maluch, Adaias, Jasub, and Saluia, and Remoth.

30 And of the sons of Phaath Moab; Edne, and Chalel, and Banaia, Maasia, Matthania, Beseleel, and Banui, and Manasse.

31 And of the sons of Eram; Eliezer, Jesia, Melchia, Samaias, Semeon,

32 Benjamin, Baluch, Samaria.

33 And of the sons of Asem; Metthania, Matthatha, Zadab, Eliphalet, Jerami, Manasse, Semei.

34 And of the sons of Bani; Moodia, Amram, Uel,

35 Banaia, Badaia, Chelkia,

36 Uvania, Marimoth, Eliasiph,

37 Matthania, Matthanai:

38 and so did the children of Banui, and the children of Semei,

39 and Selemia, and Nathan, and Adaia, 40 Machadnabu, Sesei, Sariu,

41 Ezriel, and Selemia, and Samaria,

42 and Sellum, Amaria, Joseph.

43 Of the sons of Nabu; Jael, Matthanias, Zabad, Zebennas, Jadai, and Joel, and Banaia.

44 All these had taken strange wives, and had begotten sons of them.

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THE SECOND BOOK OF ESDRAS (EZRA)

The Book of Nehemia or Nehemias
or Second Book of Ezra or 2 Ezra
Author: Nehemia (as autobiographer)
Estimated Range of Dating: 5th - 4th centuries B.C.

(This book is also known as The Nehemiah Memoir or The Autobiography of Nehemia, names given by scholars to the book because it is written in the first person, and it is considered historically reliable (See Appendix C: The Elephantine Papyrus Find by Eduard Meyer, 1912. Yje Book of Nehemia is the second part of "Ezra-Nehemia" which was separated from the first part only by an empty line in the scroll. Nehemiah (Hebrew for "Yah comforts") was governor of Yehud Medinat (Persian Judaea) under Artaxerxes I of Persia (465–424 BC). Nehemiah wrote both parts of the Ezra-Nehemia work and he describes in his double-book the rebuilding of Jerusalem during the Second Temple period.

Nehemiah's narrative on the Rebuilding of Jerusalem: In the 20th year of Artaxerxes I (445 or 444 BC), Nehemiah was cup-bearer to the king. Learning that the remnant of Jews in Judah were in distress and that the walls of Jerusalem were broken down, he asked the king for permission to return and rebuild the city, around 20 years after Ezra's arrival in Jerusalem in 468 BC. Artaxerxes sent him to Judah as governor of the province with a mission to rebuild, letters explaining his support for the venture, and provision for timber from the king's forest. Once there, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within 52 days, from the Sheep Gate in the North, the Hananeel Tower at the North West corner, the Fish Gate in the West, the Furnaces Tower at the Temple Mount's South West corner, the Dung Gate in the South, the East Gate and the gate beneath the Golden Gate in the East. He then took measures to repopulate the city and purify the Jewish community, enforcing the cancellation of debt, assisting Ezra in publicising the law of Moses, and enforcing the divorce of Jewish men from their non-Jewish wives.

After 12 years as governor, during which he ruled with justice and righteousness, he returned to the king in Susa. Appearing in the Queen's presence may indicate that he was a eunuch, and in the Septuagint, the Greek translation of the Hebrew Bible, he is described as such: eunochos (eunuch), rather than oinochoos (wine-cup-bearer). If so, the attempt by his enemy Shemaiah to trick him into entering the Temple is aimed at making him break Jewish law, rather than simply hide from assassins.

After some time in Susa he returned to Jerusalem, only to find that the people had fallen back into their evil ways. Non-Jews were permitted to conduct business inside Jerusalem on the Sabbath and to keep rooms in the Temple. Greatly angered, he purified the Temple and the priests and Levites and enforced the observance of the law of Moses.

The Second Book of Maccabees says Nehemiah is the one who brought the holy fire for the altar back from the diaspora to Jerusalem and founded a library of the Holy Scriptures just as Judas Maccabeus did. Here, Nehemiah's political role sets an example for the Hasmonean dynasty and becomes a role model for pious, national leadership in general. The scene of reading and explaining the Torah in Neh 8 became the model of synagogue worship. See 2 Maccabees 2:13.

Book of Sirach: Ben Sira's hymn in praise of the fathers mentions only Nehemiah (not Ezra) after Zerubbabel and Joshua and praises him for his building activities (Sir 49:15).

The Babylonian Talmud: One rabbinic text, or aggadah, identifies Nehemiah as Zerubbabel, with the latter being considered an epithet and indicating that he was born in Babylon. Another oral tradition, or mishnah, records that Nehemiah was blamed for seeming to boast (Neh. v. 19 & xiii. 31), and disparage his predecessors (Neh. v. 15). This tradition asserts that his book was appended to the Book of Ezra, as a consequence, rather than being a separate book in its own right, as it is in the Christian Old Testament. Another Talmudic text, or Baba Bathra, records that Nehemiah completed the Book of Chronicles, which was said to have been written by Ezra, however, Nehemiah was the real author but was forbidden to claim authorship because of his bad habit of disparaging others.

The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus find of Elephantine by Eduard Meyer, 1912.) The book is set in the 5th century BC. Judah is one of several provinces within a larger satrapy (a large administrative unit) within the Persian Empire of the Achaemenid Dynasty. The capital of the empire is at Susa (Elam, western Iran). The Book of Nehemiah, in the Hebrew Bible, largely takes the form of a first-person memoir concerning the rebuilding of the walls of Jerusalem after the Babylonian exile by Nehemiah, a Jew who is a high official at the Persian court, and the dedication of the city and its people to God's laws (the Torah, Pebtateuch).

Nehemiah is a cup-bearer to king (emperor) Artaxerxes I (Artakhshasa I, 465-424 BC) of Persia – an important official position. At his own request Nehemiah is sent to Jerusalem as governor of Yehud, the official Persian name for Judah (Judaea). He was provided with an escort and with documents that guaranteed the assistance of Judah's Persian officials. So about 444 BC Nehemiah journeyed to Jerusalem and aroused the people there to the necessity of repopulating the city and rebuilding its walls. Jerusalem had been conquered and destroyed by the Babylonians in 586 BC and Nehemiah finds it still in ruins.

The Temple at Jerusalem had been rebuilt, but the Jewish community there was dispirited and defenseless against its non-Jewish neighbours. His task is to rebuild the walls and to re-populate the city. He faces opposition from three powerful neighbours, the Samaritans, the Ammonites, and

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the Arabs, as well as the city of Ashdod, but in the space of 52 days the Jews under his direction succeed in rebuilding Jerusalem's walls. He then purifies the Jewish community by enforcing its segregation from its neighbours and enforces the laws of Moses.

Since the 16th century it has generally been treated as a separate book within the Christian Bible. Before that date, it had been included in the Book of Ezra; but in Latin Christian bibles from the 13th century onwards, the Vulgate Book of Ezra was divided into two texts, called respectively the First and Second books of Ezra; a separation which became canonised with the first printed bibles in Hebrew and Latin. Mid 16th century Reformed Protestant bible translations produced in Geneva were the first to introduce the name 'Book of Nehemiah' for the text formerly called the 'Second Book of Ezra'.)

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 1

1 The words of Neemias (Nehemiah) the son of Chelcia. And it came to pass in the month Chaseleu, of the twentieth year, that I was in Susan the palace.

2 And Anani, one of my brethren, came, he and some men of Juda; and I asked them concerning those that had escaped, who had been left of the captivity, and concerning Jerusalem.

3 And they said to me, The remnant, even those that are left of the captivity, are there in the land, in great distress and reproach: and the walls of Jerusalem are thrown down, and its gates are burnt with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned for several days, and continued fasting and praying before the God of heaven.

5 And I said, Nay, I pray thee, O Lord God of heaven, the mighty, the great and terrible, keeping thy covenant and mercy to them that love him, and to those that keep his commandments:

6 let now thine ear be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee at this time, this day both day and night, for the children of Israel thy servants, and make confession for the sins of the children of Israel, which we have sinned against thee: both I and the house of my father have sinned.

7 We have altogether broken covenant with thee, and we have not kept the commandments, and the ordinances, and the judgments, which thou didst command thy servant Moses.

8 Remember, I pray thee, the word wherewith thou didst charge thy servant Moses, saying, If ye break covenant with me, I will disperse you among the nations.

9 But if ye turn again to me, and keep my commandments, and do them; if ye should be scattered under the utmost bound of heaven, thence will I gather them, and I will bring them into the place which I have chosen to cause my name to dwell there.

10 Now they are thy servants and thy people, whom thou hast redeemed with thy great power, and with thy strong hand.

11 Turn not away, I pray thee, O Lord, but let thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and cause him to find mercy in the sight of this man. Now I was the king's cup-bearer.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 2

1 And it came to pass in the month Nisan of the twentieth year of king Arthasastha, that the wine was before me: and I took the wine, and gave it to the king: and there was not another before him.

2 And the king said to me, Why is thy countenance sad, and dost thou not control thyself? and now this is nothing but sorrow of heart. Then I was very much alarmed,

3 and I said to the king, Let the king live for ever: why should not my countenance be said, forasmuch as the city, even the home of the sepulchres of my fathers, has been laid waste, and her gates have been devoured with fire?

4 And the king said to me, For what dost thou ask thus? So I prayed to the God of heaven.

5 And I said to the king, If it seem good to the king, and if thy servant shall have found favour in thy sight, I ask that thou wouldest send him into Juda, to the city of the sepulchres of my fathers; then will I rebuild it.

6 And the king, and his concubine that sat next to him, said to me, For how long will thy journey be, and when wilt thou return? and the proposal was pleasing before the king, and he sent me away, and I appointed him a time.

7 And I said to the king, If it seem good to the king, let him give me letters to the governors beyond the river, so as to forward me till I come to Juda;

8 and a letter to Asaph the keeper of the garden which belongs to the king, that he may give me timber to cover the gates, and for the wall of the city, and for the house into which I shall enter. And the king gave to me, according as the good hand of God was upon me.

9 And I came to the governors beyond the river, and I gave them the king's letters. (Now the king had sent with me captains of the army and horsemen.)

10 And Sanaballat the Aronite heard it, and Tobia the servant, the Ammonite, and it was grievous to them that a man was come to seek good for the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 And I rose up by night, I and a few men with me; and I told no man what God put into my heart to do with Israel; and there was no beast with me, except the beast which I rode upon.

13 And I went forth by the gate of the valley by night, and to the mouth of the well of fig trees, and to the dung-gate: and I mourned over the wall of Jerusalem which they were destroying, and her gates were devoured with fire.

14 And I passed on to the fountain gate, and to the king's pool; and there was no room for the beast to pass under me.

15 And I went up by the wall of the brook by night, and mourned over the wall, and passed through the gate of the valley, and returned.

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16 And the sentinels knew not why I went, nor what I was doing; and until that time I told it not to the Jews, or to the priests, or to the nobles, or to the captains, or to the rest of the men who wrought the works.

17 Then I said to them, Ye see this evil, in which we are, how Jerusalem is desolate, and her gates have been set on fire: come, and let us build throughout the wall of Jerusalem, and we shall be no longer a reproach.

18 And I told them of the hand of God which was good upon me, also about the words of the king which he spoke to me: and I said, Let us arise and build. And their hands were strengthened for the good work.

19 And Sanaballat the Aronite, and Tobia the servant, the Ammonite, and Gesam the Arabian, heard it, and they laughed us to scorn, and came to us, and said, What is this thing that ye are doing? are ye revolting against the king?

20 And I answered them, and said to them, The God of heaven, he shall prosper us, and we his servants are pure, and we will build: but ye have no part, nor right, nor memorial, in Jerusalem.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 3

1 Then Eliasub the high priest, and his brethren the priests, rose up, and built the sheep-gate; they sanctified it, and set up the doors of it; even to the tower of the hundred they sanctified it, to the tower of Anameel.

2 And they builded by the side of the men of Jericho, and by the side of the sons of Zacchur, the son of Amari.

3 And the sons of Asana built the fish-gate; they roofed it, and covered in its doors, and bolts, and bars.

4 And next to them the order reached to Ramoth the son of Uria, the son of Accos, and next to them Mosollam son of Barachias the son of Mazebel took his place: and next to them Sadoc the son of Baana took his place.

5 And next to them the Thecoim took their place; but the Adorim applied not their neck to their service.

6 And Joida the son of Phasec, and Mesulam son of Basodia, repaired the old gate; they covered it in, and set up its doors, and its bolts, and its bars.

7 And next to them repaired Maltias the Gabaonite, and Evaron the Meronothite, the men of Gabaon and Maspha, to the throne of the governor on this side the river.

8 And next to him Oziel the son of Arachias of the smiths, carried on the repairs: and next to them Ananias the son of one of the apothecaries repaired, and they finished Jerusalem to the broad wall.

9 And next to them repaired Raphaea the son of Sur, the ruler of half the district round about Jerusalem.

10 And next to them repaired Jedaia the son of Eromaph, and that in front of his house: and next to him repaired Attuth son of Asabania.

11 And next to him repaired Melchias son of Heram, and Asub son of Phaat Moab, even to the tower of the furnaces.

12 And next to him repaired Sallum the son of Alloes, the ruler of half the district round about Jerusalem, he and his daughters.

13 Anun and the inhabitants of Zano repaired the gate of the valley: they built it, and set up its doors, and its bolts, and its bars, and a thousand cubits of the wall as far as the dung-gate.

14 And Melchia the son of Rechab, the ruler of the district round about Beth-accharim, repaired the dung-gate, he and his sons; and they covered it, and set up its doors, and its bolts, and its bars.

15 But Solomon the son of Choleze repaired the gate of the fountain, the ruler of part of Maspha; he built it, and covered it, and set up its doors and its bars, and the wall of the pool of the skins by the meadow of the king, and as far as the steps that lead down from the city of David.

16 After him repaired Neemias son of Azabuch, ruler of half the district round about Bethsur, as far as the garden of David's sepulchre, and as far as the artificial pool, and as far as the house of the mighty men.

17 After him repaired the Levites, even Raum the son of Bani: next to him repaired Asabia, ruler of half the district round about Keila, in his district.

18 And after him repaired his brethren, Benei son of Enadad, ruler of half the district round about Keila.

19 And next to him repaired Azur the son of Joshua, ruler of Masphai, another portion of the tower of ascent, where it meets the corner.

20 After him repaired Baruch the son of Zabu, a second portion, from the corner as far as the door of the house of Eliasub the high priest.

21 After him repaired Meramoth the son of Uria the son of Accos, a second part from the door of the house of Eliasub, to the end of the house of Eliasub.

22 And after him repaired the priests, the men of Ecchechar.

23 And after him repaired Benjamin and Asub over against their house: and after him repaired Azarias son of Maasias the son of Ananias, the parts near to his house.

24 After him repaired Bani the son of Adad, another portion from the house of Azaria as far as the corner and to the turning,

25 of Phalach the son of Uzai, opposite the corner, and where is also the tower that projects from the king's house, even the upper one of the prison-house: and after him repaired Phadaea the son of Phoros.

26 And the Nathinim dwelt in Ophal, as far as the garden of the water-gate eastward, and there is the projecting tower.

27 And after them the Thecoim repaired, another portion opposite the great projecting tower, even as far as the wall of Ophla.

28 The priests repaired above the horse-gate, every man over against his own house.

29 And after him Sadduc the son of Emmer repaired opposite his own house: and after him repaired Samaea son of Sechenia, guard of the east-gate.

30 After him repaired Anania son of Selemia, and Anom, the sixth son of Seleph, another portion: after him Mesulam the son of Barachia repaired over against his treasury.

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31 After him repaired Melchia the son of Sarephi as far as the house of the Nathinim, and the chapmen over against the gate of Maphecad, and as far as the steps of the corner.

32 And between that and the sheep-gate the smiths and chapmen repaired.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 4

1 Now it came to pass, when Sanaballat heard that we were building the wall, that it was grievous to him, and he was very angry, and railed against the Jews.

2 And he said before his brethren (that is the army of the Samaritans) Is it true that these Jews are building their city? do they indeed offer sacrifices? will they prevail? and will they this day restore the stones, after they have been burnt and made a heap of rubbish?

3 And Tobias the Ammanite came near to him, and said to them, Do they sacrifice or eat in their place? shall not a fox go up and pull down their wall of stones?

4 Hear, O our God, for we have become a scorn; and return thou their reproach upon their head, and make them a scorn in a land of captivity, 5 and do not cover their iniquity. 6

7 But it came to pass, when Sanaballat and Tobia, and the Arabians, and the Ammanites, heard that the building of the walls of Jerusalem was advancing, and that the breaches began to be stopped, that it appeared very grievous to them.

8 And all of them assembled together, to come to fight against Jerusalem, and to destroy it utterly.

9 So we prayed to our God and set watchmen against them day and night, because of them.

10 And Juda said, The strength of the enemies is broken, yet there is much rubbish, and we shall not be able to build the wall.

11 And they that afflicted us said, They shall not know, and they shall not see, until we come into the midst of them, and slay them, and cause the work to cease.

12 And it came to pass, when the Jews who lived near them came, that they said to us, They are coming up against us from every quarter.

13 So I set men in the lowest part of the place behind the wall in the lurking-places, I even set the people according to their families, with their swords, their spears, and their bows.

14 And I looked, and arose, and said to the nobles, and to the captains, and to the rest of the people, Be not afraid of them: remember our great and terrible God, and fight for your brethren, your sons, your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was made known to us, and God had frustrated their counsel, that we all returned to the wall, every man to his work.

16 And it came to pass from that day that half of them that had been driven forth, wrought the work, and half of them kept guard; and there were spears, and shields, and bows, and breast-plates, and rulers behind the whole house of Juda,

17 even of them that were building the wall:—and those who carried the burdens were under arms: each with one hand wrought his work, and with the other held his dart.

18 And the builders wrought each man having his sword girt upon his loins, and so they built: and the trumpeter with his trumpet next to him.

19 And I said to the nobles, and to the rulers, and to the rest of the people, The work is great and abundant, and we are dispersed upon the wall, each at a great distance from his brother.

20 In whatsoever place ye shall hear the sound of the cornet, thither gather yourselves together to us; and our God shall fight for us.

21 So we continued labouring at the work: and half of them held the spears from the rising of the morning until the stars appeared.

22 And at that time I said to the people, Lodge ye every man with his servant in the midst of Jerusalem, and let the night be a watch-time to you, and the day a work-time.

23 And I was there, and the watchmen behind me, and there was not a man of us that put off his garments.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 5

1 And the cry of the people and their wives was great against their brethren the Jews.

2 And some said, We are numerous with our sons and our daughters; so we will take corn, and eat, and live.

3 And some said, As to our fields and vineyards and houses, let us pledge them, and we will take corn, and eat.

4 And some said, We have borrowed money for the king's tributes:—our fields, and our vineyards, and houses are pledged.

5 And now our flesh is as the flesh of our brethren, our children are as their children: yet, behold, we are reducing our sons and our daughters to slavery, and some of our daughters are enslaved: and there is no power of our hands, for our fields and our vineyards belong to the nobles.

6 And I was much grieved as I heard their cry and these words.

7 And my heart took counsel within me, and I contended against the nobles, and the princes, and I said to them, Should every man demand of his brother what ye demand? And I appointed against them a great assembly,

8 and I said to them, We of our free-will have redeemed our brethren the Jews that were sold to the Gentiles; and do ye sell your brethren? and shall they be delivered to us? And they were silent, and found no answer.

9 And I said, The thing which ye do is not good; ye will not so walk in the fear of our God because of the reproach of the Gentiles our enemies.

10 Both my brethren, and my acquaintances, and I, have lent them money and corn: let us now leave off this exaction.

11 Restore to them, I pray, as at this day, their fields, and their vineyards, and their olive-yards, and their houses, and bring forth to them corn and wine and oil of the money.

12 And they said, We will restore, and we will not exact of them; we will do thus as thou sayest. Then I called the priests, and bound them by oath to do according to this word.

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13 And I shook out my garment, and said, So may God shake out every man who shall not keep to this word, from his house, and from his labours, he shall be even thus shaken out, as an outcast and empty. And all the congregation said, Amen, and they praised the Lord: and the people did this thing.

14 From the day that he charged me to be their ruler in the land of Juda, from the twentieth year even to the thirty-second year of Arthasastha, twelve years, I and my brethren ate not provision extorted from them.

15 But as for the former acts of extortion wherein those who were before me oppressed them, they even took of them their last money, forty didrachms for bread and wine; and the very outcasts of them exercised authority over the people: but I did not so, because of the fear of God.

16 Also in the work of the wall I treated them not with rigor, I bought not land: and all that were gathered together came thither to the work.

17 And the Jews, to the number of a hundred and fifty men, besides those coming to us from the nations round about, were at my table.

18 And there came to me for one day one calf, and I had six choice sheep and a goat; and every ten days wine in abundance of all sorts: yet with these I required not the bread of extortion, because the bondage was heavy upon this people.

19 Remember me, O God, for good, in all that I have done to this people.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 6

1 Now it came to pass, when Sanaballat, and Tobias, and Gesam the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no opening left therein; (but hitherto I had not set up the doors on the gates;)

2 that Sanaballat and Gesam sent to me, saying, Come and let us meet together in the villages in the plain of Ono. But they were plotting to do me mischief.

3 So I sent messengers to them, saying, I am doing a great work, and I shall not be able to come down, lest the work should cease: as soon as I shall have finished it, I will come down to you. 4 And they sent to me again to this effect; and I sent them word accordingly.

5 Then Sanaballat sent his servant to me with an open letter in his hand.

6 And in it was written, It has been reported among the Gentiles that thou and the Jews are planning to revolt: therefore thou art building the wall, and thou wilt be a king to them.

7 And moreover thou has appointed prophets to thyself, that thou mightest dwell in Jerusalem as a king over Juda: and now these words will be reported to the king. Now then, come, let us take counsel together.

8 And I sent to him, saying, It has not happened according to these words, even as thou sayest, for thou framest them falsely out of thy heart.

9 For all were trying to alarm us, saying, Their hands shall be weakened from this work, and it shall not be done. Now therefore I have strengthened my hands.

10 And I came into the house of Semei the son of Dalaia the Son of Metabeel, and he was shut up; and he said, Let us assemble together in the house of God, in the midst of it, and let us shut the doors of it; for they are coming by night to slay thee.

11 And I said, Who is the man that shall enter into the house, that he may live?

12 And I observed, and, behold, God had not sent him, for the prophecy was a fable devised against me:

13 and Tobias and Sanaballat had hired against me a multitude, that I might be frightened, and do this, and sin, and become to them an ill name, that they might reproach me.

14 Remember, O God, Tobias and Sanaballat, according to these their deeds, and the prophetess Noadia, and the rest of the prophets who tried to alarm me.

15 So the wall was finished on the twenty-fifth day of the month Elul, in fifty-two days.

16 And it came to pass, when all our enemies heard of it, that all the nations round about us feared, and great alarm fell upon them, and they knew that it was of our God that this work should be finished.

17 And in those days letters came to Tobias from many nobles of Juda, and those of Tobias came to them.

18 For many in Juda were bound to him by oath, because he was son-in-law of Sechenias the son of Herae; and Jonan his son had taken the daughter of Mesulam the son of Barachia to wife.

19 And they reported his words to me, and carried out my words to him: and Tobias sent letters to terrify me.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 7

1 And it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 that I gave charge to Ananias my brother, and Ananias the ruler of the palace, over Jerusalem: for he was a true man, and one that feared God beyond many.

3 And I said to them, The gates of Jerusalem shall not be opened till sunrise; and while they are still watching, let the doors be shut, and bolted; and set watches of them that dwell in Jerusalem, every man at his post, and every man over against his house.

4 Now the city was wide and large; and the people were few in it, and the houses were not built.

5 And God put it into my heart, and I gathered the nobles, and the rulers, and the people, into companies: and I found a register of the company that came up first, and I found written in it as follows:

6 Now these are the children of the country, that came up from captivity, of the number which Nabuchodonosor king of Babylon carried away, and they returned to Jerusalem and to Juda, every man to his city;

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7 with Zorobabel, and Jesus, and Neemia, Azaria, and Reelma, Naemani, Mardochaeus, Balsan, Maspharath, Esdra, Boguia, Inaum, Baana, Masphar, men of the people of Israel.

8 The children of Phoros, two thousand one hundred and seventy-two.

9 The children of Saphatia, three hundred and seventy-two.

10 The children of Era, six hundred and fifty-two.

11 The children of Phaath Moab, with the children of Jesus and Joab, two thousand six hundred and eighteen.

12 The children of Ælam, a thousand two hundred and fifty-four.

13 The children of Zathuia, eight hundred and forty-five.

14 The children of Zacchu, seven hundred and sixty.

15 The children of Banui, six hundred and forty-eight.

16 The children of Bebi, six hundred and twenty-eight.

17 The children of Asgad, two thousand three hundred and twenty-two.

18 The children of Adonicam, six hundred and sixty-seven.

19 The children of Bagoi, two thousand and sixty-seven.

20 The children of Edin, six hundred and fifty-five.

21 The children of Ater, the son of Ezekias, ninety-eight.

22 The children of Esam, three hundred and twenty-eight.

23 The children of Besei, three hundred and twenty-four.

24 The children of Ariph, a hundred and twelve: the children of Asen, two hundred and twenty- three.

25 The children of Gabaon, ninety-five.

26 The children of Baethalem, a hundred and twenty-three: the children of Atopha, fifty-six.

27 The children of Anathoth, a hundred and twenty-eight.

28 The men of Bethasmoth, forty-two.

29 The men of Cariatharim, Caphira, and Beroth, seven hundred and forty-three.

30 The men of Arama and Gabaa, six hundred and twenty.

31 The men of Machemas, a hundred and twenty-two.

32 The men of Baethel and Ai, a hundred and twenty-three.

33 The men of Nabia, a hundred an fifty-two.

34 The men of Elamaar, one thousand two hundred and fifty-two.

35 The children of Eram, three hundred and twenty.

36 The children of Jericho, three hundred and forty-five.

37 The children of Lodadid and Ono, seven hundred and twenty-one.

38 The children of Sanana, three thousand nine hundred and thirty.

39 The priests; the sons of Jodae, pertaining to the house of Jesus, nine hundred and seventy- three.

40 The children of Emmer, one thousand and fifty-two.

41 The children of Phaseur, one thousand two hundred and forty-seven.

42 The children of Eram, a thousand and seventeen.

43 The Levites; the children of Jesus the son of Cadmiel, with the children of Uduia, seventy- four.

44 The singers; the children of Asaph, a hundred and forty-eight.

45 The porters; the children of Salum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sabi, a hundred and thirty-eight.

46 The Nathinim; the children of Sea, the children of Aspha, the children of Tabaoth,

47 the children of Kiras, the children of Asuia, the children of Phadon,

48 the children of Labana, the children of Agaba, the children of Selmei,

49 the children of Anan, the children of Gadel, the children of Gaar,

50 the children of Raaia, the children of Rasson, the children of Necoda,

51 the children of Gezam, the children of Ozi, the children of Phese,

52 the children of Besi, the children of Meinon, the children of Nephosasi,

53 the children of Bacbuc, the children of Achipha, the children of Arur,

54 the children of Basaloth, the children of Mida, the children of Adasan,

55 the children of Barcue, the children of Sisarath, the children of Thema,

56 the children of Nisia, the children of Atipha.

57 The children of the servants of Solomon; the children of Sutei, the children of Sapharat, the children of Pherida,

58 the children of Jelel, the children of Dorcon, the children of Gadael,

59 the children of Saphatia, the children of Ettel, the children of Phacarath, the children of Sabaim, the children of Emim.

60 All the Nathinim, and children of the servants of Solomon, were three hundred and ninety-two.

61 And these went up from Thelmeleth, Thelaresa, Charub, Eron, Jemer: but they could not declare the houses of their families, or their seed, whether they were of Israel.

62 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred and forty-two.

63 And of the priests; the children of Ebia, the children of Acos, the children of Berzelli, for they took wives of the daughters of Berzelli the Galaadite, and they were called by their name.

64 These sought the pedigree of their company, and it was not found, and they were removed as polluted from the priesthood.

65 And the Athersastha said, that they should not eat of the most holy things, until a priest should stand up to give light.

66 And all the congregation was about forty-two thousand three hundred and sixty,

67 besides their men-servants and their maid-servants: these were seven thousand three hundred and thirty seven: and the singing-men and singing-women, two hundred and forty-five.

68 (Douay-Rheims Bible has: Their horses, seven hundred thirty-six: their mules two hundred forty-five.)

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69 Two thousand seven hundred asses. (Douay-Rheims Bible has: Their camels, four hundred thirty-five, their asses, six thousand seven hundred and twenty)

70 And part of the heads of families gave into the treasury to Neemias for the work a thousand pieces of gold, fifty bowls, and thirty priests' garments.

71 And some of the heads of families gave into the treasuries of the work, twenty thousand pieces of gold, and two thousand three hundred pounds of silver.

72 And the rest of the people gave twenty thousand pieces of gold, and two thousand two hundred pounds of silver, and sixty-seven priests' garments.

73 And the priests, and Levites, and porters, and singers, and some of the people, and the Nathinim, and all Israel, dwelt in their cities.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 8

1 And the seventh month arrived, and the children of Israel were settled in their cities; and all the people were gathered as one man to the broad place before the water-gate, and they told Esdras the scribe to bring the book of the law of Moses, which the Lord commanded Israel.

2 So Esdras the priest brought the law before the congregation both of men and women, and every one who had understanding was present to hearken, on the first day of the seventh month.

3 And he read in it from the time of sun-rise to the middle of the day, before the men and the women; and they understood it, and the ears of all the people were attentive to the book of the law.

4 And Esdras the scribe stood on a wooden stage, and there stood next to him Mattathias, and Samaeas, and Ananias, and Urias, and Chelcia, and Massia, on his right hand; and on his left Phadaeas, and Misael, and Melchias, and Asom, and Asabadma, and Zacharias, and Mesollam.

5 And Esdras opened the book before all the people, for he was above the people; and it came to pass when he had opened it, that all the people stood.

6 And Esdras blessed the Lord, the great God: and all the people answered, and said, Amen, lifting up their hands: and they bowed down and worshipped the Lord with their face to the ground.

7 And Jesus and Banaias and Sarabias instructed the people in the law, and the people stood in their place.

8 And they read in the book of the law of God, and Esdras taught, and instructed them distinctly in the knowledge of the Lord, and the people understood the law in the reading.

9 And Neemias, and Esdras the priest and scribe, and the Levites, and they that instructed the people, spoke and said to all the people, It is a holy day to the Lord our God; do not mourn, nor weep. For all the people wept when they heard the words of the law.

10 And the governor said to them, Go, eat the fat, and drink the sweet, and send portions to them that have nothing; for the day is holy to our Lord: and faint not, for the Lord is our strength.

11 And the Levites caused all the people to be silent, saying, Be silent, for it is a holy day, and despond not.

12 So all the people departed to eat, and to drink, and to send portions, and to make great mirth, for they understood the words which he made known to them.

13 And on the second day the heads of families assembled with all the people, also the priests and Levites, to Esdras the scribe, to attend to all the words of the law.

14 And they found written in the law which the Lord commanded Moses, that the children of Israel should dwell in booths, in the feast in the seventh month:

15 and that they should sound with trumpets in all their cities, and in Jerusalem. And Esdras said, Go forth to the mountain, and bring branches of olive, and branches of cypress trees, and branches of myrtle, and branches of palm trees, and branches of every thick tree, to make booths, according to that which was written.

16 And the people went forth, and brought them, and made booths for themselves, each one upon his roof, and in their courts, and in the courts of the house of God, and in the streets of the city, and as far as the gate of Ephraim.

17 And all the congregation who had returned from the captivity, made booths, and dwelt in booths: for the children of Israel had not done so from the days of Jesus the son of Naue until that day: and there was great joy.

18 And Esdras read in the book of the law of God daily, from the first day even to the last day: and they kept the feast seven days; and on the eighth day a solemn assembly, according to the ordinance.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 9

1 Now on the twenty-fourth day of this month the children of Israel assembled with fasting, and in sackcloths, and with ashes on their head.

2 And the children of Israel separated themselves from every stranger, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood in their place, and read in the book of the law of the Lord their god: and they confessed their sins to the Lord, and worshipped the Lord their God.

4 And there stood upon the stairs, of the Levites, Jesus, and the sons of Cadmiel, Sechenia the son of Sarabia, sons of Choneni; and they cried with a loud voice to the Lord their God.

5 And the Levites, Jesus and Cadmiel, said, Rise up, bless the Lord our God forever and ever: and let them bless thy glorious name, and exalt it with all blessing and praise.

6 And Esdras said, Thou art the only true Lord; thou madest the heaven, and the heaven of heavens, and all their array, the earth, and all things that are in it, the seas, and all things in them; and thou quickenest all things, and the hosts of heaven worship thee.

7 Thou art the Lord God, thou didst choose Abram, and broughtest him out of the land of the Chaldeans, and gavest him the name of Abraam:

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8 and thou foundest his heart faithful before thee, and didst make a covenant with him to give to him and to his seed the land of the Chananites, and the Chettites, and Amorites, and Pherezites, and Jebusites, and Gergesites; and thou hast confirmed thy words, for thou art righteous.

9 And thou sawest the affliction of our fathers in Egypt, and thou heardest their cry at the Red Sea.

10 And thou shewedst signs and wonders in Egypt, on Pharao and all his servants, and on all the people of his land: for thou knowest that they behaved insolently against them: and thou madest thyself a name, as at this day.

11 And thou didst cleave the sea before them, and they passed through the midst of the sea on dry land; and thou didst cast into the deep them that were about to pursue them, as a stone in the mighty water.

12 And thou guidedst them by day by a pillar of cloud, and by night by a pillar of fire, to enlighten for them the way wherein they should walk.

13 Also thou camest down upon mount Sina, and thou spakest to them out of heaven, and gavest them right judgments, and laws of truth, ordinances, and good commandments.

14 And thou didst make known to them thy holy sabbath; thou didst enjoin upon them commandments, and ordinances, and a law, by the hand of thy servant Moses.

15 And thou gavest them bread from heaven for their food, and thou broughtest them forth water from a rock for their thirst; and thou badest them go in to inherit the land over which thou stretchedst out thy hand to give it them.

16 But they and our fathers behaved proudly, and hardened their neck, and did not hearken to thy commandments,

17 and refused to listen, and remembered not thy wonders which thou wroughtest with them; and they hardened their neck, and appointed a leader to return to their slavery in Egypt: but thou, O God, art merciful and compassionate, long-suffering, and abundant in mercy, and thou didst not forsake them.

18 And still farther they even made to themselves a molten calf, and said, These are the gods that brought us up out of Egypt: and they wrought great provocations.

19 Yet thou in thy great compassions didst not forsake them in the wilderness: thou didst not turn away from them the pillar of the cloud by day, to guide them in the way, nor the pillar of fire by night, to enlighten for them the way wherein they should walk.

20 And thou gavest thy good Spirit to instruct them, and thou didst not withhold thy manna from their mouth, and gavest them water in their thirst.

21 And thou didst sustain them forty years in the wilderness; thou didst not allow anything to fail them: their garments did not wax old, and their feet were not bruised.

22 Moreover, thou gavest them kingdoms, and didst divide nations to them: and they inherited the land of Seon king of Esebon, and the land of Og king of Basan.

23 And thou didst multiply their children as the stars of heaven, and broughtest them into the land of which thou spokest to their fathers;

24 And they inherited it: and thou didst destroy from before them the dwellers in the land of the Chananites, and thou gavest into their hands them and their kings, and the nations of the land, to do unto them as it pleased them.

25 And they took lofty cities, and inherited houses full of all good things, wells dug, vineyards, and oliveyards, and every fruit tree in abundance: so they ate, and were filled, and grew fat, and rioted in thy great goodness.

26 But they turned, and revolted from thee, and cast thy law behind their backs; and they slew thy prophets, who testified against them to turn them back to thee, and they wrought great provocations.

27 Then thou gavest them into the hand of them that afflicted them, and they did afflict them: and they cried to thee in the time of their affliction, and thou didst hear them from thy heaven, and in thy great compassions gavest them deliverers, and didst save them from the hand of them that afflicted them.

28 But when they rested, they did evil again before thee: so thou leftest them in the hands of their enemies, and they ruled over them: and they cried again to thee, and thou heardest them from heaven, and didst deliver them in thy great compassions.

29 And thou didst testify against them, to bring them back to thy law: but they hearkened not, but sinned against thy commandments and thy judgments, which if a man do, he shall live in them; and they turned their back, and hardened their neck, and heard not.

30 Yet thou didst bear long with them many years, and didst testify to them by thy Spirit by the hand of thy prophets: but they hearkened not; so thou gavest them into the hand of the nations of the land.

31 But thou in thy many mercies didst not appoint them to destruction, and didst not forsake them; for thou art strong, and merciful, and pitiful.

32 And now, O our God, the powerful, the great, the mighty, and the terrible, keeping thy covenant and thy mercy, let not all the trouble seem little in thy sight which has come upon us, and our kings, and our princes, and our priests, and our prophets, and our fathers, and upon all thy people, from the days of the kings of Assur even to this day.

33 But thou art righteous in all the things that come upon us; for thou hast wrought faithfully, but we have greatly sinned.

34 And our kings, and our princes, and our priests, and our fathers, have not performed thy law, and have not given heed to thy commandments, and have not kept thy testimonies which thou didst testify to them.

35 And they did not serve thee in thy kingdom, and in thy great goodness which thou gavest to them, and in the large and fat land which thou didst furnish before them, and they turned not from their evil devices.

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36 Behold, we are servants this day, and as for the land which thou gavest to our fathers to eat the fruit of it and the good things of it, behold, we are servants upon it:
37 and its produce is abundant for the kings whom thou didst appoint over us because of our sins; and they have dominion over our bodies, and over our cattle, as it pleases them, and we are in great affliction.
38 And in regard to all these circumstances we make a covenant, and write it, and our princes, our Levites, and our priests, set their seal to it.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 10

1 And over them that sealed were Neemias the Artasastha, son of Achalia, and Zedekias,
2 the son of Araea, and Azaria, and Jeremia,
3 Phasur, Amaria, Melchia,
4 Attus, Sebani, Maluch,
5 Iram, Meramoth, Abdia,
6 Daniel, Gannathon, Baruch,
7 Mesulam, Abia, Miamin,
8 Maazia, Belgai, Samaia; these were priests.
9 And the Levites; Jesus the son of Azania, Banaiu of the sons of Enadad, Cadmiel
10 and his brethren, Sabania, Oduia, Calitan, Phelia, Anan,
11 Micha, Roob, Asebias,
12 Zacchor, Sarabia, Sebania,
13 Odum, the sons of Banuae.
14 The heads of the people; Phoros, Phaath Moab, Elam, Zathuia,
15 the sons of Bani, Asgad, Bebai,
16 Adania, Bagoi, Hedin
17 Ater, Ezekia, Azur,
18 Oduia, Esam, Besi,
19 Ariph, Anathoth, Nobai,
20 Megaphes, Mesullam, Ezir,
21 Mesozebel, Saduc, Jeddua,
22 Phaltia, Anan, Anaea,
23 Osee, Anania, Asub,
24 Aloes, Phalai, Sobec,
25 Reum, Essabana, Maasia,
26 and Aia, Ænan, Enam,
27 Maluch, Eram, Baana.
28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nathinim, and every one who drew off from the nations of the land to the law of God, their wives, their sons, their daughters, every one who had knowledge and understanding,
29 were urgent with their brethren, and bound them under a curse, and entered into a curse, and into an oath, to walk in the law of God, which was given by the hand of Moses, the servant of God; to keep and to do all the commandments of the Lord, and his judgments, and his ordinances;
30 and that we will not, they said,give our daughters to the people of the land, nor will we take their daughters to our sons.
31 And as for the people of the land who bring wares and all manner of merchandise to sell on the sabbath-day, we will not buy of them on the sabbath or on the holy day: and we will leave the seventh year, and the exaction of every debt.
32 And we will impose ordinances upon ourselves, to levy on ourselves the third part of a didrachm yearly for the service of the house of our God;
33 the shewbread, and the continual meat-offering, and for the continual whole-burnt-offering, of the sabbaths, of the new moon, for the feast, and for the holy things, and the sin-offerings, to make atonement for Israel, and for the works of the house of our God.
34 And we cast lots for the office of wood-bearing, we the priests, and the Levites, and the people, to bring wood into the house of our God, according to the house of our families, at certain set times, year by year, to burn on the altar of the Lord our God, as it is written in the law:
35 and to bring the first-fruits of our land, and the first-fruits of the fruit of every tree, year by year, into the house of the Lord:
36 the first-born of our sons, and of our cattle, as it is written in the law, and the first-born of our herds and of our flocks, to bring to the house of our God, for the priests that minister in the house of our God.
37 And the first-fruits of our corn, and the fruit of every tree, of wine, and of oil, will we bring to the priests to the treasury of the house of God; and a tithe of our land to the Levites: for the Levites themselves shall receive tithes in all the cities of the land we cultivate.
38 And the priest the son of Aaron shall be with the Levites in the tithe of the Levite: and the Levites shall bring up the tenth part of their tithe to the house of our God, into the treasuries of the house of God.
39 For the children of Israel and the children of Levi shall bring into the treasuries the first-fruits of the corn, and wine, and oil; and there are the holy vessels, and the priests, and the ministers, and the porters, and the singers: and we will not forsake the house of our God.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 11

1 And the chiefs of the people dwelt in Jerusalem: and the rest of the people cast lots, to bring one of every ten to dwell in Jerusalem the holy city, and nine parts in the other cities.
2 And the people blessed all the men that volunteered to dwell in Jerusalem.
3 Now these are the chiefs of the province who dwelt in Jerusalem, and in the cities of Juda; every man dwelt in his possession in their cities: Israel, the priests, and the Levites, and the Nathinim, and the children of the servants of Solomon.
4 And there dwelt in Jerusalem some of the children of Juda, and of the children of Benjamin. Of the children of Juda; Athaia son of Azia, the son of Zacharia, the son of Samaria, the son of Saphatia, the son of Maleleel, and some of the sons of Phares;

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5 and Maasia son of Baruch, son of Chalaza, son of Ozia, son of Adaia, son of Joarib, son of Zacharias, son of Seloni.

6 All the sons of Phares who dwelt in Jerusalem were four hundred and sixty-eight men of might.

7 And these were the children of Benjamin; Selo son of Mesulam, son of Joad, son of Phadaia, son of Coleia, son of Maasias, son of Ethiel, son of Jesia.

8 And after him Gebe, Seli, nine hundred and twenty-eight.

9 And Joel son of Zechri was overseer over them: and Juda son of Asana was second in the city.

10 Of the priests: both Jadia son of Joarib, and Jachin.

11 Saraia, son of Elchia, son of Mesulam, son of Sadduc, son of Marioth, son of Ætoth, was over the house of God.

12 And their brethren doing the work of the house were eight hundred and twenty-two: and Adaia son of Jeroam, son of Phalalia, son of Amasi, son of Zacharia, son of Phassur, son of Melchia,

13 and his brethren, chiefs of families, two hundred and forty-two: and Amasia son of Esdriel, son of Mesarimith, son of Emmer,

14 and his brethren, mighty men of war, a hundred and twenty-eight: and their overseer was Badiel son of one of the great men.

15 And of the Levites; Samaia, son of Esricam,

16 (Douay-Rheims Bible has: And Sabathai and Jozabed, who were over all the outward business of the house of God, of the princes of the Levites,)

17 Matthanias son of Micha, and Jobeb son of Samui, (Douay-Rheims Bible has: And Mathania the son of Micha, the son of Zebedei, the son of Asaph, was the principal man to praise, and to give glory in prayer, and Becbecia, the second, one of his brethren, and Abda the son of Samua, the son of Galal, the son of Idithun.)

18 (All the Levites in the holy city were) two hundred and eighty-four.

19 And the porters; Acub, Telamin, and their brethren, a hundred and seventy-two.

20 (Douay-Rheims Bible has: And the rest of Israel, the priests and the Levites were in all the cities of Juda, every man in his possession.)

21 (Douay-Rheims Bible has: And the Nathinites, that dwelt in Ophel, and Siaha, and Gaspha of the Nathinites.

22 And the overseer of the Levites was the son of Bani, son of Ozi, son of Asabia, the son of Micha. Of the sons of Asaph the singers some were over the house of God,

23 For so was the king's commandment concerning them.

24 And Phathaia son of Baseza was in attendance on the king in every matter for the people,

25 and with regard to villages in their country district: and some of the children of Juda dwelt in Cariatharboc,

26 and in Jesu, (and at Molada, and at Bethphaleth,)

27 and in Bersabee: (and in the villages thereof,)

28 (Douay-Rheims Bible has: And at Siceleg, and at Mochona, and in the villages thereof,)

29 (Douay-Rheims Bible has: And at Remmon, and at Saraa, and at Jerimuth,)

30 And their villages were Lachis and her hands: and they pitched their tents in Bersabee.

31 And the children of Benjamin dwelt from Gabaa to Machmas (and at Hai, and at Bethel, and in the villages thereof).

32 (At Anathoth, Nob, Anania,)

33 (Asor, Rama, Gethaim,)

34 (Hadid, Seboim, and Neballat, Lod,)

35 (And Ono the valley of craftsmen.)

36 And of the Levites there were divisions to Juda and to Benjamin.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 12

1 Now these are the priests and the Levites that went up with Zorobabel the son of Salathiel and Jesus: Saraia, Jeremia, Esdra,

2 Amaria, Maluch, (Hattus,)

3 Sechenia [Sebenias]. (Rheum, Merimuth,)

4 (Addo, Genthon, Abia,)

5 (Miamin, Madia, Belga,)

6 (Semeia, and Joiarib, Idaia, Sellum Amoc, Helcias,

7 (Idaia). These were the chiefs of the priests, and their brethren in the days of Jesus (Iesous, Yehoshua, Joshua)).

8 And the Levites were, Jesus, Banui, Cadmiel, Sarabia, Jodae, Matthania: he was over the bands,

9 and his brethren were appointed to the daily courses.

10 And Jesus begot Joakim, and Joakim begot Eliasib, and Eliasib begot Jodae,

11 and Jodae begot Jonathan, and Jonathan begot Jadu.

12 And in the days of Joakim, his brethren the priests and the heads of families were, belonging to Saraia, Amaria; to Jeremia, Anania;

13 to Esdra, Mesulam; to Amaria, Joanan;

14 to Amaluch, Jonathan; to Sechenia, Joseph;

15 to Are, Mannas; to Marioth, Elcai;

16 to Adadai, Zacharia; to Ganathoth, Mesolam;

17 to Abia, Zechri; to Miamin, Maadai; to Pheleti, one;

18 to Balgas, Samue; to Semia, Jonathan;

19 to Joarib, Matthanai; to Edio, Ozi;

20 to Salai, Callai; to Amec, Abed;

21 to Elkia, Asabias; to Jedeiu, Nathanael.

22 The Levites in the days of Eliasib, Joada, and Joa, and Joanan, and Idua, were recorded heads of families: also the priests, in the reign of Darius the Persian.

23 And the sons of Levi, heads of families, were written in the book of the chronicles, even to the days of Joanan son of Elisue.

24 And the heads of the Levites were Asabia, and Sarabia, and Jesu: and the sons of Cadmiel, and their brethren over against them, were to sing hymns of praise, according to the commandment of David the man of God, course by course.

25 When I gathered the porters,

26 it was in the days of Joakim son of Jesus, son of Josedec, and in the days of Neemia: and Esdras the priest was scribe.

27 And at the dedication of the wall of Jerusalem they sought the Levites in their places, to bring them to Jerusalem,

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to keep a feast of dedication and gladness with thanksgiving, and they sounded cymbals with songs, and had psalteries and harps.

28 And the sons of the singers were assembled both from the neighbourhood round about to Jerusalem, and from the villages,

29 and from the country: for the singers built themselves villages by Jerusalem.

30 And the priests and the Levites purified themselves, and they purified the people, and the porters, and the wall.

31 And they brought up the princes of Juda on the wall, and they appointed two great companies for thanksgiving, and they passed on the right hand on the wall of the dung-gate.

32 And after them went Osaia, and half the princes of Juda,

33 and Azarias, and Esdras, and Mesollam,

34 and Juda, and Benjamin, and Samaias and Jeremia.

35 And some of the sons of the priest with trumpets, Zacharias son of Jonathan, son of Samaias, son of Matthania, son of Michaia, son of Zacchur, son of Asaph:

36 and his brethren, Samaia, and Oziel, Gelol, Jama, Aia, Nathanael, and Juda, Anani, to praise with the hymns of David the man of God; and Esdras the scribe was before them,

37 at the gate, to praise before them, and they went up by the steps of the city of David, in the ascent of the wall, above the house of David, even to the water-gate

38 (Douay-Rheims Bible has: And above the gate of Ephraim, and above the old gate,

39 (And above the gate) of Ephraim, and to the fish-gate, and by the tower of Anameel, and as far as the sheep-gate: (and they stood still in the watch gate).

40 (And the two choirs of them that gave praise stood still at the house of God, and I and the half of the magistrates with me,)

41 (And the priests, Eliachim, Maasia, and Semeia, and Eleazar, and Azzi, and Johanan, and Melchia, and Elam, and Ezer.)

42 And the singers were heard, and were numbered (and Jezraia was their overseer:).

43 And in that day they offered great sacrifices, and rejoiced; for God had made them very joyful: and their wives and their children rejoiced: and the joy in Jerusalem was heard from afar off.

44 And in that day they appointed men over the treasuries, for the treasures, the first-fruits, and the tithes, and for the chiefs of the cities who were assembled among them, to furnish portions for the priests and Levites: for there was joy in Juda over the priests and over the Levites that waited.

45 And they kept the charges of their God, and the charges of the purification, and ordered the singers and the porters, according to the commandments of David and his son Solomon.

46 For in the days of David Asaph was originally first of the singers, and they sang hymns and praise to God.

47 And all Israel in the days of Zorobabel, and in the days of Neemias, gave the portions of the singers and the porters, a daily rate: and consecrated them to the Levites: and the Levites consecrated them to the sons of Aaron.

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 13

1 In that day they read in the book of Moses in the ears of the people; and it was found written in it, that the Ammonites and Moabites should not enter into the congregation of God for ever;

2 because they met not the children of Israel with bread and water, but hired Balaam against them to curse them: but our God turned the curse into a blessing.

3 And it came to pass, when they heard the law, that they were separated, even every alien in Israel.

4 And before this time Eliasib the priest dwelt in the treasury of the house of our God, connected with Tobias;

5 and he made himself a great treasury, and there they were formerly in the habit of bestowing the offerings, and the frankincense, and the vessels, and the tithe of the corn, and the wine, and the oil, the ordered portion of the Levites, and singers, and porters; and the first-fruits of the priests.

6 But in all this time I was not in Jerusalem; for in the thirty- second year of Arthasastha king of Babylon I came to the king, and after a certain time I made my request of the king;

7 and I came to Jerusalem, and I understood the mischief which Eliasib had done in the case of Tobias, in making for him a treasury in the court of the house of God.

8 And it appeared very evil to me: so I cast forth all the furniture of the house of Tobias from the treasury.

9 And I gave orders, and they purified the treasuries: and I restored thither the vessels of the house of God, and the offerings, and the frankincense.

10 And I understood that the portion of the Levites had not been given: and they had fled every one to his field, the Levites and the singers doing the work.

11 And I strove with the commanders, and said, Wherefore has the house of God been abandoned? and I assembled them, and set them in their place.

12 And all Juda brought a tithe of the wheat and the wine and the oil into the treasuries,

13 to the charge of Selemia the priest, and Sadoc the scribe, and Phadaea of the Levites: and next to them was Anan the son of Zacchur, son of Matthanias; for they were accounted faithful: it was their office to distribute to their brethren.

14 Remember me, O God, in this, and let not my kindness be forgotten which I have wrought in regard to the house of the Lord God.

15 In those days I saw in Juda men treading wine-presses on the sabbath, and carrying sheaves, and loading asses with both wine, and grapes, and figs, and every kind of burden, and bringing them into Jerusalem on the sabbath-day:

16 and I testified in the day of their sale. Also their dwelt in it men bringing fish, and selling every kind of merchandise to the children of Juda and in Jerusalem on the sabbath.

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17 And I strove with the free children of Juda, and said to them, What is this evil thing which ye do, and profane the sabbath-day?

18 Did not your fathers thus, and our God brought upon them and upon us and upon this city all these evils? and do ye bring additional wrath upon Israel by profaning the sabbath?

19 And it came to pass, when the gates were set up in Jerusalem, before the sabbath, that I spoke, and they shut the gates; and I gave orders that they should not be opened till after the sabbath: and I set some of my servants at the gates, that none should bring in burdens on the sabbath-day.

20 So all the merchants lodged, and carried on traffic without Jerusalem once or twice.

21 Then I testified against them, and said to them, Why do ye lodge in front of the wall? if ye do so again, I will stretch out my hand upon you. From that time they came not on the sabbath.

22 and I told the Levites who were purifying themselves, and came and kept the gates, that they should sanctify the sabbath-day. Remember me, O God, for these things, and spare me according to the abundance of thy mercy.

23 And in those days I saw the Jews who had married women of Ashdod, of Ammon, and of Moab:

24 and their children spoke half in the language of Ashdod, and did not know how to speak in the Jewish language.

25 And I strove with them and cursed them; and I smote some of them, and plucked off their hair, and made them swear by God, saying,Ye shall not give your daughters to their sons, and ye shall not take of their daughters to your sons.

26 Did not Solomon king of Israel sin thus? though there was no king like him among many nations, and he was beloved of God, and God made him king over all Israel; yet strange women turned him aside.

27 So we will not hearken to you to do all this evil, to break covenant with our God, —to marry strange wives.

28 and Elisub the high priest, one of the sons of Joada, being son-in-law of Sanaballat the Uranite, I chased him away from me. 29 Remember them, O God, for their false connection with the priesthood, and the breaking the covenant of the priesthood, and for defiling the Levites.

30 So I purged them from all foreign connection, and established courses for the priests and the Levites, every man according to his work.

31 And the offering of the wood-bearers was at certain set times, and in the times of the first-fruits. Remember me, O our God, for good.

THE THIRD BOOK OF ESDRAS / EZRA

(3 Esdras; the name Esdras is Greek for Ezra)
Original language: Greek
Estimated Range of Dating: 1st century B.C.

(The name Esdras is the Greek form of the Hebrew name Ezra. 1 Esdras (Greek: "Εσδρας Α'), also Esdras A, Greek Esdras, Greek Ezra, or 3 Esdras , is an ancient Greek version of the biblical Book of Ezra in use among the early church, and many modern Christians with varying degrees of canonicity. 1 Esdras (3 Ezra) is substantially derived from Masoretic Ezra–Nehemiah, with the passages specific to the career of Nehemiah removed or re-attributed to Ezra, and some additional material. The naming of the Ezra-books is confusing, that is why we call this book here 3 Ezra.

As part of the Septuagint translation of the Old Testament, it is now regarded as canonical in the churches of the East, but apocryphal in the West; either presented in a separate section, or excluded altogether. 1 Esdras is found in Origen's Hexapla. The Greek Septuagint, the Old Latin bible and related bible versions include both Esdras A' (English title: 1 Esdras) and Esdras B' (Ezra–Nehemiah) as separate books.

There is scope for considerable confusion with references to 1 Esdras. The name refers primarily to translations of the original Greek 'Esdras A'. The Septuagint calls it Esdras A, while the Vulgate calls it 3 Esdras. It was considered apocryphal by Jerome. The Vulgate book of Ezra, translated from the Hebrew was, from the 8th century onwards, occasionally split into two books, which were then denoted 1 Esdras (Ezra) and 2 Esdras (Nehemiah) respectively. Vulgate Bible editions of the 13th century, and in what later became the usage of the Clementine Vulgate and the Anglican Articles of Religion, '1 Esdras' is applied to the Book of Ezra; while the Book of Nehemiah corresponds to '2 Esdras'. Septuagint version Esdras A is called in the Clementine Vulgate 3 Esdras. The 'Apocalypse of Ezra', an additional work associated with the name Ezra, is denoted '4 Esdras' in the Clementine Vulgate and the Articles of Religion, but called '2 Esdras' in the King James Version and in most modern English bibles. 1 Esdras continues to be accepted as canonical by Eastern Orthodoxy and the Ethiopian Orthodox Tewahedo Church, with 2 Esdras varying in canonicity between particular denominations within the Eastern churches.

Overwhelmingly, citations in early Christian writings claimed from the scriptural 'Book of Ezra'(without any qualification) are taken from 1 Esdras, and never from the 'Ezra' sections of Ezra–Nehemiah (Septuagint 'Esdras B') ; the majority of early citations being taken from the 1 Esdras section containing the 'Tale of the Three Guardsmen', which is interpreted as Christological prophecy.

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1 Esdras contains the whole of Ezra with the addition of one section; its verses are numbered differently. Just as Ezra begins with the last two verses of 2 Chronicles, 1 Esdras begins with the last two chapters; this suggests that Chronicles and Esdras may have been read as one book at sometime in the past.

Ezra 4:6 includes a reference to a King Ahasuerus. Etymologically, Ahasuerus is the same as Xerxes, who reigned between Darius I and Artaxerxes I. Eighteenth-century expositor John Gill, who deemed the reference to Xerxes out of place, identified Ahasuerus with Cambyses II. Nineteenth-century commentator Adam Clarke identified him with Bardiya, who both reigned before Darius I. In 1 Esdras, the section is reorganised, leading up to the additional section, and the reference to Ahasuerus is removed.

The additional section begins with a story variously known as the 'Darius contest' or 'Tale of the Three Guardsmen' which was interpolated into 1 Esdras 3:4 to 4:4. This section forms the core of 1 Esdras with Ezra 5, which together are arranged in a literary chiasm around the celebration in Jerusalem at the exiles' return. This chiastic core forms 1 Esdras into a complete literary unit, allowing it to stand independently from the book of Nehemiah. Indeed, some scholars, such as W. F. Albright and Edwin M. Yamauchi, believe that Nehemiah came back to Jerusalem before Ezra.

The purpose of the book seems to be the presentation of the dispute among the courtiers, the 'Tale of the Three Guardsmen', to which details from the other books are added to complete the story. Since there are various discrepancies in the account, most scholars hold that the work was written by more than one author. Furthermore, there is disagreement as to what the original language of the work was, Greek, Aramaic, or Hebrew.

Josephus makes use of the 1 Esdras which he treats as Scripture, while generally disregarding the canonical text of Ezra–Nehemiah. Some scholars believe that the composition is likely to have taken place in the first century BC or the first century AD. Many Protestant and Catholic scholars assign no historical value to the sections of the book not duplicated in Ezra–Nehemiah. The citations of the other books of the Bible, however, provide an early alternative to the Septuagint for those texts, which increases its value to scholars.

In the current Greek texts, the book breaks off in the middle of a sentence; that particular verse thus had to be reconstructed from an early Latin translation. However, it is generally presumed that the original work extended to the Feast of Tabernacles, as described in Nehemiah 8:13–18. An additional difficulty with the text appears to readers who are unfamiliar with chiastic structures common in Semitic literature. If the text is assumed to be a Western-style, purely linear narrative, then Artaxerxes seems to be mentioned before Darius, who is mentioned before Cyrus. (Such jumbling of the order of events, however, is also presumed by some readers to exist in the canonical Ezra and Nehemiah.) The Semitic chiasm is corrected in at least one manuscript of Josephus in the Antiquities of the Jews, Book 11, chapter 2 where we find that the name of the above-mentioned Artaxerxes is called Cambyses.)

3 ESDRAS (3 EZRA) CHAPTER 1

1 And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

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16 Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works or Josias were upright before his Lord with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old; 44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord;

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

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54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

3 ESDRAS (3 EZRA) CHAPTER 2

1 In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artaxerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord king, that the Jews that are up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings,

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30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

3 ESDRAS (3 EZRA) CHAPTER 3

1 Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men, that were of the guard that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow;

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest: but above all things Truth beareth away the victory.

13 Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgment; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

3 ESDRAS (3 EZRA) CHAPTER 4

1 Then the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength that bear rule over sea and land and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers.

5 They slay and are slain, and transgress not the kings commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have borne the king and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh.

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17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife. and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is Always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning. the charges, and the priests' vestments wherein they minister; 55 And likewise for the

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charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

3 ESDRAS (3 EZRA) CHAPTER 5

1 After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:

17 The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of Annas, three thousand three hundred and thirty.

24 The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

25 The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.

26 The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, an hundred twenty and eight.

28 The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,

30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

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31 The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azara, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,

32 The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth,

34 The sons of Hagia, the sons of Pharacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Barzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:

40 For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty.

42 Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five:

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.

46 And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east.

48 Then stood up Jesus the son of Josedec, and his brethren the priests and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet:

52 And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness.

55 Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

61 And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

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65 Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

3 ESDRAS (3 EZRA) CHAPTER 6

1 Now in the second year of the reign of Darius Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

2 Then stood up Zorobabel the son of Salatiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

3 At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity;

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting:

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity

9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place. 20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

24 In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the

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house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

29 And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God for the king and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

3 ESDRAS (3 EZRA) CHAPTER 7

1 Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered an hundred bullocks two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

10 And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

3 ESDRAS (3 EZRA) CHAPTER 8

1 And after these things, when Artaxerxes the king of the Persians reigned came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zaraias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priest of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

6 In the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous should go with thee unto Jerusalem.

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11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

30 Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men:

32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

33 Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

34 Of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men:

35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

36 Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

38 Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men:

39 Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jewel, and Samaias, and with them seventy men:

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and Iduel, and Masman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

46 And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

48 And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

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52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers we have been and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

83 That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

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88 Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

3 ESDRAS (3 EZRA) CHAPTER 9

1 Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confessing give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found:

19 Of the sons of Jesus the son of Josedec, and his brethren; Matthelas and Eleazar, and Joribus and Joadanus.

20 And they gave their hands to put away their wives and to offer rams to make reconcilement for their errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the sons of Phaisur; Elionas, Massias Israel, and Nathanael, and Ocidelus and Talsas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy singers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sons of Babai; Johannes, and Ananias and Josabad, and Amatheis.

30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus,

Jasael, and Hieremoth.

31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

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36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose.

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand:

44 And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 Then spake Attharates unto Esdras the chief priest. and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law:)

51 Go then, and eat the fat, and drink the sweet, and send part to them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

THE FOURTH BOOK OF ESDRAS / EZRA

(Chapters 1-2 [5 Ezra]; 3-4 [6 Ezra] Latin origin;
Chapters 5-16 [4 Ezra] Hebrew origin)
Estimated Range of Dating: 70 and 218 AD.

(4 Esdras / Ezra, by scholars called 2 Esdras, Latin Esdras, or Latin Ezra, is the name of an apocalyptic book. The document is known under different names, depending of who talks about it. Chapters 5-16, the great bulk of 2 Esdras, are today known as 4 Ezra or the Jewish Apocalypse of Ezra. The latter name should not be confused with a later work called the Greek Apocalypse of Ezra. Its authorship is ascribed to Ezra, the author, high priest and Persian administrator of the 5th century BC, although modern scholarship places its composition between 70 and 218 AD. The name Ezra is an abbreviation of Azaryahu, Azariah, "Yah helps". In the Greek Septuagint the name is rendered into Esdras, which is also used in Latin. To Roman Catholics, Protestants, and most Eastern Orthodox Christians 4 Esdras is apocryphal. It was excluded by Jerome from his Vulgate version of the Old Testament, but from the 9th century onwards the Latin text is sporadically found as an appendix to the Vulgate, inclusion becoming more general after the 13th century.

4 Ezra is significant for Jewish history and legislation because towards the end of its last chapter, it mentions the reconstruction of the Hebrew Bible in Babylon. Ezra is seen as a new Moses in this book: He restores The Law [the Torah that was destroyed with the burning of the Temple in Jerusalem in 587 BC] by dictating to scibes the 24 books of the Hebrew Bible for the public and another 70 for the wise alone [the Apocrypha and the Babylonian Talmud; see: The Grand Bible, pp. 1052].

The Ethiopian Church considers 4 Ezra to be canonical and calls it Izra Sutuel [Salatiel]. There had been the belief it was written during the Babylonian captivity and also that it was a part of the Constantine Bible, i.e. the Codex Sinaiticus. It was also often cited by the Fathers of the Church. In the Armenian tradition it is called 3 Ezra.

Among Greek Fathers of the Church, 4 Ezra is generally cited as "The Prophet Ezra" or "Apocalypse of Ezra". Most scholars agree that 4 Ezra was composed in Hebrew, which was translated into Greek, and then to Latin, Armenian, Ethiopian and Georgian, but the Hebrew and Greek editions have been lost. Slightly differing Latin, Syriac-Aramaic, Arabic, Ethiopic, Georgian, Armenian and Slavonic [from Latin] translations have survived.

4 Ezra consists of seven visions of Ezra the scribe. Ezra (fl. 480–440 BC), also called Ezra the Scribe (Ezra ha-Sofer) and Ezra the Priest in the Book of Ezra, was a Jewish scribe (sofer) and priest (kohen). In Greco-Latin Ezra is called Esdras (in Greek). According to the Hebrew Bible he was a

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descendant of Sraya (Ezra 1) the last High Priest to serve in the First Temple (2 Kings 25:18), and a close relative of Joshua the first High Priest of the Second Temple (Ezra 3:2). He returned from Babylonian exile and reintroduced the Torah in Jerusalem as the law of the land (Ezra 7-10 and Neh 8). According to 1 Esdras (3 Ezra), a Greek translation of the Book of Ezra is still in use in Eastern Orthodoxy. Rabbinic tradition holds that he was an ordinary member of the priesthood.

The apocalyptic fourth book of Ezra (also known as 'Second Book of Esdras' or the 'Third Book of Esdras') was written about 30 years after the destruction of the Temple of Jerusalem in c. 100 AD. The document itself tells us this date as it is hidden in a typological fashion as Double-Story in the 5th Vision which is also known as Eagle-Vision; the eagle stands for Rome and the three heads in 14:22 stand for the Flavian emperors Vespasian, Titus and Domitian; Flavius Titus destroyed the Herodian Temple in 70 AD.

In this book, Ezra has a seven part prophetic revelation, converses with an angel of God three times and has four visions. Ezra, thirty years into the Babylonian Exile (4 Ezra 3:1 / 2 Esdras 1:1), recounts the siege of Jerusalem and the destruction of Solomon's Temple. This would place these revelations in the year 557 BC, a full century before the date given in the canonical Ezra. The central theological themes are "the question of theodicy, God's justness in the face of the triumph of the heathens over the pious, the course of world history in terms of the teaching of the four kingdoms, the function of the law, the eschatological judgement, the appearance on Earth of the heavenly Jerusalem, the Messianic Period, at the end of which the Messiah will die, the end of this world and the coming of the next, and the Last Judgement."

The two chapters, also called 6 Ezra by scholars, and found in the Latin, but not in the Eastern texts, predict wars and rebuke sinners. They are now placed as chapter 3 and 4 between die older chapters 1-2 and the Hebrew bulk of the chapters 5-16.] Many assume that they probably date from a much later period (perhaps late third century) and may be Christian in origin; it is possible, though not certain, that they were added at the same time as the first two chapters of the Latin version. It is possible that they are Jewish in origin, however; 3:57-59 have been found in Greek, which most scholars agree was translated from a Hebrew original.)

4 ESDRAS (5 EZRA) CHAPTER 1

(Origin: Latin)

1 The second book of the prophet Esdras (Ezra, Azaryahu, Azariah), the son of Saraias, the son of Azarias (Azaryahu, Azariah), the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artexerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, into whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and

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unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is an evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

4 ESDRAS (5 EZRA) CHAPTER 2

(Origin: Latin)

1 Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Esau and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness still come.

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25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath led you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

4 ESDRAS (6 EZRA) CHAPTER 3

(Origin: Latin)

1 Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up and fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn

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themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments! saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled bled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be puffed up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy Power shall be dried up as a flower, the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

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62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

4 ESDRAS (6 EZRA) CHAPTER 4

(Origin: Latin)

1 Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt and Syria!

2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me! woe is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges.

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of Olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things and understand them, ye servants of the Lord.

36 Behold, the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, with two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to thy battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain:

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46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undressed, and is cast into the fire to be consumed therewith.

4 ESDRAS (4 EZRA) CHAPTER [3] 5

First Vision (Origin: Hebrew; former chapter 3)

1 In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leadest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

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12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and their's also that dwell the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

4 ESDRAS (4 EZRA) CHAPTER [4] 6

(Origin: Hebrew)

1 And the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone to far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

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16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgement, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times; and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

4 ESDRAS (4 EZRA) CHAPTER [5] 7

(Origin: Hebrew)

1 Nevertheless as coming the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a

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great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land, that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together:

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast even days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgement.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the dross that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgement, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have

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been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgement the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are unto they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

4 ESDRAS (4 EZRA) CHAPTER [6] 8

(Origin: Hebrew)

1 And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

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23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst Enoch [Behemoth]*, and the other Leviathan [Livyatan]*; *(* Griffins, dragons and other primordial monsters. A reminiscence of the finds of fossilised dinosaur bones in antiquity. Hebrew mythology of Mesopotamian origin in the Hebrew Bible: Job 40-41; Psalms 74:14; Isaiah 27:1; see: Canaanite legends from Ugarit, such as Baal [Bel] battles Yahm, 1360 BC., The Grand Bible, p.2165; Children and Household Tales by the Brothers Grimm, Lord Henfield 2022, KHM 88, p.489; Sumerian Kesh-Temple-Hymn from ca. 2600 BC, The Grand Bible, S.5249, §§ 75-86)*

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

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(Origin: Hebrew)

1 And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils,: and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me. There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgements: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgement, and misery shall pass away, and the long suffering shall have an end:

34 But judgement only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Helias for those that received rain; and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

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44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

70 There should be very few left peradventure in an innumerable multitude.

4 ESDRAS (4 EZRA) CHAPTER [8] 10

(Origin: Hebrew)

1 And he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgement.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

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16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;

21 Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

31 For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth them is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgement, before destruction:

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to cometh for such as be to come.

47 For thou comest far short that thou shouldest be able to love my creature more than I: but I have ofttimes drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And said in their heart, that there is no God; yea, and that knowing they must die.

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59 For as the things aforesaid shalt receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgement now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

4 ESDRAS (4 EZRA) CHAPTER [9] 11

(Origin: Hebrew)

1 He answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest have plain beginnings in wonder and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and, behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it

37 Notwithstanding the law perisheth not, but remaineth in his force.

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38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years,

44 And those thirty years I did nothing else day and night, and every hour, but make my, prayer to the Highest.

45 After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

4 ESDRAS (4 EZRA) CHAPTER [10] 12

(Origin: Hebrew)

1 And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth not so: for the multitude present in it according to the course of the earth is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled. by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the

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right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore I beseech thee that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman, whom thou sawest is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

45 Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fail, and died: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest; and so are but few.

58 But to morrow at night thou shalt remain here;

59 And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days. So I slept that night and another, like as he commanded me.

4 ESDRAS (4 EZRA) CHAPTER [11] 13

(Origin: Hebrew)

1 Then saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up. and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

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19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to set up themselves and to have the rule.

26 And I beheld, and, lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and, lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

36 Then I head a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgement and mercy of him that made her.

4 ESDRAS (4 EZRA) CHAPTER [12] 14

(Origin: Hebrew)

1 And it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it and set themselves up to reign, and their kingdom was small, and fill of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was afflicted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

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17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads (Vespasian, Titus, Domitian) resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads (leaders) of the eagle (of Rome).

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgement, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been pressed upon my borders, and he shall make them joyful until the coming of the day of judgement, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs

4 ESDRAS (4 EZRA) CHAPTER [13] 15

(Origin: Hebrew)

1 And it came to pass after seven days, I dreamed a dream by night:

2 And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

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8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable Multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, and some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.

39 And whereas thou sawest that he gathered another peaceable multitude unto him;

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow places of the river.

44 For the most High then shewed signs for them, and held still the flood, till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

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48 But those that be left behind of thy people are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he shew them great wonders.

51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders which he did in time;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

4 ESDRAS (4 EZRA) CHAPTER [14] 16

(Origin: Hebrew)

1 And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord And I stood up upon my feet.

3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him and led my people out of Egypt, and brought him up to the mount of where I held him by me a long season,

5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part.

13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the time is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive and after death ye shall obtain mercy.

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35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me. I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass, when the forty days were filled, that the Highest spake, saying, The first* (twenty-four) that thou hast written publish openly, that the worthy and unworthy may read it (* meant is the reconstruction of the Hebrew Bible which began in Persian occupied Babylon. Die Twelwe Minor Prophets build one book, the Trei Asar):

46 But keep the seventy last (the Apocrypha and the Babylonian Talmud), that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

THE SCROLL OF ESTHER

Hebrew title: Megilath Esther
Estimated Range of Dating: 4th century B.C.

*(The Scroll of Esther is a book in the third section (Ketuvim, "Writings") of the Jewish Tanakh (the Hebrew Bible) and in the Christian Old Testament. It is one of the five Scrolls (Megillot) in the Hebrew Bible. The Megillat Esther (Scroll of Esther) became the last of the 24 books of the Tanakh to be canonised by the Sages of the "Great Assembly" *. According to the Talmud, it was a redaction by the Great Assembly of an original text by Mordecai. It is usually dated to the 4th century BC.*

The book tells us the story of a Hebrew woman in Persia, born as Hadassah but known as Esther, who becomes Queen of Persia and prevents a genocide of her people. The story forms the core of the Jewish festival of Purim, during which it is read aloud twice: once in the evening and again the next morning. The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God.

*[** The Great Assembly: According to Jewish tradition the Men of the Great Assembly or Anshei Knesset HaGedolah, also known as the Great Synagogue, or Synod, was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets since the early Second Temple period (which started around 516 BC) to the early Hellenistic period (which began with Alexander's conquests of 333-332 BC). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah ben Hachaliah, Mordechai and Zerubabel b. Shaaltiel, among others. Sometimes, the Great Assembly is simply designated as "Ezra and his court of law" (Beit Din). Among the developments in Judaism that are attributed to them are the fixing of the Jewish Biblical canon, including the Book of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets; the introduction of the Feast of Purim; and the institution of the prayer known as the "Shemoneh 'Esreh" as well as the synagogal prayers, rituals, and benedictions.]*

The biblical Book of Esther is set in the Persian capital of Susa (Shushan) in the third year of the reign of the Persian king Ahasuerus. Titus Flavius Josephus identifies Ahasuerus as either Xerxes I (Kheshayarsa I, reigned 465 to 424 BC) or Artaxerxes II (Arta-kheshayarsa II, reigned 404 to 358 BC). The name Ahasuerus is equivalent to Artaxerxes. On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. Ahasuerus (Esther 1:1) as Artaxerxes III (358–338 BC) reconquered Egypt, and therefore may well be the king in whose time the story plays.

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Classical sources such as Josephus, the Jewish commentary Esther Rabbah and the Christian theologian Bar-Hebraeus, as well as the Greek Septuagint translation of Esther, instead identify Ahasuerus as either Artaxerxes I (reigned 465 to 424 BC) or Artaxerxes II (reigned 404 to 358 BC).

On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. In his Historia Scholastica Petrus Comestor identified Ahasuerus (Esther 1:1) as Artaxerxes III (358–38 BC) who reconquered Egypt.

King Ahasuerus, ruler of the Persian Empire, holds a lavish 180-day banquet, initially for his court and dignitaries and afterwards a seven-day banquet for all inhabitants of the capital city, Shushan (Esther 1:1–9). On the seventh day of the latter banquet, Ahasuerus orders the queen, Vashti, to display her beauty before the guests by coming before them wearing her crown (1:10–11). She refuses, infuriating Ahasuerus, who on the advice of his counselors removes her from her position as an example to other women who might be emboldened to disobey their husbands (1:12–19). A decree follows that "every man should bear rule in his own house" (1:20–22).

Ahasuerus then makes arrangements to choose a new queen from a selection of beautiful young women from throughout the empire (2:1–4). Among these women is a Jewish orphan named Esther, who was raised by her cousin or uncle, Mordecai (2:5–7). She finds favour in the King's eyes, and is crowned his new queen, but does not reveal her Jewish heritage (2:8–20). Shortly afterwards, Mordecai discovers a plot by two courtiers, Bigthan and Teresh, to assassinate Ahasuerus. The conspirators are apprehended and hanged, and Mordecai's service to the King is recorded (2:21–23).

Ahasuerus appoints Haman as his viceroy (3:1). Mordecai, who sits at the palace gates, falls into Haman's disfavour, as he refuses to bow down to him (3:2–5). Haman discovers that Mordecai refused to bow on account of his Jewishness, and in revenge plots to kill not just Mordecai, but all the Jews in the empire (3:6). He obtains Ahasuerus' permission to execute this plan, against payment of ten thousand talents of silver, and casts lots ("purim") to choose the date on which to do this – the thirteenth of the month of Adar (3:7–12). A royal decree is issued throughout the kingdom to slay all Jews on that date. (3:13–15).

When Mordecai discovers the plan, he goes into mourning and implores Esther to intercede with the King (4:1–5). But she is afraid to present herself to the King unsummoned, an offense punishable by death (4:6–12). Instead, she directs Mordecai to have all Jews fast for three days for her, and vows to fast as well (4:15–16.). On the third day she goes to Ahasuerus, who stretches out his sceptre to her to indicate that she is not to be punished (5:1–2). She invites him to a feast in the company of Haman (5:3–5). During the feast, she asks them to attend a further feast the next evening (5:6–8). Meanwhile, Haman is again offended by Mordecai and, at his wife's suggestion, has a gallows built to hang him (5:9–14).

That night, Ahasuerus cannot sleep, and orders the court records be read to him (6:1). He is reminded that Mordecai interceded in the previous plot against his life, and discovers that Mordecai never received any recognition (6:2–3). Just then, Haman appears to request the King's permission to hang Mordecai, but before he can make this request, Ahasuerus asks Haman what should be done for the man that the King wishes to honor (6:4–6). Assuming that the King is referring to Haman himself, Haman suggests that the man be dressed in the King's royal robes, and crown and led around on the King's royal horse, while a herald calls: "See how the King honours a man he wishes to reward!" (6:7–9). To his surprise and horror, the King instructs Haman to do so to Mordecai (6:10–11).

Immediately after, Ahasuerus and Haman attend Esther's second banquet. The King promises to grant her any request, and she reveals that she is Jewish and that Haman is planning to exterminate her people, including her (1–6). Overcome by rage, Ahasuerus leaves the room; meanwhile Haman stays behind and begs Esther for his life, falling upon her in desperation (7). The King returns in at this very moment and thinks Haman is assaulting the queen; this makes him angrier and he orders Haman hanged on the very gallows that Haman had prepared for Mordecai (8–10).

Unable to annul a formal royal decree, the King instead adds one to it, permitting the Jews to assemble and destroy any and all of those seeking to kill them (8:1–14). On 13 Adar, Haman's ten sons and 500 other men are killed in Shushan (9:1–12). Upon hearing of this, Esther requests it be repeated the next day, whereupon 300 more men are killed (9:13–15). Over 75,000 enemies are slaughtered by the Jews, who are careful to take no plunder (9:16–17). Mordecai and Esther send letters throughout the provinces instituting an annual commemoration of the Jewish people's redemption, in a holiday called Purim (9:20–28). Ahasuerus remains very powerful and continues his reign, with Mordecai assuming a prominent position in his court (10:1–3).)

ESTHER CHAPTER 1

1 In the daies of kyng Assuerus, that regnede fro Ynde til to Ethiopie (from India to Kusch, modern Sudan, to the Greeks in Antiquity known as Ethiopia), on an hundrid and seuene and twenti prouynces, whanne he sat in the seete of his rewme,

2 the citee Susa (in Persia, Iran) was the bigynnyng of his rewme.

3 Therfor in the thridde yeer of his empire he made a greet feeste to alle hise princes and children, the strongeste men of Persis, and to the noble men of Medeis, and to the prefectis of prouynces, bifor him silf,

4 to schewe the richessis of the glorie of his rewme, and the gretnesse, and boost of his power in myche tyme, that is, an hundrid and foure scoor daies.

5 And whanne the daies of the feeste weren fillid, he clepide to feeste al the puple that was foundun in Susa, fro the moost til to the leeste; and he comaundide the feeste to be maad redi

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bi seuene daies in the porche of the orcherd and wode, that was set with the kyngis ournement and hond.

6 And tentis of the colour of the eir, and of gold, and of iacynct, susteyned with coordis of bijs, and of purpur, hangiden on ech side, whiche weren set in cerclis of yuer, and weren vndur set with pilers of marble; also seetis at the maner of beddis of gold and of siluer weren disposid on the pawment arayede with smaragde and dyuerse stoon; which pawment peynture made fair bi wondurful dyuersite.

7 Sotheli thei, that weren clepid to meet, drunkun in goldun cuppis, and metes weren borun in with othere and othere vessels; also plenteuouse wiyn, and the best was set, as it was worthi to the greet doyng of the kyng.

8 And noon was that constreynede men not willynge to drynke; but so the kyng hadde ordeyned, makynge souereyns of hise princes to alle boordis, that ech man schulde take that, that he wolde.

9 Also Vasthi, the queen, made a feeste of wymmen in the paleis, where kyng Assuerus was wont to dwelle.

10 Therfor in the seuenthe dai, whanne the kyng was gladdere, and was hoot of wiyn aftir ful myche drinkyng, he comaundide Nauman, and Baracha, and Arbana, and Gabatha, and Zarath, and Abgatha, and Charchas, seuene oneste and chast seruauntis, that mynistriden in his siyt,

11 that thei schulden brynge in bifor the kyng the queen Vasti, with a diademe set on hir heed, to schewe hir fairnesse to alle the puplis and prynces; for sche was ful fair.

12 And sche forsook, and dispiside to come at the comaundement of the kyng, which he hadde sent bi the oneste and chast seruauntes. Wherfor the kyng was wrooth, and kyndlid bi fulgreet woodnesse; and he axide the wise men,

13 whiche bi the kyngis custom weren euere with hym, and he dide alle thingis bi the counsel of hem, kunnynge the lawis and ritis of grettere men;

14 forsothe the firste and the nexte weren Carsena, and Sechaaba, Admatha, and Tharsis, and Mares, and Marsana, and Manucha, seuene duykis of Persis and of Medeis, that sien the face of the kyng, and weren wont to sitte the firste aftir hym;

15 the kyng axide hem, to what sentence the queen Vasthi schulde be suget, that nolde do the comaundement of kyng Assuerus, which he hadde sent bi the onest and chast seruauntis.

16 And Manucha answeride, in audience of the kyng and of the pryncis, The queen Vasthi hath not oneli dispisid the kyng, but alle the pryncis and puplis, that ben in alle prouynces of kyng Assuerus.

17 For the word of the queen schal go out to alle wymmen, that thei dispise her hosebondis, and seie, Kyng Assuerus comaundide, that the queen Vasthi schulde entre to hym, and sche nolde.

18 And bi this saumple alle the wyues of prynces of Persis and of Medeis schulen dispise the comaundementis of hosebondis; wherfor the indignacioun of the kyng is iust.

19 If it plesith to thee, a comaundement go out fro thi face, and be writun bi the lawe of Persis and of Medeis, which it is vnleueful to be passid, that Vasthi entre no more to the kyng, but anothir womman, which is betere than sche, take the rewme of hir.

20 And be this puplischid in to al the empire of thi prouynces, which is ful large, that alle wyues, both of grettere men and of lesse, yyue onour to her hosebondis.

21 His counsel pleside the kyng and the prynces, and the kyng dide bi the counsel of Manucha;

22 and he sente pistlis bi alle the prouyncis of his rewme, as ech folk myyte here and rede, in dyuerse langagis and lettris, that hosebondis ben prynces and the grettere in her housis; and he sente, that this be pupplischid bi alle puplis.

ESTHER CHAPTER 2

1 Therfor whanne these thingis weren doon, aftir that the indignacioun of kyng Assuerus was coold, he bithouyte of Vasthi, and what thingis sche hadde do, ethir what thingis sche suffride.

2 And the children and the mynystris of the kyng seiden to the kyng, Damyselis, virgyns and faire, be souyt to the kyng; and men ben sent,

3 that schulen biholde bi alle prouinces damesels faire and virgyns; and brynge thei hem to the citee Susa, and bitake thei in to the hows of wymmen, vndur the hond of Egei, the onest seruaunt and chast, which is the souereyn and kepere of the kyngis wymmen; and take the damesels ournement of wymmen, and other thingis nedeful to vsis.

4 And which euer damesele among alle plesith the iyen of the kyng, regne sche for Vasti. The word pleside the kyng; and he comaundide to be don so, as thei counceliden.

5 Forsothe a man, a Jew, was in the citee Susa, Mardoche bi name, the sone of Jair, sone of Semei, sone of Cys, of the generacioun of Gemyny;

6 that was translatid fro Jerusalem in that tyme, wherynne Nabugodonosor, kyng of Babiloyne, hadde translatid Jechonye, kyng of Juda;

7 which Mardoche was the nurschere of Edissa, the douyter of his brothir, which douytir was clepid Hester bi anothir name, and sche hadde lost bothe fadir and modir; sche was ful fair, and semeli of face; and whanne hir fadir and modir weren deed, Mardoche purchaside hir in to a douytir to hymsilf.

8 And whanne the comaundement of the kyng was ofte pupplischid, and bi his comaundement many faire virgyns weren brouyt to Susa, and weren bitakun to Egey, the onest seruaunt and chast, also Hester among othere damesels was bytakun to hym, that sche schulde be kept in the noumbre of wymmen.

9 And sche pleside hym, and foond grace in his siyt, that he hastide the ournement of wymmen, and bitook to hir her partis, and seuene the faireste damesels of the kyngis hows; and he ournede and araiede bothe hir and damesels suynge hir feet.

10 And sche nolde schewe to hym hir puple and hir cuntrei; for Mardoche hadde comaundid to hir, that in al maner sche schulde be stille of this thing.

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11 And he walkide ech dai bifor the porche of the dore, in which the chosun virgyns weren kept, and he dide the cure of the helthe of Hester, and wolde wite, what bifelde to hyr.

12 And whanne the tyme of alle damesels bi ordre was comun, that thei schulden entre to the kyng, whanne alle thingis weren fillid that perteyneden to wymmens atire, the tweluethe monethe was turned; so oneli that thei weren anoyntid with oile of myrte tre bi sixe monethis, and bi othere sixe monethis thei vsiden summe pymentis and swete-smellynge oynementis.

13 And thei entriden to the kyng, and what euer thing perteynynge to ournement thei axiden, thei token; and thei weren araied as it pleside hem, and passiden fro the chaumbre of wymmen to the kyngis bed.

14 And sche that hadde entrid in the euentid, yede out in the morwetid; and fro thennus thei weren led forth in to the secounde housis, that weren vndur the hond of Sagazi, onest seruaunt and chast, that was gouernour of the kyngis concubyns; and sche hadde not power to go ayen more to the kyng, no but the kyng wolde, and had comaundid hir to come bi name.

15 Sotheli whanne the tyme was turned aboute bi ordre, the dai neiyede, wherynne Hester, the douyter of Abiahel, brother of Mardoche, whom he hadde purchasid in to a douyter to hym silf, ouyte entre to the kyng; and sche axide not wymmenus ournement, but what euer thingis Egei, the onest seruaunt and chast, kepere of virgyns, wolde, he yaf these thingis to hir to ournement; for sche was ful schapli, and of fairnesse that may not liytli be bileuyd, and sche semyde graciouse and amyable to the iyen of alle men.

16 Therfor sche was lad to the bed of kyng Assuerus, in the tenthe monethe, which is clepid Cebeth, in the seuenthe yeer of his rewme.

17 And the kyng feruentli louyde hir more than alle wymmen, and sche hadde grace and mercy bifor hym ouer alle wymmen; and he settide the diademe of rewme on hir heed, and he made hir to regne in the stide of Vasthi.

18 And he comaundide a ful worschipful feeste to be maad redi to alle hise princes and seruauntis, for the ioynyng togidere and the weddyngis of Hester; and he yaf rest to alle prouynces, and yaf yiftis aftir the worschipful doyng of a prynce.

19 And whanne virgyns weren souyt also the secounde tyme, and weren gaderid togidere, Mardochee dwellide at the yate of the kyng.

20 Hester hadde not yit schewid hir cuntrei and puple, bi comaundement of hym; for whi what euer thing he comaundide, Hester kepte, and sche dide so alle thingis, as sche was wont in that tyme, in which he nurschide hir a litil child.

21 Therfor in that tyme, wherynne Mardochee dwellide at the yate of the king, Bagathan and Thares, twei seruauntis of the kyng, weren wrothe, that weren porteris, and saten in the first threisfold of the paleis; and thei wolden rise ayens the kyng, and sle hym.

22 Which thing was not hid fro Mardochee, and anoon he telde to the queen Hester, and sche to the kyng, bi the name of Mardochee, that hadde teld the thing to hir.

23 It was souyt, and it was foundun, and ech of hem was hangid in a iebat; and it was sent to storyes, and was bitakun to bookis of yeeris, bifor the kyng.

ESTHER CHAPTER 3

1 Aftir these thingis kyng Assuerus enhaunside Aaman, the sone of Amadathi, that was of the kynrede of Agag, and settide his trone aboue alle the princes whiche he hadde.

2 And alle the seruauntis of the kyng, that lyuyden in the yatis of the paleis, kneliden, and worschipiden Aaman; for the emperour hadde comaundid so to hem; Mardochee aloone bowide not the knees, nethir worschipide hym.

3 To whom the children of the kyng seiden, that saten bifore at the yatis of the paleis, Whi kepist thou not the comaundementis of the kyng, othere wise than othere men?

4 And whanne thei seiden ful ofte these thingis, and he nolde here, thei tolden to Aaman, and wolden wite, whether he contynuede in sentence; for he hadde seid to hem, that he was a Jew.

5 And whanne Aaman hadde herd this thing, and hadde preued bi experience, that Mardochee bowide not the kne to hym, nethir worschipide hym, he was ful wrooth,

6 and he ledde for nouyt to sette hise hondis on Mardochee aloone; for he hadde herd, that Mardochee was of the folc of Jewis, and more he wolde leese al the nacioun of Jewis, that weren in the rewme of Assuerus.

7 In the firste monethe, whos nam is Nysan, in the tweluethe yeer of the rewme of Assuerus, lot was sent in to a vessel, which lot is seid in Ebrew phur, bifor Aaman, in what dai and in what monethe the folk of Jewis ouyte to be slayn; and the tweluethe monethe yede out, which is clepid Adar.

8 And Aaman seide to the king Assuerus, A puple is scaterid bi alle the prouynces of thi rewme, and is departid fro it silf togidere, and vsith newe lawis and cerymonyes, and ferthermore it dispisith also the comaundementis of the kyng; and thou knowest best, that it spedith not to thi rewme, that it encreesse in malice bi licence.

9 If it plesith thee, deme thou that it perisch, and Y schal paie ten thousynde of talentis to the keperis of thi tresour.

10 Therfor the kyng took fro his hond the ryng which he vside, and yaf it to Aaman, the sone of Amadathi, of the kynrede of Agag, to the enemy of Jewis.

11 And the kyng seide to hym, The siluer, which thou bihiytist, be thin; do thou of the puple that, that plesith thee.

12 And the scryuens of the kyng weren clepid in the firste monethe Nysan, in the threttenthe dai of the same monethe; and it was writun, as Aaman hadde comaundid, to alle prynces of the kyng, and to domesmen of prouynces and of dyuerse folkis, that ech folk myyte rede and here, for dyuersite of langagis, bi the name of kyng Assuerus. And lettris aseelid with

13 the ring of the kyng weren sent bi the corouris of the kyng to alle hise prouynces, that thei schulden sle, and do

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awei alle Jewis, fro a child to an eld man, litle children and wymmen, in o dai, that is, in the thrittenthe dai of the tweluethe monethe, which is clepid Adar; and that thei schulden take awei the goodis of Jewis.

14 Forsothe the sentence in schort of the pistlis was this, that alle prouyncis schulden wite, and make hem redi to the forseid dai. And the coroures, that weren sent, hastiden to fille the comaundement of the kyng; and anoon the comaundement hangide in Susa, while the kyng and Aaman maden feeste, and the while that alle Jewis wepten, that weren in the citee.

ESTHER CHAPTER 4

1 And whanne Mardochee hadde herd these thingis, he torente hise clothis, and he was clothid in a sak, and spreynt aische on the heed, and he criede with greet vois in the street of the myddis of the citee, and schewide the bitternesse of his soule,

2 and he yede with this yellyng til to the yatis of the paleis; for it was not leueful a man clothid with a sak to entre in to the halle of the kyng.

3 Also in alle prouynces, citees, and places, to which the cruel sentence of the king was comun, was greet weilyng, fastyng, yellyng, and wepyng anentis the Jewis, and many Jewis vsiden sak and aische for bed.

4 Sotheli the dameselis and onest seruauntis and chast of Hester entriden, and telden to hir; which thing sche herde, and was astonyed; and sche sente a cloth to Mardochee, that whanne the sak was takun a wei, he schulde clothe hym therynne; which cloth he nolde take.

5 And aftir that Athac, the onest seruaunt and chast, was clepid, whom the kyng hadde youe a mynystre to hir, sche comaundide, that he schulde go to Mardochee, and lerne of hym, whi he dide this thing.

6 And Athac yede out, and yede to Mardochee stondynge in the street of the citee, bifor the dore of the paleis;

7 which schewide to Athac alle thingis that bifelden, hou Aaman hadde bihiyt to bryng siluer in to tresours of the kyng for the deeth of Jewis.

8 Also he yaf to Athac the copie of the comaundement, that hangide in Susa, to schewe to the queen, and to moneste hir for to entre to the kyng, and to biseche hym for hir puple.

9 And Athac yede ayen, and telde to Hester alle thingis, whiche Mardochee hadde seid.

10 And sche answeryde to hym, and seide, that he schulde seie to Mardochee, Alle the seruauntis of the kyng,

11 and alle prouyncis that ben vndur his lordschip, knowen, that whether a man ether a womman not clepid entrith in to the ynnere halle of the kyng, he schal be slayn anoon with outen ony tariyng, no but in hap the kyng holdith forth the goldun yerde to hym for the signe of merci, and he mai lyue so; therfor hou mai Y entre to the kyng, which am not clepid to hym now bi thritti daies?

12 And whanne Mardochee hadde herd this thing, he sente efte to Hester,

13 and seide, Gesse thou not, that thou schalt delyuer oonli thi lijf, for thou art in the hows of the kyng, bifor alle Jewis;

14 for if thou art stille now, Jewis schulen be delyuered bi another occasioun, and thou and the hows of thi fadir schulen perische; and who knowith, whether herfor thou camist to the rewme, that thou schuldist be maad redi in sich a tyme?

15 And eft Hester sente these wordis to Mardochee,

16 Go thou, and gadere togidere alle Jewis, whiche thou fyndist in Susa, and preie ye for me; ete ye not, nether drynke ye in thre daies and thre nyytis, and Y with myn handmaydis schal fast in lijk maner; and thanne Y not clepid schal entre to the kyng, and Y schal do ayens the lawe, and Y schal bitake me to deth and to perel.

17 Therfor Mardochee yede, and dide alle thingis, whiche Hester hadde comaundid to hym.

ESTHER CHAPTER 5

1 Forsothe in the thridde dai Hester was clothid in the kyngis clothis, and stood in the porche of the kyngis hows, that was the ynnere ayens the kyngis halle; and he sat on his trone, in the consistorie of the paleis, ayens the dore of the hows.

2 And whanne he hadde seyn Hester, the queen, stondynge, sche pleside hise iyen, and he helde forth ayens hir the goldun yerde, which he helde in the hond; and sche neiyide, and kisside the hiynesse of his yerde.

3 And the king seide to hir, Hester, the queen, what wolt thou? what is thin axyng? Yhe, thouy thou axist the half part of my rewme, it schal be youun to thee.

4 And sche answeride, If it plesith the kyng, Y biseche, that thou come to me to dai, and Aaman with thee, to the feeste, which Y haue maad redi.

5 And anoon the king seide, Clepe ye Aaman soone, that he obeie to the wille of Hester. Therfor the kyng and Aaman camen to the feeste, which the queen hadde maad redi to hem.

6 And the king seide to hir, aftir that he hadde drunk wiyn plenteuousli, What axist thou, that it be youun to thee, and for what thing axist thou? Yhe, thouy thou axist the half part of my rewme, thou schalt gete.

7 To whom Hester answeride, My axyng and preieris ben these.

8 If Y haue founde grace in the siyt of the kyng, and if it plesith the kyng, that he yyue to me that, that Y axe, and that he fille myn axyng, the kyng and Aaman come to the feeste, which Y haue maad redi to hem; and to morewe Y schal opene my wille to the kyng.

9 Therfor Aaman yede out glad and swift in that dai. And whanne he hadde seyn Mardochee sittynge bifor the yatis of the paleys, and not oneli to haue not rise to hym, but sotheli nether moued fro the place of his sittyng, he was ful wrooth;

10 and whanne the ire was dissymelid, he turnede ayen in to his hows, and he clepide togidire to him silf frendis, and Zares, his wijf;

11 and he declaride to hem the greetnesse of his richessis, and the cumpeny of children, and with hou greet glorie the

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kyng hadde enhaunsid hym aboue alle hise princis and seruauntis.

12 And he seide after these thinges, Also the queen Hester clepide noon other man with the kyng to the feeste, outakun me, anentis which queen Y schal ete also to morewe with the kyng.

13 And whanne Y haue alle these thingis, Y gesse that Y haue no thing, as long as Y se Mardochee, Jew, sittynge bifor the kyngis yatis.

14 And Zares, his wijf, and othere frendis answeriden to hym, Comaunde thou an hiy beem to be maad redi, hauynge fifti cubitis of heiythe; and seie thou eerly to the kyng, that Mardochee be hangid theronne; and so thou schalt go glad with the kyng to the feeste.

15 And the counsel plesyde him, and he comaundide an hiy cros to be maad redi.

ESTHER CHAPTER 6

1 The kyng ledde that nyyt with out sleep, and he comaundide the stories and the bookis of yeeris of formere tymes to be brouyt to hym. And whanne tho weren red in his presense,

2 me cam to the place, where it was writun, hou Mardochee hadde teld the tresouns of Gabathan and Thares, oneste seruauntis, couetynge to strangle kyng Assuerus.

3 And whanne the kyng hadde herd this, he seide, What onour and meede gat Mardochee for this feithfulnesse? And hise seruauntis and mynystris seiden to hym, Outirli he took no meede.

4 And anoon the kyng seide, Who is in the halle? Sotheli Aaman hadde entrid in to the ynnere halle of the kyngis hows, to make suggestioun to the kyng, that he schulde comaunde Mardochee to be hangid on the iebat, which was maad redi to him.

5 And the children answeriden, Aaman stondith in the halle.

6 And the kyng seide, Entre he. And whanne he was comun yn, the kyng seide to hym, What owith to be don to the man, whom the kyng desirith onoure? Aaman thouyte in his herte, and gesside, that the kyng wolde onoure noon othere man no but hym silf;

7 and he answeride, The man, whom the kyng couetith to onoure,

8 owith to be clothid with the kyngis clothis, and to be set on the hors which is of the kyngis sadel, and to take the kyngis diademe on his heed;

9 and the firste of the princes and stronge men of the kyng holde his hors, and go bi the stretis of the citee, and crie, and seie, Thus he schal be onourid, whom euer the kyng wole onoure.

10 Therfor the kyng seide to hym, Haste thou, and whanne a stoole and hors is takun, do thou, as thou hast spoke, to Mardochee the Jew, that sittith bifor the yatis of the paleis; be thou war, that thou leeue not out ony thing of these, whiche thou hast spoke.

11 Therfor Aaman took a stoole and hors, and yede, and criede bifor Mardochee clothid in the strete of the citee, and set on the hors, He is worthi this onour, whom euer the kyng wole onoure.

12 And Mardochee turnede ayen to the yate of the paleis, and Aaman hastide to go in to his hows, morenynge, and with the heed hilid.

13 And he teld to Zares, his wijf, and to frendis alle thingis that hadden bifelde to hym. To whom the wise men, whiche he hadde in counsel, and his wijf, answeriden, If Mardochee, bifor whom thou hast bigunne to falle, is of the seed of Jewis, thou schalt not mowe ayenstonde hym, but thou schalt falle in his siyt.

14 Yit while thei spaken, the oneste seruauntis and chast of the kyng camen, and compelliden hym to go soone to the feeste, which the queen hadde maad redi.

ESTHER CHAPTER 7

1 Therfor the kyng and Aaman entriden to the feeste, to drynke with the queen.

2 And the kyng seide to hir, yhe, in the secounde dai, aftir that he was hoot of the wiyn, Hester, what is thin axyng, that it be youun to thee, and what wolt thou be doon? Yhe, thouy thou axist the half part of my rewme, thou schalt gete.

3 To whom sche answeride, A! king, if Y haue founde grace in thin iyen, and if it plesith thee, yyue thou my lijf to me, for which Y preie, and my puple, for which Y biseche.

4 For Y and my puple ben youun, that we be defoulid, and stranglid, and that we perische; and Y wolde, that we weren seeld in to seruauntis and seruauntessis, and the yuel were suffrable, and Y were stille weilynge; but now oure enemy is, whos cruelte turneth in to the kyng.

5 And kyng Assuerus answeride, and seide, Who is this, and of what power, that he be hardi to do these thingis?

6 And Hester seide, Oure worste aduersarie and enemy is this Aaman. Which thing he herde, and was astonyde anoon, and suffride not to bere the semelaunt of the kyng and of the queen.

7 Forsothe the kyng roos wrooth, and fro the place of the feeste he entride in to a gardyn biset with trees. And Aaman roos for to preie Hester, the queen, for his lijf; for he vndurstood yuel maad redi of the kyng to hym.

8 And whanne the kyng turnede ayen fro the gardyn biset with wode, and hadde entrid in to the place of feeste he foond that Aaman felde doun on the bed, wherynne Hester lai. And the king seide, Also he wole oppresse the queen, while Y am present, in myn hows. The word was not yit goon out of the kyngis mouth, and anoon thei hiliden his face.

9 And Arbona seide, oon of the onest seruauntis and chast, that stoden in the seruyce of the kyng, Lo! the tre hauynge fifti cubitis of heiythe stondith in the hows of Aaman, which tre he hadde maad redi to Mardochee, that spak for the kyng. To whom the kyng seide, Hange ye Aaman in that tre.

10 Therfor Aaman was hangid in the iebat, which he hadde maad redi to Mardochee, and the ire of the kyng restide.

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ESTHER CHAPTER 8

1 In that dai kyng Assuerus yaf to Hester, the queen, the hows of Aaman, aduersarie of Jewis. And Mardochee entride bifor the face of the kyng; for Hester knoulechide to hym, that he was hir fadris brother.

2 Therfor the kyng took the ryng, which he hadde comaundid to be resseyued fro Aaman, and yaf to Mardochee. Forsothe Hester ordeynede Mardochee ouer hir hows.

3 And Hester was not appaied with these thingis, and felde doun to the feet of the kyng, and wepte, and spak to hym, and preiede, that he schulde comaunde the malice of Aaman of Agag, and hise worste castis, whiche he hadde thouyte out ayens Jewis, to be maad voide.

4 And the kyng bi custom helde forth the goldun yerde of the kyng with his hond, bi which the signe of merci was schewid. Therfor sche roos vp,

5 and stood bifor hym, and seide, If it plesith the kyng, and if Y haue founde grace bifor hise iyen, and if my preier is not seyn to be contrarie to hym, Y biseche, that the elde lettris of Aaman, traitour and enemy of Jewis, by whiche he hadde comaundid hem to perische in alle the prouynces of the kyng, be amendid bi newe pistlis;

6 for hou schal Y mowe suffre the deth, and the sleyng of my puple?

7 And kyng Assuerus answeride to Hester, the queen, and to Mardochee, Jew, Y grauntide the hows of Aaman to Hester, the queen, and Y comaundide hym to be hangid on the cros, for he was hardi to sette hond ayens the Jewis.

8 Therfor write ye to Jewis, as it plesith to you, bi the name of the kyng, and aseele ye the lettris with my ring. For this was the custom, that no man durste ayenseie the pistlis, that weren sente in the kyngis name, and weren aseelid with his ryng.

9 And whanne the dyteris and writeris of the kyng weren clepid; sotheli it was the tyme of the thridde monethe, which is clepid Siban, in the thre and twentithe dai of that monethe; pistlis weren writun, as Mardochee wolde, to Jewis, and to princes, and to procuratouris, and to iugis, that weren souereyns of an hundrid and seuene and twenti prouynces, fro Iynde til to Ethiope, to prouynce and to prouynce, to puple and to puple, bi her langagis and lettris, and to Jewis, that thei myyten rede and here.

10 And tho pistlis, that weren sent bi the kyngis name, weren aseelid with his ryng, and sent bi messangeris, whiche runnen aboute bi alle prouynces, and camen with newe messagis bifor the elde lettris.

11 To whiche the kyng comaundide, that thei schulden clepe togidere the Jewis bi alle citees, and comaunde to be gaderid togidere, that thei schulden stonde for her lyues; and schulden sle, and do awei alle her enemyes, with her wyues and children, and alle howsis.

12 And o dai of veniaunce, that is, in the thrittenthe dai of the tweluethe monethe Adar, was ordeined bi alle prouynces.

13 And the schort sentence of the pistle was this, that it were maad knowun in alle londis and puplis, that weren suget to the empire of kyng Assuerus, that the Jewis ben redi to take veniaunce of her enemyes.

14 And the messangeris yeden out, bifor berynge swift messages; and the comaundement of the kyng hangide in Susa.

15 Sotheli Mardochee yede out of the paleis and of the kyngis siyt, and schynede in the kyngis clothis, that is, of iacynct and of colour of the eir, and he bar a goldun coroun in his heed, and was clothid with a mentil of selk and of purpur; and al the citee fulli ioiede, and was glad.

16 Forsothe a newe liyt semede to rise to the Jewis,

17 ioie, onour, and daunsyng, at alle puplis, citees, and alle prouynces, whidur euere the comaundementis of the kyng camen, a wondurful ioie, metis, and feestis, and an hooli dai, in so myche, that many of an other folk and sect weren ioyned to the religioun and cerymonyes of hem; for the greet drede of the name of Jewis hadde asaylid alle hem.

ESTHER CHAPTER 9

1 Therfor in the thrittenthe dai of the tweluethe monethe, which we seiden now bifore to be clepid Adar, whanne sleyng was maad redi to alle Jewis, and her enemyes settiden tresoun to blood, ayenward Jewes bigunnen to be the hiyere, and to venge hem of aduersaries.

2 And thei weren gaderid togidere bi alle citees, castels, and places, to stretche forth hond ayens her enemyes and pursueris; and no man was hardi to ayenstonde, for the drede of her gretnesse hadde persid alle puplis.

3 For whi bothe the iugis, duykis, and procuratouris of prouynces, and ech dignyte, that weren souereyns of alle places and werkis, enhaunsiden Jewis, for the drede of Mardochee,

4 whom thei knewen to be prince of the paleis, and to mow do ful myche; and the fame of his name encreeside ech dai, and flei bi the mouthis of alle men.

5 Therfor the Jewis smytiden her enemyes with greet veniaunce, and killiden hem, and yeldiden to tho enemyes that, that thei hadden maad redi to do to the Jewis,

6 in so myche, that also in Susa thei killiden fyue hundrid men, with out the ten sones of Aaman of Agag, the enemye of Jewis, of whiche these ben the names;

7 Phasandatha, Delphon, and Esphata,

8 and Phorata, and Adalia, and Aridatha,

9 and Ephermesta, and Arisai, and Aridai, and Vaizatha.

10 And whanne the Jewis hadden slayn hem, thei nolden take preies of the catels of hem.

11 And anoon the noumbre of hem, that weren slayn in Susa, was teld to the kyng.

12 Which seide to the queen, Jewis han slayn fyue hundrid men in the citee of Susa, and othere ten sones of Aaman; hou grete sleyng gessist thou, that thei haunten in alle prouynces? what axist thou more? and what wolt thou, that Y comaunde to be doon?

13 To whom sche answeride, If it plesith the kyng, power be youun to the Jewis, that as thei han do to dai in Susa, so do thei also to morewe, and that the ten sones of Aaman be hangid vp in iebatis.

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14 And the kyng comaundide, that it schulde be doon so; and anoon the comaundement hangide in Susa, and the ten sones of Aaman weren hangid.

15 Therfor whanne the Jewis weren gaderid togidere, in the fourtenthe dai of the monethe Adar, thre hundrid men weren slayn in Susa, and the Jewis token not awei the catel of tho men.

16 But also bi alle the prouynces, that weren suget to the lordschip of the kyng, Jewis stoden for her lyues, whanne her enemyes and pursueris weren slayn, in so myche, that fyue and seuenti thousynde of slayn men weren fillid, and no man touchide ony thing of the catelis of hem.

17 Forsothe the thrittenthe dai of the monethe Adar was o dai of sleyng at alle Jewis, and in the fourtenthe dai thei ceessiden to sle; which thei ordeyneden to be solempne, that therynne in ech tyme aftirward thei schulden yyue tent to metis, to ioye, and to feestis.

18 And thei, that hauntiden sleyng in the citee of Susa, lyueden in sleyng in the thrittenthe and fourtenthe dai of the same monethe. But in the fiftenthe dai thei ceessiden to sle; and therfor thei ordeyneden the same dai solempne of feestis and of gladnesse.

19 Forsothe these Jewis, that dwelliden in borow townes not wallid and vilagis, demeden the fourtenthe dai of the monethe Adar of feestis, and of ioie, so that thei be ioiful therynne, and sende ech to other partis of feestis and of metis.

20 Therfor Mardochee wroot alle these thingis, and sente these thingis comprehendid bi lettris to the Jewis, that dwelliden in alle prouynces of the kyng, as wel to Jewis set nyy as fer,

21 that thei schulden resseyue the fourtenthe and the fiftenthe dai of the monethe Adar for feestis, and euer whanne the yeer turneth ayen, thei schulden halowe with solempne onour;

22 for in tho daies the Jewis vengiden hem silf of her enemyes, and morenyng and sorewe weren turned in to gladnesse and ioie; and these daies schulden be daies of feestis, and of gladnesse, and that thei schulden sende ech to other partis of metis, and yyue litle yiftis to pore men.

23 Forsothe the Jewis resseyueden in to solempne custom alle thingis, whiche thei bigunnen to do in that tyme, and whiche thingis Mardochee hadde comaundid bi lettris to be doon.

24 Sotheli Aaman, the sone of Amadathi, of the kynrede of Agag, the enemy and aduersarie of Jewis, thouyte yuel ayens hem, to sle hem and to do awei, and he sente phur, which is interpretid in oure langage in to lot.

25 And afterward Hester entride to the kyng, and bisouyte, that hise enforsyngis schulden be maad voide bi the lettris of the kyng, and that the yuel, which he hadde thouyt ayenus the Jewis, schulde turne ayen in to his heed. Forsothe thei hangiden on the cros bothe hym and hise sones.

26 And fro that tyme these daies weren clepid Phurym, that is, of lottis, for phur, that is, lot, was sent in to a vessel; and the Jewis resseyueden on hem silf, and on her seed, and on alle men that wolden be couplid to her religioun, alle thingis that weren doon, and ben conteyned in the volym of the pistle, that is, of this book,

27 and whiche thingis thei suffriden, and whiche thingis weren chaungid aftirward, that it be not leueful to ony man to passe with out solempnyte these daies, which the scripture witnessith, and certeyn tymes axen, while the yeeris comen contynuely oon aftir an other.

28 These ben the daies, whiche neuer ony foryetyng schal do awei, and bi alle generaciouns alle prouynces, that ben in al the world, schulen halewe; nether ony citee is, in which the daies of Phurym, that is, of lottis, schulen not be kept of Jewis, and of the generacioun of hem, which is bounden to these cerymonyes.

29 And Hester, the queen, the douyter of Abiahel, and Mardochee, the Jew, writiden also the secounde pistle, that this solempne dai schulde be halewid aftirward with al bisynesse.

30 And thei senten to tho Jewis, that dwelliden in an hundrid and seuene and twenti prouynces of kyng Assuerus, that thei schulden haue pees, and resseyue the trewthe,

31 and kepe the daies of lottis, and halewe with ioie in her tyme, as Mardochee and Hester hadden ordeyned; and thei resseiueden the fastyngis, and the cries, and the daies of lottis, to be kept of hem silf and of her seed,

32 and that thei schulden resseyue among hooli bookis alle thingis that ben conteyned in the storie of this book, which is clepid Hester.

ESTHER CHAPTER 10

1 Forsothe kyng Assuerus made tributarye ech lond, and alle the ilis of the see;

2 whos strengthe and empire and dignyte and hiynesse, by which he enhaunside Mardochee, ben writun in the bookis of Medeis and of Persis;

3 and how Mardochee of the kyn of Jewis was the secounde fro king Assuerus, and was greet anentis Jewis, and acceptable to the puple of hise britheren, and he souyte goodis to his puple, and spak tho thingis, that perteyneden to the pees of his seed..

[Here usually the Book Ester ends, however, Wycliffe had a longer version because a part known as "Additions to Esther" was attached to it.]

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ADDITIONS TO THE BOOK OF ESTHER

or The Rest of the Book of Esther
Translation: John Nelson Darby, 1890
Estimated Range of Dating: 2nd century B.C.

(The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Greek Septuagint Bible. They argue that the following chapters were made later than the original Book of Esther. Therefore, they usully placed in the Deuterocanon of the Hebrew Bible. An additional six chapters appear interspersed in Esther in the Septuagint, the Greek translation of the Bible. This was noted by Jerome in compiling the Latin Vulgate. Additionally, the Greek text contains many small changes in the meaning of the main text. Jerome recognised the former as additions not present in the Hebrew Text and placed them at the end of his Latin translation. This placement and numbering system is used in Catholic Bible translations based primarily on the Vulgate, such as the Douay–Rheims Bible and the Knox Bible. In contrast, the 1979 revision of the Vulgate, the Nova Vulgata, incorporates the additions to Esther directly into the narrative itself, as do most modern Catholic English translations based on the original Hebrew and Greek (e.g., Revised Standard Version Catholic Edition, New American Bible, New Revised Standard Version Catholic Edition). The numbering system for the additions differs with each translation.

These additions include:

- *an opening prologue that describes a dream had by Mordecai [in this version called Mardocheus]*
- *the contents of the decree against the Jews*
- *prayers for God's intervention offered by Mordecai and by Esther*
- *an expansion of the scene in which Esther appears before the king, with a mention of God's intervention*
- *a copy of the decree in favor of the Jews*
- *a passage in which Mordecai interprets his dream (from the prologue) in terms of the events that followed*
- *a colophon appended to the end, which reads: "In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and his son Ptolemy brought to Egypt the preceding Letter about Purim, which they said was authentic and had been translated by Lysimachus son of Ptolemy, one of the residents of Jerusalem" (NRSV). It is unclear to which version of Greek Esther this colophon refers, and who exactly are the figures mentioned in it.*

By the time the Greek version of Esther was written, the foreign power visible on the horizon as a future threat to Judah was the Macedonians of Alexander the Great, who defeated the Persian empire about 150 years after the time of the story of Esther; the Septuagint version noticeably calls Haman a "Bougaion" [incomprehensible] where the Hebrew text describes him as an Agagite.

The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Septuagint – Martin Luther, being perhaps the most vocal Reformation-era critic of the work, considered even the original Hebrew version to be of very doubtful value. Luther's complaints against the book carried past the point of scholarly critique and may reflect Luther's antisemitism.

The Council of Trent, the summation of the Roman Catholic Counter-Reformation, reconfirmed the entire book, both Hebrew text and Greek additions, as canonical. The Book of Esther is used twice in commonly used sections of the Catholic Lectionary. In both cases, the text used is not only taken from a Greek addition, the readings also are the prayer of Mordecai, and nothing of Esther's own words is ever used. The Eastern Orthodox Church uses the Septuagint version of Esther, as it does for all of the Old Testament.

In contrast, the additions are included in the Biblical apocrypha, usually printed in a separate section (if at all) in Protestant bibles. The additions, called "The rest of the Book of Esther", are specifically listed in the Thirty-Nine Articles, Article VI, of the Church of England as non-canonical.)

[. . . . .]

4 Then Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen:

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgement, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

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ESTHER CHAPTER 11

1 In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artexerxes the Great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream:

5 Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And, behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

8 And lo a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

ESTHER CHAPTER 12

1 And Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artexerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded, Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

ESTHER CHAPTER 13

1 The copy of the letters was this: The great king Artexerxes writeth these things to the princes and governours that are under him from India unto Ethiopia in an hundred and seven and twenty provinces.

2 After that I became lord over many nations and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us cannot go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire

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to destroy the inheritance, that hath been thine from the beginning.

16 Despise not the portion, which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

ESTHER CHAPTER 14

1 Queen Esther also, being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself.

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings.

18 Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn and deliver us out of the hands of the mischievous, and deliver me out of my fear.

ESTHER CHAPTER 15

1 And upon the third day, when she had ended her prayers, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself daintily;

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though our our commandment be general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

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ESTHER CHAPTER 16

1 The great king Artexerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the justice of God, that seeth all things and hateth evil.

5 Oftentimes also fair speech of those, that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits sought of us the destruction, as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws:

16 And that they be children of the most high and most mighty, living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us and the well affected Persians; but to those which do conspire against us a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

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THE BOOK OF JUDITH (IOUDITH)

(A parable or analogy, often called
"The first Historical Novel")
Estimated Range of Dating: 200 B.C. - 200 A.D.

(The name Judith (Hebrew: Yehudit, "Jewess" or "Praised") is the feminine form of Judah, Judas, Jude, etc. meaning "Jew". So, the name Judith simply can mean any Jewish woman. The Book of Judith is a book in the Hebrew Deuterocanon or Second Canon. It is included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible, and assigned by Protestants to their Apocrypha. It tells of a Jewish widow, Judith, who uses her beauty and charm to destroy an Assyrian general and save Israel from oppression. The surviving Greek manuscripts contain several historical anachronisms, which is why some scholars now consider the book non-historical: a parable, a theological novel, or perhaps the first historical novel.

It is not clear whether the Book of Judith was originally written in Hebrew or in Greek. The oldest existing version is the Septuagint and might either be a translation from Hebrew or composed in Greek. Details of vocabulary and phrasing point to a Greek text written in a language modeled on the Greek developed through translating the other books in the Septuagint. The extant Hebrew language versions, whether identical to the Greek, or in the shorter Hebrew version, date to the Middle Ages. The Hebrew versions name important figures directly such as the Seleucid king Antiochus IV Epiphanes, thus placing the events in the Hellenistic period when the Maccabees battled the Seleucid monarchs. The Greek version uses deliberately cryptic and anachronistic references such as "Nebuchadnezzar", a "King of Assyria", who "reigns in Nineveh", for the same king. The adoption of that name, though unhistorical, has been sometimes explained either as a copyist's addition, or an arbitrary name assigned to the ruler of Babylon.

Although the author was likely Jewish, there is no evidence that the Book of Judith was ever considered authoritative or a candidate for canonicity by any Jewish group.

The Masoretic Text of the Hebrew Bible does not contain it, nor was it found among the Dead Sea Scrolls or referred to in any early Rabbinic literature.

Reasons for its exclusion include the lateness of its composition, possible Greek origin, open support of the Hasmonean dynasty (to which the early rabbinate was opposed), and perhaps the brash and seductive character of Judith herself.

However, after disappearing from circulation among Jews for over a millennium, references to the Book of Judith, and the figure of Judith herself, resurfaced in the religious literature of crypto-Jews who escaped capitulation by the Caliphate of Córdoba. The renewed interest took the form of "tales of the heroine, liturgical poems, commentaries on the Talmud, and passages in Jewish legal codes."

lthough the text itself does not mention Hanukkah, it became customary for a Hebrew midrashic variant of the Judith story to be read on the Shabbat of Hanukkah as the story of Hanukkah takes place during the time of the Hasmonean dynasty.

That midrash, whose heroine is portrayed as gorging the enemy on cheese and wine before cutting off his head, may have formed the basis of the minor Jewish tradition to eat dairy products during Hanukkah.

In that respect, Medieval Jewry appears to have viewed Judith as the Hasmonean counterpart to Queen Esther, the heroine of the holiday of Purim. The textual reliability of the Book of Judith was also taken for granted, to the extent that Biblical commentator Nachmanides (Ramban) quoted several passages from a Peshitta (Syriac version) of Judith in support of his rendering of Deuteronomy 21:14.

Judith is also made reference to in chapter 28 of 1 Meqabyan, a book considered canonical in the Ethiopian Orthodox Tewahedo Church.

The story revolves around Judith, a daring and beautiful widow, who is upset with her Jewish countrymen for not trusting God to deliver them from their foreign conquerors. She goes with her loyal maid to the camp of the enemy general, Holofernes, with whom she slowly ingratiates herself, promising him information on the Israelites. Gaining his trust, she is allowed access to his tent one night as he lies in a drunken stupor. She decapitates him, then takes his head back to her fearful countrymen. The Assyrians, having lost their leader, disperse, and Israel is saved. Though she is courted by many, Judith remains unmarried for the rest of her life.

Literary structure

The Book of Judith can be split into two parts or "acts" of approximately equal length. Chapters 1–7 describe the rise of the threat to Israel, led by the evil king Nebuchadnezzar and his sycophantic general Holofernes, and is concluded as Holofernes' worldwide campaign has converged at the mountain pass where Judith's village, Bethulia, is located. Chapters 8–16 then introduce Judith and depict her heroic actions to save her people. Part I, although at times tedious in its description of the military developments, develops important themes by alternating battles with reflections and rousing action with rest. In contrast, the second half is devoted mainly to Judith's strength of character and the beheading scene.)

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IOUDITH (JUDITH) CHAPTER 1

1 In the twelfth year of the reign of Nabuchodonosor (Nabu-kudurri-ushur, meaning: "Nabu, guard my heir," Nebuchadnezzar II, reigned c. 605–c. 561 BC.), who reigned in (Babylon and) Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the (Chaldean Empire, that is the Babylonians and the) Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

IOUDITH (JUDITH) CHAPTER 2

1 And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians that he should, as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him.

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto that they prepare for me earth and water: for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks and the river shall be filled with their dead, till it overflow:

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth. and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur;

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15 And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback;

16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 A great number also sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen and chariots, and went from thence into the hill country;

23 And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Israel, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

27 Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

IOUDITH (JUDITH) CHAPTER 3

1 So they sent ambassadors unto him to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against Esdraelon near unto Judea, over against the great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

IOUDITH (JUDITH) CHAPTER 4

1 Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and the villages and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

7 Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was straight, for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they, and their wives and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and women, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

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12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

IOUDITH (JUDITH) CHAPTER 5

1 Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills and had laid impediments in the champaign countries:

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, more than all the inhabitants of the west.

5 Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the Red sea before them,

14 And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country.

16 And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate.

20 Now therefore, my lord and governor, if there be any error against this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

IOUDITH (JUDITH) CHAPTER 6

1 And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied against us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but

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we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages:

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

13 Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him to Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God. saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

IOUDITH (JUDITH) CHAPTER 7

1 The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cynamon, which is over against Esdraelon.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia,

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

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14 So they and their wives and their children shall be consumed with fire, and before the sword come against them, they shall be overthrown in the streets where they dwell.

15 Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhibitants of Bethulia.

21 And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur.

25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

IOUDITH (JUDITH) CHAPTER 8

1 Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Ozel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in the barley harvest.

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins and ware her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants and maidservants, and cattle, and lands; and she remained upon them.

8 And there was none that gave her an ill word; ar she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city

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to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other god, therefore we trust that he will not dispise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

34 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies. 36 So they returned from the tent, and went to their wards.

IOUDITH (JUDITH) CHAPTER 9

1 Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said,

2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar.

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9 Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

11 For thy power standeth not in multitude nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, king of every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

IOUDITH (JUDITH) CHAPTER 10

1 Now after that she had ceased to cry unto the God of Israel, and bad made an end of all these words.

2 She rose where she had fallen down, and called her maid, and went down into the house in the which she abode in the sabbath days, and in her feast days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

4 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her.

8 The God, the God of our fathers give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

17 Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

IOUDITH (JUDITH) CHAPTER 11

1 Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

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3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

13 And are resolved to spend the firstfruits of the the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given to thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her. God hath done well to send thee before the people, that strength might be in our hands and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

IOUDITH (JUDITH) CHAPTER 12

1 Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saving, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

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11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank more wine than he had drunk at any time in one day since he was born.

IOUDITH (JUDITH) CHAPTER 13

1 Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left along in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bedchamber, and to wait for her. coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute thine enterprizes to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him.

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off, to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said; So be it, so be it.

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IOUDITH (JUDITH) CHAPTER 14

1 Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacles of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head.

19 When the captains of the Assyrians army heard these words, they rent their coats and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

IOUDITH (JUDITH) CHAPTER 15

15:1 And when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.

3 They also that had camped in the mountains round about Bethulia fled away.

Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

6 And the residue that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

8 Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it and laid it on her mule; and made ready her carts, and laid them thereon.

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12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

13 And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

IOUDITH (JUDITH) CHAPTER 16

1 Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugatives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses.

24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

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THE BOOK OF TOBIT

The Book of Tobias
Estimated Range of Dating: 200 B.C.

(The Book of Tobit is a book of scripture that is part of the Catholic and Orthodox biblical canons. It was recognised as canonical by the Council of Hippo (in 393), the Councils of Carthage of 397 and 417, and the Council of Florence (in 1442), and confirmed in the Counter-Reformation by the Council of Trent (1546). Many Anglicans, Lutherans, and Methodists have it in their canon of scripture.

The Book of Tobit (Greek: Tobias) is listed as a canonical book by the Council of Rome (382 AD), the Council of Hippo (393 AD), the Council of Carthage (397) and (A.D. 419), the Council of Florence (1442) and finally the Council of Trent (1546), and is part of the canon of both the Catholic Church and Eastern Orthodox Churches. Catholics refer to it as deuterocanonical.

Augustine (c. 397 AD) and Pope Innocent I (405 AD) affirmed Tobit as part of the Old Testament Canon. Athanasius (367 AD) mentioned that certain other books, including the book of Tobit, while not being part of the Canon, "were appointed by the Fathers to be read".

According to Rufinus of Aquileia (c. 400 AD) the book of Tobit and other deuterocanonical books were not called Canonical but Ecclesiastical books.

Article VI of the Thirty-Nine Articles of the Church of England lists it as a book of the "Apocrypha". Historically evangelical Anglicans viewed it as worthy to be read and it is still read in churches. Many high church Anglicans view it as part of the canon of scripture.

In Judaism: Before the 1952 discovery of Aramaic and Hebrew fragments of Tobit among the Dead Sea Scrolls in a cave at Qumran, scholars believed Tobit was not included in the Jewish canon because of late authorship, estimated to A.D. 100. Qumran fragments of the text, which were copied between 100 B.C. to A.D. 25, evidence a much earlier origin than previously thought. These fragments evidence authorship no later than the 2nd century BC and, likely, contemporary with the date ascribed, by modern scholars, to the final compilation of the Book of Daniel, which did attain canonical status.

Other scholars have postulated that Tobit was excluded from the Jewish Scriptures for a halakhic reason because Raguel, the bride's father, wrote the marriage document discussed in Tobit 13, instead of the bridegroom, as required by Jewish rabbinical law.

However, some ancient Jewish rabbinic scholars possibly considered Tobit to be canonical. Midrash Bereishit Rabbah, an aggadic commentary on the Book of Genesis compiled circa 400–600 AD, includes a truncated Aramaic version of Tobit. Tobit was also part of the Septuagint, the first Greek translation of the Bible. In more contemporary times, a number of Jews in Israel have sought to reclaim Tobit as part of the canon.

This book tells the story of Tobit, a righteous Israelite of the tribe of Naphtali, living in Nineveh after Sargon II had deported the northern tribes of Israel to Assyria in 721 BC. In the two Greek versions, the first two and a half chapters are written in the first person; in the Vulgate version, they are written in the third person. Tobit, raised by his paternal grandmother, Deborah, remains loyal to the worship of God at the temple in Jerusalem, refusing the cult of the golden calves that Jeroboam, king of the northern kingdom of Israel, set up at Dan. He is particularly noted for his diligence in attempting to provide proper burials for fallen Israelites whom Sargon's successor, Sennacherib, has slain. For this behavior the king seizes his property and exiles him. After Sennacherib's death, Tobit is allowed to return to Nineveh, where he buries a man who has been murdered on the street. That night, he sleeps in the open and is blinded by bird droppings which fall into his eyes. His blindness subsequently leads him to falsely accuse his wife, Anna, of stealing a baby goat she had received as partial payment for work she had done. This strains his marriage and, ultimately, he prays for death.

Meanwhile, in faraway Media, a young woman named Sarah has prayed for death in despair. The demon of lust, Asmodeus ("the worst of demons"), abducts and kills every man Sarah marries on their wedding night before the marriage can be consummated. God sends the angel Raphael, disguised as a human, to heal Tobit and free Sarah from the demon.

The main narrative is dedicated to Tobit's son, Tobiah or Tobiyah (Greek: Τωβίας Tobias), who is sent by his father to collect money that the elder has deposited in distant Media. Raphael presents himself as Tobit's kinsman, Azariah, and offers to aid and protect Tobias. Under Raphael's guidance, Tobias journeys to Media with his dog.

Along the way, while washing his feet in the river Tigris, a fish tries to swallow his foot. By the angel's order, he captures it and removes its heart, liver and gall bladder.

Upon arriving in Media, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry because he is her cousin and closest relative. The angel instructs the young man to burn the fish's liver and heart to drive away the demon when he attacks on the wedding night. The two marry, and the fumes of the burning organs drive the demon to Upper Egypt, where Raphael follows and binds him. Sarah's father had been digging a grave to secretly bury Tobias under the assumption that he would be killed. Surprised to find his son-in-law alive and well, he orders a double-length wedding feast and has the grave secretly filled. Since the feast prevents him from leaving, Tobias sends Raphael to recover his father's money.

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After the feast, Tobias and Sarah return to Nineveh. There, Raphael tells the youth to use the fish's gall to cure his father's blindness. Raphael then reveals his identity and returns to heaven, and Tobit sings a hymn of praise.

Tobit tells his son to leave Nineveh before God destroys it according to prophecy (compare the Book of Nahum). After the prayer, Tobit dies at an advanced age. After burying his father and mother, Tobias returns to Media with his family.)

TOBIT (TOBIAS) CHAPTER 1

1 The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali;

2 Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the ways of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

11 But I kept myself from eating;

12 Because I remembered God with all my heart.

13 And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias.

21 And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

TOBIT (TOBIAS) CHAPTER 2

1 Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness,

6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted and my face was uncovered:

10 And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes: and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

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11 And my wife Anna did take women's works to do.

12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

TOBIT (TOBIAS) CHAPTER 3

1 Then I being grieved did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set I mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

TOBIT (TOBIAS) CHAPTER 4

1 In that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And said with himself, I have wished for death; wherefore do I not call for my son Tobias that I may signify to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, when thou wast in her womb: and when she is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layest up a good treasure for thyself against the day of necessity.

10 Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the most High.

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12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect my son, in all things thou doest, and be wise in all thy conversation.

15 Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms: and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to they that I committed ten talents to Gabael the son of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

TOBIT (TOBIAS) CHAPTER 5

1 Tobias then answered and said, Father, I will do all things which thou hast commanded me:

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things far the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not

the staff of our hand, in going in and out before us?

18 Be not greedy to add money to money: but let it be as refuse in respect of our child.

19 For that which the Lord hath given us to live with doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

TOBIT (TOBIAS) CHAPTER 6

1 And as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

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6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias that this maid hath been given to seven men, who all died in the marriage chamber.

14 And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her; wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

TOBIT (TOBIAS) CHAPTER 7

1 And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

TOBIT (TOBIAS) CHAPTER 8

1 And when they had supped, they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

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5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lush but uprightly: therefore mercifully ordain that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, I fear lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna. Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

TOBIT (TOBIAS) CHAPTER 9

1 Then Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

TOBIT (TOBIAS) CHAPTER 10

1 Now Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to wail him, and said,

5 Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel,

8 Let me go, for my father and my mother look no more to see me.

9 But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

10 But Tobias said, No; but let me go to my father.

11 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

12 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

13 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; where are do not entreat her evil.

TOBIT (TOBIAS) CHAPTER 11

1 After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

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9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father: and he strake of the gall on his fathers' eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing and praising God: and they which saw him go marvelled, because he had received his sight.

17 But Tobias gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, and Nasbas his brother's son, came:

19 And Tobias' wedding was kept seven days with great joy.

TOBIT (TOBIAS) CHAPTER 12

1 Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you.

8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me to heal thee and Sara thy daughter in law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

TOBIT (TOBIAS) CHAPTER 13

1 Then Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

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8 Let all men speak, and let all praise him for his righteousness.

9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed are all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King.

16 For Jerusalem shall be built up with sapphires and emeralds, and precious stone: thy walls and towers and battlements with pure gold.

17 And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir. 18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

TOBIT (TOBIAS) CHAPTER 14

1 So Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

3 And when he was very aged he called his son, and the sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life.

4 Go into Media my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

11 Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

13 Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

15 But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

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THE MACCABEAN BOOKS
(THE JEWISH STRUGGLE FOR FREEDOM)

THE FIRST BOOK OF THE MACCABEES

The Hebrew Book of the Maccabees
or The Book of Maccabees or 1 Maccabees
Estimated Range of Dating: 2nd century B.C.

(The First Book of Maccabees, also called 1 Maccabees, is a book written in Hebrew by a Jewish author after the restoration of an independent Jewish kingdom by the Hasmonean dynasty, around the late 2nd century BC. The name Maccabee in Hebrew, means "Hammer". This is applied to the first leader of the revolt, Judas, third son of Mattathias. The name came to be used for his brothers as well, which accounts for the title of the book.

The original Hebrew is lost and the most important surviving version is the Greek translation contained in the Septuagint. The book is held as canonical scripture by the Catholic, Orthodox, and Oriental Orthodox churches (except for the Orthodox Tewahedo), but not by Protestant denominations nor any major branches of Judaism; it is not part of the Tanakh. Such Protestants consider it to be an apocryphal book (see also Deuterocanon).

1 Maccabees follows them, receiving the double office of high priest and prince of Israel. (Simon and his successors form the Hasmonean dynasty, which is not always considered a valid kingship by the Jews, since they were not of the lineage of David.) Simon leads the people in peace and prosperity, until he is murdered by agents of Ptolemy, son of Abubus, who had been named governor of the region by the Macedonian Greeks. He is succeeded by his son, John Hyrcanus.)is best known for containing the narrative behind the Jewish holiday of Hanukkah. The narrative is primarily prose text, but is interrupted by seven poetic sections, which imitate classical Hebrew poetry. These include four laments and three hymns of praise. It talks about the period in Jewish history between 175 BC and 134 BC, when the Seleucid Empire ruled over Israel and forced their culture and religion onto the Jewish people. Angry at these developments, many Jews rebelled against the imperialists and overthrew the tyranny. Their struggles and battles form the majority of the Book of 1 Maccabees. The text is important to understand how the Messianic Movement developed. That movement was formed by those Jews who called themselves "the Sons of Light" and whom we meet again in the the texts of the Dead Sea Scrolls from Qumran in which they swore to fight against "the Sons of Darkness" [Greek and Romans] until these unbelievers were not only thrown out from Jewish territory but also totally annahilated in their own empires; an attitude that was entirely picked up and made chief doctrine as Jihadism of the later Mohammedans.

The setting of the book is about a century and a half after the conquest of Judea by the Greeks under Alexander the Great, after Alexander's empire had been divided so that Judaea was part of the Greek Seleucid Empire. It tells how the Greek ruler Antiochus IV Epiphanes attempted to suppress the practice of basic Jewish law, resulting in the Maccabean Revolt (a Jewish revolt against Seleucid rule). The book covers the whole of the revolt, from 175 to 134 BC, highlighting how the salvation of the Jewish people in this crisis came through Mattathias' family, particularly his sons, Judas Maccabeus, Jonathan Apphus, and Simon Thassi, and Simon's son, John Hyrcanus. The doctrine expressed in the book reflects traditional Jewish teaching, without later doctrines found, for example, in 2 Maccabees. The First Book of Maccabees also gives a list of Jewish colonies scattered elsewhere through the Mediterranean at the time.

In the first chapter, Alexander the Great conquers the territory of Judea, and is later succeeded by the Seleucid Antiochus IV Epiphanes. After successfully invading the Ptolemaic Kingdom of Egypt, Antiochus IV captures Jerusalem and removes the sacred objects from the Temple in Jerusalem, slaughtering many Jews. He then imposes a tax and establishes a fortress in Jerusalem.

Antiochus then tries to suppress public observance of Jewish laws, in an attempt to secure control over the Jews. In 168 BC, he desecrates the Temple by setting up an "abomination of desolation" (that is, establishing rites of pagan observance in the Temple, or sacrificing an unclean animal on the altar in the Holy of Holies). Antiochus forbids both circumcision and possession of Jewish scriptures on pain of death. He forbids observance of the sabbath and the offering of sacrifices at the Temple. He also requires Jewish leaders to sacrifice to idols. While enforcement may be targeting only Jewish leaders, ordinary Jews were also killed as a warning to others.

Due Greek influence the gymnasiums were built in Jerusalem. Among other effects, this discouraged the Jewish rite of circumcision even further, which had already been officially forbidden [long before the Roman Lex Cornelia]; a man's state could not be concealed in the gymnasium, where men trained and socialized in the nude. However, 1 Maccabees also insists that there were many Jews who sought out or welcomed the introduction of Greek culture; those were the Pharisees whom we know about . According to the text, some Jewish men even engaged in foreskin restoration in order to pass as fully Greek.

Mattathias calls upon people loyal to the traditions of Israel to oppose the invaders and the Jewish Hellenizers, and his five sons begin a military campaign against them (the Maccabean Revolt). There is one complete loss of a thousand Jews (men, women and children) to Antiochus when the Jewish defenders refuse to fight on the Sabbath. The other

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Jews then reason that, when attacked, they must fight even on the holy day. In 165 BC the Temple is freed and reconsecrated, so that ritual sacrifices may begin again. The festival of Hanukkah is instituted by Judas Maccabeus and his brothers to celebrate this event (1 Macc. 4:59). Judas seeks an alliance with the Roman Republic to remove the Greeks. He is succeeded by his brother Jonathan, who becomes high priest and also seeks alliance with Rome and confirms alliance with Areus of Sparta (1 Macc. 12:1–23). Simon.)

1 MACCABEES CHAPTER 1

1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.

4 And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22 And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was a great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of

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strangers, and became strange to those that were born in her; and her own children left her.

39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,

45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, he said, he should die.

51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land;

53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

1 MACCABEES CHAPTER 2

1 In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, called Caddis:

3 Simon; called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man without glory.

9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in her kingdom and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bondslave.

12 And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. 16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

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20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

35 So then they gave them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

37 But said, Let us die all in our innocency: heaven and earth will testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment and was made lord of Egypt.

54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 Jesus for fulfilling the word was made a judge in Israel.

56 Caleb for bearing witness before the congregation received the heritage of the land.

57 David for being merciful possessed the throne of an everlasting kingdom.

58 Elias for being zealous and fervent for the law was taken up into heaven.

59 Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

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66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

1 MACCABEES CHAPTER 3

1 Then his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For He pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

24 And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

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37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, O God, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, as the will of God is in heaven, so let him do.

1 MACCABEES CHAPTER 4

1 Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the

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plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

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57 They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

1 MACCABEES CHAPTER 5

1 Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema.

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. 22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire,

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them.

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

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32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it he took and slew all the males therein, and received the spoils thereof and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host and encamped against Raphon beyond the brook.

38 So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

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1 MACCABEES CHAPTER 6

1 About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, who he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against their borders.

26 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do the greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host giving

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them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon they also made engines against their engines, and held them battle a long season.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he broke his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

1 MACCABEES CHAPTER 7

1 In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore, when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king,

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them:

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14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them, peaceably, and sware unto them, saying, we will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

19 After this, removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no battle between me and you; I will come with a few men, that I may see you in peace.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama:

32 Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly,

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

1 MACCABEES CHAPTER 8

1 Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among

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the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them;

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media and Lydia and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby:

15 Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said.

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them,

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

1 MACCABEES CHAPTER 9

1 Furthermore, when Demetrius heard the Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host:

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

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4 From whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to he so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour.

11 With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host and they that marched in the foreward were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

35 Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of musick, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils. 41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past:

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45 For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leapt into Jordan, and swam over unto the other bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about a thousand men.

50 Afterward returned Bacchides to Jerusalem and repaired the strong cites in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, these did he strengthen with high walls, with gates and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also the city Bethsura, and Gazera, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprises hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

1 MACCABEES CHAPTER 10

1 In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there,

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For said he, Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:

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8 Who were sore afraid, when they heard that the king had given him authority to gather together an host.

9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion and about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part or the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jerusalem, I yield up authority over it, and give the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle.

34 Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm.

35 Also no man shall have authority to meddle with or to molest any of them in any matter.

36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all king's forces.

37 And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties hereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the sanctuary expenses shall be given of the king's accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

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46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her as according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 And he made him sit by himself, and said into his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away. 65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the; hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have twice been put to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust.

78 Then Jonathan followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety.

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84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having any spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more.

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

1 MACCABEES CHAPTER 11

1 And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his brother in law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander.

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia there to be defended; but king Ptolemee was exalted:

17 For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea to take the tower that was in Jerusalem: and he made many engines of war against it.

21 Then came ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower,

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

23 Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril;

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

25 And though certain ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments

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which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsura and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

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71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

1 MACCABEES CHAPTER 12

1 Now when Jonathan saw that time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time.

4 Upon this the Romans gave them letters unto the governors of every place that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius the son of Antiochus, and Antipater he son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniares sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

23 We do write back again to you, that your cattle and goods are our's, and our's are your's We do command therefore our ambassadors to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country,

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

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37 Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou brought all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another; and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about then sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

1 MACCABEES CHAPTER 13

1 Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now as soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever, thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the son of Absalom, and with him a great power, to Joppa: who casting out them that were therein remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward. 13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the kings treasure, concerning the business that was committed unto him.

16 Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead.

19 So he sent them the children and the hundred talents: howbeit Tryphon dissembled neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

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21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama he slew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before.

28 Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let then be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city:

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazera.

1 MACCABEES CHAPTER 14

1 Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

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5 And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazera, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For every man sat under his vine and his fig tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies prepared to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there:

34 Moreover he fortified Joppa, which lieth upon the sea, and Gazera, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore sang the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place:

37 But he placed Jews therein. and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

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40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary;

43 Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

1 MACCABEES CHAPTER 15

1 Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee. 8 And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

23 And to all the countries and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Aradus, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

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28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppa and Gazera; with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppa and Gazera, albeit they did great harm unto the people in our country, yet will we give thee an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea; also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

40 So Cendebeus came to Jamnia and began to provoke the people and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

1 MACCABEES CHAPTER 16

16:1 Then came up John from Gazera, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from my youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him.

7 That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built.

10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold: 12 For he was the high priest's son in law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazera to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

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21 Now one had run afore to Gazera and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

THE SECOND BOOK OF THE MACCABEES

The Greek Book of the Maccabees
or Second Book of Maccabees or 2 Maccabees
Author: Jason of Cyrene (Greek: Iason ho Kyrenaios)
Estimated Range of Dating: 150-100 B.C.

(The Second Book of Maccabees, also called 2 Maccabees, is a deuterocanonical book originally in Greek which focuses on the Maccabean Revolt against Antiochus IV Epiphanes and concludes with the defeat of the Seleucid (Greek-Persian) Empire general Nicanor in 161 BC by Judas Maccabeus. The author of 2 Maccabees is not identified, but he claims to be abridging a 5-volume work by Jason of Cyrene. Jason of Cyrene (Greek: Iason ho Kyrenaios) was a Greek Jew (from Egyptian Libya) who lived probably between 150 and 80 BC and wrote a history of the times of the Maccabees down to the victory over Nicanor (175-161 BC).

This work is said to have been in five books and formed the basis of the present 2 Maccabees. Jason's longer work is not preserved, and it is uncertain how much of the present text of 2 Maccabees is simply copied from that work. The author wrote in Greek, apparently, as there is no particular evidence of an earlier Hebrew version.

A few sections of the book, such as the Preface, Epilogue, and some reflections on morality are generally assumed to come from the author, not from Jason. Jason's work was apparently written sometime between 150 and 100 BC and most likely ended with the defeat of Nicanor, as does the abridgement available to us.

Unlike 1 Maccabees, the style of 2 Maccabees suggests that it was originally written in the Greek language that was spoken in Alexandria, Egypt, c. 124 BC. It presents a revised version of the historical events recounted in the first seven chapters of 1 Maccabees, adding material from the tradition of the Pharisees, including prayer for the dead and a resurrection on Judgement Day. [* a Jewish party that promoted Jewish laws but also living with Greeks and Romans together in a peaceful relationship. This is the reason why this party survived the Jewish-Roman War 66-73 AD and built the basis of Roman Judaism, the modern Rabbinic Judaism we have today.]*

The beginning of the book includes two letters sent by Jews in Jerusalem to Jews of the Diaspora in Egypt concerning the feast day set up to celebrate the purification of the temple (see Hanukkah) and the feast to celebrate the defeat of Nicanor. If the author of the book inserted these letters, the book would have to have been written after 124 BC the date of the second letter. Some commentators hold that these letters were a later addition, while others consider them the basis for the work. Catholic scholars tend toward a dating in

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the last years of the 2nd century BC, while the consensus among Jewish scholars place it in the second half of the 1st century BC.

Doctrine: 2 Maccabees demonstrates several points of doctrinal interpretation deriving from Pharisaic Judaism, and also found in Catholic and Eastern Orthodox theology. Some of these concepts exist in similar forms also in Hindu, Jain and Buddhist texts from India, with the difference that the Indian teachings have developed into an entire philosophy of an eternal cycle of life, rebirth and death.

The Doctrines in 2 Maccabees include:

• Prayer for the dead and sacrificial offerings, both to free the dead from sin.

• Merits of the martyrs. In particular, the long descriptions of the martyrdoms of Eleazar and of a mother with her seven sons (2 Maccabees 6:18–42) caught the imagination of medieval Christians. Several churches are dedicated to the "Maccabeean martyrs".

• Intercession of the saints (15:11–17) (at least as seen from a Christian viewpoint); the New American Bible comments on verse 14 "Jeremiah's prayer in heaven has been taken in the Roman Catholic tradition as a biblical witness to the intercession of the saints" [* Intercession of the saints is a doctrine held by the Eastern Orthodox, Oriental Orthodox, and Roman Catholic Churches. The practice of praying through saints can be found in Christian writings from the 3rd century onward. The 4th-century Apostles' Creed states belief in the communion of saints, which certain Christian churches interpret as supporting the intercession of saints. As in Christianity, this practice is controversial in Judaism and Islam.].*

• Resurrection of the dead. [Rebirth in Buddhism refers to its teaching that the actions of a person lead to a new existence after death, in an endless cycle called samsara. It is sometimes referred to as reincarnation or metempsychosis, asserts that rebirth does not necessarily take place as another human being, but as an existence in one of the six Gati (divine realms) called Bhavachakra (samsara). This cycle is considered to be dukkha, unsatisfactory and painful. The cycle stops only if liberation is achieved by insight and the extinguishing of desire.].

• Specific mention of creatio ex nihilo (Latin for "creation out of nothing"; 2 Maccabees 28). It refers to the belief that matter is not eternal but had to be created by some divine creative act, frequently defined as God. It is a theistic answer to the question of how the universe comes to exist. It is in contrast to Ex nihilo nihil fit or "nothing comes from nothing", which means that all things were formed from preexisting things; an idea by the Greek philosopher Parmenides (c.540-480 BC) about the nature of all things which is more in line with Hindu, Jain and Buddhist teachings. It is worth mentioning because among Buddhists it is well-known that Gautama Buddha has sent his disciples far beyond the Indian sphere of influence, including to the West, to Egypt and Greece.

Canonicity: Catholics and Eastern Orthodox consider the work to be canonical and part of the Bible which is not surprising as the author was a Greek. Based on (not necessarily reliable) copies, 1 and 2 Maccabees appears in manuscripts of the Septuagint, the Greek translation of the Hebrew Bible, which was completed by the 2nd century BC along with (in some copies) 3 and 4 Maccabees and Psalm 151 which are considered apocryphal by the Roman Catholic church [As for Psalm 151, it turned out to be the wrong decision as Psalms 151-153 were found among the Dead Sea scrolls from Qumran. The 1st and 2nd Maccabees were not among the Dead Sea Scrolls.].

Jews and Protestant Christians reject most of the doctrinal issues present in the work. Some Protestants include 2 Maccabees as part of the Biblical Apocrypha, useful for reading in the church. Article 6 of the "39 Articles" of the Church of England defines it as useful but not the basis of doctrine and not necessary for salvation.)

2 MACCABEES CHAPTER 1

1 The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

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14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2 MACCABEES CHAPTER 2

1 It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

11 And Moses said, Because the sin offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets,

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and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us,

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

2 MACCABEES CHAPTER 3

1 Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to he kept, that they

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should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

2 MACCABEES CHAPTER 4

1 This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of

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the heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every faith year was kept at Tyrus, the king being present,

19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and

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began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

2 MACCABEES CHAPTER 5

1 About the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

7 Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's car, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the place's sake, but the place far the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

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23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

2 MACCABEES CHAPTER 6

1 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes handing at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us,

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we at spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws.

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And when he had said these words, immediately he went to the torment:

29 They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

2 MACCABEES CHAPTER 7

1 It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made

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them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgement of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgement of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.

39 Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

2 MACCABEES CHAPTER 8

1 Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

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20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

2 MACCABEES CHAPTER 9

1 About that time came Antiochus with dishonour out of the country of Persia

2 For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger. he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgement of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews.

5 But the Lord Almighty, the God of Isreal, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

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14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgement of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries. appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

2 MACCABEES CHAPTER 10

1 Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithall the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

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18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gawra, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

2 MACCABEES CHAPTER 11

1 Not long after the, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:

4 Not at all considering the power of God but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

6 Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them

11 And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

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14 And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting:

17 John and Absolom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 And if then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

2 MACCABEES CHAPTER 12

1 When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But of the governours of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

3 The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready.

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

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13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him who seeth all things, fled amain, one running into this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within,

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem,

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Jews were slain.

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his host, and came into the city of Odollam, And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he

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sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

2 MACCABEES CHAPTER 13

1 In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord.

14 So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsum the second time, gave his hand, took their's, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgement seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

2 MACCABEES CHAPTER 14

1 After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a

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palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit having gotten opportunity to further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious, and will not let the rest be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforersaid.

9 Wherefore, O king, seeing knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Ludas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he love the man from his heart

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

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38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

2 MACCABEES CHAPTER 15

1 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

3 Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithall the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

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24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

2 MACCABEES CHAPTER 15

1 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

3 Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithall the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple.

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19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

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THE THIRD BOOK OF THE MACCABEES

or 3 Maccabees, or Ptolemaics by Pseudo-Athanasius
Source: The Bible of the Armenian Apostolic Church and the Orthodox Church
Estimated Range of Dating: 50 B.C. - 100 A.D.

(The Third Book of Maccabees, also called 3 Maccabees, [or "Ptolemaics"(meaning Ptolemaeans) by Pseudo-Athanasius] is found in most Orthodox Bibles as a part of the Anagignoskomena [books worthy to be read]. The book was presumably composed in the 1st century BC or the 1st century AD. It may be a Jewish product.

In spite its title, the book has nothing to do with the Maccabees or their revolt against the Greek-Persian Seleucid Empire, as described in 1 Maccabees and 2 Maccabees. Instead it tells the story of persecution of the Jews under Ptolemy IV Philopator (222–205 BC), some decades before the Maccabee uprising. The name of the book apparently comes from the similarities between this book and the stories of the martyrdom of Eleazar and the Maccabean youths in 2 Maccabees; the High Priest Shimon is also mentioned. It was written in Greek during the 1st century.

The author of this book was probably a Jew from Alexandria, a Greek harbour city at the Egyptian Mediterranean coast. The author wrote his rhetorical constructs and a somewhat bombastic style, and the themes of the book are very similar to those of the Epistle of Aristeas. The work begins abruptly, leading to think that it is actually a fragment of a now-lost longer work.

The book describes the persecution of the Jews in Egypt. The book includes a letter by Ptolemy, which says that those Jews who agree to abandon their faith are to be spared and can return home. The story goes: After the Egyptian king Ptolemy's defeated the Greek-Persin king Antiochus III in 217 BC at the battle of Raphia, he visited Jerusalem and the Second Temple. However, he is, according to the book, prevented from entering the building. This leads him to hate the Jews and upon his return to Alexandria, he rounds up all the Jews in the kingdom to put them to death in his hippodrome. Titus Flavius Josephus notes that many Jews were put to death in Alexandria under the reign of Ptolemy VIII Physcon (146–117 BC) due to their support for Cleopatra II, and this execution was indeed carried out by intoxicated elephants. It is probably for this reason that the Jews abruptly changed allegiance from Egypt to Syria in 200 BC. due to the persecution and killings in Egypt.)

3 MACCABEES CHAPTER 1

1 Now Philopater learned of them that came back that Antiochus had made himself master of the places which belonged to himself, and given charge to all his footmen and horsemen, and took with him his sister Arsinoe, and marched out unto the parts of Raphis, where Antiochus and his forces pitched.

2 And a certain Theodotus, intending to accomplish his design, took with him the bravest of the arms which had been before committed to his trust by Ptolemy, and crossed by night unto the tent of Ptolemy, to kill him by himself, and thus to end the war.

3 But Dositheus, called the son of Drimulus, by birth a Jew, who afterward a renegade from the laws and customs of his country, conveyed Ptolemy away, and made a certain obscure man to lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

4 A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with hair dishevelled, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and their wives; and promised that if they proved conquerors, she would give them two minas of gold apiece.

5 It thus fell out that their enemies were defeated in hand to hand encounter, and many of them were taken prisoners also.

6 Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them.

7 By so doing, and by distributing gifts to their temples, he inspired his subjects with confidence.

8 The Jews also sent some of their council and of their elders to him. The greetings, guestgifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit the city.

9 Having arrived at Jerusalem, and sacrificed, and offered thank offerings to the Greatest God, and done whatsoever else was suitable to the sanctity of the place, and entered the inner court,

10 he was so struck with the exact magnificence of the temple, that he conceived the purpose of entering the sanctuary itself.

11 And when they told him that this was not permitted, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once a year, being permitted to go in, he would by no means give way.

12 Then they read the law to him; but he persisted in obtruding himself, exclaiming that he ought to be permitted: and saying, Be it that they were deprived of this honour, I ought not to be.

13 And he put the question, Why, when he entered all temples none of the priests that were present forbad him?

14 He was thoughtlessly answered by one, That he did wrong to boast of this.

15 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent?

16 And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need,

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and to avert the violence of the fierce transgressor, and when they filled the temple with lamentations and tears,

17 then those that had been left behind in the city were affrighted, and rushed forth, uncertain of the event.

18 Virgins, which had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries.

19 Women, but newly separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner.

20 New born babes were forsaken by the mothers and nurses that waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most high temple.

21 Various were the prayers offered up by them that assembled in this place, by reason of the unholy attempt of the king.

22 Along with these were certain of the citizens, who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose.

23 Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer, which they had occupied before.

24 During this time the multitude kept on praying.

25 The elders which surrounded the king strove in many ways to divert his haughty mind from the design that he had formed.

26 He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

27 Yet even his own officers, when they saw this, joined with the Jews in an appeal to Him which hath all power, to aid in the present crisis, and not wink at such overweening lawlessness.

28 Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued.

29 Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

3 MACCABEES CHAPTER 2

1 Now it was that the high priest Simon bowed his knees over against the holy place, and spread forth his hands in reverent fashion, and uttered the following supplication:

2 O LORD, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear unto us who are oppressed by a wicked and profane one, which exulteth in his confidence and strength.

3 It is Thou, the Creator of all, the Lord of the universe, that art a righteous Governor, and judgest all those that act with pride and insolence.

4 It was Thou that didst destroy the former workers of unrighteousness, among whom were the giants, which trusted in their own strength and hardihood, by covering them with a measureless flood.

5 It was Thou that didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when Thou didst consume them with fire and brimstone.

6 Thou didst make known thy power when Thou causedst the bold Pharaoh, the enslaver of Thy people, to pass through the ordeal of many and divers inflictions.

7 And Thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage unto those that put their trust in Thee, the Lord of the whole creation.

8 These saw and felt the works of Thine hands, and praised Thee, the Almighty.

9 Thou, O King, when Thou createdst the illimitable and measureless earth, didst choose out this city: Thou didst make this place sacred to Thy name, albeit Thou needest nothing: Thou didst glorify it with Thine illustrious presence, after establishing it to the glory of Thy great and honourable name.

10 And Thou didst promise, out of love toward the house of Israel, that should we fall away from thee, and become afflicted, and then come into this house, and pray, Thou wouldest hear our prayer.

11 Verily Thou art faithful and true.

12 And seeing Thou didst often aid our fathers when they were hard pressed, and in low estate, and deliveredst them out of great dangers,

13 see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies,

and are become weak and powerless.

14 We being in this low condition, this bold and profane man seeketh to dishonour this Thy holy place, consecrated out of the earth unto the name of Thy Majesty.

15 Thy dwelling place, the heaven of heavens, is indeed unapproachable to men.

16 But since it seemed good to Thee to manifest thy glory among Thy people Israel, Thou didst sanctify this place.

17 Punish us not by the uncleanness of their men, neither chastise us by means of their profanity; lest the lawless ones boast in their rage, and say,

18 We have trodden upon the holy house, as houses that are idolatrous are trodden upon.

19 Blot out our iniquities, and do away our errors, and shew forth Thy tender mercy in this hour.

20 Let Thy mercies speedily prevent us. Grant us peace, that them that are cast down and broken hearted may praise Thee with their mouth.

21 At that time God, Which seeth all things, Who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence.

22 Shaking him to and fro, as a reed is shaken with the wind, He cast him upon the pavement powerless, with limbs

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palsied; by a righteous judgement deprived of the faculty of speech.

23 His friends and bodyguards, beholding the swift recompense that had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him.

24 When in course of time he had come to himself, this severe check caused no repentance in him, but he departed with bitter threatenings.

25 He proceeded to Egypt, grew worse in wickedness through his aforementioned companions in wine, who were lost to all goodness;

26 and not being satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

27 His purpose was to inflict a public stigma upon our race; wherefore he erected a pillar at the porch of the tower, and caused the following inscription to be graven thereon:

28 That entrance to their own temple was to be refused to all those that would not sacrifice; that all the Jews were to be enrolled among the common people; that they that resisted were to be forcibly seized, and put to death;

29 that they that were thus enrolled, were to be marked upon their persons by the ivy leaf symbol of Dionysus, and to be set apart with these limited rights.

30 To do away with the appearance of hating them all, he had it written beneath, that if any of them should elect to enter the community of them that were initiated in the rights, these should have equal rights with the Alexandrians.

31 Some of them that were over the city, therefore, abhorring any approach unto the city of piety, unhesitating gave in to the king, and expected to derive some great honour from a future connection with him.

32 A nobler spirit, however, prompted the majority the cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the enrollment:

33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

3 MACCABEES CHAPTER 3

1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon them that lived in the country, he gave commandment that they should speedily be collected into one place, and most cruelly deprived of their lives.

2 While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law.

3 Now, while the Jews ever maintained a feeling of unswerving loyalty toward the king,

4 yet, as they worshipped God, and observed His law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium;

5 although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

6 What all the rest of mankind said, was, however, made of no account by the strangers;

7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid

them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs:

9 He that knoweth all things, will not, said they, disregard so great a people.

10 Some of the neighbours, friends, and fellow dealers of the Jews, even called them privily to an interview, pledged them their assistance, and promised to do their very utmost for them.

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews:

12 King Ptolemy Philpater, to the commanders and soldiers in Egypt, and in all places, health and happiness!

13 I am right well; and so, too, are my affairs.

14 Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, hath been brought to a successful issue according to our expectation,

15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Ceolesyria and Phoenicia, and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly.

17 To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts,

18 they were so carried away by their old arrogancy, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them.

19 And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and

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benefactors, as men unwilling to submit to any thing reasonable.

20 We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting.

21 Accordingly, bearing no ill will against their kinsmen at Jerusalem, but rather remembering our connection with them, and the numerous matter with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

22 All of this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil,

23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed toward us; ever deeming that their ignoble course of proceeding will force us to do away with our reform.

24 Having then, received certain proofs that these Jews bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

25 As soon, therefore, as the contents of this letter become known unto you, in that same hour we command those Jews that dwell among you, with wives and children, to be sent unto us, vilified and abused, in chains of iron, to undergo a death cruel and ignominious, suitable to men disaffected.

26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

27 Whosoever shall shield a Jew, whether it be an old man, child, or suckling, shall with his whole house be tortured to death.

28 Whosoever shall inform against the Jews, besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

29 What place soever shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every to every living being for all time to come.

30 Such was the purport of the king's letter.

3 MACCABEES CHAPTER 4

1 Wheresoever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

2The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction that was decreed against them.

3 What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

4 They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion.

5 A multitude of hoary-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

6 Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled, and, in the midst of outlandish insults, set up with one accord a lamentable cry in place of the marriage hymn.

7 Bound, and exposed to public gaze, they were hurried violently on board ship.

8 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthfully mirth, spent the residue of their nuptial days in wailings, and saw only the grave at hand.

9 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into

the benches of the rowers; while the feet of others were inclosed in hard fetters.

10 The planks of the deck above them barred out the light, and shut out the day on every side, that they might be treated like traitors during the whole voyage.

11 They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built before the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilised accommodation.

12 When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims,

13 was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment.

14 The whole nation was now to be enrolled. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the aforementioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties.

15 The enrolling of these men was carried on cruelly, zealously, assiduously, from the rising up of the sun unto the going down thereof, and was not brought to an end in forty days.

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16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

17 At the end of the aforementioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for enrollment,

18 inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were not sufficient for the work.

19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said.

20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose.

21 Now this was the active interference of the unconquerable Providence, which assisted the Jews from heaven.

3 MACCABEES CHAPTER 5

1 Then he called Hermon, which had charge of the elephants. Full of rage, altogether fixed in his furious design,

2 he commanded him, with a quantity of unmixed wine and handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants, when infuriated by the copious draughts of frankincense, were to be led up to the execution of death upon the Jews.

3 The king, after issuing these commands, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

4 The master of the elephants, Hermon, fulfilled his commission punctually.

5 The underlings appointed for the service went out about eventide, and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

6 The nations believed the Jews to be destitute of all protection; for chains fettered them about.

7 They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power,

8 to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them.

9 Their litany so earnest went up to heaven.

10 Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace, to certify the king thereof.

11 He, however, which hath sent His good creature sleep from all time, by night or by day, thus gratifying whom He willeth, diffused a portion thereof now upon the king.

12 By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

13 But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed Him Who is easily reconciled to display the power of His powerful hand to the overweening nations.

14 The middle of the tenth hour had well nigh arrived, when the master bidder, seeing the guest that were bidden collected, came and shook the king.

15 He gained his attention with difficulty, and hinting that the meal time was passing, he talked the matter over with him.

16 The king listened to this, and then turning aside to his potations, commanded the guests to sit down before him.

17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet.

18 Conversation grew on, and the king sent for Hermon, and enquired of him with fierce denunciations, wherefore the Jews had been suffered to outlive that day.

19 Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends.

20 The king, then, with a barbarity exceeding that of Phalaris, said, that they might thank his sleep of that day. Lose no time, and make ready the elephants against to morrow, as you did before, for the destruction of these accursed Jews.

21 When the king said this, the company present were glad, and approved; and then each man went to his own home.

22 Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade.

24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn.

25 The Jews, breathless with momentary suspense, spread forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

26 The sun's rays were not shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying that his desires could now be realised.

27 The king, receiving him, was astonished at his unwonted exit; and overwhelmed with a spirit of oblivion about every thing, enquired the object of this earnest preparation.

28 But this was the working of that Almighty God, which had made him forget all his purpose.

29 Hermon, and his friends, pointed out the preparation of the animals: They are ready, O king, at thine own strict injunction.

30 The king was filled with fierce anger at these words; for, by the providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and then threatened him as follows:

31 Your parents, or your children, were they here, they should furnished a large repast to these wild beasts; not these innocent Jews, which have loyally served me and my forefathers.

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32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs.

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and downcast of countenance.

34 The friends also stole out one by one, and dismissed the assembled multitudes to their occupations.

35 The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help also from him.

36 Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth.

37 And he summoned Hermon to his presence, and said, with threats, How oft, O wretch, must I repeat my commands unto thee about these same persons?

38 Once more, arm the elephants against the morrow for the utter destruction of the Jews.

39 His kinsmen, that reclined with him, wondered at his instability, and thus expressed themselves:

40 O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast commanded their destruction. When the thing is to be done, thou changest thy mind, and recallest thine instructions.

41 For this cause the feeling of expectation causeth tumult in the city: it swarmeth with factions; and is continually on the point of being plundered.

42 The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He sware a fruitless oath, and determined forthwith to send them to Hades, crushed by the knees and feet of the elephants.

43 He would also invade Judah, and level the towns thereof with fire and the sword; and destroy that temple which the nations might not enter, and prevent sacrifices ever after from being offered up there.

44 Joyfully his friends brake up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city.

45 And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

46 About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king unto the business in hand.

47 The king's heart teemed with impious rage; and he rushed forthwith the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the aforementioned Jews.

48 But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd,

49 thought that they had come to the last moments of their lives, unto the end of that which they had trembling expected. They gave way, therefore, to lamentations and moanings: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

50 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breast, and

51 sent up an exceeding great cry, entreating the Lord of all power to reveal Himself, and have mercy upon those who now lay at the gates of Hades.

3 MACCABEES CHAPTER 6

1 And Eleazar, an illustrious priest of the country, which had attained to length of days, and whose life had been adorned with virtue, caused the presbyters which were about him to cease to cry out to the holy God, and prayed thus:

2 O King, mighty in power, Most High, Almighty God, Who orderest the whole creation with thy tender mercy,

3 look upon the seed of Abraham, upon the children of the sanctified Jacob, Thy sanctified inheritance, O Father, which is now being wrongfully destroyed as strangers in a strange land.

4 Thou destroyedst Pharaoh, with his host of chariots, when the lord of this same Egypt was uplifted with lawless hardihood and loud sounding tongue. Shedding the beams of Thy mercy upon the race of Israel, Thou overwhelmedst him with his proud army.

5 When Sennacherib, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting him up against Thy holy city, with boastings grievous to be heard, Thou, O Lord, didst utterly destroy him, and shew forth Thy might unto many nations.

6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, Thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries.

7 It was Thou who, when Daniel was hurled, through slander and envy, as a prey unto lions down below, didst bring him back again unhurt to light.

8 When Jonah was pining away in the belly of the sea-bred monster, Thou didst look upon him, O Father, and recover him to the sight of his own.

9 And now, O Thou that hatest insolence; Thou that aboundest in mercy; Thou that art the protector of all things; appear speedily unto the race of Israel, who are insulted by abhorred, lawless nations.

10 If our life during our exile hath been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which Thou preferrest.

11 Let not the vain minded congratulate vain idols at the destruction of Thy beloved, saying, Neither did their God deliver them',

12 Thou Who art All powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn

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from life, like traitors, by the unreasoning insolence of lawless men.

13 Let the nations cower before Thine invincible might to day, O glorious One, Who hast all power to save the race of Jacob.

14 The whole band of infants and their parents with tears beseech Thee.

15 Let it be shewed unto all the nations that Thou art with us, O Lord, and hast not turned thy face away from us; but as Thou saidst that Thou wouldest not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

16 Now at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power.

17 When the Jews saw this, they uttered a loud cry to heaven, so that the valleys adjacent resounded, and caused an irrepressible lamentation throughout the army.

18 Then the all-glorious, all-powerful, and true God, displayed His holy countenance, and opened the gates of heaven, from whence two angels, dreadful of form, came down, and were visible to all but the Jews.

19 And they stood over against, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters.

20 And a cold shudder came over the person of the king, and oblivion palsied the vehemence of his spirit.

21 They turned back the animals upon the armed forces which followed upon them; and the animals trod them down, and destroyed them.

22 The king's wrath was changed into compassion; and he wept at his own machinations.

23 For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying,

24 Ye have governed amiss, and have exceeded tyrants in cruelty; and me your benefactor have ye laboured to deprive at once of my dominion and my life, by privily devising measures injurious to the kingdom.

25 Who hath gathered here, unreasonably removing each from his home, those, who, in faithfulness to us, had held the strongholds of the country?

26 Who hath thus consigned to unmerited punishments those who in good will toward us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

27 Loose, loose the unjust bonds; and send to their homes in peace, and deprecate what hath been done.

28 Release the sons of the almighty living God of heaven, Who from our forefathers' time till now hath granted a glorious and uninterrupted prosperity to our affairs.

29 These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour.

30 The king then departed to the city, and called the overseer of his revenues unto him, and bade him provide a seven days' quantity of wine and all else requisite for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place wherein they expected to meet with their destruction.

31 Then they which before were despised and nigh unto Hades, yea, rather advanced into it, partook of the cup of salvation, in stead of the grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths.

32 Ceasing their miserable strains of woe, they took up the subject of their fatherland, hymning in praise God their wonderworking Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

33 So also the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him.

34 Those that had marked them out as for death, and for carrion, and had enrolled them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

35 But the Jews, as we have just said, instituted a dance, and them gave themselves up to feasting, glad thanksgivings, and psalms.

36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. Thus they established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them.

37 They requested the king to send them back to their homes.

38 They were being enrolled from the twenty fifth of Pachon unto the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days.

39 The Ruler over all did during this time manifest forth His mercy gloriously, and did deliver them all together unharmed.

40They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away.

41 The king commended them, and wrote the subjoined epistle, of magnanimous import for them, to the commanders of every city.

3 MACCABEES CHAPTER 7

1 King Ptolemy Philopater unto all the commanders throughout Egypt, and unto all that are set over affairs, joy and strength.

2 We, too, and our children are well; and God hath directed our affairs as we wish.

3 Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment.

4They pretended that our affairs would never be in such a good state till this took place. Such, they said, was the hatred borne by the Jews unto other people.

5They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they

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endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

6 For this cause we severely threatened them; yet, with the clemency we are wont to extend unto all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews, so as to preserve them, and that he fought for them as a father ever fighteth for his sons;

7 and taking into consideration their constancy and faithfulness toward us, and toward our ancestors, we have, as we ought, acquitted them of every sort of charge.

8 And we have dismissed them unto their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past.

9 For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the Ruler of all might. From him there will be no escape, as the avenger of such deeds. Fare ye well.

10 When they received this letter, they were not forward to depart

forthwith. They petitioned the king to be allowed to inflict fitting punishment upon those of their race that had willingly transgressed the holy God, and the law of God.

11 They alleged that the men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

12 The king admitted the truth of this reasoning, and commended them.

13 Their priests, then, as was most meet, saluted him with good wishes, and all the people echoed with the Alleluia. They then joyfully departed.

14 Then they punished and destroyed with ignominy every polluted Jew that fell in their way;

15 slaying thus, in that day, above three hundred men, and esteeeming this destruction of the wicked a season of joy.

16 They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they

thanked the God of their fathers, the eternal Saviour of Israel.

17 Having arrived at Ptolemais, called from the feature of that district Rosebearing, where the fleet, according to the general wish, waited for them seven days,

18 they partook of a banquet of deliverance; for the king generously granted them severally the means of securing a return home.

19 They accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness.

20 These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's commandment, by land, by sea, and by river, each to his own home.

21 They had more weight than before among their enemies; and were honoured and feared, and none in any way robbed them of their goods.

22 Every man received back his own, according to inventory; those that had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation.

23 Blessed be the Redeemer of Israel unto everlasting. Amen.

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THE FOURTH BOOK OF THE MACCABEES

4 Maccabees
Source: The Bible of the Romanian Orthodox Church
Estimated Range of Dating: 20 - 130 A.D.

(The Fourth Book of Maccabees, also called 4 Maccabees is a homily or philosophic discourse praising the supremacy of pious reason over passion. In style, the book is oratorical, but not so much as 3 Maccabees. It was originally written in the common Greek language of the first or second century AD. It is generally dated between 20 and 130 AD, most likely at the end of the Flavian Dynasty or later. Its composition was made in quite a highly rhetorical Greek style. Its interest in martyrs in Antioch [Antakya] and its similarity to other writings from that region indicates its place of origin.

The text was not influenced by any form of Christianity but by Stoic philosophy as the writer believes in the immortality of the soul, but never mentions the resurrection of the dead. Good souls are said to live forever in happiness with the patriarchs and God, but even the evil souls are held to be immortal.

The work consists of a prologue and two main sections; the first advances the philosophical thesis while the second illustrates the points made using examples drawn from 2 Maccabees (principally, the martyrdom of Eleazer and the Maccabean youths) under Antiochus IV Epiphanes. The last chapters concern the author's impressions drawn from these martyrdoms. The work thus appears to be an independent composition to 1 Maccabees and 2 Maccabees, merely drawing on their descriptions to support its thesis. The weak ending of the book could indicate that the last chapter seem to be a later addition to the work.

It is not in the Bible for most churches, but is an appendix to the Greek Bible, and in the canon of the Georgian Orthodox Bible. The book was included in the 1688 Romanian Orthodox and the 18th-century Romanian Catholic Bibles where it was called "Iosip" (Joseph) because it is ascribed to Titus Flavius Josephus by Eusebius and Jerome, and this opinion was accepted for many years, leading to its inclusion in many editions of Josephus' works. Scholars have however pointed to perceived differences of language and style. It is no longer printed in Romanian Bibles today.)

4 MACCABEES CHAPTER 1

1 As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy.

2 For reason is necessary to every one as a step to science: and more especially does it embrace the praise of prudence, the highest virtue.

3 If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust,

4 it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear.

5 How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument.

6 For reasoning does not rule over its own affections, but over such as are contrary to justice, and manliness and temperance, and prudence; and yet over these, so as to withstand, without destroying them.

7 I might prove to you, from may other considerations, that religious reasoning is sole master of the passions;

8 but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in defence of virtue.

9 For all these, contemning pains even unto death, by this contempt, demonstrated that reasoning has command over the passions.

10 For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honours, I may count them happy.

11 For they, winning admiration not only from men in general, but even from the persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified.

12 But we may now at once enter upon the question, having commenced, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God.

13 The question, therefore, is, whether reasoning be absolute master of the passions.

14 Let us determine, then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning bears sway over all of these?

15 Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom.

16 And wisdom is a knowledge of divine and human things, and of their causes.

17 And this is contained in the education of the law; by means of which we learn divine things reverently, and human things profitably.

18 And the forms of wisdom are prudence, and justice, and manliness, and temperance.

19 The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions.

20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul.

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21 And there are many attendant affections surrounding pleasure and pain.

22 Before pleasure is lust; and after pleasure, joy.

23 And before pain is fear; and after pain is sorrow.

24 Wrath is an affection, common to pleasure and to pain, if any one will pay attention when it comes upon him.

25 And there exists in pleasure a malicious disposition, which is the most multiform of all the affections.

26 In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye.

27 In the body it is greediness and gormandizing, and solitary gluttony.

28 As pleasure and pain are, therefore, two growth of the body and the soul, so there are many offshoots of these passions.

29 And reasoning, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections.

30 For reasoning is the leader of the virtues, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions.

31 Now temperance consists of a command over the lusts.

32 But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway.

33 For whence is it, otherwise, that when urged on to forbidden meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so.

34 Hence it is, then, that when lusting after water-animals and birds, and fourfooted beasts, and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning.

35 For the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

4 MACCABEES CHAPTER 2

1 And what wonder? if the lusts of the soul, after participation with what is beautiful, are frustrated,

2 on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the indulgence of sense.

3 For, although young, and ripe for sexual intercourse, he abrogated by reasoning the stimulus of his passions.

4 And it is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master.

5 For instance, the law says, Thou shalt not covet thy neighbour's wife, nor anything that belongs to thy neighbour.

6 Now, then, since it is the law which has forbidden us to desire, I shall much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice.

7 Since in what way is a solitary eater, and a glutton, and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions?

8 A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest, and cancelling the debt of the incoming sabbath.

9 And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquers his passions.

10 For the law conquers even affection toward parents, not surrendering virtue on their account.

11 And it prevails over marriage love, condemning it when transgressing law.

12 And it lords it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy of friends, reproving them when wicked.

13 And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity.

14 It alloweth not to cut down the cultivated herbage of an enemy, but preserveth it from the destroyers, and collecteth their fallen ruins.

15 And reason appears to be master of the more violent passions, as love of empire and empty boasting, and slander.

16 For the temperate understanding repels all these malignant passions, as it does wrath: for it masters even this.

17 Thus Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning.

18 For the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others.

19 For why, else, does our most wise father Jacob blame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger.

20 For if reasoning did not possess the power of subduing angry affections, he would not have spoken thus.

21 For at the time when God created man, He implanted within him his passions and moral nature.

22 And at that time He enthroned above all the holy leader mind, through the medium of the senses.

23 And He gave a law to this mind, by living according to which it will maintain a temperate, and just, and good, and manly reign.

24 How, then, a man may say, if reasoning be master of the passions, has it no control over forgetfulness and ignorance?

4 MACCABEES CHAPTER 3

1 The argument is exceedingly ridiculous: for reasoning does not appear to bear sway over its own affections, but over those of the body,

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2 in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.

3 One may not be able to root out anger from the soul, but it is possible to withstand anger.

4 Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice.

5 For reasoning is not an eradicator, but an antagonist of the passions.

6 And this may be more clearly comprehended from the thirst of king David.

7 For after David had been attacking the Philistines the whole day, he with the soldiers of his nation slew many of them;

8 then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

9 Now all the rest of them were at supper;

10 but the king, being very much athirst, although he had numerous springs, could not by their means quench his thirst;

11 but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer upon him, and consumed him with languish.

12 Wherefore his body-guards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies, and taking a pitcher, got over the ramparts of the enemies:

13 and unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest.

14 And having boldly discovered the fountain, they filled out of it the draught for the king.

15 But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul.

16 Wherefore, setting up reasoning in opposition to his desire, he poured out the draught to God.

17 For the temperate mind has power to conquer the pressure of the passions, and to quench the fires of excitement,

18 and to wrestle down the pains of the body, however excessive; and, through the excellency of reasoning, to abominate all the assaults of the passions.

19 But the occasion now invites us to give an illustration of temperate reasoning from history.

20 For at a time when our fathers were in possession of undisturbed peace through obedience to the law, and were prosperous, so that Seleucus Nicanor, the king of Asia, both assigned them money for divine service, and accepted their form of government, 21 then certain persons, bringing in new things contrary to the general unanimity, in various ways fell into calamities.

4 MACCABEES CHAPTER 4

1 For a certain man named Simon, who was in opposition to Onias, who once held the high priesthood for life, and was an honourable and good man, after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

2 Whence coming to Apollonius, the military governor of Syria, and Phoenicia, and Cilicia, he said,

3 Having good will to the king's affairs, I am come to inform thee that infinite private wealth is laid up in the treasuries of Jerusalem which do not belong to the temple, but pertain to king Seleucus.

4 Apollonius, acquainting himself with the particulars of this, praised Simon for his care of the king's interests, and going up to Seleucus informed him of the treasure;

5 and getting authority about it, and quickly advancing into our country with the accursed Simon and a very heavy force,

6 he said that he came with the commands of the king that he should take the private money of the treasure.

7 And the nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who had committed deposits to the sacred treasury should be deprived of them, resisted as well as they could.

8 But Appolonius went away with threats into the temple.

9 And the priests, with the women and children, having supplicated God to throw his shield over the holy, despised place, 10 and Appolonius going up with his armed force to the seizure of the treasure,--there appeared from heaven angels riding on horseback, all radiant in armour, filling them with much fear and trembling.

11 And Apollonius fell half dead upon the court which is open to all nations, and extended his hands to heaven, and implored the Hebrews, with tears, to pray for him, and propitiate the heavenly host.

12 For he said that he had sinned, so as to be consequently worthy of death; and that if he were saved, he would celebrate to all men the blessedness of the holy place.

13 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device and not by Divine punishment, prayed for him;

14 and he being thus unexpectedly saved, departed to manifest to the king what had happened to him.

15 But on the death of Seleucus the king, his son Antiochus Epiphanes succeeds to the kingdom: a man of haughty pride and terrible.

16 Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest:

17 who had made a covenant, if he would give him this authority, to pay yearly three thousand six hundred and sixty talents.

18 And he committed to him the high priesthood and rulership over the nation.

19 And he both changed the manner of living of the people, and perverted their civil customs into all lawlessness.

20 So that he not only erected a gymnasium on the very citadel of our country, [but neglected] the guardianship of the temple.

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21 At which Divine vengeance being grieved, instigated Antiochus himself against them.

22 For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched against them.

23 And having subdued them, he established a decree that if any of them lived according to the laws of his country he should die.

24 And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect,

25 for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment.

26 When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.

4 MACCABEES CHAPTER 5

1 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place,

2 with his armed troops standing in a circle around him, commanded his spearbearers to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols.

3 And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed.

4 And when many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him.

5 And Antiochus seeing him, said,

6 I would counsel thee, old man, before thy tortures begin, to tasted the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews.

7 For wherefore, since nature has conferred upon you the most excellent flesh of this animal, do you loathe it?

8 It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness, to reject the boons of nature.

9 And you will be acting, I think, still more senselessly, if you follow vain conceits about the truth.

10 And you will, moreover, be despising me to your own punishment.

11 Will you not awake from your trifling philosophy? and give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of an expedient course?

12 and, reverencing my kindly admonition, have pity upon your own years?

13 For, bear in mind, that if there be any power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak.

15 And having received power to speak, he began thus to deliver himself:

16 We, O Antiochus, who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law;

17 wherefore we consider that we ought not in any point to transgress the law.

18 And indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we should have no right even in that case to destroy our sense of religion.

19 think not eating the unclean, then, a trifling offense.

20 For transgression of the law, whether in small or great matters, is of equal moment;

21 for in either case the law is equally slighted.

22 But thou deridest our philosophy, as though we lived irrationally in it.

23 Yet it instructs us in temperance, so that we are superior to all pleasures and lusts; and it exercises us in manliness, so that we cheerfully undergo every grievance.

24 And it instructs us in justice, so that in all our dealoings we render what is due; and it teaches us piety, so that we worship the one only God becomingly.

25 Wherefore it is that we eat not the unclean; for believing that the law was established by God, we are convinced that the Creator of the world, in giving his laws, sympathises with our nature.

26 Those things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted.

27 But, tyrant-like, thou not only forcest us to break the law, but also to eat, that thou mayest ridicule us as we thus profanely eat:

28 but thou shalt not have this cause of laughter against me;

29 nor will I transgress the sacred oaths of my forefathers to keep the law.

30 No, not if you pluck out my eyes, and consume my entrails.

31 I am not so old, and void of manliness, but that my rational powers are youthful in defence of my religion.

32 Now then; prepare your wheels, and kindle a fiercer flame.

33 I will not so compassionate my old age, as on my account to break the law of my country.

34 I will not belie thee, O law, my instructor! or forsake thee, O beloved self-control!

35 I will not put thee to shame, O philosopher Reason; or deny thee, O honoured priesthood, and science of the law.

36 Mouth! thou shalt not pollute my old age, nor the full stature of a perfect life.

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37 My fathers shall receive me pure, not having quailed before your compulsion, though unto death.

38 For over the ungodly thou shalt tyrannize; but thou shalt not lord it over my thoughts about religion, either by thine arguments, or through deeds.

4 MACCABEES CHAPTER 6

1 When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely haled Eleazar to the instruments of torture.

2 And first, they stripped the old man, adorned as he was with the comeliness of piety.

3 Then tying back his arms and hands, they disdainfully used him with stripes;

4 a herald opposite crying out, Obey the commands of the king.

5 But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not all.

6 But raising his eyes on high to heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through.

7 And falling upon the ground, from his body having no power to support the pains, he yet kept his reasoning upright and unbending.

8 then one of the harsh spearbearers leaped upon his belly as he was falling, to force him upright.

9 But he endured the pains, and despised the cruelty, and persevered through the indignities;

10 and like a noble athlete, the old man, when struck, vanquished his torturers.

11 His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

12 Wherefore, partly in pity for his old age,

13 partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said, 14 Why do you unreasonably destroy yourself, O Eleazar, with these miseries?

15 We will bring you some meat cooked by yourself, and do you save yourself by pretending that you have eaten swine's flesh.

16 And Eleazar, as though the advice more painfully tortured him, cried out,

17 Let not us who are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence;

18 for it were irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we should now turn back,

19 and ourselves should become a pattern of impiety to the young, as being an example of pollution eating.

20 It would be disgraceful if we should live on some short time, and that scorned by all men for cowardice,

21 and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law.

22 Wherefore do you, O children of Abraham, die nobly for your religion.

23 Ye spearbearers of the tyrant, why do ye linger?

24 Beholding him so high-minded against misery, and not changing at their pity, they led him to the fire:

25 then with their wickedly-contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

26 And he being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said,

27 Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire.

28 Be merciful to thy people, and be satisfied with the punishment of me on their account.

29 Let my blood be a purification for them, and take my life in recompense for theirs.

30 Thus speaking, the holy man departed, noble in his torments, and even to the agonies of death resisted in his reasoning for the sake of the law.

31 Confessedly, therefore, religious reasoning is master of the passions.

32 For had the passions been superior to reasoning, I would have given them the witness of this mastery.

33 But now, since reasoning conquered the passions, we befittingly awared it the authority of first place.

34 And it is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries.

35 Ridiculous would it be were it not so; and I prove that reasoning has not only mastered pains, but that it is also superior to the pleasures, and withstands them.

4 MACCABEES CHAPTER 7

1 The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of passions,

2 and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture,

3 in no way shifted the rudder of piety till it sailed into the harbour of victory over death.

4 Not so has ever a city, when besieged, held out against many and various machines, as did that holy man, when his pious soul was tried with the fiery trial of tortures and rackings, move his besiegers through the religious reasoning that shielded him.

5 For father Eleazar, projecting his disposition, broke the raging wabves of the passions as with a jutting promontory.

6 O priest worthy of the priesthood! thou didst not pollute thy sacred teeth; nor make thine appetite,

which had always embraced the clean and lawful, a partaker of profanity.

7 O harmonizer with the law, and sage devoted to a divine life!

8 Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even unto death.

9 Thou, father, hast gloriously established our right government by thy endurance; and making of much account our service past, prevented its destruction, and, by thy deeds, hast made credible the words of philosophy.

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10 O aged man of more power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar!

11 For as father Aaron, armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel,

12 so, Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning.

13 And, what is most wonderful, though an old man, though the labours of his body were now spent, and his fibres were relaxed, and his sinews worn out, he recovered youth.

14 By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument.

15 O blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected.

16 O If, then, an old man, through religion, despised tortures even unto death, confessedly religious reasoning is ruler of the passions.

17 But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning.

18 But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh;

19 they who believe that to God they die not; for, as our forefathers, Abraham, Isaac, Jacob, they live to God.

20 This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions:

21 since what person, walking religiously by the whole rule of philosophy, and believing in God,

22 and knowing that it is a blessed thing to endure all kinds of hardships for virture, would not, for the sake of religion, master his passion?

23 For the wise and brave man only is lord over his passions.

24 Whence it is, that even boys, imbued with the philosophy of religious reasoning, have conquered still more bitter tortures:

25 for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,-

4 MACCABEES CHAPTER 8

1 Then, indeed, vehemently swayed with passion, he commanded to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously.

2 The tyrant having given this charge, seven brethren were brought into his presence, along with their aged mother, handsome, and modest, and well-born, and altogether comely.

3 Whom, when the tyrant beheld, encircling their mother as in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them, and calling them near, said:

4 O youths, with favourable feelings, I admire the beauty of each of you; and greatly honouring so numerous a band of brethren, I not only counsel you not to share the madness of the old man who has been tortured before,

5 but I do beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them.

6 Put confidence in me, then, and you shall receive places of authority in my government, if you forsake your national ordinance,

7 and, conforming to the Greek mode of life, alter your rule, and revel in youth's delights.

8 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures.

9 Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness.

10 Will you not reason upon this--that if you disobey, there will be nothing left for you but to die in tortures?

11 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat.

12 And when the spearman brought forward the wheels, and the racks, and the hooks, and catapeltae, and caldrons, pans, and finger-racks, and iron hands and wedges, and bellows, the tyrant continue:

13 Fear, young men, and the righteousness which ye worship will be merciful to you if you err from compulsion.

14 Now they having listened to these words of persuasion, and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

15 Now let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have employed but these?

16 O wretched that we are, and exceeding senseless! when the king exhorts us, and calls us to his bounty, should we not obey him?

17 Why do we cheer ourselves with vain counsels, and venture upon a disobedience bringing death?

18 Shall we not fear, O brethren, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride?

19 Let us have compassion upon our age and relent over the years of our mother.

20 And let us bear in mind that we shall be dying as rebels.

21 And Divine Justice will pardon us if we fear the king through necessity.

22 Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world?

23 Let us not oppose necessity, nor seek vain-glory by our own excruciation.

24 The law itself is not forward to put us to death, if we dread torture.

25 Whence has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by the king?

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26 But nothing of this kind did the young men say or think when about to be tortured.

27 For they were well aware of the sufferings, and masters of the pains. So that as soon as the tyrant had ceased counseling them to eat the unclean, they altogether with one voice, as from the same heart said:

4 MACCABEES CHAPTER 9

1 Why delayest thou, O tyrant? for we are readier to die than to transgress the injunctions of our fathers.

2 And we should be disgracing our fathers if we did not obey the law, and take knowledge for our guide.

3 O tyrant, counsellor of law-breaking, do not, hating us as thou dost, pity us more than we pity ourselves.

4 For we account escape to be worse than death.

5 And you think to scare us, by threatening us with death by tortures, as though thou hadst learned nothing by the death of Eleazar.

6 But if aged men of the Hebrews have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame.

7 Make the attempt, then, O tyrant; and if thou puttest us to death for our religion, think not that thou harmest us by torturing us.

8 For we through this ill-treatment and endurance shall bear off the rewards of virtue.

9 But thou, for the wicked and despotic slaughter of us, shalt, from the Divine vengeance, endure eternal torture by fire.

10 When they had thus spoken, the tyrant was not only exasperated against them as being refractory, but enraged with them as being ungrateful.

11 So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs.

12 And when they had laboured hard without effect in scourging him, they hurled him upon the wheel.

13 And the noble youth, extended upon this, became dislocated.

14 And with every member disjointed, he exclaimed in expostulation,

15 O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I am no murderer, nor sacrilegious man, whom thou thus ill-usest; but a defender of the Divine law.

16 And when the spearmen said, Consent to eat, that you may be releasted from your tortures,--

17 he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reasoning; cut my limbs, and burn my flesh, and twist my joints.

18 For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he was saying this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more.

20 And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine.

21 And although the framework of his bones was now destroyed the high-minded and Abrahamic youth did not groan.

22 But, as though transformed by fire into immortality, he nobly endured the rackings, saying

23 Imitate me, O brethren, nor ever desert your station, nor abjure my brotherhood in courage: fight the holy and honourable fight of religion;

24 by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant.

25 And saying this, the revered youth abruptly closed his life.

26 And when all admired his courageous soul, the spearmen brought forward him who was second in point of age, and having put on iron hands, bound him with pointed hooks to the catapelt.

27 And when, on enquiring whether he would eat before he was tortured, they heard his noble sentiment,

28 after they with the iron hands had violently dragged all the flesh from the neck to the chin, the panther-like beasts tore off the very skin of his head: but he, bearing with firmness this misery, said,

29 How sweet is every form of death for the religion of our fathers! and he said to the tyrant,

30 Thinkest thou not, most cruel of all tyrants, that thou art now tortured more than I, finding thine overweening conception of tyranny conquered by our patience in behalf of our religion?

31 For I lighten my suffering by the pleasures which are connected with virtue.

32 But thou art tortured with threatenings for impiety; and thou shalt not escape, most corrupt tyrant, the vengeance of Divine wrath.

4 MACCABEES CHAPTER 10

1 Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste and save his life.

2 But he cried out and said, Know ye not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up in the same tenets?

3 I abjure not the noble relationship of my brethren.

4 Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are not able to touch, even if ye wish it, my soul.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him.

6 And they dragged round his fingers, and his arms, and his legs, and his ankles.

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7 And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel;

8 around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails.

9 And when about to die, he said,

10 We, O accursed tyrant, suffer this for the sake of Divine education and virtue.

11 But thou, for thine impiety and blood-shedding, shalt endure indissoluble torments.

12 And thus having died worthily of his brethren, they dragged forward the fourth, saying,

13 Do not thou share the madness of thy brethren: but give regard to the king, and save thyself.

14 But he said to them, You have not a fire so scorching as to make me play the coward.

15 By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the pious, I will not repudiate the noble brotherhood.

16 Invent, O tyrant, tortures; that you may learn, even through them, that I am the brother of those tormented before.

17 When he had said this, the blood-thirsty, and murderous, and unhallowed Antiochus ordered his tongue to be cut out.

18 But he said, Even if you take away the organ of speech, yet God hears the silent.

19 Behold, my tongue is extended, cut it off; for not for that halt thou extirpate our reasoning.

20 Gladly do we lose our limbs in behalf of God.

21 But God shall speedly find you, since you cut off the tongue, the instrument of divine melody.

4 MACCABEES CHAPTER 11

1 And when he had died, disfigured in his torments, the fifth leaped forward, and said,

2 I intend not, O tyrant, to get excused from the torment which is in behalf of virtue.

3 But I have come of mine own accord, that by the death of me, you may owe heavenly vengeance a punishment for more crimes. 4 O thou hater of virtue and of men, what have we done that thou thus revellest in our blood?

5 Does it seem evil to thee that we worship the Founder of all things, and live according to his surpassing law?

6 But this is worthy of honours, not torments;

7 hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God.

8 Behold now, being alien from God, thou makest war against those who are religious toward God.

9 As he said this, the spearbearers bound him, and drew him to the catapelt:

10 to which binding him at his knees, and fastening them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered, scorpion-fashion.

11 With his breath thus confined, and his body strangled, he said,

12 A great favour thou bestowest upon us, O tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings.

13 He also being dead, the sixth, quite a youth, was brought out; and on the tyrant asking him whether he would eat and be delivered, he said,

14 I am indeed younger than my brothers, but in understanding I am am as old;

15 for having been born and reared unto the same end, we are bound to die also in behalf of the same cause.

16 So that if ye think proper to torment us for not eating the unclean;--torment!

17 As he said this, they brought him to the wheel.

18 Extended upon which, with limbs racked and dislocated, he was gradually roasted from beneath.

19 And having heated sharp spits, they approached them to his back; and having transfixed his sides, they burned away his entrails.

20 And he, while tormented, said, O period good and holy, in which, for the sake of religion, we brethren have been called to the contest of pain, and have not been conquered.

21 For religious understanding, O tyrant, is unconquered.

22 Armed with upright virtue, I also shall depart with my brethren.

23 I, too, bearing with me a great avenger, O deviser of tortures, and enemy of the truly pious.

24 We six youths have destroyed thy tyranny.

25 For is not your inability to overrule our reasoning, and to compel us to eat the unclean, thy destruction?

26 Your fire is cold to us, your catapelts are painless, and your violence harmless.

27 For the guards not of a tyrant but of a divine law are our defenders: through this we keep our reasoning unconquered.

4 MACCABEES CHAPTER 12

1 When he, too, had undergone blessed martyrdom, and died in the caldron into which he had been thrown, the seventh, the youngest of all, came forward:

2 whom the tyrant pitying, though he had been dreadfully reproached by his brethren,

3 seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

4 Thou seest the end of the madness of thy brethren: for they have died to torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely.

5 But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom.

6 And having thus exhorted him, he sent for the mother of the boy; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

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7 And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) saith,

8 Release me that I may speak to the king and all his friends.

9 And they, rejoicing exceedingly at the promise of the youth, quickly let him go.

10 And he, running up to the pans, said,

11 Impious tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness?

12 Wherefore the divine vengeance is reserving thee for eternal fire and torments, which shall cling to thee for all time.

13 Wert thou not ashamed, man as thou art, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them?

14 But they, bravely dying, fulfilled their religion towards God.

15 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

16 Wherefore, he continued, I myself, being about to die,

17 will not forsake my brethren.

18 And I call upon the God of my fathers to be merciful to my race.

19 But thee, both living and dead, he will punish.

20 Thus having prayed, he hurled himself into the pans; and so expired.

4 MACCABEES CHAPTER 13

1 If then, the seven brethren despised troubles even unto death, it is confessed on all sides that righteous reasoning is absolute master over the passions.

2 For just as if, had they as slaves to the passions, eaten of the unholy, we should have said that they had been conquered by the;

3 now it is not so: but by means of the reasoning which is praised by God, they mastered their passions.

4 And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles.

5 How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire?

6 For just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port,

7 so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intermperance of passions.

8 For having arranged a holy choir of piety, they encouraged one another, saying,

9 Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace.

10 Let us not be cowards in the manifestation of piety.

11 And one said, Courage, brother; and another, Nobly endure.

12 And another, Remember of what stock ye are; and by the hand of our father Isaac endured to be slain for the sake of piety.

13 And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law.

14 Let us not fear him who thinketh he killeth;

15 for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God.

16 Let us arm ourselves, therefore, in the abnegation of the divine reasoning.

17 If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us.

18 And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who died before you.

19 Now you are not ignorant of the charm of brotherhood, which the Divine and all wise Providence hath imparted through fathers to children, and hath engendered through the mother's womb.

20 In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life,

21 and having been brought forth at equal intervals, and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together;

22 and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God.

23 Brotherly love being thus sympathetically constituted, the seven brethren had a more sympathetic mutual harmony.

24 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other.

25 For a like ardour for what is right and honourable increased their fellow-feeling towards each other.

26 For it acting along with religion, made their brotherly feeling more desirable to them.

27 And yet, although nature and intercourse and virtuous morals increased their brotherly love those who were left endured to behold their brethren, who were illused for their religion, tortured even unto death.

4 MACCABEES CHAPTER 14

1 And more that this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love.

2 O reasonings more royal than a king, and freer than freemen!

3 Sacred and harmonius concert of the seven brethern as concerning piety!

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4 None of the seven youths turned cowardly, or shrank back from death.

5 But all of them, as though running the road to immortality, hastened on to death through tortures.

6 For just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed unto death for religion's sake, as through the immortal soul of religion.

7 O holy seven of harmonious brethren! for as the seven days of creation, about religion,

8 so the youths, circling around the number seven, annulled the fear of torments.

9 We now shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire.

10 And what could be more painful? for the power of fire, being sharp and quick, speedily dissolved their bodies.

11 And think it not wonderful that reasoning bore rule over those men in their torments, when even a woman's mind despised more manifold pains.

12 For the mother of those seven youths endured the rackings of each of her children.

13 And consider how comprehensive is the love of offspring, which draws every one to sympathy of affection,

14 where irrational animals possess a similar sympathy and love for their offspring with men.

15 The tame birds frequenting the roofs of our houses, defend their fledglings.

16 Others build their nests, and hatch their young, in the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep off the intruder.

17 And if not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they are able.

18 But why should we point attention to the sympathy toward children shewn by irrational animals?

19 The very bees, at the season of honey-making, attack all who approach; and pierce with their sting, as with a sword, those who draw near their hive, and repel them even unto death.

20 But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abraham.

4 MACCABEES CHAPTER 15

1 O reasoning of the sons, lord over the passions, and religion more desirable to a mother than progeny!

2 The mother, when two things were set before here, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant,

3 rather elected the religion which according to God preserves to eternal life.

4 O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them!

5 for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children.

6 And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them;

7 and through her many pains undergone in connection with each one, was compelled to feel sympathy with them;

8 yet, through fear of God, who neglected the temporary salvation of her children.

9 Not but that, on account of the excellent disposition to the law, her maternal affection toward them was increased.

10 For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even unto death they obeyed her by observing the law.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle.

12 But she inclined each one separately and all together to death for religion.

13 O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

14 At the racking and roasting of each one of them, the observant mother was prevented by religion from changing.

15 She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks.

16 O thou mother, who wast tried at this time with bitterer pangs than those of parturition!

17 O thou only woman who hast brought forth perfect holiness!

18 Thy first-born, expiring, turned thee not; nor the second, looking miserable in his torments; nor the third, breathing out his soul.

19 Nor when thou didst behold the eyes of each of them looking sternly upon their tortures, and their nostrils foreboding death, didst thou weep!

20 When thou didst see children's flesh heaped upon children's flesh that had been torn off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying ground, thou lamentedst not.

21 Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your mother in the midst of torments!

22 With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires!

23 But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love.

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24 Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off [her feelings] through faith in God.

25 For just as in a council-room, beholding in her own soul vehement counsellors, nature and parentage and love of her children, and the racking of her children,

26 she holding two votes, one for the death, the other for the preservation of her children,

27 did not lean to that which would have saved her children for the safety of a brief space.

28 But this daughter of Abraham remembered his holy fortitude.

29 O holy mother of a nation avenger of the law, and defender of religion, and prime bearer in the battle of the affections!

30 O thou nobler in endurance than males, and more manly than men in patience! 31 For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves,

32 so thou, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of they children, didst bear up nobly against the storms against religion.

4 MACCABEES CHAPTER 16

1 If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even unto death, confessedly religious reasoning is master even of the passions.

2 I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments.

3 And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most vehement fires as that natural love of children burned within her, when she beheld her seven sons tortured.

4 But with the reasoning of religion the mother quenched passions so great and powerful.

5 For we must consider also this: that, had the woman been faint hearted, as being their other, she would have lamented over them; and perhaps might have spoken thus:

6 Ah! wretched I, and many times miserable; who having born seven sons, have become the mother of none.

7 O seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast.

8 Vainly, for your sakes, O sons, have I endured many pangs, and the more difficult anxieties of rearing.

9 Alas, of my children, some of you unmarried, and some who have married to no profit, I shall not see your children, nor be felicitated as a grandmother.

10 Ah, that I who had many and fair children, should be a lone widow full of sorrows!

11 Nor, should I die, shall I have a son to bury me. But with such a lament is this the holy and God-fearing mother bewailed none of them.

12 Nor did she divert any of them from death, nor grieve for them as for the dead.

13 But as one possessed with an adamantine mind, and as one bringing forth again her full number of sons to immortality, she rather with supplication exhorted them to death in behalf of religion.

14 O woman, soldier of God for religion, thou, aged and a female, hast conquered through endurance even a tyrant; and though but weak, hast been found more powerful in deeds and words.

15 For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst to thy sons in the Hebrew tongue,

16 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country.

17 For it were disgraceful that this old man should endure pains for the sake of righteousness, and that you who are younger should be afraid of the tortures.

18 Remember that through God ye obtained existence, and have enjoyed it.

19 And on this second account ye ought to bear every affliction because of God.

20 For whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him.

21 And the righteous Daniel was cast unto the lions; and Ananias, and Azarias, and Misael, were slung out into a furnace of fire; yet they endured through God.

22 You, then, having the same faith towards God, be not troubled.

23 For it is unreasonable that they who know religion should not stand up against troubles.

24 With these arguments, the mother of seven, exhorting each of her sons, over-persuaded them from transgressing the commandment of God.

25 And they saw this, too, that they who die for God, live to God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

4 MACCABEES CHAPTER 17

1 And some of the spearbearers said, that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than they should touch her person.

2 O thou mother, who together with seven children didst destroy the violence of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith!

3 For thou, as an house bravely built upon the pillar of thy children, didst bear without swaying, the shock of tortures.

4 Be of good cheer, therefore, O holy-minded mother! holding the firm [substance of the] hope of your steadfastness with God.

5 Not so gracious does the moon appear with the stars in heaven, as thou art established honourable before God, and

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fixed in the firmament with thy sons who thou didst illuminate with religion to the stars.

6 For thy bearing of children was after the fashion of a child of Abraham.

7 And, were it lawful for us to paint as on a tablet the religion of thy story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even unto death.

8 And it had been a worth thing to have inscribed upon the tomb itself these words as a memorial to those of the nation,

9 Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews.

10 These also avenged their nation, looking unto God, and enduring torments unto death.

11 For it was truly a divine contest which was carried through by them.

12 For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life.

13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended.

14 The tyrant was the opposite; and the world and living men were the spectators.

15 And reverence for God conquered, and crowned her own athletes.

16 Who did not admire those champions of true legislation? who were not astonied?

17 The tyrant himself, and all their council, admired their endurance;

18 through which, also, they now stand beside the divine throne, and live a blessed life.

19 For Moses saith, And all the saints are under thine hands.

20 These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy did not overcome our nation;

21 and that the tyrant was punished, and their country purified.

22 For they became the atnipoised to the sin of the nation; and the Divine Providence saved Israel, aforetime afflicted, by the blood of those pious ones, and the propitiatory death.

23 For the tyrant Antiochus, looking to their manly virtue, and to their endurance in torture, proclaimed that endurance as an example to his soldiers.

24 And they proved to be to him noble and brave for land battles and for sieges; and he conquered and stormed the towns of all his enemies.

4 MACCABEES CHAPTER 18

1 O Israelitish children, descendants of the seed of Abraham, obey this law, and in every way be religious.

2 Knowing that religious reasoning is lord of the passions, and those not only inward but outward.

3 When those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion.

4 And the nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land.

5 And the tyrant Antiochus was both punished upon earth, and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs, and to desert the manner of life of their fathers,

6 then, departing from Jerusalem, he made war against the Persians.

7 And the righteous mother of the seven children spake also as follows to her offspring: I was a pure virgin, and went not beyond my father's house; but I took care of the built-up rib.

8 No destroyer of the desert, or ravisher of the plain, injured me; nor did the destructive, deceitful snake, make spoil of my chaste virginity; and I remained with my husband during the period of my prime.

9 And these my children, having arrive at maturity, their father died: blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children.

10 And he used to teach you, when yet with you, the law and the prophets.

11 He used to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph.

12 And he used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias, and Misael in the fire.

13 And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed.

14 And he used to put you in mind of the scripture of Esaias, which saith, Even if thou pass through the fire, it shall not burn thee.

15 He chanted to you David, the hymn-writer, who saith, Many are the afflictions of the just.

16 He declared the proverbs of Solomon, who saith, He is a tree of life to all those who do His will.

17 He used to verify Ezekiel, who said, Shall these dry bones live?

18 For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live.

19 This is our life, and the length of our days.

20 O that bitter, and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel caldrons, brought with boiling rage the seven sons of the daughter of Abraham to the catapelt, and to all his torments!

21 He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures.

22 Wherefore divine retribution pursued and will pursue the pestilent wretch.

23 But the children of Abraham, with their victorious mother, are assembled together to the choir of their fathers; having received pure and immortal souls from God.

24 To whom be glory for ever and ever. Amen.

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BOOKS OF WISDOM
(OR BOOKS OF POETRY)

THE BOOK OF JOB
Hebrew title: Sefer Iyob
Estimated Range of Dating: 550-450 B.C.

(The Book of Job (Hebrew: Iyob) is a book in the Ketuvim ("Writings") section of the Hebrew Bible (Tanakh), and the first poetic book in the Old Testament of the Christian Bible. Addressing the problem of theodicy – the vindication of the justice of God in the light of humanity's suffering – it is a rich theological work setting out a variety of perspectives. The language of Job stands out for its conservative spelling and for its exceptionally large number of words and forms not found elsewhere in the Bible. It is a masterpiece of wisdom, philosophy and literature.

Job appears in the 6th-century BC Book of Ezekiel as a man of antiquity renowned for his righteousness, and the author of the Book of Job has apparently chosen this legendary hero for his parable. Rabbinic tradition ascribes it to Moses, but scholars generally agree that it was written between the 6th and 5th centuries BC. The anonymous author was almost certainly an Israelite, although he has set his story outside Israel, in southern Edom or northern Arabia, and makes allusion to places as far apart as Mesopotamia and Egypt.

Job, Ecclesiastes and the Book of Proverbs belong to the genre of wisdom literature, sharing a perspective that they themselves call the "way of wisdom". Wisdom means both a way of thinking and a body of knowledge gained through such thinking, as well as the ability to apply it to life. It is attainable in part through human effort and in part as a gift from God, but never in its entirety – except by God. The three books share attitudes and assumptions but differ in their conclusions: Proverbs makes confident statements about the world and its workings that are flatly contradicted by Job and Ecclesiastes. Wisdom literature from Sumeria and Babylonia can be dated to the second millennium BC. Several texts from ancient Mesopotamia and Egypt offer parallels to Job, and while it is impossible to tell whether the author of Job was influenced by any of them, their existence suggests that he was the recipient of a long tradition of reflection on the existence of inexplicable suffering.)

IOB (JOB) CHAPTER 1

1 There was a certain man in the land of Ausis, whose name was Job; and than man was true, blameless, righteous, and godly, abstaining from everything evil.

2 And he had seven sons and three daughters.

3 And his cattle consisted of seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses in the pastures, and a very great household, and he had a great husbandry on the earth; and that man was most noble of the men of the east.

4 And his sons visiting one another prepared a banquet every day, taking with them also their three sisters to eat and drink with them.

5 And when the days of the banquet were completed, Job sent and purified them, having risen up in the morning, and offered sacrifices for them, according to their number, and one calf for a sin-offering for their souls: for Job said, Lest peradventure my sons have thought evil in their minds against God. Thus, then Job did continually.

6 And it came to pass on a day, that behold, the angels of God came to stand before the Lord, and the devil came with them.

7 And the Lord said to the devil, Whence art thou come? And the devil answered the Lord, and said, I am come from compassing the earth, and walking up and down in the world.

8 And the Lord said to him, Hast thou diligently considered my servant Job, that there is none like him on the earth, a man blameless, true, godly, abstaining from everything evil?

9 Then the devil answered, and said before the Lord, Does Job worship the Lord for nothing?

10 Hast thou not made a hedge about him, and about his household, and all his possessions round about? and hast thou not blessed the works of his hands, and multiplied his cattle upon the land?

11 But put forth thine hand, and touch all that he has: verily he will bless thee to thy face.

12 Then the Lord said to the devil, Behold, I give into thine hand all that he has, but touch not himself. So the devil went out from the presence of the Lord.

13 And it came to pass on a certain day, that Job's sons and his daughters were drinking wine in the house of their elder brother.

14 And, behold, there came a messenger to Job, and said to him, The yokes of oxen were ploughing, and the she-asses were feeding near them;

15 and the spoilers came and took them for a prey, and slew the servants with the sword; and I having escaped alone am come to tell thee.

16 While he was yet speaking, there came another messenger, and said to Job, Fire has fallen from heaven, and burnt up the sheep, and devoured the shepherds like wise; and I having escaped alone am come to tell thee.

17 While he was yet speaking, there came another messenger, and said to Job, The horsemen formed three companies against us, and surrounded the camels, and took them for a prey, and slew the servants with the sword; and I only escaped, and am come to tell thee.

18 While he is yet speaking, another messenger comes, saying to Job, While thy sons and thy daughters were eating and drinking with their elder brother,

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19 suddenly a great wind came on from the desert, and caught the four corners of the house, and the house fell upon thy children, and they are dead; and I have escaped alone, and am come to tell thee.

20 So Job arose, and rent his garments, and shaved the hair of his head, and fell on the earth, and worshipped,

21 and said, I myself came forth naked from my mother's womb, and naked shall I return thither; the Lord gave, the Lord has taken away: as it seemed good to the Lord, so has it come to pass; blessed be the name of the Lord.

22 In all these events that befell him Job sinned not at all before the Lord, and did not impute folly to God.

IOB (JOB) CHAPTER 2

1 And it came to pass on a certain day, that the angels of God came to stand before the Lord, and the devil came among them to stand before the Lord.

2 And the Lord, said to the devil, Whence comest thou? Then the devil said before the Lord, I am come from going through the world, and walking about the whole earth.

3 And the Lord said to the devil, Hast thou then observed my servant Job, that there is none of men upon the earth like him, a harmless, true, blameless, godly man, abstaining from all evil? and he yet cleaves to innocence, whereas thou has told me to destroy his substance without cause?

4 And the devil answered and said to the Lord, Skin for skin, all that a man has will he give as a ransom for his life.

5 Nay, but put forth thine hand, and touch his bones and his flesh: verily he will bless thee to thy face.

6 And the Lord said to the devil, Behold, I deliver him up to thee; only save his life.

7 So the devil went out from the Lord, and smote Job with sore boils from his feet to his head.

8 And he took a potsherd to scrape away the discharge, and sat upon a dung-heap outside the city.

9 And when much time had passed, his wife said to him, How long wilt thou hold out, saying, Behold, I wait yet a little while, expecting the hope of my deliverance? for, behold, thy memorial is abolished from the earth, even thy sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and thou thyself sittest down to spend the nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labours and my pangs which now beset me: but say some word against the Lord, and die.

10 But he looked on her, and said to her, Thou hast spoken like one of the foolish women. If we have received good things of the hand of the Lord, shall we not endure evil things? In all these things that happened to him, Job sinned not at all with his lips before God.

11 Now his three friends having heard of all the evil that was come upon him, came to him each from his own country: Eliphaz the king of the Thaemans, Baldad sovereign of the Saucheans, Sophar king of he Minaeans: and they came to him with one accord, to comfort and to visit him.

12 And when they saw him from a distance they did not know him; and they cried with a loud voice, and wept, and rent every one his garment, and sprinkled dust upon their heads,

13 and they sat down beside him seven days and seven nights, and no one of them spoke; for they saw that his affliction was dreadful and very great.

IOB (JOB) CHAPTER 3

1 After this Job opened his mouth, and cursed his day,

2 saying,

3 Let the day perish in which I was born, and that night in which they said, Behold a man-child!

4 Let that night be darkness, and let not the Lord regard it from above, neither let light come upon it.

5 But let darkness and the shadow of death seize it; let blackness come upon it;

6 let that day and night be cursed, let darkness carry them away; let it not come into the days of the year, neither let it be numbered with the days of the months.

7 But let that night be pain, and let not mirth come upon it, nor joy.

8 But let him that curses that day curse it, even he that is ready to attack the great whale.

9 Let the stars of that night be darkened; let it remain dark, and not come into light; and let it not see the morning star arise:

10 because it shut not up the gates of my mother's womb, for so it would have removed sorrow from my eyes.

11 For why died I not in the belly? and why did I not come forth from the womb and die immediately?

12 and why did the knees support me? and why did I suck the breasts?

13 Now I should have lain down and been quiet, I should have slept and been at rest,

14 with kings and councillors of the earth, who gloried in their swords;

15 or with rulers, whose gold was abundant, who filled their houses with silver:

16 or I should have been as an untimely birth proceeding from his mother's womb, or as infants who never saw light.

17 There the ungodly have burnt out the fury of rage; there the wearied in body rest.

18 And the men of old time have together ceased to hear the exactor's voice.

19 The small and great are there, and the servant that feared his lord.

20 For why is light given to those who are in bitterness, and life to those souls which are in griefs?

21 who desire death, and obtain it not, digging for it as for treasures;

22 and would be very joyful if they should gain it?

23 Death is rest to such a man, for God has hedged him in.

24 For my groaning comes before my food, and I weep being beset with terror.

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25 For the terror of which I meditated has come upon me, and that which I had feared has befallen me.

26 I was not at peace, nor quiet, nor had I rest; yet wrath came upon me.

IOB (JOB) CHAPTER 4

1 Then Eliphaz the Thaemanite answered and said,

2 Hast thou been often spoken to in distress? but who shall endure the force of thy words?

3 For whereas thou hast instructed many, and hast strengthened the hands of the weak one,

4 and hast supported the failing with words, and hast imparted courage to feeble knees.

5 Yet now that pain has come upon thee, and touched thee, thou art troubled.

6 Is not thy fear founded in folly, thy hope also, and the mischief of thy way?

7 Remember then who has perished, being pure? or when were the true-hearted utterly destroyed?

8 Accordingly as I have seen men ploughing barren places, and they that sow them will reap sorrows for themselves.

9 They shall perish by the command of the Lord, and shall be utterly consumed by the breath of his wrath.

10 The strength of the lion, and the voice of the lioness, and the exulting cry of serpents are quenched.

11 The old lion has perished for want of food, and the lions' whelps have forsaken one another.

12 But if there had been any truth in thy words, none of these evils would have befallen thee. Shall not mine ear receive excellent revelations from him?

13 But as when terror falls upon men, with dread and a sound in the night,

14 horror and trembling seized me, and caused all my bones greatly to shake.

15 And a spirit came before my face; and my hair and flesh quivered.

16 I arose and perceived it not: I looked, and there, was no form before my eyes: but I only heard a breath and a voice, saying,

17 What, shall a mortal be pure before the Lord? or a man be blameless in regard to his works?

18 Whereas he trust not in his servants, and perceives perverseness in his angels.

19 But as for them that dwell in houses of clay, of whom we also are formed of the same clay, he smites them like a moth.

20 And from the morning to evening they no longer exist: they have perished, because they cannot help themselves.

21 For he blows upon them, and they are withered: they have perished for lack of wisdom.

IOB (JOB) CHAPTER 5

1 But call, if any one will hearken to thee, or if thou shalt see any of the holy angels.

2 For wrath destroys the foolish one, and envy slays him that has gone astray.

3 And I have seen foolish ones taking root: but suddenly their habitation was devoured.

4 Let their children be far from safety, and let them be crushed at the doors of vile men, and let there be no deliverer.

5 For what they have collected, the just shall eat; but they shall not be delivered out of calamities: let their strength be utterly exhausted.

6 For labour cannot by any means come out of the earth, nor shall trouble spring out of the mountains:

7 yet man is born to labour, and even so the vulture's young seek the high places.

8 Nevertheless I will beseech the Lord, and will call upon the Lord, the sovereign of all;

9 who does great things and untraceable, glorious things also, and marvellous, of which there is no number:

10 who gives rain upon the earth, sending water on the earth:

11 who exalts the lowly, and raises up them that are lost:

12 frustrating the counsels of the crafty, and their hands shall not perform the truth:

13 who takes the wise in their wisdom, and subverts the counsel of the crafty

14 In the day darkness shall come upon them, and let them grope in the noon-day even as in the night:

15 and let them perish in war, and let the weak escape from the hand of the mighty.

16 And let the weak have hope, but the mouth of the unjust be stopped.

17 But blessed is the man whom the Lord has reproved; and reject not thou the chastening of the Almighty.

18 for he causes a man to be in pain, and restores him again: he smites, and his hands heal.

19 Six time he shall deliver thee out of distresses: and in the seventh harm shall not touch thee.

20 In famine he shall deliver thee from death: and in war he shall free thee from the power of the sword.

21 He shall hide thee from the scourge of the tongue: and thou shalt not be afraid of coming evils.

22 Thou shalt laugh at the unrighteous and the lawless: and thou shalt not be afraid of wild beasts.

23 For the wild beasts of the field shall be at peace with thee.

24 Then shalt thou know that thy house shall be at peace, and the provision for thy tabernacle shall not fail.

25 And thou shalt know that thy seed shall be abundant; and thy children shall be like the herbage of the field.

26 And thou shalt come to the grave like ripe corn reaped in its season, or as a heap of the corn-flour collected in proper time. 27 Behold, we have thus sought out these matters; these are what we have heard: but do thou reflect with thyself, if thou hast done anything wrong.

IOB (JOB) CHAPTER 6

1 But Job answered and said,

2 Oh that one would indeed weigh the wrath that is upon me, and take up my griefs in a balance together!

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3 And verily they would be heavier than the sand by the seashore: but, as it seems, my words are vain.

4 For the arrows of the Lord are in my body, whose violence drinks up my blood: whenever I am going to speak, they pierce me.

5 What then? will the wild ass bray for nothing, if he is not seeking food? or again, will the ox low at the manger, when he has a fodder?

6 Shall bread be eaten without salt? or again, is there taste in empty words?

7 For my wrath cannot cease; for I perceive my food as the smell of a lion to be loathsome.

8 For oh that he would grant my desire, and my petition might come, and the Lord would grant my hope!

9 Let the Lord begin and wound me, but let him not utterly destroy me.

10 Let the grave be my city, upon the walls of which I have leaped: I will not shrink from it; for I have not denied the holy words of my God.

11 For what is my strength, that I continue? what is my time, that my soul endures?

12 Is my strength the strength of stones? or is my flesh of brass?

13 Or have I not trusted in him? but help is far from me.

14 Mercy has rejected me; and the visitation of the Lord has disregarded me.

15 My nearest relations have not regarded me; they have passed me by like a failing brook, or like a wave.

16 They who used to reverence me, now have come against me like snow or congealed ice.

17 When it has melted at the approach of heat, it is not known what it was.

18 Thus I also have been deserted of all; and I am ruined, and become an outcast.

19 Behold the ways of the Thaemanites, ye that mark the paths of the Sabaeans.

20 They too that trust in cities and riches shall come to shame.

21 But ye also have come to me without pity; so that beholding my wound ye are afraid.

22 What? have I made any demand of you? or do I ask for strength from you,

23 to deliver me from enemies, or to rescue me from the hand of the mighty ones?

24 Teach ye me, and I will be silent: if in anything I have erred, tell me.

25 But as it seems, the words of a true man are vain, because I do not ask strength of you.

26 Neither will your reproof cause me to cease my words, for neither will I endure the sound of your speech.

27 Even because ye attack the fatherless, and insult your friend.

28 But now, having looked upon your countenances, I will not lie.

29 Sit down now, and let there not be unrighteousness; and unite again with the just.

30 For there is no injustice in my tongue; and does not my throat meditate understanding?

IOB (JOB) CHAPTER 7

1 Is not the life of man upon earth a state of trial? and his existence as that of a hireling by the day?

2 Or as a servant that fears his master, and one who has grasped a shadow? or as a hireling waiting for his pay?

3 So have I also endured months of vanity, and nights of pain have been appointed me.

4 Whenever I lie down, I say, When will it be day? and whenever I rise up, again I say when will it be evening? and I am full of pains from evening to morning.

5 And my body is covered with loathsome worms; and I waste away, scraping off clods of dust from my eruption.

6 And my life is lighter than a word, and has perished in vain hope.

7 Remember then that my life is breath, and mine eye shalt not yet again see good.

8 The eye of him that sees me shall not see me again: thine eyes are upon me, and I am no more.

9 I am as a cloud that is cleared away from the sky: for if a man go down to the grave, he shall not come up again:

10 and he shall surely not return to his own house, neither shall his place know him any more.

11 Then neither will I refrain my mouth: I will speak being in distress; being in anguish I will disclose the bitterness of my soul.

12 Am I a sea, or a serpent, that thou hast set a watch over me?

13 I said that my bed should comfort me, and I would privately counsel with myself on my couch.

14 Thou scarest me with dreams, and dost terrify me with visions.

15 Thou wilt separate life from my spirit; and yet keep my bones from death.

16 For I shall not live for ever, that I should patiently endure: depart from me, for my life is vain.

17 For what is man, that thou hast magnified him? or that thou givest heed to him?

18 Wilt thou visit him till the morning, and judge him till the time of rest?

19 How long dost thou not let me alone, nor let me go, until I shall swallow down my spittle?

20 If I have sinned, what shall I be able to do, O thou that understandest the mind of men? why hast thou made me as thine accuser, and why am I a burden to thee?

21 Why hast thou not forgotten my iniquity, and purged my sin? but now I shall depart to the earth; and in the morning I am no more.

IOB (JOB) CHAPTER 8

1 Then Baldad the Sauchite answered, and said,

2 How long wilt thou speak these things, how long shall the breath of thy mouth be abundant in words?

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3 Will the Lord be unjust when he judges; or will he that has made all things pervert justice?

4 If thy sons have sinned before him, he has cast them away because of their transgression.

5 But be thou early in prayer to the Lord Almighty.

6 If thou art pure and true, he will hearken to thy supplication, and will restore to thee the habitation of righteousness.

7 Though then thy beginning should be small, yet thy end should be unspeakably great.

8 For ask of the former generation, and search diligently among the race of our fathers:

9 (for we are of yesterday, and know nothing; for our life upon the earth is a shadow:)

10 shall not these teach thee, and report to thee, and bring out words from their heart?

11 Does the rush flourish without water, or shall the flag grow up without moisture?

12 When it is yet on the root, and though it has not been cut down, does not any herb wither before it has received moisture?

13 Thus then shall be the end of all that forget the Lord: for the hope of the ungodly shall perish.

14 For his house shall be without inhabitants, and his tent shall prove a spider's web.

15 If he should prop up his house, it shall not stand: and when he has taken hold of it, it shall not remain.

16 For it is moist under the sun, and his branch shall come forth out of his dung-heap.

17 He lies down upon a gathering of stones, and shall live in the mist of flints.

18 If God should destroy him, his place shall deny him. Hast thou not seen such things,

19 that such is the overthrow of the ungodly? and out of the earth another shall grow.

20 For the Lord will by no means reject the harmless man; but he will not receive any gift of the ungodly.

21 But he will fill with laughter the mouth of the sincere, and their lips with thanksgiving.

22 But their adversaries shall clothe themselves with shame; and the habitation of the ungodly shall perish.

IOB (JOB) CHAPTER 9

1 Then Job answered and said,

2 I know of a truth that it is so: for how shall a mortal man be just before the Lord?

3 For if he would enter into judgment with him, God would not hearken to him, so that he should answer to one of his charges of a thousand.

4 For he is wise in mind, and mighty, and great: who has hardened himself against him and endured?

5 Who wears out the mountains, and men know it not: who overturns them in anger.

6 Who shakes the earth under heaven from its foundations, and its pillars totter.

7 Who commands the sun, and it rises not; and he seals up the stars.

8 Who alone has stretched out the heavens, and walks on the sea as on firm ground.

9 Who makes Pleias, and Hesperus, and Arcturus, and the chambers of the south.

10 Who does great and unsearchable things; glorious also and excellent things, innumerable.

11 If ever he should go beyond me, I shall not see him: if he should pass by me, neither thus have I known it.

12 If he would take away, who shall turn him back? or who shall say to him, What hast thou done?

13 For if he has turned away his anger, the whales under heaven have stooped under him.

14 Oh then that he would hearken to me, or judge my cause.

15 For though I be righteous, he will not hearken to me: I will intreat his judgment.

16 And if I should call and he should not hearken, I cannot believe that he has listened to my voice.

17 Let him not crush me with a dark storm: but he has made by bruises many without cause.

18 For he suffers me not to take breath, but he has filled me with bitterness.

19 For indeed he is strong in power: who then shall resist his judgment?

20 For though I should seem righteous, my mouth will be profane: and though I should seem blameless, I shall be proved perverse.

21 For even if I have sinned, I know it not in my soul: but my life is taken away.

22 Wherefore I said, Wrath slays the great and mighty man.

23 For the worthless die, but the righteous are laughed to scorn.

24 For they are delivered into the hands of the unrighteous man: he covers the faces of the judges of the earth: but if it be not he, who is it?

25 But my life is swifter than a post: my days have fled away, and they knew it not.

26 Or again, is there a trace of their path left by ships? or is there one of the flying eagle as it seeks its prey?

27 And if I should say, I will forget to speak, I will bow down my face and groan;

28 I quake in all my limbs, for I know that thou wilt not leave me alone as innocent.

29 But since I am ungodly, why have I not died?

30 For if I should wash myself with snow, and purge myself with pure hands,

31 thou hadst thoroughly plunged me in filth, and my garment had abhorred me.

32 For thou art not man like me, with whom I could contend, that we might come together to judgment.

33 Would that he our mediator were present, and a reprover, and one who should hear the cause between both.

34 Let him remove his rod from me, and let not his fear terrify me:

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35 so shall I not be afraid, but I will speak: for I am not thus conscious of guilt.

IOB (JOB) CHAPTER 10

1 Weary in my soul, I will pour my words with groans upon him: I will speak being straitened in the bitterness of my soul.

2 And I will say to the Lord, Do not teach me to be impious; and wherefore hast thou thus judged me?

3 Is it good before thee if I be unrighteous? for thou hast disowned the work of thy hands, and attended to the counsel of the ungodly.

4 Or dost thou see as a mortal sees? or wilt thou look as a man sees?

5 Or is thy life human, or thy years the years of a man,

6 that thou hast enquired into mine iniquity, and searched out my sins?

7 For thou knowest that I have not committed iniquity: but who is he that can deliver out of thy hands?

8 Thy hands have formed me and made me; afterwards thou didst change thy mind, and smite me.

9 Remember that thou hast made me as clay, and thou dost turn me again to earth.

10 Hast thou not poured me out like milk, and curdled me like cheese?

11 And thou didst clothe me with skin and flesh, and frame me with bones and sinews.

12 And thou didst bestow upon me life and mercy, and thy oversight has preserved my spirit.

13 Having these things in thyself, I know that thou canst do all things; for nothing is impossible with thee.

14 And if I should sin, thou watchest me; and thou hast not cleared me from iniquity.

15 Or if I should be ungodly, woe is me: and if I should be righteous, I cannot lift myself up, for I am full of dishonour.

16 For I am hunted like a lion for slaughter; for again thou hast changed and art terribly destroying me;

17 renewing against me my torture: and thou hast dealt with me in great anger, and thou hast brought trials upon me.

18 Why then didst thou bring me out of the womb? and why did I not die, and no eye see me,

19 and I become as if I had not been? for why was I not carried from the womb to the grave?

20 Is not the time of my life short? suffer me to rest a little,

21 before I go whence I shall not return, to a land of darkness and gloominess;

22 to a land of perpetual darkness, where there is no light, neither can any one see the life of mortals.

IOB (JOB) CHAPTER 11

1 Then Sophar the Minaean answered and said,

2 He that speaks much, should also hear on the other side: or does the fluent speaker think himself to be righteous? blessed is the short lived offspring of woman.

3 Be not a speaker of many words; for is there none to answer thee?

4 For say not, I am pure in my works, and blameless before him.

5 But oh that the Lord would speak to thee, and open his lips to thee!

6 Then shall he declare to thee the power of wisdom; for it shall be double of that which is with thee: and then shalt thou know, that a just recompence of thy sins has come to thee from the Lord.

7 Wilt thou find out the traces of the Lord? or hast thou come to the end of that which the Almighty has made?

8 Heaven is high; and what wilt thou do? and there are deeper things than those in hell; what dost thou know?

9 Or longer than the measure of the earth, or the breadth of the sea.

10 And if he should overthrow all things, who will say to him, What hast thou done?

11 For he knows the works of transgressors; and when he sees wickedness, he will not overlook it.

12 But man vainly buoys himself up with words; and a mortal born of woman is like an ass in the desert.

13 For if thou hast made thine heart pure, and liftest up thine hands towards him;

14 if there is any iniquity in thy hands, put if far from thee, and let not unrighteousness lodge in thy habitation.

15 For thus shall thy countenance shine again, as pure water; and thou shalt divest thyself of uncleanness, and shalt not fear.

16 And thou shalt forget trouble, as a wave that has passed by; and thou shalt not be scared.

17 And thy prayer shall be as the morning star, and life shall arise to thee as from the noonday.

18 And thou shalt be confident, because thou hast hope; and peace shall dawn to thee from out of anxiety and care.

19 For thou shalt be at ease, and there shall be no one to fight against thee; and many shall charge, and make supplication to thee.

20 But safety shall fail them; for their hope is destruction, and the eyes of the ungodly shall waste away.

IOB (JOB) CHAPTER 12

12:1 And Job answered and said,

2 So then ye alone are men, and wisdom shall die with you?

3 But I also have a heart as well as you.

4 For a righteous and blameless man has become a subject for mockery.

5 For it had been ordained that he should fall under others at the appointed time, and that his houses should be spoiled by transgressors: let not however any one trust that, being evil, he shall be held guiltless,

6 even as many as provoke the Lord, as if there were indeed to be no inquisition made of them.

7 But ask now the beasts, if they may speak to thee; and the birds of the air, if they may declare to thee.

8 Tell the earth, if it may speak to thee: and the fishes of the sea shall explain to thee.

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9 Who then has not known in all these things, that the hand of the Lord has made them?

10 Whereas the life of all living things is in his hand, and the breath of every man.

11 For the ear tries words, and the palate tastes meats.

12 In length of time is wisdom, and in long life knowledge.

13 With him are wisdom and power, with him counsel and understanding.

14 If he should cast down, who will build up? if he should shut up against man, who shall open?

15 If he should withhold the water, he will dry the earth: and if he should let it loose, he overthrows and destroys it.

16 With him are strength and power: he has knowledge and understanding.

17 He leads counsellors away captive, and maddens the judges of the earth.

18 He seats kings upon thrones, and girds their loins with a girdle.

19 He sends away priests into captivity, and overthrows the mighty ones of the earth.

20 He changes the lips of the trusty, and he knows the understanding of the elders.

21 He pours dishonour upon princes, and heals the lowly.

22 Revealing deep things out of darkness: and he has brought into light the shadow of death.

23 Causing the nations to wander, and destroying them: overthrowing the nations, and leading them away.

24 Perplexing the minds of the princes of the earth: and he causes them to wander in a way, they have not known, saying,

25 Let them grope in darkness, and let there be no light, and let them wander as a drunken man.

IOB (JOB) CHAPTER 13

1 Behold, mine eye has seen these things, and mine ear has heard them.

2 And I know all that ye too know; and I have not less understanding than you.

3 Nevertheless I will speak to the Lord, and I will reason before him, if he will.

4 But ye are all bad physicians, and healers of diseases.

5 But would that ye were silent, and it would be wisdom to you in the end.

6 But hear ye the reasoning of my mouth, and attend to the judgment of my lips.

7 Do ye not speak before the Lord, and utter deceit before him?

8 Or will ye draw back? nay do, ye yourselves be judges.

9 For it were well if he would thoroughly search you: for though doing all things in your power ye should attach yourselves to him,

10 he will not reprove you at all the less: but if moreover ye should secretly respect persons,

11 shall not his whirlpool sweep you round, and terror from him fall upon you?

12 And your glorying shall prove in the end to you like ashes, and your body like a body of clay.

13 Be silent, that I may speak, and cease from mine anger,

14 while I may take my flesh in my teeth, and put my life in my hand.

15 Though the Mighty One should lay hand upon me, forasmuch as he has begun, verily I will speak, and plead before him.

16 And this shall turn to me for salvation; for fraud shall have no entrance before him.

17 Hear, hear ye my words, for I will declare in your hearing.

18 Behold, I am near my judgment: I know that I shall appear evidently just.

19 For who is he that shall plead with me, that I should now be silent, and expire?

20 But grant me two things: then I will not hide myself from thy face.

21 Withhold thine hand from me: and let not thy fear terrify me.

22 Then shalt thou call, and I will hearken to thee: or thou shalt speak, and I will give thee an answer.

23 How many are my sins and my transgressions? teach me what they are.

24 Wherefore hidest thou thyself from me, and deemest me thine enemy?

25 Wilt thou be startled at me, as at a leaf shaken by the wind? or wilt thou set thyself against me as against grass borne upon the breeze?

26 for thou hast written evil things against me, and thou hast compassed me with the sins of my youth.

27 And thou hast placed my foot in the stocks; and thou hast watched all my works, and hast penetrated my heels.

28 I am as that which waxes old like a bottle, or like a moth-eaten garment.

IOB (JOB) CHAPTER 14

1 For a mortal born of a woman is short lived, and full of wrath.

2 Or he falls like a flower that has bloomed; and he departs like a shadow, and cannot continue.

3 Hast thou not taken account even of him, and caused him to enter into judgment before thee?

4 For who shall be pure from uncleanness? not even one;

5 if even his life should be but one day upon the earth: and his months are numbered by him: thou hast appointed him for a time, and he shall by no means exceed it.

6 Depart from him, that he may be quiet, and take pleasure in his life, though as a hireling.

7 For there is hope for a tree, even if it should be cut down, that it shall blossom again, and its branch shall not fail.

8 For though its root should grow old in the earth, and its stem die in the rock;

9 it will blossom from the scent of water, and will produce a crop, as one newly planted.

10 But a man that has died is utterly gone; and when a mortal has fallen, he is no more.

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11 For the sea wastes in length of time, and a river fails and is dried up.

12 And man that has lain down in death shall certainly not rise again till the heaven be dissolved, and they shall not awake from their sleep.

13 For oh that thou hadst kept me in the grave, and hadst hidden me until thy wrath should cease, and thou shouldest set me a time in which thou wouldest remember me!

14 For if a man should die, shall he live again, having accomplished the days of his life? I will wait till I exist again?

15 Then shalt thou call, and I will hearken to thee: but do not thou reject the work of thine hands.

16 But thou hast numbered my devices: and not one of my sins shall escape thee?

17 An thou hast sealed up my transgressions in a bag, and marked if I have been guilty of any transgression unawares.

18 And verily a mountain falling will utterly be destroyed, and a rock shall be worn out of its place.

19 The waters wear the stones, and waters falling headlong overflow a heap of the earth: and thou destroyest the hope of man.

20 Thou drivest him to an end, and he is gone: thou settest thy face against him, and sendest him away;

21 and though his children be multiplied, he knows it not; and if they be few, he is not aware.

22 But his flesh is in pain, and his soul mourns.

IOB (JOB) CHAPTER 15

1 Then Eliphaz the Thaemanite answered and said,

2 Will a wise man give for answer a mere breath of wisdom? and does he fill up the pain of his belly,

3 reasoning with improper sayings, and with words wherein is no profit?

4 Hast not thou moreover cast off fear, and accomplished such words before the Lord?

5 Thou art guilty by the words of thy mouth, neither hast thou discerned the words of the mighty.

6 Let thine own mouth, and not me, reprove thee: and thy lips shall testify against thee.

7 What! art thou the first man that was born? or wert thou established before the hills?

8 Or hast thou heard the ordinance of the Lord? or has God used thee as his counsellor? and has wisdom come only to thee?

9 For what knowest thou, that, we know not? or what understandest thou, which we do not also?

10 Truly among us are both the old and very aged man, more advanced in days than thy father.

11 Thou hast been scourged for but few of thy sins: thou hast spoken haughtily and extravagantly.

12 What has thine heart dared? or what have thine eyes aimed at,

13 that thou hast vented thy rage before the Lord, and delivered such words from thy mouth?

14 For who, being a mortal, is such that he shall be blameless? or, who that is born of a woman, that he should be just?

15 Forasmuch as he trusts not his saints; and the heaven is not pure before him.

16 Alas then, abominable and unclean is man, drinking unrighteousness as a draught.

17 But I will tell thee, hearken to me; I will tell thee now what I have seen;

18 things wise men say, and their fathers have not hidden.

19 To them alone the earth was given, and no stranger came upon them.

20 All the life of the ungodly is spent in care, and the years granted to the oppressor are numbered.

21 And his terror is in his ears: just when he seems to be at peace, his overthrow will come.

22 Let him not trust that he shall return from darkness, for he has been already made over to the power of the sword.

23 And he has been appointed to be food for vultures; and he knows within himself that he is doomed to be a carcass: and a dark day shall carry him away as with a whirlwind.

24 Distress also and anguish shall come upon him: he shall fall as a captain in the first rank.

25 For he has lifted his hands against the Lord, and he has hardened his neck against the Almighty Lord.

26 And he has run against him with insolence, on the thickness of the back of his shield.

27 For he has covered his face with his fat, and made layers of fat upon his thighs.

28 And let him lodge in desolate cities, and enter into houses without inhabitant: and what they have prepared, others shall carry away.

29 Neither shall he at all grow rich, nor shall his substance remain: he shall not cast a shadow upon the earth.

30 Neither shall he in any wise escape the darkness: let the wind blast his blossom, and let his flower fall off.

31 Let him not think that he shall endure; for his end shall be vanity.

32 His harvest shall perish before the time, and his branch shall not flourish.

33 And let him be gathered as the unripe grape before the time, and let him fall as the blossom of the olive.

34 For death is the witness of an ungodly man, and fire shall burn the houses of them that receive gifts.

35 And he shall conceive sorrows, and his end shall be vanity, and his belly shall bear deceit.

IOB (JOB) CHAPTER 16

1 But Job answered and said,

2 I have heard many such things: poor comforters are ye all.

3 What! is there any reason in vain words? or what will hinder thee from answering?

4 I also will speak as ye do: if indeed your soul were in my soul's stead,

5 then would I insult you with words, and I would shake my head at you.

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6 And would there were strength in my mouth, and I would not spare the movement of my lips.
7 For if I should speak, I shall not feel the pain of my wound: and if I should be silent, how shall I be wounded the less?
8 But now he has made me weary, and a worn-out fool; and thou hast laid hold of me.
9 My falsehood has become a testimony, and has risen up against me: it has confronted me to my face.
10 In his anger he has cast me down; he has gnashed his teeth upon me: the weapons of his robbers have fallen upon me.
11 He has attacked me with the keen glances of his eyes; with his sharp spear he has smitten me down upon my knees; and they have run upon me with one accord.
12 For the Lord has delivered me into the hands of unrighteous men, and thrown me upon the ungodly.
13 When I was at peace he distracted me: he took me by the hair of the head, and plucked it out: he set me up as a mark.
14 They surrounded me with spears, aiming at my reins: without sparing me they poured out my gall upon the ground.
15 They overthrew me with fall upon fall: they ran upon me in their might.
16 They sewed sackcloth upon my skin, and my strength has been spent on the ground.
17 My belly has been parched with wailing, and darkness is on my eyelids.
18 Yet there was no injustice in my hands, and my prayer is pure.
19 Earth, cover not over the blood of my flesh, and let my cry have no place.
20 And now, behold, my witness is in heaven, and my advocate is on high.
21 Let my supplication come to the Lord, and let mine eye weep before him.
22 Oh that a man might plead before the Lord, even as the son of man with his neighbor!
23 But my years are numbered and their end come, and I shall go by the way by which I shall not return.

IOB (JOB) CHAPTER 17

1 I perish, carried away by the wind, and I seek for burial, and obtain it not.
2 Weary I intreat; and what have I done? and strangers have stolen my goods.
3 Who is this? let him join hands with me.
4 For thou hast hid their heart from wisdom; therefore thou shalt not exalt them.
5 He shall promise mischief to his companions: but their eyes have failed for their children.
6 But thou has made me a byword amount the nations, and I am become a scorn to them.
7 For my eyes are dimmed through pain; I have been grievously beset by all.
8 Wonder has seized true men upon this; and let the just rise up against the transgressor.
9 But let the faithful hold on
his own way, and let him that is pure of hands take courage.
10 Howbeit, do ye all strengthen yourselves and come now, for I do not find truth in you.
11 My days have passed in groaning, and my heart-strings are broken.
12 I have turned the night into day: the light is short because of darkness.
13 For if I remain, Hades is my habitation: and my bed has been made in darkness.
14 I have called upon death to be my father, and corruption to be my mother and sister.
15 Where then is yet my hope? or where shall I see my good?
16 Will they go down with me to Hades, or shall we go down together to the tomb?

IOB (JOB) CHAPTER 18

1 Then Baldad the Sauchite answered and said,
2 How long wilt thou continue? forbear, that we also may speak.
3 For wherefore have we been silent before thee like brutes?
4 Anger has possessed thee: for what if thou shouldest die; would the earth under heaven be desolate? or shall the mountains be overthrown from their foundations?
5 But the light of the ungodly shall be quenched, and their flame shall not go up.
6 His light shall be darkness in his habitation, and his lamp shall be put out with him.
7 Let the meanest of men spoil his goods, and let his counsel deceive him.
8 His foot also has been caught in a snare, and let it be entangled in a net.
9 And let snares come upon him: he shall strengthen those that thirst for his destruction.
10 His snare is hid in the earth, and that which shall take him is by the path.
11 Let pains destroy him round about, and let many enemies come about him,
12 vex him with distressing hunger: and a signal destruction has been prepared for him.
13 Let the soles of his feet be devoured: and death shall consume his beauty.
14 And let health be utterly banished from his tabernacle, and let distress seize upon him with a charge from the king.
15 It shall dwell in his tabernacle in his night: his excellency shall be sown with brimstone.
16 His roots shall be dried up from beneath, and his crop shall fall away from above.
17 Let his memorial perish out of the earth, and his name shall be publicly cast out.
18 Let one drive him from light into darkness.
19 He shall not be known among his people, nor his house preserved on the earth.

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20 But strangers shall dwell in his possessions: the last groaned for him, and wonder seized the first.

21 These are the houses of the unrighteous, and this is the place of them that know not the Lord.

IOB (JOB) CHAPTER 19

1 Then Job answered and said,

2 How long will ye vex my soul, and destroy me with words? only know that the Lord has dealt with me thus.

3 Ye speak against me; ye do not feel for me, but bear hard upon me.

4 Yea verily, I have erred in truth, (but the error abides with myself) in having spoken words which it was not right to speak; and my words err, and are unreasonable.

5 But alas! for ye magnify yourselves against me, and insult me with reproach.

6 Know then that it is the Lord that has troubled me, and has raised his bulwark against me.

7 Behold, I laugh at reproach; I will not speak: or I will cry out, but there is nowhere judgment.

8 I am fenced round about, and can by no means escape: he has set darkness before my face.

9 And he has stripped me of my glory, and has taken the crown from my head.

10 He has torn me around about, and I am gone: and he has cut off my hope like a tree.

11 And he has dreadfully handled me in anger, and has counted me for an enemy.

12 His troops also came upon me with one accord, liars in wait compassed my ways.

13 My brethren have stood aloof from me; they have recognized strangers rather than me: and my friends have become pitiless.

14 My nearest of kin have not acknowledged me, and they that knew my name, have forgotten me.

15 As for my household, and my maid-servants, I was a stranger before them.

16 I called my servant, and he hearkened not; and my mouth intreated him.

17 And I besought my wife, and earnestly intreated the sons of my concubines.

18 But they rejected me for ever; whenever I rise up, they speak against me.

19 They that saw me abhorred me: the very persons whom I had loved, rose up against me.

20 My flesh is corrupt under my skin, and my bones are held in my teeth.

21 Pity me, pity me, O friends; for it is the hand of the Lord that has touched me.

22 Wherefore do ye persecute me as also the Lord does, and are not satisfied with my flesh?

23 For oh that my words were written, and that they were recorded in a book forever,

24 with an iron pen and lead, or graven in the rocks!

25 For I know that he is eternal who is about to deliver me,

26 and to raise up upon the earth my skin that endures these sufferings: for these things have been accomplished to me of the Lord;

27 which I am conscious of in myself, which mine eye has seen, and not another, but all have been fulfilled to me in my bosom.

28 But if ye shall also say, What shall we say before him, and so find the root of the matter in him?

29 Do ye also beware of deceit: for wrath will come upon transgressors; and then shall they know where their substance is.

IOB (JOB) CHAPTER 20

1 Then Sophar the Minaean answered and said,

2 I did not suppose that thou wouldest answer thus: neither do ye understand more than I.

3 I will hear my shameful reproach; and the spirit of my understanding answers me.

4 Hast thou not known these things of old, from the time that man was set upon the earth?

5 But the mirth of the ungodly is a signal downfall, and the joy of transgressors is destruction:

6 although his gifts should go up to heaven, and his sacrifice reach the clouds.

7 For when he shall seem to be now established, then he shall utterly perish: and they that knew him shall say, Where is he?

8 Like a dream that has fled away, he shall not be found; and he has fled like a vision of the night.

9 The eye has looked upon him, but shall not see him again; and his place shall no longer perceive him.

10 Let his inferiors destroy his children, and let his hands kindle the fire of sorrow.

11 His bones have been filled with vigour of his youth, and it shall lie down with him in the dust.

12 Though evil be sweet in his mouth, though he will hide it under his tongue;

13 though he will not spare it, and will not leave it, but will keep it in the midst of his throat:

14 yet he shall not at all be able to help himself; the gall of an asp is in his belly.

15 His wealth unjustly collected shall be vomited up; a messenger of wrath shall drag him out of his house.

16 And let him suck the poison of serpents, and let the serpent's tongue slay him.

17 Let him not see the milk of the pastures, nor the supplies of honey and butter.

18 He has laboured unprofitably and in vain, for wealth of which he shall not taste: it is as a lean thing, unfit for food, which he cannot swallow.

19 For he has broken down the houses of many mighty men: and he has plundered an habitation, though he built it not.

20 There is no security to his possessions; he shall not be saved by his desire.

21 There is nothing remaining of his provisions; therefore his goods shall not flourish.

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22 But when he shall seem to be just satisfied, he shall be straitened; and all distress shall come upon him.
23 If by any means he would fill his belly, let God send upon him the fury of wrath; let him bring a torrent of pains upon him. 24 And he shall by no means escape from the power of the sword; let the brazen bow wound him.
25 And let the arrow pierce through his body; and let the stars be against his dwelling-place: let terrors come upon him.
26 And let all darkness wait for him: a fire that burns not out shall consume him; and let a stranger plague his house.
27 And let the heaven reveal his iniquities, and the earth rise up against him.
28 Let destruction bring his house to an end; let a day of wrath come upon him.
29 This is the portion of an ungodly man from the Lord, and the possession of his goods appointed him by the all-seeing God.

IOB (JOB) CHAPTER 21

1 But Job answered and said,
2 Hear ye, hear ye my words, that I may not have this consolation from you.
3 Raise me, and I will speak; then ye shall not laugh me to scorn.
4 What! is my reproof of man? and why should I not be angry?
5 Look upon me, and wonder, laying your hand upon your cheek.
6 For even when I remember, I am alarmed, and pains seize my flesh.
7 Wherefore do the ungodly live, and grow old even in wealth?
8 Their seed is according to their desire, and their children are in their sight.
9 Their houses are prosperous, neither have they any where cause for fear, neither is there a scourge from the Lord upon them.
10 Their cow does not cast her calf, and their beast with young is safe, and does not miscarry.
11 And they remain as an unfailing flock, and their children play before them, taking up the psaltery and harp;
12 and they rejoice at the voice of a song.
13 And they spend their days in wealth, and fall asleep in the rest of the grave.
14 Yet such a man says to the Lord, Depart from me; I desire not to know thy ways.
15 What is the Mighty One, that we should serve him? and what profit is there that we should approach him?
16 For their good things were in their hands, but he regards not the works of the ungodly.
17 Nevertheless, the lamp of the ungodly also shall be put out, and destruction shall come upon them, and pangs of vengeance shall seize them.
18 And they shall be as chaff before the wind, or as dust which the storm has taken up.
19 Let his substance fail to supply his children: God shall recompense him, and he shall know it.
20 Let his eyes see his own destruction, and let him not be saved by the Lord.
21 For his desire is in his house with him, and the number of his months has been suddenly cut off.
22 Is it not the Lord who teaches understanding and knowledge? and does not he judge murders?
23 One shall die in his perfect strength, and wholly at ease and prosperous;
24 and his inwards are full of fat, and his marrow is diffused throughout him.
25 And another dies in bitterness of soul, not eating any good thing.
26 But they lie down in the earth together, and corruption covers them.
27 So I know you, that ye presumptuously attack me:
28 so that ye will say, Where is the house of the prince? and where is the covering of the tabernacles of the ungodly?
29 Ask those that go by the way, and do not disown their tokens.
30 For the wicked hastens to the day of destruction: they shall be led away for the day of his vengeance.
31 Who will tell him his way to his face, whereas he has done it? who shall recompense him?
32 And he has been led away to the tombs, and he has watched over the heaps.
33 The stones of the valley have been sweet to him, and every man shall depart after him, and there are innumerable ones before him.
34 How then do ye comfort me in vain? whereas I have no rest from your molestation.

IOB (JOB) CHAPTER 22

1 Then Eliphaz the Thaemanite answered and said,
2 Is it not the Lord that teaches understanding and knowledge?
3 For what matters it to the Lord, if thou wert blameless in thy works? or is it profitable that thou shouldest perfect thy way?
4 Wilt thou maintain and plead thine own cause? and will he enter into judgment with thee?
5 Is not thy wickedness abundant, and thy sins innumerable?
6 And thou hast taken security of thy brethren for nothing, and hast taken away the clothing of the naked.
7 Neither hast thou given water to the thirsty to drink, but hast taken away the morsel of the hungry.
8 And thou hast accepted the persons of some; and thou hast established those that were already settled on the earth.
9 But thou hast sent widows away empty, and has afflicted orphans.
10 Therefore snares have compassed thee, and disastrous war has troubled thee.
11 The light has proved darkness to thee, and water has covered thee on thy lying down.

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12 Does not he that dwells in the high places observe? and has he not brought down the proud?

13 And thou has said, What does the Mighty One know? does he judge in the dark?

14 A cloud is his hiding-place, and he shall not be seen; and he passes through the circle of heaven.

15 Wilt thou not mark the old way, which righteous men have trodden?

16 who were seized before their time: their foundations are as an overflowing stream.

17 Who say, What will the Lord do to us? or what will the Almighty bring upon us?

18 Yet he filled their houses with good things: but the counsel for the wicked is far from him.

19 The righteous have seen it, and laughed, and the blameless one has derided them.

20 Verily their substance has been utterly destroyed, and the fire shall devour what is left of their property.

21 Be firm, I pray thee, if thou canst endure; then thy fruit shall prosper.

22 And receive a declaration from his mouth, and lay up his words in thine heart.

23 And if thou shalt turn and humble thyself before the Lord, thou hast thus removed unrighteousness far from thy habitation.

24 Thou shalt lay up for thyself treasure in a heap on the rock; and Sophir shall be as the rock of the torrent.

25 So the Almighty shall be thy helper from enemies, and he shall bring thee forth pure as silver that has been tried by fire.

26 Then shalt thou have boldness before the Lord, looking up cheerfully to heaven.

27 And he shall hear thee when thou prayest to him, and he shall grant thee power to pay thy vows.

28 And he shall establish to thee again a habitation of righteousness and there shall be light upon thy paths.

29 Because thou hast humbled thyself; and thou shalt say, Man has behaved proudly, but he shall save him that is of lowly eyes.

30 He shall deliver the innocent, and do thou save thyself by thy pure hands.

IOB (JOB) CHAPTER 23

1 Then Job answered and said,

2 Yea, I know that pleading is out of my reach; and his hand has been made heavy upon my groaning.

3 Who would then know that I might find him, and come to an end of the matter?

4 And I would plead my own cause, and he would fill my mouth with arguments.

5 And I would know the remedies which he would speak to me, and I would perceive what he would tell me.

6 Though he should come on me in his great strength, then he would not threaten me;

7 for truth and reproof are from him; and he would bring forth my judgment to an end.

8 For if I shall go first, and exist no longer, still what do I know concerning the latter end?

9 When he wrought on the left hand, then I observed it not: his right hand shall encompass me but I shall not see it.

10 For he knows already my way; and he has tried me as gold.

11 And I will go forth according to his commandments, for I have kept his ways; and I shall not turn aside from his commandments,

12 neither shall I transgress; but I have hid his words in my bosom.

13 And if too he has thus judged, who is he that has contradicted, for he has both willed a thing and done it.

14-15 Therefore am I troubled at him; and when I was reproved, I thought of him. Therefore let me take good heed before him: I will consider, and be afraid of him.

16 But the Lord has softened my heart, and the Almighty has troubled me.

17 For I knew not that darkness would come upon me, and thick darkness has covered me before my face.

IOB (JOB) CHAPTER 24

1 But why have the seasons been hidden from the Lord,

2 while the ungodly have passed over the bound, carrying off the flock with the shepherd?

3 They have led away, the ass of the fatherless, and taken the widow's ox for a pledge.

4 They have turned aside the weak from the right way: and the meek of the earth have hidden themselves together.

5 And they have departed like asses in the field, having gone forth on my account according to their own order: his bread is sweet to his little ones.

6 They have reaped a field that was not their own before the time: the poor have laboured in the vineyards of the ungodly without pay and without food.

7 They have caused many naked to sleep without clothes, and they have taken away the covering of their body.

8 They are wet with the drops of the mountains: they have embraced the rock, because they had no shelter.

9 They have snatched the fatherless from the breast, and have afflicted the outcast.

10 And they have wrongfully caused others to sleep without clothing, and taken away the morsel of the hungry.

11 They have unrighteously laid wait in narrow places, and have not known the righteous way.

12 Who have cast forth the poor from the city and their own houses, and the soul of the children has groaned aloud.

13 Why then has he not visited these? forasmuch as they were upon the earth, and took no notice, and they knew not the way of righteousness, neither have they walked in their appointed paths?

14 But having known their works, he delivered them into darkness: and in the night one will be as a thief: 15 and the eye of the adulterer has watched for the darkness, saying, Eye shall not perceive me, and he puts a covering on his face.

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16 In darkness he digs through houses: by day they conceal themselves securely: they know not the light.

17 For the morning is to them all as the shadow of death, for each will be conscious of the terror of the shadow of death.

18 He is swift on the face of the water: let his portion be cursed on the earth; and let their plants be laid bare.

19 Let them be withered upon the earth; for they have plundered the sheaves of the fatherless.

20 Then is his sin brought to remembrance, and he vanishes like a vapour of dew: but let what he has done be recompensed to him, and let every unrighteous one be crushed like rotten wood.

21 For he has not treated the barren woman well, and has had no pity on a feeble woman.

22 And in wrath he has overthrown the helpless: therefore when he has arisen, a man will not feel secure of his own life.

23 When he has fallen sick, let him not hope to recover: but let him perish by disease.

24 For his exaltation has hurt many; but he has withered as mallows in the heat, or as an ear of corn falling off of itself from the stalk.

25 But if not, who is he that says I speak falsely, and will make my words of no account?

IOB (JOB) CHAPTER 25

1 Then Baldad the Sauchite answered and said,

2 What beginning or fear is his—even he that makes all things in the highest?

3 For let none think that there is a respite for robbers: and upon whom will there not come a snare from him?

4 For how shall a mortal be just before the Lord? or who that is born of a woman shall purify himself?

5 If he gives an order to the moon, then it shines not; and the stars are not pure before him.

6 But alas! man is corruption, and the son of man a worm.

IOB (JOB) CHAPTER 26

1 But Job answered and said,

2 To whom dost thou attach thyself, or whom art thou going to assist? is it not he that has much strength, and he who has a strong arm?

3 To whom hast thou given counsel? is it not to him who has all wisdom? whom wilt thou follow? is it not one who has the greatest power?

4 To whom hast thou uttered words? and whose breath is it that has come forth from thee?

5 Shall giants be born from under the water and the inhabitants thereof?

6 Hell is naked before him, and destruction has no covering.

7 He stretches out the north wind upon nothing, and he upon nothing hangs the earth; 8 binding water in his clouds, and the cloud is not rent under it.

9 He keeps back the face of his throne, stretching out his cloud upon it.

10 He has encompassed the face of the water by an appointed ordinance, until the end of light and darkness.

11 The pillars of heaven are prostrate and astonished at his rebuke.

12 He has calmed the sea with his might, and by his wisdom the whale has been overthrown.

13 And the barriers of heaven fear him, and by a command he has slain the apostate dragon.

14 Behold, these are parts of his way; and we will hearken to him at the least intimation of his word: but the strength of his thunder who knows, when he shall employ it?

IOB (JOB) CHAPTER 27

1 And Job further continued and said in his parable,

2 As God lives, who has thus judge me; and the Almighty, who has embittered my soul;

3 verily, while my breath is yet in me, and the breath of God which remains to me is in my nostrils,

4 my lips shall not speak evil words, neither shall my soul meditate unrighteous thoughts.

5 Far be it from me that I should justify you till I die; for I will not let go my innocence,

6 but keeping fast to my righteousness I will by no means let it go: for I am not conscious to myself of having done any thing amiss.

7 Nay rather, but let mine enemies be as the overthrow of the ungodly, and they that rise up against me, as the destruction of transgressors.

8 For what is the hope of the ungodly, that he holds to it? will he indeed trust in the Lord and be saved?

9 Will God hear his prayer? or, when distress has come upon him,

10 has he any confidence before him? or will God hear him as he calls upon him?

11 Yet now I will tell you what is in the hand of the Lord: I will not lie concerning the things which are with the Almighty.

12 Behold, ye all know that ye are adding vanity to vanity.

13 This is the portion of an ungodly man from the Lord, and the possession of oppressors shall come upon them from the Almighty.

14 And if their children be many, they shall be for slaughter: and if they grow up, they shall beg.

15 And they that survive of him shall utterly perish, and no one shall pity their widows.

16 Even if he should gather silver as earth, and prepare gold as clay;

17 All these things shall the righteous gain, and the truehearted shall possess his wealth.

18 And his house is gone like moths, and like a spider's web.

19 The rich man shall lie down, and shall not continue: he has opened his eyes, and he is not.

20 Pains have come upon him as water, and darkness has carried him away by night.

21 And a burning wind shall catch him, and he shall depart, and it shall utterly drive him out of his place.

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22 And God shall cast trouble upon him, and not spare: he would fain flee out of his hand.

23 He shall cause men to clap their hands against them, and shall hiss him out of his place.

IOB (JOB) CHAPTER 28

1 For there is a place for the silver, whence it comes, and a place for the gold, whence it is refined.

2 For iron comes out of the earth, and brass is hewn out like stone.

3 He has set a bound to darkness, and he searches out every limit: a stone is darkness, and the shadow of death.

4 There is a cutting off the torrent by reason of dust: so they that forget the right way are weakened; they are removed from among men.

5 As for the earth, out of it shall come bread: under it has been turned up as it were fire.

6 Her stones are the place of the sapphire: and her dust supplies man with gold.

7 There is a path, the fowl has not known it, neither has the eye of the vulture seen it:

8 neither have the sons of the proud trodden it, a lion has not passed upon it.

9 He has stretched forth his hand on the sharp rock, and turned up mountains by the roots:

10 and he has interrupted the whirlpools of rivers, and mine eye has seen every precious thing.

11 And he has laid bare the depths of rivers, and has brought his power to light.

12 But whence has wisdom been discovered? and what is the place of knowledge?

13 A mortal has not known its way, neither indeed has it been discovered among men.

14 The depth said, It is not in me: and the sea said, It is not with me.

15 One shall not give fine gold instead of it, neither shall silver be weighed in exchange for it.

16 Neither shall it be compared with gold of Sophir, with the precious onyx and sapphire.

17 Gold and crystal shall not be equalled to it, neither shall vessels of gold be its exchange.

18 Coral and fine pearl shall not be mentioned: but do thou esteem wisdom above the most precious things.

19 The topaz of Ethiopia shall not be equalled to it; it shall not be compared with pure gold.

20 Whence then is wisdom found? and of what kind is the place of understanding?

21 It has escaped the notice of every man, and has been hidden from the birds of the sky.

22 Destruction and Death said, We have heard the report of it.

23 God has well ordered the way of it, and he knows the place of it.

24 For he surveys the whole earth under heaven, knowing the things in the earth:

25 all that he has made; the weight of the winds, the measures of the water.

26 When he made them, thus he saw and numbered them, and made a way for the pealing of the thunder.

27 Then he saw it, and declared it: he prepared it and traced it out.

28 And he said to man, Behold, godliness is wisdom: and to abstain from evil is understanding.

IOB (JOB) CHAPTER 29

1 And Job continued and said in his parable,

2 Oh that I were as in months past, wherein God preserved me!

3 As when his lamp shone over my head; when by his light I walked through darkness.

4 As when I steadfastly pursued my ways, when God took care of my house.

5 When I was very fruitful, and my children were about me;

6 when my ways were moistened with butter, and the mountains flowed for me with milk.

7 When I went forth early in the city, and the seat was placed for me in the streets.

8 The young men saw me, and hid themselves: and all the old men stood up.

9 And the great men ceased speaking, and laid their finger on their mouth.

10 And they that heard me blessed me, and their tongue clave to their throat.

11 For the ear heard, and blessed me; and the eye saw me, and turned aside.

12 For I saved the poor out of the hand of the oppressor, and helped the fatherless who had no helper.

13 Let the blessing of the perishing one come upon me; yea, the mouth of the widow has blessed me.

14 Also I put on righteousness, and clothed myself with judgment like a mantle.

15 I was the eye of the blind, and the foot of the lame.

16 I was the father of the helpless; and I searched out the cause which I knew not.

17 And I broke the jaw-teeth of the unrighteous; I plucked the spoil out of the midst of their teeth.

18 And I said, My age shall continue as the stem of a palm-tree; I shall live a long while.

19 My root was spread out by the water, and the dew would lodge on my crop.

20 My glory was fresh in me, and by bow prospered in his hand.

21 Men heard me, and gave heed, and they were silent at my counsel.

22 At my word they spoke not again, and they were very gland whenever I spoke to them.

23 As the thirsty earth expecting the rain, so they waited for my speech.

24 Were I to laugh on them, they would not believe it; and the light of my face has not failed.

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25 I chose out their way, and sat chief, and dwelt as a king in the midst of warriors, as one comforting mourners.

IOB (JOB) CHAPTER 30

1 But now the youngest have laughed me to scorn, now they reprove me in their turn, whose fathers I set at nought; whom I did not deem worthy to be with my shepherd dogs.

2 Yea, why had I the strength of their hands? for them the full term of life was lost.

3 One is childless in want and famine, such as they that fled but lately the distress and misery of drought.

4 Who compass the salt places on the sounding shore, who had salt herbs for their food, and were dishonorable and of no repute, in want of every good thing; who also ate roots of trees by reason of great hunger.

5 Thieves have risen up against me,

6 whose houses were the caves of the rocks, who lived under the wild shrubs.

7 They will cry out among the rustling bushes.

8 They are sons of fools and vile men, whose name and glory are quenched from off the earth.

9 But now I am their music, and they have me for a by-word.

10 And they stood aloof and abhorred me, and spared not to spit in my face.

11 For he has opened his quiver and afflicted me: they also have cast off the restraint of my presence.

12 They have risen up against me on the right hand of their offspring; they have stretched out their foot, and directed against me the ways of their destruction.

13 My paths are ruined; for they have stripped off my raiment: he has shot at me with his weapons.

14 And he has pleaded against me as he will: I am overwhelmed with pains.

15 My pains return upon me; my hope is gone like the wind, and my safety as a cloud.

16 Even now my life shall be poured forth upon me; and days of anguish seize me.

17 And by night my bones are confounded; and my sinews are relaxed.

18 With great force my disease has taken hold of my garment: it has compassed me as the collar of my coat.

19 And thou hast counted me as clay; my portion in dust and ashes.

20 And I have cried to thee, but thou hearest me not: but they stood still, and observed me.

21 They attacked me also without mercy: thou hast scourged me with a strong hand.

22 And thou hast put me to grief, and hast cast me away from safety.

23 For I know that death will destroy me: for the earth is the house appointed for every mortal.

24 Oh then that I might lay hands upon myself, or at least ask another, and he should do this for me.

25 Yet I wept over every helpless man; I groaned when I saw a man in distress.

26 But I, when I waited for good things, behold, days of evils came the more upon me. 27 My belly boiled, and would not cease: the days of poverty prevented me.

28 I went mourning without restraint: and I have stood and cried out in the assembly.

29 I am become a brother of monsters, and a companion of ostriches.

30 And my skin has been greatly blackened, and my bones are burned with heat.

31 My harp also has been turned into mourning, and my song into my weeping.

IOB (JOB) CHAPTER 31

1 I made a covenant with mine eyes, and I will not think upon a virgin.

2 Now what portion has God given from above? and is there an inheritance given of the Mighty One from the highest?

3 Alas! destruction to the unrighteous, and rejection to them that do iniquity.

4 Will he not see my way, and number all my steps?

5 But if I had gone with scorners, and if too my foot has hasted to deceit:

6 (for I am weighed in a just balance, and the Lord knows my innocence:)

7 if my foot has turned aside out of the way, or if mine heart has followed mine eye, and if too I have touched gifts with my hands;

8 then let me sow, and let others eat; and let me be uprooted on the earth.

9 If my heart has gone forth after another man's wife, and if I laid wait at her doors;

10 then let my wife also please another, and let my children be brought low.

11 For the rage of anger is not to be controlled, in the case of defiling another man's wife.

12 For it is a fire burning on every side, and whomsoever it attacks, it utterly destroys.

13 And if too I despised the judgment of my servant or my handmaid, when they pleaded with me;

14 what then shall I do if the Lord should try me? and if also he should at all visit me, can I make an answer?

15 Were not they too formed as I also was formed in the womb? yea, we were formed in the same womb.

16 But the helpless missed not whatever need they had, and I did not cause the eye of the widow to fail.

17 And if too I ate my morsel alone, and did not impart of it to the orphan;

18 (for I nourished them as a father from my youth and guided them from my mother's womb.)

19 And if too I overlooked the naked as he was perishing, and did not clothe him;

20 and if the poor did not bless me, and their shoulders were not warmed with the fleece of my lambs;

21 if I lifted my hand against an orphan, trusting that my strength was far superior to his:

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22 let them my shoulder start from the blade-bone, and my arm be crushed off from the elbow.
23 For the fear of the Lord constrained me, and I cannot bear up by reason of his burden.
24 If I made gold my treasure, and if too I trusted the precious stone;
25 and if too I rejoiced when my wealth was abundant, and if too I laid my hand on innumerable treasures:
26 (do we not see the shining sun eclipsed, and the moon waning? for they have not power to continue:)
27 and if my heart was secretly deceived, and if I have laid my hand upon my mouth and kissed it:
28 let this also then be reckoned to me as the greatest iniquity: for I should have lied against the Lord Most High.
29 And if too I was glad at the fall of mine enemies, and mine heart said, Aha!
30 let then mine ear hear my curse, and let me be a byword among my people in my affliction.
31 And if too my handmaids have often said, Oh that we might be satisfied with his flesh; (whereas I was very kind:
32 for the stranger did not lodge without, and my door was opened to every one that came:)
33 or if too having sinned unintentionally, I hid my sin;
34 (for I did not stand in awe of a great multitude, so as not to declare boldly before them:) and if too I permitted a poor man to go out of my door with an empty bosom:
35 (Oh that I had a hearer,) and if I had not feared the hand of the Lord; and as to the written charge which I had against any one,
36 I would place it as a chaplet on my shoulders, and read it.
37 And if I did not read it and return it, having taken nothing from the debtor:
38 If at any time the land groaned against me, and if its furrows mourned together;
39 and if I ate its strength alone without price, and if I too grieved the heart of the owner of the soil, by taking aught from him:
40 then let the nettle come up to me instead of wheat, and a bramble instead of barley. And Job ceased speaking.

IOB (JOB) CHAPTER 32

1 And his three friends also ceased any longer to answer Job: for Job was righteous before them.
2 Then Elius the son of Barachiel, the Buzite, of the kindred of Ram, of the country of Ausis, was angered: and he was very angry with Job, because he justified himself before the Lord.
3 And he was also very angry with his three friends, because they were not able to return answers to Job, yet set him down for an ungodly man.
4 But Elius had forborne to give an answer to Job, because they were older than he.
5 And Elius saw that there was no answer in the mouth of the three men; and he was angered in his wrath.
6 And Elius the Buzite the son of Barachiel answered and said,
I am younger in age, and ye are elder, wherefore I kept silence, fearing to declare to you my own knowledge.
7 And I said, It is not time that speaks, though in many years men know wisdom:
8 but there is a spirit in mortals; and the inspiration of the Almighty is that which teaches.
9 The long-lived are not wise as such; neither do the aged know judgment.
10 Wherefore I said, Hear me, and I will tell you what I know.
11 Hearken to my words; for I will speak in your hearing, until ye shall have tried the matter with words:
12 and I shall understand as far as you; and, behold, there was no one of you that answered Job his words in argument,
13 lest ye should say, We have found that we have added wisdom to the Lord.
14 And ye have commissioned a man to speak such words.
15 They were afraid, they answered no longer; they gave up their speaking.
16 I waited, (for I had not spoken,)because they stood still, they answered not.
17 And Elius continued, and said, I will again speak,
18 for I am full of words, for the spirit of my belly destroys me.
19 And my belly is as a skin of sweet wine, bound up and ready to burst; or as a brazier's labouring bellows.
20 I will speak, that I may open my lips and relieve myself.
21 For truly I will not be awed because of man, nor indeed will I be confounded before a mortal.
22 For I know not how to respect persons: and if otherwise, even the moths would eat me.

IOB (JOB) CHAPTER 33

1 Howbeit hear, Job, my words, and hearken to my speech.
2 For behold, I have opened my mouth, and my tongue has spoken.
3 My heart shall be found pure by my words; and the understanding of my lips shall meditate purity.
4 The Divine Spirit is that which formed me, and the breath of the Almighty that which teaches me.
5 If thou canst, give me an answer: wait therefore; stand against me, and I will stand against thee.
6 Thou art formed out of the clay as also I: we have been formed out of the same substance.
7 My fear shall not terrify thee, neither shall my hand be heavy upon thee.
8 But thou hast said in mine ears, (I have heard the voice of thy words;)because thou sayest, I am pure, not having sinned;
9 I am blameless, for I have not transgressed.
10 Yet he has discovered a charge against me, and he has reckoned me as an adversary.
11 And he has put my foot in the stocks, and has watched all my ways.
12 For how sayest thou, I am righteous, yet he has not hearkened to me? for he that is above mortals is eternal.

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13 But thou sayest, Why has he not heard every word of my cause?

14 For when the Lord speaks once, or a second time,

15 sending a dream, or in the meditation of the night; (as when a dreadful alarm happens to fall upon men, in slumberings on the bed:)

16 then opens he the understanding of men: he scares them with such fearful visions:

17 to turn a man from unrighteousness, and he delivers his body from a fall.

18 He spares also his soul from death, and suffers him not to fall in war.

19 And again, he chastens him with sickness on his bed, and the multitude of his bones is benumbed.

20 And he shall not be able to take any food, though his soul shall desire meat;

21 until his flesh shall be consumed, and he shall shew his bones bare.

22 His soul also draws nigh to death, and his life is in Hades.

23 Though there should be a thousand messengers of death, not one of them shall wound him: if he should purpose in his heart to turn to the Lord, and declare to man his fault, and shew his folly;

24 he will support him, that he should not perish, and will restore his body as fresh plaster upon a wall; and he will fill his bones with morrow.

25 And he will make his flesh tender as that of a babe, and he will restore him among men in his full strength.

26 And he shall pray to the Lord, and his prayer shall be accepted of him; he shall enter with a cheerful countenance, with a full expression of praise: for he will render to men their due.

27 Even then a man shall blame himself, saying, What kind of things have I done? and he has not punished me according to the full amount of my sins.

28 Deliver my soul, that it may not go to destruction, and my life shall see the light.

29 Behold, all these things, the Mighty One works in a threefold manner with a man.

30 And he has delivered my soul from death, that my life may praise him in the light.

31 Hearken, Job, and hear me: be silent, and I will speak.

32 If thou hast words, answer me: speak, for I desire thee to be justified.

33 If not, do thou hear me: be silent, and I will teach thee.

IOB (JOB) CHAPTER 34

1 And Elius continued, and said,

2 Hear me, ye wise men; hearken, ye that have knowledge.

3 For the ear tries words, and the mouth tastes meat.

4 Let us choose judgment to ourselves: let us know amount ourselves what is right.

5 For Job has said, I am righteous: the Lord has removed my judgment.

6 And he has erred in my judgment: my wound is severe without unrighteousness of mine.

7 What man is as Job, drinking scorning like water?

8 saying, I have not sinned, nor committed ungodliness, nor had fellowship with workers of iniquity, to go with the ungodly.

9 For thou shouldest not say, There shall be no visitation of a man, whereas there is a visitation on him from the Lord.

10 Wherefore hear me, ye that are wise in heart: far be it from me to sin before the Lord, and to pervert righteousness before the almighty.

11 Yea, he renders to a man accordingly as each of them does, and in a man's path he will find him.

12 And thinkest thou that the Lord will do wrong, or will the Almighty who made the earth wrest judgment?

13 And who is he that made the whole world under heaven, and all things therein?

14 For if he would confine, and restrain his spirit with himself;

15 all flesh would die together, and every mortal would return to the earth, whence also he was formed.

16 Take heed lest he rebuke thee: hear this, hearken to the voice of words.

17 Behold then the one that hates iniquities, and that destroys the wicked, who is for ever just.

18 He is ungodly that says to a king, Thou art a transgressor, that says to princes, O most ungodly one.

19 Such a one as would not reverence the face of an honourable man, neither knows how to give honour to the great, so as that their persons should be respected.

20 But it shall turn out vanity to them, to cry and beseech a man; for they dealt unlawfully, the poor being turned aside from their right.

21 For he surveys the works of men, and nothing of what they do has escaped him.

22 Neither shall there be a place for the workers of iniquity to hide themselves.

23 For he will not lay upon a man more than right.

24 For the Lord looks down upon all men, who comprehends unsearchable things, glorious also and excellent things without number.

25 Who discovers their works, and will bring night about upon them, and they shall be brought low.

26 And he quite destroys the ungodly, for they are seen before him.

27 Because they turned aside from the law of God, and did not regard his ordinances,

28 so as to bring before him the cry of the needy; for he will hear the cry of the poor.

29 And he will give quiet, and who will condemn? and he will hide his face, and who shall see him? whether it be done against a nation, or against a man also:

30 causing a hypocrite to be king, because of the waywardness of the people.

31 For there is one that says to the Mighty One, I have received blessings; I will not take a pledge:

32 I will see apart from myself: do thou shew me if I have done unrighteousness; I will not do so any more.

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33 Will he take vengeance for it on thee, whereas thou wilt put it far from thee? for thou shalt choose, and not I; and what thou knowest, speak thou.

34 Because the wise in heart shall say this, and a wise man listens to my word.

35 But Job has not spoken with understanding, his words are not uttered with knowledge.

36 Howbeit do thou learn, Job: no longer make answer as the foolish:

37 that we add not to our sins: for iniquity will be reckoned against us, if we speak many words before the Lord.

IOB (JOB) CHAPTER 35

1 And Elius resumed and said,

2 What is this that thou thinkest to be according to right? who art thou that thou hast said, I am righteous before the Lord?

3 I will answer thee, and thy three friends. 4 Look up to the sky and see; and consider the clouds, how high they are above thee.

5 If thou hast sinned, what wilt thou do?

6 and if too thou hast transgressed much, what canst thou perform?

7 And suppose thou art righteous, what wilt thou give him? or what shall he receive of thy hand?

8 Thy ungodliness may affect a man who is like to thee; or thy righteousness a son of man.

9 They that are oppressed of a multitude will be ready to cry out; they will call for help because of the arm of many.

10 But none said, Where is God that made me, who appoints the night-watches;

11 who makes me to differ from the four-footed beasts of the earth, and from the birds of the sky?

12 There they shall cry, and none shall hearken, even because of the insolence of wicked men.

13 For the Lord desires not to look on error, for he is the Almighty One.

14 He beholds them that perform lawless deeds, and he will save me: and do thou plead before him, if thou canst praise him, as it is possible even now.

15 For he is not now regarding his wrath, nor has he noticed severely any trespass.

16 Yet Job vainly opens his mouth, in ignorance he multiplies words.

IOB (JOB) CHAPTER 36

1 And Elius further continued, and said,

2 Wait for me yet a little while, that I may teach thee: for there is yet speech in me.

3 Having fetched my knowledge from afar, and according to my works,

4 I will speak just things truly, and thou shalt not unjustly receive unjust words.

5 But know that the Lord will not cast off an innocent man: being mighty in strength of wisdom,

6 he will not by any means save alive the ungodly: and he will grant the judgment of the poor.

7 He will not turn away his eyes from the righteous, but they shall be with kings on the throne: and he will establish them in triumph, and they shall be exalted.

8 But they that are bound in fetters shall be holden in cords of poverty.

9 And he shall recount to them their works, and their transgressions, for such will act with violence.

10 But he will hearken to the righteous: and he has said that they shall turn from unrighteousness.

11 If they should hear and serve him, they shall spend their days in prosperity, and their years in honour.

12 But he preserves not the ungodly; because they are not willing to know the Lord, and because when reproved they were disobedient.

13 And the hypocrites in heart will array wrath against themselves; they will not cry, because he has bound them.

14 Therefore let their soul die in youth, and their life be wounded by messengers of death.

15 Because they afflicted the weak and helpless: and he will vindicate the judgment of the meek.

16 And he has also enticed thee out of the mouth of the enemy:

17 there is a deep gulf and a rushing stream beneath it, and thy table came down full of fatness. Judgment shall not fail from the righteous;

18 but there shall be wrath upon the ungodly, by reason of the ungodliness of the bribes which they received for iniquities.

19 Let not thy mind willingly turn thee aside from the petition of the feeble that are in distress.

20 And draw not forth all the mighty men by night, so that the people should go up instead of them.

21 But take heed lest thou do that which is wrong: for of this thou has made choice because of poverty.

22 Behold, the Mighty One shall prevail by his strength: for who is powerful as he is?

23 And who is he that examines his works? or who can say, he has wrought injustice?

24 Remember that his works are great beyond those which men have attempted.

25 Every man has seen in himself, how many mortals are wounded.

26 Behold, the Mighty One is great, and we shall not know him: the number of his years is even infinite.

27 And the drops of rain are numbered by him, and shall be poured out in rain to form a cloud.

28 The ancient heavens shall flow, and the clouds overshadow innumerable mortals: he has fixed a time to cattle, and they know the order of rest. Yet by all these things thy understanding is not astonished, neither is thy mind disturbed in thy body.

29 And though one should understand the outspreadings of the clouds, or the measure of his tabernacle;

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30 behold he will stretch his bow against him, and he covers the bottom of the sea.

31 For by them he will judge the nations: he will give food to him that has strength.

32 He has hidden the light in his hands, and given charge concerning it to the interposing cloud.

33 The Lord will declare concerning this to his friend: but there is a portion also for unrighteousness.

IOB (JOB) CHAPTER 37

1 At this also my heart is troubled, and moved out of its place.

2 Hear thou a report by the anger of the Lord's wrath, and a discourse shall come out of his mouth.

3 His dominion is under the whole heaven, and his light is at the extremities of the earth.

4 After him shall be a cry with a loud voice; he shall thunder with the voice of his excellency, yet he shall not cause men to pass away, for one shall hear his voice.

5 The Mighty One shall thunder wonderfully with his voice: for he has done great things which we knew not;

6 commanding the snow, Be thou upon the earth, and the stormy rain, and the storm of the showers of his might.

7 He seals up the hand of every man, that every man may know his own weakness.

8 And the wild beasts come in under the covert, and rest in their lair.

9 Troubles come on out of the secret chambers, and cold from the mountain-tops.

10 And from the breath of the Mighty One he will send frost; and he guides the water in whatever way he pleases.

11 And if a cloud obscures what is precious to him, his light will disperse the cloud.

12 And he will carry round the encircling clouds by his governance, to perform their works: whatsoever he shall command them,

13 this has been appointed by him on the earth, whether for correction, or for his land, or if he shall find him an object for mercy.

14 Hearken to this, O Job: stand still, and be admonished of the power of the Lord.

15 We know that god has disposed his works, having made light out of darkness.

16 And he knows the divisions of the clouds, and the signal overthrows of the ungodly.

17 But thy robe is warm, and there is quiet upon the land.

18 Wilt thou establish with him foundations for the ancient heavens? they are strong as a molten mirror.

19 Wherefore teach me, what shall we say to him? and let us cease from saying much.

20 Have I a book or a scribe my me, that I may stand and put man to silence?

21 But the light is not visible to all: it shines afar off in the heavens, as that which is from him in the clouds.

22 From the north come the clouds shining like gold: in these great are the glory and honour of the Almighty;

23 and we do not find another his equal in strength: as for him that judges justly, dost thou not think that he listens?

24 Wherefore men shall fear him; and the wise also in heart shall fear him.

IOB (JOB) CHAPTER 38

1 And after Elius had ceased from speaking, the Lord spoke to Job through the whirlwind and clouds, saying,

2 Who is this that hides counsel from me, and confines words in his heart, and thinks to conceal them from me?

3 Gird thy loins like a man; and I will ask thee, and do thou answer me.

4 Where wast thou when I founded the earth? tell me now, if thou hast knowledge,

5 who set the measures of it, if thou knowest? or who stretched a line upon it?

6 On what are its rings fastened? and who is he that laid the corner-stone upon it?

7 When the stars were made, all my angels praised me with a loud voice.

8 And I shut up the sea with gates, when it rushed out, coming forth out its mother's womb.

9 And I made a cloud its clothing, and swathed it in mist.

10 And I set bounds to it, surrounding it with bars and gates.

11 And I said to it, Hitherto shalt thou come, but thou shalt not go beyond, but thy waves shall be confined within thee.

12 Or did I order the morning light in thy time; and did the morning star then first see his appointed place;

13 to lay hold of the extremities of the earth, to cast out the ungodly out of it?

14 Or didst thou take clay of the ground, and form a living creature, and set it with the power of speech upon the earth?

15 And hast thou removed light from the ungodly, and crushed the arm of the proud?

16 Or hast thou gone to the source of the sea, and walked in the tracks of the deep?

17 And do the gates of death open to thee for fear; and did the porters of hell quake when they saw thee?

18 And hast thou been instructed in the breadth of the whole earth under heaven? tell me now, what is the extent of it?

19 And in what kind of a land does the light dwell? and of what kind is the place of darkness?

20 If thou couldest bring me to their utmost boundaries, and if also thou knowest their paths;

21 I know then that thou wert born at that time, and the number of thy years is great.

22 But hast thou gone to the treasures of snow? and hast thou seen the treasures of hail?

23 And is there a store of them, for thee against the time of thine enemies, for the day of wars and battle?

24 And whence proceeds the frost? or whence is the south wind dispersed over the whole world under heaven?

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25 And who prepared a course for the violent rain, and a way for the thunders;
26 to rain upon the land where there is no man, the wilderness, where there is not a man in it; so as to feed the untrodden and uninhabited land,
27 and cause it to send forth a crop of green herbs?
28 Who is the rain's father? and who has generated the drops of dew?
29 And out of whose womb comes the ice? and who has produced the frost in the sky,
30 which descends like flowing water? who has terrified the face of the ungodly?
31 And dost thou understand the band of Pleias, and hast thou opened the barrier of Orion?
32 Or wilt thou reveal Mazuroth in his season, and the evening star with his rays? Wilt thou guide them?
33 And knowest thou the changes of heaven, or the events which take place together under heaven?
34 And wilt thou call a cloud with thy voice, and will it obey thee with a violent shower of much rain?
35 And wilt thou send lightnings, and they shall go? and shall they say to thee, What is thy pleasure? 36 And who has given to women skill in weaving, or knowledge of embroidery?
37 And who is he that numbers the clouds in wisdom, and has bowed the heaven down to the earth?
38 For it is spread out as dusty earth, and I have cemented it as one hewn stone to another.
39 And wilt thou hunt a prey for the lions? and satisfy the desires of the serpents?
40 For they fear in their lairs, and lying in wait couch in the woods.
41 And who has prepared food for the raven? for its young ones wander and cry to the Lord, in search of food.

IOB (JOB) CHAPTER 39

1 Say if thou knowest the time of the bringing forth of the wild goats of the rock, and if thou hast marked the calving of the hinds:
2 and if thou has hast numbered the full months of their being with young, and if thou hast relieved their pangs:
3 and hast reared their young without fear; and wilt thou loosen their pangs?
4 Their young will break forth; they will be multiplied with offspring: their young will go forth, and will not return to them.
5 And who is he that sent forth the wild ass free? and who loosed his bands?
6 whereas I made his habitation the wilderness, and the salt land his coverts.
7 He laughs to scorn the multitude of the city, and hears not the chiding of the tax-gatherer.
8 He will survey the mountains as his pasture, and he seeks after every green thing.
9 And will the unicorn be willing to serve thee, or to lie down at thy manger?
10 And wilt thou bind his yoke with thongs, or will he plough furrows for thee in the plain?
11 And dost thou trust him, because his strength is great? and wilt thou commit thy works to him?
12 And wilt thou believe that he will return to thee thy seed, and bring it in to thy threshing-floor?
13 The peacock has a beautiful wing: if the stork and the ostrich conceive, it is worthy of notice,
14 for the ostrich will leave her eggs in the ground, and warm them on the dust,
15 and has forgotten that the foot will scatter them, and the wild beasts of the field trample them.
16 She has hardened herself against her young ones, as though she bereaved not herself: she labours in vain without fear.
17 For God has withholden wisdom from her, and not given her a portion in understanding.
18 In her season she will lift herself on high; she will scorn the horse and his rider.
19 Hast thou invested the horse with strength, and clothed his neck with terror?
20 And hast thou clad him in perfect armour, and made his breast glorious with courage?
21 He paws exulting in the plain, and goes forth in strength into the plain.
22 He laughs to scorn a king as he meets him, and will by no means turn back from the sword.
23 The bow and sword resound against him; and his rage will swallow up the ground:
24 and he will not believe until the trumpet sounds.
25 And when the trumpet sounds, he says, Aha! and afar off he smells the war with prancing and neighing.
26 And does the hawk remain steady by thy wisdom, having spread out her wings unmoved, looking toward the region of the south?
27 And does the eagle rise at thy command, and the vulture remain sitting over his nest,
28 on a crag of a rock, and in a secret place?
29 Thence he seeks food, his eyes observe from far.
30 And his young ones roll themselves in blood, and wherever the carcasses may be, immediately they are found.
31 And the Lord God answered Job, and said,
32 Will any one pervert judgment with the Mighty One? and he that reproves God, let him return it for answer.
33 And Job answered and said to the Lord,
34 Why do I yet plead? being rebuked even while reproving the Lord: hearing such things, whereas I am nothing: and what shall I answer to these arguments? I will lay my hand upon my mouth.
35 I have spoken once; but I will not do so a second time.

IOB (JOB) CHAPTER 40

1 And the Lord yet again answered and spoke to Job out of the cloud, saying,
2 Nay, gird up now thy loins like a man; and I will ask thee, and do thou answer me.

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3 Do not set aside my judgment: and dost thou think that I have dealt with thee in any other way, than that thou mightest appear to be righteous?

4 Hast thou an arm like the Lord's? or dost thou thunder with a voice like his?

5 Assume now a lofty bearing and power; and clothe thyself with glory and honour.

6 And send forth messengers with wrath; and lay low every haughty one.

7 Bring down also the proud man; and consume at once the ungodly.

8 And hide them together in the earth; and fill their faces with shame.

9 Then will I confess that thy right hand can save thee.

10 But now look at the wild beasts with thee; they eat grass like oxen.

11 Behold now, his strength is in his loins, and his force is in the navel of his belly.

12 He sets up his tail like a cypress; and his nerves are wrapped together.

13 His sides are sides of brass; and his backbone is as cast iron.

14 This is the chief of the creation of the Lord; made to be played with by his angels.

15 And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep.

16 He lies under trees of every kind, by the papyrus, and reed, and bulrush.

17 And the great trees make a shadow over him with their branches, and so do the bushes of the field.

18 If there should be a flood, he will not perceive it; he trust that Jordan will rush up into his mouth.

19 Yet one shall take him in his sight; one shall catch him with a cord, and pierce his nose.

20 But wilt thou catch the serpent with a hook, and put a halter about his nose?

21 Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp?

22 Will he address thee with a petition? softly, with the voice of a suppliant?

23 And will he make a covenant with thee? and wilt thou take him for a perpetual servant?

24 And wilt thou play with him as with a bird? or bind him as a sparrow for a child?

25 And do the nations feed upon him, and the nations of the Phoenicians share him?

26 And all the ships come together would not be able to bear the mere skin of his tail; neither shall they carry his head in fishing-vessels.

27 But thou shalt lay thy hand upon him once, remembering the war that is waged by his mouth; and let it not be done any more.

IOB (JOB) CHAPTER 41

1 Hast thou not seen him? and hast thou not wondered at the things said of him? Dost thou not fear because preparation has been made by me? for who is there that resists me?

2 Or who will resist me, and abide, since the whole world under heaven is mine?

3 I will not be silent because of him: though because of his power one shall pity his antagonist.

4 Who will open the face of his garment? and who can enter within the fold of his breastplate?

5 Who will open the doors of his face? terror is round about his teeth.

6 His inwards are as brazen plates, and the texture of his skin as a smyrite stone.

7 One part cleaves fast to another, and the air cannot come between them.

8 They will remain united each to the other: they are closely joined, and cannot be separated.

9 At his sneezing a light shines, and his eyes are as the appearance of the morning star.

10 Out of his mouth proceed as it were burning lamps, and as it were hearths of fire are cast abroad.

11 Out of his nostrils proceeds smoke of a furnace burning with fire of coals.

12 His breath is as live coals, and a flame goes out of his mouth.

13 And power is lodged in his neck, before him destruction runs.

14 The flesh also of his body is joined together: if one pours violence upon him, he shall not be moved.

15 His heart is firm as a stone, and it stands like an unyielding anvil.

16 And when he turns, he is a terror to the four-footed wild beasts which leap upon the earth.

17 If spears should come against him, men will effect nothing, either with the spear or the breast-plate.

18 For he considers iron as chaff, and brass as rotten wood.

19 The bow of brass shall not would him, he deems a slinger as grass.

20 Mauls are counted as stubble; and he laughs to scorn the waving of the firebrand.

21 His lair is formed of sharp points; and all the gold of the sea under him is an immense quantity of clay.

22 He makes the deep boil like a brazen caldron; and he regards the sea as a pot of ointment,

23 and the lowest part of the deep as a captive: he reckons the deep as his range.

24 There is nothing upon the earth like to him, formed to be sported with by my angels.

25 He beholds every high thing: and he is king of all that are in the waters.

IOB (JOB) CHAPTER 42

1 Then Job answered and said to the Lord,

2 I know that thou canst do all things, and nothing is impossible with thee.

3 For who is he that hides counsel from thee? or who keeps back his words, and thinks to hide them from thee? and who

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will tell me what I knew not, great and wonderful things which I understood not?

4 But hear me, O Lord, that I also may speak: and I will ask thee, and do thou teach me.

5 I have heard the report of thee by the ear before; but now mine eye has seen thee.

6 Wherefore I have counted myself vile, and have fainted: and I esteem myself dust and ashes.

7 And it came to pass after the Lord had spoken all these words to Job, that the Lord said to Eliphaz the Thaemanite, Thou hast sinned, and thy two friends: for ye have not said anything true before me, as my servant Job has.

8 Now then take seven bullocks, and seven rams, and go to my servant Job, and he shall offer a burnt-offering for you. And my servant Job shall pray for you, for I will only accept him: for but his sake, I would have destroyed you, for ye have not spoken the truth against my servant Job.

9 So Eliphaz the Thaemanite, and Baldad the Sauchite, and Sophar the Minaean, went and did as the Lord commanded them: and he pardoned their sin for the sake of Job.

10 And the Lord prospered Job: and when he prayed also for his friends, he forgave them their sin: and the Lord gave Job twice as much, even the double of what he had before.

11 And all his brethren and his sisters heard all that had happened to him, and they came to him, and so did all that had known him from the first: and they ate and drank with him, and comforted him, and wondered at all that the Lord had brought upon him: and each one gave him a lamb, and four drachms' weight of gold, even of unstamped gold.

12 And the Lord blessed the latter end of Job, more than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-asses of the pastures.

13 And there were born to him seven sons and three daughters.

14 And he called the first Day, and the second Casia, and the third Amalthaea's horn.

15 And there were not found in comparison with the daughters of Job, fairer women than they in all the world: and their father gave them an inheritance among their brethren.

16 And Job lived after his affliction a hundred and seventy years: and all the years he lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation.

17 And Job died, an old man and full of days:

[The following text can only be found in the Septuagint as additional explanation.]

And it is written that he will rise again with those whom the Lord raises up.

This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam. And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job, and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And his friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovereign the Sauchaeans, Sophar king of the Minaeans.

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THE BOOK OF PSALMS

Hebrew title: Tehillim (& 151-155)
("Praises"; or: Hymns, Odes, Lyrics and Poems to God)
Estimated Range of Dating: c. 5th to 1st centuries B.C.

(The Book of Psalms (Tehillim, "praises"), commonly referred to simply as Psalms, the Psalter or "the Psalms", is the first book of the Ketuvim ("Writings"), the third section of the Hebrew Bible, and thus a book of the Christian Old Testament. The title is derived from the Greek translation, psalmoi, meaning "instrumental music" and, by extension, "the words accompanying the music". The book is an anthology of individual psalms, with 150 in the Jewish and Western Christian tradition and more in the Eastern Christian churches. Many are linked to the name of David, but his authorship is not accepted by modern scholars.

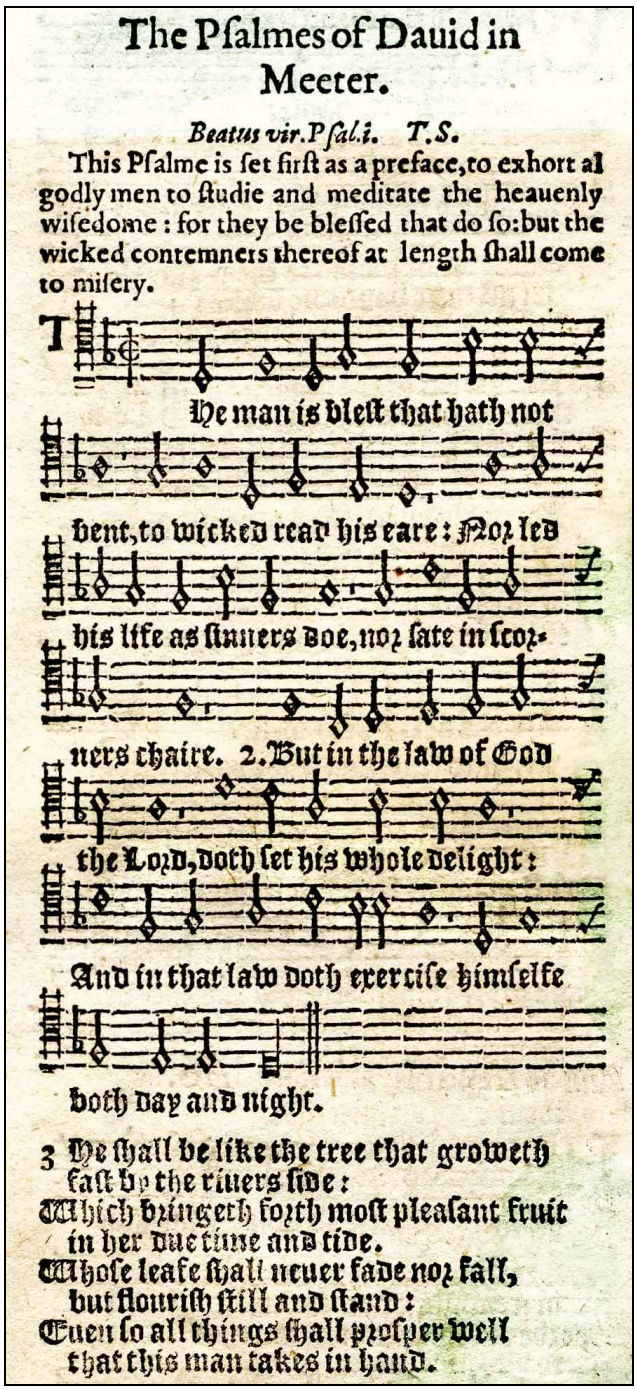
The Psalter is poetry, though it has many prayers and not all Old Testament prayers were poetic. In fact, not all praise was poetic either. The Psalms are full of images, comparisons and metaphor. The Hebrew text often plays with words and repeats the same words, adding synonyms (words with the same meaning) to fill out the description. Important words show the main themes in the prayer or song.

The Psalms were written not merely as poems, but as songs for singing. More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing (e.g. Pss. 33:1-3; 92:1-3; 96:1-3; 98:1; 101:1; 150). Some headings denote the musical instruments on which the psalm should be played (Pss. 4, 5, 6, 8, 67). Some refer to singing at the sheminit or octave (Pss. 6, 12). And others preserve the name for ancient eastern modes, like mut la-ben (Death of the son; Ps. 9), ayelet ha-shachar (hind of the dawn; Ps. 22); shoshanim (Lilies; Ps. 45); or alamoth (Maidens?; Ps. 46).

USE IN JEWISH RITUAL

The reading of psalms is viewed in Jewish tradition as a vehicle for gaining God's favour. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Sefer ha-Chinuch states that this practice is designed not to achieve favor, as such, but rather to inculcate belief in Divine Providence into one's consciousness, consistently with Maimonides' general view on Providence. (Relatedly, the Hebrew verb for prayer, hitpalal, is in fact the reflexive form of palal, to judge. Thus, "to pray" conveys the notion of "judging oneself": ultimately, the purpose of prayer—tefilah—is to transform ourselves.)

Many Jews complete the Book of Psalms on a weekly or monthly basis. Each week, some also say a Psalm connected to that week's events or the Torah portion read during that week. In addition, many Jews (notably Lubavitch, and other Chasidim) read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon.


The Pſalmes of Dauid in Meeter.

Beatus vir. Pſal. i. T. S.

This Pſalme is ſet firſt as a preface, to exhort al godly men to ſtudie and meditate the heauenly wiſedome: for they be bleſſed that do ſo: but the wicked contemners thereof at length ſhall come to miſery.

THe man is bleſt that hath not
bent, to wicked read his eare: Nor led
his life as ſinners doe, nor ſate in ſcor-
ners chaire. 2. But in the law of God
the Lord, doth ſet his whole delight:
And in that law doth exerciſe himſelfe
both day and night.
3 He ſhall be like the tree that groweth
faſt by the riuers ſide:
Which bringeth forth moſt pleaſant fruit
in her due time and tide.
Whoſe leafe ſhall neuer fade nor fall,
but flouriſh ſtill and ſtand:
Euen ſo all things ſhall proſper well
that this man takes in hand.

Psalms were once composed for singing.
Sheet of a psalter with medieval music notes.

Some of the titles given to the Psalms have descriptions which suggest their use in worship:

• Some bear the Hebrew description shir (Greek: 'ode', 'song'). Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song.

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• Fifty-eight Psalms bear the description mizmor, a lyric ode, or a song set to music; a sacred song accompanied with a musical instrument.

• Psalm 145 alone has the designation tehillah, meaning a song of praise; a song the prominent thought of which is the praise of God.

• Thirteen psalms are described as maskil ('wise'): 32, 42, 44, 45, 52–55, 74, 78, 88, 89, and 142. Psalm 41:2, although not in the above list, has the description ashrei maskil.

• Six Psalms (16, 56–60) have the title michtam ('gold'). Rashi suggests that michtam refers to an item that a person carries with him at all times, hence, these Psalms contain concepts or ideas that are pertinent at every stage and setting throughout life, deemed vital as part of day-to-day spiritual awareness.

• Psalm 7 (along with Habakkuk chapter 3) bears the title shigayon. There are three interpretations: (1st) According to Rashi and others, this term stems from the root shegaga, meaning "mistake"—David committed some sin and is singing in the form of a prayer to redeem himself from it; (2nd) shigayon was a type of musical instrument; (3rd) Ibn Ezra considers the word to mean "longing", as for example in the verse in Proverbs 5:19 tishge tamid.

USE IN CHRISTIAN RITUAL:

New Testament references show that the earliest Christians used the Psalms in worship, and the Psalms have remained an important part of worship in most Christian Churches. The Roman Catholic, Eastern Orthodox, Oriental Orthodox, Eastern Catholic, Presbyterian, Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically during their time as monks.

Several conservative Protestant denominations sing only the Psalms (some churches also sing the small number of hymns found elsewhere in the Bible) in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America, the Presbyterian Reformed Church (North America) and the Free Church of Scotland.

• Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing.

• Psalm 23, The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings;

• Psalm 51, Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings;

• Psalm 82 is found in the Book of Common Prayer as a funeral recitation.

• Psalm 137, By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent.

New translations and settings of the Psalms continue to be produced. An individually printed volume of Psalms for use in Christian religious rituals is called a Psalter.

Psalms have often been set as part of a larger work. The psalms feature large in settings of Vespers, including those by Claudio Monteverdi, Antonio Vivaldi, and Wolfgang Amadeus Mozart, who wrote such settings as part of their responsibilities as church musicians. Psalms are inserted in Requiem compositions, such as Psalm 126 in A German Requiem of Johannes Brahms and Psalms 130 and 23 in John Rutter's Requiem.

The Septuagint, present in Eastern Orthodox churches, includes a Psalm 151; a Hebrew version of this was found in the Psalms Scroll of the Dead Sea Scrolls. Some versions of the Peshitta (the Bible used in Syriac churches in the Middle East) include Psalms 152–155. There are also the Psalms of Solomon, which are a further 18 psalms of Jewish origin, likely originally written in Hebrew, but surviving only in Greek and Syriac translation. These and other indications suggest that the current Western Christian and Jewish collection of 150 psalms were selected from a wider set.)

THE PSALMS

(The Psalms are prayers and poetry for singing. These very old musical notes belong to the original Bible text. Most of the following chapters have a brief introduction giving advice to the chief musician, who is also refered to as "overseer" or "leader" of the congregation. Instead of "for or to the chief musician," found in other Bibles, the Septuagint has "for the end" or "regarding completion."

Attention: beginning with chapter 10, the numbering of verses and chapters differs slightly from the numbers in modern Bibles.)

PSALMS CHAPTER 1

1 Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of sinners, and has not sat in the seat of evil men.

2 But his pleasure is in the law of the Lord; and in his law will he meditate day and night.

3 And he shall be as a tree planted by the brooks of waters, which shall yield its fruit in its season, and its leaf shall not fall off; and whatsoever he shall do shall be prospered.

4 Not so the ungodly; —not so: but rather as the chaff which the wind scatters away from the face of the earth.

5 Therefore the ungodly shall not rise in judgment, nor sinners in the counsel of the just.

6 For the Lord knows the way of the righteous; but the way of the ungodly shall perish.

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PSALMS CHAPTER 2

1 Wherefore did the heathen rage, and the nations imagine vain things?

2 The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ;

3 saying, Let us break through their bonds, and cast away their yoke from us.

4 He that dwells in the heavens shall laugh them to scorn, and the Lord shall mock them.

5 Then shall he speak to them in his anger, and trouble them in his fury.

6 But I have been made king by him on Sion his holy mountain,

7 declaring the ordinance of the Lord: the Lord said to me, Thou art my Son, to-day have I begotten thee.

8 Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9 Thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.

10 Now therefore understand, ye kings: be instructed, all ye that judge the earth.

11 Serve the Lord with fear, and rejoice in him with trembling.

12 Accept correction, lest at any time the Lord be angry, and ye should perish from the righteous way: whensoever his wrath shall be suddenly kindled, blessed are all they that trust in him.

PSALMS CHAPTER 3

A Psalm of David, when he fled from the presence of his son Abessalom.

1 O Lord, why are they that afflict me multiplied? many rise up against me.

2 Many say concerning my soul, There is no deliverance for him in his God. Pause.

3 But thou, O Lord, art my helper: my glory, and the one that lifts up my head.

4 I cried to the Lord with my voice, and he heard me out of his holy mountain. Pause.

5 I lay down and slept; I awaked; for the Lord will help me.

6 I will not be afraid of ten thousands of people, who beset me round about.

7 Arise, Lord; deliver me, my God: for thou hast smitten all who were without cause mine enemies; thou hast broken the teeth of sinners.

8 Deliverance is the Lord's, and thy blessing is upon thy people.

PSALMS CHAPTER 4

For the End, a Song of David among the Psalms.

1 When I called upon him, the God of my righteousness heard me: thou hast made room for me in tribulation; pity me, and hearken to my prayer.

2 O ye sons on men, how long will ye be slow of heart? wherefore do ye love vanity, and seek falsehood? Pause.

3 But know ye that the Lord has done wondrous things for his holy one: the Lord will hear me when I cry to him.

4 Be ye angry, and sin not; feel compunction upon your beds for what ye say in your hearts. Pause.

5 Offer the sacrifice of righteousness, and trust in the Lord.

6 Many say, Who will shew us good things? the light of thy countenance, O Lord, has been manifested towards us.

7 Thou hast put gladness into my heart: they have been satisfied with the fruit of their corn and wine and oil.

8 I will both lie down in peace and sleep: for thou, Lord, only hast caused me to dwell securely.

PSALMS CHAPTER 5

For the end, a Psalm of David, concerning her that inherits.

1 Hearken to my words, O Lord, attend to my cry.

2 Attend to the voice of my supplication, my King, and my God: for to thee, O Lord, will I pray.

3 In the morning thou shalt hear my voice: in the morning will I wait upon thee, and will look up.

4 For thou art not a god that desires iniquity; neither shall the worker of wickedness dwell with thee.

5 Neither shall the transgressors continue in thy sight: thou hatest, O Lord, all them that work iniquity.

6 Thou wilt destroy all that speak falsehood: the Lord abhors the bloody and deceitful man.

7 But I will enter into thine house in the multitude of thy mercy: I will worship in thy fear toward thy holy temple.

8 Lead me, O Lord, in thy righteousness because of mine enemies; make my way plain before thy face.

9 For there is no truth in their mouth; their heart is vain; their throat is an open sepulchre; with their tongues they have used deceit.

10 Judge them, O God; let them fail of their counsels: cast them out according to the abundance of their ungodliness; for they have provoked thee, O Lord.

11 But let all that trust on thee be glad in thee: they shall exult for ever, and thou shalt dwell among them; and all that love thy name shall rejoice in thee.

12 For thou, Lord, shalt bless the righteous: thou hast compassed us as with a shield of favour.

PSALMS CHAPTER 6

For the End, a Psalm of David among the Hymns for the eighth.

1 O Lord, rebuke me not in thy wrath, neither chasten me in thine anger.

2 Pity me, O Lord; for I am weak: heal me, O Lord; for my bones are vexed.

3 My soul also is grievously vexed: but thou, O Lord, how long?

4 Return, O Lord, deliver my soul: save me for thy mercy's sake.

5 For in death no man remembers thee: and who will give thee thanks in Hades?

6 I am wearied with my groaning; I shall wash my bed every night; I shall water my couch with tears.

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7 Mine eye is troubled because of my wrath; I am worn out because of all my enemies.

8 Depart from me, all ye that work iniquity; for the Lord has heard the voice of my weeping.

9 The Lord has hearkened to my petition; the Lord has accepted my prayer.

10 Let all mine enemies be put to shame and sore troubled: let them be turned back and grievously put to shame speedily.

PSALMS CHAPTER 7

A Psalm of David, which he sang to the Lord because of the words of Chusi the Benjamite.

1 O Lord my God, in thee have I trusted: save me from all them that persecute me, and deliver me.

2 Lest at any time the enemy seize my soul as a lion, while there is none to ransom, nor to save.

3 O Lord my God, if I have done this; (if there is unrighteousness in my hands;)

4 if I have requited with evil those who requited me with good; may I then perish empty by means of my enemies.

5 Let the enemy persecute my soul, an take it; and let him trample my life on the ground, and lay my glory in the dust. Pause.

6 Arise, O Lord, in thy wrath; be exalted in the utmost boundaries of mine enemies: awake, O Lord my God, according to the decree which thou didst command.

7 And the congregation of the nations shall compass thee: and for this cause do thou return on high.

8 The Lord shall judge the nations: judge me, O Lord, according to my righteousness, and according to my innocence that is in me.

9 Oh let the wickedness of sinners come to an end; and then thou shalt direct the righteous, O God that searchest the hearts and reins.

10 My help is righteous, coming from God who saves the upright in heart.

11 God is a righteous judge, and strong, and patient, not inflicting vengeance every day.

12 If ye will not repent, he will furbish his sword; he has bent his bow, and made it ready.

13 And on it he has fitted the instruments of death; he has completed his arrows for the raging ones.

14 Behold, he has travailed with unrighteousness, he has conceived trouble, and brought forth iniquity.

15 He has opened a pit, and dug it up, and he shall fall into the ditch which he has made.

16 His trouble shall return on his own head, and his unrighteousness shall come down on his own crown.

17 I will give thanks to the Lord according to his righteousness; I will sing to the name of the Lord most high.

PSALMS CHAPTER 8

For the end, concerning the wine-presses, a Psalm of David.

1 O Lord, our Lord, how wonderful is thy name in all the earth! for thy magnificence is exalted above the heavens.

2 Out of the mouth of babes and sucklings hast thou perfected praise, because of thine enemies; that thou mightest put down the enemy and avenger.

3 For I will regard the heavens, the work of thy fingers; the moon and stars, which thou hast established.

4 What is man, that thou art mindful of him? or the son of man, that thou visitest him?

5 Thou madest him a little less than angels, thou hast crowned him with glory and honour;

6 and thou hast set him over the works of thy hands: thou hast put all things under his feet:

7 sheep and all oxen, yea and the cattle of the field;

8 the birds of the sky, and the fish of the sea, the creatures passing through the paths of the sea.

9 O Lord our Lord, how wonderful is thy name in all the earth!

PSALMS CHAPTER 9

For the end, a Psalm of David, concerning the secrets of the Son.

1 I will give thanks to thee, O Lord, with my whole heart; I will recount all thy wonderful works.

2 I will be glad and exult in thee: I will sing to thy name, O thou Most High.

3 When mine enemies are turned back, they shall be feeble and perish at thy presence.

4 For thou hast maintained my cause and my right; thou satest on the throne, that judgest righteousness.

5 Thou hast rebuked the nations, and the ungodly one has perished; thou hast blotted out their name for ever, even for ever and ever.

6 The swords of the enemy have failed utterly; and thou hast destroyed cities: their memorial has been destroyed with a noise,

7 but the Lord endures for ever: he has prepared his throne for judgment.

8 And he will judge the world in righteousness, he will judge the nations in uprightness.

9 The Lord also is become a refuge for the poor, a seasonable help, in affliction.

10 And let them that know thy name hope in thee: for thou, O Lord, hast not failed them that diligently seek thee.

11 Sing praises to the Lord, who dwells in Sion: declare his dealings among the nations.

12 For he remembered them, in making inquisition for blood: he has not forgotten the supplication of the poor.

13 Have mercy upon me, O Lord; look upon my affliction which I suffer of mine enemies, thou that liftest me up from the gates of death:

14 that I may declare all thy praises in the gates of the daughter of Sion: I will exult in thy salvation.

15 The heathen are caught in the destruction which they planned: in the very snare which they hid is their foot taken.

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16 The Lord is known as executing judgments: the sinner is taken in the works of his hands. A song of Pause.

17 Let sinners be driven away into Hades, even all the nations that forget God.

18 For the poor shall not be forgotten for ever: the patience of the needy ones shall not perish for ever.

19 Arise, O Lord, let not man prevail: let the heathen be judged before thee.

20 Appoint, O Lord, a lawgiver over them: let the heathen know that they are men. Pause.

PSALMS CHAPTER 10

1 Why standest thou afar off, O Lord? why dost thou overlook us in times of need, in affliction?

2 While the ungodly one acts proudly, the poor is hotly pursued: the wicked are taken in the crafty counsels which they imagine.

3 Because the sinner praises himself for the desires of his heart; and the unjust one blesses himself.

4 The sinner has provoked the Lord: according to the abundance of his pride he will not seek after him: God is not before him.

5 His ways are profane at all times; thy judgments are removed from before him: he will gain the mastery over all his enemies.

6 For he has said in his heart, I shall not be moved, continuing without evil from generation to generation.

7 Whose mouth is full of cursing, and bitterness, and fraud: under his tongue are trouble and pain.

8 He lies in wait with rich men in secret places, in order to slay the innocent: his eyes are set against the poor.

9 He lies in wait in secret as a lion in his den: he lies in wait to ravish the poor, to ravish the poor when he draws him after him: he will bring him down in his snare.

10 He will bow down and fall when he has mastered the poor.

11 For he has said in his heart, God has forgotten: he has turned away his face so as never to look.

12 Arise, O Lord God; let thy hand be lifted up: forget not the poor.

13 Wherefore, has the wicked provoked God? for he has said in his heart, He will not require it.

14 Thou seest it; for thou dost observe trouble and wrath, to deliver them into thy hands: the poor has been left to thee; thou wast a helper to the orphan.

15 Break thou the arm of the sinner and wicked man: his sin shall be sought for, and shall not be found.

16 The Lord shall reign for ever, even for ever and ever: ye Gentiles shall perish out his land.

17 The Lord has heard the desire of the poor: thine ear has inclined to the preparation of their heart;

18 to plead for the orphan and afflicted, that man may no more boast upon the earth.

PSALMS CHAPTER 11

[Note.—Here (Ps. 10 / Ps. 11) begins a change of numbers (in the Greek master copy) as compared with the Heb. which continues to Ps. 146 / Ps. 147, this psalm having no number, and the eleventh being called the tenth. Brenton.]

For the end, a Psalm of David.

1 In the Lord I have put my trust: how will ye say to my soul, Flee to the mountains as a sparrow?

2 For behold the sinners have bent their bow, they have prepared their arrows for the quiver, to shoot privily at the upright in heart.

3 For they have pulled down what thou didst frame, but what has the righteous done?

4 The Lord is in his holy temple, as for the Lord, his throne is in heaven: his eyes look upon the poor, his eyelids try the sons of men.

5 The Lord tries the righteous and the ungodly: and he that loves unrighteousness hates his own soul.

6 He shall rain upon sinners snares, fire, and brimstone, and a stormy blast shall be the portion of their cup.

7 For the Lord is righteous, and loves righteousness; his face beholds uprightness.

PSALMS CHAPTER 12

For the end, A Psalm of David, upon the eighth.

1 Save me, O Lord; for the godly man has failed; for truth is diminished from among the children of men.

2 Every one has spoken vanity to his neighbour: their lips are deceitful, they have spoken with a double heart.

3 Let the Lord destroy all the deceitful lips, and the tongue that speaks great words:

4 who have said, We will magnify our tongue; our lips are our own: who is Lord of us?

5 Because of the misery of the poor, and because of the sighing of the needy, now will I arise, saith the Lord, I will set them in safety; I will speak to them thereof openly.

6 The oracles of the Lord are pure oracles; as silver tried in the fire, proved in a furnace of earth, purified seven times.

7 Thou, O Lord, shalt keep us, and shalt preserve us, from this generation, and for ever.

8 The ungodly walk around: according to thy greatness thou has greatly exalted the sons of men.

PSALMS CHAPTER 13

For the end, a Psalm of David.

1 How long, O Lord, wilt thou forget me? for ever? how long wilt thou turn away thy face from me?

2 How long shall I take counsel in my soul, having sorrows in my heart daily? how long shall my enemy be exalted over me?

3 Look on me, hearken to me, O Lord my God: lighten mine eyes, lest I sleep in death;

4 lest at any time mine enemy say, I have prevailed against him: my persecutors will exult if ever I should be moved.

5 But I have hoped in thy mercy; my heart shall exult in thy salvation.

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6 I will sing to the Lord who has dealt bountifully with me, and I will sing psalms to the name of the Lord most high.

PSALMS CHAPTER 14

For the end, Psalm of David.

1 The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in their devices; there is none that does goodness, there is not even so much as one.

2 The Lord looked down from heaven upon the sons of men, to see if there were any that understood, or sought after god.

3 They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

4 Will not all the workers of iniquity know, who eat up my people as they would eat bread? they have not called upon the Lord. 5 There were they alarmed with fear, where there was no fear; for God is in the righteous generation.

6 Ye have shamed the counsel of the poor, because the Lord is his hope.

7 Who will bring the salvation of Israel out of Sion? when the Lord brings back the captivity of his people, let Jacob exult, and Israel be glad.

PSALMS CHAPTER 15

A Psalm of David.

1 O Lord, who shall sojourn in thy tabernacle? and who shall dwell in thy holy mountain?

2 He that walks blameless, and works righteousness, who speaks truth in his heart.

3 Who has not spoken craftily with is tongue, neither has done evil to his neighbour, nor taken up a reproach against them that dwelt nearest to him.

4 In his sight an evil-worker is set at nought, but he honours them that fear the Lord. He swears to his neighbour, and disappoints him not.

5 He has not lent his money on usury, and has not received bribes against the innocent. He that does these things shall never be moved.

PSALMS CHAPTER 16

A writing of David.

1 Keep me, O Lord; for I have hoped in thee.

2 I said to the Lord, Thou art my Lord; for thou has no need of my goodness.

3 On behalf of the saints that are in his land, he has magnified all his pleasure in them.

4 Their weaknesses have been multiplied; afterward they hasted. I will by no means assemble their bloody meetings, neither will I make mention of their names with my lips.

5 The Lord is the portion of mine inheritance and of my cup: thou art he that restores my inheritance to me.

6 The lines have fallen to me in the best places, yea, I have a most excellent heritage.

7 I will bless the Lord who has instructed me; my reins too have chastened me even till night.

8 I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved.

9 Therefore my heart rejoiced an my tongue exulted; moreover also my flesh shall rest in hope:

10 because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

11 Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance: at thy right hand there are delights for ever.

PSALMS CHAPTER 17

A prayer of David.

1 Hearken, O Lord of my righteousness, attend to my petition; give ear to my prayer not uttered with deceitful lips.

2 Let my judgment come forth from thy presence; let mine eyes behold righteousness.

3 Thou has proved mine heart; thou hast visited me by night; thou hast tried me as with fire, and unrighteousness has not been found in me: I am purposed that my mouth shall not speak amiss.

4 As for the works of men, by the words of thy lips I have guarded myself from hard ways.

5 Direct my steps in thy paths, that my steps slip not.

6 I have cried, for thou heardest me, O God: incline thine ear to me, and hearken to my words.

7 Shew the marvels of thy mercies, thou that savest them that hope in thee.

8 Keep me as the apple of the eye from those that resist thy right hand: thou shalt screen me by the covering of thy wings,

9 from the face of the ungodly that have afflicted me: mine enemies have compassed about my soul.

10 They have enclosed themselves with their own fat: their mouth has spoken pride.

11 They have now cast me out and compassed me round about: they have set their eyes so as to bow them down to the ground.

12 They laid wait for me as a lion ready for prey, and like a lion's whelp dwelling in secret places.

13 Arise, O Lord, prevent them, and cast them down: deliver my soul from the ungodly: draw thy sword,

14 because of the enemies of thine hand: O Lord, destroy them from the earth; scatter them in their life, though their belly has been filled with thy hidden treasures: they have been satisfied with uncleanness, and have left the remnant of their possessions to their babes.

15 But I shall appear in righteousness before thy face: I shall be satisfied when thy glory appears.

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PSALMS CHAPTER 18

For the end, a Psalm of David, the servant of the Lord; the words which he spoke to the Lord, even the words of this Song, in the day in which the Lord delivered him out the hand of all his enemies, and out the hand of Saul: and he said:

1 I will love thee, O Lord, my strength.

2 The Lord is my firm support, and my refuge, and my deliverer; my God is my helper, I will hope in him; he is my defender, and the horn of my salvation, and my helper.

3 I will call upon the Lord with praises, and I shall be saved from mine enemies.

4 The pangs of death compassed me, and the torrents of ungodliness troubled me exceedingly.

5 The pangs of hell came round about me: the snares of death prevented me.

6 And when I was afflicted I called upon the Lord, and cried to my God: he heard my voice out of this holy temple, and my cry shall enter before him, even into his ears.

7 Then the earth shook and quaked, and the foundations of the mountains were disturbed, and were shaken, because God was angry with them.

8 There went up a smoke in his wrath, and fire burst into a flame at his presence: coals were kindled at it.

9 And he bowed the heaven, and came down: and thick darkness was under his feet.

10 And he mounted on cherubs and flew: he flew on the wings of winds.

11 And he made darkness his secret place: round about him was his tabernacle, even dark water in the clouds of the air.

12 At the brightness before him the clouds passed, hail and coals of fire.

13 The Lord also thundered from heaven, and the Highest uttered his voice.

14 And he sent forth his weapons, and scattered them; and multiplied lightnings, and routed them.

15 And the springs of waters appeared, and the foundations of the world were exposed, at thy rebuke, O Lord, at the blasting of the breath of thy wrath.

16 He sent from on high and took me, he drew me to himself out of many waters.

17 He will deliver me from my mighty enemies, and from them that hate me; for they are stronger than I.

18 They prevented me in the day of mine affliction: but the Lord was my stay against them.

19 And he brought me out into a wide place: he will deliver me, because he has pleasure in me.

20 And the Lord will recompense me according to my righteousness; even according to the purity of my hands will he recompense me.

21 For I have kept the way of the Lord and have not wickedly departed from my God.

22 For all his judgments were before me, and his ordinances departed not from me.

23 And I shall be blameless with hem, and shall keep myself from mine iniquity.

24 And the Lord shall recompense me according to my righteousness, and according to the purity of my hands before his eyes.

25 With the holy thou wilt be holy; and with the innocent man thou wilt be innocent.

26 And with the excellent man thou wilt be excellent; and with the perverse thou wilt shew frowardness.

27 For thou wilt save the lowly people, and wilt humble the eyes of the proud.

28 For thou, O Lord, wilt light my lamp: my God, thou wilt lighten my darkness.

29 For by thee shall I be delivered from a troop; and by my God I will pass over a wall.

30 As for my God, his way is perfect: the oracles of the Lord are tried in the fire; he is a protector of all them that hope in him.

31 For who is God but the Lord? and who is a God except our God?

32 It is God that girds me with strength, and has made my way blameless:

33 who strengthens my feet as hart's feet, and sets me upon high places.

34 He instructs my hands for war: and thou hast made my arms as a brazen bow.

35 And thou hast made me secure in my salvation: and thy right hand has helped me, and thy correction has upheld me to the end; yea, thy correction itself shall instruct me.

36 Thou has made room for my goings under me, and by footsteps did not fail.

37 I will pursue mine enemies, and overtake them; and I will not turn back until they are consumed.

38 I will dash them to pieces and they shall not be able to stand: they shall fall under my feet.

39 For thou hast girded me with strength for war: thou hast beaten down under me all that rose up against me.

40 And thou has made mine enemies turn their backs before me; and thou hast destroyed them that hated me.

41 They cried, but there was no deliverer: even to the Lord, but he hearkened not to them.

42 I will grind them as the mud of the streets: and I will beat them small as dust before the wind.

43 Deliver me from the gain sayings of the people: thou shalt make me head of the Gentiles: a people whom I knew not served me,

44 at the hearing of the ear they obeyed me: the strange children lied to me.

45 The strange children waxed old, and fell away from their paths through lameness.

46 The Lord lives; and blessed be my God; and let the God of my salvation be exalted.

47 It is God that avenges me, and has subdued the nations under me;

48 my deliverer from angry enemies: thou shalt set me on high above them that rise up against me: thou shalt deliver me from the unrighteous man.

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49 Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name.

50 God magnifies the deliverances of his king; and deals mercifully with David his anointed, and his seed, for ever.

PSALMS CHAPTER 19

For the end, a Psalm of David.

1 The heavens declare the glory of God; and the firmament proclaims the work of his hands.

2 Day to day utters speech, and night to night proclaims knowledge.

3 There are no speeches or words, in which their voices are not heard.

4 Their voice is gone out into all the earth, and their words to the ends of the world.

5 In the sun he has set his tabernacle; and he comes forth as a bridegroom out of his chamber: he will exult as a giant to run his course.

6 His going forth is from the extremity of heaven, and his circuit to the other end of heaven: and no one shall be hidden from his heat.

7 The law of the Lord is perfect, converting souls: the testimony of the Lord is faithful, instructing babes.

8 The ordinances of the Lord are right, rejoicing the heart: the commandment of the Lord is bright, enlightening the eyes.

9 The fear of the Lord is pure, enduring for ever and ever: the judgments of the Lord are true, and justified altogether.

10 To be desired more than gold, and much precious stone: sweeter also than honey and the honey-comb.

11 For thy servant keeps to them: in the keeping of them there is great reward.

12 Who will understand his transgressions? purge thou me from my secret sins.

13 And spare thy servant the attack of strangers: if they do not gain the dominion over me, then shall I be blameless, and I shall be clear from great sin.

14 So shall the sayings of my mouth, and the meditation of my heart, be pleasing continually before thee, O Lord my helper, and my redeemer.

PSALMS CHAPTER 20

For the end, a Psalm of David.

1 The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.

2 Send thee help from the sanctuary, and aid thee out of Sion.

3 Remember all thy sacrifice, and enrich thy whole-burnt-offering. Pause.

4 Grant thee according to thy heart, and fulfill all thy desire.

5 We will exult in thy salvation, and in the name of our God shall we be magnified: the Lord fulfil all thy petitions.

6 Now I know that the Lord has saved his Christ: he shall hear him from his holy heaven: the salvation of his right hand is mighty.

7 Some glory in chariots, and some in horses: but we will glory in the name of the Lord our God.

8 They are overthrown and fallen: but we are risen, and have been set upright.

9 O Lord, save the king: and hear us in whatever day we call upon thee.

PSALMS CHAPTER 21

For the end, a Psalm of David.

1 O Lord, the king shall rejoice in thy strength; and in thy salvation he shall greatly exult.

2 Thou hast granted him the desire of his soul, and hast not withheld from him the request of his lips. Pause.

3 For thou hast prevented him with blessings of goodness: thou has set upon his head a crown of precious stone.

4 He asked life of thee, and thou gavest him length of days for ever and ever.

5 His glory is great in thy salvation: thou wilt crown him with glory and majesty.

6 For thou wilt give him a blessing for ever and ever: thou wilt gladden him with joy with thy countenance.

7 For the king trusts in the Lord, and through the mercy of the Highest he shall not be moved.

8 Let thy hand be found by all thine enemies: let thy right hand find all that hate thee.

9 Thou shalt make them as a fiery oven at the time of thy presence: the Lord shall trouble them in his anger, and fire shall devour them.

10 Thou shalt destroy their fruit from the earth, and their seed from among the sons of men.

11 For they intended evils against thee; they imagined a device which they shall by no means be able to perform.

12 For thou shalt make them turn their back in thy latter end, thou wilt prepare their face.

13 Be thou exalted, O Lord, in thy strength: we will sing and praise thy mighty acts.

PSALMS CHAPTER 22

For the end, concerning the morning aid, a Psalm of David.

1 O God, my God, attend to me: why hast thou forsaken me? the account of my transgressions is far from my salvation.

2 O my God, I will cry to thee by day, but thou wilt not hear: and by night, and it shall not be accounted for folly to me.

3 But thou, the praise of Israel, dwellest in a sanctuary.

4 Our fathers hoped in thee; they hoped, and thou didst deliver them.

5 They cried to thee, and were saved: they hoped in thee, and were not ashamed.

6 But I am a worm, and not a man; a reproach of men, and scorn of the people.

7 All that saw me mocked me: they spoke with their lips, they shook the head, saying,

8 He hoped in the Lord: let him deliver him, let him save him, because he takes pleasure in him.

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9 For thou art he that drew me out of the womb; my hope from my mother's breasts.

10 I was cast on thee from the womb: thou art my God from my mother's belly.

11 Stand not aloof from me; for affliction is near; for there is no helper.

12 Many bullocks have compassed me: fat bulls have beset me round.

13They have opened their mouth against me, as a ravening and roaring lion.

14 I am poured out like water, and all my bones are loosened: my heart in the midst of my belly is become like melting wax.

15 My strength is dried up, like a potsherd; and my tongue is glued to my throat; and thou hast brought me down to the dust of death.

16 For many dogs have compassed me: the assembly of the wicked doers has beset me round: they pierced my hands and my feet.

17 They counted all my bones; and they observed and looked upon me.

18 They parted my garments among themselves, and cast lots upon my raiment.

19 But thou, O Lord, remove not my help afar off: be ready for mine aid.

20 Deliver my soul from the sword; my only-begotten one from the power of the dog.

21 Save me from the lion's mouth; and regard my lowliness from the horns of the unicorns.

22 I will declare thy name to my brethren: in the midst of the church will I sing praise to thee.

23 Ye that fear the Lord, praise him; all ye seed of Jacob, glorify him: let all the seed of Israel fear him.

24 For he has not despised nor been angry at the supplication of the poor; nor turned away his face from me; but when I cried to him, he heard me.

25 My praise is of thee in the great congregation: I will pay my vows before them that fear him.

26 The poor shall eat and be satisfied; and they shall praise the Lord that seek him: their heart shall live for ever.

27 All the ends of the earth shall remember and turn to the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's; and he is the governor of the nations.

29 All the fat ones of the earth have eaten and worshipped: all that go down to the earth shall fall down before him: my soul also lives to him.

30 And my seed shall serve him: the generation that is coming shall be reported to the Lord.

31 And they shall report his righteousness to the people that shall be born, whom the Lord has made.

PSALMS CHAPTER 23

A Psalm of David.

1 The Lord tends me as a shepherd, and I shall want nothing.

2 In a place of green grass, there he has made me dwell: he has nourished me by the water of rest.

3 He has restored my soul: he has guided me into the paths of righteousness, for his name's sake.

4 Yea, even if I should walk in the midst of the shadow of death, I will not be afraid of evils: for thou art with me; thy rod and thy staff, these have comforted me.

5 Thou has prepared a table before me in presence of them that afflict me: thou hast thoroughly anointed my head with oil; and thy cup cheers me like the best wine.

6 Thy mercy also shall follow me all the days of my life: and my dwelling shall be in the house of the Lord for a very long time.

PSALMS CHAPTER 24

A Psalm for David on the first day of the week.

1 The earth is the Lord's and the fullness thereof; the world, and all that dwell in it.

2 He has founded it upon the seas, and prepared it upon the rivers.

3 Who shall go up to the mountain of the Lord, and who shall stand in his holy place?

4 He that is innocent in his hands and pure in his heart; who has not lifted up his soul to vanity, nor sworn deceitfully to his neighbour.

5 He shall receive a blessing from the Lord, and mercy from God his Saviour.

6 This is the generation of them that seek him, that seek the face of the God of Jacob. Pause.

7 Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in.

8 Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.

9 Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in.

10 Who is this king of glory? The Lord of hosts, he is this king of glory.

PSALMS CHAPTER 25

A Psalm of David.

1 To thee, O Lord, have I lifted up my soul.

2 O my God, I have trusted in thee: let me not be confounded, neither let mine enemies laugh me to scorn.

3 For none of them that wait on thee shall in any wise be ashamed: let them be ashamed that transgress without cause.

4 Shew me thy ways, O Lord; and teach me thy paths.

5 Lead me in thy truth, and teach me: for thou art God my Saviour: and I have waited on thee all the day.

6 Remember thy compassions, O Lord, and thy mercies, for they are from everlasting.

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7 Remember not the sins of my youth, nor my sins of ignorance: remember me according to thy mercy, for thy goodness' sake, O Lord.

8 Good and upright is the Lord: therefore will he instruct sinners in the way.

9 The meek will he guide in judgment: the meek will he teach his ways.

10 All the ways of the Lord are mercy and truth to them that seek his covenant and his testimonies.

11 For thy name's sake, O Lord, do thou also be merciful to my sin; for it is great.

12 Who is the man that fears the Lord? he shall instruct him in the way which he has chosen.

13 His soul shall dwell in prosperity; and his seed shall inherit the earth.

14 The Lord is the strength of them that fear him; and his covenant is to manifest truth to them.

15 Mine eyes are continually to the Lord; for he shall draw my feet out of the snare.

16 Look upon me, and have mercy upon me; for I am an only child and poor.

17 The afflictions of my heart have been multiplied; deliver me from my distresses.

18 Look upon mine affliction and my trouble; and forgive all my sins.

19 Look upon mine enemies; for they have been multiplied; and they have hated me with unjust hatred.

20 Keep my soul, and deliver me: let me not be ashamed; for I have hoped in thee.

21 The harmless and upright joined themselves to me: for I waited for thee, O Lord.

22 Deliver Israel, O God, out of all his afflictions.

PSALMS CHAPTER 26

A Psalm of David.

1 Judge me, O Lord; for I have walked in my innocence: and hoping in the Lord I shall not be moved.

2 Prove me, O Lord, and try me; purify as with fire my reins and my heart.

3 For thy mercy is before mine eyes: and I am well pleased with thy truth.

4 I have not sat with the council of vanity, and will in nowise enter in with transgressors.

5 I have hated the assembly of wicked doers; and will not sit with ungodly men.

6 I will wash my hands in innocency, and compass thine altar, O Lord:

7 to hear the voice of praise, and to declare all thy wonderful works.

8 O Lord, I have loved the beauty of thy house, and the place of the tabernacle of thy glory.

9 Destroy not my soul together with the ungodly, nor my life with bloody men:

10 in whose hands are iniquities, and their right hand is filled with bribes.

11 But I have walked in my innocence: redeem me, and have mercy upon me.

12 My foot stands in an even place: in the congregations will I bless thee, O Lord.

PSALMS CHAPTER 27

A Psalm of David, before he was anointed.

1 The Lord is my light and my Saviour; whom shall I fear? the Lord is the defender of my life; of whom shall I be afraid?

2 When evil-doers drew nigh against me to eat up my flesh, my persecutors and mine enemies, they fainted and fell.

3 Though an army should set itself in array against me, my heart shall not be afraid: though war should rise up against me, in this am I confident.

4 One thing have I asked of the Lord, this will I earnestly seek: that I should dwell in the house of the Lord, all the days of my life, that I should behold the fair beauty of the Lord, and survey his temple.

5 For in the day of mine afflictions he hid me in his tabernacle: he sheltered me in the secret of his tabernacle; he set me up on a rock.

6 And now, behold, he has lifted up mine head over mine enemies: I went round and offered in his tabernacle the sacrifice of joy; I will sing even sing psalms to the Lord.

7 Hear, O Lord, my voice which I have uttered aloud: pity me, and hearken to me.

8 My heart said to thee, I have diligently sought thy face: thy face, O Lord, I will seek.

9 Turn not thy face away from me, turn not thou away from thy servant in anger: be thou my helper, forsake me not; and, O God my Saviour, overlook me not.

10 For my father and my mother have forsaken me, but the Lord has taken me to himself.

11 Teach me, O Lord, in thy way, and guide me in a right path, because of mine enemies.

12 Deliver me not over to the desire of them that afflict me; for unjust witnesses have risen up against me, and injustice has lied within herself.

13 I believe that I shall see the goodness of the Lord in the land of the living.

14 Wait on the Lord: be of good courage, and let thy heart be strengthened: yea wait on the Lord.

PSALMS CHAPTER 28

A Psalm of David.

1 To thee, O Lord, have I cried; my God, be not silent toward me: lest thou be silent toward me, and so I should be likened to them that go down to the pit.

2 Hearken to the voice of my supplication, when I pray to thee, when I lift up my hands toward thy holy temple.

3 Draw not away my soul with sinners, and destroy me not with the workers of iniquity, who speak peace with their neighbours, but evils are in their hearts.

4 Give them according to their works, and according to the wickedness of their devices: give them according to the works of their hands; render their recompense unto them.

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5 Because they have not attended to the works of the Lord, even to the works of his hands, thou shalt pull them down, and shalt not build them up.

6 Blessed be the Lord, for he has hearkened to the voice of my petition.

7 The Lord is my helper and my defender; my heart has hoped in him, and I am helped: my flesh has revived, and willingly will I give praise to him.

8 The Lord is the strength of his people, and the saving defender of his anointed.

9 Save thy people, and bless thine inheritance: and take care of them, and lift them up for ever.

PSALMS CHAPTER 29

A Psalm of David on the occasion of the solemn assembly of the Tabernacle.

1 Bring to the Lord, ye sons of God, bring to the Lord young rams; bring to the Lord glory and honour.

2 Bring to the Lord glory, due to his name; worship the lord in his holy court.

3 The voice of the Lord is upon the waters: the God of glory has thundered: the Lord is upon many waters.

4 The voice of the Lord is mighty; the voice of the Lord is full of majesty.

5 There is the voice of the Lord who breaks the cedars; the Lord will break the cedars of Libanus.

6 And he will beat them small, even Libanus itself, like a calf; and the beloved one is as a young unicorn.

7 There is a voice of the Lord who divides a flame of fire.

8 A voice of the Lord who shakes the wilderness; the Lord will shake the wilderness of Cades.

9 The voice of the Lord strengthens the hinds, and will uncover the thickets: and in his temple every one speaks of his glory.

10 The Lord will dwell on the waterflood: and the Lord will sit a king for ever.

11 The Lord will give strength to his people; the Lord will bless his people with peace.

PSALMS CHAPTER 30

For the end, a Psalm and Song at the dedication of the house of David.

1 I will exalt thee, O Lord; for thou hast lifted me up, and not caused mine enemies to rejoice over me.

2 O Lord my God, I cried to thee, and thou didst heal me.

3 O Lord, thou hast brought up my soul from Hades, thou hast delivered me from among them that go down to the pit.

4 Sing to the Lord, ye his saints, and give thanks for the remembrance of his holiness.

5 For anger is in his wrath, but life in his favour: weeping shall tarry for the evening, but joy shall be in the morning.

6 And I said in my prosperity, I shall never be moved.

7 O Lord, in thy good pleasure thou didst add strength to my beauty: but thou didst turn away thy face, and I was troubled.

8 To thee, O Lord, will I cry; and to my God will I make supplication.

9 What profit is there in my blood, when I go down to destruction? Shall the dust give praise to thee? or shall it declare thy truth?

10 The Lord heard, and had compassion upon me; the Lord is become my helper.

11 Thou hast turned my mourning into joy for me: thou hast rent off my sackcloth, and girded me with gladness;

12 that my glory may sing praise to thee, and I may not be pierced with sorrow. O Lord my God, I will give thanks to thee for ever.

PSALMS CHAPTER 31

For the end, a Psalm of David, an utterance of extreme fear.

1 O Lord, I have hoped in thee; let me never be ashamed: deliver me in thy righteousness and rescue me.

2 Incline thine ear to me; make haste to rescue me: be thou to me for a protecting God, and for a house of refuge to save me.

3 For thou art my strength and my refuge; and thou shalt guide me for thy name's sake, and maintain me.

4 Thou shalt bring me out of the snare which they have hidden for me; for thou, O Lord, art my defender.

5 Into thine hands I will commit my spirit: thou hast redeemed me, O Lord God of truth.

6 Thou has hated them that idly persist in vanities: but I have hoped in the Lord.

7 I will exult and be glad in thy mercy: for thou hast looked upon mine affliction; thou hast saved my soul from distresses.

8 And thou hast not shut me up into the hands of the enemy: thou hast set my feet in a wide place.

9 Pity me, O Lord, for I am afflicted: my eye is troubled with indignation, my soul and by belly.

10 For my life is spent with grief, and my years with groanings: my strength has been weakened through poverty, and my bones are troubled.

11 I became a reproach among all mine enemies, but exceedingly so to my neighbours, and a fear to mine acquaintance: they that saw me without fled from me.

12 I have been forgotten as a dead man out of mind: I am become as a broken vessel.

13 For I heard the slander of many that dwelt round about: when they were gathered together against me, they took counsel to take my life.

14 But I hoped in thee, O Lord: I said, Thou art my God.

15 My lots are in thy hands: deliver me from the hand of mine enemies,

16 and from them that persecute me. Make thy face to shine upon thy servant: save me in thy mercy.

17 O Lord, let me not be ashamed, for I have called upon thee: let the ungodly be ashamed, and brought down to Hades.

18 Let the deceitful lips become dumb, which speak iniquity against the righteous with pride and scorn.

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19 How abundant is the multitude of thy goodness, O Lord, which thou hast laid up for them that fear thee! thou hast wrought it out for them that hope on thee, in the presence of the sons of men.

20 Thou wilt hide them in the secret of thy presence from the vexation of man: thou wilt screen them in a tabernacle from the contradiction of tongues.

21 Blessed be the Lord: for he has magnified his mercy in a fortified city.

22 But I said in my extreme fear, I am cast out from the sight of thine eyes: therefore thou didst hearken, O Lord, to the voice of my supplication when I cried to thee.

23 Love the Lord, all ye his saints: for the Lord seeks for truth, and renders a reward to them that deal very proudly.

24 Be of good courage, and let your heart be strengthened, all ye that hope in the Lord.

PSALMS CHAPTER 32

A Psalm of instruction by David.

1 Blessed are they whose transgressions are forgiven, and who sins are covered.

2 Blessed is the man to whom the Lord will not impute sin, and whose mouth there is no guile.

3 Because I kept silence, my bones waxed old, from my crying all the day.

4 For day and night thy hand was heavy upon me: I became thoroughly miserable while a thorn was fastened in me. Pause.

5 I acknowledged my sin, and hid not mine iniquity: I said, I will confess mine iniquity to the Lord against myself; and thou forgavest the ungodliness of my heart. Pause.

6 Therefore shall every holy one pray to thee in a fit time: only in the deluge of many waters they shall not come nigh to him.

7 Thou art my refuge from the affliction that encompasses me; my joy, to deliver me from them that have compassed me. Pause.

8 I will instruct thee and guide thee in this way wherein thou shalt go: I will fix mine eyes upon thee.

9 Be ye not as horse and mule, which have no understanding; but thou must constrain their jaws with bit and curb, lest they should come nigh to thee.

10 Many are the scourges of the sinner: but him that hopes in the Lord mercy shall compass about.

11 Be glad in the Lord, and exult, ye righteous: and glory, all ye that are upright in heart.

PSALMS CHAPTER 33

A Psalm of David.

1 Rejoice in the Lord, ye righteous; praise becomes the upright.

2 Praise the Lord on the harp; platy to him on a psaltery of ten strings.

3 Sing to him a new song; play skillfully with a loud noise.

4 For the word of the Lord is right; and all his works are faithful.

5 He loves mercy and judgment; the earth is full the mercy of the Lord.

6 By the word of the Lord the heavens were established; and all the host of them by the breath of his mouth.

7 Who gathers the waters of the sea as in a bottle; who lays up the deeps in treasuries.

8 Let all the earth fear the Lord; and let all that dwell in the world be moved because of him.

9 For he spoke, and they were made; he commanded, and they were created.

10 The Lord frustrates the counsels of the nations; he brings to nought also the reasonings of the peoples, and brings to nought the counsels of princes.

11 But the counsel of the Lord endures for ever, the thoughts of his heart from generation to generation.

12 Blessed is the nation whose God is the Lord; the people whom he has chosen for his own inheritance.

13 The Lord looks out of heaven; he beholds all the sons of men.

14 He looks from his prepared habitation on all the dwellers on the earth;

15 who fashioned their hearts alone; who understands all their works.

16 A king is not saved by reason of a great host; and a giant shall not be delivered by the greatness of his strength.

17 A horse is vain for safety; neither shall he be delivered by the greatness of his power.

18 Behold, the eyes of the Lord are on them that fear him, those that hope in his mercy;

19 to deliver their souls from death, and to keep them alive in famine.

20 Our soul waits on the Lord; for he is our helper and defender.

21 For our heart shall rejoice in him, and we have hoped in his holy name.

22 Let thy mercy, O Lord, be upon us, according as we have hoped in thee.

PSALMS CHAPTER 34

A Psalm of David, when he changed his countenance before Abimelech; and he let him go, and he departed.

1 I will bless the Lord at all times: his praise shall be continually in my mouth.

2 My soul shall boast herself in the Lord: let the meek hear, and rejoice.

3 Magnify ye the Lord with me, and let us exalt his name together.

4 I sought the Lord diligently, and he hearkened to me, and delivered me from all my sojournings.

5 Draw near to him, and be enlightened: and your faces shall not by any means be ashamed.

6 This poor man cried, and the Lord hearkened to him, and delivered him out of all his afflictions.

7 The angel of the Lord will encamp round about them that fear him, and will deliver them.

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8 Taste and see that the Lord is good: blessed is the man who hopes in him.

9 Fear the Lord, all ye his saints: for there is no want to them that fear him.

10 The rich have become poor and hungry: but they that seek the Lord diligently shall not want any good thing. Pause.

11 Come, ye children, hear me: I will teach you the fear of the Lord.

12 What man is there that desires life, loving to see good days?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Turn away from evil, and do good; seek peace, and pursue it.

15 The eyes of the Lord are over the righteous, and his ears are open to their prayer:

16 but the face of the Lord is against them that do evil, to destroy their memorial from the earth. The righteous cried, and the Lord hearkened to them,

17 and delivered them out of all their afflictions.

18 The Lord is near to them that are of a contrite heart; and will save the lowly in spirit.

19 Many are the afflictions of the righteous: but out of them all Lord will deliver them.

20 He keeps all their bones: not one of them shall be broken.

21 The death of sinners is evil: and they that hate righteousness will go wrong.

22 The Lord will redeem the souls of his servants: and none of those that hope in him shall go wrong.

PSALMS CHAPTER 35

A Psalm of David.

1 Judge thou, O Lord, them that injure me, fight against them that fight against me.

2 Take hold of shield and buckler, and arise for my help.

3 Bring forth a sword, and stop the way against them that persecute me: say to my soul, I am thy salvation.

4 Let them that seek my soul be ashamed and confounded: let them that devise evils against me be turned back and put to shame.

5 Let them be as dust before the wind, and an angel of the Lord afflicting them.

6 Let their way be dark and slippery, and an angel of the Lord persecuting them.

7 For without cause they have hid for me their destructive snare: without a cause they have reproached my soul.

8 Let a snare which they know not come upon them; and the gin which they hid take them; and let them fall into the very same snare.

9 But my soul shall exult in the Lord: it shall delight in his salvation.

10 All my bones shall say, O Lord, who is like to thee? delivering the poor out of the hand of them that are stronger than he, yea, the poor and needy one from them that spoil him.

11 Unjust witnesses arose, and asked me of things I new not.

12 They rewarded me evil for good, and bereavement to my soul.

13 But I, when they troubled me, put on sackcloth, and humbled my soul with fasting: and my prayer shall return to my own bosom.

14 I behaved agreeably towards them as if it had been our neighbour or brother: I humbled myself as one mourning and sad of countenance.

15 Yet they rejoiced against me, and plagues were plentifully brought against me, and I knew it not: they were scattered, but repented not.

16 They tempted me, they sneered at me most contemptuously, they gnashed their teeth upon me.

17 O Lord, when wilt thou look upon me? Deliver my soul from their mischief, mine only- begotten one from the lions.

18 I will give thanks to thee even in a great congregation: in an abundant people I will praise thee.

19 Let not them that are mine enemies without a cause rejoice against me; who hate me for nothing, and wink with their eyes.

20 For to me they spoke peaceably, but imagined deceits in their anger.

21 And they opened wide their mouth upon me; they said Aha, aha, our eyes have seen it.

22 Thou hast seen it, O Lord: keep not silence: O Lord, withdraw not thyself from me.

23 Awake, O Lord, and attend to my judgment, even to my cause, my God and my Lord.

24 Judge me, O Lord, according to thy righteousness, O Lord my God; and let them not rejoice against me.

25 Let them not say in their hearts, Aha, aha, it is pleasing to our soul: neither let them say, We have devoured him.

26 Let them be confounded and ashamed together that rejoice at my afflictions: let them be clothed with shame and confusion that speak great swelling words against me.

27 Let them that rejoice in my righteousness exult and be glad: and let them say continually, The Lord be magnified, who desire the peace of his servant.

28 And my tongue shall meditate on thy righteousness, and on thy praise all the day.

PSALMS CHAPTER 36

For the end, by David the servant of the Lord.

1 The transgressor, that he may sin, says within himself, that there is no fear of God before his eyes.

2 For he has dealt craftily before him, to discover his iniquity and hate it.

3 The words of his mouth are transgression and deceit: he is not inclined to understand how to do good.

4 He devises iniquity on his bed; he gives himself to every evil way; and does not abhor evil.

5 O Lord, thy mercy is in the heaven; and thy truth reaches to the clouds.

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6 Thy righteousness is as the mountains of God, thy judgments are as a great deep: O Lord, thou wilt preserve men and beasts.

7 How hast thou multiplied thy mercy, O God! so the children of men shall trust in the shelter of thy wings.

8 They shall be fully satisfied with the fatness of thine house; and thou shalt cause them to drink of the full stream of thy delights.

9 For with thee is the fountain of life: in thy light we shall see light.

10 Extend thy mercy to them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of sinners move me.

12 There have all the workers of iniquity fallen: they are cast out, and shall not be able to stand.

PSALMS CHAPTER 37

A Psalm of David.

1 Fret not thyself because of evil-doers, neither be envious of them that do iniquity.

2 For they shall soon be withered as the grass, and shall soon fall away as the green herbs.

3 Hope in the Lord, and do good; and dwell on the land, and thou shalt be fed with the wealth of it.

4 Delight thyself in the Lord; and he shall grant thee the requests of thine heart.

5 Disclose thy way to the Lord, and hope in him; and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 Submit thyself to the Lord, and supplicate him: fret not thyself because of him that prospers in his way, at the man that does unlawful deeds. 8 ease from anger, and forsake wrath: fret not thyself so as to do evil.

9 For evil-doers shall be destroyed: but they that wait on the Lord, they shall inherit the land.

10 And yet a little while, and the sinner shall not be, and thou shalt seek for his place, and shalt not find it.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The sinner will watch for the righteous, and gnash his teeth upon him.

13 But the Lord shall laugh at him: for he foresees that his day will come.

14 Sinners have drawn their swords, they have bent their bow, to cast down the poor and needy one, and to slay the upright in heart.

15 Let their sword enter into their own heart, and their bows be broken.

16 A little is better to the righteous than abundant wealth of sinners.

17 For the arms of sinners shall be broken; but the Lord supports the righteous.

18 The Lord knows the ways of the perfect; and their inheritance shall be for ever.

19 They shall not be ashamed in an evil time; and in days of famine they shall be satisfied.

20 For the sinners shall perish; and the enemies of the Lord at the moment of their being honoured and exalted have utterly vanished like smoke.

21 The sinner borrows, and will not pay again: but the righteous has compassion, and gives.

22 For they that bless him shall inherit the earth; and they that curse him shall be utterly destroyed.

23 The steps of a man are rightly ordered by the Lord: and he will take pleasure in his way.

24 When he falls, he shall not be ruined: for the Lord supports his hand.

25 I was once young, indeed I am now old; yet I have not seen the righteous forsaken, nor his seed seeking bread.

26 He is merciful, and lends continually; and his seed shall be blessed.

27 Turn aside from evil, and do good; and dwell for ever.

28 For the Lord loves judgment, and will not forsake his saints; they shall be preserved for ever: the blameless shall be avenged, but the seed of the ungodly shall be utterly destroyed.

29 But the righteous shall inherit the earth, and dwell upon it for ever.

30 The mouth of the righteous will meditate wisdom, and his tongue will speak of judgment.

31 The law of his God is in his heart; and his steps shall not slide.

32 The sinner watches the righteous, and seeks to slay him.

33 But the Lord will not leave him in his hands, nor by any means condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are destroyed, thou shalt see it.

35 I saw the ungodly very highly exalting himself, and lifting himself up like the cedars of Libanus.

36 Yet I passed by, and lo! he was not: and I sought him, but his place was not found.

37 Maintain innocence, and behold uprightness: for there is a remnant to the peaceable man.

38 But the transgressors shall be utterly destroyed together: the remnants of the ungodly shall be utterly destroyed.

39 But the salvation of the righteous is of the Lord; and he is their defender in the time of affliction.

40 And the Lord shall help them, and deliver them: and he shall rescue them from sinners, and save them, because they have hoped in him.

PSALMS CHAPTER 38

A Psalm of David for remembrance concerning the Sabbath-day.

1 O Lord, rebuke me not in thy wrath, neither chasten me in thine anger.

2 For thy weapons are fixed in me, and thou hast pressed thy hand heavily upon me.

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3 For there is no health in my flesh because of thine anger; there is no peace to my bones because of my sins.

4 For my transgressions have gone over mine head: they have pressed heavily upon me like a weighty burden.

5 My bruises have become noisome and corrupt, because of my foolishness.

6 I have been wretched and bowed down continually: I went with a mourning countenance all the day.

7 For my soul is filled with mockings; and there is no health in my flesh.

8 I have been afflicted and brought down exceedingly: I have roared for the groaning of my heart.

9 But all my desire is before thee; and my groaning is not hidden from thee.

10 My heart is troubled, my strength has failed me; and the light of mine eyes is not with me.

11 My friends and my neighbours drew near before me, and stood still; and my nearest of kin stood afar off.

12 While they pressed hard upon me that sought my soul: and they that sought my hurt spoke vanities, and devised deceits all the day.

13 But I, as a deaf man, heard not; and was as a dumb man not opening his mouth.

14 And I was as a man that hears not, and who has no reproofs in his mouth.

15 For I hoped in thee, O Lord: thou wilt hear, O Lord my God.

16 For I said, Lest mine enemies rejoice against me: for when my feet were moved, they spoke boastingly against me.

17 For I am ready for plagues, and my grief is continually before me.

18 For I will declare mine iniquity, and be distressed for my sin.

19 But mine enemies live, and are mightier than I: and they that hate me unjustly are multiplied.

20 They that reward evil for good slandered me; because I followed righteousness.

21 Forsake me not, O Lord my God: depart not from me.

22 Draw nigh to my help, O Lord of my salvation.

PSALMS CHAPTER 39

For the end, a Song of David, to Idithun.

1 I said, I will take heed to my ways, that I sin not with my tongue: I set a guard on my mouth, while the sinner stood in my presence.

2 I was dumb, and humbled myself, and kept silence from good words; and my grief was renewed.

3 My heart grew hot within me, and a fire would kindle in my meditation: I spoke with my tongue,

4 O Lord, make me to know mine end, and the number of my days, what it is; that I may know what I lack.

5 Behold, thou hast made my days old; and my existence is as nothing before thee: nay, every man living is altogether vanity. Pause.

6 Surely man walks in a shadow; nay, he is disquieted in vain: he lays up treasures, and knows not for whom he shall gather them.

7 And now what is my expectation? is it not the Lord? and my ground of hope is with thee. Pause.

8 Deliver me from all my transgressions: thou hast made me a reproach to the foolish.

9 I was dumb, and opened not my mouth; for thou art he that made me.

10 Remove thy scourges from me: I have fainted by reason of the strength of thine hand.

11 Thou chastenest man with rebukes for iniquity, and thou makest his life to consume away like a spider's web; nay, every man is disquieted in vain. Pause.

12 O Lord, hearken to my prayer and my supplication: attend to my tears: be not silent, for I am a sojourner in the land, and a stranger, as all my fathers were.

13 Spare me, that I may be refreshed, before I depart, and be no more.

PSALMS CHAPTER 40

For the end, a Psalm of David.

1 I waited patiently for the Lord; and he attended to me, and hearkened to my supplication.

2 And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright.

3 And he put a new song into my mouth, even a hymn to our God: many shall see it, and fear, and shall hope in the Lord.

4 Blessed is the man whose hope is in the name of the Lord, and who has not regarded vanities and false frenzies.

5 O Lord my God, thou hast multiplied thy wonderful works, and in thy thoughts there is none who shall be likened to thee: I declared and spoke of them: they exceeded number.

6 Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require.

7 Then I said, Behold, I come: in the volume of the book it is written concerning me,

8 I desired to do thy will, O my God, and thy law in the midst of mine heart.

9 I have preached righteousness in the great congregation; lo! I will not refrain my lips; O Lord, thou knowest my righteousness.

10 I have not hid thy truth within my heart, and I have declared thy salvation; I have not hid thy mercy and thy truth from the great congregation.

11 But thou, Lord, remove not thy compassion far from me; thy mercy and thy truth have helped me continually.

12 For innumerable evils have encompassed me; my transgressions have taken hold of me, and I could not see; they are multiplied more than the hairs of my head; and my heart has failed me.

13 Be pleased, O Lord, to deliver me; O Lord, draw nigh to help me.

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14 Let those that seek my soul, to destroy it, be ashamed and confounded together; let those that wish me evil be turned backward and put to shame.

15 Let those that say to me, Aha, aha, quickly receive shame for their reward.

16 Let all those that seek thee, O Lord, exult and rejoice in thee; and let them that love thy salvation say continually, The Lord be magnified.

17 But I am poor and needy; the Lord will take care of me; thou art my helper, and my defender, O my God, delay not.

PSALMS CHAPTER 41

For the end, a Psalm of David.

1 Blessed is the man who thinks, on the poor and needy: the Lord shall deliver him in an evil day.

2 May the Lord preserve him and keep him alive, and bless him on the earth, and not deliver him into the hands of his enemy.

3 May the Lord help him upon the bed of his pain; thou hast made all his bed in his sickness.

4 I said, O Lord, have mercy upon me; heal my soul; for I have sinned against thee.

5 Mine enemies have spoken evil against me, saying, When shall he die, and his name perish?

6 And if he came to see me, his heart spoke vainly; he gathered iniquity to himself; he went forth and spoke in like manner.

7 All my enemies whispered against me; against me they devised my hurt.

8 They denounced a wicked word against me, saying, Now that he lies, shall he not rise up again?

9 For even the man of my peace, in whom I trusted, who ate my bread, lifted up his heel against me.

10 But thou, O Lord, have compassion upon me, and raise me up, and I shall requite them.

11 By this I know that thou hast delighted in me, because mine enemy shall not rejoice over me.

12 But thou didst help me because of mine innocence, and hast established me before thee for ever.

13 Blessed be the Lord God of Israel from everlasting, and to everlasting. So be it, so be it.

PSALMS CHAPTER 42

For the end, a Psalm for instruction, for the sons of Core.

1 As the hart earnestly desires the fountains of water, so my soul earnestly longs for thee, O God.

2 My soul has thirsted for the living God: when shall I come and appear before God?

3 My tears have been bread to me day and night, while they daily said to me, Where is thy God?

4 I remembered these things, and poured out my soul in me, for I will go to the place of thy wondrous tabernacle, even to the house of God, with a voice of exultation and thanksgiving and of the sound of those who keep festival.

5 Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? hope in God; for I will give thanks to him; he is the salvation of my countenance.

6 O my God, my soul has been troubled within me: therefore will I remember thee from the land of Jordan, and of the Ermonites, from the little hill.

7 Deep calls to deep at the voice of thy cataracts: all thy billows and thy waves have gone over me.

8 By day the Lord will command his mercy, and manifest it by night: with me is prayer to the God of my life.

9 I will say to God, Thou art my helper; why hast thou forgotten me? wherefore do I go sad of countenance, while the enemy oppresses me?

10 While my bones were breaking, they that afflicted me reproached me; while they said to me daily, Where is thy God?

11 Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? hope in God; for I will give thanks to him; he is the health of my countenance, and my God.

PSALMS CHAPTER 43

A Psalm of David.

1 Judge me, o God, and plead my cause, against an ungodly nation: deliver me from the unjust and crafty man.

2 For thou, O God, art my strength: wherefore hast thou cast me off? and why do I go sad of countenance, while the enemy oppresses me?

3 Send forth thy light and thy truth: they have led me, and brought me to thy holy mountain, and to thy tabernacles.

4 And I will go in to the altar of God, to God who gladdens my youth: I will give thanks to thee on the harp, O God, my God.

5 Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? Hope in God; for I will give thanks to him, who is the health of my countenance, and my God.

PSALMS CHAPTER 44

For the end, a Psalm for instruction, for the sons of Core.

1 O God, we have heard with our ears, our fathers have told us, the work which thou wroughtest in their days, in the days of old.

2 Thine hand utterly destroyed the heathen, and thou didst plant them: thou didst afflict the nations, and cast them out.

3 For they inherited not the land by their own sword, and their own arm did not deliver them; but thy right hand, and thine arm, and the light of thy countenance, because thou wert well pleased in them.

4 Thou art indeed my King and my God, who commandest deliverances for Jacob.

5 In thee will we push down our enemies, and in thy name will we bring to nought them that rise up against us.

6 For I will not trust in my bow, and my sword shall not save me.

7 For thou hast saved us from them that afflicted us, and hast put to shame them that hated us.

8 In God will we make our boast all the day, and to thy name will we give thanks for ever. Pause.

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9 But now thou hast cast off, and put us to shame; and thou wilt not go forth with our hosts.
10 Thou hast turned us back before our enemies; and they that hated us spoiled for themselves.
11 Thou madest us as sheep for meat; and thou scatteredst us among the nations.
12 Thou hast sold thy people without price, and there was no profit by their exchange.
13 Thou hast made us a reproach to our neighbours, a scorn and derision them that are round about us.
14 Thou hast made us a proverb among the Gentiles, a shaking of the head among the nations.
15 All the day my shame is before me, and the confusion of my face has covered me,
16 because of the voice of the slanderer and reviler; because of the enemy and avenger.
17 All these things are come upon us: but we have not forgotten thee, neither have we dealt unrighteously in thy covenant.
18 And our heart has not gone back; but thou hast turned aside our paths from thy way.
19 For thou hast laid us low in a place of affliction, and the shadow of death has covered us.
20 If we have forgotten the name of our God, and if we have spread out our hands to a strange god; shall not God search these things out?
21 for he knows the secrets of the heart.
22 For, for thy sake we are killed all the day long; we are counted as sheep for slaughter.
23 Awake, wherefore sleepest thou, O Lord? arise, and do not cast us off for ever.
24 Wherefore turnest thou thy face away, and forgettest our poverty and our affliction?
25 For our soul has been brought down to the dust; our belly has cleaved to the earth.
26 Arise, O Lord, help us, and redeem us for thy name's sake.

PSALMS CHAPTER 45

For the end, for alternate strains by the sons of Core; for instruction, a Song concerning the beloved.

1 My heart has uttered a good matter: I declare my works to the king: my tongue is the pen of a quick writer.
2 Thou art more beautiful than the sons of men: grace has been shed forth on thy lips: therefore God has blessed thee for ever.
3 Gird thy sword upon thy thigh, O Mighty One, in thy comeliness, and in thy beauty;
4 and bend thy bow, and prosper, and reign, because of truth and meekness and righteousness; and thy right hand shall guide thee wonderfully.
5 Thy weapons are sharpened, Mighty One, (the nations shall fall under thee) they are in the heart of the king's enemies.
6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness.
7 Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows.
8 Myrrh, and stacte, and cassia are exhaled from thy garments, and out of the ivory palaces,
9 with which kings' daughters have gladdened thee for thine honour: the queen stood by on thy right hand, clothed in vesture wrought with gold, and arrayed in divers colours.
10 Hear, O daughter, and see, and incline thine ear; forget also thy people, and thy father's house.
11 Because the king has desired thy beauty; for he is thy Lord.
12 And the daughter of Tyre shall adore him with gifts; the rich of the people of the land shall supplicate thy favour.
13 All her glory is that of the daughter of the king of Esebon, robed as she is in golden fringed garments,
14 in embroidered clothing: virgins shall be brought to the king after her: her fellows shall be brought to thee.
15 They shall be brought with gladness and exultation: they shall be led into the king's temple.
16 Instead of thy fathers children are born to thee: thou shalt make them princes over all the earth.
17 They shall make mention of thy name from generation to generation: therefore shall the nations give thanks to thee for ever, even for ever and ever.

PSALMS CHAPTER 46

For the end, for the sons of Core; a Psalm concerning secret things.

1 God is our refuge and strength, a help in the afflictions that have come heavily upon us.
2 Therefore will we not fear when the earth is troubled, and the mountains are removed into the depths of the seas.
3 Their waters have roared and been troubled, the mountains have been troubled by his might. Pause.
4 The flowings of the river gladden the city of God: the Most High has sanctified his tabernacle.
5 God is in the midst of her; she shall not be moved: God shall help her with his countenance.
6 The nations were troubled, the kingdoms tottered: he uttered his voice, the earth shook.
7 The Lord of hosts is with us; the God of Jacob is our helper. Pause.
8 Come, and behold the works of the Lord, what wonders he has achieved on the earth.
9 Putting an end to wars as for the ends of the earth; he will crush the bow, and break in pieces the weapon, and burn the bucklers with fire.
10 Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.
11 The Lord of hosts is with us; the God of Jacob is our helper.

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PSALMS CHAPTER 47

For the end, a Psalm for the sons of Core.

1 Clap your hands, all ye nations; shout to God with a voice of exultation.

2 For the Lord most high is terrible; he is a great king over all the earth.

3 He has subdued the peoples under us, and the nations under our feet.

4 He has chosen out his inheritance for us, the beauty of Jacob which he loved. Pause.

5 God is gone up with a shout, the Lord with a sound of a trumpet.

6 Sing praises to our God, sing praises: sing praises to our King, sing praises.

7 For God is king of all the earth: sing praises with understanding.

8 God reigns over the nations: God sits upon the throne of his holiness.

9 The rulers of the people are assembled with the God of Abraam: for God's mighty ones of the earth have been greatly exalted.

PSALMS CHAPTER 48

A Psalm of praise for the sons of Core on the second day of the week.

1 Great is the Lord, and greatly to be praised in the city of our God, in his holy mountain.

2 The city of the great King is well planted on the mountains of Sion, with the joy of the whole earth, on the sides of the north.

3 God is known in her palaces, when he undertakes to help her.

4 For, behold the kings of the earth were assembled, they came together.

5 They saw, and so they wondered: they were troubled, they were moved.

6 Trembling took hold on them: there were the pangs as of a woman in travail.

7 Thou wilt break the ships of Tharsis with a vehement wind.

8 As we have heard, so have we also seen, in the city of the Lord of hosts, in the city of our God: God has founded it for ever. Pause.

9 We have thought of thy mercy, O God, in the midst of thy people.

10 According to thy name, O God, so is also thy praise to the ends of the earth: thy right hand is full of righteousness.

11 Let mount Sion rejoice, let the daughters of Judaea exult, because of thy judgments, O Lord.

12 Go round about Sion, and encompass her: tell ye her towers.

13 Mark ye well her strength, and observe her palaces; that ye may tell the next generation.

14 For this is our God for ever and ever: he will be our guide for evermore.

PSALMS CHAPTER 49

For the end, a Psalm for the sons of Core.

1 Hear these words, all ye nations, hearken, all ye that dwell upon the earth:

2 both the sons of mean men, and sons of great men; the rich and poor man together.

3 My mouth shall speak of wisdom; and the meditation of my heart shall bring forth understanding.

4 I will incline mine ear to a parable: I will open my riddle on the harp.

5 Wherefore should I fear in the evil day? the iniquity of my heel shall compass me.

6 They that trust in their strength, and boast themselves in the multitude of their wealth—

7 A brother does not redeem, shall a man redeem? he shall not give to God a ransom for himself,

8 or the price of the redemption of his soul, though he labour for ever,

9 and live to the end, so that he should not see corruption.

10 When he shall see wise men dying, the fool and the senseless one shall perish together; and they shall leave their wealth to strangers.

11 And their sepulchres are their houses for ever, even their tabernacles to all generations: they have called their lands after their own names.

12 And man being in honour, understands not: he is compared to the senseless cattle, and is like to them.

13 This their way is an offence to them: yet afterwards men will commend their sayings. Pause.

14 They have laid them as sheep in Hades; death shall feed on them; and the upright shall have dominion over them in the morning, and their help shall fail in Hades from their glory.

15 But God shall deliver my soul from the power of Hades, when he shall receive me. Pause.

16 Fear not when a man is enriched, and when the glory of his house is increased.

17 For he shall take nothing when he dies; neither shall his glory descend with him.

18 For his soul shall be blessed in his life: he shall give thanks to thee when thou dost well to him.

19 Yet he shall go in to the generation of his fathers; he shall never see light.

20 Man that is in honour, understands not: he is compared to the senseless cattle, and is like them.

PSALMS CHAPTER 50

A Psalm for Asaph.

1 The God of gods, the Lord, has spoken, and called the earth from the rising of the sun to the going down thereof.

2 Out of Sion comes the excellence of his beauty.

3 God, our God, shall come manifestly, and shall not keep silence: a fire shall be kindled before him, and round about him there shall be a very great tempest.

4 He shall summon the heaven above, and the earth, that he may judge his people.

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5 Assemble ye his saints to him, those that have engaged in a covenant with him upon sacrifices.

6 And the heavens shall declare his righteousness: for God is judge. Pause.

7 Hear, my people, and I will speak to thee, O Israel: and I will testify to thee: I am God, thy God.

8 I will not reprove thee on account of thy sacrifices; for thy whole-burnt-offerings are before me continually.

9 I will take no bullocks out of thine house, nor he-goats out of thy flocks.

10 For all the wild beasts of the thicket are mine, the cattle on the mountains, and oxen.

11 I know all the birds of the sky; and the beauty of the field is mine.

12 If I should be hungry, I will not tell thee: for the world is mine, and the fullness of it.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer to God the sacrifice of praise; and pay thy vows to the Most High.

15 And call upon me in the day of affliction; and I will deliver thee, and thou shalt glorify me. Pause.

16 But to the sinner God has said, Why dost thou declare my ordinances, and take up my covenant in thy mouth?

17 Whereas thou hast hated instruction, and hast cast my words behind thee.

18 If thou sawest a thief, thou rannest along with him, and hast cast in thy lot with adulterers.

19 Thy mouth has multiplied wickedness, and thy tongue has framed deceit.

20 Thou didst sit and speak against thy brother, and didst scandalize thy mother's son.

21 These things thou didst, and I kept silence: thou thoughtest wickedly that I should be like thee, but I will reprove thee, and set thine offences before thee.

22 Now consider these things, ye that forget God, lest he rend you, and there is no deliverer.

23 The sacrifice of praise will glorify me: and that is the way wherein I will shew to him the salvation of God.

PSALMS CHAPTER 51

For the end, a Psalm of David, when Nathan the prophet came to him, when he had gone to Bersabee.

1 Have mercy upon me, O God, according to thy great mercy; and according to the multitude of thy compassions blot out my transgression.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I am conscious of mine iniquity; and my sin is continually before me.

4 Against thee only have I sinned, and done evil before thee: that thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 For, behold, I was conceived in iniquities, and in sins did my mother conceive me.

6 For, behold, thou lovest truth: thou hast manifested to me the secret and hidden things of thy wisdom.

7 Thou shalt sprinkle me with hyssop, and I shall be purified: thou shalt wash me, and I shall be made whiter than snow.

8 Thou shalt cause me to hear gladness and joy: the afflicted bones shall rejoice.

9 Turn away thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit in my inward parts.

11 Cast me not away from thy presence; and remove not thy holy Spirit from me.

12 Restore to me the joy of thy salvation: establish me with thy directing Spirit.

13 Then will I teach transgressors thy ways; and ungodly men shall turn to thee.

14 Deliver me from blood-guiltiness, O God, the God of my salvation: and my tongue shall joyfully declare thy righteousness.

15 O Lord, thou shalt open my lips; and my mouth shall declare thy praise.

16 For if thou desiredst sacrifice, I would have given it: thou wilt not take pleasure in whole-burnt-offerings.

17 Sacrifice to God is a broken spirit: a broken and humbled heart God will not despise.

18 Do good, O Lord, to Sion in thy good pleasure; and let the walls of Jerusalem be built.

19 Then shalt thou be pleased with a sacrifice of righteousness, offering, and whole-burnt-sacrifices: then shall they offer calves upon thine altar.

PSALMS CHAPTER 52

For the end, a Psalm of instruction by David, when Doec the Idumean came and told Saul, and said to him, David is gone to the house of Abimelech.

1 Why dost thou, O mighty man, boast of iniquity in thy mischief? All the day

2 thy tongue has devised unrighteousness; like a sharpened razor thou hast wrought deceit.

3 Thou hast loved wickedness more than goodness; unrighteousness better than to speak righteousness. Pause.

4 Thou has loved all words of destruction, and a deceitful tongue.

5 Therefore may God destroy thee for ever, may he pluck thee up and utterly remove thee from thy dwelling, and thy root from the land of the living. Pause.

6 And the righteous shall see, and fear, and shall laugh at him, and say,

7 Behold the man who made not God his help; but trusted in the abundance of his wealth, and strengthened himself in his vanity.

8 But I am as a fruitful olive in the house of God: I have trusted in the mercy of God for ever, even for evermore.

9 I will give thanks to thee for ever, for thou hast done it: and I will wait on thy name; for it is good before the saints.

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PSALMS CHAPTER 53

For the end, a Psalm of David upon Maeleth, of instruction.

1 The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in iniquities: there is none that does good.

2 God looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God.

3 They have all gone out of the way, they are together become unprofitable; there is none that does good, there is not even one.

4 Will none of the workers of iniquity know, who devour my people as they would eat bread? they have not called upon God. There were they greatly afraid, where there was no fear:

5 or God has scattered the bones of the men-pleasers; they were ashamed, for God despised them.

6 Who will bring the salvation of Israel out of Sion? When the Lord turns the captivity of his people, Jacob shall exult, and Israel shall be glad.

PSALMS CHAPTER 54

For the end, among Hymns of instruction by David, when the Ziphites came and said to Saul, Lo, is not David hid with us?

1 Save me, O God, by thy name, and judge me by thy might.

2 O God, hear my prayer; hearken to the words of my mouth.

3 For strangers have risen up against me, and mighty men have sought my life: they have not set God before them. Pause.

4 For lo! God assists me; and the Lord is the helper of my soul.

5 He shall return evil to mine enemies; utterly destroy them in thy truth.

6 I will willingly sacrifice to thee: I will give thanks to thy name, O Lord; for it is good.

7 For thou hast delivered me out of all affliction, and mine eye has seen my desire upon mine enemies.

PSALMS CHAPTER 55

For the end, among Hymns of instruction by David.

1 Hearken, O God, to my prayer; and disregard not my supplication.

2 Attend to me, and hearken to me: I was grieved in my meditation, and troubled;

3 because of the voice of the enemy, and because of the oppression of the sinner: for they brought iniquity against me, and were wrathfully angry with me.

4 My heart was troubled within me; and the fear of death fell upon me.

5 Fear and trembling came upon me, and darkness covered me.

6 And I said, O that I had wings as those of a dove! then would I flee away, and be at rest.

7 Lo! I have fled afar off, and lodged in the wilderness. Pause.

8 I waited for him that should deliver me from distress of spirit and tempest.

9 Destroy, O Lord, and divide their tongues: for I have seen iniquity and gain saying in the city.

10 Day and night he shall go round about it upon its walls: iniquity and sorrow and unrighteousness are in the midst of it;

11 and usury and craft have not failed from its streets.

12 For if an enemy had reproached me, I would have endured it; and if one who hated me had spoken vauntingly against me, I would have hid myself from him.

13 But thou, O man like minded, my guide, and my acquaintance,

14 who in companionship with me sweetened our food: we walked in the house of God in concord.

15 Let death come upon them, and let them go down alive into Hades, for iniquity is in their dwellings, in the midst of them.

16 I cried to God, and the Lord hearkened to me.

17 Evening, and morning, and at noon I will declare and make known my wants: and he shall hear my voice.

18 He shall deliver my soul in peace from them that draw nigh to me: for they were with me in many cases.

19 God shall hear, and bring them low, even he that has existed from eternity. Pause.

For they suffer no reverse, and therefore they have not feared God.

20 He has reached forth his hand for retribution; they have profaned his covenant.

21 They were scattered at the anger of his countenance, and his heart drew nigh them. His words were smoother than oil, yet are they darts.

22 Cast thy care upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down to the pit of destruction; bloody and crafty men shall not live out half their days; but I will hope in thee, O Lord.

PSALMS CHAPTER 56

For the end, concerning the people that were removed from the sanctuary, by David for a memorial, when the Philistines caught him in Geth.

1 Have mercy upon me, O God; for man has trodden me down; all the day long he warring has afflicted me.

2 Mine enemies have trodden me down all the day from the dawning of the day; for there are many warring against me.

3 They shall be afraid, but I will trust in thee.

4 In God I will praise my words; all the day have I hoped in God; I will not fear what flesh shall do to me.

5 All the day long they have abominated my words; all their devices are against me for evil.

6 They will dwell near and hide themselves; they will watch my steps, accordingly as I have waited patiently in my soul.

7 Thou wilt on no account save them; thou wilt bring down the people in wrath.

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8 O God, I have declared my life to thee; thou has set my tears before thee, even according to thy promise.

9 Mine enemies shall be turned back, in the day wherein I shall call upon thee; behold, I know that thou art my God.

10 In God, will I praise his word; in the Lord will I praise his saying.

11 I have hoped in God; I will not be afraid of what man shall do to me.

12 The vows of thy praise, O God, which I will pay, are upon me.

13 For thou hast delivered my soul from death, and my feet from sliding, that I should be well-pleasing before God in the land of the living.

PSALMS CHAPTER 57

For the end. Destroy not: by David, for a memorial, when he fled from the presence of Saul to the cave.

1 Have mercy, upon me, O God, have mercy upon me: for my soul has trusted in thee: and in the shadow of thy wings will I hope, until the iniquity have passed away.

2 I will cry to God most high; the God who has benefited me. Pause.

3 He sent from heaven and saved me; he gave to reproach them that trampled on me: God has sent forth his mercy and his truth;

4 and he has delivered my soul from the midst of lions'whelps: I lay down to sleep, though troubled. As for the sons of men, their teeth are arms and missile weapons, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; and thy glory above all the earth.

6 They have prepared snares for my feet, and have bowed down my soul: they have dug a pit before my face, and fallen into it themselves. Pause.

7 My heart, O God, is ready, my heart is ready: I will sing, yea will sing psalms.

8 Awake, my glory; awake, psaltery and harp: I will awake early.

9 O Lord, I will give thanks to thee among the nations: I will sing to thee among the Gentiles.

10 For thy mercy has been magnified even to the heavens, and thy truth to the clouds.

11 Be thou exalted, O God, above the heavens; and thy glory above all the earth.

PSALMS CHAPTER 58

For the end. Destroy not: by David, for a memorial.

1 If ye do indeed speak righteousness, then do ye judge rightly, ye sons of men.

2 For ye work iniquities in your hearts in the earth: your hands plot unrighteousness.

3 Sinners have gone astray from the womb: they go astray from the belly: they speak lies.

4 Their venom is like that of a serpent; as that of a deaf asp, and that stops her ears;

5 which will not hear the voice of charmers, nor heed the charm prepared skillfully by the wise.

6 God has crushed their teeth in their mouth: God has broken the cheek-teeth of the lions.

7 They shall utterly pass away like water running through: he shall bend his bow till they shall fail.

8 They shall be destroyed as melted wax: the fire has fallen and they have not seen the sun.

9 Before your thorns feel the white thorn, he shall swallow you up as living, as in his wrath.

10 The righteous shall rejoice when he sees the vengeance of the ungodly: he shall wash his hands in the blood of the sinner.

11 And a man shall say, Verily then there is a reward for the righteous: verily there is a God that judges them in the earth.

PSALMS CHAPTER 59

For the end. Destroy not: by David for a memorial, when Saul sent, and watched his house to kill him.

1 Deliver me from mine enemies, O God; and ransom me from those that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, behold, they have hunted after my soul; violent men have set upon me: neither is it my iniquity, nor my sin, O Lord. 4 Without iniquity I ran and directed my course aright: awake to help me, and behold. 5 And thou, Lord God of hosts, the God of Israel, draw nigh to visit all the heathen; pity not any that work iniquity. Pause.

6 They shall return at evening, and hunger like a dog, and go round about the city.

7 Behold, they shall utter a voice with their mouth, and a sword is in their lips; for who, say they, has heard?

8 But thou, Lord, wilt laugh them to scorn; thou wilt utterly set at nought all the heathen.

9 will keep my strength, looking to thee; for thou, O God, art my helper.

10 As for my God, his mercy shall go before me: my God will shew me vengeance on mine enemies.

11 Slay them not, lest they forget thy law; scatter them by thy power; and bring them down, O Lord, my defender.

12 For the sin of their mouth, and the word of their lips, let them be even taken in their pride.

13 And for their cursing and falsehood shall utter destruction be denounced: they shall fall by the wrath of utter destruction, and shall not be; so shall they know that the God of Jacob is Lord of the ends of the earth. Pause.

14 They shall return at evening, and be hungry as a dog, and go round about the city.

15 They shall be scattered hither and thither for meat; and if they be not satisfied, they shall even murmur.

16 But I will sing to thy strength, and in the morning will I exult in thy mercy; for thou hast been my supporter, and my refuge in the day of mine affliction.

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17 Thou art my helper; to thee, my God, will I sing; thou art my supporter, O my God, and my mercy.

PSALMS CHAPTER 60

For the end, for them that shall yet be changed; for an inscription by David for instruction, when he had burned Mesopotamia of Syria, and Syria Sobal, and Joab had returned and smitten in the valley of salt twelve thousand.

1 O God, thou hast rejected and destroyed us; thou hast been angry, yet hast pitied us.

2 Thou hast shaken the earth, and troubled it; heal its breaches, for it has been shaken.

3 Thou hast shewn thy people hard things: thou has made us drink the wine of astonishment.

4 Thou hast given a token to them that fear thee, that they might flee from the bow. Pause.

5 That thy beloved ones may be delivered; save with thy right hand, and hear me.

6 God has spoken in his holiness; I will rejoice, and divide Sicima, and measure out the valley of tents.

7 Galaad is mine, and Manasse is mine; and Ephraim is the strength of my head;

8 Judas is my king; Moab is the caldron of my hope; over Idumea will I stretch out my shoe; the Philistines have been subjected to me.

9 Who will lead me into the fortified city? who will guide me as far a Idumea?

10 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our forces?

11 Give us help from trouble: for vain is the deliverance of man.

12 In God will we do valiantly; and he shall bring to nought them that harass us.

PSALMS CHAPTER 61

For the end, among the Hymns of David.

1 O God, hearken to my petition; attend to my prayer.

2 From the ends of the earth have I cried to thee, when my heart was in trouble: thou liftedst me up on a rock thou didst guide me:

3 because thou wert my hope, a tower of strength from the face of the enemy.

4 I will dwell in thy tabernacle for ever; I will shelter myself under the shadow of thy wings. Pause.

5 For thou, o God, hast heard my prayers; thou hast given an inheritance to them that fear thy name.

6 Thou shalt add days to the days of the king; thou shalt lengthen his years to all generations.

7 He shall endure for ever before God: which of them will seek out his mercy and truth?

8 So will I sing to thy name for ever and ever, that I may daily perform my vows.

PSALMS CHAPTER 62

For the end, a Psalm of David for Idithun.

1 Shall not my soul be subjected to God? for of him is my salvation.

2 For he is my God, and my saviour; my helper, I shall not be moved very much.

3 How long will ye assault a man? ye are all slaughtering as with a bowed wall and a broken hedge.

4 They only took counsel to set at nought mine honour: I ran in thirst: with their mouth they blessed, but with their heart they cursed. Pause.

5 Nevertheless do thou, my soul, be subjected to God; for of him is my patient hope.

6 For he is my God and my Saviour; my helper, I shall not be moved.

7 In God is my salvation and my glory: he is the God of my help, and my hope is in God.

8 Hope in him, all ye congregation of the people; pour out your hearts before him, for God is our helper. Pause.

9 But the sons of men are vain; the sons of men are false, so as to be deceitful in the balances; they are all alike formed out of vanity.

10 Trust not in unrighteousness, and lust not after robberies: if wealth should flow in, set not your heart upon it.

11 God has spoken once, and I have heard these two things, that power is of God;

12 and mercy is thine, O Lord; for thou wilt recompense every one according to his works.

PSALMS CHAPTER 63

A Psalm of David, when he was in the wilderness of Idumea.

1 O God, my God, I cry to thee early; my soul has thirsted for thee: how often has my flesh longed after thee, in a barren and trackless and dry land!

2 Thus have I appeared before thee in the sanctuary, that I might see thy power and thy glory.

3 For thy mercy is better than life: my lips shall praise thee.

4 Thus will I bless thee during my life: I will lift up my hands in thy name.

5 Let my soul be filled as with marrow and fatness; and my joyful lips shall praise thy name.

6 Forasmuch as I have remembered thee on my bed: in the early seasons I have meditated on thee.

7 For thou hast been my helper, and in the shelter of thy wings will I rejoice.

8 My soul has kept very close behind thee: thy right hand has upheld me.

9 But they vainly sought after my soul; they shall go into the lowest parts o the earth.

10 They shall be delivered up to the power of the sword; they shall be portions for foxes.

11 But the king shall rejoice in God; every one that swears by him shall be praised; for the mouth of them that speak unjust things has been stopped.

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PSALMS CHAPTER 64

For the end, a Psalm of David.

1 Hear my prayer, O God, when I make my petition to thee; deliver my soul from fear of the enemy.

2 Thou hast sheltered me from the conspiracy of them that do wickedly; from the multitude of them that work iniquity;

3 who have sharpened their tongues as a sword; they have bent their bow maliciously;

4 to shoot in secret at the blameless; they will shoot him suddenly, and will not fear.

5 They have set up for themselves an evil matter, they have given counsel to hide snares; they have said, Who shall see them?

6 They have searched out iniquity; they have wearied themselves with searching diligently, a man shall approach and the heart is deep,

7 and God shall be exalted, their wounds were caused by the weapon of the foolish children,

8 and their tongues have set him at nought, all that saw them were troubled;

9 and every man was alarmed, and they related the works of God, and understood his deeds.

10 The righteous shall rejoice in the Lord, and hope on him, and all the upright in heart shall be praised.

PSALMS CHAPTER 65

For the end, a Psalm and Song of David.

1 Praise becomes thee, O God, in Sion; and to thee shall the vow be performed.

2 Hear my prayer; to thee all flesh shall come.

3 The words of transgressors have overpowered us; but do thou pardon our sins.

4 Blessed is he whom thou hast chosen and adopted; he shall dwell in thy courts; we shall be filled with the good things of thy house; thy temple is holy.

5 Thou art wonderful in righteousness. Hearken to us, O God our Saviour; the hope of all the ends of the earth, and of them that are on the sea afar off:

6 who dost establish the mountains in thy strength, being girded about with power;

7 who troublest the depth of the sea, the sounds of its waves.

8 The nations shall be troubled, and they that inhabit the ends of the earth shall be afraid of thy signs; thou wilt cause the outgoings of morning and evening to rejoice.

9 Thou hast visited the earth, and saturated it; thou hast abundantly enriched it. The river of God is filled with water; thou hast prepared their food, for thus is the preparation of it.

10 Saturate her furrows, multiply her fruits; the crop springing up shall rejoice in its drops.

11 Thou wilt bless the crown of the year because of thy goodness; and thy plains shall be filled with fatness.

12 The mountains of the wilderness shall be enriched; and the hills shall gird themselves with joy.

13 The rams of the flock are clothed with wool, and the valleys shall abound in corn; they shall cry aloud, yea they shall sing hymns.

PSALMS CHAPTER 66

For the end, a Song of Psalm of resurrection.

1 Shout unto God, all the earth.

2 O sing praises to his name; give glory to his praise.

3 Say unto God, How awful are thy works! through the greatness of thy power thine enemies shall lie to thee.

4 Let all the earth worship thee, and sing to thee; let them sing to thy name. Pause.

5 Come and behold the works of God; he is terrible in his counsels beyond the children of men.

6 Who turns the sea into dry land; they shall go through the river on foot; there shall we rejoice in him,

7 who by his power is Lord over the age, his eyes look upon the nations; let not them that provoke him be exalted in themselves. Pause.

8 Bless our God, ye Gentiles, and make the voice of his praise to be heard;

9 who quickens my soul in life, and does not suffer my feet to be moved.

10 For thou, O God, has proved us; thou hast tried us with fire as silver is tried.

11 Thou broughtest us into the snare; thou laidest afflictions on our back.

12 Thou didst mount men upon our heads; we went through the fire and water; but thou broughtest us out into a place of refreshment.

13 I will go into thine house with whole-burnt-offerings; I will pay thee my vows,

14 which my lips framed, and my mouth uttered in my affliction.

15 I will offer to thee whole-burnt-sacrifices full of marrow, with incense and rams; I will sacrifice to thee oxen with goats. Pause.

16 Come, hear, and I will tell, all ye that fear God, how great things he has done for my soul.

17 I cried to him with my mouth, and exalted him with my tongue.

18 If I have regarded iniquity in my heart, let not the Lord hearken to me.

19 Therefore God has hearkened to me; he has attended to the voice of my prayer.

20 Blessed be God, who has not turned away my prayer, nor his mercy from me.

PSALMS CHAPTER 67

For the end, a Psalm of David among the Hymns.

1 God be merciful to us, and bless us; and cause his face to shine upon us. Pause.

2 That men may know thy way on the earth, thy salvation among all nations.

3 Let the nations, O God, give thanks to thee; let all the nations give thanks to thee.

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4 Let the nations rejoice and exult, for thou shalt judge the peoples in equity, and shalt guide the nations on the earth. Pause.

5 Let the peoples, O God, give thanks to thee; let all the peoples give thanks to thee.

6 The earth has yielded her fruit; let God, our God bless us.

7 Let God bless us; and let all the ends of the earth fear him.

PSALMS CHAPTER 68

For the end, a Psalm of a Song by David.

1 Let God arise, and let his enemies be scattered; and let them that hate him flee from before him.

2 As smoke vanishes, let them vanish: as wax melts before the fire, so let the sinners perish from before God.

3 But let the righteous rejoice; let them exult before God: let them be delighted with joy.

4 Sing to God, sing praises to his name: make a way for him that rides upon the west (the Lord is his name) and exult before him. They shall be troubled before the face of him,

5 who is the father of the orphans, and judge of the widows: such is God in his holy place.

6 God settles the solitary in a house; leading forth prisoners mightily, also them that act provokingly, even them that dwell in tombs.

7 O God, when thou wentest forth before thy people, when thou wentest through the wilderness; Pause:

8 the earth quaked, yea, the heavens dropped water at the presence of the God of Sina, at the presence of the God of Israel.

9 O God, thou wilt grant to thine inheritance a gracious rain; for it was weary, but thou didst refresh it.

10 Thy creatures dwell in it: thou hast in thy goodness prepared for the poor.

11 The Lord God will give a word to them that preach it in a great company.

12 The king of the forces of the beloved, of the beloved, will even grant them for the beauty of the house to divide the spoils.

13 Even if ye should lie among the lots, ye shall have the wings of a dove covered with silver, and her breast with yellow gold.

14 When the heavenly One scatters kings upon it, they shall be made snow-white in Selmon.

15 The mountain of God is a rich mountain; a swelling mountain, a rich mountain.

16 Wherefore do ye conceive evil, ye swelling mountains? this is the mountain which God has delighted to dwell in; yea, the Lord will dwell in it for ever.

17 The chariots of God are ten thousand fold, thousands of rejoicing ones: the Lord is among them, in Sina, in the holy place.

18 Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for they were rebellious, that thou mightest dwell among them.

19 Blessed be the Lord God, blessed be the Lord daily; and the God of our salvation shall prosper us. Pause.

20 Our God is the God of salvation; and to the Lord belong the issues from death.

21 But God shall crust the heads of his enemies; the hairy crown of them that go on in their trespasses.

22 The Lord said, I will bring again from Basan, I will bring my people again through the depths of the sea.

23 That thy foot may be dipped in blood, and the tongue of thy dogs be stained with that of thine enemies.

24 Thy goings, O God, have been seen; the goings of my God, the king, in the sanctuary.

25 The princes went first, next before the players on instruments, in the midst of damsels playing on timbrels.

26 Praise God in the congregations, the Lord from the fountains of Israel.

27 There is Benjamin the younger one in ecstasy, the princes of Juda their rulers, the princes of Zabulon, the princes of Nephthali.

28 O God, command thou thy strength: strengthen, O God, this which thou hast wrought in us.

29 Because of thy temple at Jerusalem shall kings bring presents to thee.

30 Rebuke the wild beasts of the reed: let the crowd of bulls with the heifers of the nations be rebuked, so that they who have been proved with silver may not be shut out: scatter thou the nations that wish for wars.

31 Ambassadors shall arrive out of Egypt; Ethiopia shall hasten to stretch out her hand readily to God.

32 Sing to God, ye kingdoms of the earth; sing psalms to the Lord. Pause.

33 Sing to God that rides on the heaven of heaven, eastward: lo, he will utter a mighty sound with his voice.

34 Give ye glory to God: his excellency is over Israel, and his power is in the clouds.

35 God is wonderful in his holy places, the God of Israel: he will give power and strength to his people: blessed be God.

PSALMS CHAPTER 69

For the end, a Psalm of David, for alternate strains.

1 Save me, O God; for the waters have come in to my soul.

2 I am stuck fast in deep mire, and there is no standing: I am come in to the depths of the sea, and a storm has overwhelmed me.

3 I am weary of crying, my throat has become hoarse; mine eyes have failed by my waiting on my God.

4 They that hate me without a cause are more than the hairs of my head: my enemies that persecute me unrighteously are strengthened: then I restored that which I took not away.

5 O God, thou knowest my foolishness; and my transgressions are not hidden from thee.

6 Let not them that wait on thee, O Lord of hosts, be ashamed on my account: let not them that seek thee, be ashamed on my account, O God of Israel.

7 For I have suffered reproach for thy sake; shame has covered my face.

8 I became strange to my brethren, and a stranger to my mother's children.

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9 For the zeal of thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me.
10 And I bowed down my soul with fasting, and that was made my reproach.
11 And I put on sackcloth for my covering; and I became a proverb to them.
12 They that sit in the gate talked against me, and they that drank wine sang against me.
13 But I will cry to thee, O Lord, in my prayer; O God, it is a propitious time: in the multitude of thy mercy hear me, in the truth of thy salvation.
14 Save me from the mire, that I stick not in it: let me be delivered from them that hate me, and from the deep waters.
15 Let not the waterflood drown me, nor let the deep swallow me up; neither let the well shut its mouth upon me.
16 Hear me, O Lord; for thy mercy is good: according to the multitude of thy compassions look upon me.
17 And turn not away thy face from thy servant; for I am afflicted: hear me speedily.
18 Draw nigh to my soul and redeem it: deliver me because of mine enemies.
19 For thou knowest my reproach, and my shame, and my confusion; all that afflict me are before thee.
20 My soul has waited for reproach and misery; and I waited for one to grieve with me, but there was none; and for one to comfort me, but I found none.
21 They gave me also gall for my food, and made me drink vinegar for my thirst.
22 Let their table before them be for a snare, and for a recompense, and for a stumbling-block.
23 Let their eyes be darkened that they should not see; and bow down their back continually.
24 Pour out thy wrath upon them, and let the fury of thine anger take hold on them.
25 Let their habitation be made desolate; and let there be no inhabitant in their tents:
26 Because they persecuted him whom thou hast smitten; and they have added to the grief of my wounds.
27 Add iniquity to their iniquity; and let them not come into thy righteousness.
28 Let them be blotted out of the book of the living, and let them not be written with the righteous.
29 I am poor and sorrowful; but the salvation of thy countenance has helped me.
30 I will praise the name of my God with a song, I will magnify him with praise;
31 and this shall please God more than a young calf having horns and hoofs.
32 Let the poor see and rejoice; seek the Lord diligently, and ye shall live.
33 For the Lord hears the poor, and does not set at nought his fettered ones.
34 Let the heavens and the earth raise him, the sea, and all things moving in them.
35 For God will save Sion, and the cities of Judea shall be built; and men shall dwell there, and inherit it.
36 And the seed of his servants shall possess it, and they that love his name shall dwell therein.

PSALMS CHAPTER 70

For the end, by David for a remembrance, that the Lord may save me.

1 Draw nigh, O God, to my help.
2 Let them be ashamed and confounded that seek my soul: let them be turned backward and put to shame, that wish me evil.
3 Let them that say to me, Aha, aha, be turned back and put to shame immediately.
4 Let all that seek thee exult and be glad in thee: and let those that love thy salvation say continually, Let God be magnified.
5 But I am poor and needy; O God, help me: thou art my helper and deliverer, O Lord, delay not.

PSALMS CHAPTER 71

By David, a Psalm sung by the sons of Jonadab, and the first that were taken captive.

1 O Lord, I have hoped in thee: let me never be put to shame.
2 In thy righteousness deliver me and rescue me: incline thine ear to me, and save me.
3 Be to me a protecting God, and a strong hold to save me: for thou art my fortress and my refuge.
4 Deliver me, O my God, from the hand of the sinner, from the hand of the transgressor and unjust man.
5 For thou art my support, O Lord; O Lord, thou art my hope from my youth.
6 On thee have I been stayed from the womb: from the belly of my mother thou art my protector: of thee is my praise continually.
7 I am become as it were a wonder to many: but thou art my strong helper.
8 Let my mouth be filled with praise, that I may hymn thy glory, and thy majesty all the day.
9 Cast me not off at the time of old age; forsake me not when my strength fails.
10 For mine enemies have spoken against me; and they that lay wait for my soul have taken counsel together,
11 saying, God has forsaken him: persecute ye and take him; for there is none to deliver him.
12 O God, go not far from me, O my God, draw nigh to my help.
13 Let those that plot against my soul be ashamed and utterly fail: let those that seek my hurt be clothed with shame and dishonour.
14 But I will hope continually, and will praise thee more and more.
15 My mouth shall declare thy righteousness openly, and thy salvation all the day; for I am not acquainted with the affairs of men.
16 I will go on in the might of the Lord: O Lord, I will make mention of thy righteousness only.

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17 O God, thou hast taught me from my youth, and until now will I declare thy wonders;

18 even until I am old and advanced in years. O God, forsake me not; until I shall have declared thine arm to all the generation that is to come:

19 even thy power and thy righteousness, O God, up to the highest heavens, even the mighty works which thou has done: O God, who is like to thee?

20 What afflictions many and sore hast thou shewed me! yet thou didst turn and quicken me, and broughtest me again from the depths of the earth.

21 Thou didst multiply thy righteousness, and didst turn and comfort me, and broughtest me again out of the depths of the earth.

22 I will also therefore give thanks to thee, O God, because of thy truth, on an instrument of psalmody: I will sing psalms to thee on the harp, O Holy One of Israel.

23 My lips shall rejoice when I sing to thee; and my soul, which thou hast redeemed.

24 Moreover also my tongue shall dwell all the day upon thy righteousness; when they shall be ashamed and confounded that seek my hurt.

PSALMS CHAPTER 72

For Solomon.

1 O God, give thy judgment to the king, and thy righteousness to the king's son;

2 that he may judge thy people with righteousness, and thy poor with judgment.

3 Let the mountains and the hills raise peace to thy people:

4 he shall judge the poor of the people in righteousness, and save the children of the needy; and shall bring low the false accuser.

5 And he shall continue as long as the sun, and before the moon for ever.

6 He shall come down as rain upon a fleece; and as drops falling upon the earth.

7 In his days shall righteousness spring up; and abundance of peace till the moon be removed.

8 And he shall have dominion from sea to sea, and from the river to the ends of the earth.

9 The Ethiopians shall fall down before him; and his enemies shall lick the dust.

10 The kings of Tharsis, and the isles, shall bring presents: the kings of the Arabians and Saba shall offer gifts.

11 And all kings shall worship him; all the Gentiles shall serve him.

12 For he has delivered the poor from the oppressor; and the needy who had no helper.

13 He shall spare the poor and needy, and shall deliver the souls of the needy.

14 He shall redeem their souls from usury and injustice: and their name shall be precious before him.

15 And he shall live, and there shall be given him of the gold of Arabia: and men shall pray for him continually; and all the day shall they praise him.

16 There shall be an establishment on the earth on the tops of the mountains: the fruit thereof shall be exalted above Libanus, and they of the city shall flourish as grass of the earth.

17 Let his name be blessed for ever: his name shall endure longer than the sun: and all the tribes of the earth shall be blessed in him: all nations shall call him blessed.

18 Blessed is the Lord God of Israel, who alone does wonders.

19 And blessed is his glorious name for ever, even for ever and ever: and all the earth shall be filled with his glory. So be it, so be it.

20 The hymns of David the son of Jessae are ended.

PSALMS CHAPTER 73

A Psalm for Asaph.

1 How good is God to Israel, to the upright in heart!

2 But my feet were almost overthrown; my goings very nearly slipped. 3 For I was jealous of the transgressors, beholding the tranquility of sinners.

4 For there is no sign of reluctance in their death: and they have firmness under their affliction.

5 They are not in the troubles of other men; and they shall not be scourged with other men. 6

Therefore pride has possessed them; they have clothed themselves with their injustice and ungodliness. 7 Their injustice shall go forth as out of fatness: they have fulfilled their intention.

8 They have taken counsel and spoken in wickedness: they have uttered unrighteousness loftily.

9 They have set their mouth against heaven, and their tongue has gone through upon the earth.

10 Therefore shall my people return hither: and full days shall be found with them.

11 And they said, How does God know? and is there knowledge in the Most High?

12 Behold, these are the sinners, and they that prosper always: they have possessed wealth.

13 And I said, Verily in vain have I justified my heart, and washed my hands in innocency.

14 For I was plagued all the day, and my reproof was every morning.

15 If I said, I will speak thus; behold, I should have broken covenant with the generation of thy children.

16 And I undertook to understand this, but it is too hard for me,

17 until I go into the sanctuary of God; and so understand the latter end.

18 Surely thou hast appointed judgments to them because of their crafty dealings: thou hast cast them down when they were lifted up.

19 How have they become desolate! suddenly they have failed: they have perished because of their iniquity.

20 As the dream of one awakening, O Lord, in thy city thou wilt despise their image.

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21 For my heart has rejoiced, and my reins have been gladdened.
22 But I was vile and knew not: I became brutish before thee.
23 Yet I am continually with thee: thou hast holden my right hand.
24 Thou hast guided me by thy counsel, and thou hast taken me to thyself with glory.
25 For what have I in heaven but thee? and what have I desired upon the earth beside thee?
26 My heart and my flesh have failed: but God is the strength of my heart, and God is my portion for ever.
27 For, behold, they that remove themselves far from thee shall perish: thou hast destroyed every one that goes a whoring from thee.
28 But it is good for me to cleave close to God, to put my trust in the Lord; that I may proclaim all thy praises in the gates of the daughter of Sion.

PSALMS CHAPTER 74
A Psalm of instruction for Asaph.
1 Wherefore hast thou rejected us, O God, for ever? wherefore is thy wrath kindled against the sheep of thy pasture?
2 Remember thy congregation which thou hast purchased from the beginning; thou didst ransom the rod of thine inheritance; this mount Sion wherein thou hast dwelt.
3 Lift up thine hands against their pride continually; because of all that the enemy has done wickedly in thy holy places.
4 And they that hate thee have boasted in the midst of thy feast; they have set up their standards for signs,
5 ignorantly as it were in the entrance above; 6 they cut down its doors at once with axes as in a wood of trees; they have broken it down with hatchet and stone cutter.
7 They have burnt thy sanctuary with fire to the ground; they have profaned the habitation of thy name.
8 They have said in their heart, even all their kindred together, Come, let us abolish the feasts of the Lord from the earth.
9 We have not seen our signs; there is no longer a prophet; and God will not know us any more.
10 How long, O God, shall the enemy reproach? shall the enemy provoke thy name forever?
11 Wherefore turnest thou away thine hand, and thy right hand from the midst of thy bosom for ever?
12 But God is our King of old; he has wrought salvation in the midst of the earth.
13 Thou didst establish the sea, in thy might, thou didst break to pieces the heads of the dragons in the water.
14 Thou didst break to pieces the heads of the dragon; thou didst give him for meat to the Ethiopian nations.
15 Thou didst cleave fountains and torrents; thou driedst up mighty rivers.
16 The day is thine, and the night is thine; thou hast prepared the sun and the moon.
17 Thou hast made all the borders of the earth; thou hast made summer and spring.
18 Remember this thy creation: an enemy has reproached the Lord, and a foolish people has provoked thy name.
19 Deliver not to the wild beasts a soul that gives praise to thee: forget not for ever the souls of thy poor.
20 Look upon thy covenant: for the dark places of the earth are filled with the habitations of iniquity.
21 let not the afflicted and shamed one be rejected: the poor and needy shall praise thy name.
22 Arise, O God, plead thy cause: remember thy reproaches that come from the foolish one all the day.
23 Forget not the voice of thy suppliants: let the pride of them that hate thee continually ascend before thee.

PSALMS CHAPTER 75
For the end, Destroy not, a Psalm of a Song for Asaph.
1 We will give thanks to thee, O God, we will give thanks, and call upon thy name: I will declare all thy wonderful works.
2 When I shall take a set time, I will judge righteously.
3 The earth is dissolved, and all that dwell in it: I have strengthened its pillars. Pause.
4 I said unto the transgressors, Do not transgress; and to the sinners, Lift not up the horn.
5 Lift not up your horn on high; speak not unrighteousness against God.
6 For good comes neither from the east, nor from the west, nor from the desert mountains.
7 For God is the judge; he puts down one, and raises up another.
8 For there is a cup in the hand of the Lord, full of unmingled wine; and he has turned it from side to side, but its dregs have not been wholly poured out; all the sinners of the earth shall drink them.
9 But I will exult for ever: I will sing praises to the God of Jacob.
10 And I will break all the horns of sinners; but the horns of the righteous one shall be exalted.

PSALMS CHAPTER 76
For the end, among the Hymns, a Psalm for Asaph; a Song for the Assyrian.
1 God is known in Judea: his name is great in Israel.
2 And his place has been in peace, and his dwelling-place in Sion.
3 There he broke the power of the bows, the shield, and the sword, and the battle. Pause.
4 Thou dost wonderfully shine forth from the everlasting mountains.
5 All the simple ones in heart were troubled; all the men of wealth have slept their sleep, and have found nothing in their hands.
6 At thy rebuke, O God of Jacob, the riders on horses slumbered.

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7 Thou art terrible; and who shall withstand thee, because of thine anger?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 when God arose to judgment, to save all the meek in heart. Pause.

10 For the inward thought of man shall give thanks to thee: and the memorial of his inward thought shall keep a feast to thee. 11 Vow, and pay your vows to the Lord our God; all that are round about him shall bring gifts, even to him that is terrible,

12 and that takes away the spirits of princes; to him that is terrible among the kings of the earth.

PSALMS CHAPTER 77

For the end, for Idithun, a Psalm of Asaph.

1 I cried to the Lord with my voice, yea, my voice was addressed to God; and he gave heed to me.

2 In the day of mine affliction I earnestly sought the Lord; even with my hands by night before him, and I was not deceived; my soul refused to be comforted.

3 I remembered God, and rejoiced; I poured out my complaint, and my soul fainted. Pause.

4 All mine enemies set a watch against me: I was troubled, and spoke not.

5 I considered the days of old, and remembered ancient years.

6 And I meditated; I communed with my heart by night, and diligently searched my spirit, saying,

7 Will the Lord cast off for ever? and will he be well pleased no more?

8 Will he cut off his mercy for ever, even for ever and ever?

9 Will God forget to pity? or will he shut up his compassions in his wrath? Pause.

10 And I said, Now I have begun; this is the change of the right hand of the Most High.

11 I remembered the works of the Lord; for I will remember thy wonders from the beginning.

12 And I will meditate on all thy works, and will consider thy doings.

13 O God, thy way is in the sanctuary; who is a great God as our God?

14 Thou art the God that doest wonders; thou hast made known thy power among the nations.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Pause.

16 The waters saw thee, O God, the waters saw thee, and feared; and the depths were troubled.

17 There was an abundant sound of waters: the clouds uttered a voice; for thine arrows went abroad.

18 The voice of thy thunder was abroad, and around thy lightnings appeared to the world; the earth trembled a quaked.

19 Thy way is in the sea, and thy paths in many waters, and thy footsteps cannot be known.

20 Thou didst guide thy people as sheep by the hand of Moses and Aaron.

PSALMS CHAPTER 78

A Psalm of instruction for Asaph.

1 Give heed, O my people, to my law: incline your ear to the words of my mouth.

2 I will open my mouth in parables: I will utter dark sayings which have been from the beginning.

3 All which we have heard and known, and our fathers have declared to us.

4 They were not hid from their children to a second generations; the fathers declaring the praises of the Lord, and his mighty acts, and his wonders which he wrought.

5 And he raised up a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, to make it known to their children:

6 that another generation might know, even the sons which should be born; and they should arise and declare them to their children.

7 That they might set their hope on God, and not forget the works of God, but diligently seek his commandments.

8 That they should not be as their fathers, a perverse and provoking generation; a generation which set not its heart aright, and its spirit was not steadfast with God.

9 The children of Ephraim, bending and shooting with the bow, turned back in the day of battle.

10 They kept not the covenant of God, and would not walk in his law.

11 And they forgot his benefits, and his miracles which he had shewed them;

12 the miracles which he wrought before their fathers, in the land of Egypt, in the plain of Tanes.

13 He clave the sea, and led them through: he made the waters to stand as in a bottle.

14 And he guided them with a cloud by day, and all the night with a light of fire.

15 he clave a rock in the wilderness, and made them drink as in a great deep.

16 And he brought water out of the rock, and caused waters to flow down as rivers.

17 And they sinned yet more against him; they provoked the Most High in the wilderness.

18 And they tempted God in their hearts, in asking meat for the desire of their souls.

19 They spoke also against God, and said, Will God be able to prepare a table in the wilderness?

20 Forasmuch as he smote the rock, and the waters flowed, and the torrents ran abundantly; will he be able also to give bread, or prepare a table for his people?

21 Therefore the Lord heard, and was provoked: and fire was kindled in Jacob, and wrath went up against Israel.

22 Because they believed not in God, and trusted not in his salvation.

23 Yet he commanded the clouds from above, and opened the doors of heaven,

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24 and rained upon them manna to eat, and gave them the bread of heaven.

25 Man ate angels' bread; he sent them provision to the full.

26 He removed the south wind from heaven; and by his might he brought in the south-west wind.

27 And he rained upon them flesh like dust, and feathered birds like the sand of the seas.

28 And they fell into the midst of their camp, round about their tents.

29 So they ate, and were completely filled; and he gave them their desire.

30 They were not disappointed of their desire: but when their food was yet in their mouth,

31 then the indignation of God rose up against them, and slew the fattest of them, and overthrew the choice men of Israel.

32 In the midst of all this they sinned yet more, and believed not his miracles.

33 And their days were consumed in vanity, and their years with anxiety.

34 When he slew them, they sought him: and they returned and called betimes upon God.

35 And they remembered that God was their helper, and the most high God was their redeemer.

36 Yet they loved him only with their mouth, and lied to him with their tongue.

37 For their heart was not right with him, neither were they steadfast in his covenant.

38 But he is compassionate, and will forgive their sins, and will not destroy them: yea, he will frequently turn away his wrath, and will not kindle all his anger.

39 And he remembered that they are flesh; a wind that passes away, and returns not.

40 How often did they provoke him in the wilderness, and anger him in a dry land!

41 Yea, they turned back, and tempted God, and provoked the Holy One of Israel.

42 They remembered not his hand, the day in which he delivered them from the hand of the oppressor.

43 How he had wrought his signs in Egypt, and his wonders in the field of Tanes:

44 and had changed their rivers into blood; and their streams, that they should not drink.

45 He sent against them the dog- fly, and it devoured them; and the frog, and it spoiled them.

46 And he gave their fruit to the canker worm, and their labours to the locust.

47 He killed their vines with hail, and their sycamores with frost.

48 And he gave up their cattle to hail, and their substance to the fire.

49 He sent out against them the fury of his anger, wrath, and indignation, and affliction, a message by evil angels.

50 He made a way for his wrath; he spared not their souls from death, but consigned their cattle to death;

51 and smote every first-born in the land of Egypt; the first-fruits of their labours in the tents of Cham.

52 And he removed his people like sheep; he led them as a flock in the wilderness.

53 And he guided them with hope, and they feared not: but the sea covered their enemies.

54 And he brought them in to the mountain of his sanctuary, this mountain which his right hand had purchased.

55 And he cast out the nations from before them, and made them to inherit by a line of inheritance, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies.

57 And they turned back, and broke covenant, even as also their fathers: they became like a crooked bow.

58 And they provoked him with their high places, and moved him to jealousy with their graven images.

59 God heard and lightly regarded them, and greatly despised Israel.

60 And he rejected the tabernacle of Selom, his tent where he dwelt among men.

61 And he gave their strength into captivity, and their beauty into the enemy's hand.

62 And he gave his people to the sword; and disdained his inheritance.

63 Fire devoured their young men; and their virgins mourned not.

64 Their priests fell by the sword; and their widows shall not be wept for.

65 So the Lord awaked as one out of sleep, and as a mighty man who has been heated with wine.

66 And he smote his enemies in the hinder parts: he brought on them a perpetual reproach.

67 And he rejected the tabernacle of Joseph, and chose not the tribe of Ephraim;

68 but chose the tribe of Juda, the mount Sion which he loved.

69 And he built his sanctuary as the place of unicorns; he founded it for ever on the earth.

70 He chose David also his servant, and took him up from the flocks of sheep.

71 He took him from following the ewes great with young, to be the shepherd of Jacob his servant, and Israel his inheritance.

72 So he tended them in the innocency of his heart; and guided them by the skillfulness of his hands.

PSALMS CHAPTER 79

A Psalm for Asaph.

1 O God, the heathen are come into thine inheritance; they have polluted thy holy temple; they have made Jerusalem a storehouse of fruits.

2 They have given the dead bodies of thy servants to be food for the birds of the sky, the flesh of thy holy ones for the wild beasts of the earth.

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3 They have shed their blood as water, round about Jerusalem; and there was none to bury them.

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How long, O Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms which have not called upon thy name.

7 For they have devoured Jacob, and laid his place waste.

8 Remember not our old transgressions; let thy tender mercies speedily prevent us; for we are greatly impoverished.

9 Help us, O God our Saviour; for the glory of thy name, O Lord, deliver us; and be merciful to our sins, for thy name's sake.

10 Lets haply they should say among the heathen, Where is their God? and let the avenging of thy servant's blood that has been shed be known among the heathen before our eyes.

11 Let the groaning of the prisoners come in before thee; according to the greatness of thine arm preserve the sons of the slain ones.

12 Repay to our neighbours sevenfold into their bosom their reproach, with which they have reproached thee, O Lord.

13 For we are thy people and the sheep of thy pasture; we will give thee thanks for ever; we will declare thy praise throughout all generations.

PSALMS CHAPTER 80

For the end, for alternate strains, a testimony for Asaph, a Psalm concerning the Assyrian.

1 Attend, O Shepherd of Israel, who guidest Joseph like a flock; thou who sittest upon the cherubs, manifest thyself;

2 before Ephraim and Benjamin and Manasse, stir up thy power, and come to deliver us.

3 Turn us, O God, and cause thy face to shine; and we shall be delivered.

4 O Lord God of hosts, how long art thou angry with the prayer of thy servant?

5 Thou wilt feed us with bread of tears; and wilt cause us to drink tears by measure.

6 Thou has made us a strife to our neighbours; and our enemies have mocked at us.

7 Turn us, O Lord God of hosts, and cause thy face to shine; and we shall be saved. Pause.

8 Thou hast transplanted a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest a way before it, and didst cause its roots to strike, and the land was filled with it.

10 Its shadow covered the mountains, and its shoots equalled the goodly cedars.

11 It sent forth its branches to the sea, and its shoots to the river.

12 Wherefore hast thou broken down its hedge, while all that pass by the way pluck it?

13 The boar out of the wood has laid it waste, and the wild beast has devoured it.

14 O God of hosts, turn, we pray thee: look on us from heaven, and behold and visit this vine;

15 and restore that which thy right hand has planted: and look on the son of man whom thou didst strengthen for thyself.

16 It is burnt with fire and dug up: they shall perish at the rebuke of thy presence.

17 Let thy hand be upon the man of thy right hand, and upon the son of man whom thou didst strengthen for thyself.

18 So will we not depart from thee: thou shalt quicken us, and we will call upon thy name.

19 Turn us, O Lord God of hosts, and make thy face to shine; and we shall be saved.

PSALMS CHAPTER 81

For the end, a Psalm for Asaph, concerning the wine-presses.

1 Rejoice ye in God our helper; shout aloud to the God of Jacob.

2 Take a psalm, and produce the timbrel, the pleasant psaltery with the harp.

3 Blow the trumpet at the new moon, in the glorious day of your feast.

4 For this is an ordinance for Israel, and a statute of the God of Jacob.

5 He made it to be a testimony in Joseph, when he came forth out of the land of Egypt: he heard a language which he understood not.

6 He removed his back from burdens: his hands slaved in making the baskets.

7 Thou didst call upon me in trouble, and I delivered thee; I heard thee in the secret place of the storm: I proved thee at the water of Strife. Pause.

8 Hear, my people, and I will speak to thee, O Israel; and I will testify to thee: if thou wilt hearken to me;

9 there shall be no new god in thee; neither shalt thou worship a strange god.

10 For I am the Lord thy God, that brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people hearkened not to my voice; and Israel gave no heed to me.

12 So I let them go after the ways of their own hearts: they will go on in their own ways.

13 If my people had hearkened to me, if Israel had walked in my ways,

14 I should have put down their enemies very quickly, and should have laid my hand upon those that afflicted them.

15 The Lord's enemies should have lied to him: but their time shall be for ever.

16 And he fed them with the fat of wheat; and satisfied them with honey out of the rock.

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PSALMS CHAPTER 82

A Psalm for Asaph.

1 God stands in the assembly of gods; and in the midst of them will judge gods.

2 How long will ye judge unrighteously, and accept the persons of sinners? Pause.

3 Judge the orphan and poor: do justice to the low and needy.

4 Rescue the needy, and deliver the poor out of the hand of the sinner.

5 They know not, nor understand; they walk on in darkness: all the foundations of the earth shall be shaken.

6 I have said, Ye are gods; and all of you children of the Most High.

7 But ye die as men, and fall as one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

PSALMS CHAPTER 83

A Song of a Psalm for Asaph.

1 O God, who shall be compared to thee? be not silent, neither be still, O God.

2 For behold, thine enemies have made a noise; and they that hate thee have lifted up the head.

3 Against thy people they have craftily imagined a device, and have taken counsel against thy saints.

4 They have said, Come, and let us utterly destroy them out of the nation; and let the name of Israel be remembered no more at all.

5 For they have taken counsel together with one consent: they have made a confederacy against thee;

6 even the tents of the Idumeans, and the Ismaelites; Moab, and the Agarenes;

7 Gebal, and Ammon, and Amalec; the Philistines also, with them that dwell at Tyre.

8 Yea, Assur too is come with them: they have become a help to the children of Lot. Pause.

9 Do thou to them as to Madiam, and to Sisera; as to Jabin at the brook of Kison.

10 They were utterly destroyed at Aendor: they became as dung for the earth.

11 Make their princes as Oreb and Zeb, and Zebee and Salmana; even all their princes:

12 who said, let us take to ourselves the altar of God as an inheritance.

13 O my God, make them as a wheel; as stubble before the face of the wind.

14 As fire which shall burn up a wood, as the flame may consume the mountains;

15 so shalt thou persecute them with thy tempest, and trouble them in thine anger.

16 Fill their faces with dishonour; so shall they seek thy name, O Lord.

17 Let them be ashamed and troubled for evermore; yea, let them be confounded and destroyed.

18 And let them know that thy name is Lord; that thou alone art Most High over all the earth.

PSALMS CHAPTER 84

For the end, a Psalm for the sons of Core, concerning the wine-presses.

1 How amiable are thy tabernacles, O Lord of hosts!

2 My soul longs, and faints for the courts of the Lord: my heart and my flesh have exulted in the living god.

3 Yea, the sparrow has found himself a home, and the turtle-dove a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will praise thee evermore. Pause.

5 Blessed is the man whose help is of thee, O Lord; in his heart he has purposed to go up

6 the valley of weeping, to the place which he has appointed, for there the law-giver will grant blessings.

7 They shall go from strength to strength: the God of gods shall be seen in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob. Pause.

9 Behold, O God our defender, and look upon the face of thine anointed.

10 For one day in thy courts is better than thousands. I would rather be an abject in the house of God, than dwell in the tents of sinners.

11 For the Lord loves mercy and truth: God will give grace and glory: the Lord will not withhold good things from them that walk in innocence.

12 O Lord of hosts, blessed is the man that trusts in thee.

PSALMS CHAPTER 85

For the end, a Psalm for the sons of Core.

1 O Lord, thou has taken pleasure in thy land: thou hast turned back the captivity of Jacob.

2 Thou hast forgiven thy people their transgressions; thou has covered all their sins. Pause.

3 Thou has caused all thy wrath to cease: thou hast turned from thy fierce anger.

4 Turn us, O God of our salvation, and turn thy anger away from us.

5 Wouldest thou be angry with us for ever? or wilt thou continue thy wrath from generation to generation?

6 O God, thou wilt turn and quicken us; and thy people shall rejoice in thee. 7 Shew us thy mercy, O Lord, and grant us thy salvation.

8 I will hear what the Lord God will say concerning me: for he shall speak peace to his people, and to his saints, and to those that turn their heart toward him.

9 Moreover his salvation is near them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth has sprung out of the earth; and righteousness has looked down from heaven.

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12 For the Lord will give goodness; and our land shall yield her fruit.

13 Righteousness shall go before him; and shall set his steps in the way.

PSALMS CHAPTER 86

A Prayer of David.

1 O Lord, incline thine ear, and hearken to me; for I am poor and needy.

2 Preserve my soul, for I am holy; save thy servant, O God, who hopes in thee.

3 Pity me, O Lord: for to thee will I cry all the day.

4 Rejoice the sold of thy servant: for to thee, O Lord, have I lifted up my soul.

5 For thou, O Lord, art kind, and gentle; and plenteous in mercy to all that call upon thee.

6 Give ear to my prayer, o Lord; and attend to the voice of my supplication.

7 In the day of my trouble I cried to thee: for thou didst hear me.

8 There is none like to thee, O Lord, among the god; and there are no works like to thy works.

9 All nations whom thou hast made shall come, and shall worship before thee, O Lord; and shall glorify thy name.

10 For thou art great, and doest wonders: thou art the only and the great God.

11 Guide me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice, that I may fear thy name.

12 I will give thee thanks, O Lord my God, with all my heart; and I will glorify thy name for ever.

13 For thy mercy is great toward me; and thou hast delivered my soul from the lowest hell.

14 O God, transgressors have risen up against me, and an assembly of violent men have sought my life; and have not set thee before them.

15 But thou, O Lord God, art compassionate and merciful, long-suffering, and abundant in mercy and true.

16 Look thou upon me, and have mercy upon me: give thy strength to thy servant, and save the son of thine handmaid.

17 Establish with me a token for good; and let them that hate me see it and be ashamed; because thou, O Lord, hast helped me, and comforted me.

PSALMS CHAPTER 87

A Psalm of a Song for the sons of Core.

1 His foundations are in the holy mountains.

2 The Lord loves the gates of Sion, more than all the tabernacles of Jacob.

3 Glorious things have been spoken of thee, O city of God. Pause.

4 I will make mention of Raab and Babylon to them that know me: behold also the Philistines, and Tyre, and the people of the Ethiopians: these were born there.

5 A man shall say, Sion is my mother; and such a man was born in her; and the Highest himself has founded her.

6 The Lord shall recount it in the writing of the people, and of these princes that were born in her.

7 The dwelling of all within thee is as the dwelling of those that rejoice.

PSALMS CHAPTER 88

A song of a Psalm for the sons of Core for the end, upon Maeleth for responsive strains, of instruction for Æman the Israelite.

1 O Lord God of my salvation, I have cried by day and in the night before thee.

2 Let my prayer come in before thee; incline thine ear to my supplication, O Lord.

3 For my soul is filled with troubles, and my life has drawn nigh to Hades.

4 I have been reckoned with them that go down to the pit; I became as a man without help;

5 free among the dead, as the slain ones cast out, who sleep in the tomb; whom thou rememberest no more; and they are rejected from thy hand.

6 They laid me in the lowest pit, in dark places, and in the shadow of death.

7 Thy wrath has pressed heavily upon me, and thou hast brought upon me all thy billows. Pause.

8 Thou hast removed my acquaintance far from me; they have made me an abomination to themselves; I have been delivered up, and have not gone forth.

9 Mine eyes are dimmed from poverty; but I cried to thee, O Lord, all the day; I spread forth my hands to thee.

10 Wilt thou work wonders for the dead? or shall physicians raise them up, that they shall praise thee?

11 Shall any one declare thy mercy in the tomb? and thy truth in destruction?

12 Shall thy wonders be known in darkness? and thy righteousness in a forgotten land?

13 But I cried to thee, O Lord; and in the morning shall my prayer prevent thee.

14 Wherefore, O Lord, dost thou reject my prayer, and turn thy face away from me?

15 I am poor and in troubles from my youth; and having been exalted, I was brought low and into despair.

16 Thy wrath has passed over me; and thy terrors have greatly disquieted me.

17 They compassed me like water; all the day they beset me together.

18 Thou hast put far from me every friend, and mine acquaintances because of my wretchedness.

PSALMS CHAPTER 89

A Psalm of instruction for Ætham the Israelite.

1 I will sing of thy mercies, O Lord, for ever: I will declare thy truth with my mouth to all generations.

2 For thou hast said, Mercy shall be built up for ever: thy truth shall be established in the heavens.

3 I made a covenant with my chosen ones, I sware unto David my servant.

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4 I will establish thy seed for ever, and build up thy throne to all generations. Pause.

5 The heavens shall declare thy wonders, O Lord; and thy truth in the assembly of the saints.

6 For who in the heavens shall be compared to the Lord? and who shall be likened to the Lord among the sons of God?

7 God is glorified in the council of the saints; great and terrible toward all that are round about him.

8 O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.

9 Thou rulest the power of the sea; and thou calmest the tumult of its waves.

10 Thou has brought down the proud as one that is slain; and with the arm of thy power thou has scattered thine enemies.

11 The heavens are thine, and the earth is thine: thou hast founded the world, and the fullness of it.

12 Thou hast created the north and the west: Thabor and Hermon shall rejoice in thy name.

13 Thine is the mighty arm: let thy hand be strengthened, let thy right hand be exalted.

14 Justice and judgment are the establishment of thy throne: mercy and truth shall go before thy face.

15 Blessed is the people that knows the joyful sound: they shall walk, O Lord, in the light of thy countenance.

16 And in thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou art the boast of their strength; and in thy good pleasure shall our horn be exalted,

18 for our help is of the Lord; and of the Holy One of Israel, our king.

19 Then thou spokest in vision to thy children, and saidst, I have laid help on a mighty one; I have exalted one chosen out of my people.

20 I have found David my servant; I have anointed him by my holy mercy.

21 For my hand shall support him; and mine arm shall strengthen him.

22 The enemy shall have no advantage against him; and the son of transgression shall not hurt him again.

23 And I will hew down his foes before him, and put to flight those that hate him.

24 But my truth and my mercy shall be with him; and in my name shall his horn be exalted.

25 And I will set his hand in the sea, and his right hand in the rivers.

26 He shall call upon me, saying, Thou art my Father, my God, and the helper of my salvation.

27 And I will make him my first- born, higher than the kings of the earth.

28 I will keep my mercy for him for ever, and my covenant shall be firm with him.

29 And I will establish his seed for ever and ever, and his throne as the days of heaven.

30 If his children should forsake my law, and walk not in my judgments;

31 if they should profane my ordinances, and not keep my commandments;

32 I will visit their transgressions with a rod, and their sins with scourges.

33 But my mercy I will not utterly remove from him, nor wrong my truth.

34 Neither will I by any means profane my covenant; and I will not make void the things that proceed out of my lips.

35 Once have I sworn by my holiness, that I will not lie to David.

36 His see shall endure for ever, and his throne as the sun before me;

37 and as the moon that is established for ever, and as the faithful witness in heaven. Pause.

38 But thou hast cast off and set at nought, thou has rejected thine anointed.

39 Thou hast overthrown the covenant of thy servant; thou has profaned his sanctuary, casting it to the ground.

40 Thou hast broken down all his hedges; thou hast made his strong holds a terror.

41 All that go by the way have spoiled him: he is become a reproach to his neighbours.

42 Thou hast exalted the right hand of his enemies; thou hast made all his enemies to rejoice.

43 Thou hast turned back the help of his sword, and hast not helped him in the battle.

44 Thou hast deprived him of glory: thou hast broken down his throne to the ground.

45 Thou hast shortened the days of his throne: thou hast poured shame upon him. Pause.

46 How long, O Lord, wilt thou turn away, for ever? shall thine anger flame out as fire?

47 Remember what my being is: for hast thou created all the sons of men in vain?

48 What man is there who shall live, and not see death? shall any one deliver his soul from the hand of Hades? Pause.

49 Where are thine ancient mercies, O Lord, which thou swarest to David in thy truth?

50 Remember, O Lord, the reproach of thy servants, which I have borne in my bosom, even the reproach of many nations;

51 wherewith thine enemies have reviled, O Lord: wherewith they have reviled the recompense of thine anointed.

52 Blessed be the Lord for ever. So be it, so be it.

PSALMS CHAPTER 90

A Prayer of Moses the man of God.

1 Lord, thou hast been our refuge in all generations.

2 Before the mountains existed, and before the earth and the world were formed, even from age to age, Thou art.

3 Turn not man back to his low place, whereas thou saidst, Return, ye sons of men?

4 For a thousand years in thy sight are as the yesterday which is past, and as a watch in the night.

5 Years shall be vanity to them: let the morning pass away as grass.

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6 In the morning let it flower, and pass away: in the evening let it droop, let it be withered and dried up.

7 For we have perished in thine anger, and in thy wrath we have been troubled.

8 Thou hast set our transgressions before thee: our age is in the light of thy countenance.

9 For all our days are gone, and we have passed away in thy wrath: our years have spun out their tale as a spider.

10 As for the days of our years, in them are seventy years; and if men should be in strength, eighty years: and the greater part of them would be labour and trouble; for weakness overtakes us, and we shall be chastened.

11 Who knows the power of thy wrath?

12 and who knows how to number his days because of the fear of thy wrath? So manifest thy right hand, and those that are instructed in wisdom in the heart.

13 Return, O Lord, how long? and be intreated concerning thy servants.

14 We have been satisfied in the morning with thy mercy; and we did exult and rejoice:

15 let us rejoice in all our days, in return for the days wherein thou didst afflict us, the years wherein we saw evil.

16 And look upon thy servants, and upon thy works; and guide their children.

17 And let the brightness of the Lord our God be upon us: and do thou direct for us the works of our hands.

PSALMS CHAPTER 91

Praise of a Song, by David.

1 He that dwells in the help of the Highest, shall sojourn under the shelter of the God of heaven.

2 He shall say to the Lord, Thou art my helper and my refuge: my God; I will hope in him.

3 For he shall deliver thee from the snare of the hunters, from every troublesome matter.

4 He shall overshadow thee with his shoulders, and thou shalt trust under his wings: his truth shall cover thee with a shield.

5 Thou shalt not be afraid of terror by night; nor of the arrow flying by day;

6 nor of the evil thing that walks in darkness; nor of calamity, and the evil spirit at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou observe and see the reward of sinners.

9 For thou, O Lord, art my hope: thou, my soul, hast made the Most High thy refuge.

10 No evils shall come upon thee, and no scourge shall draw night to thy dwelling.

11 For he shall give his angels charge concerning thee, to keep thee in all thy ways.

12 They shall bear thee up on their hands, lest at any time thou dash thy foot against a stone.

13 Thou shalt tread on the asp and basilisk: and thou shalt trample on the lion and dragon.

14 For he has hoped in me, and I will deliver him: I will protect him, because he has known my name.

15 He shall call upon me, and I will hearken to him: I am with him in affliction; and I will deliver him, and glorify him.

16 I will satisfy him with length of days, and shew him my salvation.

PSALMS CHAPTER 92

A Psalm of a Song for the Sabbath-day.

1 It is a good thing to give thanks to the Lord, and to sing praises to thy name, O thou Most High;

2 to proclaim thy mercy in the morning, and thy truth by night,

3 on a psaltery of ten strings, with a song on the harp.

4 For thou, O Lord, hast made me glad with thy work: and in the operations of thy hands will I exult.

5 How have thy works been magnified, O Lord! thy thoughts are very deep.

6 A foolish man will not know, and a senseless man will not understand this.

7 When the sinners spring up as the grass, and all the workers of iniquity have watched; it is that they may be utterly destroyed for ever.

8 But thou, O Lord, art most high for ever.

9 For, behold, thine enemies shall perish; and all the workers of iniquity shall be scattered.

10 But my horn shall be exalted as the horn of a unicorn; and mine old age with rich mercy.

11 And mine eye has seen mine enemies, and mine ear shall hear the wicked that rise up against me.

12 The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Libanus.

13 They that are planted in the house of the Lord shall flourish in the courts of our God.

14 Then shall they be increased in a fine old age; and they shall be prosperous; that they may declare

15 that the Lord my God is righteous, and there is no iniquity in him.

PSALMS CHAPTER 93

For the day before the Sabbath, when the land was first inhabited, the praise of a Song by David.

1 The Lord reigns; he has clothed himself with honour: the Lord has clothed and girded himself with strength; for he has established the world, which shall not be moved.

2 Thy throne is prepared of old: thou art from everlasting.

3 The rivers have lifted up, O Lord, the rivers have lifted up their voices,

4 at the voices of many waters: the billows of the sea are wonderful: the Lord is wonderful in high places.

5 Thy testimonies are made very sure: holiness becomes thine house, O Lord, for ever.

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PSALMS CHAPTER 94

A Psalm of David for the fourth day of the week.

1 The Lord is a God of vengeance; the God of vengeance has declared himself.

2 Be thou exalted, thou that judgest the earth: render a reward to the proud.

3 How long shall sinners, O Lord, how long shall sinners boast?

4 They will utter and speak unrighteousness; all the workers of iniquity will speak so.

5 They have afflicted thy people, O Lord, and hurt thine heritage.

6 They have slain the widow and fatherless, and murdered the stranger.

7 And they said, The Lord shall not see, neither shall the God of Jacob understand.

8 Understand now, ye simple among the people; and ye fools, at length be wise.

9 He that planted the ear, does he not hear? or he that formed the eye, does not he perceive?

10 He that chastises the heathen, shall not he punish, even he that teaches man knowledge?

11 The Lord knows the thoughts of men, that they are vain.

12 Blessed is the man whomsoever thou shalt chasten, O Lord, and shalt teach him out of thy law;

13 to give him rest from evil days, until a pit be digged for the sinful one.

14 For the Lord will not cast off his people, neither will he forsake his inheritance;

15 until righteousness return to judgment, and all the upright in heart shall follow it. Pause.

16 Who will rise up for me against the transgressors? or who will stand up with me against the workers of iniquity?

17 If the Lord had not helped me, my soul had almost sojourned in Hades.

18 If I said, My foot has been moved;

19 thy mercy, O Lord, helped me. O Lord, according to the multitude of my griefs within my heart, thy consolation have soothed my soul.

20 Shall the throne of iniquity have fellowship with thee, which frames mischief by an ordinance?

21 They will hunt for the soul of the righteous, and condemn innocent blood.

22 But the Lord was my refuge; and my God the helper of my hope.

23 And he will recompense to them their iniquity and their wickedness: the Lord our God shall utterly destroy them.

PSALMS CHAPTER 95

The praise of a Song by David.

1 Come, let us exult in the Lord; let us make a joyful noise to God our Saviour.

2 Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

3 For the Lord is a great God, and a great king over all gods: for the Lord will not cast off his people.

4 For the ends of the earth are in his hands; and the heights of the mountains are his.

5 For the sea is his, and he made it: and is hands formed the dry land.

6 Come, let us worship and fall down before him; and weep before the Lord that made us.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand.

8 To-day, if ye will hear his voice, harden not your hearts, as in the provocation, according to the day of irritation in the wilderness:

9 where your fathers tempted me, proved me, and saw my works.

10 Forty years was I grieved with this generation, and said, They do always err in their heart, and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.

PSALMS CHAPTER 96

When the house was built after the Captivity, a Song of David.

1 Sing to the Lord a new song; sing to the Lord, all the earth.

2 Sing to the Lord, bless his name: proclaim his salvation from day to day.

3 Publish his glory among the Gentiles, his wonderful works among all people.

4 For the Lord is great, and greatly to be praised: he is terrible above all gods.

5 For all the gods of the heathen are devils: but the Lord made the heavens.

6 Thanksgiving and beauty are before him: holiness and majesty are in his sanctuary.

7 Bring to the Lord, ye families of the Gentiles, bring to the Lord glory and honour.

8 Bring to the Lord the glory becoming his name: take offerings, and go into his courts.

9 Worship the Lord in his holy court: let all the earth tremble before him.

10 Say among the heathen, The Lord reigns: for he has established the world so that it shall not be moved: he shall judge the people in righteousness.

11 Let the heavens rejoice, and the earth exult; let the sea be moved, and the fullness of it.

12 The plains shall rejoice, and all things in them: then shall all the trees of the wood exult before the presence of the Lord:

13 for he comes, for he comes to judge the earth; he shall judge the world in righteousness, and the people with his truth.

PSALMS CHAPTER 97

For David, when his land is established.

1 The Lord reigns, let the earth exult, let many islands rejoice.

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2 Cloud, and darkness are round about him; righteousness and judgment are the establishment of his throne.

3 Fire shall go before him, and burn up his enemies round about.

4 His lightnings appeared to the world; the earth saw, and trembled.

5 The mountains melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness, and all the people have seen his glory.

7 Let all that worship graven images be ashamed, who boast of their idols; worship him, all ye his angels.

8 Sion heard and rejoiced; and the daughters of Judea exulted, because of thy judgments, O Lord.

9 For thou art Lord most high over all the earth; thou art greatly exalted above all gods.

10 Ye that love the Lord, hate evil; the Lord preserves the souls of his saints; he shall deliver them from the hand of sinners.

11 Light is sprung up for the righteous, and gladness for the upright in heart.

12 Rejoice in the Lord, ye righteous; and give thanks for a remembrance of his holiness.

PSALMS CHAPTER 98

A Psalm of David.

1 Sing to the Lord a new song; for the Lord has wrought wonderful works, his right hand, and his holy arm, have wrought salvation for him.

2 The Lord has made known his salvation, he has revealed his righteousness in the sight of the nations.

3 He has remembered his mercy to Jacob, and his truth to the house of Israel; all the ends of the earth have seen the salvation of our God.

4 Shout to God, all the earth; sing, and exult, and sing psalms.

5 Sing to the Lord with a harp, with a harp, and the voice of a psalm.

6 With trumpets of metal, and the sound of a trumpet of horn make a joyful noise to the Lord before the king.

7 Let the sea be moved, and the fullness of it; the world, and they that dwell in it.

8 The rivers shall clap their hands together; the mountains shall exult.

9 For he is come to judge the earth; he shall judge the world in righteousness, and the nations in uprightness.

PSALMS CHAPTER 99

A Psalm of David.

1 The Lord reigns; —let the people rage; it is he that sits upon the cherubs, let the earth be moved.

2 The Lord is great in Sion, and is high over all the people.

3 Let them give thanks to thy great name; for it is terrible and holy.

4 And the king's honour loves judgment; thou hast prepared equity, thou hast wrought judgment and justice in Jacob.

5 Exalt ye the Lord our God, and worship at his footstool; for he is holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he heard them.

7 He spoke to them in a pillar of cloud; they kept his testimonies, and the ordinances which he gave them.

8 O Lord our God, thou heardest them; O God, thou becamest propitious to them, though thou didst take vengeance on all their devices.

9 Exalt ye the Lord our God, and worship at his holy mountain; for the Lord our God is holy.

PSALMS CHAPTER 100

A Psalm for Thanksgiving.

1 Make a joyful noise to the Lord, all the earth.

2 Serve the Lord with gladness; come before his presence with exultation.

3 Know that the Lord he is God; he made us, and not we ourselves; we are his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and his courts with hymns; give thanks to him, praise his name.

5 For the Lord is good, his mercy is for ever; and his truth endures to generation and generation.

PSALMS CHAPTER 101

A Psalm of David.

1 I will sing to thee, O Lord, of mercy and judgment; I will sing a psalm,

2 and I will be wise in a blameless way. When wilt thou come to me? I walked in the innocence of my heart, in the midst of my house.

3 I have not set before mine eyes any unlawful ting; I have hated transgressors.

4 A perverse heart has not cleaved to me; I have not known an evil man, forasmuch as he turns away from me.

5 Him that privily speaks against his neighbour, him have I driven from me: he that is proud in look and insatiable in heart, —with him I have not eaten.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walked in a perfect way, the same ministered to me.

7 The proud doer dwelt not in the midst of my house; the unjust speaker prospered not in my sight.

8 Early did I slay all the sinners of the land, that I might destroy out of the city of the Lord all that work iniquity.

PSALMS CHAPTER 102

A Prayer for the Poor; when he is deeply afflicted, and pours out his supplication before the Lord.

1 Hear my prayer, O Lord, and let my cry come to thee.

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2 Turn not away thy face from me: in the day when I am afflicted, incline thine ear to me: in the day when I shall call upon thee, speedily hear me.

3 For my days have vanished like smoke, and my bones have been parched like a stick.

4 I am blighted like grass, and my heart is dried up; for I have forgotten to eat my bread.

5 By reason of the voice of my groaning, my bone has cleaved to my flesh.

6 I have become like a pelican of the wilderness;

7 I have become like an owl in a ruined house. I have watched, and am become as a sparrow dwelling alone on a roof.

8 All the day long mine enemies have reproached me; and they that praised me have sworn against me.

9 For I have eaten ashes as it were bread, and mingled my drink with weeping;

10 because of thine anger and thy wrath: for thou hast lifted me up, and dashed me down.

11 My days have declined like a shadow; and I am withered like grass.

12 But thou, Lord, endurest for ever, and thy memorial to generation and generation.

13 Thou shalt arise, and have mercy upon Sion: for it is time to have mercy upon her, for the set time is come.

14 For thy servants have taken pleasure in her stones, and they shall pity her dust.

15 So the nations shall fear thy name, O Lord, and all kings thy glory.

16 For the Lord shall build up Sion, and shall appear in his glory.

17 He has had regard to the prayer of the lowly, and has not despised their petition.

18 Let this be written for another generation; and the people that shall be created shall praise the Lord.

19 For he has looked out from the height of his sanctuary; the Lord looked upon the earth from heaven;

20 to hear the groaning of the fettered ones, to loosen the sons of the slain;

21 to proclaim the name of the Lord in Sion, and his praise in Jerusalem;

22 when the people are gathered together, and the kings, to serve the Lord.

23 He answered him in the way of his strength: tell me the fewness of my days.

24 Take me not away in the midst of my days: thy years are through all generations.

25 In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands.

26 They shall perish, but thou remainest: and they all shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be changed.

27 But thou art the same, and thy years shall not fail.

28 The children of thy servants shall dwell securely, and their seed shall prosper for ever.

PSALMS CHAPTER 103

A Psalm of David.

1 Bless the Lord, O my soul; and all that is within me, bless his holy name.

2 Bless the Lord, O my soul, and forget not all his praises:

3 who forgives all thy transgressions, who heals all thy diseases;

4 who redeems thy life from corruption; who crowns thee with mercy and compassion;

5 who satisfies thy desire with good things: so that thy youth shall be renewed like that of the eagle.

6 The Lord executes mercy and judgment for all that are injured.

7 He made known his ways to Moses, his will to the children of Israel.

8 The Lord is compassionate and pitiful, long- suffering, and full of mercy.

9 He will not be always angry; neither will he be wrathful for ever.

10 He has not dealt with us according to our sins, nor recompensed us according to our iniquities.

11 For as the heaven is high above the earth, the Lord has so increased his mercy toward them that fear him.

12 As far as the east is from the west, so far has he removed our transgressions from us.

13 As a father pities his children, the Lord pities them that fear him.

14 For he knows our frame: remember that we are dust.

15 As for man, his days are as grass; as a flower of the field, so shall he flourish.

16 For the wind passes over it, and it shall not be; and it shall know its place no more.

17 But the mercy of the Lord is from generation to generation upon them that fear him, and his righteousness to children's children;

18 to them that keep his covenant, and remember his commandments to do them.

19 The Lord has prepared his throne in the heaven; and his kingdom rules over all.

20 Bless the Lord, all ye his angels, mighty in strength, who perform his bidding, ready to hearken to the voice of his words.

21 Bless the Lord, all ye his hosts; ye ministers of his that do his will.

22 Bless the Lord, all his works, in every place of his dominion: bless the Lord, O my soul.

PSALMS CHAPTER 104

A Psalm of David.

1 Bless the Lord, O my soul. O Lord my God, thou art very great; thou hast clothed thyself with praise and honour:

2 who dost robe thyself with light as with a garment; spreading out the heaven as a curtain.

3 Who covers his chambers with waters; who makes the clouds his chariot; who walks on the wings of the wind.

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4 Who makes his angels spirits, and his ministers a flaming fire.

5 Who establishes the earth on her sure foundation: it shall not be moved for ever.

6 The deep, as it were a garment, is his covering: the waters shall stand on the hills.

7 At thy rebuke they shall flee; at the voice of thy thunder they shall be alarmed.

8 They go up to the mountains, and down to the plains, to the place which thou hast founded for them.

9 Thou hast set a bound which they shall not pass, neither shall they turn again to cover the earth.

10 He sends forth his fountains among the valleys: the waters shall run between the mountains.

11 They shall give drink to all the wild beasts of the field: the wild asses shall take of them to quench their thirst.

12 By them shall the birds of the sky lodge: they shall utter a voice out of the midst of the rocks.

13 He waters the mountains from his chambers: the earth shall be satisfied with the fruit of thy works.

14 He makes grass to grow for the cattle, and green herb for the service of men, to bring bread out of the earth;

15 and wine makes glad the heart of man, to make his face cheerful with oil: and bread strengthens man's heart.

16 The trees of the plain shall be full of sap; even the cedars of Libanus which he has planted.

17 There the sparrows will build their nests; and the house of the heron takes the lead among them.

18 The high mountains are a refuge for the stags, and the rock for the rabbits.

19 He appointed the moon for seasons: the sun knows his going down.

20 Thou didst make darkness, and it was night; in it all the wild beasts of the forest will be abroad:

21 even young lions roaring for prey, and to seek meat for themselves from God.

22 The sun arises, and they shall be gathered together, and shall lie down in their dens.

23 Man shall go forth to his work, and to his labour till evening.

24 How great are thy works, O Lord! in wisdom hast thou wrought them all: the earth is filled with thy creation.

25 So is this great and wide sea: there are things creeping innumerable, small animals and great.

26 There go the ships; and this dragon whom thou hast made to play in it.

27 All wait upon thee, to give them their food in due season.

28 When thou hast given it them, they will gather it; and when thou hast opened thine hand, they shall all be filled with good.

29 But when thou hast turned away thy face, they shall be troubled: thou wilt take away their breath, and they shall fail, and return to their dust.

30 Thou shalt send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth.

31 Let the glory of the Lord be for ever: the Lord shall rejoice in his works;

32 who looks upon the earth, and makes it tremble; who touches the mountains, and they smoke.

33 I will sing to the Lord while I live; I will sing praise to my God while I exist.

34 Let my meditation be sweet to him: and I will rejoice in the Lord.

35 Let the sinners fail from off the earth, and transgressors, so that they shall be no more. Bless the Lord, O my soul.

PSALMS CHAPTER 105

Alleluia.

1 Give thanks to the Lord, and call upon his name; declare his works among the heathen.

2 Sing to him, yea, sing praises to him: tell forth all his wonderful works.

3 Glory in his holy name: let the heart of them that seek the Lord rejoice.

4 Seek ye the Lord, and be strengthened; seek his face continually.

5 Remember his wonderful works that he has done; his wonders, and the judgments of his mouth;

6 ye seed of Abraam, his servants, ye children of Jacob, his chosen ones.

7 He is the Lord our God; his judgments are in all the earth.

8 He has remembered his covenant for ever, the word which he commanded for a thousand generation:

9 which he established as a covenant to Abraam, and he remembered his oath to Isaac.

10 And he established it to Jacob for an ordinance, and to Israel for an everlasting covenant;

11 saying To thee will I give the land of Chanaan, the line of your inheritance:

12 when they were few in number, very few, and sojourners in it.

13 And they went from nation to nation, and from one kingdom to another people.

14 He suffered no man to wrong them; and he rebuked kings for their sakes:

15 saying, Touch not my anointed ones; and do my prophets no harm.

16 Moreover he called for a famine upon the land; he broke the whole support of bread.

17 He sent a man before them; Joseph was sold for a slave.

18 They hurt his feet with fetters; his soul passed into iron,

19 until the time that his cause came on; the word of the Lord tried him as fire.

20 The king sent and loosed him; even the prince of the people, and let him go free.

21 He made him Lord over his house, and ruler of all his substance;

22 to chastise his rulers at his pleasure, and to teach his elders wisdom.

23 Israel also came into Egypt, and Jacob sojourned in the land of Cham.

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24 And he increased his people greatly, and made them stronger than their enemies.
25 And he turned their heart to hate his people, to deal craftily with his servants.
26 He sent fort Moses his servant, and Aaron whom he had chosen.
27 He established among them his signs, and his wonders in the land of Cham.
28 He sent forth darkness, and made it dark; yet they rebelled against his words.
29 He turned their waters into blood, and slew their fish.
30 Their land produced frogs abundantly, in the chambers of their kings.
31 He spoke, and the dog-fly came, and lice in all their coasts.
32 He turned their rain into hail, and sent flaming fire in their land.
33 And he smote their vines and their fig trees; and broke every tree of their coast.
34 He spoke, and the locust came, and caterpillars innumerable,
35 and devoured all the grass in their land, and devoured the fruit of the ground.
36 He smote also every first-born of their land, the first-fruits of all their labour.
37 And he brought them out with silver and gold; and there was not a feeble one among their tribes.
38 Egypt rejoiced at their departing; for the fear of them fell upon them.
39 He spread out a cloud for a covering to them, and fire to give them light by night.
40 They asked, and the quail came, and he satisfied them with the bread of heaven.
41 He clave the rock, and the waters flowed, rivers ran in dry places.
42 For he remembered his holy word, which he promised to Abraam his servant.
43 And he brought out his people with exultation, and his chosen with joy;
44 and gave them the lands of the heathen; and they inherited the labours of the people;
45 that they might keep his ordinances, and diligently seek his law.

PSALMS CHAPTER 106

Alleluia.

1 Give thanks to the Lord; for he is good: for his mercy endures for ever.
2 Who shall tell the mighty acts of the Lord? who shall cause all his praises to be heard?
3 Blessed are they that keep judgment, and do righteousness at all times.
4 Remember us, O Lord, with the favour thou hast to thy people: visit us with thy salvation;
5 that we may behold the good of thine elect, that we may rejoice in the gladness of thy nation, that we may glory with thine inheritance.
6 We have sinned with our fathers, we have transgressed, we have done unrighteously.
7 Our fathers in Egypt understood not thy wonders, and remembered not the multitude of thy mercy; but provoked him as they went up by the Red Sea.
8 Yet he saved them for his name's sake, that he might cause his mighty power to be known.
9 And he rebuked the Red Sea, and it was dried up: so he led them through the deep as through the wilderness.
10 And he saved them out of the hand of them that hated them, and redeemed them out of the hand of the enemy.
11 The water covered those that oppressed them: there was not one of them left.
12 Then they believed his words, and celebrated his praise.
13 They made haste, they forgot his works; they waited not for his counsel.
14 And they lusted exceedingly in the wilderness, and tempted God in the dry land.
15 And he gave them their request, and sent fullness into their souls.
16 They provoked Moses also in the camp, and Aaron the holy one of the Lord.
17 The earth opened and swallowed up Dathan, and closed upon the congregation of Abiron.
18 And a fire was kindled in their congregation, and a flame burnt up the sinners.
19 And they made a calf in Choreb, and worshipped the graven image,
20 and they changed their glory into the similitude of a calf that feeds on grass.
21 They forgot God that saved them, who had wrought great deeds in Egypt;
22 wondrous works in the land of Cham, and terrible things at the Red Sea.
23 So he said that he would have destroyed them, had not Moses his chosen stood before him in the breach, to turn him away from the fierceness of his anger, so that he should not destroy them.
24 Moreover they set at nought the desirable land, and believed not his word.
25 And they murmured in their tents: they hearkened not to the voice of the Lord.
26 So he lifted up his hand against them, to cast them down in the wilderness;
27 and to cast down their seed among the nations, and to scatter them in the countries.
28 They were joined also to Beelphegor, and ate the sacrifices of the dead. And they provoked him with their devices;
29 and destruction, was multiplied among them.
30 Then Phinees stood up, and made atonement: and the plague ceased.

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31 And it was counted to him for righteousness, to all generations for ever.

32 They provoked him also at the water of Strife, and Moses was hurt for their sakes;

33 for they provoked his spirit, and he spoke unadvisedly with his lips.

34 They destroyed not the nations which the Lord told them to destroy;

35 but were mingled with the heathen, and learned their works.

36 And they served their graven images; and it became an offence to them.

37 And they sacrificed their sons and their daughters to devils,

38 and shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Chanaan; and the land was defiled with blood.

39 and was polluted with their works; and they went a whoring with their own devices.

40 So the Lord was very angry with his people, and he abhorred his inheritance.

41 And he delivered them into the hands of their enemies; and they that hated them ruled over them.

42 Ands their enemies oppressed them, and they were brought down under their hands.

43 Many a time he delivered them; but they provoked him by their counsel, and they were brought low by their iniquities.

44 Ye the Lord looked upon their affliction, when he heard their petition.

45 And he remembered his covenant, and repented according to the multitude of his mercy.

46 And he caused them to be pitied in the sight of all who carried them captive.

47 Save us, O Lord our God, and gather us from among the heathen, that we may give thanks to thy holy name, that we may glory in thy praise.

48 Blessed be the Lord God of Israel from everlasting and to everlasting; and all the people shall say, Amen, Amen.

PSALMS CHAPTER 107

Alleluia.

1 Give thanks to the Lord, for he is good; for his mercy endures for ever.

2 Let them say so who have been redeemed by the Lord, whom he has redeemed from the hand of the enemy;

3 and gathered them out of the countries, from the east, and west, and north, and south.

4 They wandered in the wilderness in a dry land; they found no way to a city of habitation.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried to the Lord in their affliction, and he delivered them out of their distresses.

7 And he guided them into a straight path, that they might go to a city of habitation.

8 Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men.

9 For he satisfies the empty soul, and fills the hungry soul with good things,

10 even them that sit in darkness and the shadow of death, fettered in poverty and iron;

11 because they rebelled against the words of God, and provoked the counsel of the Most High.

12 So their heart was brought low with troubles; they were weak, and there was no helper.

13 Then they cried to the Lord in their affliction, and he saved them out of their distresses.

14 And he brought them out of darkness and the shadow of death, and broke their bonds asunder.

15 Let them acknowledge to the Lord his mercies, and his wonders to the children of men.

16 For he broke to pieces the brazen gates, and crushed the iron bars.

17 He helped them out of the way of their iniquity; for they were brought low because of their iniquities.

18 Their soul abhorred all meat; and they drew near to the gates of death.

19 Then they cried to the Lord in their affliction, and he saved them out of their distresses.

20 He sent his word, and healed them, and delivered them out of their destructions.

21 Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men.

22 And let them offer to him the sacrifice of praise, and proclaim this works with exultation.

23 They that go down to the sea in ships, doing business in many waters;

24 these men have seen the works of the Lord, and his wonders in the deep.

25 He speaks, and the stormy wind arises, and its waves are lifted up.

26 They go up to the heavens, and go down to the depths; their soul melts because of troubles.

27 They are troubled, they stagger as a drunkard, and all their wisdom is swallowed up.

28 Then they cry to the Lord in their affliction, and he brings them out of their distresses.

29 And he commands the storm, and it is calmed into a gentle breeze, and its waves are still.

30 And they are glad, because they are quiet; and he guides them to their desire haven.

31 Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men.

32 Let them exalt him in the congregation of the people, and praise him in the seat of the elders.

33 He turns rivers into a desert, and streams of water into a dry land;

34 a fruitful land into saltness, for the wickedness of them that dwell in it.

35 He turns a wilderness into pools of water, and a dry land into streams of water.

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36 And there he causes the hungry to dwell, and they establish for themselves cities of habitation.

37 And they sow fields, and plant vineyards, and they yield fruit of increase.

38 And he blesses them, and they multiply exceedingly, and he diminishes not the number of their cattle.

39 Again they become few, and are brought low, by the pressure of evils and pain.

40 Contempt is poured upon their princes, and he causes them to wander in a desert and trackless land.

41 But he helps the poor out of poverty, and makes him families as a flock.

42 The upright shall see and rejoice; and all iniquity shall stop her mouth.

43 Who is wise, and will observe these things, and understand the mercies of the Lord?

PSALMS CHAPTER 108

Song of a Psalm by David.

1 O God, my heart is ready, my heart is ready; I will sing and sing psalms with my glory.

2 Awake, psaltery and harp; I will awake early.

3 I will give thanks to thee, O Lord, among the people; I will sing praise to thee among the Gentiles.

4 For thy mercy is great above the heavens, and thy truth reaches to the clouds.

5 Be thou exalted, O God, above the heavens; and thy glory above all the earth.

6 That thy beloved ones may be delivered, save with thy right hand, and hear me. God has spoken in his sanctuary;

7 I will be exalted, and will divide Sicima, and will measure out the valley of tents.

8 Galaad is mine; and Manasses is mine; and Ephraim is the help of mine head; Judas is my king;

9 Moab is the caldron of my hope; over Idumea will I cast my sandal; the Philistines are made subject to me.

10 Who will bring me into the fortified city? or who will guide me to Idumea?

11 Wilt not thou, O God, who hast rejected us? and wilt not thou, O God, go forth with our hosts?

12 Give us help from tribulation: for vain is the help of man.

13 Through God we shall do valiantly; and he will bring to nought our enemies.

PSALMS CHAPTER 109

For the end, a Psalm of David.

1 O God, pass not over my praise in silence;

2 for the mouth of the sinner and the mouth of the crafty man have been opened against me: they have spoken against me with a crafty tongue.

3 And they have compassed me with words of hatred; and fought against me without a cause.

4 Instead of loving me, they falsely accused me: but I continued to pray.

5 And they rewarded me evil for good, and hatred for my love.

6 Set thou a sinner against him; and let the devil stand at his right hand.

7 When he is judged, let him go forth condemned: and let his prayer become sin.

8 Let his days be few: and let another take his office of overseer.

9 Let his children be orphans, and his wife a widow.

10 Let his children wander without a dwelling-place, and beg: let them be cast out of their habitations.

11 Let his creditor exact all that belongs to him: and let strangers spoil his labours.

12 Let him have no helper; neither let there be any one to have compassion on his fatherless children.

13 Let his children be given up to utter destruction: in one generation let his name be blotted out.

14 Let the iniquity of his fathers be remembered before the Lord; and let not the sin of his mother be blotted out.

15 Let them be before the Lord continually; and let their memorial be blotted out from the earth.

16 Because he remembered not to shew mercy, but persecuted the needy and poor man, and that to slay him that was pricked in the heart.

17 He loved cursing also, and it shall come upon him; and he took not pleasure in blessing, so it shall be removed far from him.

18 Yea, he put on cursing as a garment, and it is come as water into his bowels, and as oil into his bones.

19 Let it be to him as a garment which he puts on, and as a girdle with which he girds himself continually.

20 This is the dealing of the Lord with those who falsely accuse me, and of them that speak evil against my soul.

21 But thou, O Lord, Lord, deal mercifully with me, for thy name's sake: for thy mercy is good.

22 Deliver me, for I am poor and needy; and my heart is troubled within me.

23 I am removed as a shadow in its going down: I am tossed up and down like locusts.

24 My knees are weakened through fasting, and my flesh is changed by reason of the want of oil.

25 I became also a reproach to them: when they saw me they shook their heads.

26 Help me, O Lord my God; and save me according to thy mercy.

27 And let them know that this is thy hand; and that thou, Lord, hast wrought it.

28 Let them curse, but thou shalt bless: let them that rise up against me be ashamed, but let thy servant rejoice.

29 Let those that falsely accuse me be clothed with shame, and let them cover themselves with their shame as with a mantle.

30 I will give thanks to the Lord abundantly with my mouth; and in the midst of many I will praise him.

31 For he stood on the right hand of the poor, to save me from them that persecute my soul.

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PSALMS CHAPTER 110

A Psalm of David.

1 The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies.

3 With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning.

4 The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec (Melchizadik, "the righteous king").

5 The Lord at thy right hand has dashed in pieces kings in the day of his wrath.

6 He shall judge among the nations, he shall fill up the number of corpses, he shall crush the heads of many on the earth.

7 He shall drink of the brook in the way; therefore shall he lift up the head.

PSALMS CHAPTER 111

Alleluia.

1 I will give thee thanks, O Lord, with my whole heart, in the council of the upright, and in the congregation.

2 The works of the Lord are great, sought out according to all his will.

3 His work is worthy of thanksgiving and honour: and his righteousness endures for ever and ever.

4 He has caused his wonderful works to be remembered: the Lord is merciful and compassionate.

5 He has given food to them that fear him: he will remember his covenant for ever.

6 He has declared to his people the power of his works, to give them the inheritance of the heathen.

7 The works of his hands are truth and judgment: all his commandments are sure:

8 established for ever and ever, done in truth and uprightness.

9 He sent redemption to his people: he commanded his covenant for ever: holy and fearful is his name.

10 The fear of the Lord is the beginning of wisdom, and all that act accordingly have a good understanding; his praise endures for ever and ever.

PSALMS CHAPTER 112

Alleluia.

1 Blessed is the man that fears the Lord: he will delight greatly in his commandments.

2 His seed shall be mighty in the earth: the generation of the upright shall be blessed.

3 Glory and riches shall be in his house; and his righteousness endures for evermore.

4 To the upright light has sprung up in darkness: he is pitiful, and merciful, and righteous.

5 The good man is he that pities and lends: he will direct his affairs with judgment.

6 For he shall not be moved for ever; the righteous shall be in everlasting remembrance.

7 He shall not be afraid of any evil report: his heart is ready to trust in the Lord.

8 His heart is established, he shall not fear, till he shall see his desire upon his enemies.

9 He has dispersed abroad; he has given to the poor; his righteousness endures for evermore: his horn shall be exalted with honour.

10 The sinner shall see and be angry, he shall gnash his teeth, and consume away: the desire of the sinner shall perish.

PSALMS CHAPTER 113

Alleluia.

1 Praise the Lord, ye servants of his, praise, the name of the Lord.

2 Let the name of the Lord be blessed, from this present time and for ever.

3 From the rising of the sun to his setting, the name of the Lord is to be praised.

4 The Lord is high above all the nations; his glory is above the heavens.

5 Who is as the Lord our God? who dwells in the high places,

6 and yet looks upon the low things in heaven, and on the earth:

7 who lifts up the poor from the earth, and raises up the needy from the dunghill;

8 to set him with princes, even with the princes of his people:

9 who settles the barren woman in a house, as a mother rejoicing over children.

PSALMS CHAPTER 114

Alleluia.

1 At the going forth of Israel from Egypt, of the house of Jacob from a barbarous people,

2 Judea became his sanctuary, and Israel his dominion.

3 The sea saw and fled: Jordan was turned back.

4 The mountains skipped like rams, and the hills like lambs.

5 What ailed thee, O sea, that thou fleddest? and thou Jordan, that thou wast turned back?

6 Ye mountains, that ye skipped like rams, and ye hills, like lambs?

7 The earth trembled at the presence of the Lord, at the presence of the God of Jacob;

8 who turned the rock into pools of water, and the flint into fountains of water.

PSALMS CHAPTER 115

1 Not to us, O Lord, not to us, but to thy name give glory, because of thy mercy and thy truth;

2 lest at any time the nations should say, Where is their God?

3 But our God has done in heaven and on earth, whatsoever he has pleased.

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4 The idols of the nations are silver and gold, the works of men's hands.
5 They have a mouth, but they cannot speak; they have eyes, but they cannot see: 6 they have ears, but they cannot hear; they have noses, but they cannot smell;
7 they have hands, but they cannot handle; they have feet, but they cannot walk: they cannot speak through their throat.
8 Let those that make them become like to them, and all who trust in them.
9 The house of Israel trusts in the Lord: he is their helper and defender.
10 The house of Aaron trusts in the Lord: he is their helper and defender.
11 They that fear the Lord trust in the Lord: he is their helper and defender.
12 The Lord has remembered us, and blessed us: he has blessed the house of Israel, he has blessed the house of Aaron.
13 He has blessed them that fear the Lord, both small and great.
14 The Lord add blessings to you and to your children.
15 Blessed are ye of the Lord, who made the heaven and the earth.
16 The heaven of heavens belongs to the Lord: but he has given the earth to the sons of men.
17 The dead shall not praise thee, O Lord, nor any that go down to Hades.
18 But we, the living, will bless the Lord, from henceforth and for ever.

PSALMS CHAPTER 116
Alleluia.
1 I am well pleased, because the Lord will hearken to the voice of my supplication.
2 Because he has inclined his ear to me, therefore will I call upon him while I live.
3 The pangs of death compassed me; the dangers of hell found me: I found affliction and sorrow.
4 Then I called on the name of the Lord: O Lord, deliver my soul.
5 The Lord is merciful and righteous; yea, our God has pity.
6 The Lord preserves the simple: I was brought low, and he delivered me.
7 Return to thy rest, O my soul; for the Lord has dealt bountifully with thee.
8 For he has delivered my soul from death, mine eyes from tears, and my feet from falling.
9 I shall be well- pleasing before the Lord in the land of the living. Alleluia:
10 I believed, wherefore I have spoken: but I was greatly afflicted.
11 And I said in mine amazement, Every man is a liar.
12 What shall I render to the Lord for all the things wherein he has rewarded me?
13 I will take the cup of salvation, and call upon the name of the Lord.
14 I will pay my vows to the Lord, in the presence of all his people.
15 Precious in the sight of the Lord is the death of his saints.
16 O Lord, I am thy servant; I am thy servant, and the son of thine handmaid: thou hast burst by bonds asunder.
17 I will offer to thee the sacrifice of praise, and will call upon the name of the Lord.
18 I will pay my vows unto the Lord, in the presence of all his people,
19 in the courts of the Lord's house, in the midst of thee, Jerusalem.

PSALMS CHAPTER 117
Alleluia.
1 Praise the Lord, all ye nations: praise him, all ye peoples.
2 For his mercy has been abundant toward us: and the truth of the Lord endures for ever.

PSALMS CHAPTER 118
Alleluia.
1 Give thanks to the Lord; for he is good: for his mercy endures for ever.
2 Let now the house of Israel say, that he is good: for his mercy endures for ever.
3 Let now the house of Aaron say, that he is good: for his mercy endures for ever.
4 Let now all that fear the Lord say, that he is good: for his mercy endures for ever.
5 I called on the Lord out of affliction: and he hearkened to me, so as to bring me into a wide place.
6 The Lord is my helper; and I will not fear what man shall do to me.
7 The Lord is my helper; and I shall see my desire upon mine enemies.
8 It is better to trust in the Lord than to trust in man.
9 It is better to hope in the Lord, than to hope in princes.
10 All nations compassed me about: but in the name of the Lord I repulsed them.
11 They completely compassed me about: but in the name of the Lord I repulsed them.
12 They compassed me about as bees do a honeycomb, and they burst into flame as fire among thorns: but in the name of the Lord I repulsed them.
13 I was thrust, and sorely shaken, that I might fall: but the Lord helped me.
14 The Lord is my strength and my song, and is become my salvation.
15 The voice of exultation and salvation is in the tabernacles of the righteous: the right hand of the Lord has wrought mightily.
16 The right hand of the Lord has exalted me: the right hand of the Lord has wrought powerfully.
17 I shall not die, but live, and recount the works of the Lord.
18 The Lord has chastened me sore: but he has not given me up to death.

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19 Open to me the gates of righteousness: I will go into them, and give praise to the Lord.

20 This is the gate of the Lord: the righteous shall enter by it.

21 I will give thanks to thee; because thou hast heard me, and art become my salvation.

22 The stone which the builders rejected, the same is become the head of the corner.

23 This has been done of the Lord; and it is wonderful in our eyes.

24 This is the day which the Lord has made: let us exult and rejoice in it.

25 O Lord, save now: O Lord, send now prosperity.

26 Blessed is he that comes in the name of the Lord: we have blessed you out of the house of the Lord.

27 God is the Lord, and he has shined upon us: celebrate the feast with thick branches, binding the victims even to the horns of the altar.

28 Thou art my God, and I will give thee thanks: thou art my God, and I will exalt thee. I will give thanks to thee, for thou hast heard me, and art become my salvation.

29 Give thanks to the Lord; for he is good: for his mercy endures for ever.

PSALMS CHAPTER 119

(The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They subdivide this chapter into meaningful paragraphs. That is why we have put them in square brackets; the Psalms of the Septuagint did not have those Hebrew letters but the Lamentations of Jeremiah and also the Hebrew originals. Letter names and their meaning, see detailed information at the end of Appendix B.)

Alleluia.

1 [ALEPH.] Blessed are the blameless in the way, who walk in the law of the Lord.

2 Blessed are they that search out his testimonies: they will diligently seek him with the whole heart.

3 For they that work iniquity have not walked in his ways.

4 Thou hast commanded us diligently to keep thy precepts.

5 O that my ways were directed to keep thine ordinances.

6 Then shall I not be ashamed, when I have respect to all thy commandments.

7 I will give thee thanks with uprightness of heart, when I have learnt the judgments of thy righteousness.

8 I will keep thine ordinances: O forsake me not greatly.

9 [BETH.] Wherewith shall a young man direct his way? by keeping thy words.

10 With my whole heart have I diligently sought thee: cast me not away from thy commandments.

11 I have hidden thine oracles in my heart, that I might not sin against thee.

12 Blessed art thou, O Lord: teach me thine ordinances.

13 With my lips have I declared all the judgments of thy mouth.

14 I have delighted in the way of thy testimonies, as much as in all riches.

15 I will meditate on thy commandments, and consider thy ways.

16 I will meditate on thine ordinances: I will not forget thy words.

17 [GIMEL.] Render a recompense to thy servant: so shall I live, and keep thy words.

18 Unveil thou mine eyes, and I shall perceive wondrous things of thy law.

19 I am a stranger in the earth: hide not thy commandments from me.

20 My soul has longed exceedingly for thy judgments at all times.

21 Thou has rebuked the proud: cursed are they that turn aside from thy commandments.

22 Remove from me reproach and contempt; for I have sought out thy testimonies.

23 For princes sat and spoke against me: but thy servant was meditating on thine ordinances.

24 For thy testimonies are my meditation, and thine ordinances are my counsellors.

25 [DALETH.] My soul has cleaved to the ground; quicken thou me according to thy word.

26 I declared my ways, and thou didst hear me: teach me thine ordinances.

27 Instruct me in the way of thine ordinances; and I will meditate on thy wondrous works.

28 My soul has slumbered for sorrow; strengthen thou me with thy words.

29 Remove from me the way of iniquity; and be merciful to me by thy law.

30 I have chosen the way of truth; and have not forgotten thy judgments.

31 I have cleaved to thy testimonies, O Lord; put me not to shame.

32 I ran the way of thy commandments, when thou didst enlarge my heart.

33 [HE.] Teach me, O Lord, the way of thine ordinances, and I will seek it out continually.

34 Instruct me, and I will search out thy law, and will keep it with my whole heart.

35 Guide me in the path of thy commandments; for I have delighted in it.

36 Incline mine heart to thy testimonies, and not to covetousness.

37 Turn away mine eyes that I may not behold vanity: quicken thou me in thy way.

38 Confirm thine oracle to thy servant, that he may fear thee.

39 Take away my reproach which I have feared: for thy judgments are good.

40 Behold, I have desired thy commandments: quicken me in thy righteousness.

41 [VAW.] And let thy mercy come upon me, O Lord; even thy salvation, according to thy word.

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42 And so I shall render an answer to them that reproach me: for I have trusted in thy words.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually, for ever and ever.

45 I walked also at large: for I sought out thy commandments.

46 And I spoke of thy testimonies before kings, and was not ashamed.

47 And I meditated on thy commandments, which I loved exceedingly.

48 And I lifted up my hands to thy commandments which I loved; and I meditated in thine ordinances.

49 [ZAYIN.] Remember thy words to thy servant, wherein thou hast made me hope.

50 This has comforted me in mine affliction: for thine oracle has quickened me.

51 The proud have transgressed exceedingly; but I swerved not from thy law.

52 I remembered thy judgments of old, O Lord; and was comforted.

53 Despair took hold upon me, because of the sinners who forsake thy law.

54 Thine ordinances were my songs in the place of my sojourning.

55 I remembered thy name, O Lord, in the night, and kept thy law.

56 This I had, because I diligently sought thine ordinances.

57 [KHETH.] Thou art my portion, O Lord: I said that I would keep thy law.

58 I besought thy favour with my whole heart: have mercy upon me according to thy word.

59 I thought on thy ways, and turned my feet to thy testimonies.

60 I prepared myself, (and was not terrified,) to keep thy commandments.

61 The snares of sinners entangled me: but I forgot not thy law.

62 At midnight I arose, to give thanks to thee for the judgments of thy righteousness.

63 I am a companion of all them that fear thee, and of them that keep thy commandments.

64 O Lord, the earth is full of thy mercy: teach me thine ordinances.

65 [TSETH.] Thou hast wrought kindly with thy servant, o Lord, according to thy word.

66 Teach me kindness, and instruction, and knowledge: for I have believed thy commandments.

67 Before I was afflicted, I transgressed; therefore have I kept thy word.

68 Good art thou, O Lord; therefore in thy goodness teach me thine ordinances.

69 The injustice of the proud has been multiplied against me: but I will search out thy commandments with all my heart.

70 Their heart has been curdled like milk; but I have meditated on thy law.

71 It is good for me that thou hast afflicted me; that I might learn thine ordinances.

72 The law of thy mouth is better to me than thousands of gold and silver.

73 [YODH.] Thy hands have made me, and fashioned me: instruct me, that I may learn thy commandments.

74 They that fear thee will see me and rejoice: for I have hoped in thy words.

75 I know, O Lord, that thy judgments are righteousness, and that thou in truthfulness hast afflicted me.

76 Let, I pray thee, thy mercy be to comfort me, according to thy word to thy servant.

77 Let thy compassions come to me, that I may live: for thy law is my meditation.

78 Let the proud be ashamed; for they transgressed against me unjustly: but I will meditate in thy commandments.

79 Let those that fear thee, and those that know thy testimonies, turn to me.

80 Let mine heart be blameless in thine ordinances, that I may not be ashamed.

81 [KAPH.] My soul faints for thy salvation: I have hoped in thy words.

82 Mine eyes failed in waiting for thy word, saying, When wilt thou comfort me?

83 For I am become as a bottle in the frost: yet I have not forgotten thine ordinances.

84 How many are the days of thy servant? when wilt thou execute judgment for me on them that persecute me?

85 Transgressors told me idle tales; but not according to thy law, O Lord.

86 All thy commandments are truth; they persecuted me unjustly; help thou me.

87 They nearly made an end of me in the earth; but I forsook not thy commandments.

88 Quicken me according to thy mercy; so shall I keep the testimonies of thy mouth.

89 [LAMEDH.] Thy word, O Lord, abides in heaven for ever.

90 Thy truth endures to all generations; thou hast founded the earth, and it abides.

91 The day continues by thy arrangement; for all things are thy servants.

92 Were it not that thy law is my meditation, then I should have perished in mine affliction.

93 I will never forget thine ordinances; for with them thou hast quickened me.

94 I am thine, save me; for I have sought out thine ordinances.

95 Sinners laid wait for me to destroy me; but I understood thy testimonies.

96 I have seen an end of all perfection; but thy commandment is very broad.

97 [MEM.] How I have loved thy law, O Lord! it is my meditation all the day.

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98 Thou hast made me wiser than mine enemies in thy commandment; for it is mine for ever.

99 I have more understanding than all my teachers; for thy testimonies are my medication.

100 I understand more that the aged; because I have sought out thy commandments.

101 I have kept back my feet from every evil way, that I might keep thy words.

102 I have not declined from thy judgments; for thou hast instructed me.

103 How sweet are thine oracles to my throat! more so than honey to my mouth!

104 I gain understanding by thy commandments: therefore I have hated every way of unrighteousness.

105 [NUN.] Thy law is a lamp to my feet, and a light to my paths.

106 I have sworn and determined to keep the judgments of thy righteousness.

107 I have been very greatly afflicted, O Lord: quicken me, according to thy word.

108 Accept, I pray thee, O Lord, the freewill-offerings of my mouth, and teach me thy judgments.

109 My soul is continually in thine hands; and I have not forgotten thy law.

110 Sinners spread a snare for me; but I erred not from thy commandments.

111 I have inherited thy testimonies for ever; for they are the joy of my heart.

112 I have inclined my heart to perform thine ordinances for ever, in return for thy mercies.

113 [SAMEKH.] I have hated transgressors; but I have loved thy law.

114 Thou art my helper and my supporter; I have hoped in thy words.

115 Depart from me, ye evil-doers; for I will search out the commandments of my God. 116 Uphold me according to thy word, and quicken me; and make me not ashamed of my expectation.

117 Help me, and I shall be saved; and I will meditate in thine ordinances continually.

118 Thou hast brought to nought all that depart from thine ordinances; for their inward thought is unrighteous.

119 I have reckoned all the sinners of the earth as transgressors; therefore have I loved thy testimonies.

120 Penetrate my flesh with thy fear; for I am afraid of thy judgments.

121 [AYIN.] I have done judgment and justice; deliver me not up to them that injure me.

122 Receive thy servant for good: let not the proud accuse me falsely.

123 Mine eyes have failed for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according to thy mercy, and teach me thine ordinances.

125 I am thy servant; instruct me, and I shall know thy testimonies.

126 It is time for the Lord to work: they have utterly broken thy law.

127 Therefore have I loved thy commandments more than gold, or the topaz.

128 Therefore I directed myself according to all thy commandments: I have hated every unjust way.

129 [PE.] Thy testimonies are wonderful: therefore my soul has sought them out.

130 The manifestation of thy words will enlighten, and instruct the simple.

131 I opened my mouth, and drew breath: for I earnestly longed after thy commandments.

132 Look upon me and have mercy upon me, after the manner of them that love thy name.

133 Order my steps according to thy word: and let not any iniquity have dominion over me.

134 Deliver me from the false accusation of men: so will I keep thy commandments.

135 Cause thy face to shine upon thy servant: and teach me thine ordinances.

136 Mine eyes have been bathed in streams of water, because I kept not thy law.

137 [TSADE.] Righteous art thou, O Lord, and upright are thy judgments.

138 Thou has commanded righteousness and perfect truth, as thy testimonies.

139 Thy zeal has quite wasted me: because mine enemies have forgotten thy words.

140 Thy word has been very fully tried; and thy servant loves it.

141 I am young and despised: yet I have not forgotten thine ordinances.

142 Thy righteousness is an everlasting righteousness, and thy law is truth.

143 Afflictions and distresses found me: but thy commandments were my meditation.

144 Thy testimonies are an everlasting righteousness: instruct me, and I shall live.

145 [QOPH.] I cried with my whole heart; hear me, O Lord: I will search out thine ordinances.

146 I cried to thee; save me, and I will keep thy testimonies.

147 I arose before the dawn, and cried: I hoped in thy words.

148 Mine eyes prevented the dawn, that I might meditate on thine oracles.

149 Hear my voice, O Lord, according to thy mercy; quicken me according to thy judgment.

150 They have drawn nigh who persecuted me unlawfully; and they are far removed from thy law.

151 Thou art near, O Lord; and all thy ways are truth.

152 I have known of old concerning thy testimonies, that thou hast founded them for ever.

153 [RESH.] Look upon mine affliction, and rescue me; for I have not forgotten thy law.

154 Plead my cause, and ransom me: quicken me because of thy word.

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155 Salvation is far from sinners: for they have not searched out thine ordinances.

156 Thy mercies, O Lord, are many: quicken me according to thy judgment.

157 Many are they that persecute me and oppress me: but I have not declined from thy testimonies.

158 I beheld men acting foolishly, and I pined away; for they kept not thine oracles.

159 Behold, I have loved thy commandments, O Lord: quicken me in thy mercy.

160 The beginning of thy words is truth; and all the judgments of thy righteousness endure for ever.

161 [SHIN.] Princes persecuted me without a cause, but my heart feared because of thy words.

162 I will exult because of thine oracles, as one that finds much spoil.

163 I hate and abhor unrighteousness; but I love thy law.

164 Seven times in a day have I praised thee because of the judgments of thy righteousness.

165 Great peace have they that love thy law: and there is no stumbling-block to them.

166 I waited for thy salvation, O Lord, and have loved thy commandments.

167 My soul has kept thy testimonies, and loved them exceedingly.

168 I have kept thy commandments and thy testimonies; for all my ways are before thee, O Lord.

169 [TAW.] Let my supplication come near before thee, o Lord; instruct me according to thine oracle.

170 Let my petition come in before thee, O Lord; deliver me according to thine oracle.

171 Let my lips utter a hymn, when thou shalt have taught me thine ordinances.

172 Let my tongue utter thine oracles; for all thy commandments are righteous.

173 Let thine hand be prompt to save me; for I have chosen thy commandments.

174 I have longed after thy salvation, O Lord; and thy law is my meditation.

175 My soul shall live, and shall praise thee; and thy judgments shall help me.

176 I have gone astray like a lost sheep; seek thy servant; for I have not forgotten thy commandments.

PSALMS CHAPTER 120

A Song of Degrees.

1 In mine affliction I cried to the Lord, and he hearkened to me.

2 Deliver my soul, O Lord, from unjust lips, and from a deceitful tongue.

3 What should be given to thee, and what should be added to thee, for thy crafty tongue?

4 Sharpened weapons of the mighty, with coals of the desert.

5 Woe is me, that my sojourning is prolonged; I have tabernacled among the tents of Kedar.

6 My soul has long been a sojourner;

7 I was peaceable among them that hated peace; when I spoke to them, they warred against me without a cause.

PSALMS CHAPTER 121

A Song of Degrees.

1 I lifted up mine eyes to the mountains, whence my help shall come.

2 My help shall come from the Lord, who made the heaven and the earth.

3 Let not thy foot be moved; and let not thy keeper slumber.

4 Behold, he that keeps Israel shall not slumber nor sleep.

5 The Lord shall keep thee: the Lord is thy shelter upon thy right hand.

6 The sun shall not burn thee by day, neither the moon by night.

7 May the Lord preserve thee from all evil: the Lord shall keep thy soul.

8 The Lord shall keep thy coming in, and thy going out, from henceforth and even for ever.

PSALMS CHAPTER 122

A Song of Degrees.

1 I was glad when they said to me, Let us go into the house of the Lord.

2 Our feet stood in thy courts, O Jerusalem.

3 Jerusalem is built as a city whose fellowship is complete.

4 For thither the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks unto the name of the Lord.

5 For there are set thrones for judgment, even thrones for the house of David.

6 Pray now for the peace of Jerusalem: and let there be prosperity to them that love thee.

7 Let peace, I pray, be within thine host, and prosperity in thy palaces.

8 For the sake of my brethren and my neighbours, I have indeed spoken peace concerning thee.

9 Because of the house of the Lord our God, I have diligently sought thy good.

PSALMS CHAPTER 123

A Song of Degrees.

1 Unto thee who dwellest in heaven have I lifted up mine eyes.

2 Behold, as the eyes of servants are directed to the hands of their masters, and as the eyes of a maidservant to the hands of her mistress; so our eyes are directed to the Lord our God, until he have mercy upon us.

3 Have pity upon us, O Lord, have pity upon us: for we are exceedingly filled with contempt.

4 Yea, our soul has been exceedingly filled with it: let the reproach be to them that are at ease, and contempt to the proud.

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PSALMS CHAPTER 124

A Song of Degrees.

1 If it had not been that the Lord was among us, let Israel now say;

2 if it had not been that the Lord was among us, when men rose up against us;

3 verily they would have swallowed us up alive, when their wrath was kindled against us:

4 verily the water would have drowned us, our soul would have gone under the torrent.

5 Yea, our soul would have gone under the overwhelming water.

6 Blessed be the Lord, who has not given us for a prey to their teeth.

7 Our soul has been delivered as a sparrow from the snare of the fowlers: the snare is broken, and we are delivered.

8 Our help is in the name of the Lord, who made heaven and earth.

PSALMS CHAPTER 125

A Song of Degrees.

1 They that trust in the Lord shall be as mount Sion: he that dwells in Jerusalem shall never be moved.

2 The mountains are round about her, and so the Lord is round about his people, from henceforth and even for ever.

3 For the Lord will not allow the rod of sinners to be upon the lot of the righteous; lest the righteous should stretch forth their hands to iniquity.

4 Do good, O Lord, to them that are good, and to them that are upright in heart.

5 But them that turn aside to crooked ways the Lord will lead away with the workers of iniquity: but peace shall be upon Israel.

PSALMS CHAPTER 126

A Song of Degrees.

1 When the Lord turned the captivity of Sion, we became as comforted ones.

2 Then was our mouth filled with joy, and our tongue with exultation: then would they say among the Gentiles,

3 The Lord has done great things among them. The Lord has done great things for us, we became joyful.

4 Turn, O Lord, our captivity, as the steams in the south.

5 They that sow in tears shall reap in joy.

6 They went on and wept as they cast their seeds; but they shall surely come with exultation, bringing their sheaves with them.

PSALMS CHAPTER 127

A Song of Degrees.

1 Except the Lord build the house, they that build labour in vain: except the Lord keep the city, the watchman watches in vain.

2 It is vain for you to rise early: ye rise up after resting, ye that eat the bread of grief; while he gives sleep to his beloved.

3 Behold, the inheritance of the Lord, children, the reward of the fruit of the womb.

4 As arrows in the hand of a mighty man; so are the children of those who were outcasts.

5 Blessed is the man who shall satisfy his desire with them: they shall not be ashamed when they shall speak to their enemies in the gates.

PSALMS CHAPTER 128

A Song of Degrees.

1 Blessed are all they that fear the Lord; who walk in his ways.

2 Thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine on the sides of thy house: thy children as young olive-plants round about thy table.

4 Behold, thus shall the man be blessed that fears the Lord.

5 May the Lord bless thee out of Sion; and mayest thou see the prosperity of Jerusalem all the days of thy life.

6 And mayest thou see thy children's children. Peace be upon Israel.

PSALMS CHAPTER 129

A Song of Degrees.

1 Many a time have they warred against me from my youth, let Israel now say:

2 Many a time have they warred against me from my youth: and yet they prevailed not against me.

3 The sinners wrought upon my back: they prolonged their iniquity.

4 The righteous Lord has cut asunder the necks of sinners.

5 Let all that hate Sion be put to shame and turned back.

6 Let them be as the grass of the house- tops, which withers before it is plucked up.

7 Wherewith the reaper fills not his hand, nor he that makes up the sheaves, his bosom.

8 Neither do they that go by say, The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

PSALMS CHAPTER 130

A Song of Degrees.

1 Out of the depths have I cried to thee, O Lord.

2 O Lord, hearken to my voice; let thine ears be attentive to the voice of my supplication.

3 If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand?

4 For with thee is forgiveness: for thy name's sake

5 have I waited for thee, O Lord, my soul has waited for thy word.

6 My soul has hoped in the Lord; from the morning watch till night.

7 Let Israel hope in the Lord: for with the Lord is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

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PSALMS CHAPTER 131

A Song of Degrees.

1 O Lord, my heart is not exalted, neither have mine eyes been haughtily raised: neither have I exercised myself in great matters, nor in things too wonderful for me.

2 I shall have sinned if I have not been humble, but have exulted my soul: according to the relation of a weaned child to his mother, so wilt thou recompense my soul.

3 Let Israel hope in the Lord, from henceforth and for ever.

PSALMS CHAPTER 132

A Song of Degrees.

1 Lord, remember David, and all his meekness:

2 how he sware to the Lord, and vowed to the God of Jacob, saying,

3 I will not go into the tabernacle of my house; I will not go up to the couch of my bed;

4 I will not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples,

5 until I find a place for the Lord, a tabernacle for the God of Jacob.

6 Behold, we heard of it in Ephratha; we found it in the fields of the wood.

7 Let us enter into his tabernacles: let us worship at the place where his feet stood.

8 Arise, O Lord, into thy rest; thou, and the ark of thine holiness.

9 Thy priests shall clothe themselves with righteousness; and thy saints shall exult.

10 For the sake of thy servant David turn not away the face of thine anointed.

11 The Lord sware in truth to David, and he will not annul it, saying, Of the fruit of thy body will I set a king upon thy throne.

12 If thy children will deep my covenant, and these my testimonies which I shall teach them, their children also shall sit upon thy throne for ever.

13 For the Lord has elected Sion, he has chosen her for a habitation for himself, saying,

14 This is my rest for ever: here will I dwell; for I have chosen it.

15 I will surely bless her provision: I will satisfy her poor with bread.

16 I will clothe her priests with salvation; and her saints shall greatly exult.

17 There will I cause to spring up a horn to David: I have prepared a lamp for mine anointed.

18 His enemies will I clothe with a shame; but upon himself shall my holiness flourish.

PSALMS CHAPTER 133

A Song of Degrees.

133:1 See now! what is so good, or what so pleasant, as for brethren to dwell together?

2 It is as ointment on the head, that ran down to the beard, even the beard of Aaron; that ran down to the fringe of his clothing.

3 As the dew of Aermon, that comes down on the mountains of Sion: for there, the Lord commanded the blessing, even life for ever.

PSALMS CHAPTER 134

A Song of Degrees.

1 Behold now, bless ye the Lord, all the servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God.

2 Lift up your hands by night in the sanctuaries, and bless the Lord.

3 May the Lord, who made heaven and earth, bless thee out of Sion.

PSALMS CHAPTER 135

Alleluia.

1 Praise ye the name of the Lord; praise the Lord, ye his servants,

2 who stand in the house of the Lord, in the courts of the house of our God.

3 Praise ye the Lord; for the Lord is good: sing praises to his name; for it is good.

4 For the Lord has chosen Jacob for himself, and Israel for his peculiar treasure.

5 For I know that the Lord is great, and our Lord is above all gods;

6 all that the Lord willed, he did in heaven, and on the earth, in the sea, and in all deeps.

7 Who brings up clouds from the extremity of the earth: he has made lightnings for the rain: he brings winds out of his treasures.

8 Who smote the first-born of Egypt, both of man and beast.

9 He sent signs and wonders into the midst of thee, O Egypt, on Pharao, and on all his servants.

10 Who smote many nations, and slew mighty kings;

11 Seon king of the Amorites, and Og king of Basan, and all the kingdoms of Chanaan:

12 and gave their land for an inheritance, an inheritance to Israel his people.

13 O Lord, thy name endures for ever, and thy memorial to all generations.

14 For the Lord shall judge his people, and comfort himself concerning his servants.

15 The idols of the heathen are silver and gold, the works of men's hands.

16 They have a mouth, but they cannot speak; they have eyes, but they cannot see;

17 they have ears, but they cannot hear; for there is no breath in their mouth.

18 Let those who make them be made like to them; and all those who trust in them.

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19 O house of Israel, bless ye the Lord: O house of Aaron, bless ye the Lord:
20 O house of Levi, bless ye the Lord: ye that fear the Lord, bless the Lord.
21 Blessed in Sion be the Lord, who dwells in Jerusalem.

PSALMS CHAPTER 136
Alleluia.
1 Give thanks to the Lord: for he is good: for his mercy endures for ever.
2 Give thanks to the God of gods; for his mercy endures for ever.
3 Give thanks to the Lord of lords: for his mercy endures for ever.
4 To him who along has wrought great wonders: for his mercy endures for ever.
5 To him who made the heavens by understanding; for his mercy endures for ever.
6 To him who established the earth on the waters; for his mercy endures for ever.
7 To him who alone made great lights; for his mercy endures for ever.
8 The sun to rule by day; for his mercy endures for ever.
9 The moon and the stars to rule the night; for his mercy endures for ever.
10 To him who smote Egypt with their first-born; for his mercy endures for ever.
11 And brought Israel out of the midst of them; for his mercy endures for ever:
12 with a strong hand, and a high arm: for his mercy endures for ever.
13 To him who divided the Red Sea into parts: for his mercy endures for ever:
14 and brought Israel through the midst of it: for his mercy endures for ever:
15 and overthrew Pharao and his host in the Red Sea: for his mercy endures for ever.
16 To him who led his people through the wilderness: for his mercy endures for ever.
17 To him who smote great kings: for his mercy endures for ever:
18 and slew mighty kings; for his mercy endures for ever:
19 Seon king of the Amorites: for his mercy endures for ever:
20 and Og king of Basan: for his mercy endures for ever:
21 and gave their land for an inheritance: for his mercy endures for ever:
22 even an inheritance to Israel his servant: for his mercy endures for ever.
23 For the Lord remembered us in our low estate; for his mercy endures for ever:
24 and redeemed us from our enemies; for his mercy endures for ever.
25 Who gives food to all flesh; for his mercy endures for ever.
26 Give thanks to the God of heaven; for his mercy endures for ever.

PSALMS CHAPTER 137
For David, a Psalm of Jeremias.
1 By the rivers of Babylon, there we sat; and wept when we remembered Sion.
2 We hung our harps on the willows in the midst of it.
3 For there they that had taken us captive asked of us the words of a song; and they that had carried us away asked a hymn, saying, Sing us one of the songs of Sion.
4 How should we sing the Lord's song in a strange land?
5 If I forget thee, O Jerusalem, let my right hand forget its skill.
6 May my tongue cleave to my throat, if I do not remember thee; if I do not prefer Jerusalem as the chief of my joy.
7 Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to its foundations.
8 Wretched daughter of Babylon! blessed shall he be who shall reward thee as thou hast rewarded us.
9 Blessed shall he be who shall seize and dash thine infants against the rock.

PSALMS CHAPTER 138
A Psalm for David, of Aggaeus and Zacharias.
1 I will give thee thanks, O Lord, with my whole heart; and I will sing psalms to thee before the angels; for thou hast heard all the words of my mouth.
2 I will worship toward thy holy temple, and give thanks to thy name, on account of thy mercy and thy truth; for thou hast magnified thy holy name above every thing.
3 In whatsoever day I shall call upon thee, hear me speedily; thou shalt abundantly provide me with thy power in my soul.
4 Let all the kings of the earth, o Lord, give thanks unto thee; for they have heard all the words of thy mouth.
5 And let them sing in the ways of the Lord; for great is the glory of the Lord.
6 For the Lord is high, and yet regards the lowly; and he knows high things from afar off.
7 Though I should walk in the midst of affliction, thou wilt quicken me; thou hast stretched forth thine hands against the wrath of mine enemies, and thy right hand has saved me.
8 O Lord, thou shalt recompense them on my behalf: thy mercy, O Lord, endures for ever: overlook not the works of thine hands.

PSALMS CHAPTER 139
For the end, a Psalm of David.
1 O Lord, thou hast proved me, and known me.
2 Thou knowest my down-sitting and mine up-rising: thou understandest my thoughts long before.
3 Thou hast traced my path and my bed, and hast foreseen all my ways.
4 For there is no unrighteous word in my tongue: behold, O Lord, thou hast known all things,

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5 the last and the first: thou hast fashioned me, and laid thine hand upon me.

6 The knowledge of thee is too wonderful for me; it is very difficult, I cannot attain to it.

7 Whither shall I go from thy Spirit? and whither shall I flee from my presence?

8 If I should go up to heaven, thou art there: if I should go down to hell, thou art present.

9 If I should spread my wings to fly straight forward, and sojourn at the extremity of the sea, it would be vain,

10 for even there thy hand would guide me, and thy right hand would hold me.

11 When I said, Surely the darkness will cover me; even the night was light in my luxury.

12 For darkness will not be darkness with thee; but night will be light as day: as its darkness, so shall its light be to thee.

13 For thou, O Lord, hast possessed my reins; thou hast helped me from my mother's womb.

14 I will give thee thanks; for thou art fearfully wondrous; wondrous are thy works; and my soul knows it well.

15 My bones, which thou madest in secret were not hidden from thee, nor my substance, in the lowest parts of the earth.

16 Thine eyes saw my unwrought substance, and all men shall be written in thy book; they shall be formed by day, though there should for a time be no one among them.

17 But thy friends, O God, have been greatly honoured by me; their rule has been greatly strengthened.

18 I will number them, and they shall be multiplied beyond the sand; I awake, and am still with thee.

19 Oh that thou wouldest slay the wicked, O God; depart from me, ye men of blood.

20 For thou wilt say concerning their thought, that they shall take thy cities in vain.

21 Have I not hated them, O Lord, that hate thee? and wasted away because of thine enemies? 22 I have hated them with perfect hatred; they were counted my enemies.

23 Prove me, O God, and know my heart; examine me, and know my paths;

24 and see if there is any way of iniquity in me, and lead me in an everlasting way.

PSALMS CHAPTER 140

For the end, a Psalm of David.

1 Rescue me, O Lord, from the evil man; deliver me from the unjust man.

2 Who have devised injustice in their hearts; all the day they prepared war.

3 They have sharpened their tongue as the tongue of a serpent; the poison of asps is under their lips. Pause.

4 Keep me, O Lord, from the hand of the sinner; rescue me from unjust men; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and have stretched out ropes for snares for my feet; they set a stumbling-block for me near the path. Pause.

6 I said to the Lord, Thou art my God; hearken, O Lord, to the voice of my supplication.

7 O Lord God, the strength of my salvation; thou hast screened my head in the day of battle.

8 Deliver me not, O Lord, to the sinner, according to my desire: they have devised mischief against me; forsake me not, lest they should be exalted. Pause.

9 As for the head of them that compass me, the mischief of their lips shall cover them.

10 Coals of fire shall fall upon them on the earth; and thou shalt cast them down in afflictions: they shall not bear up under them.

11 A talkative man shall not prosper on the earth: evils shall hunt the unrighteous man to destruction.

12 I know that the Lord will maintain the cause of the poor, and the right of the needy ones. 13 Surely the righteous shall give thanks to thy name: the upright shall dwell in thy presence.

PSALMS CHAPTER 141

A Psalm of David.

1 O Lord, I have cried to thee; hear me: attend to the voice of my supplication, when I cry to thee.

2 Let my prayer be set forth before thee as incense; the lifting up of my hands as an evening sacrifice.

3 Set a watch, O Lord, on my mouth, and a strong door about by lips.

4 Incline not my heart to evil things, to employ pretexts for sins, with me who work iniquity: and let me not unite with their choice ones.

5 The righteous shall chasten me with mercy, and reprove me: but let not the oil of the sinner anoint my head: for yet shall my prayer also be in their pleasures.

6 Their mighty ones have been swallowed up near the rock: they shall hear my words, for they are sweet.

7 As a lump of earth is crushed upon the ground, our bones have been scattered by the mouth of the grave.

8 For mine eyes are to thee, O Lord God: I have hoped in thee; take not away my life.

9 Keep me from the snare which they have set for me, and from the stumbling blocks of them that work iniquity.

10 Sinners shall fall by their own net: I am alone until I shall escape.

PSALMS CHAPTER 142

A Psalm of instruction for David, when he was in the cave, —a Prayer.

1 I cried to the Lord with my voice; with my voice I made supplication to the Lord.

2 I will pour out before him my supplication: I will declare before him mine affliction.

3 When my spirit was fainting within me, then thou knewest my paths; in the very way wherein I was walking, they hid a snare for me.

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4 I looked on my right hand, and behold, for there was none that noticed me; refuge failed me; and there was none that cared for my soul.

5 I cried unto thee, O Lord, and said, Thou art my hope, my portion in the land of the living.

6 Attend to my supplication, for I am brought very low; deliver me from them that persecute me; for they are stronger than I.

7 Bring my soul out of prison, that I may give thanks to thy name, O Lord; the righteous shall wait for me, until thou recompense me.

PSALMS CHAPTER 143

A Psalm of David, when his son pursued him.

1 O Lord, attend to my prayer: hearken to my supplication in thy truth; hear me in thy righteousness.

2 And enter not into judgment with thy servant, for in thy sight shall no man living be justified.

3 For the enemy has persecuted my soul; he has brought my life down to the ground; he has made me to dwell in a dark place, as those that have been long dead.

4 Therefore my spirit was grieved in me; my heart was troubled within me.

5 I remembered the days of old; and I meditated on all thy doings: yea, I meditated on the works of thine hands.

6 I spread forth my hands to thee; my soul thirsts for thee, as a dry land. Pause.

7 Hear me speedily, O Lord; my spirit has failed; turn not away thy face from me, else I shall be like to them that go down to the pit.

8 Cause me to hear thy mercy in the morning; for I have hoped in thee; make known to me, O Lord, the way wherein I should walk; for I have lifted up my soul to thee.

9 Deliver me from mine enemies, O Lord; for I have fled to thee for refuge.

10 Teach me to do thy will; for thou art my God; thy good Spirit shall guide me in the straight way.

11 Thou shalt quicken me, O Lord, for thy name's sake; in thy righteousness thou shalt bring my soul out of affliction.

12 And in thy mercy thou wilt destroy mine enemies, and wilt destroy all those that afflict my soul; for I am thy servant.

PSALMS CHAPTER 144

A Psalm of David concerning Goliad.

1 Blessed be the Lord my God, who instructs my hands for battle, and my fingers for war.

2 My mercy, and my refuge; my helper, and my deliverer; my protector, in whom I have trusted; who subdues my people under me.

3 Lord, what is man, that thou art made known to him? or the son of man, that thou takest account of him?

4 Man is like to vanity: his days pass as a shadow.

5 O Lord, bow thy heavens, and come down: touch the mountains, and they shall smoke.

6 Send lightning, and thou shalt scatter them: send forth thine arrows, and thou shalt discomfit them.

7 Send forth thine hand from on high; rescue me, and deliver me out of great waters, out of the hand of strange children;

8 whose mouth has spoken vanity, and their right hand is a right hand of iniquity.

9 O God, I will sing a new song to thee: I will play to thee on a psaltery of ten strings.

10 Even to him who gives salvation to kings: who redeems his servant David from the hurtful sword.

11 Deliver me, and rescue me from the hand of strange children, whose mouth has spoken vanity, and their right hand is a right hand of iniquity;

12 whose children are as plants, strengthened in their youth: their daughters are beautiful, sumptuously adorned after the similitude of a temple.

13 Their garners are full, and bursting with one kind of store after another; their sheep are prolific, multiplying in their streets.

14 Their oxen are fat: there is no falling down of a hedge, nor going out, nor cry in their folds.

15 Men bless the people to whom this lot belongs, but blessed is the people whose God is the Lord.

PSALMS CHAPTER 145

David's Psalm of praise.

1 I will exalt thee, my God, my king; and I will bless thy name for ever and ever.

2 Every day will I bless thee, and I will praise thy name for ever and ever.

3 The Lord is great, and greatly to be praised; and there is no end to his greatness.

4 Generation after generation shall praise thy works, and tell of thy power.

5 And they shall speak of the glorious majesty of thy holiness, and recount thy wonders.

6 And they shall speak of the power of thy terrible acts; and recount thy greatness.

7 They shall utter the memory of the abundance of thy goodness, and shall exult in thy righteousness.

8 The Lord is compassionate, and merciful; long suffering, and abundant in mercy.

9 The Lord is good to those that wait on him; and his compassions are over all his works.

10 Let all thy works, O Lord, give thanks to thee; and let thy saints bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy dominion;

12 to make known to the sons of men thy power, and the glorious majesty of thy kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endures through all generations. The Lord is faithful in his words, and holy in all his works.

14 The Lord supports all that are falling, and sets up all that are broken down.

15 The eyes of all wait upon thee; and thou givest them their food in due season.

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16 Thou openest thine hands, and fillest every living thing with pleasure.

17 The Lord is righteous in all his ways, and holy in all his works.

18 The Lord is near to all that call upon him, to all that call upon him in truth. 19 He will perform the desire of them that fear him: and he will hear their supplication, and save them.

20 The Lord preserves all that love him: but all sinners he will utterly destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

PSALMS CHAPTER 146

Alleluia, a Psalm of Aggaeus and Zacharias.

1 My soul, praise the Lord.

2 While I live will I praise the Lord: I will sing praises to my God as long as I exist.

3 Trust not in princes, nor in the children of men, in whom there is no safety.

4 His breath shall go forth, and he shall return to his earth; in that day all his thoughts shall perish.

5 Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God:

6 who made heaven, and earth, the sea, and all things in them: who keeps truth for ever:

7 who executes judgment for the wronged: who gives food to the hungry. The Lord looses the fettered ones:

8 the Lord gives wisdom to the blind: The Lord sets up the broken down: the Lord loves the righteous: the Lord preserves the strangers;

9 he will relieve the orphan and widow: but will utterly remove the way of sinners.

10 The Lord shall reign for ever, even thy God, O Sion, to all generations.

PSALMS CHAPTER 147

Alleluia, a Psalm of Aggaeus and Zacharias.

1 Praise ye the Lord: for psalmody is a good thing; let praise be sweetly sung to our God.

2 The Lord builds up Jerusalem; and he will gather together the dispersed of Israel.

3 He heals the broken in heart, and binds up their wounds.

4 He numbers the multitudes of stars; and calls them all by names.

5 Great is our Lord, and great is his strength; and his understanding is infinite.

6 The Lord lifts up the meek; but brings sinners down to the ground.

7 Begin the song with thanksgiving to the Lord; sing praises on the harp to our God:

8 who covers the heaven with clouds, who prepares rain for the earth, who causes grass to spring up on the mountains, [and green herb for the service of men;]

9 and gives cattle their food, and to the young ravens that call upon him.

10 He will not take pleasure in the strength of a horse; neither is he well-pleased with the legs of a man.

11 The Lord takes pleasure in them that fear him, and in all that hope in his mercy.

PSALMS [No number; See Note PSALM 11.]

Alleluia, a Psalm of Aggaeus and Zacharias.

12 Praise the Lord, O Jerusalem; praise thy God, O Sion.

13 For he has strengthened the bars of thy gates; he has blessed thy children within thee.

14 He makes thy borders peaceful, and fills thee with the flour of wheat.

15 He sends his oracle to the earth: his word will run swiftly.

16 He gives snow like wool: he scatters the mist like ashes.

17 Casting forth his ice like morsels: who shall stand before his cold?

18 He shall send out his word, and melt them: he shall blow with his wind, and the waters shall flow.

19 He sends his word to Jacob, his ordinances and judgments to Israel.

20 He has not done so to any other nation; and he has not shewn them his judgments.

PSALMS CHAPTER 148

Alleluia, a Psalm of Aggaeus and Zacharias.

1 Praise ye the Lord from the heavens: praise him in the highest.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise him, sun and moon; praise him, all ye stars and light.

4 Praise him, ye heavens of heavens, and the water that is above the heavens.

5 Let them praise the name of the Lord: for he spoke, and they were made; he commanded, and they were created.

6 He has established them for ever, even for ever and ever: he has made an ordinance, and it shall not pass away.

7 Praise the Lord from the earth, ye serpents, and all deeps.

8 Fire, hail, snow, ice, stormy wind; the things that perform his word.

9 Mountains, and all hills; fruitful trees, and all cedars:

10 wild beasts, and all cattle; reptiles, and winged birds:

11 kings of the earth, and all peoples; princes, and all judges of the earth:

12 young men and virgins, old men with youths:

13 let them praise the name of the Lord: for his name only is exalted; his praise is above the earth and heaven,

14 and he shall exalt the horn of his people, there is a hymn for all his saints, even of the children of Israel, a people who draw near to him.

PSALMS CHAPTER 149

Alleluia.

1 Sing to the Lord a new song: his praise is in the assembly of the saints.

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2 Let Israel rejoice in him that made him; and let the children of Sion exult in their king.

3 Let them praise his name in the dance: let them sings praises to him with timbrel and psaltery.

4 For the Lord takes pleasure in his people; and will exalt the meek with salvation.

5 The saints shall rejoice in glory; and shall exult on their beds.

6 The high praises of God shall be in their throat, and two-edged swords in their hands;

7 to execute vengeance on the nations, and punishments among the peoples;

8 to bind their kings with fetters, and their nobles with manacles of iron;

9 to execute on them the judgment written: this honour have all his saints.

PSALMS CHAPTER 150

Alleluia.

1 Praise God in his holy places: praise him in the firmament of his power.

2 Praise him on account of his mighty acts: praise him according to his abundant greatness.

3 Praise him with the sound of a trumpet: praise him with psaltery and harp.

4 Praise him with timbrel and dance: praise him with stringed instruments and the organ.

5 Praise him with melodious cymbals: praise him with loud cymbals.

6 Let every thing that has breath praise the Lord.

THE HIDDEN OR LOST PSALMS 152-155

The Apocryphal Psalms in Syriac Aramaic

(The psalms 151-155 have been considered fake by most Jewish and Christian authorities, but not by the Eastern Orthodox communities where we can find one or the other of those psalms in copies of the Greek Septuagint, Ethiopic, Syriac and Armenian Bibles. With the Dead Sea Scrolls found in the caves of Qumran in 1947 and 1956, we know that at least Psalms 151, 154 and 155 are authentic. For this reason, we show all of them here.)

PSALMS CHAPTER 151

(Psalm 151 is part of the Greek master copy of Brenton's translation. Dead Sea scroll No. 11QPs(a) or 11Q5)

(This Psalm is a genuine one of David, though supernumerary, composed when he fought in single combat with Goliad (Alexandrinian Greek for Goliath).

1 I was small among my brethren, and youngest in my father's house: I tended my father's sheep.

2 My hands formed a musical instrument, and my fingers tuned a psaltery.

3 And who shall tell my Lord? the Lord himself, he himself hears.

4 He sent forth his angel, and took me from my father's sheep, and he anointed me with the oil of his anointing.

5 My brothers were handsome and tall; but the Lord did not take pleasure in them.

6 I went forth to meet the Philistine; and he cursed me by his idols.

7 But I drew his own sword, and beheaded him, and removed reproach from the children of Israel.

PSALMS CHAPTER 152

(This text survived only in Syriac. The original language may be Hebrew from about 323-31 BC.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.)

1 With a loud voice glorify ye God; in the assembly of many proclaim ye His glory.

2 Amid the multitude of the upright glorify His praise; and speak of His glory with the righteous.

3 Join yourselves literally, your soul to the good and to the perfect, to glorify the Most High.

4 Gather yourselves together to make known His strength; and be not slow in showing forth His deliverance [and His strength] and His glory to all babes.

5 That the honour of the Lord may be known, wisdom hath been given; and to tell of His works it hath been made known to men:

6 to make known unto babes His strength, and to make them that lack understanding literally, heart to comprehend His glory;

7 who are far from His entrances and distant from His gates:

8 because the Lord of Jacob is exalted, and His glory is upon all His works.

9 And a man who glorifies the Most High, in him will He take pleasure; as in one who offers fine meal, and as in one who offers he-goats and calves;

10 and as in one who makes fat the altar with a multitude of burnt offerings; and as the smell of incense from the hands of the just.

11 From thy upright gates 2 shall be heard His voice, and from the voice of the upright admonition.

12 And in their eating shall be satisfying in truth, and in their drinking, when they share together.

13 Their dwelling is in the law of the Most High, and their speech is to make known His strength.

14 How far from the wicked is speech of Him, and from all transgressors to know Him!

15 Lo, the eye of the Lord taketh pity on the good, and unto them that glorify Him will He multiply mercy, and from the time of evil will He deliver their soul.

16 Blessed be the Lord, who hath delivered the wretched from the hand of the wicked; who raiseth up a horn out of Jacob and a judge of the nations out of Israel;

17 that He may prolong His dwelling in Zion, and may adorn our age in Jerusalem.

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PSALMS CHAPTER 153

(Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them. This text survived only in Syriac. Date and provenance are like Psalm 152.)

1 O Lord, I have cried unto Thee; hearken Thou unto me.

2 I have lifted up my hands to Thy holy dwelling-place; incline Thine ear unto me.

3 And grant me my request; my prayer withhold not from me.

4 Build up my soul, and destroy it not; and lay it not bare before the wicked.

5 Them that recompense evil things turn Thou away from me, O judge of truth.

6 O Lord, judge me not according to my sins, because no flesh is innocent before Thee.

7 Make plain to me, O Lord, Thy law, and teach me Thy judgements;

8 and many shall hear of Thy works, and the nations shall praise Thine honour.

9 Remember me and forget me not; and lead me not into things that be too hard for me.

10 The sins of my youth make Thou to pass from me, and my chastisement let them not remember against me.

11 Cleanse me, O Lord, from the evil leprosy, and let it no more come unto me.

12 Dry up its roots in literally, from me, and let not its leaves sprout within me.

13 Great art Thou, O Lord; therefore my request shall be fulfilled from before Thee.

14 To whom shall I complain that he may give unto me? and what can the strength of men add [unto me]?

15 From before Thee, O Lord, is my confidence; I cried unto the Lord and He heard me, and healed the breaking of my heart.

16 I slumbered and slept; I dreamed and was helped, and the Lord sustained me.

17 They sorely pained my heart; I will return thanks because the Lord delivered me.

18 Now will I rejoice in their shame; I have hoped in Thee, and I shall not be ashamed.

19 Give Thou honour for ever, even for ever and ever.

20 Deliver Israel Thine elect, and them of the house of Jacob Thy proved one.

PSALMS CHAPTER 154

(This Psalm survived in Syriac biblical manuscripts and also was found in Hebrew, in the Dead Sea scroll 11QPs(a)154 (also known as 11Q5), a first-century AD manuscript.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.).

1 O God, O God, come to my aid; help Thou me and save me; deliver Thou my soul from the slayer.

2 Shall I go down to Sheol by the mouth of the lion? or shall the wolf confound me?

3 Was it not enough for them that they lay in wait for my father's flock, and rent in pieces a sheep of my father's drove, but they were wishing also to destroy my soul?

4 Have pity, O Lord, and save Thy holy one from destruction; that he may rehearse Thy glories in all his times, and may praise Thy great name:

5 when Thou hast delivered him from the hands of the destroying lion and of the ravening wolf, and when Thou hast rescued my captivity from the hands of the wild beasts.

6 Quickly, O my Lord Adonai, send from before Thee a deliverer, and draw me out of the gaping pit, which imprisons me in its depths.

PSALMS CHAPTER 155

(This psalm is extant in Syriac and was also found in the Dead Sea scroll 11QPs(a)155 (also called 11Q5), a first-century AD Hebrew manuscript. The theme of this psalm is similar to Psalm 22, date and origin unclear but its origin is clearly pre-Christian.) Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them.)

1 Praise the Lord, all ye nations; glorify Him, and bless His name:

2 Who rescued the soul of His elect from the hands of death, and delivered His holy one from destruction:

3 and saved me from the nets of Sheol, and my soul from the pit that cannot be fathomed.

4 Because, ere my deliverance could go forth from before Him, I was well nigh rent in two pieces by two wild beasts.

5 But He sent His angel, and shut up from me the gaping mouths, and rescued my life from destruction.

6 My soul shall glorify Him and exalt Him, because of all His kindnesses which He hath done and will do unto me.

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THE BOOK OF ODES (ODAI)

Septuagint Odes or Biblical Odes
Source: Codex Alexandrinus, 380 AD
Psalmi cum Odis, Septuaginta X
Alfred Rahlfs' Edition of the Septuagint
Vandenhoeck & Ruprecht, Göttingen 1967
Translation: Alfred Rahlfs 1967
Estimated Range of Dating: 1st Century BC - AD

(The Book of Odes (Greek: Odai), commonly referred to simply as Odes, is a book of the Bible found only in Eastern Orthodox Bibles and included or appended after the Psalms in Alfred Rahlfs' critical edition of the Septuagint, coming from the fifth-century Codex Alexandrinus. (Rahlfs, Alfred, Psalmi cum Odis. Septuaginta X. Göttingen: Vandenhoeck & Ruprecht, 1967) The chapters are prayers and songs (canticles) from the Old and New Testaments. The first nine of them form the basis for the canon sung during matins and other services.

The Book of Odes is significant due to its entries, such as the Prayer of Manasseh, the Prayer of Azariah and the Song of the Three Holy Children, because they are well-known also in western Churches where they are part of the Deuterocanon or the Apocrypha.

The Odes in the LXX (to be distinguished, n.b., from the Odes of Solomon) are a variable collection of nine or fourteen odes (or many other permutations in later MSS), mostly biblical and perhaps Christian in the collection's origin, that come to have a long afterlife in the liturgical tradition (e.g., in the Horologion).

The manuscript contains the bulk of what we consider today to be Bible, but also witnesses to some other works that at present are not widely considered a part of the biblical canon. Among this latter material is a collection of hymns or poems called the "Biblical Odes," which consists for the most part of brief excerpts from books of the biblical canon (e.g., Exod 15:1-19--an excerpt containing the phrase quoted in this dissertation's title). This collection is the earliest known manuscript witness to the Biblical Odes and so is of special interest with regard to the history of its manuscript tradition.

Origen, Ambrosius and Philo of Karpasia, all list only prayers derived from traditions in the OT (i.e., no Magnificat, Benedictus, etc.). All begin with Exod 15. But by the 5th c. at least (in Alexandrinus) there is a MS tradition, and one that is marginally distinct from the main LXX text from which these songs come.

Various texts include Exod 15.1-19; Deut 32.1-43; 1 Kgdms 2.1-10; Isa 26.9-20; Jon. 2.3-10; Hab. 3.1-19; Isa 38.10-20; Prayer of Manasseh; Dan 3.26-45, 52-88(or 90); the Magnificat, Nunc Dimittis and Benedictus and the so-called Morning Hymn.

The only one of these that is not strictly biblical is Ode 14, which has a liturgical function in the early centuries of the church. But as the following chart makes clear, this is mostly a pastiche of quotations from other parts of the Greek Bible.)

ODAI (ODES) CHAPTER 1

FIRST ODE OF MOSES

Then sang Moses and the children of Israel this song unto the Lord

1 I will sing unto the Lord, for he has triumphed gloriously: the horse and his rider he has thrown into the sea.

2 The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

3 The Lord is a man of war: the Lord is his name.

4 Pharaoh's chariots and his host he has cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom like a stone.

6 Your right hand, O Lord, is become glorious in power: your right hand, O Lord, has dashed in pieces the enemy.

7 And in the greatness of your excellency you have overthrown them that rose up against you: you sent forth your wrath, which consumed them as stubble.

8 And with the blast of your nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 You blew with thy wind, the sea covered them: they sank like lead in the mighty waters.

11 Who is like unto you, O Lord, among the gods? who is like you, glorious in holiness, fearful in praises, doing wonders?

12 You stretched out your right hand, the earth swallowed them.

13 You in your mercy have led forth the people which you have redeemed: you have guided them in your strength unto your holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of your arm they shall be as still as a stone; till your people pass over, O Lord, till the people pass over, which you have purchased.

17 You shall bring them in, and plant them in the mountain of your inheritance, in the place, O Lord, which you have made for yourself to dwell in, in the Sanctuary, O Lord, which your hands have established.

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18 The Lord shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

ODAI (ODES) CHAPTER 2

THE SECOND ODE OF MOSES

1 Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth.

2 Let my teaching drop as the rain, my speech distill as the dew as raindrops on the tender herb and as showers on the grass.

3 For I proclaim the name of the Lord: ascribe greatness to our God.

4 He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He.

5 They have corrupted themselves; they are not His children, because of their blemish: a perverse and crooked generation.

6 Do you thus deal with the Lord, O foolish and unwise people? Is He not your Father, who bought you? Has He not made you and established you?

7 Remember the days of old. Consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you:

8 When the Most High divided their inheritance to the nations. When He separated the sons of Adam, He set the boundaries of the peoples according to the number of the sons of God.

9 For the Lord's portion is His people; Jacob is the place of His inheritance.

10 He found him in a desert land and in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye.

11 As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings,

12 So the Lord alone led him, and there was no foreign god with him.

13 He made him ride in the heights of the earth, that he might eat the produce of the fields; He made him draw honey from the rock, and oil from the flinty rock;

14 Curds from the cattle, and milk of the flock, with fat of lambs; and rams of the breed of Bashan, and goats, with the choicest wheat; and you drank wine, the blood of the grapes.

15 But Jeshurun grew fat and kicked; you grew fat, you grew thick, you are obese! Then he forsook God who made him, and scornfully esteemed the Rock of his salvation.

16 They provoked Him to jealousy with foreign gods; with abominations they provoked Him to anger.

17 They sacrificed to demons, not to God, to gods they did not know, to new gods, new arrivals that your fathers did not fear.

18 Of the Rock who begot you, you are unmindful, and have forgotten the God who fathered you.

19 And when the Lord saw it, He spurned them, because of the provocation of His sons and His daughters.

20 And He said: I will hide My face from them, I will see what their end will be, for they are a perverse generation, children in whom is no faith.

21 They have provoked Me to jealousy by what is not God; they have moved Me to anger by their foolish idols. But I will provoke them to jealousy by those who are not a nation; I will move them to anger by a foolish nation.

22 For a fire is kindled in My anger, and shall burn to the lowest hell. It shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap disasters on them; I will spend My arrows on them.

24 They shall be wasted with hunger, devoured by pestilence and bitter destruction; I will also send against them the teeth of beasts, with the poison of serpents of the dust.

25 The sword shall destroy outside; there shall be terror within for the young man and virgin, the nursing child with the man of gray hairs.

26 I would have said, I will dash them in pieces, I will make the memory of them to cease from among men,

27 Had I not feared the wrath of the enemy, lest their adversaries should misunderstand, lest they should say, Our hand is high; and it is not the Lord who has done all this.

28 For they are a nation void of counsel, nor is there any understanding in them.

29 Oh, that they were wise, that they understood this, that they would consider their latter end!

30 How could one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and the Lord had surrendered them?

31 For their rock is not like our Rock, even our enemies themselves being judges.

32 For their vine is of the vine of Sodom and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter.

33 Their wine is the poison of serpents, and the cruel venom of cobras.

34 Is this not laid up in store with Me, sealed up among My treasures?

35 Vengeance is Mine, and recompense; their foot shall slip in due time; for the day of their calamity is at hand, and the things to come hasten upon them.

36 For the Lord will judge His people and have compassion on His servants, when He sees that their power is gone, and there is no one remaining, bond or free.

37 He will say: Where are their gods, the rock in which they sought refuge?

38 Who ate the fat of their sacrifices, and drank the wine of their drink offering? Let them rise and help you, and be your refuge.

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39 Now see that I, even I, am He, and there is no God besides Me; I kill and I make alive; I wound and I heal; nor is there any who can deliver from My hand.

40 For I raise My hand to heaven, and say, As I live forever,

41 If I whet My glittering sword, and My hand takes hold on judgment, I will render vengeance to My enemies, and repay those who hate Me.

42 I will make My arrows drunk with blood, and My sword shall devour flesh, with the blood of the slain and the captives, from the heads of the leaders of the enemy.

43 Rejoice, O Gentiles, with His people and let all the gods worship Him; for He will avenge the blood of His servants, and render vengeance to His adversaries; He will provide atonement for His land and His people.

ODAI (ODES) CHAPTER 3

PRAYER OF ANNA MOTHER OF SAMUEL

And Anna prayed and said

1 My heart exults in the Lord; my horn is exalted in the Lord. My mouth derides my enemies, because I rejoice in your salvation.

2 There is none holy like the Lord: for there is none besides you; there is no rock like our God.

3 Talk no more so very proudly, let not arrogance come from your mouth; for the Lord is a God of knowledge, and by him actions are weighed.

4 The bows of the mighty are broken, but the feeble bind on strength.

5 Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven, but she who has many children is forlorn.

6 The Lord kills and brings to life; he brings down to Sheol and raises up.

7 The Lord makes poor and makes rich; he brings low and he exalts.

8 He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the Lord's, and on them he has set the world.

9 He will guard the feet of his faithful ones, but the wicked shall be cut off in darkness, for not by might shall a man prevail.

10 The adversaries of the Lord shall be broken to pieces; against them he will thunder in heaven. The Lord will judge the ends of the earth; he will give strength to his king and exalt the horn of his anointed.

ODAI (ODES) CHAPTER 4

PRAYER OF HABAKKUK

1 O Lord, I have heard your speech, and was afraid: O Lord, revive your work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

2 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

3 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

4 Before him went the pestilence, and burning coals went forth at his feet.

5 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

6 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

7 Was the Lord displeased against the rivers? was your anger against the rivers? was your wrath against the sea, that you rode upon your horses and your chariots of salvation?

8 Your bow was made quite naked, according to the oaths of the tribes, even your word. Selah. You cleaved the earth with rivers.

9 The mountains saw you, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

10 The sun and moon stood still in their habitation: at the light of your arrows they went, and at the shining of your glittering spear.

11 You marched through the land in indignation, You threshed the heathen in anger.

12 You went forth for the salvation of your people, even for salvation with your anointed; you wounded the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

13 You struck through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

14 You walked through the sea with your horses, through the heap of great waters.

15 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he comes up unto the people, he will invade them with his troops.

16 Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

17 Yet I will rejoice in the Lord, I will joy in the God of my salvation.

18 The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon my high places. To the chief singer on my stringed instruments.

19 With my soul have I desired you in the night; yes, with my spirit within me will I seek you early: for when your judgments are in the earth, the inhabitants of the world will learn righteousness.

20 Let favor be shown to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

21 Lord, when your hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yes, the fire of your enemies shall devour them.

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22 Lord, you will ordain peace for us: for you also have wrought all our works in us.

23 O Lord our God, other lords beside you have had dominion over us: but by you only will we make mention of your name.

24 They are dead ones, they shall not live; they are shades, they shall not rise: therefore you have visited and destroyed them, and made all their memory to perish.

25 You have increased the nation, O Lord, you have increased the nation: you are glorified: you had removed it far unto all the ends of the earth.

26 Lord, in trouble have they visited you, they poured out a prayer when your chastening was upon them.

27 Like as a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs; so have we been in your sight, O Lord.

28 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

29 Thy dead men shall live, together with my soul shall they arise. Awake and sing, all of you that dwell in dust: for your dew is as the dew of herbs, and the earth shall cast out the dead.

30 Come, my people, enter into your chambers, and shut your doors about you: hide yourself as it were for a little moment, until the indignation be over past.

ODAI (ODES) CHAPTER 5

PRAYER OF JONAH

Then Jonah prayed to the Lord his God from the fish's belly

1 "I cried out to the Lord because of my affliction, and He answered me.

2 "Out of the belly of Sheol I cried, and You heard my voice.

3 For You cast me into the deep, into the heart of the seas, and the floods surrounded me; all Your billows and Your waves passed over me.

4 Then I said, 'I have been cast out of Your sight; yet I will look again toward Your holy temple.'

5 The waters surrounded me, even to my soul. The deep closed around me; weeds were wrapped around my head.

6 I went down to the moorings of the mountains; the earth with its bars closed behind me forever; yet You have brought up my life from the pit, O Lord, my God.

7 "When my soul fainted within me, I remembered the Lord; and my prayer went up to You, into Your holy temple.

8 "Those who regard worthless idols forsake their own Mercy.

9 But I will sacrifice to You with the voice of thanksgiving; I will pay what I have vowed. Salvation is of the Lord."

So the Lord spoke to the fish, and it vomited Jonah onto dry land.

ODAI (ODES) CHAPTER 6

PRAYER OF AZARIAH *(AZARYAHU, EZRA)*

Author: (alleged) Azaryahu known as Ezra

Estimated Range of Dating: 2nd or 1st century B.C.

(The Prayer of Azariah and the Song of the Three Holy Children [or Canticle of the Three Young Men], abbreviated Pr Azar, is a passage which appears after Daniel 3:23 in some translations of the Bible, including the ancient Greek Septuagint translation. These two prayers often appear together. It is accepted as canonical scripture by Roman Catholic and Eastern Orthodox Christians, but rejected by Protestants. (Catholics and Orthodox refer to books in their canons that are rejected by Protestants as "deutero-canonical" and refer to texts accepted by Protestants as "protocanonical"; but for Catholics and Orthodox, both sets are equally authoritative.) Article VI of the Thirty-Nine Articles of the Church of England has it listed as non-canonical (but still, with the other Apocryphal texts, "the Church doth read for example of life and instruction of manners", and the Anglican Church uses it liturgically). The passage is omitted from most Protestant Bibles as an apocryphal addition.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions.

The origins of these writings are obscure. Whether the accounts were originally composed in Hebrew (or Aramaic) or in Greek is uncertain, although many modern scholar conclude on the basis of textual evidence that there was probably an original Semitic edition. The name Azariah points to Azaryahu [Ezra] as author. The date of composition of these documents is also uncertain, although many scholars favor a date either in the second or first century BC.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions. At the end of the 19th century, Moses Gaster identified what appears to be an Aramaic original of the song and another, Bel and Draco, also missing from the canonical book of Daniel. The Aramaic text is part of a collection of ancient Jewish texts compiled by a rabbi of about 14th century, and it is known under the name of The Chronicles of Jerachmeel.

The passage includes three main components. The first is the penitential prayer of Daniel's friend Azariah (called Abednego in Babylonian, according to Daniel 1:6–7) while the three youths were in the fiery furnace. The second component is a brief account of a radiant figure who met them in the furnace yet who was unburned. The third component is the hymn of praise they sang when they realized their deliverance. The hymn includes the refrain, "Praise and exalt Him above all forever...", repeated many times, each naming a feature of the world.

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The "Song of the Three Holy Youths" is part of the hymn called a canon sung during the Matins and other services in Orthodoxy. It can be found in the Church of England Book of Common Prayer as the canticle called the Benedicite and is one of the traditional canticles that can follow the first scripture lesson in the Order of Morning Prayer. It is also an optional song for Matins in Lutheran liturgies, and either an abbreviated or full version of the Song is featured as the Old Testament Canticle in the Lauds liturgy for Sundays and Feasts in the Divine Office of the Catholic Church.)

Shadrach, Meshach, and Abednego walked around in the flames, singing hymns to God, blessing the Lord. While standing and praying in the middle of the fire, Azariah spoke.

1 Blessed are you, Lord God of our ancestors.

2 You deserve to be praised and honored forever!

3 Everything you have done to us is fair.

4 All your actions are right, your ways consistent; all your decisions are sound.

5 You judged us fairly in all the things you have done to us and to Jerusalem, our ancestors' holy city. You were honest and fair in doing all these things to us because of our sins.

6 We sinned and broke the law by turning from you; we sinned in everything we did.

7 We did not obey your commands; we did not keep them or do as you ordered us, although the orders were for our own good.

8 All that you have brought upon us, all that you have done to us, has been fair.

9 You handed us over to our enemies, immoral rebels who hate God's laws, and to an unjust king, the most evil one in the whole world.

10 Now there's nothing that we can say. Shame and blame cover your servants and those who worship you.

11 For the sake of your own reputation, please don't hand us over permanently! Don't set aside your covenant!

12 Don't turn your mercy away from us! Hold to it for the sake of Abraham, whom you loved, and Isaac, your servant, and Israel, your holy one.

13 You told them you would give them descendants, as many as the stars of the sky and the grains of sand beside the sea.

14 Look, Lord, we have become smaller than any other nation. We are disgraced now in front of everybody because of our sins.

15 In this time we have no ruler or prophet or leader, no entirely burned offering or sacrifice, no special gift or incense, no place to bring gifts to you and find mercy.

16 Accept us, please, with our crushed souls and humble spirits, as if we brought entirely burned offerings of rams and bulls, as if we brought tens of thousands of fat lambs.

17 May this be the kind of offering we make in your presence today, and may we follow you completely, since no shame will come to those who come to terms with you.

18 Now we follow you with our hearts, honor you, and seek your presence.

19 Don't put us to shame! Instead, deal with us in line with your kindness and great mercy.

20 As you have worked wonders before, so rescue us now! Build up your reputation, Lord!

21 Let all who mistreat your servants be humiliated. Let them be put to shame and lose all their authority; may their strength be smashed.

22 Let them know that you alone are the Lord God, more honored than anyone else in the world.

ODAI (ODES) CHAPTER 7

CANTICLE (SONG) OF THE THREE YOUNG MEN
[Song of the Three Holy Children]

Then with one voice the three began singing hymns, praising and blessing God right there in the furnace.

1 Blessed are you, Lord God of our ancestors. You are worthy of praise and raised high above all others forever. Blessed is your glorious and holy reputation, worthy of praise and raised high above all others forever.

2 Blessed are you in your glorious, holy temple, worthy of hymns and honored above all others forever.

3 Blessed are you, sitting on the winged creatures, looking down into the farthest depths, worthy of praise and raised high above all others forever.

4 Blessed are you on your royal throne, worthy of hymns and raised high above all others forever.

5 Blessed are you in the dome of the sky, worthy of hymns and honored forever.

6 All works of the Lord, bless the Lord, sing hymns, and lift God high above all others forever.

7 Heavens, bless the Lord, sing hymns, and lift God high above all others forever.

8 Angels serving the Lord, bless the Lord, sing hymns, and lift God high above all others forever.

9 All you waters above the sky, bless the Lord, sing hymns, and lift God high above all others forever.

10 All you heavenly powers, bless the Lord, sing hymns, and lift God high above all others forever.

11 Sun and moon, bless the Lord, sing hymns, and lift God high above all others forever.

12 Stars of the sky, bless the Lord, sing hymns, and lift God high above all others forever.

13 Rain storms and dew, bless the Lord, sing hymns, and lift God high above all others forever.

14 All you winds, bless the Lord, sing hymns, and lift God high above all others forever.

15 Fire and burning, bless the Lord, sing hymns, and lift God high above all others forever.

16 Cold and heat, bless the Lord, sing hymns, and lift God high above all others forever.

17 Dew drops and falling snow, bless the Lord, sing hymns, and lift God high above all others forever.

18 Nights and days, bless the Lord, sing hymns, and lift God high above all others forever.

19 Light and darkness, bless the Lord, sing hymns, and lift God high above all others forever.

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20 Ice and winter, bless the Lord, sing hymns, and lift God high above all others forever.
21 Frost and snow, bless the Lord, sing hymns, and lift God high above all others forever.
22 Lightning and clouds, bless the Lord, sing hymns, and lift God high above all others forever.
23 Let the earth bless the Lord. Let it sing hymns and lift God high above all others forever.
24 Mountains and hills, bless the Lord, sing hymns, and lift God high above all others forever.
25 All you things that grow in the earth, bless the Lord, sing hymns, and lift God high above all others forever.
26 Oceans and rivers, bless the Lord, sing hymns, and lift God high above all others forever.
27 Running waters, bless the Lord, sing hymns, and lift God high above all others forever.
28 Sea monsters and all you things that swarm in the water, bless the Lord, sing hymns, and lift God high above all others forever.
29 All birds of the sky, bless the Lord, sing hymns, and lift God high above all others forever.
30 Wild and tame animals, bless the Lord, sing hymns, and lift God high above all others forever.
31 You human beings, bless the Lord, sing hymns, and lift God high above all others forever.
32 Israel, bless the Lord, sing hymns, and lift God high above all others forever.
33 Priests, bless the Lord, sing hymns, and lift God high above all others forever.
34 You who serve the Lord, bless the Lord, sing hymns, and lift God high above all others forever.
35 Spirits and souls of good people, bless the Lord, sing hymns, and lift God high above all others forever.
36 You people who are holy and have humble hearts, bless the Lord, sing hymns, and lift God high above all others forever.
37 Hananiah, Azariah, and Mishael, bless the Lord, sing hymns, and lift God high above all others forever, because he rescued us from the grave, and saved us from death. God pulled us out of the middle of the scorching furnace, and pulled us out of the middle of the fire.
38 Tell people that the Lord is good, because his mercy lasts forever.
39 All you who worship the Lord, the God of gods, bless him, sing hymns, and tell people that God's mercy lasts forever!

ODAI (ODES) CHAPTER 8
CANTICLE OF MARY
1 "My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant.
2 From now on all generations will call me blessed, for the Mighty One has done great things for me—holy is his name.
3 His mercy extends to those who fear him, from generation to generation.
4 He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts.
5 He has brought down rulers from their thrones but has lifted up the humble.
6 He has filled the hungry with good things but has sent the rich away empty.
7 He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever, just as he promised our ancestors."

ODAI (ODES) CHAPTER 9
BENEDICTUS, OR CANTICLE OF ZECHARIAH
1 Praise be to the Lord, the God of Israel, because he has come to his people and redeemed them.
2 He has raised up a horn of salvation for us in the house of his servant David as he said through his holy prophets of long ago, salvation from our enemies and from the hand of all who hate us—to show mercy to our ancestors and to remember his holy covenant, the oath he swore to our father Abraham: to rescue us from the hand of our enemies, and to enable us to serve him without fear in holiness and righteousness before him all our days.
3 And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which the rising sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.

ODAI (ODES) CHAPTER 10
CANTICLE OF ISAIAH
1 I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside.
2 He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit.
3 Now you dwellers in Jerusalem and people of Judah, judge between me and my vineyard.
4 What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad?
5 Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled.
6 I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it.
7 The vineyard of the Lord Almighty is the nation of Israel, and the people of Judah are the vines he delighted in. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress.

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8 Woe to you who add house to house and join field to field till no space is left and you live alone in the land.

9 The Lord Almighty has declared in my hearing: Surely the great houses will become desolate, the fine mansions left without occupants.

ODAI (ODES) CHAPTER 11

PRAYER OF (KING) HEZEKIAH

1 I said, In the middle of my days I must depart; I am consigned to the gates of Sheol for the rest of my years.

2 I said, I shall not see the Lord, the Lord in the land of the living; I shall look on man no more among the inhabitants of the world.

3 My dwelling is plucked up and removed from me like a shepherd's tent; like a weaver I have rolled up my life; he cuts me off from the loom; from day to night you bring me to an end;

4 I calmed myself until morning; like a lion he breaks all my bones; from day to night you bring me to an end.

5 Like a swallow or a crane I chirp; I moan like a dove. My eyes are weary with looking upward. O Lord, I am oppressed; be my pledge of safety!

6 What shall I say? For he has spoken to me, and he himself has done it. I walk slowly all my years because of the bitterness of my soul.

7 O Lord, by these things men live, and in all these is the life of my spirit. Oh restore me to health and make me live!

8 Behold, it was for my welfare that I had great bitterness; but in love you have delivered my life from the pit of destruction, for you have cast all my sins behind your back.

9 For Sheol does not thank you; death does not praise you; those who go down to the pit do not hope for your faithfulness.

10 The living, the living, he thanks you, as I do this day; the father makes known to the children your faithfulness.

11 The Lord will save me, and we will play my music on stringed instruments all the days of our lives, at the house of the Lord.

ODAI (ODES) CHAPTER 12

PRAYER OF MANASSEH

(Oriental Orthodox Tewahedo Church
and in some Bibles of the other Orthodox Churches)
Estimated Range of Dating: 2nd century B.C.

(The Prayer of Manasseh is a short work of 15 verses recording a penitential prayer attributed to king Manasseh of Judah. The prayer appears in ancient Syriac, Old Slavonic, Ethiopic, and Armenian translations. In the Ethiopian Bible, the prayer is found in 2 Chronicles. The majority of scholars believe that the Prayer of Manasseh was written in Greek in the first or second century BC. Another work by the same title, written in Hebrew and containing distinctly different content, was found among the Dead Sea Scrolls.

King Manasseh is recorded in the Bible as one of the most idolatrous kings of Judah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The second Book of Chronicles, but not the second Book of Kings, records that Manasseh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Manasseh prayed for mercy, and upon being freed and restored to the throne turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the prayer, but not the prayer itself, is made in 2 Chronicles 33:19, which says that the prayer is written in "the annals of the kings of Israel".

Manasseh was the fourteenth king of the Kingdom of Judah. He was the oldest of the sons of Hezekiah and his mother Hephzibah (2 Kings 21:1). He became king at the age of 12 and reigned for 55 years (2 Kings 21:1; 2 Chronicles 33:1). According to Kings, Manasseh reversed the centralizing reforms of his father Hezekiah [who just had introduced monotheism, today called "Judaism"], and re-established local shrines, possibly for economic reasons. He restored polytheistic worship of the Phoenician / Canaanite gods of Baal, Asherah and Moloch (2 Kings 21) in the Temple. The Phoenician gods were also the original gods of the Judaeans who where the successors of the Canaanites, just like the Phoenicians. King Manasseh and sponsored the Assyrian astral cult throughout Judah.

The prayer is considered apocryphal by Jews, Catholics and Protestants. It was placed at the end of 2 Chronicles in the late 4th-century Vulgate. Over a millennium later, Martin Luther included the prayer in his 74-book translation of the Bible into German. It was part of the 1537 Matthew Bible, and the 1599 Geneva Bible. It also appears in the Apocrypha of the King James Bible and of the original 1609/1610 Douai-Rheims Bible. Pope Clement VIII included the prayer in an appendix to the Vulgate.

The prayer is included in some editions of the Greek Septuagint. For example, the 5th century Codex Alexandrinus includes the prayer among fourteen Odes appearing just after the Psalms. It is accepted as a deuterocanonical book by Orthodox Christians. The prayer is chanted during the Orthodox Christian and Byzantine Catholic service of Great Compline. It is used in the Roman Rite as part of the Responsory after the first reading in the Office of Readings on the 14th Sunday in Ordinary Time (along with Psalm 51). In the Extraordinary Form, in the Roman Rite Breviary; in the corpus of responsories sung with the readings from the books of Kings between Trinity Sunday and August, the seventh cites the Prayer of Manasseh, together with verses of Psalm 50, the penitential Psalm par excellence. It is used also as a canticle in the Daily Office of the 1979 U.S. Book of Common Prayer used by the Episcopal Church in the United States of America, and as Canticle 52 in Common Worship: Daily Prayer of the Church of England.)

1 O Lord Almighty, God of our ancestors, of Abraham and Isaac and Jacob and of their righteous offspring;

2 you who made heaven and earth with all their order;

3 who shackled the sea by your word of command, who confined the deep and sealed it with your terrible and glorious name;

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4 at whom all things shudder, and tremble before your power,

5 for your glorious splendor cannot be borne, and the wrath of your threat to sinners is unendurable;

6 yet immeasurable and unsearchable is your promised mercy,

7 for you are the Lord Most High, of great compassion, long-suffering, and very merciful, and you relent at human suffering. O Lord, according to your great goodness you have promised repentance and forgiveness to those who have sinned against you, and in the multitude of your mercies you have appointed repentance for sinners, so that they may be saved.

8 Therefore you, O Lord, God of the righteous, have not appointed repentance for the righteous,

for Abraham and Isaac and Jacob, who did not sin against you, but you have appointed repentance for me, who am a sinner.

9 For the sins I have committed are more in number than the sand of the sea; my transgressions are multiplied, O Lord, they are multiplied! I am not worthy to look up and see the height of heaven because of the multitude of my iniquities.

10 I am weighted down with many an iron fetter, so that I am rejected* because of my sins, and I have no relief; for I have provoked your wrath and have done what is evil in your sight, setting up abominations and multiplying offenses.

11 And now I bend the knee of my heart, imploring you for your kindness.

12 I have sinned, O Lord, I have sinned, and I acknowledge my transgressions.

13 I earnestly implore you, forgive me, O Lord, forgive me! Do not destroy me with my transgressions! Do not be angry with me for ever or store up evil for me; do not condemn me to the depths of the earth. For you, O Lord, are the God of those who repent,

14 and in me you will manifest your goodness; for, unworthy as I am, you will save me according to your great mercy,

15 and I will praise you continually all the days of my life. For all the host of heaven sings your praise, and yours is the glory for ever. Amen.

ODAI (ODES) CHAPTER 13

NUNC DIMITTIS, OR CANTICLE OF SIMEON

1 Now let your servant depart, Lord, According to your word, in peace; for my eyes have seen your salvation,

2 Which you have prepared before the face of all peoples; a light for revelation to the Gentiles, And the glory of your people Israel.

ODAI (ODES) CHAPTER 14

GLORIA IN EXCELSIS DEO,

CANTICLE OF THE EARLY MORNING

1 Glory to God in the highest, and on earth peace, good will toward men.

2 he is my steadfast love and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge, who subdues my peoples under me.

3 They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

THE END

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THE ODES OF SOLOMON

English Translation from
The Lost Books of the Bible
and the Forgotten Books of Eden
Translation: James Rendel Harris, 1909
Estimated Range of Dating: 100-200 A.D.

(The Odes of Solomon is a collection of 42 odes attributed to Solomon. It has nothing to do with the Jewish Book of Odes. The Odes of Solomon date from the first century AD, not much later. The original language of the Odes is thought to have been either Greek or Syriac, and to be generally early Christian in background; this might include Ebionites and Gnostics. The Church Father Lactantius (third century) quoted from them, and the Gnostic book Pistis Sophia mentions about five complete Odes. The Odes of Solomon were included in some editions of the Septuagint, because they were composed for liturgical use. In the Syriac manuscripts, all of the Odes end with a hallelujah.

This text is relevant as it was probably the very first Christian text that was added to a Septuagint manuscript and thus claimed by this act the Greek Old Testament for Christianity. From here, it was only a small step for Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea to create the Christian Bible by adding the entire New Testament to the Septuagint in 325 AD.

The 42 Odes were very popular in Antiquity. The earliest extant manuscripts of the Odes of Solomon date from around the end of the 3rd and the beginning of the 4th century: James H. Charlesworth comments on the attestation to the Odes Of Solomon (The Anchor Bible Dictionary, v. 6, p. 114): "The 11th ode was found among the Bodmer Papyri in a 3d-century Gk manuscript (no. 11). Five were translated into Coptic in the 4th century and used to illustrate the Pistis Sophia (Odes Sol. 1, 5, 6, 22, and 25). Also in the 4th century Ode 19 was quoted by Lactantius (Div. Inst. 4.12.3). In the 10th century a scribe copied the Odes in Syriac, but only Odes Sol. 17:7-42:20 are preserved (British Museum ms. Add. 14538). In the 15th century another scribe copied them into Syriac, but again the beginning is lost (John Rylands Library Cod. Syr. 9 contains only Odes Sol. 3.1b-42:20)."

Although earlier scholars thought the Odes were originally written in Greek or Hebrew, there is now a consensus that Syriac-Aramaic was the original language, and to be generally early Christian in background; this might include Ebionites and Gnostics. There is still controversy over whether the Odes of Solomon were a Jewish or a Christian composition. Their place of origin seems likely to have been the region of Syria where the descendents of these early Christians still live today. Some have claimed that Ode 4 discusses the closing of the Jewish Temple at Leontopolis in Egypt which would date this writing about 73 AD One of the strong arguments for an early date is the discovery of references and perhaps even quotations from the Odes in the writings of St. Ignatius of Antioch, who was writing around 100 AD. [* See Elephantine Papyri, Appendix C.]*

The British Museum purchased the Pistis Sophia (Codex Askewianus BM MS. add. 5114) in 1785. The Coptic manuscript, a codex of 174 leaves, was probably composed in the late 3rd century. The manuscript contains the complete text of two of the Odes, portions of two others, and what is believed to be Ode 1 (this ode is unattested in any other manuscript and may not be complete). Pistis Sophia is a Gnostic text composed in Egypt, perhaps a translation from Greek with Syrian provenance.

After this discovery of portions of the Odes of Solomon in Pistis Sophia, scholars searched to find more complete copies of these intriguing texts. In 1909, the English Scholar James Rendel Harris, MA., Hon. Fellow of Clare College, Cambridge, discovered a pile of forgotten leaves from a Syriac manuscript lying on a shelf in his study. Unfortunately, all he could recall was that they came from the 'neighbourhood of the Tigris'. The manuscript (Cod. Syr. 9 in the John Rylands Library) is the most complete of the extant texts of the Odes. The manuscript begins with the second strophe of the first verse of Ode 3 (the first two odes have been lost). The manuscript gives the entire corpus of the Odes of Solomon through to the end of Ode 42.

They are strangely lacking in historical allusions. Their radiance is no reflection of other days. They do not borrow from either the Old Testament or the Gospels. The inspiration of these verses is first-hand. They remind you of Aristides' remark, "A new people with whom something Divine is mingled." Here is vigor and insight to which we can find parallels only in the most exalted parts of the Scriptures. It seems to be that these Odes are songs of newly baptized Christians of the First Century.)

"There does not seem to be anything about which everyone seem agreed unless it be that the Odes are of singular beauty and high spiritual value." -- James Rendel Harris.

ODES OF SOLOMON CHAPTER 1.

1 The Lord is on my head like a crown, and I shall not be without Him.

2 They wove for me a crown of truth, and it caused thy branches to bud in me.

3 For it is not like a withered crown which buddeth not: but thou livest upon my head, and thou hast blossomed upon my head.

4 Thy fruits are full-grown and perfect, they are full of thy salvation.

ODES OF SOLOMON CHAPTER 2.

(No part of this Ode has ever been identified.)

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ODES OF SOLOMON CHAPTER 3.

The first words of this Ode have disappeared.

1 . . . I put on:

2 And his members are with him. And on them do I stand, and He loves me:

3 For I should not have known how to love the Lord, if He had not loved me.

4 For who is able to distinguish love, except the one that is loved?

5 I love the Beloved, and my soul loves Him:

6 And where His rest is, there also am I;

7 And I shall be no stranger, for with the Lord Most High and Merciful there is no grudging.

8 I have been united to I-run, for the Lover has found the Beloved,

9 And because I shall love Him that, is the Son, I shall become a son;

10 For he that is joined to Him that is immortal, will also himself become immortal;

11 And he who has pleasure in the Living One, will become living.

12 This is the Spirit of the Lord, which doth not lie, which teacheth the sons of men to know His ways.

13 Be wise and understanding and vigilant. Hallelujah.

ODES OF SOLOMON CHAPTER 4.

This Ode is important because of the historical allusion with which it commences. This may refer to the closing of the Jewish Temple at Leontopolis in Egypt which would date this writing about 73 A.D. Reason for the closing: The Jewish War 66-73 that was launched by radical groups such as Sadducees [Zadokites], Zealots and Sicarii. According to Titus Flavius Josephus, the war cost over a million lives.

1 No man, O my God, changeth thy holy place;

2 And it is not (possible) that he should change it and put it in another place: because he hath no power over it:

3 For thy sanctuary thou hast designed before thou didst make (other) places:

4 That which is the older shall not be altered by those that are younger than itself.

5 Thou has given thy heart, O Lord, to thy believers: never wilt thou fail, nor be without fruits:

6 For one hour of thy Faith is more precious than all days and years.

7 For who is there that shall put on thy grace, and be hurt?

8 For thy seal is known: and thy creatures know it: and thy (heavenly) hosts possess it: and the elect archangels are clad with it.

9 Thou hast given us thy fellowship: it was not that thou wast in need of us: but that we are in need of thee:

10 Distill thy dews upon us and open thy rich fountains that pour forth to us milk and honey:

11 For there is no repentance with thee that thou shouldest repent of anything that thou hast promised:

12 And the end was revealed before thee: for what thou gavest, thou gavest freely:

13 So that thou mayest, not draw them back and take them again:

14 For all was revealed before thee as God, and ordered from the beginning before thee: and thou, O God, hast made all things. Hallelujah.

ODES OF SOLOMON CHAPTER 5.

This Ode has strangely appeared in a speech by Salome in another ancient work called the Pistis Sophia.

1 I will give thanks unto thee, O Lord, because I love thee;

2 O Most High, thou wilt not forsake me, for thou art my hope:

3 Freely I have received thy grace, I shall live thereby:

4 My persecutors will come and not see me:

5 A cloud of darkness shall fall on their eyes; and an air of thick gloom shall darken them:

6 And they shall have no light to see: they may not take hold upon me.

7 Let their counsel become thick darkness, and what I have cunningly devised, let it return upon their own heads:

8 For they have devised a counsel, and it did not succeed:

9 For my hope is upon the Lord, and I will not fear, and because the Lord is my salvation, I will not fear:

10 And He is as a garland on my head and I shall not be moved; even if everything should be shaken, I stand firm;

11 And if all things visible should perish, I shall not die; because the Lord is with me and I am with Him. Hallelujah.

ODES OF SOLOMON CHAPTER 6.

First century universalism is revealed in an interesting way in verse 10.

1 As the hand moves over the harp, and the strings speak.

2 So speaks in my members the Spirit of the Lord, and I speak by His love.

3 For it destroys what is foreign, and everything that is bitter:

4 For thus it was from the beginning and will be to the end, that nothing should be His adversary, and nothing should stand up against Him.

5 The Lord has multiplied the knowledge of Himself, and is zealous that these things should be known, which by His grace have been given to us.

6 And the praise of His name He gave us: our spirits praise His holy Spirit.

7 For there went forth a stream and became a river great and broad;

8 For it flooded and broke up everything and it brought (water) to the Temple:

9 And the restrainers of the children of men were not able to restrain it, nor the arts of those whose business it is to restrain waters;

10 For it spread over the face of the whole earth, and filled everything: and all the thirsty upon earth were given to drink of it;

11 And thirst was relieved and quenched: for from the Most High the draught was given.

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12 Blessed then are the ministers of that draught who are entrusted with that water of His:
13 They have assuaged the dry lips, and the will that had fainted they have raised up;
14 And souls that were near departing they have caught back from death:
15 And limbs that had fallen they straightened and set up:
16 They gave strength for their feebleness and light to their eyes:
17 For everyone knew them in the Lord, and they lived by the water of life for ever. Hallelujah.

ODES OF SOLOMON CHAPTER 7.

A wonderfully, simple and joyful psalm on the Incarnation.

1 As the impulse of anger against evil, so is the impulse of joy over what is lovely, and brings in of its fruits without restraint:
2 My joy is the Lord and my impulse is toward Him: this path of mine is excellent:
3 For I have a helper, the Lord.
4 He hath caused me to know Himself, without grudging, by His simplicity: His kindness has humbled His greatness.
5 He became like me, in order that I might receive Him:
6 He was reckoned like myself in order that I might put Him on;
7 And I trembled not when I saw Him: because He was gracious to me:
8 Like my nature He became that I might learn Him and like my form, that I might not turn back from Him:
9 The Father of knowledge is the word of knowledge:
10 He who created wisdom is wiser than His works:
11 And He who created me when yet I was not knew what I should do when I came into being:
12 Wherefore He pitied me in His abundant grace: and granted me to ask from Him and to receive from His sacrifice:
13 Because He it is that is incorrupt, the fulness of the ages and the Father of them.
14 He hath given Him to be seen of them that are His, in order that they may recognize Him that made them: and that they might not suppose that they came of themselves:
15 For knowledge He hath appointed as its way, He hath widened it and extended it; and brought to all perfection;
16 And set over it the traces of His light, and I walked therein from the beginning even to the end.
17 For by Him it was wrought, and He was resting in the Son, and for its salvation He will take hold of everything;
18 And the Most High shall be known in His Saints, to announce to those that have songs of the coming of the Lord;
19 That they may go forth to meet Him, and may sing to Him with joy and with the harp of many tones:
20 The seers shall come before Him and they shall be seen before Him,
21 And they shall praise the Lord for His love: because He is near and beholdeth.
22 And hatred shall be taken from the earth, and along with jealousy it shall be drowned:
23 For ignorance hath been destroyed, because the knowledge of the Lord hath arrived.
24 They who make songs shall sing the grace of the Lord Most High;
25 And they shall bring their songs, and their heart shall be like the day: and like the excellent beauty of the Lord their pleasant song: p. 124
26 And there shall neither be anything that breathes without knowledge, nor any that is dumb:
27 For He hath given a mouth to His creation, to open the voice of the mouth towards Him, to praise Him:
28 Confess ye His power, and show forth His grace. Hallelujah.

ODES OF SOLOMON CHAPTER 8.

Note the sudden transition from the person of the Psalmist to the person of the Lord (v. 10). This is like the canonical Psalter in style.

1 Open ye, open ye your hearts to the exultation of the Lord:
2 And let your love be multiplied from the heart and even to the lips,
3 To bring forth fruit to the Lord [fruit], holy [fruit], and to talk with watchfulness in His light.
4 Rise up, and stand erect, ye who sometime were brought low:
5 Tell forth ye who were in silence, that your mouth hath been opened.
6 Ye, therefore, that were despised, be henceforth lifted up, because your righteousness hath been exalted.
7 For the right hand of the Lord is with you: and He is your helper:
8 And peace was prepared for you, before ever your war was.
9 Hear the word of truth, and receive the knowledge of the Most High.
10 Your flesh has not known what I am saying to you neither have your hearts known what I am showing to you.
11 Keep my secret, ye who are kept by it:
12 Keep my faith, ye who are kept by it.
13 And understand my knowledge, ye who know me in truth.
14 Love me with affection, ye who love:
15 For I do not turn away my face from them that are mine;
16 For I know them, and before they came into being I took knowledge of them, and on their faces I set my seal:
17 I fashioned their members: my own breasts I prepared for them, that they might drink my holy milk and live thereby.
181 took pleasure in them and am not ashamed of them:
19 For my workmanship are they and the strength of my thoughts:
20 Who then shall rise up against my handiwork, or who is there that is not subject to them?
21 I willed and fashioned mind and heart: and they are mine, and by my own right hand I set my elect ones:
22 And my righteousness goeth before them and they shall not be deprived of my name, for it is with them.

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23 Ask, and abound and abide in the love of the Lord,
24 And yet beloved ones in the Beloved: those who are kept, in Him that liveth:
25 And they that are saved in Him that was saved;
26 And ye shall be found incorrupt in all ages to the name of your Father. Hallelujah.

ODES OF SOLOMON CHAPTER 9.

We shall never know surely whether the wars referred to here are spiritual or actual outward wars.

1 Open your ears and I will speak to you. Give me your souls that I may also give you my soul,
2 The word of the Lord and His good pleasures, the holy thought which He has devised concerning his Messiah.
3 For in the will of the Lord is your salvation, and His thought is everlasting life; and your end is immortality.
4 Be enriched in God the Father, and receive the thought of the Most High.
5 Be strong and be redeemed by His grace.
6 For I announce to you peace, to you His saints;
7 That none of those who hear may fall in war, and that those again who have known Him may not perish, and that those who receive may not be ashamed.
8 An everlasting crown for ever is Truth. Blessed are they who set it on their heads:
9 A stone of great price is it; and there have been wars on account of the crown.
10 And righteousness hath taken it and hath given it to you.
11 Put on the crown in the true covenant of the Lord.
12 And all those who have conquered shall be written in His book.
13 For their book is victory which is yours. And she (Victory) sees you before her and wills that you shall be saved. Hallelujah.

ODES OF SOLOMON CHAPTER 10.

A vigorous little Ode in which Christ Himself is the speaker.

1 The Lord hath directed my mouth by His word: and He hath opened my heart by His light: and He hath caused to dwell in me His deathless life;
2 And gave me that I might speak the fruit of His peace:
3 To convert the souls of them who are willing to come to Him; and to lead captive a good captivity for freedom.
4 I was strengthened and made mighty and took the world captive;
5 And it became to me for the praise of the Most High, and of God my Father.
6 And the Gentiles were gathered together who were scattered abroad.
7 And I was unpolluted by my love for them, because they confessed me in high places: and the traces of the light were set upon their heart:
8 And they walked in my life and were saved and became my people for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 11.

A beautiful sketch of Paradise regained and the blessedness of those who have returned to the privileges of the fallen Adam.

1 My heart was cloven and its flower appeared; and grace sprang up in it: and it brought forth fruit to the Lord,
2 For the Most High clave my heart by His Holy Spirit and searched my affection towards Him: and filled me with His love.
3 And His opening of me became my salvation; and I ran in His way in His peace, even in the way of truth:
4 From the beginning and even to the end I acquired His knowledge:
5 And I was established upon the rock of truth, where He had set me up:
6 And speaking waters touched my lips from the fountain of the Lord plenteously:
7 And I drank and was inebriated with the living water that doth not die;
8 And my inebriation was not one without knowledge, but I forsook vanity and turned to the Most High my God,
9 And I was enriched by His bounty, and I forsook the folly which is diffused over the earth; and I stripped it off and cast it from me:
10 And the Lord renewed me in His raiment, and possessed me by His light, and from above He gave me rest in incorruption;
11 And I became like the land which blossoms and rejoices in its fruits:
12 And the Lord was like the sun shining on the face of the land;
13 He lightened my eyes, and my face received the dew; and my nostrils enjoyed the pleasant odour of the Lord;
14 And He carried me to His Paradise; where is the abundance of the pleasure of the Lord;
15 And I worshipped the Lord on account of His glory; and I said, Blessed, O Lord, are they who are planted in thy land! and those who have a place in thy Paradise;
16 And they grow by the fruits of the trees. And they have changed from darkness to light.
17 Behold! all thy servants are fair, who do good works, and turn away from wickedness to the pleasantness that is thine:
18 And they have turned back the bitterness of the trees from them, when they were planted in thy, land;
19 And everything became like a relic of thyself, and memorial for ever of thy faithful works.
20 For there is abundant room in thy Paradise, and nothing is useless therein;
21 But everything is filled with fruit; glory be to thee, O God, the delight of Paradise for ever. Hallelujah.

ODES OF SOLOMON CHAPTER 12.

An exceptionally high level of spiritual thought.

1 He hath filled me with words of truth; that I may speak the same;

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2 And like the flow of waters flows truth from my mouth, and my lips show forth His fruit.

3 And He has caused His knowledge to abound in me, because the mouth of the Lord is the true Word, and the door of His light;

4 And the Most High hath given it to His words, which are the interpreters of His own beauty, and the repeaters of His praise, and the confessors of His counsel, and the heralds of His thought, and the chasteners of His servants.

5 For the swiftness of the Word is inexpressible, and like its expression is its swiftness and force;

6 And its course knows no limit. Never doth it fail, but it stands sure, and it knows not descent nor the way of it.

7 For as its work is, so is its end: for it is light and the dawning of thought;

8 And by it the worlds talk one to the other; and in the Word there were those that were silent;

9 And from it came love and concord; and they spake one to the other whatever was theirs; and they were penetrated by the Word;

10 And they knew Him who made them, because they were in concord; for the mouth of the Most High spake to them; and His explanation ran by means of it:

11 For the dwelling-place of the Word is man: and its truth is love.

12 Blessed are they who by means thereof have understood everything, and have known the Lord in His truth. Hallelujah.

ODES OF SOLOMON CHAPTER 13.

A strange little Ode.

1 Behold! the Lord is our mirror: open the eyes and see them in Him: and learn the manner of your face:

2 And tell forth praise to His spirit: and wipe off the filth from your face: and love His holiness and clothe yourselves therewith:

3 And be without stain at all times before Him. Hallelujah.

ODES OF SOLOMON CHAPTER 14.

This Ode is as beautiful in style as the canonical Psalter.

1 As the eyes of a son to his father, so are my eyes, O Lord, at all times towards thee.

2 For with thee are my consolations and my delight.

3 Turn not away thy mercies from me, O Lord: and take not thy kindness from me.

4 Stretch out to me, O Lord, at all times thy right hand: and be my guide even unto the end, according to thy good pleasure.

5 Let me be well-pleasing before thee, because of thy glory and because of thy name:

6 Let me be preserved from evil, and let thy meekness, O Lord, abide with me, and the fruits of thy love.

7 Teach me the Psalms of thy truth, that I may bring forth fruit in thee:

8 And open to me the harp of thy Holy Spirit, that with all its notes I may praise thee, O Lord.

9 And according to the multitude of thy tender mercies, so thou shalt give to me; and hasten to grant our petitions; and thou art able for all our needs. Hallelujah.

ODES OF SOLOMON CHAPTER 15.

One of the loveliest Odes in this unusual collection.

1 As the sun is the joy to them that seek for its daybreak, so is my joy the Lord;

2 Because He is my Sun and His rays have lifted me up; and His light hath dispelled all darkness from my face.

3 In Him I have acquired eyes and have seen His holy day:

4 Ears have become mine and I have heard His truth.

5 The thought of knowledge hath been mine, and I have been delighted through Him.

6 The way of error I have left, and have walked towards Him and have received salvation from Him, without grudging.

7 And according to His bounty He hath given to me, and according to His excellent beauty He hath made me.

8 I have put on incorruption through His name: and have put oft corruption by His grace.

9 Death hath been destroyed before my face: and Sheol hath been abolished by my word:

10 And there hath gone up deathless life in the Lord's land,

11 And it hath been made known to His faithful ones, and hath been given without stint to all those that trust in Him. Hallelujah.

ODES OF SOLOMON CHAPTER 16.

The beauty of God's creation.

1 As the work of the husbandman is the ploughshare: and the work of the steersman is the guidance of the ship:

2 So also my work is the Psalm of the Lord: my craft and my occupation are in His praises:

3 Because His love bath nourished my heart, and even to my lips His fruits He poured out.

4 For my love is the Lord, and therefore I will sing unto Him:

5 For I am made strong in His praise, and I have faith in Him.

6 I will open my mouth and His spirit will utter in me the glory of the Lord and His beauty; the work of His hands and the operation of His fingers:

7 The multitude of His mercies and the strength of His word.

8 For the word of the Lord searches out all things, both the invisible and that which reveals His thought;

9 For the eye sees His works, and the ear hears His thought;

10 He spread out the earth and He settled the waters in the sea:

11 He measured the heavens and fixed the stars: and He established the creation and set it up:

12 And He rested from His works:

13 And created things run in their courses, and do their works:

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14 And they know not how to stand and be idle; and His heavenly hosts are subject to His word.

15 The treasure-chamber of the light is the sun, and the treasury of the darkness is the night:

16 And He made the sun for the day that it may be bright, but night brings darkness over the face of the land;

17 And their alternations one to the other speak the beauty of God:

IS And there is nothing that is without the Lord; for He was before any thing came into being:

19 And the worlds were made by His word, and by the thought of His heart. Glory and honour to His name. Hallelujah.

ODES OF SOLOMON CHAPTER 17.

A peculiar change of personality, scarcely realized until the return from it in the last verse.

1 I was crowned by my God: my crown is living:

2 And I was justified in my Lord: my incorruptible salvation is He.

3 I was loosed from vanity, and I was not condemned:

4 The choking bonds were cut off by her hands: I received the face and the fashion of a new person: and I walked in it and was saved;

5 And the thought of truth led me on. And I walked after it and did not wander:

6 And all that have seen me were amazed: and I was regarded by them as a strange person:

7 And He who knew and brought me up is the Most High in all His perfection. And He glorified me by His kindness, and raised my thoughts to the height of His truth.

8 And from thence He gave me the way of His precepts and I opened the doors that were closed,

9 And brake in pieces the bars of iron; but my iron melted and dissolved before me;

10 Nothing appeared closed to me: because I was the door of everything.

11 And I went over all my bondmen to loose them; that I might not leave any man bound or binding:

12 And I imparted my knowledge without grudging: and my prayer was in my love:

13 And I sowed my fruits in hearts, and transformed them into myself: and they received my blessing and lived;

14 And they were gathered to me and were saved; because they were to me as my own members and I was their head. Glory to thee our head, the Lord Messiah. Hallelujah.

ODES OF SOLOMON CHAPTER 18.

A man who had a spiritual experience brings a message.

1 My heart was lifted up in the love of the Most High and was enlarged: that I might praise Him for His name's sake.

2 My members were strengthened that they might not fall from His strength.

3 Sicknesses removed from my body, and it stood to the Lord by His will. For His kingdom is true.

4 O Lord, for the sake of them that are deficient do not remove thy word from me!

5 Neither for the sake of their works do thou restrain from me thy perfection!

6 Let not the luminary be conquered by the darkness; nor let truth flee away from falsehood.

7 Thou wilt appoint me to victory; our Salvation is thy right hand. And thou wilt receive men from all quarters.

8 And thou wilt preserve whosoever is held in evils:

9 Thou art my God. Falsehood and death are not in thy mouth:

10 For thy will is perfection; and vanity thou knowest not,

11 Nor does it know thee.

12 And error thou knowest not,

13 Neither does it know thee.

14 And ignorance appeared like a blind man; and like the foam of the sea,

15 And they supposed of that vain thing that it was something great;

16 And they too came in likeness of it and became vain; and those have understood who have known and meditated;

17 And they have not been corrupt in their imagination; for such were in the mind of the Lord;

18 And they mocked at them that were walking in error;

19 And they spake truth from the inspiration which the Most High breathed into them; Praise and great comeliness to His name Hallelujah.

ODES OF SOLOMON CHAPTER 19.

Fantastic and not in harmony with the other Odes. The reference to a painless Virgin Birth is notable.

1 A cup of milk was offered to me: and I drank it in the sweetness of the delight of the Lord.

2 The Son is the cup, and He who was milked is the Father:

3 And the Holy Spirit milked Him: because His breasts were full, and it was necessary for Him that His milk should be sufficiently released;

4 And the Holy Spirit opened His bosom and mingled the milk from the two breasts of the Father; and gave the mixture to the world without their knowing:

5 And they who receive in its fulness are the ones on the right hand.

6 The Spirit opened the womb of the Virgin and she received conception and brought forth; and the Virgin became a Mother with many mercies;

7 And she travailed and brought forth a Son, without incurring pain;

8 And because she was not sufficiently prepared, and she had not sought a midwife (for He brought her to bear) she brought forth, as if she were a man, of her own will;

9 And she brought Him forth openly, and acquired Him with great dignity,

10 And loved Him in His swaddling clothes and guarded Him kindly, and showed Him in Majesty. Hallelujah.

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ODES OF SOLOMON CHAPTER 20.

A mixture of ethics and mysticism; of the golden rule and the tree of life.

1 I am a priest of the Lord, and to Him I do priestly service: and to Him I offer the sacrifice of His thought.

2 For His thought is not like the thought of the world nor the thought of the flesh, nor like them that serve carnally.

3 The sacrifice of the Lord is righteousness, and purity of heart and lips.

4 Present your reins before Him blamelessly: and let not thy heart do violence to heart, nor thy soul to soul.

5 Thou shalt not acquire a stranger by the price of thy silver, neither shalt thou seek to devour thy neighbour,

6 Neither shalt thou deprive him of the covering of his nakedness.

7 But put on the grace of the Lord without stint; and come into His Paradise and make thee a garland from its tree,

8 And put it on thy head and be glad; and recline on His rest, and glory shall go before thee,

9 And thou shalt receive of His kindness and of His grace; and thou shalt be flourishing in truth in the praise of His holiness. Praise and honour be to His name. Hallelujah.

ODES OF SOLOMON CHAPTER 21.

A remarkable explanation of the "coats of skin" in the third chapter of Genesis.

1 My arms I lifted up to the Most High, even to the grace of the Lord: because He had cast off my bonds from me: and my Helper had lifted me up to His grace and to His salvation:

2 And I put off darkness and clothed myself with light,

3 And my soul acquired a body free from sorrow or affliction or pains.

4 And increasingly helpful to me was the thought of the Lord, and His fellowship in incorruption:

5 And I was lifted up in His light; and I served before Him,

6 And I became near to Him, praising and confessing Him;

7 My heart ran over and was found in my mouth: and it arose upon my lips; and the exultation of the Lord increased on my face, and His praise likewise. Hallelujah.

ODES OF SOLOMON CHAPTER 22.

Like the Psalms of David in their exultation because of freedom.

1 He who brought me down from on high, also brought me up from the regions below;

2 And He who gathers together the things that are betwixt is He also who cast me down:

3 He who scattered my enemies had existed from ancient and my adversaries:

4 He who gave me authority over bonds that I might loose them;

5 He that overthrew by my hands the dragon with seven heads: and thou hast set me over his roots that I might destroy his seed.

6 Thou wast there and didst help me, and in every place thy name was a rampart me

7 Thy right hand destroyed his wicked poison; and thy hand levelled the way for those who believe in thee.

8 And thou didst choose them from the graves and didst separate them from the dead.

9 Thou didst take dead bones and didst cover them with bodies.

10 They were motionless, and thou didst give them energy for life.

11 Thy way was without corruption, and thy face; thou didst bring thy world to corruption: that everything might be dissolved, and then renewed,

12 And that the foundation for everything might be thy rock: and on it thou didst build thy kingdom; and it became the dwelling place of the saints. Hallelujah.

ODES OF SOLOMON CHAPTER 23.

The reference to the sealed document sent by God is one of the great mysteries of the collection.

1 Joy is of the saints! and who shall put it on, but they alone?

2 Grace is of the elect! and who shall receive it except those who trust in it from the beginning?

3 Love is of the elect? And who shall put it on except those who have possessed it from the beginning?

4 Walk ye in the knowledge of the Most High without grudging: to His exultation and to the perfection of His knowledge.

5 And His thought was like a letter; His will descended from on high, and it was sent like an arrow which is violently shot from the bow:

6 And many hands rushed to the letter to seize it and to take and read it:

7 And it escaped their fingers and they were affrighted at it and at the seal that was upon it.

8 Because it was not permitted to them to loose its seal: for the power that was over the seal was greater than they.

9 But those who saw it went after the letter that they might know where it would alight, and who should read it and who should hear it.

10 But a wheel received it and came over it:

11 And there was with it a sign of the Kingdom and of the Government:

12 And everything which tried to move the wheel it mowed and cut down:

13 And it gathered the multitude of adversaries, and bridged the rivers and crossed over and rooted up many forests and made a broad path.

14 The head went down to the feet, for down to the feet ran the wheel, and that which was a sign upon it.

15 The letter was one of command, for there were included in it all districts;

16 And there was seen at its head, the head which was revealed even the Son of Truth from the Most High Father,

17 And He inherited and took possession of everything. And the thought of many was brought to nought.

18 And all the apostates hasted and fled away. And those who persecuted and were enraged became extinct.

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19 And the letter was a great volume, which was wholly written by the. finger of God:

20 And the name of the Father was on it, and of the Son and of the Holy Spirit, to rule for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 24.

The mention of the Dove refers to a lost Gospel to which there are rare references in ancient writings.

1 The Dove fluttered over the Messiah, because He was her head; and she sang over Him and her voice was heard:

2 And the inhabitants were afraid and the sojourners were moved:

3 The birds dropped their wings and all creeping things died in their holes: and the abysses were opened which had been hidden; and they cried to the Lord like women in travail:

4 And no food was given to them, because it did not belong to them;

5 And they sealed up the abysses with the seal of the Lord. And they perished, in the thought, those that had existed from ancient times;

6 For they were corrupt from the beginning; and the end of their corruption was life:

7 And every one of them that was imperfect perished: for it was not possible to give them a word that they might remain:

8 And the Lord destroyed the imaginations of all them that had not the truth with them.

9 For they who in their hearts were lifted up were deficient in wisdom, and so they were rejected, because the truth was not with them.

10 For the Lord disclosed His way, and spread abroad His grace: and those who understood it, know His holiness. Hallelujah.

ODES OF SOLOMON CHAPTER 25.

Back again to personal experience.

1 I was rescued from my bonds and unto thee, my God, I fled:

2 For thou art the right hand of my Salvation and my helper.

3 Thou hast restrained those that rise up against me,

4 And I shall see him no more: because thy face was with me, which saved me by thy grace.

5 But I was despised and rejected in the eye of many: and I was in their eyes like lead,

6 And strength was mine from thyself and help.

7 Thou didst set me a lamp at my right hand and at my left: and in me there shall be nothing that is not bright:

8 And I was clothed with the covering of thy Spirit, and thou didst remove from me my raiment of skin;

9 For thy right hand lifted me up and removed sickness from me:

10 And I became mighty in: the truth, and holy by thy righteousness; and all my adversaries were afraid of me;

11 And I became admirable by the name of the Lord, and was justified by His gentleness, and His rest is for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 26.

Remarkable praise.

1 I poured out praise to the Lord, for I am His:

2 And I will speak His holy song, for my heart is with Him.

3 For His harp is in my hands, and the Odes of His rest shall not be silent.

4 I will cry unto him from my whole heart: I will praise and exalt Him with all my members.

5 For from the east and even to the west is His praise:

6 And from the south and even to the north is the confession of Him:

7 And from the top of the hills to their utmost bound is His perfection.

8 Who can write the Psalms of the Lord, or who read them?

9 Or who can train his soul for life, that his soul may be saved,

10 Or who can rest on the Most High, so that with His mouth he may speak?

11 Who is able to interpret the wonders of the Lord?

12 For he who could interpret would be dissolved and would become that which is interpreted.

13 For it suffices to know and to rest: for in rest the singers stand,

14 Like a river which has an abundant fountain, and flows to the help of them that seek it. Hallelujah.

ODES OF SOLOMON CHAPTER 27.

The human body makes a cross when a man stands erect in prayer with arms outstretched.

1 I stretched out my hands and sanctified my Lord:

2 For the extension of my hands is His sign:

3 And my expansion is the upright tree [or cross].

ODES OF SOLOMON CHAPTER 28.

This Ode is a musical gem.

1 As the wings of doves over their nestlings; and the mouth of their nestlings towards their mouths.

2 So also are the wings of the Spirit over my heart:

3 My heart is delighted and exults: like the babe who exults in the womb of his mother:

4 I believed; therefore I was at rest; for faithful is He in whom I have believed:

5 He has richly blessed me and my head is with Him: and the sword shall not divide me from Him, nor the scimitar;

6 For I am ready before destruction comes; and I have been set on His immortal pinions:

7 And He showed me His sign: forth and given me to drink, and from that life is the spirit within me, and it cannot die, for it lives.

8 They who saw me marvelled at me, because I was persecuted, and they supposed that I was swallowed up: for I seemed to them as one of the lost;

9 And my oppression became my salvation; and I was their reprobation because there was no zeal in me;

10 Because I did good to every man I was hated,

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11 And they came round me like mad dogs, who ignorantly attack their masters,

12 For their thought is corrupt and their understanding perverted.

13 But I was carrying water in my right hand, and their bitterness I endured by my sweetness;

14 And I did not perish, for I was not their brother nor was my birth like theirs.

15 And they sought for my death and did not find it: for I was older than the memorial of them;

16 And vainly did they make attack upon me and those who, without reward, came after me:

17 They sought to destroy the memorial of him who was before them.

18 For the thought of the Most High cannot be anticipated; and His heart is superior to all wisdom. Hallelujah.

ODES OF SOLOMON CHAPTER 29.

Again reminiscent of the Psalms, of David.

1 The Lord is my hope: in Him I shall not be confounded.

2 For according to His praise He made me, and according to His goodness even so He gave unto me:

3 And according to His mercies He exalted me: and according to His excellent beauty He set me on high:

4 And brought me up out of the depths of Sheol: and from the mouth of death He drew me:

5 And thou didst lay my enemies low, and He justified me by His grace.

6 For I believed in the Lord's Messiah: and it appeared to me that He is the Lord;

7 And He showed him His sign: and He led me by His light, and gave me the rod of His power;

8 That I might subdue the imaginations of the peoples; and the power of the men of might to bring them low:

9 To make war by His word, and to take victory by His power.

10 And the Lord overthrew my enemy by His word: and he became like the stubble which the wind carries away;

11 And I gave praise to the Most High because He exalted me His servant and the son of His handmaid. Hallelujah.

ODES OF SOLOMON CHAPTER 30.

An invitation to the thirsty.

1 Fill ye waters for yourselves from the living fountain of the Lord, for it is opened to you:

2 And come all ye thirsty, and take the draught; and rest by the fountain of the Lord.

3 For fair it is and pure and gives rest to the soul. Much more pleasant are its waters than honey;

4 And the honeycomb of bees is not to be compared with it.

5 For it flows forth from the lips of the Lord and from the heart of the Lord is its name.

6 And it came infinitely and invisibly: and until it was set in the midst they did not know it:

7 Blessed are they who have drunk therefrom and have found rest thereby. Hallelujah.

ODES OF SOLOMON CHAPTER 31.

A song that Marcus Aurelius might have known when he said "Be like the promontory against which the waves continually break."

1 The abysses were dissolved before the Lord: and darkness was destroyed by His appearance:

2 Error went astray and perished at His hand: and folly found no path to walk in, and was submerged by the truth of the Lord.

3 He opened His mouth and spake grace and joy: and He spake a new song of praise to His name:

4 And He lifted up His voice to the Most High, and offered to Him the sons that were with Him.

5 And His face was justified, for thus His holy Father had given to Him.

6 Come forth, ye that have been afflicted and receive joy, and possess your souls by His grace; and take to you immortal life.

7 And they made me a debtor when I rose up, me who had been a debtor: and they divided my spoil, though nothing was due to them.

8 But I endured and held my peace and was silent, as if not, moved by them.

9 But I stood unshaken like a firm rock which is beaten by the waves and endures.

10 And I bore their bitterness for humility's sake:

11 In order, that I might redeem my people, and inherit it and that I might not make void my promises to the fathers, to whom I promised the salvation of their seed. Hallelujah.

ODES OF SOLOMON CHAPTER 32.

Joy and light.

1 To the blessed there is joy from their hearts, and light from Him that dwells in them:

2 And words from the Truth, who was self-originate: for He is strengthened by the holy power of the Most High: and He is unperturbed for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 33.

A virgin stands and proclaims (v. 5).

1 Again Grace ran and forsook corruption, and came down in Him to bring it to nought;

2 And He destroyed perdition from before Him, and devastated all its order;

3 And He stood on a lofty summit and uttered His voice from one end of the earth to the other:

4 And drew to Him all those who obeyed Him; and there did not appear as it were an evil person.

5 But there stood a perfect virgin who was proclaiming and calling and saying,

6 O ye sons of men, return ye, and ye daughters of men, come ye:

7 And forsake the ways of that corruption and draw near unto me, and I will enter into you, and will bring you forth from perdition,

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8 And make you wise in the ways of truth: that you be not destroyed nor perish:

9 Hear ye me and be redeemed. For the grace of God I am telling among you: and by my means you shall be redeemed and become blessed.

10 I am your judge; and they who have put me on shall not be injured: but they shall possess the new world that is incorrupt:

11 My chosen ones walk in me, and my ways I will make known to them that seek me, and I will make them trust in my name. Hallelujah.

ODES OF SOLOMON CHAPTER 34.

True poetry--pure and simple.

1 No way is hard where there is a simple heart.

2 Nor is there any wound where the thoughts are upright:

3 Nor is there any storm in the depth of the illuminated thought:

4 Where one is surrounded on every side by beauty, there is nothing that is divided.

5 The likeness of what is below is that which is above; for everything is above: what is below is nothing but the imagination of those that are without knowledge.

6 Grace has been revealed for your salvation. Believe and live and be saved. Hallelujah.

ODES OF SOLOMON CHAPTER 35.

"No cradled child more softly lies than I: come soon, eternity."

1 The dew of the Lord in quietness He distilled upon me:

2 And the cloud of peace He caused to rise over my head, which guarded me continually;

3 It was to me for salvation: everything was shaken and they were affrighted;

4 And there came forth from them a smoke and a judgment; and I was keeping quiet in the order of the Lord:

5 More than shelter was He to me, and more than foundation.

6 And I was carried like a child by his mother: and He gave me milk, the dew of the Lord:

7 And I grew great by His bounty, and rested in His perfection,

8 And I spread out my hands in the lifting up of my soul: and I was made right with the Most High, and I was redeemed with Him. Hallelujah.

ODES OF SOLOMON CHAPTER 36.

Theologians have never agreed on an explanation of this perplexing Ode.

1 I rested in the Spirit of the Lord: and the Spirit raised me on high:

2 And made me stand on my feet in the height of the Lord, before His perfection and His glory, while I was praising Him by the composition of His songs.

3 The Spirit brought me forth before the face of the Lord: and, although a son of man, I was named the Illuminate, the Son of God:

4 While I praised amongst the praising ones, and great was I amongst the mighty ones.

5 For according to the greatness of the Most High, so He made me: and like His own newness He renewed me; and He anointed me from His own perfection:

6 And I became one of His Neighbours; and my mouth was opened, like a cloud of dew,

7 And my heart poured out as it were a gushing stream of righteousness,

8 And my access to Him was in peace; and I was established by the Spirit of His government. Hallelujah.

ODES OF SOLOMON CHAPTER 37.

An elementary Ode.

1 I stretched out my hands to my Lord: and to the Most I High I raised my voice:

2 And I spake with the lips of my heart; and He heard me, when my voice reached I Him:

3 His answer came to me, and gave me the fruits of my labours;

4 And it gave me rest by the grace of the Lord. Hallelujah.

ODES OF SOLOMON CHAPTER 38.

A beautiful description of the power of truth.

1 I went up to the light of truth as if into a chariot:

2 And the Truth took me and led me: and carried me across pits and gulleys; and from the rocks and the waves it preserved me:

3 And it became to me a haven of Salvation: and set me on the arms of immortal life:

4 And it went with me and made me rest, and suffered me not to wander, because it was the Truth;

5 And I ran no risk, because I walked with Him;

6 And I did not make an error in anything because I obeyed the Truth.

7 For Error flees away from it, and meets it not: but the Truth proceeds in the right path, and

8 Whatever I did not know, it made clear to me, all the poisons of error, and the plagues of death which they think to be sweetness:

9 And I saw the destroyer of destruction, when the bride who is corrupted is adorned: and the bridegroom who corrupts and is corrupted;

10 And I asked the Truth 'Who are these?'; and He said to me, 'This is the deceiver and the error:

11 And they are alike in the beloved and in his bride: and they lead astray and corrupt the whole world:

12 And they invite many to the banquet,

13 And give them to drink of the wine of their intoxication, and remove their wisdom and knowledge, and so they make them without intelligence;

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14 And then they leave them; and then these go about like madmen corrupting: seeing that-they are without heart, nor do they seek for it!

15 And I was made wise so as not to fall into the hands of the deceiver; and I congratulated myself because the Truth went with me,

16 And I was established and lived and was redeemed,

17 And my foundations were laid on the hand of the Lord: because He established me.

18 For He set the root and watered it and fixed it and blessed it; and its fruits are for ever.

19 It struck deep and sprung up and spread out, and was full and enlarged;

20 And the Lord alone was glorified in His planting and in His husbandry: by His care and by the blessing of His lips,

21 By the beautiful planting of His right hand: and by the discovery of His planting, and by the thought of His mind. Hallelujah.

ODES OF SOLOMON CHAPTER 39.

One of the few allusions to events in the Gospels--that of our Lord walking on the Sea of Galilee.

1 Great rivers are the power of the Lord:

2 And they carry headlong those who despise Him: and entangle their paths:

3 And they sweep away their fords, and catch their bodies and destroy their lives.

4 For they are more swift than lightning and more rapid, and those who cross them in faith are not moved;

5 And those who walk on them without blemish shall not be afraid.

6 For the sign in them is the Lord; and the sign is the way of those who cross in the name of the Lord;

7 Put on, therefore, the name of the Most High, and know Him, and you shall cross without danger, for the rivers will be subject to you.

8 The Lord has bridged them by His word; and He walked and crossed them on foot:

9 And His footsteps stand firm on the water, and are not injured; they are as firm as a tree that is truly set up.

10 And the waves were lifted up on this side and on that, but the footsteps of our Lord Messiah stand firm and are not obliterated and are not defaced.

11 And a way has been appointed for those who cross after Him and for those who adhere to the course of faith in Him and worship His name. Hallelujah.

ODES OF SOLOMON CHAPTER 40.

A song of praise without equal.

1 As the honey distills from the comb of the bees,

2 And the milk flows from the woman that loves her children;

3 So also is my hope on Thee, my God.

4 As the fountain gushes out its water,

5 So my heart gushes out the praise of the Lord and my lips utter praise to Him, and my tongue His psalms.

6 And my face exults with His gladness, and my spirit exults in His love, and my soul shines in Him:

7 And reverence confides in Him; and redemption in Him stands assured:

8 And His inheritance is immortal life, and those who participate in it are incorrupt. Hallelujah.

ODES OF SOLOMON CHAPTER 41.

We discover that the writer may be a Gentile (v. 8).

1 All the Lord's children will praise Him, and will collect the truth of His faith.

2 And His children shall be known to Him. Therefore we will sing in His love:

3 We live in the Lord by His grace: and life we receive in His Messiah:

4 For a great day has shined upon us: and marvellous is He who has given us of His glory.

5 Let us, therefore, all of us unite together in the name of the Lord, and let us honour Him in His goodness,

6 And let our faces shine in His light: and let our hearts meditate in His love by night and by day.

7 Let us exult with the joy of the Lord.

8 All those will be astonished that see me. For from another race am I:

9 For the Father of truth remembered me: He who possessed me from the beginning:

10 For His bounty begat me, and the thought of His heart:

11 And His Word is with us in all our way;

12 The Saviour who makes alive and does not reject our souls-;

13 The man who was humbled, and exalted by His own righteousness,

14 The Son of the Most High appeared in the perfection of His Father;

15 And light dawned from the Word that was beforetime in Him;

16 The Messiah is truly one; and He was known before the foundation of the world,

17 That He might save souls for ever by the truth of His name: a new song arises from those who love Him. Hallelujah.

ODES OF SOLOMON CHAPTER 42.

The Odes of Solomon, the Son of David, are ended with the following exquisite verses.

1 I stretched out my hands and approached my Lord:

2 For the stretching of my hands is His sign:

3 My expansion is the outspread tree which was set up on the way of the Righteous One.

4 And I became of no account to those who did not take hold of me; and I shall be with those who love me.

5 All my persecutors are dead; and they sought after me who hoped in me, because I was alive:

6 And I rose up and am with them; and I will speak by their mouths.

7 For they have despised those who persecuted them;

8 And I lifted up over them the yoke of my love;

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9 Like the arm of the bridegroom over the bride,
10 So was my yoke over those that know me:
11 And as the couch that is spread in the house of the bridegroom and bride,
12 So is my love over those that believe in me.
13 And I was not rejected though I was reckoned to be so.
14 I did not perish, though they devised it against me.
15 Sheol saw me and was made miserable:
16 Death cast me up, and many along with me.
17 I had gall and bitterness, and I went down with him to the utmost of his depth:
18 And the feet and the head he let go, for they were not able to endure my face:
19 And I made a congregation of living men amongst his dead men, and I spake with them by living lips:
20 Because my word shall not be void:
21 And those who had died ran towards me: and they cried and said, Son of God, have pity on us, and do with us according to thy kindness,
22 And bring us out from the bonds of darkness: and open to us the door by which we shall come out to thee.
23 For we see that our death has not touched thee.
24 Let us also be redeemed with thee: for thou art our Redeemer.
25 And I heard their voice; and my name I sealed upon their heads:
26 For they are free men and they are mine. Hallelujah.
THE END

THE PSALMS OF SOLOMON

New English Translation of the Septuagint (NETS)
International Organization for Septuagint
and Cognate Studies, Oxford University Press
Translation: Kenneth Atkinson, 2007
Estimated Range of Dating: 2nd - 1st Century B.C.

(The Psalms of Solomon were referred to in early Christian writings, but lost to later generations until a Greek manuscript was rediscovered in the 17th century. There are currently eleven known 11th- to 16th-century manuscripts of a Greek translation from a lost Hebrew or Aramaic original, probably dating from the 1st or 2nd century BC. However, though now a collection, they were originally separate, written by different people in different periods.

A Syriac version of the same songs has turned up and was published in English for the first time in 1909 by Dr James Rendel Harris who also found The Odes of Solomon in the same bunch of documents. The date of the writing may be established at the middle of the First Century B.C. because the theme of these songs is that of Pompey's actions in Palestine and his death in Egypt in 48 B.C. There exist four Syriac (Aramaic) manuscripts.

The earliest historical evidence of "Eighteen Psalms of Solomon" is in the list at the beginning of the Codex Alexandrinus (c 380 AD). According to James H. Charlesworth, "it has been calculated that the Psalms of Solomon would have fit into the twelve missing pages of the Codex Sinaiticus.

The 18 psalms are classed as Biblical apocrypha or as Old Testament pseudepigrapha; they appear in various copies of the Septuagint and the Peshitta, but were not admitted into later scriptural Biblical canons or generally included in printed Bibles after the arrival of the printing press.

The 17th of the 18 psalms is similar to Psalm 72 which has traditionally been attributed to Solomon, and hence may be the reason that the Psalms of Solomon have their name. An alternate theory is that the psalms were so highly regarded that Solomon's name was attached to them to keep them from being ignored or forgotten.

Politically, the Psalms of Solomon are anti-Hasmonean, and some psalms in the collection show an awareness of the Roman conquest of Jerusalem under Pompey in 63 BC, metaphorically treating him as a dragon who had been sent by God to punish the Hasmoneans. Some of the psalms are messianic, in the Jewish sense (referring to a mortal that seems to be divinely assisted, much like Moses), but the majority are concerned less with the world at large, and more with individual behavior, expressing a belief that repentance for unintended sins will return them to God's favor.

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The description of the internal situation reflects the struggle between the Pharisees [Jews who were allied to the Romans because most of them lived outside the Holy Land] and the Sadducces [the Zadiks, the "Righteous Ones" who were enemies of the Roman and sent out their terrorist Sicarii-troops to murder them]. The author is a Pharisee, devoted to the Law of Moses but as Roman citizens also to Roman law, with a high moral standard, and animated by a bitter hatred of the "wicked" [murderous] Sadducees, whose ethical failings and hostility to the Hasmonean dynasty i.e. the Maccabees (viii. 18-26) were seen as an abomination. Sometimes, the text is linked to both the Essenes of Qumran, and alternatively to the Pharisees.

The Essenes of Qumran, a third group mentioned by Titus Flavius Josephus, separated themselves from that wicked and murderous conflict, and lived in a kind of Buddhist-like monastery. The conflict finally erupted in a full-blown war with a civil war between those two parties called "the First Roman-Jewish War 66-73 AD;" result: over a million dead.

The eighteen psalms may be summarized as follows: suffering inflicted by foreign invasion (i., viii.); desecration of Jerusalem and the Temple, death in Egypt of the invader (ii.); debauchery of Jewish "men-pleasers" (iv.); recognition of God's justice in rewarding the pious and in punishing the wicked (iii., vi., ix., x., xiii., xiv., xv.); expectation of and prayer for divine intervention (vii., xi., xii., xvi.); description of the Messiah (xvii., xviii.).

A definite mark of date is given by the mention (ii. 30, 31) of Pompey's death (48 B.C.). The political situation depicted (the delivery of the city to the invader, the slaughter of the Jews, and the pollution of the Temple) answers fairly well to the account of Pompey's conquest (63 B.C.) given by Josephus ("Ant." xiv. 3, § 4); and there is no need to suppose a reference to Antiochus Epiphanes or Herod. The composition of the psalms may be assigned to 45 B. C., or, less exactly, to the period 70-40 B. C. The date of the Greek translation is uncertain.

The Messiah is a son of David (in opposition to the Miccabean priest-kings and the Levitical Messiah [see Messiah]). a man without supernatural power, raised up by God to purge Jerusalem and to reign in peace over all nations. The description of him is taken largely from the Prophets and the Psalter. He is called in the text (xvii. 36) "the lord Messiah," or "anointed one, lord" (χριστὺς κύριος, Kristos Kurios), which is perhaps a clerical error for "the anointed of the Lord," the common expression. This conception of his character, destined to be permanent, is a return, natural under the circumstances, to the Old Testament representation (See Messiah).

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PSALMS OF SOLOMON CHAPTER 1

1 I cried to the Lord when I was completely distressed, to God when sinners attacked.

2 Suddenly the cry of war was heard before me:
he will listen to me, for I was full of righteousness.

3 I thought in my heart that I was full of righteousness, when I prospered and had become rich in children.

4 Their wealth was spread over the whole earth, and their glory to the end of the earth.

5 They were exalted to the stars; they said they would not fall.

6 But they became insolent in their prosperity, and they did not bring.

7 Their sins were in secret, and I had no knowledge of them.

8 Their acts lawlessness surpassed those of the nations before them; they profaned with profanity the sanctuary of the Lord.

PSALMS OF SOLOMON CHAPTER 2

A Psalm. Pertaining to Salomon. Concerning Ierousalem.

1 When the sinner became proud, he struck down fortified walls with a battering-ram, and you did not prevent him.

2 Foreign nations went up to your altar; in pride they trampled it with their sandals,

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3 because the sons of Ierousalem had defiled the sanctuary of the Lord, had profaned the gifts of God with acts of lawlessness.

4 Because of these things he said, "Cast them far from me; I take no pleasure in them."

5 The beauty of her glory was despised before God; it was completely dishonored.

6 The sons and daughters were in harsh captivity, their neck in a seal, with a mark among the nations.

7 According to their sins he dealt with them, for he abandoned them into the hands of those who prevail.

8 He turned away his face from pitying them, young and old and their children once again, for they did evil once again in not listening.

9 And heaven was weighed down, and the earth detested them, because no person upon it had done what they did.

10 And the earth shall know all your righteous judgments, O God.

11 They set the sons of Ierousalem to be mocked because of the prostitutes in her; everyone passing by would enter before the sun.

12 They used to mock with their acts of lawlessness, as they themselves used to do; before the sun they paraded their injustices.

13 And the daughters of Ierousalem were profane according to your judgment, because they had defiled themselves with a confusion of mingling (inappropriate intercourse).

14 I am troubled in my entrails and my inward parts over these things.

15 I will justify you, O God, in uprightness of heart, for in your judgments is your righteousness, O God.

16 For you have repaid the sinners according to their works, and according to their sins, which were very wicked.

17 You have exposed their sins, that your judgment might be evident; you have wiped out their memorial from the earth.

18 God is a righteous judge, and he will not marvel at a person.

19 For the nations reviled Ierousalem, trampling her down; he dragged down her beauty from the throne of glory.

20 She put on sackcloth instead of beautiful clothing, a rope around her head instead of a crown.

21 She removed the headdress of glory, which God had set upon her; in dishonor her beauty was cast upon the ground.

22 And I saw and entreated the face of the Lord and said: Long enough, Lord, has your hand been heavy on Ierousalem in bringing the nations upon her.

23 For they mocked and spared not, in wrath and fierce anger, and they will be brought to an end, unless you, Lord, rebuke them in your wrath.

24 For it was not out of zeal that they acted, but out of the desire of the soul, so as to pour out their wrath upon us in plunder.

25 Do not delay, O God, to repay them on their heads, to declare (to say) in dishonor the arrogance of the dragon.

26 And I did not wait long until God showed me his insolence, pierced, on the mountains of Egypt, more than the least despised on land and sea.

27 His body, carried about on the waves in great insolence, and there was no one to bury, for he had rejected him in dishonor.

28 He did not consider that he was a human, nor did he consider the hereafter.

29 He said, "I will be lord of earth and sea," and he did not recognize that God is great, mighty in his great strength.

30 He is king over the heavens, also judging kings and authorities.

31 It is he who raises me up to glory and puts the arrogant to sleep for everlasting destruction in dishonor, because they did not know him.

32 And now see, the nobles of the earth, the judgment of the Lord; for he is a great and righteous king; judging what is under heaven.

33 Bless God, you who fear the Lord with understanding, for the pity of the Lord is upon those who fear him with judgment,

34 to separate between righteous and sinner, to repay the sinners forever according to their works

35 and to have pity on the righteous (or delivering him), from the humiliation of the sinner, and to repay the sinner for what he has done to the righteous.

36 For the Lord is kind to those who call on him with endurance, treating his devout according to his pity, setting them continuously before him in strength.

37 Blessed is the Lord forever before his slaves.

PSALMS OF SOLOMON CHAPTER 3

A Psalm. Pertaining to Salomon. Concerning the righteous.

1 Why do you sleep, soul, and do not bless the Lord? Play a new hymn to God, who is worthy to be praised.

2 Play, and be fully awake in wakefulness (or vigilance) for him, for a good melody to God is from a good heart.

3 The righteous remember the Lord at all times, with confession and justification, the Lord's judgments.

4 The righteous does not despise being disciplined by the Lord; his good will is always before the Lord.

5 The righteous stumbled and justified the Lord; he fell and watches what God will do for him; he eagerly watches whence his salvation will come.

6 The truth of the righteous is from their divine savior; in the house of the righteous sin upon sin does not lodge (or find a home).

7 The righteous always searches his house, to remove his injustice in transgression.

8 He made atonement for sins of ignorance by fasting and humiliation of his soul, and the Lord cleanses every devout man and his house.

9 The sinner stumbled, and he curses his life, the day of his birth and his mother's birth pangs.

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10 He has added sin upon sin in his lifetime; he fell, because his fall is evil, and he shall not rise up.

11 The destruction of the sinner is forever, and he will not be remembered, when he visits the righteous.

12 This is the portion of sinners forever, but those who fear the Lord shall rise to everlasting life, and their life is in the light of the Lord and shall never end.

PSALMS OF SOLOMON CHAPTER 4

Discourse of Salomon. Pertaining to the men-pleasers.

1 Why do you sit, profaner, in the council of the devout, and your heart is far removed from the Lord, provoking with transgressions of the law the God of Israel?

2 Extravagant in speech, extravagant in appearance above everyone, the person harsh in speech in condemning sinners in judgment.

3 And his hand is the first upon him as if in zeal, and he himself is guilty of various sins and self-indulgence.

4 His eyes are upon every woman without distinction; his tongue is false when he makes a contract with an oath.

5 At night and in secret he sins as though unseen; with his eyes he speaks to every woman in evil assignation (illicit affairs); he is quick to enter every house cheerfully as though innocent.

6 May God remove those who live in hypocrisy with the devout, with corruption of his flesh and his life with poverty.

7 May God reveal the works of men, of men- pleasers, his works with derision and contempt.

8 And may the devout justify the judgment of their God, when sinners are removed from the presence of the righteous, the man-pleaser who speaks the law with deceit.

9 And their eyes are upon a stable (peaceful) house of a man, as a serpent to destroy each other's wisdom with words of those who transgress the law.

10 His words are deceptions to accomplish his desire for injustice; he did not cease until he had succeeded in scattering them as orphans.

11 He devastated a house on account of his desire for transgressing the law; he deceived with words, because there is no one who sees and judges.

12 At this he was filled with transgressing the law, and his eyes are upon another house, to destroy it with clamorous words.

13 His soul, like Hades, is not satisfied with all these things.

14 May his portion, O Lord, be dishonored before you; may his going out be with groaning, and his coming in with a curse.

15 May his life be in anguish and poverty and anxiety, O Lord; may his sleep be with grief, and his waking with anxiety.

16 May sleep be taken from his temples at night; may he fail dishonorably in all the work of his hands.

17 May he enter his house empty-handed, and may his house lack everything with which he might satisfy his soul.

18 May his old age be spent in loneliness without children right up to his being taken up.

19 May the flesh of the men-pleasers be scattered by wild beasts,

and may the bones of the transgressors of the law lie before the sun in dishonor.

20 May ravens peck out the eyes of hypocrites, for they have devastated many houses of men in dishonor, and they scattered them in desire.

21 And they have not remembered God, and they did not fear God in all these things, and they provoked and angered God.

22 May he remove them from the earth, because with pretense they have deceived the souls of the innocent.

23 Happy are those who fear the Lord in their innocence; the Lord will save them from deceitful men and sinners, and he will save us from every stumbling block of the transgressor of the law.

24 May God remove those who arrogantly do all injustice; for the Lord our God is a great and mighty judge in righteousness.

25 May your pity, O Lord, be upon all those who love you.

PSALMS OF SOLOMON CHAPTER 5

A Psalm. Pertaining to Salomon.

1 O Lord God, I will praise your name with joy in the midst of those who have knowledge of your righteous judgments.

2 For you are kind and merciful, the refuge of the poor; when I cry out to you, do not pass me by in silence.

3 For no one will take booty from a strong man, and who shall take of all that you have made, unless you give it?

4 For man and his portion are before you in the balance; he cannot increase it beyond your judgment, O God.

5 When we are distressed we will call upon you for help, and you will not turn back our petition, because you are our God.

6 Make not your hand heavy upon us, lest, from distress, we sin.

7 And if you do not return us, we will not stay away, but we will come to you.

8 For if I hunger, I will cry to you, O God, and you will give to me.

9 You feed the birds and the fish, when you give rain to wildernesses that green grass may spring up.

10 You have provided fodder in the wilderness for every living thing, and if they hunger, they will lift their face to you.

11 You feed kings and rulers and peoples, O God, and who is the hope of the poor and needy, unless it be you, O Lord?

12 And you will listen—for who is kind and forgiving but you?—making glad the soul of the humble by opening your hand in pity.

13 Man's kindness is grudgingly, and tomorrow, and if he repeat it without complaining, you would even marvel at this.

14 But your gift is great in kindness, and rich, and he whose hope is in you will not be sparing with a gift (or give generously).

15 Your pity, O Lord, is upon the whole earth in kindness.

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16 Happy is the man whom God remembers in due proportion to sufficiency; if man has too much, he sins.

17 Sufficient is a moderate provision with righteousness, and in this is the blessing of the Lord for abundance with righteousness.

18 May those who fear the Lord rejoice in good things, and your kindness be upon Israel in your kingdom.

19 Blessed is the glory of the Lord, for he is our king.

PSALMS OF SOLOMON CHAPTER 6

In hope. Pertaining to Salomon.

1 Happy is the man whose heart is prepared to call on the name of the Lord; when he remembers the name of the Lord, he will be saved.

2 His ways are directed by the Lord, and the works of his hands are protected by the Lord, his God.

3 His soul will not be disturbed with the sight of evil dreams; when he crosses rivers and when the seas swell, he will not be terrified.

4 He arose from his sleep and blessed the name of the Lord. In firmness of heart he sang a hymn to the name of his God.

5 And he entreated the face of the Lord for his entire household, and the Lord listened to the prayer of everyone in fear of God.

6 And the Lord fulfills every request of the soul that hopes in him. Blessed is the Lord who works pity for those who love him in truth.

PSALMS OF SOLOMON CHAPTER 7

Pertaining to Salomon. Of returning.

1 Remove not your dwelling from us, O God, lest they attack us, those who hated us without cause.

2 For you have rejected them, O God; let their foot not trample upon the inheritance of your holy precinct.

3 Discipline us by your will, and do not give us to the nations.

4 For if you send death, you will command it concerning us.

5 For you are full of pity, and you will not be angry enough to destroy us completely.

6 While your name dwells in our midst, we shall find pity, and no nation will prevail against us.

7 For you are our protector, and we shall call upon you, and you will hearken to us;

8 For you will have compassion upon the race of Israel forever, and you will not reject it,

9 and we are under your yoke forever, and the whip of your discipline.

10 And you will direct us in the time of your help, showing pity to the house of Iakob on the day you promised them.

PSALMS OF SOLOMON CHAPTER 8

Pertaining to Salomon. Regarding victory.

1 My ear heard distress and the sound of war, the sound of a trumpet announcing slaughter and destruction.

2 The sound of many people is like that of an exceedingly great wind, like a hurricane with mighty fire sweeping through the wilderness.

3 And I said in my heart, "Where, then, will God judge him?"

4 I heard a sound in Ierousalem, city of a holy precinct.

5 My lower back was crushed from the report; my knees weakened; my heart was afraid; my bones were shaken like flax.

6 I said, "They will direct their ways in righteousness."

7 I considered the judgments of God since the creation of heaven and earth;

I justified God in his judgments from eternity.

8 God exposed their sins before the sun; all the earth knew the righteous judgments of God.

9 In secret places under the earth were their transgressions of the law in provocation; they committed incest, son with mother and father with daughter.

10 They committed adultery, every man with his neighbor's wife. They concluded compacts by oath with one another concerning these things.

11 They would plunder the sanctuary of God, as though there was no heir who redeems.

12 They would trample the altar of the Lord becauseb of all kinds of uncleanness, and with menstrual blood they defiled the sacrifices as if they were profane meat.

13 They left no sin, which they did not do more than the nations.

14 Therefore God mixed for them a spirit of confusion; he gave them a cup of undiluted wine to drink, that they might become drunk.

15 He brought him from the end of the earth, who strikes mightily; he declared war against Ierousalem and her land.

16 The rulers of the land met him with joy; they said to him, "Welcome is your way; come, enter in peace."

17 They leveled the rough roads before his entry; they opened the gates to Ierousalem; they crowned her walls.

18 He entered, as a father the house of his sons, with peace; he set down his feet with great security.

19 He captured her towered strongholds and the wall of Ierousalem, for God led him with security while they went astray.

20 He killed their rulers and everyone wise in counsel; he poured out the blood of the inhabitants of Ierousalem like the water of uncleanness.

21 He led away their sons and daughters whom they had begotten in defilement.

22 They did according to their uncleanness, just as their fathers; they defiled Ierousalem and the things that had been sanctified to the name of God.

23 God was justified in his judgments among the nations of the earth, and the devout of God are like lambs innocent in their midst.

24 Worthy to be praised is the Lord who judges all the earth in his righteousness.

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25 See, O God, you have shown us your judgment in your righteousness; our eyes have seen your judgments, O God.

26 We have justified your name that is honored forever, for you are the God of righteousness, judging Israel with discipline.

27 Turn, O God, your pity upon us, and have compassion upon us.

28 Gather together the dispersion of Israel with pity and kindness, for your faithfulness is with us.

29 And we stiffened our neck, and you are the one who disciplines us.

30 Overlook us not, our God, lest the nations swallow us up, as though there were no redeemer.

31 And you are our God from the beginning, and upon you is our hope, O Lord.

32 And we shall not depart from you, for your judgments upon us are kind.

33 Upon us and our children is your good will forever; O Lord, our savior, we shall never more be shaken.

34 Worthy to be praised is the Lord for his judgments by the mouth of devout ones, and blessed is Israel by the Lord forever.

PSALMS OF SOLOMON CHAPTER 9

Pertaining to Salomon. Regarding rebuke.

1 When Israel was led away in exile to a foreign land, when they fell away from the Lord who redeemed them, they were expelled from the inheritance, which the Lord had given them.

2 The dispersion of Israel was among every nation, according to the word of God, that you may be justified, O God, in your righteousness by reason of our acts of lawlessness; for you are a righteous judge over all the peoples of the earth.

3 For none that does injustice shall be hidden from your knowledge,

and the righteous acts of your devout are before you, O Lord, and where shall a human being hide himself from your knowledge, O God?

4 Our works are in the choosing and power of our soul, to do righteousness or injustice in the works of our hands, and in your righteousness you visit human beings.

5 The one who practices righteousness stores up life for himself with the Lord, and the one who practices injustice is responsible for the destruction of his own soul, for the judgments of the Lord are in righteousness for each man and household.

6 To whom will you show kindness, O God, if not to them that call upon the Lord? You will cleanse a soul from sins when he will confess, when he acknowledges; for shame is upon us and our faces on account of all these things.

7 And to whom will you forgive sins, except to those who have sinned? You shall bless the righteous and not straighten them for the sins they have committed, and your kindness is upon sinners in repentance.

8 And now, you are our God, and we are the people whom you have loved. Look, and be compassionate, O God of Israel, for we are yours, and remove not your pity from us, lest they attack us.

9 And you chose the offspring of Abraam above all the nations, and you placed your name upon us, O Lord, and you will not reject us forever.

10 You made a covenant with our fathers concerning us, and we shall hope in you when we return our souls toward you.

11 The mercy of the Lord is upon the house of Israel forever and ever.

PSALMS OF SOLOMON CHAPTER 10

Among hymns. Pertaining to Salomon.

1 Happy is the man whom the Lord remembers with reproving and who is fencedc from the evil road by a whip, that he may be cleansed from sin, that it may not increase.

2 He who prepares his back for lashes shall be cleansed, for the Lord is kind to those who endure discipline.

3 For he will straighten the ways of the righteous and will not turn them aside by discipline, and the pity of the Lord is upon those who love him in truth.

4 And the Lord will remember his slaves in pity, for the testimony is in the law of the everlasting covenant, the testimony of the Lord for the ways of mankind at his visitation.

5 Our Lord is righteous and devout in his judgments forever, and Israel shall praise the name of the Lord with joy.

6 And the devout shall acknowledge in the assembly of the people, and God will show pity upon the poor to the joy of Israel.

7 For God is kind and full of pity forever, and the congregations of Israel shall glorify the name of the Lord.

8 The salvation of the Lord is upon the house of Israel for everlasting joy.

PSALMS OF SOLOMON CHAPTER 11

Pertaining to Salomon. Regarding expectation.

1 Trumpet in Sion with a signal trumpet to summon the holy ones; proclaim in Ierousalem the voice of one who brings good news; for the God of Israel has shown pity in his visitation of them.

2 Stand upon a high place, O Ierousalem, and behold your children, from the east and the west, gathered together once again by the Lord.

3 From the north they come in the joy of their God; from the islands far away God has gathered them.

4 He has leveled high mountains into level ground for them; the hills fled at their approach.

5 The woods shaded them as they passed by; God caused every tree of fragrance to spring up for them,

6 that Israel might pass by at the visitation of their God's glory.

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7 Put on, O Ierousalem, the garments of your glory; prepare the robe of your sanctitya, for God has spoken good concerning Israel forever and ever.

8 May the Lord do what he has spoken concerning Israel and Ierousalem; may the Lord raise up Israel by his glorious name.

9 The pity of the Lord is upon Israel forever and ever.

PSALMS OF SOLOMON CHAPTER 12

Pertaining to Salomon. Against the tongue of the transgressors of the law.

1 O Lord, deliver my soul from the man who is a transgressor of the law and wicked, from the tongue that transgresses the law and is slanderous and that speaks lies and deceits.

2 The words of the tongue of the wicked man are twisted in many ways, like fire among a people which burns up its beauty.

3 His sojourn—to set on fire households with a lying tongue—to cut down trees of joy that sets the transgressors of the law on fire, to confound households in warfare by means of slanderous lips.

4 May God remove far from the innocent the lips of the transgressors of the law with anxiety, and may the bones of slanderers be scattered far from those who fear the Lord; may the slanderous tongue perish in flaming fire far from the devout.

5 May the Lord preserve the quiet soul that hates the unjust, and may the Lord direct the man who makes peace at home.

6 The salvation of the Lord is upon Israel his servant forever, and may the sinners perish altogether from the presence of the Lord, and may the devout of the Lord inherit the promises of the Lord.

PSALMS OF SOLOMON CHAPTER 13

A Psalm. Pertaining to Salomon. Comfort for the righteous.

1 The right hand of the Lord covered me; the right hand of the Lord spared us.

2 The arm of the Lord saved us from the sword that passes through, from famine and the death of sinners.

3 Evil wild animals rushed upon them; with their teeth they tore their flesh, and with their molars they crushed their bones.

4 But from all these things the Lord delivered us.

5 The pious man was troubled on account of his transgressions, lest he should be taken away along with the sinners.

6 For the destruction of the sinner is terrible, but not one of all these things shall touch the righteous.

7 For not the same is the discipline of the righteous in ignorance and the destruction of the sinners.

8 The righteous is disciplined with distinctness so that the sinner may not rejoice over the righteous.

9 For he will admonish the righteous as a beloved son, and his discipline is as that of a firstborn.

10 For the Lord will spare his devout and will wipe away their transgressions with discipline.

11 For the life of the righteous is forever, but sinners shall be taken away into destruction, and their memorial shall never be found.

12 But the pity of the Lord is upon the devout, and his pity is upon those who fear him.

PSALMS OF SOLOMON CHAPTER 14

A Hymn. Pertaining to Salomon.

1 Faithful is the Lord to those who love him in truth, to those who endure his discipline,

2 to those who walk in the righteousness of his ordinances, in the law which he commanded us that we might live.

3 The devout of the Lord shall live by it forever; the orchard of the Lord, the trees of life, are his devout.

4 Their planting is rooted forever; they shall not be pulled up all the days of heaven;

5 for the portion and the inheritance of God is Israel.

6 But not so are the sinners and transgressors of the law, who loved a day in the companionship of their sin.

7 Their desire was for the briefness of corruption, and they have not remembered God.

8 For the ways of human beings are known before him at all times, and he knows the storeroomsa of the heart before they come to pass.

9 Therefore their inheritance is Hades and darkness and destruction, and they shall not be found in the day when the righteous obtain pity.

10 But the devout of the Lord shall inherit life with joy.

PSALMS OF SOLOMON CHAPTER 15

A Psalm. Pertaining to Salomon. With an Ode.

1 When I was in distress, I called upon the name of the Lord; I hoped for the help of the God of Iakob and was saved, for you are the hope and the refuge of the poor, O God.

2 For who, O God, is strong except to confess to you in truth? And wherein is a person mighty except in confessing to your name?

3 A new melody with an ode in gladness of heart, the fruit of the lips with the tuned instrument of the tongue, the first fruit of the lips from a devout and righteous heart—

4 he who does these things shall never be shaken by evil; the flame of fire and the wrath against the unrighteous shall not touch him,

5 when it goes forth from the face of the Lord against sinners, to destroy all the substance of sinners;

6 For the mark of God is upon the righteous for salvation.

7 Famine and sword and death shall be far from the righteous; for they shall flee from the devout as those pursued by war,

8 but they shall pursue sinners and overtake them, and those who do lawlessness shall not escape the judgment of the Lord;

9 they shall be overtaken by those experienced in war, for the mark of destruction is upon their forehead.

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10 And the inheritance of sinners is destruction and darkness, and their acts of lawlessness shall pursue them to Hades below.

11 Their inheritance shall not be found for their children, for sins shall lay waste the houses of sinners.

12 And sinners shall perish forever in the day of the Lord's judgment, when God visits the earth with his judgment.

13 But those who fear the Lord shall find mercy on it (on Earth), and they shall live by the mercy of their God, but sinners shall perish forever and anon.

PSALMS OF SOLOMON CHAPTER 16

A Hymn. Pertaining to Salomon. Regarding help for the devout.

1 When my soul slumbered, away from the Lord, I slipped for a short time, in the lethargy of those that sleep far from God.

2 For a short time my soul was poured out to death, close to the gates of Hades with the sinner,

3 when my soul separated from the Lord, God of Israel, except that the Lord helped me with his pity forever.

4 He pricked me, like a goad for a horse, that I might awaken unto him; my savior and protector at all times saved me.

5 I will acknowledge [to] you, O God, for you helped me to salvation, and you did not count me with sinners for destruction.

6 Remove not your pity from me, O God, nor your remembrance from my heart until death.

7 Rule over me (hold me back), O God, from wicked sin and from every evil woman who causes the foolish to stumble.

8 And let not the beauty of a woman who transgresses the law deceive me, nor of anything that is subject to useless sin.

9 Direct the works of my hands in your place, and guard my steps in your remembrance.

10 Protect my tongue and my lips with words of truth; anger and unreasoning wrath put far from me.

11 Grumbling and faint-heartedness in affliction keep far from me, when, if I sin, you discipline me to return me.

12 Support my soul with goodwill and cheerfulness; when you strengthen my soul, what is given will be sufficient for me.

13 For if you do not give strength, who will endure discipline in poverty?

14 When a soul is rebuked in the hand of his corruption,
your testing is in his flesh and in the affliction of poverty.

15 If the righteous endures in all these, he shall receive pity from the Lord.

PSALMS OF SOLOMON CHAPTER 17

A Psalm. Pertaining to Salomon. With an Ode. Pertaining to the king.

1 O Lord, you are our king forever and ever, for in you, O God, shall our soul boast.

2 And how long is the time of a person's life upon the earth?
According to his time and his hope upon him.

3 But we will hope in God our savior; for the might of our God is forever with pity, and the kingdom of our God is forever over the nations in judgment.

4 You, O Lord, you chose Dauid king over Israel, and you swore to him concerning his offspring forever, that his palace would never fail before you.

5 And, because of our sins, sinners rose up against us; they attacked us and thrust us out, to whom you did not promise; they took possession by force, and they did not glorify your honorable name.

6 They set up in glory a palace corresponding to their loftiness; they laid waste the throne of Dauid in arrogance leading to change.

7 But you, O God, will overthrow them and will remove their offspring from the earth,
when there rises up against them a person that is foreign to our race.

8 According to their sins you will repay them, O God, that it may befall them according to their works.

9 God showed them no pity; he has sought out their offspring and let not one of them go free.

10 Faithful is the Lord in all his judgments, which he performs on the earth.

11 The lawless one laid waste our land so that no one inhabited it; they destroyed young and old and their children together.

12 In the wrath of his beauty he expelled them to the west, and the rulers of the land to derision, and did not spare them.

13 Being an alien the enemy acted arrogantly, and his heart was estranged from our God.

14 And all things that he did in Ierousalem were just as the nations do in their strong cities.

15 And the sons of the covenant surpassed them in the midst of motley nations; there was no one among them who practiced pity and truth in Ierousalem.

16 Those who loved the congregations of the devout fled from them, as sparrows were scattered from their nest.

17 They wandered in wildernesses that their souls be saved from evil, and their saved soul was precious in the eyes of those who sojourned abroad.

18 They were scattered over the whole earth by lawless men,
for heaven withheld the rain from falling on the earth.

19 Everlasting springs out of abysses were held back from high mountains, for there was none among them who did righteousness and justice.

20 From their ruler and the lowest of the people they were in every sin; the king was in transgression of the law, and the judge in disobedience, and the people in sin.

21 See, O Lord, and raise up for them their king, the son of Dauid, at the time which you chose, O God, to rule over Israel your servant.

22 And gird him with strength to shatter in pieces unrighteous rulers, to purify Ierousalem from nations that trample her down in destruction,

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23 in wisdom of righteousness, to drive out sinners from the inheritance, to smash the arrogance of the sinner like a potter's vessel,

24 to shatter all their substance with an iron rod, to destroy the lawless nations by the word of his mouth,

25 that, by his threat, nations flee from his presence, and to reprove sinners with the thought of their hearts.

26 And he shall gather a holy people whom he shall lead in righteousness, and he shall judge the tribes of the people that has been sanctified by the Lord, his God.

27 And he shall not allow injustice to lodge in their midst any longer, nor shall there dwell with them any person who knows evil; for he shall know them, that all are their God's sons.

28 And he shall distribute them according to their tribes upon the land, and no resident alien and alien shall sojourn among them any longer.

29 He shall judge peoples and nations in the wisdom of his righteousness.

Interlude on strings

30 And he shall have the peoples of the nations to be subject to him under his yoke, and he shall glorify the Lord in the marka of all the earth, and he shall purify Ierousalem in holiness as it was at the beginning

31 so that nations may come from the end of the earth to see his glory, bringing as gifts her sons who are exhausted,

and to see the glory of the Lord with which God has glorified her.

32 And he shall be a righteous king, taught by God, over them, and there shall be no injustice in his days in their midst, for all shall be holy, and their king the anointed of the Lord.

33 For he shall not put his hope in horse and rider and bow, nor shall he multiply for himself gold and silver for war, nor shall he gather hopes from a multitude of people for the day of war.

34 The Lord himself is his king, the hope of him who is strong through hope in God, and he shall have pity on all the nations before him in fear.

35 For he shall strike the earth with the word of his mouth forever; he shall bless the people of the Lord in wisdom with joy.

36 And he himself shall be pure from sin so that he may rule a great people, that he may rebuke rulers and remove sinners by the strength of his word.

37 And he shall not weaken in his days, relying on his God; for God has made him strong in the holy spirit and wise in the counsel of understanding with strength and righteousness.

38 And the blessing of the Lord shall be with him in strength, and he shall not weaken.

39 His hope shall be in the Lord, and who can prevail against him?

40 He shall be strong in his works and mighty in fear of God, shepherding the flock of the Lord faithfully and righteously, and he shall not let any among them become weak in their pasture.

41 And he shall lead all of them in equity, and there shall be no arrogance among them, that any one of them should be oppressed.

42 This is the majesty of the king of Israel, which God knew, to raise him up over the house of Israel to discipline it.

43 His words will be more refined than costly gold, the finest.

In the congregations he will discerningly judge the tribes of a sanctified people; his words are as words of the holy in the midst of sanctified peoples.

44 Happy are those who shall live in those days, to see the good things of Israel that God shall accomplish in the congregation of the tribes.

45 May God hasten his pity upon Israel; may he deliver us from the uncleanness of profane enemies.

46 The Lord himself is our king forever and ever.

PSALMS OF SOLOMON CHAPTER 18

A Psalm. Pertaining to Salomon. Again of the anointed of the Lord.

1 O Lord, your pity is over the works of your hands forever; your goodness is over Israel with a rich gift.

2 When your eyes gaze upon them, then none of them shall be in want; your ears listen to the hopeful petition of the poor.

3 Your judgments are over the whole earth with pity, and your love is upon the offspring of Abraam, the sons of Israel.

4 Your discipline is upon us as on a firstborn, an only son, to turn back the obedient soul from ignorant stupidity.

5 May God cleanse Israel for the day of pity with blessing, for the day of election when he brings up his anointed one.

6 Happy are those who shall live in those days, to see the good things of the Lord, which he will perform for the coming generation.

7 Under the rod of discipline of the Lord's anointed in fear of his God, in wisdom of spirit and of righteousness and strength,

8 to direct a man in works of righteousness in fear of God,

to establish them all before the Lord—

9 a good generation in fear of God in the days of pity.

Interlude on strings

10 Great is our God, and glorious, dwelling in the highest, who appointed the lights in their course for the determining of seasons from day to day, and they did not turn aside from the path you commanded them.

11 Their path each day is in the fear of God, from the day God created them and forever.

12 And they have not wandered since the day he created them; since the generations of old they have not turned aside from their paths, except when God commanded them through the injunction of his slaves.

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THE BOOK OF PROVERBS

Proverbs of Solomon
Hebrew title: Mishle Shlomoh
Estimated Range of Dating: c. 5th - 1st centuries B.C.

(The Book of Proverbs (Hebrew: Mishle (Shlomoh), "Proverbs (of Solomon)") is a book in the third section (called Ketuvim) of the Hebrew Bible and a book of the Christian Old Testament. When translated into Greek and Latin, the title took on different forms: in the Greek Septuagint (LXX) it became Paroimiai ("Proverbs"); in the Latin Vulgate the title was Proverbia, from which the English name is derived.

Proverbs is not merely an anthology but a "collection of collections" relating to a pattern of life which lasted for more than a millennium. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behaviour, the meaning of human life, and right conduct. The repeated theme is that "the fear of God (meaning submission to the will of God) is the beginning of wisdom." Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.

The superscriptions divide the collections as follows:

- *Proverbs 1–9: "Proverbs of Solomon, Son of David, King of Israel"*
- *Proverbs 10–22:16: "Proverbs of Solomon"*
- *Proverbs 22:17–24:22: "The Sayings of the Wise"*
- *Proverbs 24:23–34: "These Also are Sayings of the Wise"*
- *Proverbs 25–29: "These are Other Proverbs of Solomon that the Officials of King Hezekiah of Judah Copied"*
- *Proverbs 30: "The Words of Agur"*
- *Proverbs 31:1–9: "The Words of King Lemuel of Massa, Which his Mother Taught Him"*
- *Proverbs 31:10–31: the ideal wise woman (elsewhere called the "woman of substance").*

It is impossible to offer precise dates for the sayings in Proverbs, a "collection of collections" relating to a pattern of life which lasted for more than a millennium. The phrase conventionally used for the title is taken from chapter 1:1, mishley shelomoh, Proverbs of Solomon (the phrase is repeated at 10:1 and 25:1), is likely more concerned with labeling the material than ascribing authorship.)

PROVERBS OF SOLOMON CHAPTER 1

1 The Proverbs of Solomon son of David, who reigned in Israel;

2 to know wisdom and instruction, and to perceive words of understanding;

3 to receive also hard saying, and to understand true justice, and how to direct judgment;

4 that he might give subtlety to the simple, and to the young man discernment and understanding.

5 For by the hearing of these a wise man will be wiser, and man of understanding will gain direction;

6 and will understand a parable, and a dark speech; the saying of the wise also, and riddles.

7 The fear of the Lord is the beginning of wisdom; and there is good understanding to all that practise it: and piety toward God is the beginning of discernment; but the ungodly will set at nought wisdom and instruction.

8 Hear, my son, the instruction of thy father, and reject not the rules of thy mother.

9 For thou shalt receive for thine head a crown of graces, and a chain of gold round thy neck.

10 My son, let not ungodly men lead thee astray, neither consent thou to them.

11 If they should exhort thee, saying, Come with us, partake in blood, and let us unjustly hide the just man in the earth:

12 and let us swallow him alive, as Hades would, and remove the memorial of him from the earth:

13 let us seize on his valuable property, and let us fill our houses with spoils:

14 but do thou cast in thy lot with us, and let us all provide a common purse, and let us have one pouch:

15 go not in the way with them, but turn aside thy foot from their paths:

16 (For their feet run to evil, and make haste to shed blood.)

17 for nets are not without cause spread for birds.

18 For they that are concerned in murder store up evils for themselves; and the overthrow of transgressors is evil.

19 These are the ways of all that perform lawless deeds; for by ungodliness they destroy their own life.

20 Wisdom sings aloud in passages, and in the broad places speaks boldly.

21 And she makes proclamation on the top of the walls, and sits by the gates of princes; and at the gates of the city boldly says,

22 So long as the simple cleave to justice, they shall not be ashamed: but the foolish being lovers of haughtiness, having become ungodly have hated knowledge, and are become subject to reproofs.

23 Behold, I will bring forth to you the utterance of my breath, and I will instruct you in my speech.

24 Since I called, and ye did not hearken; and I spoke at length, and ye gave no heed;

25 but ye set at nought my counsels, and disregarded my reproofs;

26 therefore I also will laugh at your destruction; and I will rejoice against you when ruin comes upon you:

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27 yea when dismay suddenly comes upon you, and your overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when ruin shall come upon you.
28 For it shall be that when ye call upon me, I will not hearken to you: wicked men shall seek me, but shall not find me.
29 For they hated wisdom, and did not choose the word of the Lord:
30 neither would they attend to my counsels, but derided my reproofs.
31 Therefore shall they eat the fruits of their own way, and shall be filled with their own ungodliness.
32 For because they wronged the simple, they shall be slain; and an inquisition shall ruin the ungodly.
33 But he that hearkens to me shall dwell in confidence, and shall rest securely from all evil.

PROVERBS OF SOLOMON CHAPTER 2

1 My son, if thou wilt receive the utterance of my commandment, and hide it with thee;
2 thine ear shall hearken to wisdom; thou shalt also apply thine heart to understanding, and shalt apply it to the instruction of thy son.
3 For it thou shalt call to wisdom, and utter thy voice for understanding;
4 and if thou shalt seek it as silver, and search diligently for it as for treasures;
5 then shalt thou understand the fear of the Lord, and find the knowledge of God.
6 For the Lord gives wisdom; and from his presence come knowledge and understanding,
7 and he treasures up salvation for them that walk uprightly: he will protect their way;
8 that he may guard the righteous ways: and he will preserve the way of them that fear him.
9 Then shalt thou understand righteousness, and judgment; and shalt direct all thy course aright.
10 For if wisdom shall come into thine understanding, and discernment shall seem pleasing to thy soul,
11 good counsel shall guard thee, and holy understanding shall keep thee;
12 to deliver thee from the evil way, and from the man that speaks nothing faithfully.
13 Alas for those who forsake right paths, to walk in ways of darkness;
14 who rejoice in evils, and delight in wicked perverseness;
15 whose paths are crooked, and their courses winding;
16 to remove thee far from the straight way, and to estrange thee from a righteous purpose. My son, let not evil counsel overtake thee,
17 of her who has forsaken the instruction of her youth, and forgotten the covenant of God.
18 For she has fixed her house near death, and guided her wheels near Hades with the giants.
19 None that go by her shall return, neither shall they take hold of right paths, for they are not apprehended of the years of life.
20 For had they gone in good paths, they would have found the paths of righteousness easy.
21 For the upright shall dwell in the earth, and the holy shall be left behind in it.
22 The paths of the ungodly shall perish out of the earth, and transgressors shall be driven away from it.

PROVERBS OF SOLOMON CHAPTER 3

1 My son, forget not my laws; but let thine heart keep my words:
2 for length of existence, and years of life, and peace, shall they add to thee.
3 Let not mercy and truth forsake thee; but bind them about thy neck:
4 so shalt thou find favour: and do thou provide things honest in the sight of the Lord, and of men.
5 Trust in God with all thine heart; and be not exalted in thine own wisdom.
6 In all thy ways acquaint thyself with her, that she may rightly direct thy paths.
7 Be not wise in thine own conceit; but fear God, and depart from all evil.
8 Then shall there be health to thy body, and good keeping to thy bones.
9 Honour the Lord with thy just labours, and give him the first of thy fruits of righteousness:
10 that thy storehouses may be completely filled with corn, and that thy presses may burst forth with wine.
11 My son, despise not the chastening of the Lord; nor faint when thou art rebuked of him:
12 for whom the Lord loves, he rebukes, and scourges every son whom he receives.
13 Blessed is the man who has found wisdom, and the mortal who knows prudence.
14 For it is better to traffic for her, than for treasures of gold and silver.
15 And she is more valuable than precious stones: no evil thing shall resist her: she is well known to all that approach her, and no precious thing is equal to her in value.
16 For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth proceeds righteousness, and she carries law and mercy upon her tongue.
17 Her ways are good ways, and all her paths are peaceful.
18 She is a tree of life to all that lay hold upon her; and she is a secure help to all that stay themselves on her, as on the Lord.
19 God by wisdom founded the earth, and by prudence he prepared the heavens.
20 By understanding were the depths broken up, and the clouds dropped water.
21 My son, let them not pass from thee, but keep my counsel and understanding:

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22 that thy soul may live, and that there may be grace round thy neck; and it shall be health to thy flesh, and safety to thy bones:
23 that thou mayest go confidently in peace in all thy ways, and that thy foot may not stumble.
24 For if thou rest, thou shalt be undismayed; and if thou sleep, thou shalt slumber sweetly.
25 And thou shalt not be afraid of alarm coming upon thee, neither of approaching attacks of ungodly men.
26 For the Lord shall be over all thy ways, and shall establish thy foot that thou be not moved.
27 Forbear not to do good to the poor, whensoever thy hand may have power to help him.
28 Say not, Come back another time, to-morrow I will give; while thou art able to do him good: for thou knowest not what the next day will bring forth.
29 Devise not evil against thy friend, living near thee and trusting in thee.
30 Be not ready to quarrel with a man without a cause, lest he do thee some harm.
31 Procure not the reproaches of bad men, neither do thou covet their ways.
32 For every transgressor is unclean before the Lord; neither does he sit among the righteous.
33 The curse of God is in the houses of the ungodly; but the habitations of the just are blessed.
34 The Lord resists the proud; but he gives grace to the humble.
35 The wise shall inherit glory; but the ungodly have exalted their own dishonour.

PROVERBS OF SOLOMON CHAPTER 4

1 Hear, ye children, the instruction of a father, and attend to know understanding.
2 For I give you a good gift; forsake ye not my law.
3 For I also was a son obedient to my father, and loved in the sight of my mother:
4 who spoke and instructed me, saying, Let our speech be fixed in thine heart, keep our commandments, forget them not:
5 and do not neglect the speech of my mouth.
6 And forsake it not, and it shall cleave to thee: love it, and it shall keep thee.
7 (The beginning of wisdom, get wisdom, and with all thy possession purchase prudence.)
8 Secure it, and it shall exalt thee: honour it, that it may embrace thee;
9 that it may give unto thy head a crown of graces, and may cover thee with a crown of delight.
10 Hear, my son, and receive my words; and the years of thy life shall be increased, that the resources of thy life may be many.
11 For I teach thee the ways of wisdom; and I cause thee to go in right paths.
12 For when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not be distressed.
13 Take hold of my instruction; let it not go, —but keep it for thyself for thy life.
14 Go not in the ways of the ungodly, neither covet the ways of transgressors.
15 In whatever place they shall pitch their camp, go not thither; but turn from them, and pass away.
16 For they cannot sleep, unless they have done evil: their sleep is taken away, and they rest not.
17 For these live upon the bread of ungodliness, and are drunken with wine of transgression.
18 But the ways of the righteous shine like light; they go on and shine, until the day be fully come.
19 But the ways of the ungodly are dark; they know not how they stumble.
20 My son, attend to my speech; and apply thine ear to my words:
21 that thy fountains may not fail thee; keep them in thine heart.
22 For they are life to those that find them, and health to all their flesh.
23 Keep thine heart with the utmost care; for out of these are the issues of life.
24 Remove from thee a froward mouth, and put far away from thee unjust lips.
25 Let thine eyes look right on, and let thine eyelids assent to just things.
26 Make straight paths for thy feet, and order thy ways aright.
27 Turn not aside to the right hand nor to the left, but turn away thy foot from an evil way: [for God knows the ways on the right hand, but those on the left are crooked:] and he will make thy ways straight, and will guide thy steps in peace.

PROVERBS OF SOLOMON CHAPTER 5

1 My son, attend to my wisdom, and apply thine ear to my words;
2 that thou mayest keep good understanding, and the discretion of my lips gives thee a charge. Give no heed to a worthless woman;
3 for honey drops from the lips of a harlot, who for a season pleases thy palate:
4 but afterwards thou wilt find her more bitter than gall, and sharper than a two-edged sword.
5 For the feet of folly lead those who deal with her down to the grave with death; and her steps are not established.
6 For she goes not upon the paths of life; but her ways are slippery, and not easily known.
7 Now then, my son, hear me, and make not my words of none effect.
8 Remove thy way far from her; draw not near to the doors of her house:
9 lest thou give away thy life to others, and thy substance to the merciless:
10 lest strangers be filled with thy strength, and thy labours come into the houses of strangers;

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11 And thou repent at last, when the flesh of thy body is consumed,
12 and thou shalt say, How have I hated instruction, and my heart avoided reproofs!
13 I heard not the voice of him that instructed me, and taught me, neither did I apply mine ear.
14 I was almost in all evil in the midst of the congregation and assembly.
15 Drink waters out of thine own vessels, and out of thine own springing wells.
16 Let not waters out of thy fountain be spilt by thee, but let thy waters go into thy streets.
17 Let them be only thine own, and let no stranger partake with thee.
18 Let thy fountain of water be truly thine own; and rejoice with the wife of thy youth.
19 Let thy loving hart and thy graceful colt company with thee, and let her be considered thine own, and be with thee at all times; for ravished with her love thou shalt be greatly increased.
20 Be not intimate with a strange woman, neither fold thyself in the arms of a woman not thine own.
21 For the ways of a man are before the eyes of God, and he looks on all his paths.
22 Iniquities ensnare a man, and every one is bound in the chains of his own sins.
23 Such a man dies with the uninstructed; and he is cast forth from the abundance of his own substance, and has perished through folly.

PROVERBS OF SOLOMON CHAPTER 6

1 My son, if thou become surety for thy friend, thou shalt deliver thine hand to an enemy.
2 For a man's own lips become a strong snare to him, and he is caught with the lips of his own mouth.
3 My son, do what I command thee, and deliver thyself; for on thy friend's account thou art come into the power of evil men: faint not, but stir up even thy friend for whom thou art become surety.
4 Give not sleep to thine eyes, nor slumber with thine eyelids;
5 that thou mayest deliver thyself as a doe out of the toils, and as a bird out of a snare.
6 Go to the ant, O sluggard; and see, and emulate his ways, and become wiser than he.
7 For whereas he has no husbandry, nor any one to compel him, and is under no master,
8 he prepares food for himself in the summer, and lays by abundant store in harvest. Or go to the bee, and learn how diligent she is, and how earnestly she is engaged in her work; whose labours kings and private men use for health, and she is desired and respected by all: though weak in body, she is advanced by honouring wisdom.
9 How long wilt thou lie, O sluggard? and when wilt thou awake out of sleep?
10 Thou sleepest a little, and thou restest a little, and thou slumberest a short time, and thou foldest thine arms over thy breast a little.
11 Then poverty comes upon thee as an evil traveller, and want as a swift courier: but if thou be diligent, thine harvest shall arrive as a fountain, and poverty shall flee away as a bad courier.
12 A foolish man and a transgressor goes in ways that are not good.
13 And the same winks with the eye, and makes a sign with his foot, and teaches with the beckonings of his fingers.
14 His perverse heart devises evils: at all times such a one causes troubles to a city.
15 Therefore his destruction shall come suddenly; overthrow and irretrievable ruin.
16 For he rejoices in all things which God hates, and he is ruined by reason of impurity of soul.
17 The eye of the haughty, a tongue unjust, hands shedding the blood of the just;
18 and a heart devising evil thoughts, and feet hastening to do evil, —are hateful to God.
19 An unjust witness kindles falsehoods, and brings on quarrels between brethren.
20 My son, keep the laws of thy father, and reject not the ordinances of thy mother:
21 but bind them upon thy soul continually, and hang them as a chain about thy neck.
22 Whensoever thou walkest, lead this along and let it be with thee; that it may talk with thee when thou wakest.
23 For the commandment of the law is a lamp and a light; a way of life; reproof also and correction:
24 to keep thee continually from a married woman, and from the calumny of a strange tongue.
25 Let not the desire of beauty overcome thee, neither be thou caught by thine eyes, neither be captivated with her eyelids.
26 For the value of a harlot is as much as of one loaf; and a woman hunts for the precious souls of men.
27 Shall any one bind fire in his bosom, and not burn his garments?
28 or will any one walk on coals of fire, and not burn his feet?
29 So is he that goes in to a married woman; he shall not be held guiltless, neither any one that touches her.
30 It is not to be wondered at if one should be taken stealing, for he steals that when hungry he may satisfy his soul:
31 but if he should be taken, he shall repay sevenfold, and shall deliver himself by giving all his goods.
32 But the adulterer through want of sense procures destruction to his soul.
33 He endures both pain and disgrace, and his reproach shall never be wiped off.
34 For the soul of her husband is full of jealousy: he will not spare in the day of vengeance.

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35 He will not forego his enmity for any ransom: neither will he be reconciled for many gifts.

PROVERBS OF SOLOMON CHAPTER 7

1 My son, keep my words, and hide with thee my commandments. My son, honour the Lord, and thou shalt be strong; and fear none but him:

2 keep my commandments, and thou shalt live; and keep my words as the pupils of thine eyes.

3 And bind them on thy fingers, and write them on the table of thine heart.

4 Say that wisdom is thy sister, and gain prudence as an acquaintance for thyself;

5 that she may keep thee from the strange and wicked woman, if she should assail thee with flattering words.

6 For she looks from a window out of her house into the streets, at one whom she may see of the senseless ones, a young man void of understanding,

7 passing by the corner in the passages near her house,

8 and speaking, in the dark of the evening,

9 when there happens to be the stillness of night and of darkness:

10 and the woman meets him having the appearance of a harlot, that causes the hearts of young men to flutter.

11 And she is fickle, and debauched, and her feet abide not at home.

12 For at one time she wanders without, and at another time she lies in wait in the streets, at every corner.

13 Then she caught him, and kissed him, and with an impudent face said to him,

14 I have a peace-offering; today I pay my vows:

15 therefore I came forth to meet thee, desiring thy face; and I have found thee.

16 I have spread my bed with sheets, and I have covered it with double tapestry from Egypt.

17 I have sprinkled my couch with saffron, and my house with cinnamon.

18 Come, and let us enjoy love until the morning; come, and let us embrace in love.

19 For my husband is not at home, but is gone on a long journey,

20 having taken in his hand a bundle of money: after many days he will return to his house.

21 So with much converse she prevailed on him to go astray, and with the snares of her lips forced him from the right path.

22 And he followed her, being gently led on, and that as an ox is led to the slaughter, and as a dog to bonds, or as a hart shot in the liver with an arrow:

23 and he hastens as a bird into a snare, not knowing that he is running for his life.

24 Now then, my son, hearken to me, and attend to the words of my mouth.

25 Let not thine heart turn aside to her ways:

26 for she has wounded and cast down many, and those whom she has slain are innumerable.

27 Her house is the way of hell, leading down to the chambers of death.

PROVERBS OF SOLOMON CHAPTER 8

1 Thou shalt proclaim wisdom, that understanding may be obedient to thee.

2 For she is on lofty eminences, and stands in the midst of the ways.

3 For she sits by the gates of princes, and sings in the entrances, saying,

4 You, O men, I exhort; and utter my voice to the sons of men.

5 O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge.

6 Hearken to me; for I will speak solemn truths; and will produce right sayings from my lips.

7 For my throat shall meditate truth; and false lips are an abomination before me.

8 All the words of my mouth are in righteousness; there is nothing in them wrong or perverse.

9 They are all evident to those that understand, and right to those that find knowledge.

10 Receive instruction, and not silver; and knowledge rather than tried gold.

11 For wisdom is better than precious stones; and no valuable substance is of equal worth with it.

12 I wisdom have dwelt with counsel and knowledge, and I have called upon understanding.

13 The fear of the Lord hates unrighteousness, and insolence, and pride, and the ways of wicked men; and I hate the perverse ways of bad men.

14 Counsel and safety are mine; prudence is mine, and strength is mine.

15 By me kings reign, and princes decree justice.

16 By me nobles become great, and monarchs by me rule over the earth.

17 I love those that love me; and they that seek me shall find me.

18 Wealth and glory belong to me; yea, abundant possessions and righteousness.

19 It is better to have my fruit than to have gold and precious stones; and my produce is better than choice silver.

20 I walk in ways of righteousness, and am conversant with the paths of judgment;

21 that I may divide substance to them that love me, and may fill their treasures with good things. If I declare to you the things that daily happen, I will remember also to recount the things of old.

22 The Lord made me the beginning of his ways for his works.

23 He established me before time was in the beginning, before he made the earth:

24 even before he made the depths; before the fountains of water came forth:

25 before the mountains were settled, and before all hills, he begets me.

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26 The Lord made countries and uninhabited tracks, and the highest inhabited parts of the world.
27 When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds:
28 and when he strengthened the clouds above; and when he secured the fountains of the earth:
29 and when he strengthened the foundations of the earth:
30 I was by him, suiting myself to him, I was that wherein he took delight; and daily I rejoiced in his presence continually.
31 For he rejoiced when he had completed the world, and rejoiced among the children of men.
32 Now then, my son, hear me: blessed is the man who shall hearken to me, and the mortal who shall keep my ways;
33 (Hear instruction, and be wise, and refuse it not.)
34 watching daily at my doors, waiting at the posts of my entrances.
35 For my outgoings are the outgoings of life, and in them is prepared favour from the Lord.
36 But they that sin against me act wickedly against their own souls: and they that hate me love death.

PROVERBS OF SOLOMON CHAPTER 9

1 Wisdom has built a house for herself, and set up seven pillars.
2 She has killed her beasts; she has mingled her wine in a bowl, and prepared her table.
3 She has sent forth her servants, calling with a loud proclamation to the feast, saying,
4 Whoso is foolish, let him turn aside to me: and to them that want understanding she says,
5 Come, eat of my bread, and drink wine which I have mingled for you.
6 Leave folly, that ye may reign for ever; and seek wisdom, and improve understanding by knowledge.
7 He that reproves evil men shall get dishonour to himself; and he that rebukes an ungodly man shall disgrace himself.
8 Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee.
9 Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction.
10 The fear of the Lord is the beginning of wisdom, and the counsel of saints is understanding: for to know the law is the character of a sound mind.
11 For in this way thou shalt live long, and years of thy life shall be added to thee.
12 Son, if thou be wise for thyself, thou shalt also be wise for thy neighbours; and if thou shouldest prove wicked, thou alone wilt bear the evil. He that stays himself upon falsehoods, attempts to rule the winds, and the same will pursue birds in their fight: for he has forsaken the ways of his own vineyard, and he has caused the axles of his own husbandry to go astray; and he goes through a dry desert, and a land appointed to drought, and he gathers barrenness with his hands.
13 A foolish and bold woman, who knows not modesty, comes to want a morsel.
14 She sits at the doors of her house, on a seat openly in the streets,
15 calling to passers by, and to those that are going right on their ways;
16 saying, Whoso is most senseless of you, let him turn aside to me; and I exhort those that want prudence, saying,
17 Take and enjoy secret bread, and the sweet water of theft.
18 But he knows that mighty men die by her, and he falls in with a snare of hell. But hasten away, delay not in the place, neither fix thine eye upon her: for thus shalt thou go through strange water; but do thou abstain from strange water, and drink not of a strange fountain, that thou mayest live long, and years of life may be added to thee.

PROVERBS OF SOLOMON CHAPTER 10

1 A wise son makes his father glad: but a foolish son is a grief to his mother.
2 Treasures shall not profit the lawless: but righteousness shall deliver from death.
3 The Lord will not famish a righteous soul: but he will overthrow the life of the ungodly.
4 Poverty brings a man low: but the hands of the vigorous make rich. A son who is instructed shall be wise, and shall use the fool for a servant.
5 A wise son is saved from heat: but a lawless son is blighted of the winds in harvest.
6 The blessing of the Lord is upon the head of the just: but untimely grief shall cover the mouth of the ungodly.
7 The memory of the just is praised; but the name of the ungodly man is extinguished.
8 A wise man in heart will receive commandments; but he that is unguarded in his lips shall be overthrown in his perverseness.
9 He that walks simply, walks confidently; but he that perverts his ways shall be known.
10 He that winks with his eyes deceitfully, procures griefs for men; but he that reproves boldly is a peacemaker.
11 There is a fountain of life in the hand of a righteous man; but destruction shall cover the mouth of the ungodly.
12 Hatred stirs up strife; but affection covers all that do not love strife.
13 He that brings forth wisdom from his lips smites the fool with a rod.
14 The wise will hide discretion; but the mouth of the hasty draws near to ruin.
15 The wealth of rich men is a strong city; but poverty is the ruin of the ungodly.
16 The works of the righteous produce life; but the fruits of the ungodly produce sins.
17 Instruction keeps the right ways of life; but instruction unchastened goes astray.
18 Righteous lips cover enmity; but they that utter railings are most foolish.

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19 By a multitude of words thou shalt not escape sin; but if thou refrain thy lips thou wilt be prudent.

20 The tongue of the just is tried silver; but the heart of the ungodly shall fail.

21 The lips of the righteous know sublime truths: but the foolish die in want.

22 The blessing of the Lord is upon the head of the righteous; it enriches him, and grief of heart shall not be added to it.

23 A fool does mischief in sport; but wisdom brings forth prudence for a man.

24 The ungodly is engulphed in destruction; but the desire of the righteous is acceptable.

25 When the storm passes by, the ungodly vanishes away; but the righteous turns aside and escapes for ever.

26 As a sour grape is hurtful to the teeth, and smoke to the eyes, so iniquity hurts those that practise it.

27 The fear of the Lord adds length of days: but the years of the ungodly shall be shortened.

28 Joy rests long with the righteous: but the hope of the ungodly shall perish.

29 The fear of the Lord is a strong hold of the saints: but ruin comes to them that work wickedness.

30 The righteous shall never fail: but the ungodly shall not dwell in the earth.

31 The mouth of the righteous drops wisdom: but the tongue of the unjust shall perish.

32 The lips of just men drop grace: but the mouth of the ungodly is perverse.

PROVERBS OF SOLOMON CHAPTER 11

1 False balances are an abomination before the Lord: but a just weight is acceptable unto him.

2 Wherever pride enters, there will be also disgrace: but the mouth of the lowly meditates wisdom.

3 When a just man dies he leaves regret: but the destruction of the ungodly is speedy, and causes joy.

4 (Wealth profiteth not in the day of wrath; but righteousness delivereth from death.)

5 Righteousness traces out blameless paths: but ungodliness encounters unjust dealing.

6 The righteousness of upright men delivers them: but transgressors are caught in their own destruction.

7 At the death of a just man his hope does not perish: but the boast of the ungodly perishes.

8 A righteous man escapes from a snare, and the ungodly man is delivered up in his place.

9 In the mouth of ungodly men is a snare to citizens: but the understanding of righteous men is prosperous.

10 In the prosperity of righteous men a city prospers:

11 but by the mouth of ungodly men it is overthrown.

12 A man void of understanding sneers at his fellow citizens: but a sensible man is quiet.

13 A double-tongued man discloses the secret counsels of an assembly: but he that is faithful in spirit conceals matters.

14 They that have no guidance fall like leaves: but in much counsel there is safety.

15 A bad man does harm wherever he meets a just man: and he hates the sound of safety.

16 A gracious wife brings glory to her husband: but a woman hating righteousness is a theme of dishonour. The slothful come to want: but the diligent support themselves with wealth.

17 A merciful man does good to his own soul: but the merciless destroys his own body.

18 An ungodly man performs unrighteous works: but the seed of the righteous is a reward of truth.

19 A righteous son is born for life: but the persecution of the ungodly ends in death.

20 Perverse ways are an abomination to the Lord: but all they that are blameless in their ways are acceptable to him.

21 He that unjustly strikes hands shall not be unpunished: but he that sows righteousness he shall receive a faithful reward.

22 As an ornament in a swine's snout, so is beauty to an ill-minded women.

23 All the desire of the righteous is good: but the hope of the ungodly shall perish.

24 There are some who scatter their own, and make it more: and there are some also who gather, yet have less.

25 Every sincere soul is blessed: but a passionate man is not graceful.

26 May he that hoards corn leave it to the nation: but blessing be on the head of him that gives it.

27 He that devises good counsels seeks good favour: but as for him that seeks after evil, evil shall overtake him.

28 He that trusts in wealth shall fall; but he that helps righteous men shall rise.

29 He that deals not graciously with his own house shall inherit the wind; and the fool shall be servant to the wise man.

30 Out of the fruit of righteousness grows a tree of life; but the souls of transgressors are cut off before their time.

31 If the righteous scarcely be saved, where shall the ungodly and the sinner appear?

PROVERBS OF SOLOMON CHAPTER 12

1 He that loves instruction loves sense, but he that hates reproofs is a fool.

2 He that has found favour with the Lord is made better; but a transgressor shall be passed over in silence.

3 A man shall not prosper by wickedness; but the roots of the righteous shall not be taken up.

4 A virtuous woman is a crown to her husband; but as a worm in wood, so a bad woman destroys her husband.

5 The thoughts of the righteous are true judgments; but ungodly men devise deceits.

6 The words of ungodly men are crafty; but the mouth of the upright shall deliver them.

7 When the ungodly is overthrown, he vanishes away; but the houses of the just remain.

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8 The mouth of an understanding man is praised by a man; but he that is dull of heart is had in derision.

9 Better is a man in dishonour serving himself, than one honouring himself and wanting bread.

10 A righteous man has pity for the lives of his cattle; but the bowels of the ungodly are unmerciful.

11 He that tills his own land shall be satisfied with bread; but they that pursue vanities are void of understanding. He that enjoys himself in banquets of wine, shall leave dishonour in his own strong holds.

12 The desires of the ungodly are evil; but the roots of the godly are firmly set.

13 For the sin of his lips a sinner falls into snare; but a righteous man escapes from them. He whose looks are gentle shall be pitied, but he that contends in the gates will afflict souls.

14 The soul of a man shall be filled with good from the fruits of his mouth; and the recompence of his lips shall be given to him.

15 The ways of fools are right in their own eyes; but a wise man hearkens to counsels.

16 A fool declares his wrath the same day; but a prudent man hides his own disgrace.

17 A righteous man declares the open truth; but an unjust witness is deceitful.

18 Some wound as they speak, like swords; but the tongues of the wise heal.

19 True lips establish testimony; but a hasty witness has an unjust tongue.

20 There is deceit in the heart of him that imagines evil; but they that love peace shall rejoice.

21 No injustice will please a just man; but the ungodly will be filled with mischief.

22 Lying lips are a abomination to the Lord; but he that deals faithfully is accepted with him.

23 An understanding man is a throne of wisdom; but the heart of fools shall meet with curses.

24 The hand of chosen men shall easily obtain rule; but the deceitful shall be for a prey.

25 A terrible word troubles the heart of a righteous man; but a good message rejoices him.

26 A just arbitrator shall be his own friend; but mischief shall pursue sinners; and the way of ungodly men shall lead them astray.

27 A deceitful man shall catch no game; but a blameless man is a precious possession.

28 In the ways of righteousness is life; but the ways of those that remember injuries lead to death.

PROVERBS OF SOLOMON CHAPTER 13

1 A wise son is obedient to his father: but a disobedient son will be destroyed.

2 A good man shall eat of the fruits of righteousness: but the lives of transgressors shall perish before their time.

3 He that keeps his own mouth keeps his own life: but he that is hasty with his lips shall bring terror upon himself.

4 Every slothful man desires, but the hands of the active are diligent.

5 A righteous man hates an unjust word: but an ungodly man is ashamed, and will have no confidence.

6 (Justice keepeth the way of the innocent: but wickedness overthroweth the sinner.)

7 There are some who, having nothing, enrich themselves: and there are some who bring themselves down in the midst of much wealth.

8 A man's own wealth is the ransom of his life: but the poor endures not threatening.

9 The righteous always have light: but the light of the ungodly is quenched. Crafty souls go astray in sins: but just men pity, and are merciful.

10 A bad man does evil with insolence: but they that are judges of themselves are wise.

11 Wealth gotten hastily with iniquity is diminished: but he that gathers for himself with godliness shall be increased. The righteous is merciful, and lends.

12 Better is he that begins to help heartily, than he that promises and leads another to hope: for a good desire is a tree of life.

13 He that slights a matter shall be slighted of it: but he that fears the commandment has health of soul. To a crafty son there shall be nothing good: but a wise servant shall have prosperous doings, and his way shall be directed aright.

14 The law of the wise is fountain of life: but the man void of understanding shall die by a snare.

15 Sound discretion gives favour, and to know the law is the part of a sound understanding: but the ways of scorners tend to destruction.

16 Every prudent man acts with knowledge: but the fool displays his own mischief.

17 A rash king shall fall into mischief: but a wise messenger shall deliver him.

18 Instruction removes poverty and disgrace: but he that attends to reproofs shall be honoured.

19 The desires of the godly gladden the soul, but the works of the ungodly are far from knowledge.

20 If thou walkest with wise men thou shalt be wise: but he that walks with fools shall be known.

21 Evil shall pursue sinners; but good shall overtake the righteous.

22 A good man shall inherit children's children; and the wealth of ungodly men is laid up for the just.

23 The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly.

24 He that spares the rod hates his son: but he that loves, carefully chastens him.

25 A just man eats and satisfies his soul: but the souls of the ungodly are in want.

PROVERBS OF SOLOMON CHAPTER 14

1 Wise women build houses: but a foolish one digs hers down with her hands.

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2 He that walks uprightly fears the Lord; but he that is perverse in his ways shall be dishonoured.

3 Out of the mouth of fools comes a rod of pride; but the lips of the wise preserve them.

4 Where no oxen are, the cribs are clean; but where there is abundant produce, the strength of the ox is apparent.

5 A faithful witness does not lie; but an unjust witness kindles falsehoods.

6 Thou shalt seek wisdom with bad men, and shalt not find it; but discretion is easily available with the prudent.

7 All things are adverse to a foolish man; but wise lips are the weapons of discretion.

8 The wisdom of the prudent will understand their ways; but the folly of fools leads astray.

9 The houses of transgressors will need purification; but the houses of the just are acceptable.

10 If a man's mind is intelligent, his soul is sorrowful; and when he rejoices, he has no fellowship with pride.

11 The houses of ungodly men shall be utterly destroyed; but the tabernacles of them that walk uprightly shall stand.

12 There is a way which seems to be right with men, but the ends of it reach to the depths of hell.

13 Grief mingles not with mirth; and joy in the end comes to grief.

14 A stout-hearted man shall be filled with his own ways; and a good man with his own thoughts.

15 The simple believes every word: but the prudent man betakes himself to after-thought.

16 A wise man fears, and departs from evil; but the fool trusts in himself, and joins himself with the transgressor.

17 A passionate man acts inconsiderately; but a sensible man bears up under many things.

18 Fools shall have mischief for their portion; but the prudent shall take fast hold of understanding.

19 Evil men shall fall before the good; and the ungodly shall attend at the gates of the righteous.

20 Friends will hate poor friends; but the friends of the rich are many.

21 He that dishonours the needy sins: but he that has pity on the poor is most blessed.

22 They that go astray devise evils: but the good devise mercy and truth. The framers of evil do not understand mercy and truth: but compassion and faithfulness are with the framers of good.

23 With every one who is careful there is abundance: but the pleasure-taking and indolent shall be in want.

24 A prudent man is the crown of the wise: but the occupation of fools is evil.

25 A faithful witness shall deliver a soul from evil: but a deceitful man kindles falsehoods.

26 In the fear of the Lord is strong confidence: and he leaves his children a support.

27 The commandment of the Lord is a fountain of life; and it causes men to turn aside from the snare of death.

28 In a populous nation is the glory of a king: but in the failure of people is the ruin of a prince.

29 A man slow to wrath abounds in wisdom: but a man of impatient spirit is very foolish.

30 A meek-spirited man is a healer of the heart: but a sensitive heart is a corruption of the bones.

31 He that oppresses the needy provokes his Maker: but he that honours him has pity upon the poor.

32 The ungodly shall be driven away in his wickedness: but he who is secure in his own holiness is just.

33 There is wisdom in the good heart of a man: but in the heart of fools it is not discerned.

34 Righteousness exalts a nation: but sins diminish tribes.

35 An understanding servant is acceptable to a king; and by his good behaviour he removes disgrace.

PROVERBS OF SOLOMON CHAPTER 15

15:1 Anger slays even wise men; yet a submissive answer turns away wrath: but a grievous word stirs up anger.

2 The tongue of the wise knows what is good: but the mouth of the foolish tells out evil things.

3 The eyes of the Lord behold both the evil and the good in every place.

4 The wholesome tongue is a tree of life, and he that keeps it shall be filled with understanding.

5 A fool scorns his father's instruction; but he that keeps his commandments is more prudent. In abounding righteousness is great strength: but the ungodly shall utterly perish from the earth.

6 In the houses of the righteous is much strength: but the fruits of the ungodly shall perish.

7 The lips of the wise are bound by discretion: but the hearts of the foolish are not safe.

8 The sacrifices of the ungodly are an abomination to the Lord; but the prayers of them that walk honestly are acceptable with him.

9 The ways of an ungodly man are an abomination to the Lord; but he loves those that follow after righteousness.

10 The instruction of the simple is known by them that pass by; but they that hate reproofs die disgracefully.

11 Hell and destruction are manifest to the Lord; how shall not also be the hearts of men?

12 An uninstructed person will not love those that reprove him; neither will he associate with the wise.

13 When the heart rejoices the countenance is cheerful; but when it is in sorrow, the countenance is sad.

14 An upright heart seeks discretion; but the mouth of the uninstructed will experience evils.

15 The eyes of the wicked are always looking for evil things; but the good are always quiet.

16 Better is a small portion with the fear of the Lord, than great treasures without the fear of the Lord.

17 Better is an entertainment of herbs with friendliness and kindness, than a feast of calves, with enmity.

18 A passionate man stirs up strife; but he that is slow to anger appeases even a rising one. A man slow to anger will extinguish quarrels; but an ungodly man rather stirs them up.

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19 The ways of sluggards are strewn with thorns; but those of the diligent are made smooth.

20 A wise son gladdens his father; but a foolish son sneers at his mother.

21 The ways of a foolish man are void of sense; but a wise man proceeds on his way aright.

22 They that honour not councils put off deliberation; but counsel abides in the hearts of counsellors.

23 A bad man will by no means attend to counsel; neither will he say anything seasonable, or good for the common weal.

24 The thoughts of the wise are ways of life, that he may turn aside and escape from hell.

25 The Lord pulls down the houses of scorners; but he establishes the border of the widow.

26 An unrighteous thought is abomination to the Lord; but the sayings of the pure are held in honour.

27 A receiver of bribes destroys himself; but he that hates the receiving of bribes is safe. [By alms and by faithful dealings sins are purged away;] but by the fear of the Lord every one departs from evil.

28 The hearts of the righteous meditate faithfulness; but the mouth of the ungodly answers evil things. The ways of righteous men are acceptable with the Lord; and through them even enemies become friends.

29 God is far from the ungodly; but he hearkens to the prayers of the righteous. Better are small receipts with righteousness, than abundant fruits with unrighteousness.

PROVERBS OF SOLOMON CHAPTER 16

1 Let the heart of a man think justly, that his steps may be rightly ordered of God.

2 The eye that sees rightly rejoices the heart; and a good report fattens the bones.

3 He that rejects instruction hates himself; but he that mind reproofs loves his soul.

4 The fear of the Lord is instruction and wisdom; and the highest honour will correspond therewith. All the works of the humble man are manifest with God; but the ungodly shall perish in an evil day.

5 Every one that is proud in heart is unclean before God, and he that unjustly strikes hands with hand shall not be held guiltless.

6 The beginning of a good way is to do justly; and it is more acceptable with God than to offer sacrifices.

7 He that seeks the Lord shall find knowledge with righteousness:

8 and they that rightly seek him shall find peace.

9 All of the works of the Lord are done with righteousness; and the ungodly man is kept for the evil day.

10 There is an oracle upon the lips of a king; and his mouth shall not err in judgment.

11 The poise of the balance is righteousness with the Lord; and his works are righteous measures.

12 An evil-doer is an abomination to a king; for the throne of rule is established by righteousness.

13 Righteous lips are acceptable to a king; and he loves right words.

14 The anger of a king is a messenger of death; but a wise man will pacify him.

15 The son of a king is in the light of life; and they that are in favour with him are as a cloud of latter rain.

16 The brood of wisdom is more to be chosen than gold, and the brood of prudence more to be chosen than silver.

17 The paths of life turn aside from evil; and the ways of righteousness are length of life. He that receives instruction shall be in prosperity; and he that regards reproofs shall be made wise. He that keeps his ways, preserves his own soul; and he that loves his life will spare his mouth.

18 Pride goes before destruction, and folly before a fall.

19 Better is a meek-spirited man with lowliness, than one who divides spoils with the proud.

20 He who is skillful in business finds good: but he that trusts in God is most blessed.

21 Men call the wise and understanding evil: but they that are pleasing in speech shall hear more.

22 Understanding is a fountain of life to its possessors; but the instruction of fools is evil.

23 The heart of the wise will discern the things which proceed from his own mouth; and on his lips he will wear knowledge.

24 Good words are honeycombs, and the sweetness thereof is a healing of the soul.

25 There are ways that seem to be right to a man, but the end of them looks to the depth of hell.

26 A man who labours, labours for himself, and drives from him his own ruin.

27 But the perverse bears destruction upon his own mouth: a foolish man digs up evil for himself, and treasures fire on his own lips.

28 A perverse man spreads mischief, and will kindle a torch of deceit with mischiefs; and he separates friends.

29 A transgressor tries to ensnare friends, and leads them in ways that are not good.

30 And the man that fixes his eyes devises perverse things, and marks out with his lips all evil: he is a furnace of wickedness.

31 Old age is a crown of honour, but it is found in the ways of righteousness.

32 A man slow to anger is better than a strong man; and he that governs his temper better than he that takes a city.

33 All evils come upon the ungodly into their bosoms; but all righteous things come of the Lord.

PROVERBS OF SOLOMON CHAPTER 17

1 Better is a morsel with pleasure in peace, than a house full of many good things and unjust sacrifices, with strife.

2 A wise servant shall have rule over foolish masters, and shall divide portions among brethren.

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3 As silver and gold are tried in a furnace, so are choice hearts with the Lord.

4 A bad man hearkens to the tongue of transgressors: but a righteous man attends not to false lips.

5 He that laughs at the poor provokes him that made him; and he that rejoices at the destruction of another shall not be held guiltless: but he that has compassion shall find mercy.

6 Children's children are the crown of old men; and their fathers are the glory of children. The faithful has the whole world full of wealth; but the faithless not even a farthing.

7 Faithful lips will not suit a fool; nor lying lips a just man.

8 Instruction is to them that use it a gracious reward; and whithersoever it may turn, it shall prosper.

9 He that conceals injuries seeks love; but he that hates to hide them separates friends and kindred.

10 A threat breaks down the heart of a wise man; but a fool, though scourged, understands not.

11 Every bad man stirs up strifes: but the Lord will send out against him an unmerciful messenger.

12 Care may befall a man of understanding; but fools will meditate evils.

13 Whoso rewards evil for good, evil shall not be removed from his house.

14 Rightful rule gives power to words; but sedition and strife precede poverty.

15 He that pronounces the unjust just, and the just unjust, is unclean and abominable with God.

16 Why has the fool wealth? for a senseless man will not be able to purchase wisdom. He that exalts his own house seeks ruin; and he that turns aside from instruction shall fall into mischief.

17 Have thou a friend for every time, and let brethren be useful in distress; for on this account are they born.

18 A foolish man applauds and rejoices over himself, as he also that becomes surety would make himself responsible for his own friends.

19 A lover of sin rejoices in strifes;

20 and the hard-hearted man comes not in for good. A man of a changeful tongue will fall into mischiefs;

21 and the heart of a fool is grief to its possessor. A father rejoices not over an uninstructed son; but a wise son gladdens his mother.

22 A glad heart promotes health; but the bones of a sorrowful man dry up.

23 The ways of a man who unjustly receives gifts in his bosom do not prosper; and an ungodly man perverts the ways of righteousness.

24 The countenance of a wise man is sensible; but the eyes of a fool go to the ends of the earth.

25 A foolish son is a cause of anger to his father, and grief to her that bore him.

26 It is not right to punish a righteous man, nor is it holy to plot against righteous princes.

27 He that forbears to utter a hard word is discreet, and a patient man is wise.

28 Wisdom shall be imputed to a fool who asks after wisdom: and he who holds his peace shall seem to be sensible.

PROVERBS OF SOLOMON CHAPTER 18

1 A man who wishes to separate from friends seeks excuses; but at all times he will be liable to reproach.

2 A senseless man feels no need of wisdom, for he is rather led by folly.

3 When an ungodly man comes into a depth of evils, he despises them; but dishonour and reproach come upon him.

4 A word in the heart of a man is a deep water, and a river and fountain of life spring forth.

5 It is not good to accept the person of the ungodly, nor is it holy to pervert justice in judgment.

6 The lips of a fool bring him into troubles, and his bold mouth calls for death.

7 A fool's mouth is ruin to him, and his lips are a snare to his soul.

8 Fear casts down the slothful; and the souls of the effeminate shall hunger.

9 A man who helps not himself by his labour is brother of him that ruins himself.

10 The name of the Lord is of great strength; and the righteous running to it are exalted.

11 The wealth of a rich man is a strong city; and its glory casts a broad shadow.

12 Before ruin a man's heart is exalted, and before honour it is humble.

13 Whoso answers a word before he hears a cause, it is folly and reproach to him.

14 A wise servant calms a man's anger; but who can endure a faint-hearted man?

15 The heart of the sensible man purchases discretion; and the ears of the wise seek understanding.

16 A man's gift enlarges him, and seats him among princes.

17 A righteous man accuses himself at the beginning of his speech, but when he has entered upon the attack, the adversary is reproved.

18 A silent man quells strifes, and determines between great powers.

19 A brother helped by a brother is as a strong and high city; and is as strong as a well-founded palace.

20 A man fills his belly with the fruits of his mouth; and he shall be satisfied with the fruits of his lips.

21 Life and death are in the power of the tongue; and they that rule it shall eat the fruits thereof.

22 He that has found a good wife has found favours, and has received gladness from God. [He that puts away a good wife, puts away a good thing, and he that keeps an adulteress is foolish and ungodly.]

PROVERBS OF SOLOMON CHAPTER 19

1 The folly of a man spoils his ways: and he blames God in his heart.

2 (Also that a person be without knowledge is not good; and he that hasteth with his feet maketh false steps.)

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3 (The folly of man distorteth his way, and his heart is irritated against God.)

4 Wealth acquires many friends; but the poor is deserted even of the friend he has.

5 A false witness shall not be unpunished, and he that accuses unjustly shall not escape.

6 Many court the favour of kings; but every bad man becomes a reproach to another man.

7 Every one who hates his poor brother shall also be far from friendship. Good understanding will draw near to them that know it, and a sensible man will find it. He that does much harm perfects mischief; and he that used provoking words shall not escape.

8 He that procures wisdom loves himself; and he that keeps wisdom shall find good.

9 A false witness shall not be unpunished; and whosoever shall kindle mischief shall perish by it.

10 Delight does not suit a fool, nor is it seemly if a servant should begin to rule with haughtiness.

11 A merciful man is long-suffering; and his triumph overtakes transgressors.

12 The threatening of a king is like the roaring of a lion; but as dew on the grass, so is his favour.

13 A foolish son is a disgrace to his father: vows paid out of the hire of a harlot are not pure.

14 Fathers divide house and substance to their children: but a wife is suited to a man by the Lord.

15 Cowardice possesses the effeminate man; and the soul of the sluggard shall hunger.

16 He that keeps the commandment keeps his own soul; but he that despises his ways shall perish.

17 He that has pity on the poor lends to the Lord; and he will recompense to him according to his gift.

18 Chasten thy son, for so he shall be hopeful; and be not exalted in thy soul to haughtiness.

19 A malicious man shall be severely punished, and if he commit injury, he shall also lose his life.

20 Hear, son, the instruction of thy father, that thou mayest be wise at thy latter end.

21 There are many thoughts in a man's heart; but the counsel of the Lord abides for ever.

22 Mercy is a fruit to a man: and a poor man is better than a rich liar.

23 The fear of the Lord is life to a man: and he shall lodge without fear in places where knowledge is not seen.

24 He that unjustly hides his hands in his bosom, will not even bring them up to his mouth.

25 When a pestilent character is scourged, a simple man is made wiser: and if thou reprove a wise man, he will understand discretion.

26 He that dishonours his father, and drives away his mother, shall be disgraced and shall be exposed to reproach.

27 A son who ceases to attend to the instruction of a father will cherish evil designs.

28 He that becomes surety for a foolish child will despise the ordinance: and the mouth of ungodly men shall drink down judgment.

29 Scourges are preparing for the intemperate, and punishments likewise for fools.

PROVERBS OF SOLOMON CHAPTER 20

1 Wine is an intemperate thing, and strong drink full of violence: but every fool is entangled with them.

2 The threat of a king differs not from the rage of a lion; and he that provokes him sins against his own soul.

3 It is a glory to a man to turn aside from railing; but every fool is entangled with such matters.

4 A sluggard when reproached is not ashamed: so also he who borrows corn in harvest.

5 Counsel in a man's heart is deep water; but a prudent man will draw it out.

6 A man is valuable, and a merciful man precious: but it is hard to find a faithful man.

7 He that walks blameless in justice, shall leave his children blessed.

8 Whenever a righteous king sits on the throne, no evil thing can stand before his presence.

9 Who will boast that he has a pure heart? or who will boldly say that he is pure from sins?

10 A large and small weight, and divers measures, are even both of them unclean before the Lord; and so is he that makes them.

11 A youth when in company with a godly man, will be restrained in his devices, and then his way will be straight.

12 The ear hears, and the eye sees: even both of them are the Lord's work.

13 (Love not to speak ill, lest thou be cut off: open thine eyes, and be filled with bread.)

14 (It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast.)

15 (There is gold and a multitude of jewels: but the lips of knowledge are a precious vessel.)

16 (Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers.)

17 (The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel.)

18 (Designs are strengthened by counsels: and wars are to be managed by governments.)

19 (Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips.)

20 The lamp of him that reviles father or mother shall be put out, and his eyeballs shall see darkness.

21 A portion hastily gotten at first shall not be blessed in the end.

22 Say not, I will avenge myself on my enemy; but wait on the Lord, that he may help thee.

23 A double weight is an abomination to the Lord; and a deceitful balance is not good in his sight.

24 A man's goings are directed of the Lord: how then can a mortal understand his ways?

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25 It is a snare to a man hastily to consecrate some of his own property: for in that case repentance comes after vowing.
26 A wise king utterly crushes the ungodly, and will bring a wheel upon them.
27 The spirit of man is a light of the Lord, who searches the inmost parts of the belly.
28 Mercy and truth are a guard to a king, and will surround his throne with righteousness.
29 Wisdom is an ornament to young men; and grey hairs are the glory of old men.
30 Bruises and contusions befall bad men; and plagues shall come in the inward parts of their belly.

PROVERBS OF SOLOMON CHAPTER 21

1 As a rush of water, so is the king's heart in God's hand: he turns it whithersoever he may desire to point out.
2 Every man seems to himself righteous; but the Lord directs the hearts.
3 To do justly and to speak truth, are more pleasing to God than the blood of sacrifices.
4 A high- minded man is stout-hearted in his pride; and the lamp of the wicked is sin.
5 (The thoughts of the industrious always bring forth abundance: but every sluggard is always in want.)
6 He that gathers treasures with a lying tongue pursues vanity on to the snares of death.
7 Destruction shall lodge with the ungodly; for they refuse to do justly.
8 To the froward God sends froward ways; for his works are pure and right.
9 It is better to dwell in a corner on the house-top, than in plastered rooms with unrighteousness, and in an open house.
10 The soul of the ungodly shall not be pitied by any man.
11 When an intemperate man is punished the simple becomes wiser: and a wise man understanding will receive knowledge.
12 A righteous man understands the hearts of the ungodly: and despises the ungodly for their wickedness.
13 He that stops his ears from hearing the poor, himself also shall cry, and there shall be none to hear him.
14 A secret gift calms anger: but he that forbears to give stirs up strong wrath.
15 It is the joy of the righteous to do judgment: but a holy man is abominable with evil-doers.
16 A man that wanders out of the way of righteousness, shall rest in the congregation of giants.
17 A poor man loves mirth, loving wine and oil in abundance;
18 and a transgressor is the abomination of a righteous man.
19 It is better to dwell in a wilderness than with a quarrelsome and talkative and passionate woman.
20 A desirable treasure will rest on the mouth of the wise; but foolish men will swallow it up.
21 The way of righteousness and mercy will find life and glory.
22 A wise man assaults strong cities, and demolishes the fortress in which the ungodly trusted.
23 He that keeps his mouth and his tongue keeps his soul from trouble.
24 A bold and self-willed and insolent man is called a pest: and he that remembers injuries is a transgressor.
25 Desires kill the sluggard; for his hands do not choose to do anything.
26 An ungodly man entertains evil desires all the day: but the righteous is unsparingly merciful and compassionate.
27 The sacrifices of the ungodly are abomination to the Lord, for they offer them wickedly.
28 A false witness shall perish; but an obedient man will speak cautiously.
29 An ungodly man impudently withstands with his face; but the upright man himself understands his ways.
30 There is no wisdom, there is no courage, there is no counsel against the ungodly.
31 A horse is prepared for the day of battle; but help is of the Lord.

PROVERBS OF SOLOMON CHAPTER 22

1 A fair name is better than much wealth, and good favour is above silver and gold.
2 The rich and the poor meet together; but the Lord made them both.
3 An intelligent man seeing a bad man severely punished is himself instructed, but fools pass by and are punished.
4 The fear of the Lord is the offspring of wisdom, and wealth, and glory, and life.
5 Thistles and snares are in perverse ways; but he that keeps his soul will refrain from them.
6 (It is a proverb: A young man according to his way, even when he is old, he will not depart from it.)
7 The rich will rule over the poor, and servants will lend to their own masters.
8 He that sows wickedness shall reap troubles; and shall fully receive the punishment of his deeds. God loves a cheerful and liberal man; but a man shall fully prove the folly of his works.
9 He that has pity on the poor shall himself be maintained; for he has given of his own bread to the poor. He that gives liberally secures victory an honour; but he takes away the life of them that posses them.
10 Cast out a pestilent person from the council, and strife shall go out with him; for when he sits in the council he dishonours all.
11 The Lord loves holy hearts, and all blameless persons are acceptable with him: a king rules with his lips.
12 But the eyes of the Lord preserve discretion; but the transgressor despises wise words.
13 The sluggard makes excuses, and says, There is a lion in the ways, and murderers in the streets.
14 The mouth of a transgressor is a deep pit; and he that is hated of the Lord shall fall into it. Evil ways are before a

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man, and he does not like to turn away from them; but it is needful to turn aside from a perverse and bad way.

15 Folly is attached to the heart of a child, but the rod and instruction are then far from him.

16 He that oppresses the poor, increases his own substance, yet gives to the rich so as to make it less.

17 Incline thine ear to the words of wise men: hear also my word, and apply thine heart,

18 that thou mayest know that they are good: and if thou lay them to heart, they shall also gladden thee on thy lips.

19 That thy hope may be in the Lord, and he may make thy way known to thee.

20 And do thou too repeatedly record them for thyself on the table of thine heart, for counsel and knowledge.

21 I therefore teach thee truth, and knowledge good to hear; that thou mayest answer words of truth to them that question thee.

22 Do no violence to the poor, for he is needy: neither dishonour the helpless man in the gates.

23 For the Lord will plead his cause, and thou shalt deliver thy soul in safety.

24 Be not companion to a furious man; neither lodge with a passionate man:

25 lest thou learn of his ways, and get snares to thy soul.

26 Become not surety from respect of a man's person.

27 For if those have not whence to give compensation, they will take the bed that is under thee.

28 Remove not the old landmarks, which thy fathers placed.

29 It is fit that an observant man and one diligent in his business should attend on kings, and not attend on slothful men.

PROVERBS OF SOLOMON CHAPTER 23

1 If thou sit to sup at the table of a prince, consider attentively the things set before thee:

2 and apply thine hand, knowing that it behoves thee to prepare such meats: but if thou art very insatiable,

3 desire not his provisions; for these belong to a false life.

4 If thou art poor, measure not thyself with a rich man; but refrain thyself in thy wisdom.

5 If thou shouldest fix thine eye upon him, he will disappear; for wings like an eagle's are prepared for him, and he returns to the house of his master.

6 Sup not with an envious man, neither desire thou his meats:

7 so he eats and drinks as if any one should swallow a hair, and do not bring him in to thyself, nor eat thy morsel with him:

8 for he will vomit it up, and spoil thy fair words.

9 Say nothing in the ears of a fool, lest at any time he sneer at thy wise words.

10 Remove not the ancient landmarks; and enter not upon the possession of the fatherless:

11 for the Lord is their redeemer; he is mighty, and will plead their cause with thee.

12 Apply thine heart to instruction, and prepare thine ears for words of discretion.

13 Refrain not from chastening a child; for if thou beat him with the rod, he shall not die.

14 For thou shalt beat him with the rod, and shalt deliver his soul from death.

15 Son, if thy heart be wise, thou shalt also gladden my heart;

16 and thy lips shall converse with my lips, if they be right.

17 Let not thine heart envy sinners: but be thou in the fear of the Lord all the day.

18 For if thou shouldest keep these things, thou shalt have posterity; and thine hope shall not be removed.

19 Hear, my son, and be wise, and rightly direct the thoughts of thine heart.

20 Be not a wine- bibber, neither continue long at feasts, and purchases of flesh:

21 for every drunkard and whoremonger shall be poor; and every sluggard shall clothe himself with tatters and ragged garments.

22 Hearken, my son, to thy father which begot thee, and despise not thy mother because she is grown old.

23 (Buy truth, and do not sell wisdom, and instruction, and understanding.)

24 A righteous father brings up his children well; and his soul rejoices over a wise son.

25 Let thy father and thy mother rejoice over thee, and let her that bore thee be glad.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a strange house is a vessel full of holes; and a strange well is narrow.

28 For such a one shall perish suddenly; and every transgressor shall be cut off.

29 Who has woe? who trouble? who has quarrels? and who vexations and disputes? who has bruises without a cause? whose eyes are livid?

30 Are not those of them that stay long at wine? are not those of them that haunt the places where banquets are? Be not drunk with wine; but converse with just men, and converse with them openly.

31 For if thou shouldest set thine eyes on bowls and cups, thou shalt afterwards go more naked than a pestle.

32 But at last such a one stretches himself out as one smitten by a serpent, and venom is diffused through him as by a horned serpent.

33 Whenever thine eyes shall behold a strange woman, then thy mouth shall speak perverse things.

34 And thou shalt lie as in the midst of the sea, and as a pilot in a great storm.

35 And thou shalt say, They smote me, and I was not pained; and they mocked me, and I knew it not: when will it be morning, that I may go and seek those with whom I may go in company?

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PROVERBS OF SOLOMON CHAPTER 24

1 My son, envy not bad men, nor desire to be with them.

2 For their heart meditates falsehoods, and their lips speak mischiefs.

3 A house is built by wisdom, and is set up by understanding.

4 By discretion the chambers are filled with all precious and excellent wealth.

5 A wise man is better than a strong man; and a man who has prudence than a large estate.

6 War is carried on with generalship, and aid is supplied to the heart of a counsellor.

7 Wisdom and good understanding are in the gates of the wise: the wise turn not aside from the mouth of the Lord,

8 but deliberate in council. Death befalls uninstructed men.

9 The fools also dies in sins; and uncleanness attaches to a pestilent man. 10 He shall be defiled in the evil day, and in the day of affliction, until he be utterly consumed.

11 Deliver them that are led away to death, and redeem them that are appointed to be slain; spare not thy help.

12 But if thou shouldest say, I know not this man; know that the Lord knows the hearts of all; and he that formed breath for all, he knows all things, who renders to every man according to his works.

13 My son, eat honey, for the honeycomb is good, that thy throat may be sweetened.

14 Thus shalt thou perceive wisdom in thy soul: for if thou find it, thine end shall be good, and hope shall not fail thee.

15 Bring not an ungodly man into the dwelling of the righteous: neither be deceived by the feeding of the belly.

16 For a righteous man will fall seven times, and rise again: but the ungodly shall be without strength in troubles.

17 If thine enemy should fall, rejoice not over him, neither be elated at his overthrow.

18 For the Lord will see it, and it will not please him, and he will turn away his wrath from him.

19 Rejoice not in evil-doers, neither be envious of sinners.

20 For the evil man shall have no posterity: and the light of the wicked shall be put out.

21 My son, fear God and the king; and do not disobey either of them.

22 For they will suddenly punish the ungodly, and who can know the vengeance inflicted by both?

[The following paragraph can be found only in the Septuagint.]

A son that keeps the commandment shall escape destruction; for such an one has fully received it. Let no falsehood be spoken by the king from the tongue; yea, let no falsehood proceed from his tongue. The king's tongue is a sword, and not one of flesh; and whosoever shall be given up to it shall be destroyed: for if his wrath should be provoked, he destroys men with cords, and devours men's bones, and burns them up as a flame, so that they are not even fit to be eaten by the young eagles. My son, reverence my words, and receive them, and repent.

23 And this thing I say to you that are wise for you to learn: It is not good to have respect of persons in judgment.

24 He that says of the ungodly, He is righteous, shall be cursed by peoples, and hateful among the nations.

25 But they that reprove him shall appear more excellent, and blessing shall come upon them;

26 and men will kiss lips that answer well.

27 Prepare thy works for thy going forth, and prepare thyself for the field; and come after me, and thou shalt rebuild thine house.

28 Be not a false witness against thy fellow citizen, neither exaggerate with thy lips.

29 Say not, As he has treated me, so will I treat him, and I will avenge myself on him for that wherein he has injured me.

30 A foolish man is like a farm, and a senseless man is like a vineyard.

31 If thou let him alone, he will altogether remain barren and covered with weeds; and he becomes destitute, and his stone walls are broken down.

32 Afterwards I reflected, I looked that I might receive instruction.

33 The sluggard says,I slumber a little, and I sleep a little, and for a little while I fold my arms across my breast.

34 But if thou do this, thy poverty will come speedily; and thy want like a swift courier.

PROVERBS OF SOLOMON CHAPTER 25

1 These things says the man to them that trust in God; and I cease.

2 For I am the most simple of all men, and there is not in me the wisdom of men.

3 God has taught me wisdom, and I know the knowledge of the holy.

4 Who has gone up to heaven, and come down? who has gathered the winds in his bosom? who has wrapped up the waters in a garment? who has dominion of all the ends of the earth? what is his name? or what is the name of his children?

5 For all the words of God are tried in the fire, and he defends those that reverence him.

6 Add not unto his words, lest he reprove thee, and thou be made a liar.

7 Two things I ask of thee; take not favour from me before I die.

8 Remove far from me vanity and falsehood: and give me not wealth or poverty; but appoint me what is needful and sufficient:

9 lest I be filled and become false, and say, Who sees me? or be poor and steal, and swear vainly by the name of God.

10 Deliver not a servant into the hands of his master, lest he curse thee, and thou be utterly destroyed.

11 A wicked generation curse their father, and do not bless their mother.

12 A wicked generation judge themselves to be just, but do not cleanse their way.

13 A wicked generation have lofty eyes, and exalt themselves with their eyelids.

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14 A wicked generation have swords for teeth and jaw-teeth as knives, so as to destroy and devour the lowly from the earth, and the poor of them from among men.

15 The horse-leech had three dearly-beloved daughters: and these three did not satisfy her; and the fourth was not contented so as to say, Enough.

16 The grave, and the love of a woman, and the earth not filled with water; water also and fire will not say, It is enough.

17 The eye that laughs to scorn a father, and dishonours the old age of a mother, let the ravens of the valleys pick it out, and let the young eagles devour it.

18 Moreover there are three things impossible for me to comprehend, and the fourth I know not:

19 the track of a flying eagle; and the ways of a serpent on a rock; and the paths of a ship passing through the sea; and the ways of a man in youth.

20 Such is the way of an adulterous woman, who having washed herself from what she has done, says she has done nothing amiss.

21 By three thing the earth is troubled, and the fourth it cannot bear:

22 if a servant reign; or a fool be filled with food;

23 or if a maid-servant should cast out her own mistress; and if a hateful woman should marry a good man.

24 And there are four very little things upon the earth, but these are wiser than the wise:

25 the ants which are weak, and yet prepare their food in summer;

26 the rabbits also are a feeble race, who make their houses in the rocks.

27 The locusts have no king, and yet march orderly at one command.

28 And the eft, which supports itself by its hands, and is easily taken, dwells in the fortresses of kings.

29 And there are three things which go well, and a fourth which passes along finely.

30 A lion's whelp, stronger than all other beasts, which turns not away, nor fears any beast;

31 and a cock walking in boldly among the hens, and the goat leading the herd; and a king publicly speaking before a nation.

32 If thou abandon thyself to mirth, and stretch forth thine hand in a quarrel, thou shalt be disgraced.

33 Milk out milk, and there shall be butter, and if thou wing one's nostrils there shall come out blood: so if thou extort words, there will come forth quarrels and strifes.

PROVERBS OF SOLOMON CHAPTER 26

1 My words have been spoken by God—the oracular answer of a king, whom his mother instructed.

2 What wilt thou keep, my son, what? the words of God. My firstborn son, I speak to thee: what? son of my womb? what? son of my vows?

3 Give not thy wealth to women, nor thy mind and living to remorse. Do all things with counsel: drink wine with counsel.

4 Princes are prone to anger: let them then not drink wine:

5 lest they drink, and forget wisdom, and be not able to judge the poor rightly.

6 Give strong drink to those that are in sorrow, and the wine to drink to those in pain:

7 that they may forget their poverty, and may not remember their troubles any more.

8 Open thy mouth with the word of God, and judge all fairly.

9 Open thy mouth and judge justly, and plead the cause of the poor and weak.

PROVERBS OF SOLOMON CHAPTER 27

1 These are the miscellaneous instructions of Solomon, which the friends of Ezekias king of Judea copied out.

2 The glory of God conceals a matter: but the glory of a king honours business.

3 Heaven is high, and earth is deep, and a king's heart is unsearchable.

4 Beat the drossy silver, and it shall be made entirely pure.

5 Slay the ungodly from before the king, and his throne shall prosper in righteousness.

6 Be not boastful in the presence of the king, and remain not in the places of princes;

7 for it is better for thee that it should be said, Come up to me, than that one should humble thee in the presence of the prince; speak of that which thine eyes have seen.

8 Get not suddenly into a quarrel, lest thou repent at last.

9 Whenever thy friend shall reproach thee, retreat backward, despise him not;

10 lest thy friend continue to reproach thee, so thy quarrel and enmity shall not depart, but shall be to thee like death. Favour and friendship set a man free, which do thou keep for thyself, lest thou be made liable to reproach; but take heed to thy ways peaceably.

11 As a golden apple in a necklace of sardius, so is it to speak a wise word.

12 In an ear-ring of gold a precious sardius is also set; so is a wise word to an obedient ear.

13 As a fall of snow in the time of harvest is good against heat, so a faithful messenger refreshes those that send him; for he helps the souls of his employers.

14 As winds and clouds and rains are most evident objects, so is he that boasts of a false gift.

15 In long-suffering is prosperity to kings, and a soft tongue breaks the bones.

16 Having found honey, eat only what is enough, lest haply thou be filled, and vomit it up.

17 Enter sparingly into thy friend's house, lest he be satiated with thy company, and hate thee.

18 As a club, and a dagger, and a pointed arrow, so also is a man who bears false witness against his friend.

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19 The way of the wicked and the foot of the transgressor shall perish in an evil day.

20 As vinegar is bad for a sore, so trouble befalling the body afflicts the heart. As a moth in a garment, and a worm in wood, so the grief of a man hurts the heart.

21 If thine enemy hunger, feed him; if he thirst, give him drink;

22 for so doing thou shalt heap coals of fire upon his head, and the Lord shall reward thee with good.

23 The north wind raises clouds; so an impudent face provokes the tongue.

24 It is better to dwell on a corner of the roof, than with a railing woman in an open house.

25 As cold water is agreeable to a thirsting soul, so is a good message from a land far off.

26 As if one should stop a well, and corrupt a spring of water, so is it unseemly for a righteous man to fall before an ungodly man.

27 It is not good to eat much honey; but it is right to honour venerable sayings.

28 As a city whose walls are broken down, and which is unfortified, so is a man who does anything without counsel.

PROVERBS OF SOLOMON CHAPTER 28

1 As dew in harvest, and as rain in summer, so honour is not seemly for a fool.

2 As birds and sparrows fly, so a curse shall not come upon any one without a cause.

3 As a whip for a horse, and a goad for an ass, so is a rod for a simple nation.

4 Answer not a fool according to his folly, lest thou become like him.

5 Yet answer a fool according to his folly, lest he seem wise in his own conceit.

6 He that sends a message by a foolish messenger procures for himself a reproach from his own ways.

7 As well take away the motion of the legs, as transgression from the mouth of fools.

8 He that binds up a stone in a sling, is like one that gives glory to a fool.

9 Thorns grow in the hand of a drunkard, and servitude in the hand of fools.

10 All the flesh of fools endures much hardship; for their fury is brought to nought.

11 As when a dog goes to his own vomit, and becomes abominable, so is fool who returns in his wickedness to his own sin. [There is a shame that brings sin: and there is a shame that is glory and grace.]

12 I have seen a man who seemed to himself to be wise; but a fool had more hope than he.

13 A sluggard when sent on a journey says, There is a lion in the ways, and there are murderers in the streets.

14 As a door turns on the hinge, so does a sluggard on his bed.

15 A sluggard having hid his hand in his bosom, will not be able to bring it up to his mouth.

16 A sluggard seems to himself wiser than one who most satisfactorily brings back a message.

17 As he that lays hold of a dog's tail, so is he that makes himself the champion of another's cause.

18 As those who need correction put forth fair words to men, and he that first falls in with the proposal will be overthrown;

19 so are all that lay wait for their own friends, and when they are discovered, say, I did it in jest.

20 With much wood fire increases; but where there is not a double-minded man, strife ceases.

21 A hearth for coals, and wood for fire; and railing man for the tumult of strife.

22 The words of cunning knaves are soft; but they smite even to the inmost parts of the bowels.

23 Silver dishonestly given is to be considered as a potsherd: smooth lips cover a grievous heart.

24 A weeping enemy promises all things with his lips, but in his heart he contrives deceit.

25 Though thine enemy intreat thee with a loud voice, consent not: for there are seven abominations in his heart.

26 He that hides enmity frames deceit: but being easily discerned, exposes his own sins in the public assemblies.

27 He that digs a pit for his neighbour shall fall into it: and he that rolls a stone, rolls it upon himself.

28 A lying tongue hates the truth; and an unguarded mouth causes tumults.

PROVERBS OF SOLOMON CHAPTER 29

1 Boast not of to-morrow; for thou knowest not what the next day shall bring forth.

2 Let thy neighbour, and not thine own mouth, praise thee; a stranger, and not thine own lips.

3 A stone is heavy, and sand cumbersome; but a fool's wrath is heavier than both.

4 Wrath is merciless, and anger sharp: but envy can bear nothing.

5 Open reproofs are better than secret love.

6 The wounds of a friend are more to be trusted than the spontaneous kisses of an enemy.

7 A full soul scorns honeycombs; but to a hungry soul even bitter things appear sweet.

8 As when a bird flies down from its own nest, so a man is brought into bondage whenever he estranges himself from his own place.

9 The heart delights in ointments and wines and perfumes: but the soul is broken by calamities.

10 Thine own friend, and thy father's friend, forsake not; and when thou art in distress go not into thy brother's house: better is a friend that is near than a brother living far off.

11 Son, be wise, that thy heart may rejoice; and remove thou from thyself reproachful words.

12 A wise man, when evils are approaching, hides himself; but fools pass on, and will be punished.

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13 Take away the man's garment, (for a scorner has passed by) whoever lays waste another's goods.

14 Whosoever shall bless a friend in the morning with a loud voice, shall seem to differ nothing from one who curses him.

15 On a stormy day drops of rain drive a man out of his house; so also does a railing woman drive a man out of his own house. 16 The north wind is sharp, but it is called by name propitious.

17 Iron sharpens iron; and a man sharpens his friend's countenance.

18 He that plants a fig-tree shall eat the fruits of it: so he that waits on his own master shall be honoured.

19 As faces are not like other faces, so neither are the thoughts of men.

20 Hell and destruction are not filled; so also are the eyes of men insatiable. [He that fixes his eye is an abomination to the Lord; and the uninstructed do not restrain their tongue.]

21 Fire is the trial for silver and gold; and a man is tried by the mouth of them that praise him. The heart of the transgressor seeks after mischiefs; but an upright heart seeks knowledge.

22 Though thou scourge a fool, disgracing him in the midst of the council, thou wilt still in no wise remove his folly from him.

23 Do thou thoroughly know the number of thy flock, and pay attention to thine herds.

24 For a man has not strength and power for ever; neither does he transmit it from generation to generation.

25 Take care of the herbage in the field, and thou shalt cut grass, and gather the mountain hay;

26 that thou mayest have wool of sheep for clothing: pay attention to the land, that thou mayest have lambs.

27 My son, thou hast from me words very useful for thy life, and for the life of thy servants.

PROVERBS OF SOLOMON CHAPTER 30

1 The ungodly man flees when no one pursues: but the righteous is confident as a lion.

2 By reason of the sins of ungodly men quarrels arise; but a wise man will quell them.

3 A bold man oppresses the poor by ungodly deeds. As an impetuous and profitable rain,

4 so they that forsake the law praise ungodliness; but they that love the law fortify themselves with a wall.

5 Evil men will not understand judgment: but they that seek the Lord will understand everything.

6 A poor man walking in truth is better than a rich liar.

7 A wise son keeps the law: but he that keeps up debauchery dishonours his father.

8 He that increases his wealth by usuries and unjust gains, gathers it for him that pities the poor.

9 He that turns away his ear from hearing the law, even he has made his prayer abominable.

10 He that causes upright men to err in an evil way, himself shall fall into destruction: transgressor also shall pass by prosperity, but shall not enter into it.

11 A rich man is wise in his own conceit; but an intelligent poor man will condemn him.

12 By reason of the help of righteous men great glory arises: but in the places of the ungodly men are caught.

13 He that covers his own ungodliness shall not prosper: but he that blames himself shall be loved.

14 Blessed is the man who religiously fears always: but the hard of heart shall fall into mischiefs.

15 A hungry lion and a thirsty wolf is he, who, being poor, rules over a poor nation.

16 A king in need of revenues is a great oppressor: but he that hates injustice shall live a long time.

17 He that becomes surety for a man charged with murder shall be an exile, and not in safety. Chasten thy son, and he shall love thee, and give honour to thy soul: he shall not obey a sinful nation.

18 He that walks justly is assisted: but he that walks in crooked ways shall be entangled therein.

19 He that tills his own land shall be satisfied with bread: but he that follows idleness shall have plenty of poverty.

20 A man worthy of credit shall be much blessed: but the wicked shall not be unpunished.

21 He that reverences not the persons of the just is not good: such a one will sell a man for a morsel of bread.

22 An envious man makes haste to be rich, and knows not that the merciful man will have the mastery over him.

23 He that reproves a man's ways shall have more favour than he that flatters with the tongue.

24 He that casts off father or mother, and thinks he sins not; the same is partaker with an ungodly man.

25 An unbelieving man judges rashly: but he that trusts in the Lord will act carefully.

26 He that trusts to a bold heart, such an one is a fool: but he that walks in wisdom shall be safe.

27 He that gives to the poor shall not be in want: but he that turns away his eye from him shall be in great distress.

28 In the places of ungodly men the righteous mourn: but in their destruction the righteous shall be multiplied.

PROVERBS OF SOLOMON CHAPTER 31

1 (The words of king Lamuel. The vision wherewith his mother instructed him. Lamuel - This name signifies God with him, and is supposed to have been one of the names of Solomon.)

2 (What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?)

3 (Give not thy substance to women, and thy riches to destroy kings.)

4 (Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth:)

5 (And lest they drink and forget judgments, and pervert the cause of the children of the poor.)

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6 (Give strong drink to them that are sad; and wine to them that are grieved in mind:)

7 (Let them drink, and forget their want, and remember their sorrow no more.)

8 (Open thy mouth for the dumb, and for the causes of all the children that pass.)

9 (Open thy mouth, decree that which is just, and do justice to the needy and poor.)

10 Who shall find a virtuous (valiant) woman? for such a one is more valuable than precious stones.

11 The heart of her husband trusts in her: such a one shall stand in no need of fine spoils.

12 For she employs all her living for her husband's good.

13 Gathering wool and flax, she makes it serviceable with her hands.

14 She is like a ship trading from a distance: so she procures her livelihood.

15 And she rises by night, and gives food to her household, and appointed tasks to her maidens.

16 She views a farm, and buys it: and with the fruit of her hands she plants and a possession.

17 She strongly girds her loins, and strengthens her arms for work.

18 And she finds by experience that working is good; and her candle goes not out all night.

19 She reaches forth her arms to needful works, and applies her hands to the spindle.

20 And she opens her hands to the needy, and reaches out fruit to the poor.

21 Her husband is not anxious about those at home when he tarries anywhere abroad: for all her household are clothed.

22 She makes for her husband clothes of double texture, and garments for herself of fine linen and scarlet.

23 And her husband becomes a distinguished person in the gates, when he sits in council with the old inhabitants of the land.

24 She makes fine linens, and sells girdles to the Chananites: she opens her mouth heedfully and with propriety, and controls her tongue.

25 She puts on strength and honour; and rejoices in the last days.

26 But she opens her mouth wisely, and according to law.

27 The ways of her household are careful, and she eats not the bread of idleness.

28 And her kindness to them sets up her children for them, and they grow rich, and her husband praises her.

29 Many daughters have obtained wealth, many have wrought valiantly; but thou hast exceeded, thou hast surpassed all.

30 Charms are false, and woman's beauty is vain: for it is a wise woman that is blessed, and let her praise the fear the Lord.

31 Give her of the fruit of her lips; and let her husband be praised in the gates.

PROVERBS OF SOLOMON CHAPTER 32

[The verses 1-27 were at the beginning of the Septuagint's chapter 31. There is the possibility that they meant to be an added chapter 32 because they read like a closing statement.]

1 A reprover is better than a stiff-necked man: for when the latter is suddenly set on fire, there shall be no remedy.

2 When the righteous are praised, the people will rejoice: but when the ungodly rule, men mourn.

3 When a man loves wisdom, his father rejoices: but he that keeps harlots will waste wealth.

4 A righteous king establishes a country: but a transgressor destroys it.

5 He that prepares a net in the way of his own friend, entangles his own feet in it.

6 A great snare is spread for a sinner: but the righteous shall be in joy and gladness.

7 A righteous man knows how to judge for the poor: but the ungodly understands not knowledge; and the poor man has not an understanding mind.

8 Lawless men burn down a city: but wise men turn away wrath.

9 A wise man shall judge nations: but a worthless man being angry laughs and fears not.

10 Bloody men hate a holy person, but the upright will seek his soul.

11 A fool utters all is mind: but the wise reserves his in part.

12 When a king hearkens to unjust language, all his subjects are transgressors.

13 When the creditor and debtor meet together, the Lord oversees them both.

14 When a king judges the poor in truth, his throne shall be established for a testimony.

15 Stripes and reproofs give wisdom: but an erring child disgraces his parents.

16 When the ungodly abound, sins abound: but when they fall, the righteous are warned.

17 Chasten thy son, and he shall give thee rest; and he shall give honour to thy soul.

18 There shall be no interpreter to a sinful nation: but he that observes the law is blessed.

19 A stubborn servant will not be reproved by words: for even if he understands, still he will not obey.

20 If thou see a man hasty in his words, know that the fool has hope rather than he.

21 He that lives wantonly from a child, shall be a servant, and in the end shall grieve over himself.

22 A furious man stirs up strife, and a passionate man digs up sin.

23 Pride brings a man low, but the Lord upholds the humble-minded with honour.

24 He that shares with a thief, hates his own soul: and if any having heard an oath uttered tell not of it,

25 they fearing and reverencing men unreasonably have been overthrown, but he that trusts in the Lord shall rejoice. Ungodliness causes a man to stumble: but he that trusts in his master shall be safe.

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26 Many wait on the favour of rulers; but justice comes to a man from the Lord.

27 A righteous man is an abomination to an unrighteous man, and the direct way is an abomination to the sinner.

THE SCROLL OF ECCLESIASTES

Hebrew title: Megilath Kohelet; Preacher
Estimated Range of Dating: 400-200 B.C.

(Ecclesiastes (Hebrew: Kohelet) is one of 24 books of the Tanakh (Hebrew Bible), where it is classified as one of the Ketuvim (Writings). The book takes its name from the Greek ekklesiastes, a translation of the title by which the central figure refers to himself: Kohelet, meaning something like "one who convenes or addresses an assembly" or "one who preaches." Originally written c. 400–200 BC, it is also among the canonical Wisdom literature of the Old Testament in most denominations of Christianity.

According to rabbinic tradition, Ecclesiastes was written by Solomon in his old age (an alternative tradition that "Hezekiah and his colleagues wrote Isaiah, Proverbs, the Song of Songs and Ecclesiastes" probably means simply that the book was edited under Hezekiah), but critical scholars have long rejected the idea of a pre-exilic origin. The presence of Persian loan-words and Aramaisms points to a date no earlier than about 450 BC, while the latest possible date for its composition is 180 BC, when the Jewish writer Ben Sira quotes from it. The dispute as to whether Ecclesiastes belongs to the Persian or the Hellenistic periods (i.e., the earlier or later part of this period) revolves around the degree of Hellenization (influence of Greek culture and thought) present in the book. Scholars arguing for a Persian date (c. 450–330 BC) hold that there is a complete lack of Greek influence; those who argue for a Hellenistic date (c. 330–180 BC) argue that it shows internal evidence of Greek thought and social setting.

Contents and Structure:

- *Title (1:1)*
- *Initial poem (1:2–11)*
- *I: Kohelet's investigation of life (1:12–6:9)*
- *II: Kohelet's conclusions (6:10–11:6)*
- *Introduction (6:10–12)*
- *A: Man cannot discover what is good for him to do (1–8:17)*
- *B: Man does not know what will come after him (9:1–11:6)*
- *Concluding poem (11:7–12:8)*
- *Epilogue (12:9–14)*

Ecclesiastes has taken its literary form from the Middle Eastern tradition of the fictional autobiography, in which a character, often a king, relates his experiences and draws lessons from them, often self-critical: Kohelet likewise identifies himself as a king, speaks of his search for wisdom, relates his conclusions, and recognises his limitations. It belongs to the category of wisdom literature, the body of biblical writings which give advice on life, together with

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reflections on its problems and meanings—other examples include the Book of Job, Proverbs, and some of the Psalms.

Ecclesiastes is presented as biography of "Kohelet". Kohelet's story is framed by voice of the narrator, who refers to Kohelet in the third person, praises his wisdom, but reminds the reader that wisdom has its limitations and is not man's main concern. Kohelet reports what he planned, did, experienced and thought. His journey to knowledge is, in the end, incomplete. The reader is not only to hear Kohelet's wisdom, but to observe his journey towards understanding and acceptance of life's frustrations and uncertainties: the journey itself is important.)

ECCLESIASTES (PREACHER) CHAPTER 1

1 The words of the Preacher, (Solomon) the son of David, king of Israel in Jerusalem.

2 Vanity of vanities, said the Preacher, vanity of vanities; all is vanity.

3 What advantage is there to a man in all his labour that he takes under the sun?

4 A generation goes, and a generation comes: but the earth stands for ever.

5 And the sun arises, and the sun goes down and draws toward its place;

6 arising there it proceeds southward, and goes round toward the north. The wind goes round and round, and the wind returns to its circuits.

7 All the rivers run into the sea; and yet the sea is not filled: to the place whence the rivers come, thither they return again.

8 All things are full of labour; a man will not be able to speak of them: neither shall the eye be satisfied with seeing, neither shall the ear be filled with hearing.

9 What is that which has been? the very thing which shall be: and what is that which has been done? the very thing which shall be done: and there is no new thing under the sun.

10 Who is he that shall speak and say, Behold, this is new? it has already been in the ages that have passed before us.

11 There is no memorial to the first things; neither to the things that have been last shall their memorial be with them that shall at the last time.

12 I the Preacher was king over Israel in Jerusalem.

13 And I applied my heart to seek out and examine by wisdom concerning all things that are done under heaven, for God has given to the sons of men an evil trouble to be troubled therewith.

14 I beheld all the works that were wrought under the sun; and, beheld, all were vanity and waywardness of spirit.

15 That which is crooked cannot be made straight: and deficiency cannot be numbered.

16 I spoke in my heart, saying, Behold, I am increased, and have acquired wisdom beyond all who were before me in Jerusalem: also I applied my heart to know wisdom and knowledge.

17 And my heart knew much—wisdom, and knowledge, parables and understanding: I perceived that this also is waywardness of spirit.

18 For in the abundance of wisdom is abundance of knowledge; and he that increases knowledge will increase sorrow.

ECCLESIASTES (PREACHER) CHAPTER 2

1 I said in my heart, Come now, I will prove thee with mirth, and behold thou good: and, behold, this is also vanity.

2 I said to laughter, Madness: and to mirth, Why doest thou this:

3 And I examined whether my heart would excite my flesh as with wine, (though my heart guided me in wisdom,) and I desired to lay hold of mirth, until I should see of what kind is the good to the sons of men, which they should do under the sun all the days of their life.

4 I enlarged my work; I built me houses; I planted me vineyards.

5 I made me gardens and orchards, and planted in them every kind of fruit-tree.

6 I made me pools of water, to water from them the timber-bearing wood.

7 I got servants and maidens, and servants were born to me in the house: also I had abundant possession of flocks and herds, beyond all who were before me in Jerusalem.

8 Moreover I collected for myself both silver and gold also, and the peculiar treasures of kings and provinces: I procured me singing men and singing women, and delights of the sons of men, a butler and female cupbearers.

9 So I became great, and advanced beyond all that were before in Jerusalem: also my wisdom was established to me.

10 And whatever mine eyes desired, I withheld not from them, I withheld not my heart from all my mirth: for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 And I looked on all my works which my hands had wrought, and on my labour which I laboured to perform: and behold, all was vanity and waywardness of spirit, and there is no advantage under the sun.

12 Then I looked on to see wisdom, and madness, and folly: for who is the man who will follow after counsel, in all things where in he employs it?

13 And I saw that wisdom excels folly, as much as light excels darkness.

14 The wise man’s eyes are in his head; but the fool walks in darkness: and I perceived, even I, that one event shall happen to them all.

15 And I said in my heart, As the event of the fool is, so shall it be to me, even to me: and to what purpose have I gained wisdom? I said moreover in my heart, This is also vanity, because the fool speaks of his abundance.

16 For there is no remembrance of the wise man with the fool for ever; forasmuch as now in the coming days all things are forgotten: and how shall the wise man die with the fool?

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17 So I hated life; because the work that was wrought under the sun was evil before me: for all is vanity and waywardness of spirit.

18 And I hated the whole of my labour which I took under the sun; because I must leave it to the man who will come after me.

19 And who knows whether he will be a wise man or a fool? and whether he will have power over all my labour in which I laboured, and wherein I grew wise under the sun? this is also vanity.

20 so I went about to dismiss from my heart all my labour wherein I had laboured under the sun.

21 For there is such a man that his labour is in wisdom, and in knowledge, and in fortitude; yet this man shall give his portion to one who has not laboured therein. This is also vanity and great evil.

22 For it happens to a man in all his labour, and in the purpose of his heart wherein he labours under the sun.

23 For all his days are days of sorrows, and vexation of spirit is his; in the night also his heart rests not. This is also vanity.

24 A man has nothing really good to eat, and to drink, and to shew his soul as good in his trouble. This also I saw, that it is from the hand of God.

25 For who shall eat, or who shall drink, without him?

26 For God has given to the man who is good in his sight, wisdom, and knowledge, and joy: but he has given to the sinner trouble, to add and to heap up, that he may give to him that is good before God; for this is also vanity and waywardness of spirit.

ECCLESIASTES (PREACHER) CHAPTER 3

1 To all things there is a time, and a season for every matter under heaven.

2 A time of birth, and a time to die; a time to plant, and a time to pluck up what has been planted;

3 a time to kill, and a time to heal; a time to pull down, and a time to build up;

4 a time to weep, and a time to laugh; a time to lament, and a time to dance;

5 a time to throw stones, and a time to gather stones together; a time to embrace, and a time to abstain from embracing;

6 a time to seek, and a time to lose; a time to keep, and a time to cast away;

7 a time to rend, and a time to sew; a time to be silent, and a time to speak;

8 a time to love, and a time to hate; a time of war, and a time of peace.

9 What advantage has he that works in those things wherein he labours?

10 I have seen all the trouble, which God has given to the sons of men to be troubled with.

11 All the things which he has made are beautiful in his time: he has also set the whole world in their heart, that man might not find out the work which God has wrought from the beginning even to the end.

12 I know that there is no good in them, except for a man to rejoice, and to do good in his life.

13 Also in the case of every man who shall eat and drink, and see good in all his labour, this is a gift of God.

14 I know that whatsoever things God has done, they shall be for ever: it is impossible to add to it, and it is impossible to take away from it: and God has done it, that men may fear before him.

15 That which has been is now; and whatever things are appointed to be have already been; and God will seek out that which is past.

16 And moreover I saw under the sun the place of judgment, there was the ungodly one; and the place of righteousness, there was the godly one.

17 And I said in my heart, God will judge the righteous and the ungodly: for there is a time there for every action and for every work.

18 I said in my heart, concerning the speech of the sons of man, God will judge them, and that to shew that they are breasts.

19 Also to them is the event of the sons of man, and the event of the brute; one event befalls them: as is the death of the one, so also the death of the other; and there is one breath to all: and what has the man more than the brute? nothing; for all is vanity.

20 All go to one place; all were formed of the dust, and all will return to dust.

21 And who has seen the spirit of the sons of man, whether it goes upward? and the spirit of the beast, whether it goes downward to the earth?

22 And I saw that there was no good, but that wherein a man shall rejoice in his works, for it is his portion, for who shall bring him to see any thing of that which shall be after him?

ECCLESIASTES (PREACHER) CHAPTER 4

1 So I returned, and saw all the oppressions that were done under the sun: and behold the tear of the oppressed, and they had no comforter; and on the side of them that oppressed them was power; but they had no comforter:

2 and I praised all the dead that had already died more than the living, as many as are alive until now.

3 Better also than both these is he who has not yet been, who has not seen all the evil work that is done under the sun.

4 And I saw all labour, and all the diligent work, that this is a man's envy from his neighbour. This is also vanity and waywardness of spirit.

5 The fool folds his hands together, and eats his own flesh.

6 Better is a handful of rest than two handfuls of trouble and waywardness of spirit.

7 So I returned, and saw vanity under the sun.

8 There is one alone, and there is not a second; yea, he has neither son nor brother: yet there is no end to all his labour; neither is his eye satisfied with wealth; and for whom do I

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labour, and deprive my soul of good? this is also vanity, and an evil trouble.

9 Two are better than one, seeing they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falls, and there is not a second to lift him up.

11 Also if two should lie together, they also get heat: but how shall one be warmed alone?

12 And if one should prevail against him, the two shall withstand him; and a threefold cord shall not be quickly broken.

13 Better is a poor and wise child than an old and foolish king, who knows not how to take heed any longer.

14 For he shall come forth out of the house of the prisoners to reign, because he also that was in his kingdom has become poor.

15 I beheld all the living who were walking under the sun, with the second youth who shall stand up in each one's place.

16 There is no end to all the people, to all who were before them: and the last shall not rejoice in him: for this also is vanity and waywardness of spirit.

17 Keep thy foot, whensoever thou goest to the house of God; and when thou art near to hear, let thy sacrifice be better than the gift of fools: for they know not that they are doing evil.

ECCLESIASTES (PREACHER) CHAPTER 5

1 Be not hasty with thy mouth, and let not thine heart be swift to utter anything before God; for God is in heaven above, and thou upon earth: therefore let thy words be few.

2 For through the multitude of trial a dream comes; and a fool's voice is with a multitude of words.

3 Whenever thou shalt vow a vow to God, defer not to pay it; for he has no pleasure in fools: pay thou therefore whatsoever thou shalt have vowed.

4 It is better that thou shouldest not vow, than that thou shouldest vow and not pay.

5 Suffer not thy mouth to lead thy flesh to sin; and say not in the presence of God, It was an error: lest God be angry at thy voice, and destroy the works of thy hands.

6 For there is evil in a multitude of dreams and vanities and many words: but fear thou God.

7 If thou shouldest see the oppression of the poor, and the wresting of judgment and of justice in the land, wonder not at the matter: for there is a high one to watch over him that is high, and high ones over them.

8 Also the abundance of the earth is for every one: the king is dependent on the tilled field.

9 He that loves silver shall not be satisfied with silver: and who has loved gain, in the abundance thereof? this is also vanity.

10 In the multitude of good they are increased that eat it: and what virtue has the owner, but the right of beholding it with his eyes?

11 The sleep of a servant is sweet, whether he eat little or much: but to one who is satiated with wealth, there is none that suffers him to sleep.

12 There is an infirmity which I have seen under the sun, namely, wealth kept for its owner to his hurt.

13 And that wealth shall perish in an evil trouble: and the man begets a son, and there is nothing in his hand.

14 As he came forth naked from his mother's womb, he shall return back as he came, and he shall receive nothing for his labour, that it should go with him in his hand.

15 And this is also an evil infirmity: for as he came, so also shall he return: and what is his gain, for which he vainly labours?

16 Yea, all his days are in darkness, and in mourning, and much sorrow, and infirmity, and wrath.

17 Behold, I have seen good, that it is a fine thing for a man to eat and to drink, and to see good in all his labour in which he may labour under the sun, all the number of the days of his life which God has given to him: for it is his portion.

18 Yea, and as for every man to whom God has given wealth and possessions, and has given him power to eat thereof, and to receive his portion, and to rejoice in his labour; this is the gift of God.

19 For he shall not much remember the days of his life; for God troubles him in the mirth of his heart.

ECCLESIASTES (PREACHER) CHAPTER 6

1 There is an evil which I have seen under the sun, and it is abundant with man:

2 a man to whom God shall give wealth, and substance, and honour, and he wants nothing for his soul of all things that he shall desire, yet God shall not give him power to eat of it, for a stranger shall devour it: this is vanity, and an evil infirmity.

3 If a man beget a hundred children, and live many years, yea, however abundant the days of his years shall be, yet if his soul shall not be satisfied with good, and also he have no burial; I said, An untimely birth is better than he.

4 For he came in vanity, and departs in darkness, and his name shall be covered in darkness.

5 Moreover he has not seen the sun, nor known rest: there is no more rest to this one than another.

6 Though he has lived to the return of a thousand years, yet he has seen no good: do not all go to one place?

7 All the labour of a man is for his mouth, and yet the appetite shall not be satisfied.

8 For what advantage has the wise man over the fool, since even the poor knows how to walk in the direction of life?

9 The sight of the eyes is better than that which wanders in soul: this is also vanity, and waywardness of spirit.

10 If anything has been, its name has already been called: and it is known what man is; neither can he contend with him who is stronger than he.

11 For there are many things which increase vanity.

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ECCLESIASTES (PREACHER) CHAPTER 7

1 What advantage has a man? for who knows what is good for a man in his life, during the number of the life of the days of his vanity? and he has spent them as a shadow; for who shall tell a man what shall be after him under the sun?

2 A good name is better than good oil; and the day of death than the day of birth.

3 It is better to go to the house of mourning, than to go to the banquet house: since this is the end of every man; and the living man will apply good warning to his heart.

4 Sorrow is better than laughter: for by the sadness of the countenance the heart will be made better.

5 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

6 It is better to hear a reproof of a wise man, than for a man to hear the song of fools.

7 As the sound of thorns under a caldron, so is the laughter of fools: this is also vanity.

8 for oppression makes a wise man mad, and destroys his noble heart.

9 The end of a matter is better than the beginning thereof: the patient is better than the high-minded.

10 Be not hasty in thy spirit to be angry: for anger will rest in the bosom of fools.

11 Say not, What has happened, that the former days were better than these? for thou dost not enquire in wisdom concerning this.

12 Wisdom is good with an inheritance: and there is an advantage by it to them that see the sun.

13 For wisdom in its shadow is as the shadow of silver: and the excellence of the knowledge of wisdom will give life to him that has it.

14 Behold the works of God: for who shall be able to straighten him whom God has made crooked?

15 In the day of prosperity live joyfully, and consider in the day of adversity: consider, I say, God also has caused the one to agree with the other for this reason, that man should find nothing after him.

16 I have seen all things in the days of my vanity: there is a just man perishing in his justice, and there is an ungodly man remaining in his wickedness.

17 Be not very just; neither be very wise: lest thou be confounded.

18 Be not very wicked; and be not stubborn: lest thou shouldest die before thy time.

19 It is well for thee to hold fast by this; also by this defile not thine hand: for to them that fear God all things shall come forth well.

20 Wisdom will help the wise man more than ten mighty men which are in the city.

21 For there is not a righteous man in the earth, who will do good, and not sin

22 Also take no heed to all the words which ungodly men shall speak; lest thou hear thy servant cursing thee.

23 For many times he shall trespass against thee, and repeatedly shall he afflict thine heart; for thus also hast thou cursed others.

24All these things have I proved in wisdom: I said, I will be wise; but it was far from me.

25 That which is far beyond what was, and a great depth, who shall find it out?

26 I and my heart went round about to know, and to examine, and to seek wisdom, and the account of things, and to know the folly and trouble and madness of the ungodly man.

27 And I find her to be, and I will pronounce to be more bitter than death the woman which is a snare, and her heart nets, who has a band in her hands: he that is good in the sight of God shall be delivered from her; but the sinner shall be caught by her.

28 Behold, this have I found, said the Preacher, seeking by one at a time to find out the account,

29 which my soul sought after, but I found not: for I have found one man of a thousand; but a woman in all these I have not found.

30 But, behold, this have I found, that God made man upright; but they have sought out many devices.

ECCLESIASTES (PREACHER) CHAPTER 8

1 Who knows the wise? and who knows the interpretation of a saying? A man's wisdom will lighten his countenance; but a man of shameless countenance will be hated.

2 Observe the commandment of the king, and that because of the word of the oath of God.

3 Be not hasty; thou shalt go forth out of his presence: stand not in an evil matter; for he will do whatsoever he shall please,

4 even as a king having power: and who will say to him, What doest thou?

5 He that keeps the commandment shall not know an evil thing: and the heart of the wise knows the time of judgment.

6 For to every thing there is time and judgment; for the knowledge of a man is great to him.

7 For there is no one that knows what is going to be: for who shall tell him how it shall be?

8 There is no man that has power over the spirit to retain the spirit; and there is no power in the day of death: and there is no discharge in the day of the battle; neither shall ungodliness save her votary.

9 So I saw all this, and I applied my heart to every work that has been done under the sun; all the things wherein man has power over man to afflict him.

10 And then I saw the ungodly carried into the tombs, and that out of the holy place: and they departed, and were praised in the city, because they had done thus: this also is vanity.

11 Because there is no contradiction made on the part of those who do evil quickly, therefore the heart of the children of men is fully determined in them to do evil.

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12 He that has sinned has done evil from that time, and long from beforehand: nevertheless I know, that it is well with them that fear God, that they may fear before him:

13 but it shall not be well with the ungodly, and he shall not prolong his days, which are as a shadow; forasmuch as he fears not before God.

14 There is a vanity which is done upon the earth; that there are righteous persons to whom it happens according to the doing of the ungodly; and there are ungodly men, to whom it happens according to the doing of the just: I said, This is also vanity.

15 Then I praised mirth, because there is no good for a man under the sun, but to eat, and drink, and be merry: and this shall attend him in his labour all the days of his life, which God has given him under the sun.

16 Whereupon I set my heart to know wisdom, and to perceive the trouble that was wrought upon the earth: for there is that neither by day nor night sees sleep with his eyes.

17 And I beheld all the works of God, that a man shall not be able to discover the work which is wrought under the sun; whatsoever things a man shall endeavour to seek, however a man may labour to seek it, yet he shall not find it; yea, how much soever a wise man may speak of knowing it, he shall not be able to find it: for I applied all this to my heart, and my heart has seen all this.

ECCLESIASTES (PREACHER) CHAPTER 9

1 I saw that the righteous, and the wise, and their works, are in the hand of God: yea, there is no man that knows either love or hatred, though all are before their face.

2 Vanity is in all: there is one event to the righteous, and to the wicked; to the good, and to the bad; both to the pure, and to the impure; both to him that sacrifices, and to him that sacrifice not: as is the good, so is the sinner: as is the swearer, even so is he that fears an oath.

3 There is this evil in all that is done under the sun, that there is one event to all: yea, the heart of the sons of men is filled with evil, and madness is in their heart during their life, and after that they go to the dead.

4 for who is he that has fellowship with all the living? there is hope of him: for a living dog is better than a dead lion.

5 For the living will know that they shall die: but the dead know nothing, and there is no longer any reward to them; for their memory is lost.

6 also their love, and their hatred, and their envy, have now perished; yea, there is no portion for them any more for ever in all that is done under the sun.

7 Go, eat thy bread with mirth, and drink thy wine with a joyful heart; for now God has favourably accepted thy works.

8 Let thy garments be always white; and let not oil be wanting on thine head.

9 And see life with the wife whom thou lovest all the days of the life of thy vanity, which are given thee under the sun: for that is thy portion in thy life, and in thy labour wherein thou labourest under the sun.

10 Whatsoever thine hand shall find to do, do with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Hades wither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, nor yet bread to the wise, nor yet wealth to men of understanding, nor yet favour to men of knowledge; for time and chance will happen to them all.

12 For surely man also knows not his time: as fishes that are taken in an evil net, and as birds that are caught in a snare; even thus the sons of men are snared at an evil time, when it falls suddenly upon them.

13 This I also saw to be wisdom under the sun, and it is great before me:

14 suppose there were a little city, and few men in it; and there should come against it a great king, and surround it, and build great mounds against it;

15 and should find in it a poor wise man, and he should save the city through his wisdom: yet no man would remember that poor man. 16 And I said Wisdom is better than power: yet the wisdom of the poor man is set at nought, and his words not listened to.

17 The words of the wise are heard in quiet more than the cry of them that rule in folly.

18 Wisdom is better than weapons of war: and one sinner will destroy much good.

ECCLESIASTES (PREACHER) CHAPTER 10

1 Pestilent flies will corrupt a preparation of sweet ointment: and a little wisdom is more precious than great glory of folly.

2 A wise man's heart is at his right hand; but a fool's heart at his left.

3 Yea, and whenever a fool walks by the way, his heart will fail him, and all that he thinks of is folly.

4 If the spirit of the ruler rise up against thee, leave not thy place; for soothing will put an end to great offences.

5 There is an evil which I have seen under the sun, wherein an error has proceeded from the ruler.

6 The fool has been set in very high places, while rich men would sit in a low one.

7 I have seen servants upon horses, and princes walking as servants on the earth.

8 He that digs a pit shall fall into it; and him that breaks down a hedge a serpent shall bite.

9 He that removes stones shall be troubled thereby; he that cleaves wood shall be endangered thereby.

10 If the axe-head should fall off, then the man troubles his countenance, and he must put forth more strength: and in that case skill is of no advantage to a man.

11 If a serpent bite when there is no charmer's whisper, then there is no advantage to the charmer.

12 The words of a wise mouth are gracious: but the lips of a fool will swallow him up.

13 The beginning of the words of his mouth is folly: and the end of his talk mischievous madness.

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14 A fool moreover multiplies words: man knows not what has been, nor what will be: who shall tell him what will come after him?

15 The labour of fools will afflict them, as that of one who knows not to go to the city.

16 Woe to thee, O city, whose king is young, and thy princes eat in the morning!

17 Blessed art thou, O land, whose king is a son of nobles, and whose princes shall eat seasonably, for strength, and shall not be ashamed.

18 By slothful neglect a building will be brought low: and by idleness of the hands the house will fall to pieces.

19 Men prepare bread for laughter, and wine and oil that the living should rejoice: but to money all things will humbly yield obedience.

20 Even in thy conscience, curse not the king; and curse not the rich in thy bedchamber: for a bird of the air shall carry thy voice, and that which has wings shall report thy speech.

ECCLESIASTES (PREACHER) CHAPTER 11

1 Send forth thy bread upon the face of the water: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil there shall be upon the earth.

3 If the clouds be filled with rain, they pour it out upon the earth: and if a tree fall southward, or if it fall northward, in the place where the tree shall fall, there it shall be.

4 He that observes the wind sows not; and he that looks at the clouds will not reap.

5 Among whom none knows what is the way of the wind: as the bones are hid in the womb of a pregnant woman, so thou shalt not know the works of God, even all things whatsoever he shall do.

6 In the morning sow thy seed, and in the evening let not thine hand be slack: for thou knowest not what sort shall prosper, whether this or that, or whether both shall be good alike.

7 Moreover the light is sweet, and it is good for the eyes to see the sun.

8 For even if a man should live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that comes is vanity.

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart blameless, but not in the sight of thine eyes: yet know that for all these things God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and folly are vanity.

ECCLESIASTES (PREACHER) CHAPTER 12

1 And remember thy Creator in the days of thy youth, before the days of evil come, and the years overtake thee in which thou shalt say, I have no pleasure in them.

2 While the sun and light are not darkened, nor the moon and the stars; nor the clouds return after the rain:

3 in the day wherein the keepers of the house shall tremble, and the mighty men shall become bent, and the grinding women cease because they have become few, and the women looking out at the windows be dark;

4 and they shall shut the doors in the market-place, because of the weakness of the voice of her that grinds at the mill; and he shall rise up at the voice of the sparrow, and all the daughters of song shall be brought low;

5 and they shall look up, and fears shall be in the way, and the almond tree shall blossom, and the locust shall increase, and the caper shall be scattered: because man has gone to his eternal home, and the mourners have gone about the market:

6 before the silver cord be let go, or the choice gold be broken, or the pitcher be broken at the fountain, or the wheel run down to the cistern;

7 before the dust also return to the earth as it was, and the spirit return to God who gave it.

8 Vanity of vanities, said the Preacher; all is vanity.

9 And because the Preacher was wise above others, so it was that he taught man excellent knowledge, and the ear will trace out the parables.

10 The Preacher sought diligently to find out acceptable words, and a correct writing, even words of truth.

11 The words of the wise are as goads, and as nails firmly fastened, which have been given from one shepherd by agreement.

12 AAnd moreover, my son, guard thyself by means of them: of making many books there is no end; and much study is a weariness of the flesh.

13 Hear the end of the matter, the sun: Fear God, and keep his commandments: for this is the whole man.

14 For God will bring every work into judgment, with everything that has been overlooked, whether it be good, or whether it be evil.

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THE SCROLL OF THE SONG OF SOLOMON

Song of Songs or Song for Solomon
Hebrew title: Megilath Shir Hashirim
Estimated Range of Dating: 4th to 3rd centuries B.C.

(The Song of Songs, also Song of Solomon or Canticles (Hebrew: Shir Hashirim, Greek and Ancient Greek: Asma Asmaton; Latin: Canticum Canticorum), is one of the megillot (scrolls) found in the last section of the Tanakh, known as the Ketuvim (or "Writings"), and a book of the Old Testament. The Song of Songs is unique within the Hebrew Bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like Proverbs or Ecclesiastes (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates); instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy". The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

The Song offers no clue to its author or to the date, place, or circumstances of its composition. The superscription states that it is "Solomon's", but even if this is meant to identify the author, it cannot be read as strictly as a similar modern statement. The most reliable evidence for its date is its language: Aramaic gradually replaced Hebrew after the end of the Babylonian exile in the late 6th century BC, and the evidence of vocabulary, morphology, idiom and syntax clearly points to a late date, centuries after King Solomon to whom it is traditionally attributed.

It has parallels with Mesopotamian and Egyptian love poetry from the first half of the 1st millennium, and with the pastoral idylls of Theocritus, a Greek poet who wrote in the first half of the 3rd century BC; as a result of these conflicting signs, speculation ranges from the 10th to the 2nd centuries BC, with the language supporting a date around the 3rd century.

There is widespread consensus that, although the book has no plot, it does have what can be called a framework, as indicated by the links between its beginning and end. Beyond this, however, there appears to be little agreement and attempts to find a structure can only be indicative:

- *Introduction (1:1–6)*
- *Dialogue between the lovers (1:7–2:7)*
- *The woman recalls a visit from her lover (2:8–17)*
- *The woman addresses the daughters of Zion (3:1–5)*
- *Sighting a royal wedding procession (3:6–11)*
- *The man describes his lover's beauty (4:1–5:1)*
- *The woman addresses the daughters of Jerusalem (5:2–6:4)*
- *The man describes his lover, who visits him (6:5–12)*
- *Observers describe the woman's beauty (6:13–8:4)*
- *Appendix (8:5–14)*

In modern Judaism the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel, Christianity as an allegory of Christ and his "bride", the Church.)

SONG OF SOLOMON CHAPTER 1

1 The Song of songs, which is Solomon’s.

2 Let him kiss me with the kisses of his mouth: for thy breasts are better than wine.

3 And the smell of thine ointments is better than all spices: thy name is ointment poured forth; therefore do the young maidens love thee.

4 They have drawn thee: we will run after thee, for the smell of thine ointments: the king has brought me into closet: let us rejoice and be glad in thee; we will love thy breasts more than wine: righteousness loves thee.

5 I am black, but beautiful, ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am dark, because the sun has looked unfavourably upon me: my mother’s sons strove with me; they made me keeper in the vineyards; I have not kept my own vineyard.

7 Tell me, thou whom my soul loves, where thou tendest thy flock, where thou causest them to rest at noon, lest I become as one that is veiled by the flocks of thy companions.

8 If thou know not thyself, thou fair one among women, go thou forth by the footsteps of the flocks, and feed thy kids by the shepherd’s tents.

9 I have likened thee, my companion, to my horses in the chariots of Pharao.

10 How are thy cheeks beautiful as those of a dove, thy neck as chains!

11 We will make thee figures of gold with studs of silver.

12 So long as the king was at table, my spikenard gave forth its smell.

13 My kinsman is to me a bundle of myrrh; he shall lie between my breasts.

14 My kinsman is to me a cluster of camphor in the vineyards of Engaddi.

15 Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves.

16 Behold, thou art fair, my kinsman, yea, beautiful, overshadowing our bed.

17 The beams of our house are cedars, our ceilings are of cypress.

SONG OF SOLOMON CHAPTER 2

1 I am a flower of the plain, a lily of the valleys.

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2 As a lily among thorns, so is my companion among the daughters.

3 As the apple among the trees of the wood, so is my kinsman among the sons. I desired his shadow, and sat down, and his fruit was sweet in my throat.

4 Bring me into the wine house; set love before me.

5 Strengthen me with perfumes, stay me with apples: for I am wounded with love.

6 His left hand shall be under my head, and his right hand shall embrace me.

7 I have charged you, ye daughters of Jerusalem, by the powers and by the virtues of the field, that ye do not rouse or wake my love, until he please.

8 The voice of my kinsman! behold, he comes leaping over the mountains, bounding over the hills.

9 My kinsman is like a roe or a young hart on the mountains of Baethel: behold, he is behind our wall, looking through the windows, peeping through the lattices.

10 My kinsman answers, and says to me, Rise up, come, my companion, my fair one, my dove.

11 For, behold, the winter is past, the rain is gone, it has departed.

12 The flowers are seen in the land; the time of pruning has arrived; the voice of the turtle-dove has been heard in our land.

13 The fig-tree has put forth its young figs, the vines put forth the tender grape, they yield a smell: arise, come, my companion, my fair one, my dove; yea, come.

14 Thou art my dove, in the shelter of the rock, near the wall: shew me thy face, and cause me to hear thy voice; for thy voice is sweet, and thy countenance is beautiful.

15 Take us the little foxes that spoil the vines: for our vines put forth tender grapes.

16 My kinsman is mine, and I am his: he feeds his flock among the lilies.

17 Until the day dawn, and the shadows depart, turn, my kinsman, be thou like to a roe or young hart on the mountains of the ravines.

SONG OF SOLOMON CHAPTER 3

1 By night on my bed I sought him whom my soul loves: I sought him, but found him not; I called him, but he hearkened not to me.

2 I will rise now, and go about in the city, in the market
-places, and in the streets, and I will seek him whom my soul loves: I sought him, but I found him not.

3 The watchmen who go their rounds in the city found me. I said, Have ye seen him whom my soul loves?

4 It was as a little while after I parted from them, that I found him whom my soul loves: I held him, and did not let him go, until I brought him into my mother's house, and into the chamber of her that conceived me.

5 I have charged you, O daughters of Jerusalem, by the powers and by the virtues of the field, that ye rouse not nor awake my love, until he please.

6 Who is this that comes up from the wilderness as pillars of smoke, perfumed with myrrh and frankincense, with all powders of the perfumer?

7 Behold Solomon's bed; sixty mighty men of the mighty ones of Israel are round about it.

8 They all hold a sword, being expert in war: every man has his sword upon his thigh because of fear by night.

9 King Solomon made himself a litter of woods of Lebanon.

10 He made the pillars of it silver, the bottom of it gold, the covering of it scarlet, in the midst of it a pavement of love, for the daughters of Jerusalem.

11 Go forth, ye daughters of Sion, and behold king Solomon, with the crown wherewith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart.

SONG OF SOLOMON CHAPTER 4

1 Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves, beside thy veil: thy hair is as flocks of goats, that have appeared from Galaad.

2 Thy teeth are as flocks of shorn sheep, that have gone up from the washing; all of them bearing twins, and there is not a barren one among them.

3 Thy lips are as a thread of scarlet, and thy speech is comely: like the rind of a pomegranate is thy cheek without thy veil.

4 Thy neck is as the tower of David, that was built for an armoury: a thousand shields hang upon it, and all darts of mighty men.

5 Thy two breasts are as two twin fawns, that feed among the lilies.

6 Until the day dawn, and the shadows depart, I will betake me to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, my companion, and there is no spot in thee.

8 Come from Libanus, my bride, come from Libanus: thou shalt come and pass from the top of Faith, from the top of Sanir and Hermon, from the lions' dens, from the mountains of the leopards.

9 My sister, my spouse, thou hast ravished my heart; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How beautiful are thy breasts, my sister, my spouse! how much more beautiful are thy breasts than wine, and the smell of thy garments than all spices!

11 Thy lips drop honeycomb, my spouse: honey and milk are under thy tongue; and the smell of thy garments is as the smell of Libanus.

12 My sister, my spouse is a garden enclosed; a garden enclosed, a fountain sealed.

13 Thy shoots are a garden of pomegranates, with the fruit of choice berries; camphor, with spikenard:

14 spikenard and saffron, calamus and cinnamon; with all woods of Libanus, myrrh, aloes, with all chief spices:

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15 a fountain of a garden, and a well of water springing and gurgling from Libanus.

16 Awake, O north wind; and come, O south; and blow through my garden, and let my spices flow out.

SONG OF SOLOMON CHAPTER 5

1 Let my kinsman come down into his garden, and eat the fruit of his choice berries. I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spices; I have eaten my bread with my honey; I have drunk my wine with my milk. Eat, O friends, and drink; yea, brethren, drink abundantly.

2 I sleep, but my heart is awake: the voice of my kinsman knocks at the door, saying, Open, open to me, my companion, my sister, my dove, my perfect one: for my head is filled with dew, and my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet, how shall I defile them?

4 My kinsman put forth his hand by the hole of the door, and my belly moved for him.

5 I rose up to open to my kinsman; my hands dropped myrrh, my fingers choice myrrh, on the handles of the lock.

6 I opened to my kinsman; my kinsman was gone: my soul failed at his speech: I sought him, but found him not; I called him, but he answered me not.

7 The watchman that go their rounds in the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I have charged you, O daughters of Jerusalem, by the powers and the virtues of the field: if ye should find my kinsman, what are ye to say to him? That I am wounded with love.

9 What is thy kinsman more than another kinsman, O thou beautiful among women? what is thy kinsman more than another kinsman, that thou hast so charged us?

10 My kinsman is white and ruddy, chosen out from myriads.

11 His head is as very fine gold, his locks are flowing, black as a raven.

12 His eyes are as doves, by the pools of waters, washed with milk, sitting by the pools.

13 His cheeks are as bowls of spices pouring forth perfumes: his lips are lilies, dropping choice myrrh.

14 His hands are as turned gold set with beryl: his belly is an ivory tablet on a sapphire stone.

15 His legs are marble pillars set on golden sockets: his form is as Libanus, choice as the cedars.

16 His throat is most sweet, and altogether desirable. This is my kinsman, and this is my companion, O daughters of Jerusalem.

17 Whither is thy kinsman gone, thou beautiful among women? whither has thy kinsman turned aside? tell us, and we will seek him with thee.

SONG OF SOLOMON CHAPTER 6

1 My kinsman is gone down to his garden, to the beds of spice, to feed his flock in the gardens, and to gather lilies.

2 I am my kinsman's, and my kinsman is mine, who feeds among the lilies.

3 Thou art fair, my companion, as Pleasure, beautiful as Jerusalem, terrible as armies set in array.

4 Turn away thine eyes from before me, for they have ravished me: thy hair is as flocks of goats which have appeared from Galaad.

5 Thy teeth are as flocks of shorn sheep, that have gone up from the washing, all of them bearing twins, and there is none barren among them: thy lips are as a thread of scarlet, and thy speech is comely.

6 Thy cheek is like the rind of a pomegranate, being seen without thy veil.

7 There are sixty queens, and eighty concubines, and maidens without number.

8 My dove, my perfect one is one; she is the only one of her mother; she is the choice of her that bore her. The daughters saw her, and the queens will pronounce her blessed, yea, and the concubines, and they will praise her.

9 Who is this that looks forth as the morning, fair as the moon, choice as the sun, terrible as armies set in array?

10 I went down to the garden of nuts, to look at the fruits of the valley, to see if the vine flowered, if the pomegranates blossomed.

11 There I will give thee my breasts: my soul knew it not: it made me as the chariots of Aminadab.

12 Return, return, O Sunamite; return, return, and we will look at thee. What will ye see in the Sunamite? She comes as bands of armies.

SONG OF SOLOMON CHAPTER 7

1 Thy steps are beautiful in shoes, O daughter of the prince: the joints of thy thighs are like chains, the work of the craftsman.

2 Thy navel is as a turned bowl, not wanting liquor; thy belly is as a heap of wheat set about with lilies.

3 Thy two breasts are as two twin fawns.

4 Thy neck is as an ivory tower; thine eyes are as pools in Esebon, by the gates of the daughter of many: thy nose is as the tower of Libanus, looking toward Damascus.

5 Thy head upon thee is as Carmel, and the curls of thy hair like scarlet; the king is bound in the galleries.

6 How beautiful art thou, and how sweet art thou, my love!

7 This is thy greatness in thy delights: thou wast made like a palm tree, and thy breasts to cluster.

8 I said, I will go up to the palm tree, I will take hold of its high boughs: and now shall thy breasts be as clusters of the vine, and the smell of thy nose of apples;

9 and thy throat as good wine, going well with my kinsman, suiting my lips and teeth.

10 I am my kinsman's, and his desire is toward me.

11 Come, my kinsman, let us go forth into the field; let us lodge in the villages.

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12 Let us go early into the vineyards; let us see if the vine has flowered, if the blossoms have appeared, if the pomegranates have blossomed; there will I give thee my breasts.

13 The mandrakes have given a smell, and at our doors are all kinds of choice fruits, new and old. O my kinsman, I have kept them for thee.

SONG OF SOLOMON CHAPTER 8

1 I would that thou, O my kinsman, wert he that sucked the breasts of my mother; when I found thee without, I would kiss thee; yea, they should not despise me.

2 I would take thee, I would bring thee into my mother's house, and into the chamber of her that conceived me; I would make thee to drink of spiced wine, of the juice of my pomegranates.

3 His left hand should be under my head, and his right hand should embrace me.

4 I have charged you, ye daughters of Jerusalem, by the virtues of the field, that ye stir not up, nor awake my love, until he please.

5 Who is this that comes up all white, leaning on her kinsman? I raised thee up under an apple- tree; there thy mother brought thee forth; there she that bore thee brought thee forth.

6 Set me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave, her shafts are shafts of fire, even the flames thereof.

7 Much water will not be able to quench love, and rivers shall not drown it; if a man would give all his substance for love, men would utterly despise it.

8 Our sister is little, and has no breasts; what shall we do for our sister, in the day wherein she shall be spoken for?

9 If she is a wall, let us build upon her silver bulwarks; and if she is a door, let us carve for her cedar panels.

10 I am a wall, and my breasts are as towers; I was in their eyes as one that found peace.

11 Solomon had a vineyard in Beelamon; he let his vineyard to keepers; every one was to bring for its fruit a thousand pieces of silver.

12 My vineyard, even mine, is before me; Solomon shall have a thousand, and they that keep its fruit two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: make me hear it.

14 Away, my kinsman, and be like a doe or a fawn on the mountains of spices.

WISDOM OF SOLOMON

The Book of Wisdom
Estimated Range of Dating: 1st century B.C.

(The Book of Wisdom, or the Wisdom of Solomon, is a Jewish work written in Greek and most likely composed in Alexandria, Egypt, in the late 1st century BC or early 1st century AD. The central theme of the work is "Wisdom" itself, appearing under two principal aspects. In its relation to man, Wisdom is the perfection of knowledge of the righteous as a gift from God showing itself in action. In direct relation to God, Wisdom is with God from all eternity. It is one of the seven Sapiential or wisdom books comprising the Septuagint, the others being Psalms, Proverbs, Ecclesiastes, Song of Songs (Song of Solomon), Job, and Sirach. It is included in the canon of Deuterocanonical books by the Roman Catholic Church and of the Eastern Orthodox Church. Most Protestants consider it part of the Apocrypha.

The author's prime literary source was the Septuagint, in particular the Wisdom literature and the Book of Isaiah, and he was familiar with late Jewish works as the Book of Enoch and with Greek philosophical literature. It is uncertain whether the book has a single author or comes from a school of writers, but recent scholarship has favoured regarding it as a unified work. In either case its blend of Greek and Jewish features suggests a learned Hellenistic background, and despite the address to the "rulers of the world" the actual audience was probably members of the author's own community who were tempted to give up their Jewishness in the face of the temptations of Greek culture and the hostile conditions facing Jews in the Greek world.

The book is addressed to the rulers of the earth, urging them to love righteousness and seek wisdom; the wicked think that all is chance and that they should enjoy each day, but they are deluded. In the second section Solomon (not explicitly named, but strongly implied) tells of his search for wisdom.

The Wisdom of Solomon can be linked to several forms of ancient literature, both Jewish and non-Jewish, but it clearly belongs with biblical Wisdom books such as the Book of Job, one of only five such books among ancient Jewish literature. In terms of classical genre it has been identified as an encomium and with the Greek genre of the "exhortatory discourse", by which a teacher attempts to persuade others to a certain course of action.

Structure and content

The structure can be divided into three sections:

1. Book of Eschatology

- *exhortation to justice*
- *speech of the impious, contrasts of the wicked and the just*

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• exhortation to wisdom

2. Book of Wisdom

• Solomon's speech concerning wisdom, wealth, power and prayer

3. Book of History

• introduction, followed by diptychs of plagues

• digression on God's power and mercy

• digression on false worship and further plagues

• recapitulation and concluding doxology.

Melito of Sardis in the 2nd century AD, Augustine (c. 397 AD) and Pope Innocent I (405 AD) considered Wisdom of Solomon as part of the Old Testament. Athanasius writes that the Book of Wisdom along with three other deuterocanonical books, while not being part of the Canon, "were appointed by the Fathers to be read". Epiphanius of Salamis (c. 385 AD) mentions that the Wisdom of Solomon was of disputed canonicity. According to the monk Rufinus of Aquileia (c. 400 AD) the Book of Wisdom was not called a canonical but ecclesiastical book.)

WISDOM OF SOLOMON CHAPTER 1

1 Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him. 2 For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

WISDOM OF SOLOMON CHAPTER 2

1 For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us crown ourselves with rosebuds, before they be withered:

9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

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18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

WISDOM OF SOLOMON CHAPTER 3

1 But the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. 6 As gold in the furnace hath he tried them, and received them as a burnt offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

WISDOM OF SOLOMON CHAPTER 4

1 Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

13 He, being made perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he to take him away from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from

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the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

WISDOM OF SOLOMON CHAPTER 5

1 Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves,

This was he, whom we had sometimes in derision, and a proverb of reproach:

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasted by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgment instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

WISDOM OF SOLOMON CHAPTER 6

1 Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

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16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

WISDOM OF SOLOMON CHAPTER 7

1 I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and do communicate her liberally: I do not hide her riches.

14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good,

23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

WISDOM OF SOLOMON CHAPTER 8

1 Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.

2 I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

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5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

6 And if prudence work; who of all that are is a more cunning workman than she?

7 And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

WISDOM OF SOLOMON CHAPTER 9

1 O God of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgment with an upright heart:

4 Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

WISDOM OF SOLOMON CHAPTER 10

1 She preserved the first formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

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6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 Rut wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

18 Brought them through the Red sea, and led them through much water:

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

WISDOM OF SOLOMON CHAPTER 11

1 She prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then how thou hadst punished their adversaries.

9 For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

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26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

WISDOM OF SOLOMON CHAPTER 12

1 For thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; now being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

WISDOM OF SOLOMON CHAPTER 13

1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit neither are they to be pardoned.

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9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health he calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

WISDOM OF SOLOMON CHAPTER 14

1 Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

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28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

WISDOM OF SOLOMON CHAPTER 15

1 But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things,

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

WISDOM OF SOLOMON CHAPTER 16

1 Therefore by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

11 For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

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14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

WISDOM OF SOLOMON CHAPTER 17

1 For great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with strange apparitions.

4 For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night. 6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars,

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

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WISDOM OF SOLOMON CHAPTER 18

1 Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

WISDOM OF SOLOMON CHAPTER 19

1 As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field:

8 Where through all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea for their contentment.

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13 And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

WISDOM OF JESUS BEN SIRACH
ECCLESIASTICUS

Hokhmat Yoshua ben Sira / The Wisdom of Jesus ben Sirach
Sefer ben Sira / The Book of ben Sirach
Mishley ben Sira / Proverbs of ben Sirach
Sophia Iesou Hyiou Sirakh
The Wisdom of Jesus the son of Sirach
Author: Yeshua ben Eliezer ben Sira
Estimated Range of Dating: 200 - 175 B.C.

(This work has many names. The common title Ecclesiasticus means "belonging to the Church" or "used in the Church." The title was bestowed on certain books, which, although they had not been admitted into the Canon, were recognised as suitable for use in public teaching. The original Hebrew title was probably Hokhmat Yeshua ben Sira, the Wisdom of ben Sira. In the Latin Bible and in Greek manuscripts it is known as Sophia Iesou hyiou Sirach (the Wisdom of Jesus the Son of Sirach). Written in Hebrew about 200–175 BC, it was translated into Greek by the author's grandson in Egypt. A Syriac translation also was made. Portions (about three-fifths) of the Hebrew text were found in medieval copies in a synagogue of Cairo and a part of the book in a fragment of a scroll from Massada in Palestine (written c. 75 BC). Small Hebrew fragments also were found among the Dead Sea Scrolls; one of them, the Psalms scroll, contains a large part of a poem about wisdom that is a part of the appendix (chapter 51) and that was not written by the author. The Proverbs of Ben-Sira are often quoted in rabbinic literature.

The book is written in the poetical style of the wisdom books of the Old Testament (e.g., Proverbs, Job) and deals with the themes of practical and theoretical morality. The religious and moral position of the author is conservative—he does not believe in the afterlife, but he reflects the contemporary religious positions. He identifies wisdom, the origin of which is divine, with "the Law which Moses commanded," an idea that became important for later Judaism. He also reflects contemporary debates about freedom of will and determinism, and, though realistic in his basic opinions, he sometimes expresses eschatological hopes of salvation for his people. His piety is ethical, though lacking in asceticism; and he invites his readers to enjoy life, which is short (in this point some Greek influence is palpable, but it is not very deep). At the end of the book the author praises, in chronological order, "the fathers of old," from the beginning of history to his contemporary, the high priest Simon, whose appearance in the Temple is poetically described. After some verses comes the colophon with the author's name—the last chapter being an appendix not composed by the author.

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Joshua ben Sirach, in Greek texts called "Jesus the son of Sirach of Jerusalem", was a Jewish scribe who originally came from Jerusalem but may have authored the work in Alexandria, Egypt ca. 200–175 BC, where he is thought to have established a school. Ben Sirach is unique among all Old Testament and Apocryphal writers in that he signed his work. His work has in content and style some similarities with Old-Egyptian works such as The Teaching of Kagemna, Egypt c. 2613-2589 BC; The Teachings of Ptah-Hotep, Egypt c. 2500-2345 BC; and particularly with The Instructions of Shuruppak, Sumer c. 2600-2550 BC. In antiquity, these works were very popular for educational purposes. Ben Sira might have found some copies in the Library of Alexandria and then re-designed them for Hebrew schools.

The Prologue, attributed to Ben Sira's grandson and dated to 132 BC, is generally considered the earliest witness to a canon of the books of the prophets. Thus the date of the text, has been the subject of intense scrutiny by biblical scholars.

Joshua ben Sirach's grandson was in Egypt, translating and editing after the usurping Hasmonean line had definitively ousted Simon's heirs in long struggles and was finally in control of the High Priesthood in Jerusalem. Comparing the Hebrew and Greek versions shows that he altered the prayer for Simon and broadened its application ("may He entrust to us his mercy"), in order to avoid closing a work praising God's covenanted faithfulness on an unanswered prayer.

In Egypt, the book was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of "Euergetes". This epithet was borne by only two of the Ptolemies. Of these, Ptolemy III Euergetes reigned only twenty-five years (247–222 BC) and thus Ptolemy VIII Euergetes must be intended; he ascended the throne in the year 170 BC, together with his brother Ptolemy VI Philometor, but he soon became sole ruler of Cyrene, and from 146 to 117 BC held sway over all Egypt. He dated his reign from the year in which he received the crown (i.e., from 170 BC). The translator must therefore have gone to Egypt in 132 BC.

The translation into Greek is believed to have been done after 117 BC. In Egypt, it was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

***Manuscripts:** The work of Sirach is presently known through various versions, which scholars still struggle to disentangle. The Greek version of Sirach is found in many codices of the Septuagint.*

As early as 1896, several substantial Hebrew texts of Sirach, copied in the 11th and 12th centuries, were found in the Cairo Geniza (a synagogue storage room for damaged manuscripts). Although none of these manuscripts is complete, together they provide the text for about two-thirds of the Wisdom of Sirach. According to scholars including Solomon Schechter and Frederic Kenyon, this shows that the book was originally written in Hebrew.

In the 1950s and 1960s three copies of portions of Sirach were found among the Dead Sea Scrolls. The largest scroll was discovered at Masada, the Jewish fortress destroyed in 73 AD. The earliest of these scrolls (2Q18) has been dated to the second part of the 1st century BC, approximately 150 years after Sirach was first composed. These early Hebrew texts are in substantial agreement with the Hebrew texts discovered in Cairo, although there are numerous minor textual variants. With these findings, scholars are now more confident that the Cairo texts are reliable witnesses to the Hebrew original.

Language and alternative titles: The "Book of ben Sirach" (Sefer ben Sira) was originally written in Hebrew, and was also known in Hebrew as the "Proverbs of ben Sirach" (Misley ben Sira) or the "Wisdom of ben Sirach" (Hokhmat ben Sira). The book was not accepted into the Hebrew Bible and the original Hebrew text was not preserved in the Jewish canon. However, various original Hebrew versions have since been recovered, including fragments recovered within the Dead Sea Scrolls and the Cairo Genizah, the latter of which includes fragments from six separate manuscripts.

The Greek translation was accepted in the Septuagint under the (abbreviated) name of the author: Sirakh. Some Greek manuscripts give as the title the "Wisdom of Iesous Son of Sirakh" or in short the "Wisdom of Sirakh". The older Latin versions were based on the Septuagint, and simply transliterated the Greek title in Latin letters: Sirach. In the Vulgate the book is called Liber Iesu filii Sirach ("Book of Joshua Son of Sirach").

The Greek Church Fathers also called it the "All-Virtuous Wisdom", while the Latin Church Fathers, beginning with Cyprian, termed it Ecclesiasticus because it was frequently read in churches, leading the early Latin Fathers to call it liber ecclesiasticus (Latin and Latinised Greek for "church book"). Similarly, the Nova Vulgata and many modern English translations of the Apocrypha use the title Ecclesiasticus, literally "of the Church" because of its frequent use in Christian teaching and worship.

The Babylonian Talmud occasionally cites Ben-Sira (Sanhedrin 100b; Hagigah 13a, Baba Bathra 98b, etc.), but even so, it only paraphrases his citations, without quoting from him verbatim. This is shown by comparing fragmented texts of the original Hebrew "Book of Wisdom" (Ecclesiasticus) discovered in Qumran with the same quotes as given in the Babylonian Talmud.

***Structure and Contents:** As with other wisdom books, there is no easily recognizable structure in Sirach; in many parts it is difficult to discover a logical progression of*

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thought or to discern the principles of arrangement. However, a series of six poems about the search for and attainment of wisdom (1:1–10, 4:11–19; 6:18–37; 14:20–15:10; 24:1–33; and 38:24–39:11) divide the book into something resembling chapters, although the divisions are not thematically based. The exceptions are the first two chapters, whose reflections on wisdom and fear of God provide the theological framework for what follows, and the last nine chapters, which function as a sort of climax, first in an extended praise of God's glory as manifested through creation (42:15–43:33) and second in the celebration of the heroes of ancient Israel's history dating back to before the Great Flood through contemporary times (see previous section).

Despite the lack of structure, there are certain themes running through the Book that reappear at various points. The New Oxford Annotated Apocrypha identifies ten major recurring topics:

1. The Creation (16:24–124, 18:1–14; 33:7–15; 39:12–35; and 42:15–43:33);

2. Death (11:26–28; 22:11–12; 38:16–23; and 41:1–13);

3. Friendship (6:5–17; 9:10–16: 19:13–17; 22:19–26: 216–21; and 36:23–315);

4. Happiness (25:1–11; 30:14–25; and 40:1–30);

5. Honour and shame (4:20–6:4; 10:19–11:6; and 41:14–42:8);

6. Money matters (3:30–4:10; 11:7–28; 13:1–14:19; 29:1–28; and 31:1–11);

7. Sin (1–17; 15:11–20; 16:1–132; 18:30–19:3; 21:1–10; 22:27–23:27; and 26:28–28:7);

8. Social justice (4:1–10; 34:21–27; and 35:14–26);

9. Speech (5:6,9-15; 18:15–29; 19:4–17; 20:1–31; 23:7–15; 24–7; 211–15; and 28:8–26); and

10. Women (9:1–9; 23:22–27; 25:13–26:27; 36:26–31; and 42:9–14).

Sirach is accepted as part of the Canon by Catholics, Eastern Orthodox, and most of Oriental Orthodoxy. Anglican tradition considers Sirach (which was published with other Greek Jewish books in a separate section of the King James Bible) among the apocryphal or deuterocanonical books, and read them "for example of life and instruction of manners; but yet [do] not apply them to establish any doctrine." The Lutheran Churches take a similar position. It was cited in some writings in early Christianity.)

THE PROLOGUE
TO THE WISDOM OF JESUS THE SON OF SIRACH.

Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law.

Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

WISDOM OF JESUS BEN SIRACH CHAPTER 1

1 All wisdom cometh from the Lord, and is with him for ever.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?

8 There is one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She is with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

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16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding standing, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot be justified; for the sway of his fury shall be his destruction.

23 A patient man will tear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

WISDOM OF JESUS BEN SIRACH CHAPTER 2

1 My son, if thou come to serve the Lord, prepare thy soul for temptation.

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended.

14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his Word; and they that love him will keep his ways.

16 They that fear the Lord will seek that which is well, pleasing unto him; and they that love him shall be filled with the law. 17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 Saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

WISDOM OF JESUS BEN SIRACH CHAPTER 3

1 Hear me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

8 Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

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16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed: of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown: but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret.

23 Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin.

28 In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

WISDOM OF JESUS BEN SIRACH CHAPTER 4

1 My son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

14 They that serve her shall minister to the Holy One: and them that love her the Lord doth love.

15 Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed to confess thy sins; and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantick among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

WISDOM OF JESUS BEN SIRACH CHAPTER 5

1 Set thy heart upon thy goods; and say not, I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, Who shall control me for my works? for the Lord will surely revenge thy pride.

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4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go.

5 Concerning propitiation, be not without fear to add sin unto sin:

6 And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding; and let thy word be the same.

11 Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

WISDOM OF JESUS BEN SIRACH CHAPTER 6

1 Instead of a friend become not an enemy; for thereby thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull straying alone.

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, prove him first and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity, and strife will discover thy reproach.

10 Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such an one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her.

21 She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy shoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise,

34 Stand in the multitude of the elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine owns desire.

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WISDOM OF JESUS BEN SIRACH CHAPTER 7

7:1 Do no evil, so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

4 Seek not of the Lord preeminence, neither of the king the seat of honour.

5 justify not thyself before the Lord; and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, an stumblingblock in the way of thy uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 Devise not a lie against thy brother; neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the most High hath ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thyself greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 Whereas thy servant worketh truly, entreat him not evil. nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things.

32 And stretch thine hand unto the poor, that thy blessing may be perfected.

33 A gift hath grace in the sight of every man living; and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick: fir that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

WISDOM OF JESUS BEN SIRACH CHAPTER 8

1 Strive not with a mighty man' lest thou fall into his hands.

2 Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thy ancestors be disgraced.

5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 Dishonour not a man in his old age: for even some of us wax old.

7 Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11 Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words

12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge; for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

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16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

17 Consult not with a fool; for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

WISDOM OF JESUS BEN SIRACH CHAPTER 9

1 Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not round about thee in the streets of the city, neither wander thou in the solitary place thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

WISDOM OF JESUS BEN SIRACH CHAPTER 10

1 A wise judge will instruct his people; and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to day a king to morrow shall die.

11 For when a man is dead, he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed.

20 Among brethren he that is chief is honourably; so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

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24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

WISDOM OF JESUS BEN SIRACH CHAPTER 11

1 Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty; neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth: understand first, and then rebuke.

8 Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

11 There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13 And lifted up his head from misery; so that many that saw from him is peace over all the

14 Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the ungodly, and his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this his the portion of his reward:

19 Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

20 Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing flourish.

23 Say not, What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil shall I have hereafter?

25 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thine house: for the deceitful man hath many trains.

30 Like as a partridge taken and kept in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

WISDOM OF JESUS BEN SIRACH CHAPTER 12

1 When thou wilt do good know to whom thou doest it; so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for else thou shalt receive twice as much evil for all the good thou shalt have done unto him.

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6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity.

9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.

10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

WISDOM OF JESUS BEN SIRACH CHAPTER 13

1 He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 Beware that thou be not deceived and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

WISDOM OF JESUS BEN SIRACH CHAPTER 14

1 Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.

2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

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6 There is none worse than he that envieth himself; and this is a recompence of his wickedness.
7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.
8 The envious man hath a wicked eye; he turneth away his face, and despiseth men.
9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.
10 A wicked eye envieth his bread, and he is a niggard at his table.
11 My son, according to thy ability do good to thyself, and give the Lord his due offering.
12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.
13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.
14 Defraud not thyself of the good day, and let not the part of a good desire overpass thee.
15 Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?
16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.
17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.
18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.
19 Every work rotteth and consumeth away, and the worker thereof shall go withal.
20 Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.
21 He that considereth her ways in his heart shall also have understanding in her secrets.
22 Go after her as one that traceth, and lie in wait in her ways.
23 He that prieth in at her windows shall also hearken at her doors.
24 He that doth lodge near her house shall also fasten a pin in her walls.
25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.
26 He shall set his children under her shelter, and shall lodge under her branches.
27 By her he shall be covered from heat, and in her glory shall he dwell.

WISDOM OF JESUS BEN SIRACH CHAPTER 15

1 He that feareth the Lord will do good, and he that hath the knowledge of the law shall obtain her.
2 And as a mother shall she meet him, and receive him as a wife married of a virgin.
3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.
4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.
5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.
6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.
7 But foolish men shall not attain unto her, and sinners shall not see her.
8 For she is far from pride, and men that are liars cannot remember her.
9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.
10 For praise shall be uttered in wisdom, and the Lord will prosper it.
11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.
12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.
13 The Lord hateth all abomination; and they that fear God love it not.
14 He himself made man from the beginning, and left him in the hand of his counsel;
15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.
16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.
17 Before man is life and death; and whether him liketh shall be given him. 18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:
19 And his eyes are upon them that fear him, and he knoweth every work of man.
20 He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

WISDOM OF JESUS BEN SIRACH CHAPTER 16

1 Desire not a multitude of unprofitable children, neither delight in ungodly sons.
2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.
3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.
4 For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.
5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.
6 In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.
7 He was not pacified toward the old giants, who fell away in the strength of their foolishness. 8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.
9 He pitied not the people of perdition, who were taken away in their sins:
10 Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

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11 And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works

13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

WISDOM OF JESUS BEN SIRACH CHAPTER 17

1 The Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and made them according to his image,

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5 They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Beside this he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgments.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony.

17 For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion:

18 Whom, being his firstborn, he nourisheth with discipline, and giving him the light of his love doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord

21 But the Lord being gracious and knowing his workmanship, neither left nor forsook them, but spared them.

22 The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

23 Afterwards he will rise up and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

27 Who shall praise the most High in the grave, instead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

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29 How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven; and all men are but earth and ashes.

WISDOM OF JESUS BEN SIRACH CHAPTER 18

1 He that liveth for ever Hath created all things in general.

2 The Lord only is righteous, and there is none other but he,

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 The number of a man's days at the most are an hundred years.

10 As a drop of water unto the sea, and a gravelstone in comparison of the sand; so are a thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew asswage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physick or ever thou be sick.

20 Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thyself from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expense thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

WISDOM OF JESUS BEN SIRACH CHAPTER 19

1 A labouring man that A is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will hate thee.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

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14 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High.

18 The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that justifieth in judgment.

26 There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

WISDOM OF JESUS BEN SIRACH CHAPTER 20

1 There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reproved, to shew repentance! for so shalt thou escape wilful sin.

4 As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

7 A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompence is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it sevenfold.

13 A wise man by his words maketh him beloved: but the graces of fools shall be poured out.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such an one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is dishonourable, and his shame is ever with him.

27 A wise man shall promote himself to honour with his words: and he that hath understanding will please great men.

28 He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up,
what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

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WISDOM OF JESUS BEN SIRACH CHAPTER 21

1 My son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reproved is in the way of sinners: but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense. 19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his neighbour's house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

WISDOM OF JESUS BEN SIRACH CHAPTER 22

1 A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

3 An evilnurtured man is the dishonour of his father that begat him: and a foolish daughter is born to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season is as musick in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

11 Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery.

18 Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

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19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning to favour.

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

WISDOM OF JESUS BEN SIRACH CHAPTER 23

1 O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind.

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

9 Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse they day of thy nativity.

15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 All bread is sweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

23 For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and inquisition shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

WISDOM OF JESUS BEN SIRACH CHAPTER 24

1 Wisdom shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

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3 I came out of the mouth of the most High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He created me from the beginning before the world, and I shall never fail.

10 In the holy tabernacle I served before him; and so was I established in Sion.

11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon.

14 I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

16 As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is sweeter than honey, and mine inheritance than the honeycomb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside him there is no other Saviour.

25 He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myself only, but for all them that seek wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 25

1 In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour.

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found prudence, and he that speaketh in the ears of them that will hear:

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

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18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

WISDOM OF JESUS BEN SIRACH CHAPTER 26

1 Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be counted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

WISDOM OF JESUS BEN SIRACH CHAPTER 27

1 Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk.

5 The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

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10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is the wantonness of sin.

14 The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit; and shall never find friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou betrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again

20 Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that betrayeth secrets is without hope.

22 He that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

26 Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.

29 They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

WISDOM OF JESUS BEN SIRACH CHAPTER 28

1 He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

6 Remember thy end, and let enmity cease; remember corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and wink at ignorance.

8 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife,

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 An hasty contention kindleth a fire: and an hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 Curse the whisperer and doubletongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours. 16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he that is defended through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold,

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

WISDOM OF JESUS BEN SIRACH CHAPTER 29

1 He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

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3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy storehouses: and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him in danger that delivered him.

18 Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21 The chief thing for life is water, and bread, and clothing, and an house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words:

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.

28 These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

WISDOM OF JESUS BEN SIRACH CHAPTER 30

1 He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance.

3 He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

8 An horse not broken becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness.

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better than a bitter life or continual sickness.

18 Delicates poured upon a mouth shut up are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.

20 He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth.

21 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

16 I awaked up last of all, as one that gathereth after the grapegatherers: by the blessing of the Lord I profited, and filled my winepress like a gatherer of grapes.

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17 Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

20 As long as thou livest and hast breath in thee, give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy.

22 In all thy works keep to thyself the preeminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, are for the ass; and bread, correction, and work, for a servant.

25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not excessive toward any; and without discretion do nothing.

30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

WISDOM OF JESUS BEN SIRACH CHAPTER 31

1 The hopes of a man void of understanding are vain and false: and dreams lift up fools.

2 Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4 Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

6 If they be not sent from the most High in thy visitation, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things; and I understand more than I can express.

12 I was ofttimes in danger of death: yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

20 Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

WISDOM OF JESUS BEN SIRACH CHAPTER 32

1 He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering.

2 He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise.

3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

4 Thou shalt not appear empty before the Lord.

5 For all these things are to be done because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High.

7 The sacrifice of a just man is acceptable. and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands.

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9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.

10 Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

12 Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment.

18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

WISDOM OF JESUS BEN SIRACH CHAPTER 33

1 Have mercy upon us, O Lord God of all, and behold us:

2 And send thy fear upon all the nations that seek not after thee.

3 Lift up thy hand against the strange nations, and let them see thy power.

4 As thou wast sanctified in us before them: so be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

8 Sake the time short, remember the covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 A cheerful and good heart will have a care of his meat and diet.

WISDOM OF JESUS BEN SIRACH CHAPTER 34

1 Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as a sore disease breaketh sleep,

3 The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicates.

4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 Gold hath been the ruin of many, and their destruction was present.

7 It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion.

14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

15 Judge not thy neighbour by thyself: and be discreet in every point.

16 Eat as it becometh a man, those things which are set before thee; and devour note, lest thou be hated.

17 Leave off first for manners' sake; and be not unsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

23 Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed.

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24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy valiantness in wine; for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind:

29 But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him to drink.

WISDOM OF JESUS BEN SIRACH CHAPTER 35

1 If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

3 Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not musick.

4 Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of musick in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

WISDOM OF JESUS BEN SIRACH CHAPTER 36

[The first 11 verses were from another document. John Nelson Darby's translation is shown here instead.]

1 (Have mercy upon us, O Lord God of all, and behold us:)

2 (And send thy fear upon all the nations that seek not after thee.)

3 (Lift up thy hand against the strange nations, and let them see thy power.)

4 (As thou wast sanctified in us before them: so be thou magnified among them before us.)

5 (And let them know thee, as we have known thee, that there is no God but only thou, O God.)

6 (Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.)

7 (Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.)

8 (Sake the time short, remember the covenant, and let them declare thy wonderful works.)

9 (Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.)

10 (Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.)

11 (Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.)

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion with thine unspeakable oracles, and thy people with thy glory:

15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell

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upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

20 A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so who will believe a man that hath no house, and lodgeth wheresoever the night taketh him?

WISDOM OF JESUS BEN SIRACH CHAPTER 37

1 Every friend saith, I am his friend also: but there is a friend, which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose, mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21 For grace is not given, him from the Lord, because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

30 For excess of meats bringeth sickness, and surfeiting will turn into choler.

31 By surfeiting have many perished; but he that taketh heed prolongeth his life.

WISDOM OF JESUS BEN SIRACH CHAPTER 38

1 Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the most High cometh healing, and he shall receive honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal men, and taketh away their pains.

8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth,

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9 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 Take no heaviness to heart: drive it away, and member the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember my judgment: for thine also shall be so; yesterday for me, and to day for thee.

23 When the dead is at rest, let his remembrance rest; and be comforted for him, when his Spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

26 He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and all their desire is in the work of their craft.

WISDOM OF JESUS BEN SIRACH CHAPTER 39

1 But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

12 Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

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16 All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 As his ways are plain unto the holy; so are they stumblingblocks unto the wicked.

25 For the good are good things created from the beginning: so evil things for sinners.

26 The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for vengeance;

30 Teeth of wild beasts, and scorpions, serpents, and the sword punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

WISDOM OF JESUS BEN SIRACH CHAPTER 40

1 Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, trouble their thoughts, and cause fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, unto him that is clothed with a linen frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 Such things happen unto all flesh, both man and beast, and that is sevenfold more upon sinners.

9 Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river shall be pulled up before all grass.

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and musick rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My son, lead not a beggar's life; for better it is to die than to beg.

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29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

WISDOM OF JESUS BEN SIRACH CHAPTER 41

1 O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction:

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom. 16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon an harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife.

22 Or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

WISDOM OF JESUS BEN SIRACH CHAPTER 42

1 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets. So shalt thou be truly shamefaced and find favour before all men. Of these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the most High, and his covenant; and of judgment to justify the ungodly;

3 Of reckoning with thy partners and travellers; or of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 A daughter is a wakeful care to a father; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every bodys beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and from women wickedness.

14 Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

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17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 Oh how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good or another: and who shall be filled with beholding his glory?

WISDOM OF JESUS BEN SIRACH CHAPTER 43

1 The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment runneth hastily.

6 He made the moon also to serve in her season for a declaration of times, and a sign of the world.

7 From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

13 By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist coming speedily, a dew coming after heat refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum, he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 Who hath seen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 44

1 Let us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions:

5 Such as found out musical tunes, and recited verses in writing:

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6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will shew forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous; in the time of wrath he was taken in exchange for the world; therefore was he left as a remnant unto the earth, when the flood came.

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him;

20 Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful.

21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise for Abraham his father's sake the blessing of all men, and the covenant,

23 And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

24 And he brought out of him a merciful man,

WISDOM OF JESUS BEN SIRACH CHAPTER 45

1 which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 He sanctified him in his faithfulness and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase; especially he prepared bread in abundance:

21 For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

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22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart: when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

WISDOM OF JESUS BEN SIRACH CHAPTER 46

1 Jesus the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent of Beth-horon he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preserved to bring them in to the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20 And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

WISDOM OF JESUS BEN SIRACH CHAPTER 47

1 And after him rose up Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace offering, so was David chosen out of the children of Israel. 3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel. 12 After him rose up a wise son, and for his sake he dwelt at large.

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13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

14 How wise wast thou in thy youth and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far unto the islands; and for thy peace thou wast beloved.

17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin and didst multiply silver as lead.

19 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

WISDOM OF JESUS BEN SIRACH CHAPTER 48

48:1 Then stood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High:

6 Who broughtest kings to destruction, and honourably men from their bed:

7 Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

8 Who anointedst kings to take revenge, and prophets to succeed after him:

9 Who was taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love; for we shall surely live.

12 Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection.

13 No word could overcome him; and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

WISDOM OF JESUS BEN SIRACH CHAPTER 49

1 The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine.

2 He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed.

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5 Therefore he gave their power unto others, and their glory to a strange nation.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under the figure of the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify Zorobabel? even he was as a signet on the right hand:

12 So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

13 And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a young man born like Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and so was Adam above every living thing in creation.

WISDOM OF JESUS BEN SIRACH CHAPTER 50

1 Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed about, as a young cedar in Libanus; and as palm trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweetsmelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the name of the Lord for ever. Amen, Amen.

WISDOM OF JESUS BEN SIRACH CHAPTER 51

1 I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

2 For thou art my defender and helper, and has preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and has been mine helper against mine adversaries:

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3 And hast delivered me, according to the multitude of they mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplications from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praises with thanksgiving; and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless they name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, therefore will I ascribe glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

21 My heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye to these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 Behold with your eyes, how that I have but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

Yeshua ben Eliezer ben Sira.

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MAJOR PROPHETS

THE BOOK OF THE PROPHET ISAIAH

Hebrew title: Sefer Yeshayahu
Author: Yeshayahu ben Amoz (Isaiah Son of Amoz)
Estimated Range of Dating: c. 8th and 5th centuries B.C.

(The Book of Isaiah is the first of the Latter Prophets in the Hebrew Bible and the first of the Major Prophets or Teachers in the Christian Old Testament. It is identified by a superscription as the words of the 8th-century BC teacher Isaiah ben Amoz, but there is extensive evidence that much of it was composed during the Babylonian captivity and later. Isaiah, the son of Amoz lived in the Kingdom of Judah during the time of four kings from the mid to late 8th-century BC. During this time, Assyria was growing to the west from Mesopotamia (Iraq) towards the Mediterranean, destroying first Aram [modern Syria] in 734–732 BC, then the Kingdom of Israel in 722–721, and Judah in 701.

The Book of Isaiah is one of the major prophetical writings of the Old Testament. The superscription identifies Isaiah as the son of Amoz and his book as "the vision of Isaiah . . . concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." According to 6:1, Isaiah received his call "in the year that King Uzziah died" (742 BC), and his latest recorded activity is dated in 701 BC.

The work is a compilation of 3 distinct parts: Chapters 1–39 can be assigned to Isaiahs lifetime. Chapters 40–55 are much later in origin and therefore known as Deutero-Isaiah (Second Isaiah). And even more distant in time are the chapters 56–66 and Trito-Isaiah (Third Isaiah).

Chapters 1–39 consist of numerous sayings and reports of Isaiah along with several narratives about the prophet that are attributed to his disciples. The growth of the book (1–39) was a gradual process, its final form dating from perhaps as late as the 5th century BC, a date suggested by the arrangement of the materials and the late additions. In spite of the lengthy and complicated literary history of the book, however, Isaiah's message is clearly discernible. He was much influenced by the cult in Jerusalem, and the exalted view of Yahweh in the Zion traditions is reflected in his message. He was convinced that only an unshakable trust in Yahweh, rather than in political or military alliances, could protect Judah and Jerusalem from the advances of their enemies—specifically, in this period, the Assyrians. He called for a recognition of the sovereignty of Yahweh and passionately denounced anything that worked against or obscured Yahweh's purposes—from social injustices to meaningless cultic observances. Although Isaiah pronounced Yahweh's judgement upon Judah and Jerusalem for their unfaithfulness, he also announced a new future for those who relied on Yahweh.

Deutero-Isaiah (40–55), consisting of a collection of oracles, songs, and discourses, dates from the Babylonian Exile (6th century BC). The anonymous prophet is in exile and looks forward to the deliverance of his people. The destruction of Babylon is prophesied and the return of the exiles to their homeland is promised. The servant-of-Yahweh songs in Deutero-Isaiah (42:1–4; 49:1–6; 50:4–9; 52:13–53:12) have generated animated discussions among scholars, but the ideas reflected in the songs suggest that they were written under the influence of the ideology of the king—the anointed one who, through his righteous rule, had the power to effect his people's deliverance.

Trito-Isaiah (56–66), coming from a still later period, reflects a Palestinian point of view, with the latter chapters in particular addressed to the cultic concerns of the restored community. The diversity of materials in these chapters suggests multiple authorship. How the three "Isaiahs" came together is not known.

The Isaiah Scroll, designated 1QIsaa and also known as the Great Isaiah Scroll, is one of the seven Dead Sea Scrolls that were first discovered in 1947 from Qumran Cave 1. The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1,000 years older than the oldest Hebrew manuscripts known before the scrolls' discovery. 1QIsaa is also notable in being the only scroll from the Qumran Caves to be preserved almost in its entirety.

The scroll is written on 17 sheets of parchment. It is particularly large, being about 734 cm (24 feet) long and ranges from 25.3 to 27 cm high (10 to 10.6 inches) with 54 columns of text. The exact authors of 1QIsa are unknown, as is the exact date of writing. Pieces of the scroll have been dated using both radiocarbon dating and palaeographic/scribal dating. These methods resulted in calibrated date ranges between 356 and 103 BC. The text of the Great Isaiah Scroll is generally consistent with the Masoretic version and preserves all sixty-six chapters of the Hebrew version in the same sequence.

It seems likely that Isaiah was the teacher of Hezekiah. King Hezekiah [reigned c. 715 and 686 BC.] was, according to the Bible, the son of Ahaz and the 13th king of Judah. He is considered a very righteous king in the Books of Kings. Hezekiah is most important to Jewish history because it was him who enacted sweeping religious reforms, including a strict mandate for the sole worship of Yahweh and a prohibition on venerating other deities within the Temple of Jerusalem. So, the is no surprise that Isaiah 44:6 contains the first clear statement of monotheism: "I am the first and I am the last; beside me there is no God". In Isaiah 44:09–20, this is developed into a satire [a genre of literture which we also find in the gospels] on the making and worship of idols, mocking the foolishness of the carpenter who worships the

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idol that he himself has carved. While Yahweh had shown his superiority to other gods before, in Second Isaiah, he becomes the sole God of the world. This model of monotheism became later the basis for Christianity and Islam.

The defeat of Jerusalem by Babylon and the exile of its ruling elite in 586 BC followed. Chapters 40 to 55 are given to the Jews in exile, telling them about the hope of return. This was the time of king Kurush II (Cyrus the Great). In 559 BC he became ruler of a small kingdom in what is today Iran. By 540 he ruled a big empire from the Mediterranean to Central Asia, and in 539 he conquered Babylon. Isaiah's "predictions" of the fall of Babylon and his talk about the glory of Cyrus as one who would help Israel mean these prophecies are about the period of 550–539 BC. [* It is better called 'report' because this passage was most likely written after the fall of Babylon. This is a literary tool which was used in the gospels too. There it talks about the "predictions" of Jerusalem's encirclement and fall.]*

The Persians ended the exile of Jewish teachers and leaders, and by 515 BC some of the exiles had returned to Jerusalem and rebuilt the Temple. This is what the final chapters of Isaiah are about. The Cyrus Cylinder, a Cunei script document, states that Cyrus was responsible for sending all captives home from Babylonia although it does not mention the Jews by name. Cyrus was a master of religious propaganda and presented himself as liberator rather than conqueror. It appears to have been effective with Jews as well. In the lengthy prophetic book attributed to the prophet Isaiah, the author explicitly states that Cyrus is God's anointed: "Thus says the Lord to his Anointed [Messiah], to Cyrus whom I took by his right hand" (Isa 45:1). The overwhelming majority of scholars believe that the Chapters 40—55 of Isaiah were written around the time of the return from exile and the years that followed.

Speculations florish as to the reasoning for Cyrus' release of the Jews from Babylon. The strongest argument is that Cyrus was a follower of Zoroaster [Zarathustra] the monotheistic prophet. His Zoroastrianism played a dominant religious role in Persia throughout its history until the Islamic conquest. As such, Cyrus would have felt a kindred spirit with the monotheistic Jews.)

ESAIAS (ISAIAH) CHAPTER 1

1 The vision which Esaias the son of Amos saw, which he saw against Juda, and against Jerusalem, in the reign of Ozias, and Joatham, and Achaz, and Ezekias, who reigned over Judea.

2 Hear, O heaven, and hearken, O earth: for the Lord has spoken, saying, I have begotten and reared up children, but they have rebelled against me.

3 The ox knows his owner, and the ass his master's crib: but Israel does not know me, and the people has not regarded me.

4 Ah sinful nation, a people full of sins, an evil seed, lawless children: ye have forsaken the Lord, and provoked the Holy One of Israel.

5 Why should ye be smitten any more, transgressing more and more? the whole head is pained, and the whole heart sad.

6 From the feet to the head, there is no soundness in them; neither wound, nor bruise, nor festering ulcer are healed: it is not possible to apply a plaister, nor oil, nor bandages.

7 Your land is desolate, your cities burned with fire: your land, strangers devour it in your presence, and it is made desolate, overthrown by strange nations.

8 The daughter of Sion shall be deserted as a tent in a vineyard, and as a storehouse of fruits in a garden of cucumbers, as a besieged city.

9 And if the Lord of Sabaoth had not left us a seed, we should have been as Sodom, and we should have been made like Gomorrha.

10 Hear the word of the Lord, ye rulers of Sodoma; attend to the law of God, thou people of Gomorrha.

11 Of what value to me is the abundance of your sacrifices? saith the Lord: I am full of whole-burnt-offerings of rams; and I delight not in the fat of lambs, and the blood of bulls and goats:

12 neither shall ye come with these to appear before me; for who has required these things at your hands? Ye shall no more tread my court.

13 Though ye bring fine flour, it is vain; incense is an abomination to me; I cannot bear your new moons, and your sabbaths, and the great day;

14 your fasting, and rest from work, your new moons also, and your feasts my soul hates: ye have become loathsome to me; I will no more pardon your sins.

15 When ye stretch forth your hands, I will turn away mine eyes from you: and though ye make many supplications, I will not hearken to you; for your hands are full of blood.

16 Wash you, be clean; remove your iniquities from your souls before mine eyes; cease from your iniquities;

17 learn to do well; diligently seek judgment, deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow.

18 And come, let us reason together, saith the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool.

19 And if ye be willing, and hearken to me, ye shall eat the good of the land:

20 but if ye be not willing, nor hearken to me, a sword shall devour you: for the mouth of the Lord has spoken this.

21 How has the faithful city Sion, once full of judgment, become a harlot! wherein righteousness lodged, but now murderers.

22 Your silver is worthless, thy wine merchants mix the wine with water.

23 Thy princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for orphans, and not heeding the cause of widows.

24 Therefore thus saith the Lord, the Lord of hosts, Woe to the mighty men of Israel; for my wrath shall not cease against mine adversaries, and I will execute judgment on mine enemies.

25 And I will bring my hand upon thee, and purge thee completely, and I will destroy the rebellious, and will take away from thee all transgressors.

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26 And I will establish thy judges as before, and thy counsellors as at the beginning: and afterward thou shalt be called the city of righteousness, the faithful mother-city of Sion.

27 For her captives shall be saved with judgment, and with mercy.

28 And the transgressors and the sinners shall be crushed together, and they that forsake the Lord shall be utterly consumed.

29 For they shall be ashamed of their idols, which they delighted in, and they are made ashamed of the gardens which they coveted.

30 For they shall be as a turpentine tree that has cast its leaves, and as a garden that has no water.

31 And their strength shall be as a thread of tow, and their works as sparks, and the transgressors and the sinners shall be burnt up together, and there shall be none to quench them.

ESAIAS (ISAIAH) CHAPTER 2

1 The word which came to Esaias the son of Amos concerning Judea, and concerning Jerusalem.

2 For in the last days the mountain of the Lord shall be glorious, and the house of God shall be on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it.

3 And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will tell us his way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord out of Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into sickles: and nation shall not take up sword against nation, neither shall they learn to war any more.

5 And now, O house of Jacob, come, and let us walk in the light of the Lord.

6 For he has forsaken his people the house of Israel, because their land is filled as at the beginning with divinations, as the land of the Philistines, and many strange children were born to them.

7 For their land is filled with silver and gold, and there was no number of their treasures; their land also is filled with horses, and there was no number of chariots.

8 And the land is filled with abominations, even the works of their hands; and they have worshipped the works which their fingers made.

9 And the mean man bowed down, and the great man was humbled: and I will not pardon them.

10 Now therefore enter ye into the rocks, and hide yourselves in the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth.

11 For the eyes of the Lord are high, but man is low; and the haughtiness of men shall be brought low, and the Lord alone shall be exalted in that day.

12 For the day of the Lord of hosts shall be upon every one that is proud and haughty, and upon every one that is high and towering, and they shall be brought down;

13 and upon every cedar of Libanus, of them that are high and towering, and upon every oak of Basan, 14 and upon every high mountain, and upon every high hill,

15 and upon every high tower, and upon every high wall,

16 and upon every ship of the sea, and upon every display of fine ships.

17 And every man shall be brought low, and the pride of men shall fall: and the Lord alone shall be exalted in that day.

18 And they shall hide all idols made with hands,

19 having carried them into the caves, and into the clefts of the rocks, and into the caverns of the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth.

20 For in that day a man shall cast forth his silver and gold abominations, which they made in order to worship vanities and bats;

21 to enter into the caverns of the solid rock, and into the clefts of the rocks, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth.

ESAIAS (ISAIAH) CHAPTER 3

1 Behold now, the Lord, the Lord of hosts, will take away from Jerusalem and from Judea the mighty man and mighty woman, the strength of bread, and the strength of water,

2 the great and mighty man, the warrior and the judge, and the prophet, and the counsellor, and the elder,

3 the captain of fifty also, and the honourable counsellor, and the wise artificer, and the intelligent hearer.

4 And I will make youths their princes, and mockers shall have dominion over them.

5 And the people shall fall, man upon man, and every man upon his neighbor: the child shall insult the elder man, and the base the honourable.

6 For a man shall lay hold of his brother, as one of his father's household, saying, Thou hast raiment, be thou our ruler, and let my meat be under thee.

7 And he shall answer in that day, and say, I will not be thy ruler; for I have no bread in my house, nor raiment: I will not be the ruler of this people.

8 For Jerusalem is ruined, and Judea has fallen, and their tongues have spoken with iniquity, disobedient as they are towards the Lord.

9 Wherefore now their glory has been brought low, and the shame of their countenance has withstood them, and they have proclaimed their sin as Sodom, and made it manifest.

10 Woe to their soul, for they have devised an evil counsel against themselves, saying against themselves, Let us bind the just, for he is burdensome to us: therefore shall they eat the fruits of their works.

11 Woe to the transgressor! evils shall happen to him according to the works of his hands.

12 O my people, your exactors strip you, and extortioners rule over you: O my people, they that pronounce you blesses lead you astray, and pervert the path of your feet.

13 But now the Lord will stand up for judgment, and will enter into judgment with his people.

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14 The Lord himself shall enter into judgment with the elders of the people, and with their rulers: but why have ye set my vineyard on fire, and why is the spoil of the poor in your houses?

15 Why do ye wrong my people, and shame the face of the poor?

16 Thus saith the Lord, Because the daughters of Sion are haughty, and have walked with an outstretched neck, and with winking of the eyes, and motion of the feet, at the same time drawing their garments in trains, and at the same time sporting with their feet:

17 therefore the Lord will humble the chief daughters of Sion, and the Lord will expose their form in that day;

18 and the Lord will take away the glory of their raiment, the curls and the fringes, and the crescents,

19 and the chains, and the ornaments of their faces,

20 and the array of glorious ornaments, and the armlets, and the bracelets, and the wreathed work, and the finger-rings, and the ornaments for the right hand,

21 and the ear-rings, (and jewels hanging on the forehead), and the garments with scarlet borders,

22 and the garments with purple grounds, and the shawls to be worn in the house,

23 and the Spartan transparent dresses, and those made of fine linen, and the purple ones, and the scarlet ones, and the fine linen, interwoven with gold and purple, and the light coverings for couches.

24 And there shall be instead of a sweet smell, dust; and instead of a girdle, thou shalt gird thyself with a rope; and instead of a golden ornament for the head, thou shalt have baldness on account of thy works; and instead of a tunic with a scarlet ground, thou shalt gird thyself with sackcloth.

25 And thy most beautiful son whom thou lovest shall fall by the sword; and your mighty men shall fall by the sword, and shall be brought low.

26 And the stores of your ornaments shall mourn, and thou shalt be left alone, and shalt be levelled with the ground.

ESAIAS (ISAIAH) CHAPTER 4

1 And seven women shall take hold of one man, saying, We will eat our own bread, and wear our own raiment: only let thy name be called upon us, and take away our reproach.

2 And in that day God shall shine gloriously in counsel on the earth, to exalt and glorify the remnant of Israel.

3 And it shall be, that the remnant left in Sion, and the remnant left in Jerusalem, even all that are appointed to life in Jerusalem, shall be called holy.

4 For the Lord shall wash away the filth of the sons and daughters of Sion, and shall purge out the blood from the midst of them, with the spirit of judgment, and the spirit of burning.

5 And he shall come, and it shall be with regard to every place of mount Sion, yea, all the region round about it shall a cloud overshadow by day, and there shall be as it were the smoke and light of fire burning by night: and upon all the glory shall be a defence.

6 And it shall be for a shadow from the heat, and as a shelter and a hiding place from inclemency of weather and from rain.

ESAIAS (ISAIAH) CHAPTER 5

1 Now I will sing to my beloved a song of my beloved concerning my vineyard. My beloved had a vineyard on a high hill in a fertile place.

2 And I made a hedge round it, and dug a trench, and planted a choice vine, and built a tower in the midst of it, and dug a place for the wine-vat in it: and I waited for it to bring forth grapes, and it brought forth thorns.

3 And now, ye dwellers in Jerusalem, and every man of Juda, judge between me and my vineyard.

4 What shall I do any more to my vineyard, that I have not done to it? Whereas I expected it to bring forth grapes, but it has brought forth thorns.

5 And now I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be for a spoil; and I will pull down its walls, and it shall be left to be trodden down.

6 And I will forsake my vineyard; and it shall not be pruned, nor dug, and thorns shall come up upon it as on barren land; and I will command the clouds to rain no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Juda his beloved plant: I expected it to bring forth judgment, and it brought forth iniquity; and not righteousness, but a cry.

8 Woe to them that join house to house, and add field to field, that they may take away something of their neighbor's: will ye dwell alone upon the land?

9 For these things have reached the ears of the Lord of hosts: for though many houses should be built, many and fair houses shall be desolate, and there shall be no inhabitants in them.

10 For where ten yoke of oxen plough the land shall yield one jar-full, and he that sows six homers shall produce three measures.

11 Woe to them that rise up in the morning, and follow strong drink; who wait at it till evening: for the wine shall inflame them.

12 For they drink wine with harp, and psaltery, and drums, and pipes: but they regard not the works of the Lord, and consider not the works of his hands.

13 Therefore my people have been taken captive, because they know not the Lord: and there has been a multitude of dead bodies, because of hunger and of thirst for water.

14 Therefore hell has enlarged its desire and opened its mouth without ceasing: and her glorious and great, and her rich and her pestilent men shall go down into it.

15 And the mean man shall be brought low, and the great man shall be disgraced, and the lofty eyes shall be brought low.

16 But the Lord of hosts shall be exalted in judgment, and the holy God shall be glorified in righteousness.

17 And they that were spoiled shall be fed as bulls, and lambs shall feed on the waste places of them that are taken away.

18 Woe to them that draw sins to them as with a long rope, and iniquities as with a thong of the heifer's yoke:

19 who say, Let him speedily hasten what he will do, that we may see it: and let the counsel of the Holy One of Israel come, that we may know it.

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20 Woe to them that call evil good, and good evil; who make darkness light, and light darkness; who make bitter sweet, and sweet bitter.

21 Woe to them that are wise in their own conceit, and knowing in their own sight.

22 Woe to the strong ones of you that drink wine, and the mighty ones that mingle strong drink:

23 who justify the ungodly for rewards, and take away the righteousness of the righteous.

24 Therefore as stubble shall be burnt by a coal of fire, and shall be consumed by a violent flame, their root shall be as chaff, and their flower shall go up as dust: for they rejected the law of the Lord of hosts, and insulted the word of the Holy One of Israel.

25 Therefore the Lord of hosts was greatly angered against his people, and he reached forth his hand upon them, and smote them: and the mountains were troubled, and their carcasses were as dung in the midst of the way: yet for all this his anger has not been turned away, but his hand is yet raised.

26 Therefore shall he lift up a signal to the nations that are afar, and shall hiss for them from the end of the earth; and, behold, they are coming very quickly.

27 They shall not hunger nor be weary, neither shall they slumber nor sleep; neither shall they loose their girdles from their loins, neither shall their shoe-latchets be broken.

28 Whose arrows are sharp, and their bows bent; their horses' hoofs are counted as solid rock: their chariot-wheels are as a storm.

29 They rage as lions, and draw nigh as a lion's whelps: and he shall seize, and roar as a wild beast, and he shall cast them forth, and there shall be none to deliver them.

30 And he shall roar on account of them in that day, as the sound of the swelling sea; and they shall look to the land, and, behold, there shall be thick darkness in their perplexity.

ESAIAS (ISAIAH) CHAPTER 6

1 And it came to pass in the year in which king Ozias died, that I saw the Lord sitting on a high and exalted throne, and the house was full of his glory.

2 And seraphs stood round about him: each one had six wings: and with two they covered their face, and with two they covered their feet, and with two they flew.

3 And one cried to the other, and they said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

4 And the lintel shook at the voice they uttered, and the house was filled with smoke.

5 And I said, Woe is me, for I am pricked to the heart; for being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the King, the Lord of hosts.

6 And there was sent to me one of the seraphs, and he had in his hand a coal, which he had taken off the altar with the tongs:

7 and he touched my mouth, and said, Behold, this has touched thy lips, and will take away thine iniquities, and will purge off thy sins.

8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go to this people? And I said, behold, I am here, send me. And he said, Go, and say to this people,

9 Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive.

10 For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.

11 And I said, How long, O Lord? And he said, Until cities be deserted by reason of their not being inhabited, and the houses by reason of there being no men, and the land shall be left desolate.

12 And after this God shall remove the men far off, and they that are left upon the land shall be multiplied.

13 And yet there shall be a tenth upon it, and again it shall be for a spoil, as a turpentine tree, and as an acorn when it falls out of its husk.

ESAIAS (ISAIAH) CHAPTER 7

1 And it came to pass in the days of Achaz the son of Joatham, the son of Ozias, king of Juda, there came up Rasim king of Aram, and Phakee son of Romelias, king of Israel, against Jerusalem to war against it, but they could not take it.

2 And a message was brought to the house of David, saying, Aram has conspired with Ephraim. And his soul was amazed, and the soul of his people, as in a wood a tree is moved by the wind.

3 And the Lord said to Esaias, Go forth to meet Achaz, thou, and thy son Jasub who is left, to the pool of the upper way of the fuller's field. 4 And thou shalt say to him, Take care to be quiet, and fear not, neither let thy soul be disheartened because of these two smoking firebrands: for when my fierce anger is over, I will heal again.

5 And as for the son of Aram, and the son of Romelias, forasmuch as they have devised an evil counsel, saying,

6 We will go up against Judea, and having conferred with them we will turn them away to our side, and we will make the son of Tabeel king of it;

7 thus saith the Lord of hosts, This counsel shall not abide, nor come to pass. 8 But the head of Aram is Damascus, and the head of Damascus, Rasim; and yet within sixty and five years the kingdom of Ephraim shall cease from being a people.

9 And the head of Ephraim is Somoron, and the head of Somoron the son of Romelias: but if ye believe not, neither will ye at all understand.

10 And the Lord again spoke to Achaz, saying,

11 Ask for thyself a sign of the Lord thy God, in the depth or in the height.

12 And Achaz said, I will not ask, neither will I tempt the Lord.

13 And he said, Hear ye now, O house of David; is it a little thing for you to contend with men? and how do ye contend against the Lord?

14 Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel.

15 Butter and honey shall he eat, before he knows either to prefer evil or choose the good.

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16 For before the child shall know good or evil, he refuses evil, to choose the good; and the land shall be forsaken which thou art afraid of because of the two kings.

17 But God shall bring upon thee, and upon thy people, and upon the house of thy father, days which have never come, from the day that Ephraim took away from Juda the king of the Assyrians.

18 And it shall come to pass in that day that the Lord shall hiss for the flies, which insect shall rule over a part of the river of Egypt, and for the bee which is in the land of the Assyrians.

19 And they all shall enter into the clefts of the land, and into the holes of the rocks, and into the caves, and into every ravine.

20 In that day the Lord shall shave with the hired razor of the king of Assyria beyond the river the head, and the hairs of the feet, and will remove the beard.

21 And it shall come to pass in that day, that a man shall rear a heifer, and two sheep.

22 And it shall come to pass from their drinking an abundance of milk, that every one that is left on the land shall eat butter and honey.

23 And it shall come to pass in that day, for every place where there shall be a thousand vines at a thousand shekels, they shall become barren land and thorns.

24 Men shall enter thither with arrow and bow; for all the land shall be barren ground and thorns.

25 And every mountain shall be certainly ploughed: there shall no fear come thither: for there shall be from among the barren ground and thorns that whereon cattle shall feed and oxen shall tread.

ESAIAS (ISAIAH) CHAPTER 8

1 And the Lord said to me, Take to thyself a volume of a great new book, and write in it with a man's pen concerning the making a rapid plunder of spoils; for it is near at hand.

2 And make me witnesses of faithful men, Urias, and Zacharias the son of Barachias.

3 And I went in to the prophetess; and she conceived, and bore a son. And the Lord said to me, Call his name, Spoil quickly, plunder speedily.

4 For before the child shall know how to call his father or his mother, one shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

5 And the Lord spoke to me yet again, saying,

6 Because this people chooses not the water of Siloam that goes softly, but wills to have Rassin, and the son of Romelias to be king over you;

7 therefore, behold, the Lord brings up upon you the water of the river, strong and abundant, even the king of the Assyrians, and his glory: and he shall come up over every valley of yours, and shall walk over every wall of yours:

8 and he shall take away from Juda every man who shall be able to lift up his head, and every one able to accomplish anything; and his camp shall fill the breadth of thy land, O God with us.

9 Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth: be conquered, after ye strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered.

10 And whatsoever counsel ye shall take, the Lord shall bring it to nought; and whatsoever word ye shall speak, it shall not stand among you: for God is with us. 11 Thus saith the Lord, With a strong hand they revolt from the course of the way of this people, saying,

12 Let them not say, It is hard, for whatsoever this people says, is hard: but fear not ye their fear, neither be dismayed.

13 Sanctify ye the Lord himself; and he shall be thy fear.

14 And if thou shalt trust in him, he shall be to thee for a sanctuary; and ye shall not come against him as against a stumbling-stone, neither as against the falling of a rock: but the houses of Jacob are in a snare, and the dwellers in Jerusalem in a pit.

15 Therefore many among them shall be weak, and fall, and be crushed; and they shall draw nigh, and men shall be taken securely.

16 Then shall those who seal themselves that they may not learn the law be made manifest.

17 And one shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him.

18 Behold I and the children which God has given me: and they shall be for signs and wonders in the house of Israel from the Lord of hosts, who dwells in mount Sion.

19 And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly: shall not a nation diligently seek to their God? why do they seek to the dead concerning the living?

20 For he has given the law for a help, that they should not speak according to this word, concerning which there are no gifts to give for it.

21 And famine shall come sorely upon you, and it shall come to pass, that when ye shall be hungry, ye shall be grieved, and ye shall speak ill of the prince and your fathers' ordinances: and they shall look up to heaven above,

22 and they shall look on the earth below, and behold severe distress, and darkness, affliction, and anguish, and darkness so that one cannot see; and he that is in anguish shall not be distressed only for a time.

ESAIAS (ISAIAH) CHAPTER 9

1 Drink this first. Act quickly, O land of Zabulon, land of Nephthalim, and the rest inhabiting the sea-coast, and the land beyond Jordan, Galilee of the Gentiles (non-Jews).

2 O people walking in darkness, behold a great light: ye that dwell in the region and shadow of death, a light shall shine upon you.

3 The multitude of the people which thou hast brought down in thy joy, they shall even rejoice before thee as they that rejoice in harvest, and as they that divide the spoil.

4 Because the yoke that was laid upon them has been taken away, and the rod that was on their neck: for he has broken the rod of the exactors, as in the day of Madiam.

5 For they shall compensate for every garment that has been acquired by deceit, and all raiment with restitution; and they shall be willing, even if they were burnt with fire.

6 For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him.

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7 His government shall be great, and of his peace there is no end: it shall be upon the throne of David, and upon his kingdom, to establish it, and to support it with judgment and with righteousness, from henceforth and forever. The seal of the Lord of hosts shall perform this.

8 The Lord has sent death upon Jacob, and it has come upon Israel.

9 And all the people of Ephraim, and they that dwelt in Samaria shall know, who say in their pride and lofty heart,

10 The bricks are fallen down, but come, let us hew stones, and cut down sycamores and cedars, and let us build for ourselves a tower.

11 And God shall dash down them that rise up against him on mount Sion, and shall scatter his enemies;

12 even Syria from the rising of the sun, and the Greeks from the setting of the sun, who devour Israel with open mouth. For all this his anger is not turned away, but still his hand is exalted.

13 But the people turned not until they were smitten, and they sought not the Lord.

14 So the Lord took away from Israel the head and tail, great and small, in one day:

15 the old man, and them that respect persons, this is the head; and the prophet teaching unlawful things, he is the tail.

16 And they that pronounce this people blessed shall mislead them; and they mislead them that they may devour them.

17 Therefore the Lord shall not take pleasure in their young men, neither shall he have pity on their orphans or on their widows: for they are all transgressors and wicked, and every mouth speaks unjustly. For all this his anger is not turned away, but his hand is yet exalted.

18 And iniquity shall burn as fire, and shall be devoured by fire as dry grass: and it shall burn in the thickets of the wood, and shall devour all that is round about the hills.

19 The whole earth is set on fire because of the fierce anger of the Lord, and the people shall be as men burnt by fire: no man shall pity his brother.

20 But one shall turn aside to the right hand, for he shall be hungry; and shall eat on the left, and a man shall by no means be satisfied with eating the flesh of his own arm.

21 For Manasses shall eat the flesh of Ephraim, and Ephraim the flesh of Manasses; for they shall besiege Juda together. For all this his anger is not turned away, but his hand is yet exalted.

ESAIAS (ISAIAH) CHAPTER 10

1 Woe to them that write wickedness; for when they write they do write wickedness,

2 perverting the cause of the poor, violently wresting the judgment of the needy ones of my people, that the widow may be a prey to them, and the orphan a spoil.

3 And what will they do in the day of visitation? for affliction shall come to you from afar: and to whom will ye flee for help? and where will ye leave your glory,

4 that ye may not fall into captivity? For all this his wrath is not turned away, but his hand is yet exalted.

5 Woe to the Assyrians; the rod of my wrath, and anger are in their hands.

6 I will send my wrath against a sinful nation, and I will charge my people to take plunder and spoil, and to trample the cities, and to make them dust.

7 But he meant not thus, neither did he devise thus in his soul: but his mind shall change, and that to destroy nations not a few.

8 And if they should say to him, Thou alone art ruler;

9 then shall he say, Have I not taken the country above Babylon and Chalanes, where the tower was built? and have I not taken Arabia, and Damascus, and Samaria?

10 As I have taken them, I will also take all the kingdoms: howl, ye idols in Jerusalem, and in Samaria.

11 For as I did to Samaria and her idols, so will I do also to Jerusalem and her idols.

12 And it shall come to pass, when the Lord shall have finished doing all things on Mount Sion and Jerusalem, that I will visit upon the proud heart, even upon the ruler of the Assyrians, and upon the boastful haughtiness of his eyes.

13 For he said, I will act in strength, and in the wisdom of my understanding I will remove the boundaries of nations, and will spoil their strength.

14 And I will shake the inhabited cities: and I will take with my hand all the world as a nest: and I will even take them as eggs that have been left; and there is none that shall escape me, or contradict me.

15 Shall the axe glorify itself without him that hews with it? or shall the saw lift up itself without him that uses it, as if one should lift a rod or staff? but it shall not be so;

16 but the Lord of hosts shall send dishonour upon thine honour, and burning fire shall be kindled upon thy glory.

17 And the light of Israel shall be for a fire, and he shall sanctify him with burning fire, and it shall devour the wood as grass.

18 In that day the mountains shall be consumed, and the hills, and the forests, and fire shall devour both soul and body: and he that flees shall be as one fleeing from burning flame.

19 And they that are left of them shall be a small number, and a child shall write them.

20 And it shall come to pass in that day that the remnant of Israel shall no more join themselves with, and the saved of Jacob shall no more trust in, them that injured them; but they shall trust in the Holy God of Israel, in truth.

21 And the remnant of Jacob shall trust on the mighty God.

22 And though the people of Israel be as the sand of the sea, a remnant of them shall be saved.

23 He will finish the work, and cut it short in righteousness: because the Lord will make a short work in all the world.

24 Therefore thus saith the Lord of hosts, Be not afraid, my people who dwell in Sion, of the Assyrians, because he shall smite thee with a rod: for I am bringing a stroke upon thee, that thou mayest see the way of Egypt.

25 For yet a little while, and the indignation shall cease: but my wrath shall be against their council.

26 And God will stir up enemies against them, according to the stroke of Madiam in the place of affliction: and his wrath shall be by the way of the sea, even to the way that leads to Egypt.

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27 And it shall come to pass in that day, that his yoke shall be taken away from thy shoulder, and his fear from thee, and the yoke shall be destroyed from off your shoulders.

28 For he shall arrive at the city of Angai, and shall pass on to Maggedo, and shall lay up his stores in Machmas.

29 And he shall pass by the valley, and shall arrive at Angai: fear shall seize upon Rama, the city of Saul.

30 The daughter of Gallim shall flee; Laisa shall hear; one shall hear in Anathoth.

31 Madebena also is amazed, and the inhabitants of Gibbir.

32 Exhort ye them to-day to remain in the way: exhort ye beckoning with the hand the mountain, the daughter of Sion, even ye hills that are in Jerusalem.

33 Behold, the Lord, the Lord of hosts, will mightily confound the glorious ones; and the haughty in pride shall be crushed, and the lofty shall be brought low:

34 and the lofty ones shall fall by the sword, and the Libanus shall fall with his lofty ones.

ESAIAS (ISAIAH) CHAPTER 11

1 And there shall come forth a rod out of the root of Jesse, and a blossom shall come up from his root:

2 and the Spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness shall fill him;

3 the spirit of the fear of God. He shall not judge according to appearance, nor reprove according to report:

4 but he shall judge the cause of the lowly, and shall reprove the lowly of the earth: and he shall smite the earth with the word of his mouth, and with the breath of his lips shall he destroy the ungodly one.

5 And he shall have his loins girt with righteousness, and his sides clothed with truth.

6 And the wolf shall feed with the lamb, and the leopard shall lie down with the kid; and the young calf and bull and lion shall feed together; and a little child shall lead them.

7 And the ox and bear shall feed together; and their young shall be together: and the lion shall eat straw like the ox.

8 And an infant shall put his hand on the holes of asps, and on the nest of young asps.

9 And they shall not hurt, nor shall they at all be able to destroy any one on my holy mountain: for the whole world is filled with the knowledge of the Lord, as much water covers the seas.

10 And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious.

11 And it shall be in that day, that the Lord shall again shew his hand, to be zealous for the remnant that is left of the people, which shall be left by the Assyrians, and that from Egypt, and from the country of Babylon, and from Ethiopia, and from the Elamites, and from the rising of the sun, and out of Arabia.

12 And he shall lift up a standard for the nations, and he shall gather the lost ones of Israel, and he shall gather the dispersed of Juda from the four corners of the earth.

13 And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not afflict Ephraim.

14 And they shall fly in the ships of the Philistines: they shall at the same time spoil the sea, and them that come from the east, and Idumea: and they shall lay their hands on Moab first; but the children of Ammon shall first obey them.

15 And the Lord shall make desolate the sea of Egypt; and he shall lay his hand on the river with a strong wind, and he shall smite the seven channels, so that men shall pass through it dry- shod.

16 And there shall be a passage for my people that is left in Egypt: and it shall be to Israel as the day when he came forth out of the land of Egypt.

ESAIAS (ISAIAH) CHAPTER 12

1 And in that day thou shalt say, I will bless thee, O Lord; for thou wast angry with me, but thou hast turned aside thy wrath, and hast pitied me.

2 Behold, my God is my Saviour; I will trust in him, and not be afraid: for the Lord is my glory and my praise, and is become my salvation.

3 Draw ye therefore water with joy out of the wells of salvation.

4 And in that day thou shalt say, sing to the Lord, call aloud upon his name, proclaim his glorious deeds among the Gentiles; make mention that his name is exalted.

5 Sing praise to the name of the Lord; for he has done great things: declare this in all the earth.

6 Exalt and rejoice, ye that dwell in Sion: for the Holy One of Israel is exalted in the midst of her.

ESAIAS (ISAIAH) 13

The Vision Which Esaias Son Of Amos Saw Against Babylon.

2 Lift up a standard on the mountain of the plain, exalt the voice to them, beckon with the hand, open the gates, ye rulers.

3 I give command, and I bring them: giants are coming to fulfil my wrath, rejoicing at the same time and insulting.

4 A voice of many nations on the mountains, even like to that of many nations; a voice of kings and nations gathered together: the Lord of hosts has given command to a war-like nation,

5 to come from a land afar off, from the utmost foundation of heaven; the Lord and his warriors are coming to destroy all the world.

6 Howl ye, for the day of the Lord is near, and destruction from God shall arrive.

7 Therefore every hand shall become powerless, and every soul of man shall be dismayed.

8 The elders shall be troubled, and pangs shall seize them, as of a woman in travail: and they shall mourn one to another, and shall be amazed, and shall change their countenance as a flame.

9 For behold! the day of the Lord is coming which cannot be escaped, a day of wrath and anger, to make the world desolate, and to destroy sinners out of it.

10 For the stars of heaven, and Orion, and all the host of heaven, shall not give their light; and it shall be dark at sunrise, and the moon shall not give her light.

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11 And I will command evils for the whole world, and will visit their sins on the ungodly: and I will destroy the pride of transgressors, and will bring low the pride of the haughty.

12 And they that are left shall be more precious than gold tried in the fire; and a man shall be more precious than the stone that is in Suphir.

13 For the heaven shall be enraged, and the earth shall be shaken from her foundation, because of the fierce anger of the Lord of hosts, in the day in which his wrath shall come on.

14 And they that are left shall be as a fleeing fawn, and as a stray sheep, and there shall be none to gather them: so that a man shall turn back to his people, and a man shall flee to his own land.

15 For whosoever shall be taken shall be overcome; and they that are gathered together shall fall by the sword.

16 And they shall dash their children before their eyes; and they shall spoil their houses, and shall take their wives.

17 Behold, I will stir up against you the Medes, who do not regard silver, neither have they need of gold.

18 They shall break the bows of the young men; and they shall have no mercy on your children; nor shall their eyes spare thy children.

19 And Babylon, which is called glorious by the king of the Chaldeans, shall be as when God overthrew Sodoma, and Gomorrha.

20 It shall never be inhabited, neither shall any enter into it for many generations: neither shall the Arabians pass through it; nor shall shepherds at all rest in it.

21 But wild beasts shall rest there; and the houses shall be filled with howling; and monsters shall rest there, and devils shall dance there,

22 and satyrs shall dwell there; and hedgehogs shall make their nests in their houses. It will come soon, and will not tarry.

ESAIAS (ISAIAH) CHAPTER 14

1 And the Lord will have mercy on Jacob, and will yet choose Israel, and they shall rest on their land: and the stranger shall be added to them, yea, shall be added to the house of Jacob.

2 And the Gentiles shall take them, and bring them into their place: and they shall inherit them, and they shall be multiplied upon the land for servants and handmaidens: and they that took them captives shall become captives to them; and they that had lordship over them shall be under their rule.

3 And it shall come to pass in that day, that the Lord shall give thee rest from thy sorrow and vexation, and from thy hard servitude wherein thou didst serve them.

4 And thou shalt take up this lamentation against the king of Babylon,

How has the extortioner ceased, and the taskmaster ceased!

5 The Lord has broken the yoke of sinners, the yoke of princes.

6 Having smitten a nation in wrath, with an incurable plague, smiting a nation with a wrathful plague, which spared them not, he rested in quiet.

7 All the earth cries aloud with joy:

8 the trees also of Libanus rejoice against thee, and the cedar of Libanus, saying, From the time that thou hast been laid low, no one has come up to cut us down.

9 Hell from beneath is provoked to meet thee: all the great ones that have ruled over the earth have risen up together against thee, they that have raised up from their thrones all the kings of the nations.

10 All shall answer and say to thee, Thou also hast been taken, even as we; and thou art numbered amongst us.

11 Thy glory has come down to Hades, and thy great mirth: under thee they shall spread corruption, and the worm shall be thy covering.

12 How has Lucifer, that rose in the morning, fallen from heaven! He that sent orders to all the nations is crushed to the earth.

13 But thou saidst in thine heart, I will go up to heaven, I will set my throne above the stars of heaven: I will sit on a lofty mount, on the lofty mountains toward the north:

14 I will go up above the clouds: I will be like the Most High.

15 But now thou shalt go down to hell, even to the foundations of the earth.

16 They that see thee shall wonder at thee, and say, This is the man that troubled the earth, that made kings to shake;

17 that made the whole world desolate, and destroyed its cities; he loosed not those who were in captivity.

18 All the kings of the nations lie in honour, every man in his house.

19 But thou shalt be cast forth on the mountains, as a loathed carcase, with many dead who have been pierced with swords, going down to the grave.

20 As a garment defiled with blood shall not be pure, so neither shalt thou be pure; because thou hast destroyed my land, and hast slain my people: thou shalt not endure for ever, —thou an evil seed.

21 Prepare thy children to be slain for the sins of their father; that they arise not, and inherit the earth, nor fill the earth with wars.

22 And I will rise up against them, saith the Lord of hosts, and I will destroy their name, and remnant, and seed: thus saith the Lord.

23 And I will make the region of Babylon desert, so that hedgehogs shall dwell there, and it shall come to nothing: and I will make it a pit of clay for destruction.

24 Thus saith the Lord of hosts, As I have said, so it shall be: and as I have purposed, so the matter shall remain:

25 even to destroy the Assyrians upon my land, and upon my mountains: and they shall be for trampling; and their yoke shall be taken away from them, and their glory shall be taken away from their shoulders.

26 This is the purpose which the Lord has purposed upon the whole earth: and this the hand that is uplifted against all the nations.

27 For what the Holy God has purposed, who shall frustrate? and who shall turn back his uplifted hand?

28 In the year in which king Achaz died this word came.

29 Rejoice not, all ye Philistines, because the yoke of him that smote you is broken: for out of the seed of the serpent shall come forth the young asps, and their young shall come forth flying serpents,

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30 And the poor shall be fed by him, and poor men shall rest in peace: but he shall destroy thy seed with hunger, and shall destroy thy remnant.

31 Howl, ye gates of cities; let the cities be troubled and cry, even all the Philistines: for smoke is coming from the north, and there is no possibility of living.

32 And what shall the kings of the nations answer? That the Lord has founded Sion, and by him the poor of the people shall be saved.

ESAIAS (ISAIAH) CHAPTER 15

The Word Against The Land Of Moab.

1 By night the land of Moab shall be destroyed; for by night the wall of the land of Moab shall be destroyed.

2 Grieve for yourselves; for even Debon, where your altar is, shall be destroyed: thither shall ye go up to weep, over Nabau of the land of Moab: howl ye: baldness shall be on every head, and all arms shall be wounded.

3 Gird yourselves with sackcloth in her streets: and lament upon her roofs, and in her streets, and in her ways; howl all of you with weeping.

4 For Esebon and Eleale have cried: their voice was heard to Jassa: therefore the loins of the region of Moab cry aloud; her soul shall know.

5 The heart of the region of Moab cries within her to Segor; for it is as a heifer of three years old: and on the ascent of Luith they shall go up to thee weeping by the way of Aroniim: she cries, Destruction, and trembling.

6 The water of Nemerim shall be desolate, and the grass thereof shall fail: for there shall be no green grass.

7 Shall Moab even thus be delivered? for I will bring the Arabians upon the valley, and they shall take it.

8 For the cry has reached the border of the region of Moab, even of Agalim; and her howling has gone as far as the well of Ælim.

9 And the water of Dimon shall be filled with blood: for I will bring Arabians upon Dimon, and I will take away the seed of Moab, and Ariel, and the remnant of Adama.

ESAIAS (ISAIAH) CHAPTER 16

1 I will send as it were reptiles on the land: is not the mount of the daughter of Sion a desolate rock?

2 For thou shalt be as a young bird taken away from a bird that has flown: even thou shalt be so, daughter of Moab: and then do thou, O Arnon,

3 take farther counsel, and continually make thou a shelter from grief: they flee in darkness at mid-day; they are amazed; be not thou led captive.

4 The fugitives of Moab shall sojourn with thee; they shall be to you a shelter from the face of the pursuer: for thine alliance has been taken away, and the oppressing ruler has perished from off the earth.

5 And a throne shall be established with mercy; and one shall sit upon it with truth in the tabernacle of David, judging, and earnestly seeking judgments, and hasting righteousness.

6 We have heard of the pride of Moab; he is very proud. I have cut off his pride: thy prophecy shall not be thus, no not thus.

7 Moab shall howl; for all shall howl in the land of Moab: but thou shalt care for them that dwell in Seth, and thou shalt not be ashamed.

8 The plains of Esebon shall mourn, the vine of Sebama: swallowing up the nations, trample ye her vines, even to Jazer: ye shall not come together; wander ye in the desert: they that were sent are deserted, for they have gone over to the sea.

9 Therefore will I weep as with the weeping of Jazer for the vine of Sebama; Esebon and Eleale have cast down thy trees; for I will trample on thy harvest and on thy vintages, and all thy plants shall fall.

10 And gladness and rejoicing shall be taken away from the vineyards; and they shall not at all tread wine into the vats; for the vintage has ceased.

11 Therefore my belly shall sound as a harp for Moab, and thou hast repaired my inward parts as a wall.

12 And it shall be to thy shame, (for Moab is wearied at the altars,) that he shall go in to the idols thereof to pray, but they shall not be at all able to deliver him.

13 This is the word which the Lord spoke against Moab, when he spoke.

14 And now I say, in three years, of the years of an hireling, the glory of Moab shall be dishonoured with all his great wealth; and he shall be left few in number, and not honoured.

ESAIAS (ISAIAH) CHAPTER 17

The Word Against Damascus.

1 Behold, Damascus shall be taken away from among cities, and shall become a ruin;

2 abandoned for ever, to be a fold and resting-place for flocks, and there shall be none to go after them.

3 And she shall no longer be a strong place for Ephraim to flee to, and there shall no longer be a kingdom in Damascus, or a remnant of Syrians; for thou art no better than the children of Israel, even than their glory; thus saith the Lord of hosts.

4 There shall be in that day a failure of the glory of Jacob, and the riches of his glory shall be shaken.

5 And it shall be as if one should gather standing corn, and reap the grain of the ears; and it shall be as if one should gather ears in a rich valley;

6 and as if there should be left stubble therein, or as it were the berries of an olive tree, two or three on the topmost bough, or as if four or five should be left on their branches; thus saith the Lord, the God of Israel.

7 In that day a man shall trust in him that made him, and his eyes shall have respect to the Holy One of Israel.

8 And they shall not at all trust in their altars, nor in the works of their hands, which their fingers made; and they shall not look to the trees, nor to their abominations.

9 In that day thy cities shall be deserted, as the Amorites and the Evaeans deserted theirs, because of the children of Israel; and they shall be desolate.

10 Because thou hast forsaken God thy Saviour, and hast not been mindful of the Lord thy helper; therefore shalt thou plant a false plant, and a false seed.

11 In the day wherein thou shalt plant thou shalt be deceived; but if thou sow in the morning, the seed shall spring up for a crop in the day wherein thou shalt obtain an

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inheritance, and as a man's father, thou shalt obtain an inheritance for thy sons.

12 Woe to the multitude of many nations, as the swelling sea, so shall ye be confounded; and the force of many nations shall sound like water;

13 many nations like much water, as when much water rushes violently: and they shall drive him away, and pursue him afar, as the dust of chaff when men winnow before the wind, and as a storm whirling the dust of the wheel.

14 Toward evening, and there shall be grief; before the morning, and he shall not be. This is the portion of them that spoiled you, and the inheritance to them that robbed you of your inheritance.

ESAIAS (ISAIAH) CHAPTER 18

1 Woe to you, ye wings of the land of ships, beyond the rivers of Ethiopia.

2 He sends messengers by the sea, and paper letters on the water: for swift messengers shall go to a lofty nation, and to a strange and harsh people. Who is beyond it? a nation not looked for, and trodden down.

3 Now all the rivers of the land shall be inhabited as an inhabited country; their land shall be as when a signal is raised from a mountain; it shall be audible as the sound of a trumpet.

4 For thus said the Lord to me, There shall be security in my city, as the light of noonday heat, and it shall be as a cloud of dew in the day of harvest.

5 Before the reaping time, when the flower has been completely formed, and the unripe grape has put forth its flower and blossomed, then shall he take away the little clusters with pruning-hooks, and shall take away the small branches, and cut them off;

6 And he shall leave them together to the birds of the sky, and to the wild beasts of the earth: and the fowls of the sky shall be gathered upon them, and all the beasts of the land shall come upon him.

7 In that time shall presents be brought to the Lord of hosts from a people afflicted and peeled, and from a people great from henceforth and for ever; a nation hoping and yet trodden down, which is in a part of a river of his land, to the place where is the name of the Lord of hosts, the mount Sion.

ESAIAS (ISAIAH) CHAPTER 19

The Vision Of Egypt.

1 Behold, the Lord sits on a swift cloud, and shall come to Egypt: and the idols of Egypt shall be moved at his presence, and their heart shall faint within them.

2 And the Egyptians shall be stirred up against the Egyptians: and a man shall fight against his brother, and a man against his neighbor, city against city, and law against law.

3 And the spirit of the Egyptians shall be troubled within them; and I will frustrate their counsel: and they shall enquire of their gods and their images, and them that speak out of the earth, and them that have in them a divining spirit.

4 And I will deliver Egypt into the hands of men, of cruel lords; and cruel kings shall rule over them: thus saith the Lord of hosts.

5 And the Egyptians shall drink the water that is by the sea, but the river shall fail, and be dried up.

6 And the streams shall fail, and the canals of the river; and every reservoir of water shall be dried up, in every marsh also of reed and papyrus.

7 And all the green herbage round about the river, and everything sown by the side of the river, shall be blasted with the wind and dried up.

8 And the fishermen shall groan, and all that cast a hook into the river shall groan; they also that cast nets, and the anglers shall mourn.

9 And shame shall come upon them that work fine flax, and them that make fine linen.

10 And they that work at them shall be in pain, and all that make beer shall be grieved, and be pained in their souls.

11 And the princes of Tanis shall be fools: as for the king's wise counsellors, their counsel shall be turned into folly: how will ye say to the king, we are sons of wise men, sons of ancient kings?

12 Where are now thy wise men? and let them declare to thee, and say, What has the Lord of hosts purposed upon Egypt?

13 The princes of Tanis have failed, and the princes of Memphis are lifted up with pride, and they shall cause Egypt to wander by tribes.

14 For the Lord has prepared for them a spirit of error, and they have caused Egypt to err in all their works, as one staggers who is drunken and vomits also.

15 And there shall be no work to the Egyptians, which shall make head or tail, or beginning or end.

16 But in that day the Egyptians shall be as women, in fear and in trembling because of the hand of the Lord of hosts, which he shall bring upon them.

17 And the land of the Jews shall be for a terror to the Egyptians: whosoever shall name it to them, they shall fear, because of the counsel which the Lord of hosts has purposed concerning it.

18 In that day there shall be five cities in Egypt speaking the language of Chanaan, and swearing by the name of the Lord of hosts; one city shall be called the city of Asedec.

19 In that day there shall be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord by its border.

20 And it shall be for a sign to the Lord for ever in the land of Egypt: for they shall presently cry to the Lord by reason of them that afflict them, and he shall send them a man who shall save them; he shall judge and save them.

21 And the Lord shall be known to the Egyptians, and the Egyptians shall know the Lord in that day; and they shall offer sacrifices, and shall vow vows to the Lord, and pay them.

22 And the Lord shall smite the Egyptians with a stroke, and shall completely heal them: and they shall return to the Lord, and he shall hear them, and thoroughly heal them.

23 In that day there shall be a way from Egypt to the Assyrians, and the Assyrians shall enter into Egypt, and the Egyptians shall go to the Assyrians, and the Egyptians shall serve the Assyrians.

24 In that day shall Israel be third with the Egyptians and the Assyrians, blessed in the land which the Lord of hosts has blessed,

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25 saying, Blessed be my people that is in Egypt, and that is among the Assyrians, and Israel mine inheritance.

ESAIAS (ISAIAH) CHAPTER 20

1 In the year when Tanathan came to Azotus, when he was sent by Arna king of the Assyrians, and warred against Azotus, and took it;

2 then the Lord spoke to Esaias the son of Amos, saying, Go and take the sackcloth off thy loins, and loose thy sandals from off thy feet, and do thus, going naked and barefoot.

3 And the Lord said, As my servant Esaias has walked naked and barefoot three years, there shall be three years for signs and wonders to the Egyptians and Ethiopians;

4 for thus shall the king of the Assyrians lead the captivity of Egypt and the Ethiopians, young men and old, naked and barefoot, having the shame of Egypt exposed.

5 And the Egyptians being defeated shall be ashamed of the Ethiopians, in whom they had trusted; for they were their glory.

6 And they that dwell in this island shall say in that day, Behold, we trusted to flee to them for help, who could not save themselves from the king of the Assyrians: and how shall we be saved?

ESAIAS (ISAIAH) CHAPTER 21

The Vision Of The Desert.

1 As though a whirlwind should pass through the desert, coming from a desert, even from such a land,

2 so a fearful and a grievous vision was declared to me: he that is treacherous deals treacherously, the transgressor transgresses. The Elamites are upon me, and the ambassadors of the Persians come against me: now will I groan and comfort myself.

3 Therefore are my loins filled with feebleness, and pangs have seized me as a travailing woman: I dealt wrongfully that I might not hear; I hasted that I might not see.

4 My heart wanders, and transgression overwhelms me; my soul is occupied with fear.

5 Prepare the table, eat, drink: arise, ye princes, and prepare your shields.

6 For thus said the Lord to me, Go and station a watchman for thyself, and declare whatever thou shalt see.

7 And I saw two mounted horsemen, and a rider on an ass, and a rider on a camel.

8 Hearken with great attention, and call thou Urias to the watch-tower: the Lord has spoken. I stood continually during the day, and I stood in the camp all night:

9 and, behold, he comes riding in a chariot and pair: and he answered and said, Babylon is fallen, is fallen; and all her images and her idols have been crushed to the ground.

10 Hear, ye that are left, and ye that are in pain, hear what things I have heard of the Lord of hosts which the God of Israel has declared to us.

The Vision Of Idumea (Edom northern Arabia)**.**

11 Call to me out of Seir; guard ye the bulwarks.

12 I watch in the morning and the night: if thou wouldest enquire, enquire, and dwell by me.

13 Thou mayest lodge in the forest in the evening, or in the way of Daedan.

14 Ye that dwell in the country of Thaeman, bring water to meet him that is thirsty;

15 meet the fugitives with bread, because of the multitude of the slain, and because of the multitude of them that lose their way, and because of the multitude of swords, and because of the multitude of bent bows, and because of the multitude of them that have fallen in war.

16 For thus said the Lord to me, Yet a year, as the year of an hireling, and the glory of the sons of Kedar shall fail:

17 and the remnant of the strong bows of the sons of Kedar shall be small: for the Lord God of Israel has spoken it.

ESAIAS (ISAIAH) CHAPTER 22

The Word Of The Valley Of Sion (Zion**).**

1 What has happened to thee, that now ye are all gone up to the housetops which help you not?

2 The city is filled with shouting men: thy slain are not slain with swords, nor are thy dead those who have died in battle.

3 All thy princes have fled, and thy captives are tightly bound, and the mighty men in thee have fled far away.

4 Therefore I said, Let me alone, I will weep bitterly; labour not to comfort me for the breach of the daughter of my people.

5 For it is a day of trouble, and of destruction, and of treading down, and there is perplexity sent from the Lord of hosts: they wander in the valley of Sion; they wander from the least to the greatest on the mountains.

6 And the Elamites took their quivers, and there were men mounted on horses, and there was a gathering for battle.

7 And it shall be that thy choice valleys shall be filled with chariots, and horsemen shall block up thy gates.

8 And they shall uncover the gates of Juda, and they shall look in that day on the choice houses of the city.

9 And they shall uncover the secret places of the houses of the citadel of David: and they saw that they were many, and that one had turned the water of the old pool into the city;

10 and that they had pulled down the houses of Jerusalem, to fortify the wall of the city.

11 And ye procured to yourselves water between the two walls within the ancient pool: but ye looked not to him that made it from the beginning, and regarded not him that created it.

12 And the Lord, the Lord of hosts, called in that day for weeping, and lamentation, and baldness, and for girding with sackcloth:

13 but they engaged in joy and gladness, slaying calves, and killing sheep, so as to eat flesh, and drink wine; saying, Let us eat and drink; for to-morrow we die.

14 And these things are revealed in the ears of the Lord of hosts: for this sin shall not be forgiven you, until ye die.

15 Thus saith the Lord of hosts, Go into the chamber, to Somnas the treasurer, and say to him, Why art thou here?

16 and what hast thou to do here, that thou hast here hewn thyself a sepulchre, and madest thyself a sepulchre on high, and hast graven for thyself a dwelling in the rock?

17 Behold now, the Lord of hosts casts forth and will utterly destroy such a man, and will take away thy robe and thy glorious crown,

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18 and will cast thee into a great and unmeasured land, and there thou shalt die: and he will bring thy fair chariot to shame, and the house of thy prince to be trodden down.

19 And thou shalt be removed from thy stewardship, and from thy place.

20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Chelcias:

21 and I will put on him thy robe, and I will grant him thy crown with power, and I will give thy stewardship into his hands: and he shall be as a father to them that dwell in Jerusalem, and to them that dwell in Juda.

22 And I will give him the glory of David; and he shall rule, and there shall be none to speak against him: and I will give him the key of the house of David upon his shoulder; and he shall open, and there shall be none to shut; and he shall shut, and there shall be none to open.

23 And I will make him a ruler in a sure place, and he shall be for a glorious throne of his father's house.

24 And every one that is glorious in the house of his father shall trust in him, from the least to the greatest; and they shall depend upon him in that day.

25 Thus saith the Lord of hosts, The man that is fastened in the sure place shall be removed and be taken away, and shall fall; and the glory that is upon him shall be utterly destroyed: for the Lord has spoken it.

ESAIAS (ISAIAH) CHAPTER 23

The Word Concerning Tyre (Phoenicia, Lebanon)**.**

1 Howl, ye ships of Carthage; for she has perished, and men no longer arrive from the land of the Citians: she is led captive.

2 To whom are the dwellers in the island become like, the merchants of Phoenice, passing over the sea

3 in great waters, a generation of merchants? as when the harvest is gathered in, so are these traders with the nations.

4 Be ashamed, O Sidon: the sea has said, yea, the strength of the sea has said, I have not travailed, nor brought forth, nor have I brought up young men, nor reared virgins.

5 Moreover when it shall be heard in Egypt, sorrow shall seize them for Tyre.

6 Depart ye to Carthage; howl, ye that dwell in this island.

7 Was not this your pride from the beginning, before she was given up?

8 Who has devised this counsel against Tyre? Is she inferior? or has she no strength? her merchants were the glorious princes of the earth.

9 The Lord of hosts has purposed to bring down all the pride of the glorious ones, and to disgrace every glorious thing on the earth.

10 Till thy land; for ships no more come out of Carthage.

11 And thy hand prevails no more by sea, which troubled kings: the Lord of hosts has given a command concerning Chanaan, to destroy the strength thereof.

12 And men shall say, Ye shall no longer at all continue to insult and injure the daughter of Sidon: and if thou depart to the Citians, neither there shalt thou have rest.

13 And if thou depart to the land of the Chaldeans, this also is laid waste by the Assyrians, for her wall is fallen.

14 Howl, ye ships of Carthage: for your strong hold is destroyed.

15 And it shall come to pass in that day, that Tyre shall be left seventy years, as the time of a king, as the time of a man: and it shall come to pass after seventy years, that Tyre shall be as the song of a harlot.

16 Take a harp, go about, O city, thou harlot that hast been forgotten; play well on the harp, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the seventy years, that God will visit Tyre, and she shall be again restored to her primitive state, and she shall be a mart for all the kingdoms of the world on the face of the earth.

18 And her trade and her gain shall be holiness to the Lord: it shall not be gathered for them, but for those that dwell before the Lord, even all her trade, to eat and drink and be filled, and for a covenant and a memorial before the Lord.

ESAIAS (ISAIAH) CHAPTER 24

1 Behold, the Lord is about to lay waste the world, and will make it desolate, and will lay bare the surface of it, and scatter them that dwell therein.

2 And the people shall be as the priest, and the servant as the lord, and the maid as the mistress; the buyer shall be as the seller, the lender as the borrower, and the debtor as his creditor.

3 The earth shall be completely laid waste, and the earth shall be utterly spoiled: for the mouth of the Lord has spoken these things.

4 The earth mourns, and the world is ruined, the lofty ones of the earth are mourning.

5 And she has sinned by reason of her inhabitants; because they have transgressed the law, and changed the ordinances, even the everlasting covenant.

6 Therefore a curse shall consume the earth, because the inhabitants thereof have sinned: therefore the dwellers in the earth shall be poor, and few men shall be left.

7 The wine shall mourn, the vine shall mourn, all the merry-hearted shall sigh.

8 The mirth of timbrels has ceased, the sound of the harp has ceased.

9 They are ashamed, they have not drunk wine; strong drink has become bitter to them that drink it.

10 All the city has become desolate: one shall shut his house so that none shall enter.

11 There is a howling for the wine everywhere; all the mirth of the land has ceased, all the mirth of the land has departed.

12 And cities shall be left desolate, and houses being left shall fall to ruin.

13 All this shall be in the land in the midst of the nations, as if one should strip an olive tree, so shall they strip them; but when the vintage is done,

14 these shall cry aloud; and they that are left on the land shall rejoice together in the glory of the Lord: the water of the sea shall be troubled.

15 Therefore shall the glory of the Lord be in the isles of the sea; the name of the Lord shall be glorious.

16 O Lord God of Israel, from the ends of the earth we have heard wonderful things, and there is hope to the godly: but they shall say, Woe to the despisers, that despise the law.

17 Fear, and a pit, and a snare, are upon you that dwell on the earth.

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18 And it shall come to pass, that he that flees from the fear shall fall into the pit; and he that comes up out of the pit shall be caught by the snare: for windows have been opened in heaven, and the foundations of the earth shall be shaken,
19 the earth shall be utterly confounded, and the earth shall be completely perplexed.
20 It reels as a drunkard and one oppressed with wine, and the earth shall be shaken as a storehouse of fruits; for iniquity has prevailed upon it, and it shall fall, and shall not be able to rise.
21 And God shall bring his hand upon the host of heaven, and upon the kings of the earth.
22 And they shall gather the multitude thereof into prisons, and they shall shut them into a strong hold: after many generations they shall be visited.
23 And the brick shall decay, and the wall shall fall; for the Lord shall reign from out of Sion, and out of Jerusalem, and shall be glorified before his elders.

ESAIAS (ISAIAH) CHAPTER 25
1 O Lord God, I will glorify thee, I will sing to thy name; for thou hast done wonderful things, even an ancient and faithful counsel. So be it.
2 For thou hast made cities a heap, even cities made strong that their foundations should not fall: the city of ungodly men shall not be built for ever.
3 Therefore shall the poor people bless thee, and cities of injured men shall bless thee.
4 For thou hast been a helper to every lowly city, and a shelter to them that were disheartened by reason of poverty: thou shalt deliver them from wicked men: thou hast been a shelter of them that thirst, and a refreshing air to injured men.
5 We were as faint-hearted men thirsting in Sion, by reason of ungodly men to whom thou didst deliver us.
6 And the Lord of hosts shall make a feast for all the nations: on this mount they shall drink gladness, they shall drink wine:
7 they shall anoint themselves with ointment in this mountain. Impart thou all these things to the nations; for this is God's counsel upon all the nations.
8 Death has prevailed and swallowed men up; but again the Lord God has taken away every tear from every face. He has taken away the reproach of his people from all the earth: for the mouth of the Lord has spoken it.
9 And in that day they shall say, behold our God in whom we have trusted, and he shall save us: this is the Lord; we have waited for him, and we have exulted, and will rejoice in our salvation.
10 God will give rest on this mountain, and the country of Moab shall be trodden down, as they tread the floor with waggons. 11 And he shall spread forth his hands, even as he also brings down man to destroy him: and he shall bring low his pride in regard to the thing on which he has laid his hands.
12 And he shall bring down the height of the refuge of the wall, and it shall come down even to the ground.

ESAIAS (ISAIAH) CHAPTER 26
1 In that day they shall sing this song in the land of Judea; Behold a strong city; and he shall make salvation its wall and bulwark.
2 Open ye the gates, let the nation enter that keeps righteousness, and keeps truth,
3 supporting truth, and keeping peace: for on thee, O Lord,
4 they have trusted with confidence for ever, the great, the eternal God;
5 who hast humbled and brought down them that dwell on high, thou shalt cast down strong cities, and bring them to the ground.
6 And the feet of the meek and lowly shall trample them.
7 The way of the godly is made straight: the way of the godly is also prepared.
8 For the way of the Lord is judgment: we have hoped in thy name, and on the remembrance of thee,
9 which our soul longs for: my spirit seeks thee very early in the morning, O God, for thy commandments are a light on the earth: learn righteousness, ye that dwell upon the earth.
10 For the ungodly one is put down: no one who will not learn righteousness on the earth, shall be able to do the truth: let the ungodly be taken away, that he see not the glory of the Lord.
11 O Lord, thine arm is exalted, yet they knew it not: but when they know they shall be ashamed: jealousy shall seize upon an untaught nation, and now fire shall devour the adversaries.
12 O Lord our God, give us peace: for thou hast rendered to us all things.
13 O Lord our God, take possession of us: O Lord, we know not any other beside thee: we name thy name.
14 But the dead shall not see life, neither shall physicians by any means raise them up: therefore thou hast brought wrath upon them, and slain them, and hast taken away every male of them. Bring more evils upon them, O Lord;
15 bring more evils on the glorious ones of the earth.
16 Lord, in affliction I remembered thee; thy chastening was to us with small affliction.
17 And as a woman in travail draws nigh to be delivered, and cries out in her pain; so have we been to thy beloved.
18 We have conceived, O Lord, because of thy fear, and have been in pain, and have brought forth the breath of thy salvation, which we have wrought upon the earth: we shall not fall, but all that dwell upon the land shall fall.
19 The dead shall rise, and they that are in the tombs shall be raised, and they that are in the earth shall rejoice: for the dew from thee is healing to them: but the land of the ungodly shall perish.
20 Go, my people, enter into thy closets, shut thy door, hide thyself for a little season, until the anger of the Lord have passed away.
21 For, behold, the Lord is bringing wrath from his holy place upon the dwellers on the earth: the earth also shall disclose her blood, and shall not cover her slain.

ESAIAS (ISAIAH) CHAPTER 27
1 In that day God shall bring his holy and great and strong sword upon the dragon, even the serpent that flees, upon the dragon, the crooked serpent: he shall destroy the dragon.

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2 In that day there shall be a fair vineyard, and a desire to commence a song concerning it.

3 I am a strong city, a city in a siege: in vain shall I water it; for it shall be taken by night, and by day the wall shall fall.

4 There is no woman that has not taken hold of it; who will set me to watch stubble in the field? because of this enemy I have set her aside; therefore on this account the Lord has done all that he appointed.

5 I am burnt up; they that dwell in her shall cry, Let us make peace with him, let us make peace,

6 they that are coming are the children of Jacob. Israel shall bud and blossom, and the world shall be filled with his fruit.

7 Shall he himself be thus smitten, even as he smote? and as he slew, shall he be thus slain?

8 Fighting and reproaching he will dismiss them; didst thou not meditate with a harsh spirit, to slay them with a wrathful spirit?

9 Therefore shall the iniquity of Jacob be taken away; and this is his blessing, when I shall have taken away his sin; when they shall have broken to pieces all the stones of the altars as fine dust, and their trees shall not remain, and their idols shall be cut off, as a thicket afar off.

10 The flock that dwelt there shall be left, as a deserted flock; and the ground shall be for a long time for pasture, and there shall flocks lie down to rest.

11 And after a time there shall be in it no green thing because of the grass being parched. Come hither, ye women that come from a sight; for it is a people of no understanding; therefore he that made them shall have no pity upon them, and he that formed them shall have no mercy upon them.

12 And it shall come to pass in that day that God shall fence men off from the channel of the river as far as Rhinocorura; but do ye gather one by one the children of Israel.

13 And it shall come to pass in that day that they shall blow the great trumpet, and the lost ones in the land of the Assyrians shall come, and the lost ones in Egypt, and shall worship the Lord on the holy mountain in Jerusalem.

ESAIAS (ISAIAH) CHAPTER 28

1 Woe to the crown of pride, the hirelings of Ephraim, the flower that has fallen from the glory of the top of the fertile mountain, they that are drunken without wine.

2 Behold, the anger of the Lord is strong and severe, as descending hail where there is no shelter, violently descending; as a great body of water sweeping away the soil, he shall make rest for the land.

3 The crown of pride, the hirelings of Ephraim, shall be beaten down with the hands and with the feet.

4 And the fading flower of the glorious hope on the top of the high mountain shall be as the early fig; he that sees it, before he takes it into his hand, will desire to swallow it down.

5 In that day the Lord of hosts shall be the crown of hope, the woven crown of glory, to the remnant of the people.

6 They shall be left in the spirit of judgment for judgment, and for the strength of them that hinder slaying.

7 For these have trespassed through wine; they have erred through strong drink: the priest and the prophet are mad through strong drink, they are swallowed up by reason of wine, they have staggered through drunkenness; they have erred: this is their vision.

8 A curse shall devour this counsel, for this is their counsel for the sake of covetousness.

9 To whom have we reported evils? and to whom have we reported a message? even to those that are weaned from the milk, who are drawn from the breast.

10 Expect thou affliction on affliction, hope upon hope: yet a little, and yet a little,

11 by reason of the contemptuous words of the lips, by means of another language: for they shall speak to this people, saying to them,

12 This is the rest to him that is hungry, and this is the calamity: but they would not hear.

13 Therefore the oracle of God shall be to them affliction on affliction, hope on hope, yet a little, and yet a little, that they may go and fall backward; and they shall be crushed and shall be in danger, and shall be taken.

14 Therefore hear ye the word of the Lord, ye afflicted men, and ye princes of this people that is in Jerusalem.

15 Because ye have said, We have made a covenant with Hades, and agreements with death; if the rushing storm should pass, it shall not come upon us: we have made falsehood our hope, and by falsehood shall we be protected:

16 Therefore thus saith the Lord, even the Lord, Behold, I lay for the foundations of Sion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and he that believes on him shall by no means be ashamed.

17 And I will cause judgment to be for hope, and my compassion shall be for just measures, and ye that trust vainly in falsehood shall fall: for the storm shall by no means pass by you,

18 except it also take away your covenant of death, and your trust in Hades shall by no means stand: if the rushing storm should come upon you, ye shall be beaten down by it.

19 Whenever it shall pass by, it shall take you; morning by morning it shall pass by in the day, and in the night there shall be an evil hope. Learn to hear,

20 ye that are distressed; we cannot fight, but we are ourselves too weak for you to be gathered.

21 The Lord shall rise up as a mountain of ungodly men, and shall be in the valley of Gabaon; he shall perform his works with wrath, even a work of bitterness, and his wrath shall deal strangely, and his destruction shall be strange.

22 Therefore do not ye rejoice, neither let your bands be made strong; for I have heard of works finished and cut short by the Lord of hosts, which he will execute upon all the earth.

23 Hearken, and hear my voice; attend, and hear my words.

24 Will the ploughman plough all the day? or will he prepare the seed beforehand, before he tills the ground?

25 Does he not, when he has levelled the surface thereof, then sow the small black poppy, or cumin, and afterward sow wheat, and barley, and millet, and bread-corn in thy borders?

26 So thou shalt be chastened by the judgment of thy God, and shalt rejoice.

27 For the black poppy is not cleansed with harsh treatment, nor will a wagon-wheel pass over the cumin; but the black poppy is threshed with a rod, and the cumin shall be eaten with bread;

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28 for I will not be wroth with you for ever, neither shall the voice of my anger crush you.
29 And these signs came forth from the Lord of hosts. Take counsel, exalt vain comfort.

ESAIAS (ISAIAH) CHAPTER 29

1 Alas for the city of Ariel, which David besieged. Gather ye fruits year by year; eat ye, for ye shall eat with Moab.
2 For I will grievously afflict Ariel: and her strength and her wealth shall be mine.
3 And I will compass thee about like David, and will raise a mound about thee, and set up towers round thee.
4 And thy words shall be brought down to the earth, and thy words shall sink down to the earth, and thy voice shall be as they that speak out of the earth, and thy voice shall be lowered to the ground.
5 But the wealth of the ungodly shall be as dust from a wheel, and the multitude of them that oppress thee as flying chaff, and it shall be suddenly as a moment,
6 from the Lord of Hosts: for there shall be a visitation with thunder, and earthquake, and a loud noise, a rushing tempest, and devouring flame of fire.
7 And the wealth of all the nations together, as many as have fought against Ariel, and all they that war against Jerusalem, and all who are gathered against her, and they that distress her, shall be as one that dreams in sleep by night.
8 And as men drink and eat in sleep, and when they have arisen, the dream is vain: and as a thirsty man dreams as if he drank, and having arisen is still thirsty, and his soul has desired in vain: so shall be the wealth of all the nations, as many as have fought against the mount Sion.
9 Faint ye, and be amazed, and be overpowered, not with strong drink nor with wine.
10 For the Lord has made you to drink a spirit of deep sleep; and he shall close their eyes, and the eyes of their prophets and of their rulers, who see secret things.
11 And all these things shall be to you as the words of this sealed book, which if they shall give to a learned man, saying, Read this, he shall then say, I cannot read it, for it is sealed.
12 And this book shall be given into the hands of a man that is unlearned, and one shall say to him, Read this; and he shall say, I am not learned.
13 And the Lord has said, This people draw nigh to me with their mouth, and they honour me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men.
14 Therefore behold I will proceed to remove this people, and I will remove them: and I will destroy the wisdom of the wise, and will hide the understanding of the prudent.
15 Woe to them that deepen their counsel, and not by the Lord. Woe to them that take secret counsel, and whose works are in darkness, and they say, Who has seen us? and who shall know us, or what we do?
16 Shall ye not be counted as clay of the potter? Shall the thing formed say to him that formed it, Thou didst not form me? or the work to the maker, Thou hast not made me wisely?
17 Is it not yet a little while, and Libanus shall be changed as the mountains of Chermel, and Chermel shall be reckoned as a forest?
18 And in that day the deaf shall hear the words of the book, and they that are in darkness, and they that are in mist: the eyes of the blind shall see,
19 and the poor shall rejoice with joy because of the Lord, and they that had no hope among men shall be filled with joy.
20 The lawless man has come to nought, and the proud man has perished, and they that transgress mischievously have been utterly destroyed:
21 and they that cause men to sin by a word: and men shall make all that reprove in the gates an offence, because they have unjustly turned aside the righteous.
22 Therefore thus saith the Lord concerning the house of Jacob, whom he set apart from Abraam, Jacob shall not now be ashamed, neither shall he now change countenance.
23 But when their children shall have seen my works, they shall sanctify my name for my sake, and they sanctify the Holy One of Jacob, and shall fear the God of Israel.
24 And they that erred in spirit shall know understanding, and the murmurers shall learn obedience, and the stammering tongues shall learn to speak peace.

ESAIAS (ISAIAH) CHAPTER 30

1 Woe to the apostate children, saith the Lord: ye have framed counsel, not by me, and covenants not by my Spirit, to add sins to sins:
2 even they that proceed to go down into Egypt, but they have not enquired of me, that they might be helped by Pharao, and protected by the Egyptians.
3 For the protection of Pharaoh shall be to you a disgrace, and there shall be a reproach to them that trust in Egypt.
4 For there are princes in Tanes, evil messengers.
5 In vain shall they labour in seeking to a people, which shall not profit them for help, but shall be for a shame and reproach.

The Vision Of The Quadrupeds In The Desert.

6 In affliction and distress, where are the lion and lion's whelp, thence come also asps, and the young of flying asps, there shall they be who bore their wealth on asses and camels to a nation which shall not profit them.
7 The Egyptians shall help you utterly in vain: tell them, This your consolation is vain.
8 Now then sit down and write these words on a tablet, and in a book; for these things shall be for many long days, and even for ever.
9 For the people is disobedient, false children, who would not hear the law of God:
10 who say to the prophets, Report not to us; and to them that see visions, Speak them not to us, but speak and report to us another error;
11 and turn us aside from this way; remove from us this path, and remove from us the oracle of Israel.
12 Therefore thus saith the Holy One of Israel, Because ye have refused to obey these words, and have trusted in falsehood; and because thou hast murmured, and been confident in this respect:
13 therefore shall this sin be to you as a wall suddenly falling when a strong city has been taken, of which the fall is very near at hand.

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14 And the fall thereof shall be as the breaking of an earthen vessel, as small fragments of a pitcher, so that thou shouldest not find among them a sherd, with which thou mightest take up fire, and with which thou shouldest draw a little water.

15 Thus saith the Lord, the Holy Lord of Israel; When thou shalt turn and mourn, then thou shalt be saved; and thou shalt know where thou wast, when thou didst trust in vanities: then your strength became vain, yet ye would not hearken:

16 but ye said, We will flee upon horses; therefore shall ye flee: and, We will be aided by swift riders; therefore shall they that pursue you be swift.

17 A thousand shall flee because of the voice of one, and many shall flee on account of the voice of five; until ye be left as a signal-post upon a mountain, and as one bearing an ensign upon a hill.

18 And the Lord will again wait, that he may pity you, and will therefore be exalted that he may have mercy upon you: because the Lord your God is a judge: blessed are they that stay themselves upon him.

19 For the holy people shall dwell in Sion: and whereas Jerusalem has wept bitterly, saying, Pity me; he shall pity thee: when he perceived the voice of thy cry, he hearkened to thee.

20 And though the Lord shall give you the bread of affliction and scant water, yet they that cause thee to err shall no more at all draw nigh to thee; for thine eyes shall see those that cause thee to err,

21 and thine ears shall hear the words of them that went after thee to lead thee astray, who say, This is the way, let us walk in it, whether to the right or to the left.

22 And thou shalt pollute the plated idols, and thou shalt grind to powder the gilt ones, and shalt scatter them as the water of a removed woman, and thou shalt thrust them forth as dung.

23 Then shall there be rain to the seed of thy land; and the bread of the fruit of thy land shall be plenteous and rich: and thy cattle shall feed in that day in a fertile and spacious place.

24 Your bulls and your oxen that till the ground, shall eat chaff mixed with winnowed barley.

25 And there shall be upon every lofty mountain and upon every high hill, water running in that day, when many shall perish, and when the towers shall fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold in the day when the Lord shall heal the breach of his people, and shall heal the pain of thy wound.

27 Behold, the name of the Lord comes after a long time, burning wrath: the word of his lips is with glory, a word full of anger, and the anger of his wrath shall devour as fire.

28 And his breath, as rushing water in a valley, shall reach as far as the neck, and be divided, to confound the nations for their vain error: error also shall pursue them, and overtake them.

29 Must ye always rejoice, and go into my holy places continually, as they that keep a feast? and must ye go with a pipe, as those that rejoice, into the mountain of the Lord, to the God of Israel?

30 And the Lord shall make his glorious voice to be heard, and the wrath of his arm, to make a display with wrath and anger and devouring flame: he shall lighten terribly, and his wrath shall be as water and violent hail.

31 For by the voice of the Lord the Assyrians shall be overcome, even by the stroke wherewith he shall smite them.

32 And it shall happen to him from every side, that they from whom their hope of assistance was, in which he trusted, themselves shall war against him in turn with drums and with harp.

33 For thou shalt be required before thy time: has it been prepared for thee also to reign? nay, God has prepared for thee a deep trench, wood piled, fire and much wood: the wrath of the Lord shall be as a trench kindled with sulphur.

ESAIAS (ISAIAH) CHAPTER 31

1 Woe to them that go down to Egypt for help, who trust in horses and chariots, for they are many; and in horses, which are a great multitude; and have not trusted in the Holy One of Israel, and have not sought the Lord.

2 Therefore he has wisely brought evils upon them, and his word shall not be frustrated; and he shall rise up against the houses of wicked men, and against their vain hope,

3 even an Egyptian, a man, and not God; the flesh of horses, and there is no help in them: but the Lord shall bring his hand upon them, and the helpers shall fail, and all shall perish together.

4 For thus said the Lord to me, As a lion would roar, or a lion's whelp over prey which he has taken, and cry over it, until the mountains are filled with his voice, and the animals are awe-struck and tremble at the fierceness of his wrath: so the Lord of hosts shall descend to fight upon the mount Sion, even upon her mountains.

5 As birds flying, so shall the Lord of hosts defend; he shall defend Jerusalem, and he shall rescue, and save and deliver.

6 Turn, ye children of Israel, who devise a deep and sinful counsel.

7 For in that day men shall renounce their silver idols and their golden idols, which their hands made.

8 And the Assyrian shall fall: not the sword of a great man, nor the sword of a mean man shall devour him; neither shall he flee from the face of the sword: but the young men shall be overthrown:

9 for they shall be compassed with rocks as with a trench, and shall be worsted; and he that flees shall be taken. Thus saith the Lord, Blesses is he that has a seed in Sion, and household friends in Jerusalem.

ESAIAS (ISAIAH) CHAPTER 32

1 For, behold, a righteous king shall reign, and princes shall govern with judgment.

2 And a man shall hide his words, and be hidden, as from rushing water, and shall appear in Sion as a rushing river, glorious in a thirsty land.

3 And they shall no more trust in men, but they shall incline their ears to hear.

4 And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace.

5 And they shall no more at all tell a fool to rule, and thy servants shall no more at all say, Be silent.

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6 For the fool shall speak foolish words, and his heart shall meditate vanities, and to perform lawless deeds and to speak error against the Lord, to scatter hungry souls, and he will cause the thirsty souls to be empty.

7 For the counsel of the wicked will devise iniquity, to destroy the poor with unjust words, and ruin the cause of the poor in judgment.

8 But the godly have devised wise measures, and this counsel shall stand.

9 Rise up, ye rich women, and hear my voice; ye confident daughters, hearken to my words.

10 Remember for a full year in pain, yet with hope: the vintage has been cut off; it has ceased, it shall by no means come again. 11 Be amazed, be pained, ye confident ones: strip you, bare yourselves, gird your loins;

12 and beat your breasts, because of the pleasant field, and the fruit of the vine.

13 As for the land of my people, the thorn and grass shall come upon it, and joy shall be removed from every house.

14 As for the rich city, the houses are deserted; they shall abandon the wealth of the city, and the pleasant houses: and the villages shall be caves for ever, the joy of wild asses, shepherds' pastures;

15 until the Spirit shall come upon you from on high, and Chermel shall be desert, and Chermel shall be counted for a forest.

16 Then judgment shall abide in the wilderness, and righteousness shall dwell in Carmel.

17 And the works of righteousness shall be peace; and righteousness shall ensure rest, and the righteous shall be confident for ever.

18 And his people shall inhabit a city of peace, and dwell in it in confidence, and they shall rest with wealth.

19 And if the hail should come down, it shall not come upon you; and they that dwell in the forests shall be in confidence, as those in the plain country.

20 Blessed are they that sow by every water, where the ox and ass tread.

ESAIAS (ISAIAH) CHAPTER 33

1 Woe to them that afflict you; but no one makes you miserable: and he that deals perfidiously with you does not deal perfidiously: they that deal perfidiously shall be taken and given up, and as a moth on a garment, so shall they be spoiled.

2 Lord, have mercy upon us; for we have trusted in thee: the seed of the rebellious is gone to destruction, but our deliverance was in a time of affliction.

3 By reason of the terrible sound the nations were dismayed for fear of thee, and the heathen were scattered.

4 And now shall the spoils of your small and great be gathered: as if one should gather locusts, so shall they mock you.

5 The God who dwells on high is holy: Sion is filled with judgment and righteousness.

6 They shall be delivered up to the law: our salvation is our treasure: there are wisdom and knowledge and piety toward the Lord; these are the treasures of righteousness.

7 Behold now, these shall be terrified with fear of you: those whom ye feared shall cry out because of you: messengers shall be sent, bitterly weeping, entreating for peace.

8 For the ways of these shall be made desolate: the terror of the nations has been made to cease, and the covenant with these is taken away, and ye shall by no means deem them men.

9 The land mourns; Libanus is ashamed: Saron is become marshes; Galilee shall be laid bare, and Chermel.

10 Now will I arise, saith the Lord, now will I be glorified; now will I be exalted.

11 Now shall ye see, now shall ye perceive; the strength of your breath, shall be vain; fire shall devour you.

12 And the nations shall be burnt up; as a thorn in the field cast out and burnt up.

13 They that are afar off shall hear what I have done; they that draw nigh shall know my strength.

14 The sinners in Sion have departed; trembling shall seize the ungodly. Who will tell you that a fire is kindled? Who will tell you of the eternal place?

15 He that walks in righteousness, speaking rightly, hating transgression and iniquity, and shaking his hands from gifts, stopping his ears that he should not hear the judgment of blood, shutting his eyes that he should not see injustice.

16 he shall dwell in a high cave of a strong rock: bread shall be given him, and his water shall be sure.

17 Ye shall see a king with glory: your eyes shall behold a land from afar.

18 Your soul shall meditate terror. Where are the scribes? where are the counsellors, where is he that numbers them that are growing up,

19 even the small and great people? with whom he took not counsel, neither did he understand a people of deep speech, so that a despised people should not hear, and there is no understanding to him that hears.

20 Behold the city of Sion, our refuge: thine eyes shall behold Jerusalem, a rich city, tabernacles which shall not be shaken, neither shall the pins of her tabernacle be moved for ever, neither shall her cords be at all broken:

21 for the name of the Lord is great to you: ye shall have a place, even rivers and wide and spacious channels: thou shalt not go this way, neither a vessel with oars go thereby.

22 For my God is great: the Lord our judge shall not pass me by: the Lord is our prince, the Lord is our king; the Lord, he shall save us.

23 Thy cords are broken, for they had no strength: thy meat has given way, it shall not spread the sails, it shall not bear a signal, until it be given up for plunder; therefore shall many lame men take spoil.

24 And the people dwelling among them shall by no means say, I am in pain: for their sin shall be forgiven them.

ESAIAS (ISAIAH) CHAPTER 34

1 Draw near, ye nations; and hearken, ye princes; let the earth hear, and they that are in it; the world, and the people that are therein.

2 For the wrath of the Lord is upon all nations, and his anger upon the number of them, to destroy them, and give them up to slaughter.

3 And their slain shall be cast forth, and their corpses; and their ill savour shall come up, and the mountains shall be made wet with their blood.

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4 And all the powers of the heavens shall melt, and the sky shall be rolled up like a scroll: and all the stars shall fall like leaves from a vine, and as leaves fall from a fig-tree.

5 My sword has been made drunk in heaven: behold, it shall come down upon Idumea, and with judgment upon the people doomed to destruction.

6 The sword of the Lord is filled with blood, it is glutted with fat, with the blood of goats and lambs, and with the fat of goats and rams: for the Lord has a sacrifice in Bosor, and a great slaughter in Idumea.

7 And the mighty ones shall fall with them, and the rams and the bulls; and the land shall be soaked with blood, and shall be filled with their fat.

8 For it is the day of judgment of the Lord, and the year of the recompence of Sion in judgment.

9 And her valleys shall be turned into pitch, and her land into sulphur; and her land shall be as pitch burning night and day;

10 and it shall never be quenched, and her smoke shall go up: it shall be made desolate throughout her generations,

11 and for a long time birds and hedgehogs, and ibises and ravens shall dwell in it: and the measuring line of desolation shall be cast over it, and satyrs shall dwell in it.

12 Her princes shall be no more; for her kings and her great men shall be destroyed.

13 And thorns shall spring up in their cities, and in her strong holds: and they shall be habitations of monsters, and a court of ostriches.

14 And devils shall meet with satyrs, and they shall cry one to the other: there shall satyrs rest, having found for themselves a place of rest.

15 There has the hedgehog made its nest, and the earth has safely preserved its young: there have the deer met, and seen one another's faces.

16 They passed by in full number, and not one of them perished: they sought not one another; for the Lord commanded them, and his Spirit gathered them.

17 And he shall cast lots for them, and his hand has portioned out their pasture, saying, Ye shall inherit the land for ever: they shall rest on it through all generations.

ESAIAS (ISAIAH) CHAPTER 35

1 Be glad, thou thirsty desert: let the wilderness exult, and flower as the lily.

2 And the desert places of Jordan shall blossom and rejoice; the glory of Libanus has been given to it, and the honour of Carmel; and my people shall see the glory of the Lord, and the majesty of God.

3 Be strong, ye relaxed hands and palsied knees.

4 Comfort one another, ye fainthearted; be strong, fear not; behold, our God renders judgment, and he will render it; he will come and save us.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall hear.

6 Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly; for water has burst forth in the desert, and a channel of water in a thirsty land.

7 And the dry land shall become pools, and a fountain of water shall be poured into the thirsty land; there shall there be a joy of birds, ready habitations and marshes.

8 There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray.

9 And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the redeemed and gathered on the Lord's behalf, shall walk in it,

10 and shall return, and come to Sion with joy, and everlasting joy shall be over their head; for on their head shall be praise and exultation, and joy shall take possession of them: sorrow and pain, and groaning have fled away.

ESAIAS (ISAIAH) CHAPTER 36

1 Now it came to pass in the fourteenth year of the reign of Ezekias, that Sennacherim, king of the Assyrians, came up against the strong cities of Judea, and took them.

2 And the king of the Assyrians sent Rabsaces out of Laches to Jerusalem to king Ezekias with a large force: and he stood by the conduit of the upper pool in the way of the fuller's field.

3 And there went forth to him Heliakim the steward, the son of Chelcias, and Somnas the scribe, and Joach the son of Asaph, the recorder.

4 And Rabsaces said to them, Say to Ezekias, Thus says the great king, the king of the Assyrians, Why art thou secure?

5 Is war carried on with counsel and mere words of the lips? and now on whom dost thou trust, that thou rebellest against me?

6 Behold, thou trustest on this bruised staff of reed, on Egypt: as soon as a man leans upon it, it shall go into his hand, and pierce it: so is Pharao king of Egypt and all that trust in him.

7 But if ye say, We trust in the Lord our God;

8 yet now make an agreement with my lord the king of the Assyrians, and I will give you two thousand horses, if ye shall be able to set riders upon them.

9 And how can ye then turn to the face of the satraps? They that trust on the Egyptians for horse and rider, are our servants.

10 And now, Have we come up against this land to fight against it without the Lord? The Lord said to me, Go up against this land, and destroy it.

11 Then Eliakim and Somnas and Joach said to him, Speak to thy servants in the Syrian tongue; for we understand it: and speak not to us in the Jewish tongue: and wherefore speakest thou in the ears of the men on the wall?

12 And Rabsaces said to them, Has my lord sent me to your lord or to you, to speak these words? has he not sent me to the men that sit on the wall, that they may eat dung, and drink their water together with you?

13 And Rabsaces stood and cried with a loud voice in the Jewish language, and said, Hear ye the words of the great king, the king of the Assyrians:

14 thus says the king, Let not Ezekias deceive you with words: he will not be able to deliver you.

15 And let not Ezekias say to you, That God will deliver you, and this city will not at all be delivered into the hand of the king of the Assyrians.

16 Hearken not to Ezekias: thus says the king of the Assyrians, If ye wish to be blessed, come out to me: and ye

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shall eat every one of his vine and his fig-trees, and ye shall drink water out of your own cisterns:

17 until I come and take you to a land, like your own land, a land of corn and wine, and bread, and vineyards.

18 Let not Ezekias deceive you, saying, God will deliver you. Have the gods of the nations delivered each one his own land out of the hand of the king of the Assyrians?

19 Where is the god of Emath, and Arphath? and where is the god of Eppharuaim? have they been able to deliver Samaria out of my hand?

20 Which is the god of all these nations, that has delivered his land out of my hand, that God should deliver Jerusalem out of my hand?

21 And they were silent, and none answered him a word; because the king had commanded that none should answer.

22 And Heliakim the son of Chelcias, the steward, and Somnas the military scribe, and Joach the son of Asaph, the recorder, came in to Ezekias, having their garments rent, and they reported to him the words of Rabsaces.

ESAIAS (ISAIAH) CHAPTER 37

1 And it came to pass, when king Ezekias heard it, that he rent his clothes, and put on sackcloth, and went up to the house of the Lord.

2 And he sent Heliakim the steward, and Somnas the scribe, and the elders of the priests clothed with sackcloth, to Esaias the son of Amos, the prophet. And they said to him, Thus says Ezekias,

3 To-day is a day of affliction, and reproach, and rebuke, and anger: for the pangs are come upon the travailing woman, but she has not strength to bring forth.

4 May the Lord thy God hear the words of Rabsaces, which the king of the Assyrians has sent, to reproach the living God, even to reproach with the words which the Lord thy God has heard: therefore thou shalt pray to thy Lord for these that are left.

5 So the servants of king Ezekias came to Esaias.

6 And Esaias said to them, Thus shall ye say to your master, Thus saith the Lord, Be not thou afraid at the words which thou hast heard, wherewith the ambassadors of the king of the Assyrians have reproached me,

7 Behold, I will send a blast upon him, and he shall hear a report, and return to his own country, and he shall fall by the sword in his own land.

8 So Rabsaces returned, and found the king of the Assyrians besieging Lobna: for he had heard that he had departed from Lachis.

9 And Tharaca king of the Ethiopians went forth to attack him. And when he heard it, he turned aside, and sent messengers to Ezekias, saying,

10 Thus shall ye say to Ezekias king of Judea, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of the Assyrians.

11 Hast thou not heard what the kings of the Assyrians have done, how they have destroyed the whole earth? and shalt thou be delivered?

12 Have the gods of the nations which my fathers destroyed delivered them, both Gozan, and Charrhan, and Rapheth, which are in the land of Theemath?

13 Where are the kings of Emath? and where is the king of Arphath? and where is the king of the city of Eppharuaim, and of Anagugana?

14 And Ezekias received the letter from the messengers, and read it, and went up to the house of the Lord, and opened it before the Lord.

15 And Ezekias prayed to the Lord, saying,

16 O Lord of hosts, God of Israel, who sittest upon the cherubs, thou alone art the God of every kingdom of the world: thou hast made heaven and earth.

17 Incline thine ear, O Lord, hearken, O Lord; open thine eyes, O Lord, look, O Lord: and behold the words of Sennacherim, which he has sent to reproach the living God.

18 For of a truth, Lord, the kings of the Assyrians have laid waste the whole world, and the countries thereof,

19 and have cast their idols into the fire: for, they were no gods, but the work of men's hands, wood and stone; and they have cast them away.

20 But now, O Lord our God, deliver us from his hands, that every kingdom of the earth may know that thou art God alone.

21 And Esaias the son of Amos was sent to Ezekias, and said to him, Thus saith the Lord, the God of Israel, I have heard thy prayer to me concerning Sennacherim king of the Assyrians.

22 This is the word which God has spoken concerning him; The virgin daughter of Sion has despised thee, and mocked thee; the daughter of Jerusalem has shaken her head at thee.

23 Whom hast thou reproached and provoked? and against whom hast thou lifted up thy voice? and hast thou not lifted up thine eyes on high against the Holy One of Israel?

24 For thou hast reproached the Lord by messengers; for thou hast said, With the multitude of chariots have I ascended to the height of mountains, and to the sides of Libanus; and I have cropped the height of his cedars and the beauty of his cypresses; and I entered into the height of the forest region:

25 and I have made a bridge, and dried up the waters, and every pool of water.

26 Hast thou not heard of these things which I did of old? I appointed them from ancient times; but now have I manifested my purpose of desolating nations in their strong holds, and them that dwell in strong cities.

27 I weakened their hands, and they withered; and they became as dry grass on the house-tops, and as grass.

28 But now I know thy rest, and thy going out, and thy coming in.

29 And thy wrath wherewith thou hast been enraged, and thy rancour has come up to me; therefore I will put a hook in thy nose, and a bit in thy lips, and will turn thee back by the way by which thou camest.

30 And this shall be a sign to thee, Eat this year what thou hast sown; and the second year that which is left: and the third year sow, and reap, and plant vineyards, and eat the fruit of them.

31 And they that are left in Judea shall take root downward, and bear fruit upward:

32 for out of Jerusalem there shall be a remnant, and the saved ones out of mount Sion: the zeal of the Lord of hosts shall perform this.

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33 Therefore thus saith the Lord concerning the king of the Assyrians, He shall not enter into this city, nor cast a weapon against it, nor bring a shield against it, nor make a rampart round it.

34 But by the way by which he came, by it shall he return, and shall not enter into this city: thus saith the Lord.

35 I will protect this city to save it for my own sake, and for my servant David's sake.

36 And the angel of the Lord went forth, and slew out of the camp of the Assyrians a hundred and eighty-five thousand: and they arose in the morning and found all these bodies dead.

37 And Sennacherim king of the Assyrians turned and departed, and dwelt in Nineve.

38 And while he was worshipping Nasarach his country's god in the house, Adramelech and Sarasar his sons smote him with swords; and they escaped into Armenia: and Asordan his son reigned in his stead.

ESAIAS (ISAIAH) CHAPTER 38

1 And it came to pass at that time, that Ezekias was sick even to death. And Esaias the prophet the son of Amos came to him, and said to him, Thus saith the Lord, Give orders concerning thy house: for thou shalt die, and not live.

2 And Ezekias turned his face to the wall, and prayed to the Lord, saying,

3 Remember, O Lord, how I have walked before thee in truth, with a true heart, and have done that which was pleasing in thy sight. And Ezekias wept bitterly.

4 And the word of the Lord came to Esaias, saying, Go, and say to Ezekias,

5 Thus saith the Lord, the God of David thy father, I have heard thy prayer, and seen thy tears: behold, I will add to thy time fifteen years.

6 And I will deliver thee and this city out of the hand of the king of the Assyrians: and I will defend this city.

7 And this shall be a sign to thee from the Lord, that God will do this thing;

8 behold, I will turn back the shadow of the degrees of the dial by which ten degrees on the house of thy father the sun has gone down—I will turn back the sun the ten degrees; so the sun went back the ten degrees by which the shadow had gone down.

The Prayer Of Ezekias King Of Judea,

9 When He Had Been Sick, And Was Recovered From His Sickness.

10 I said in the end of my days, I shall go to the gates of the grave: I shall part with the remainder of my years.

11 I said, I shall no more at all see the salvation of God in the land of the living: I shall no more at all see the salvation of Israel on the earth: I shall no more at all see man.

12 My life has failed from among my kindred: I have parted with the remainder of my life: it has gone forth and departed from me, as one that having pitched a tent takes it down again: my breath was with me as a weaver's web, when she that weaves draws nigh to cut off the thread.

13 In that day I was given up as to a lion until the morning: so has he broken all my bones: for I was so given up from day even to night.

14 As a swallow, so will I cry, and as a dove, so do I mourn:

15 for mine eyes have failed with looking to the height of heaven to the Lord, who has delivered me, and removed the sorrow of my soul.

16 Yea, O Lord, for it was told thee concerning this; and thou hast revived my breath; and I am comforted, and live.

17 For thou hast chosen my soul, that it should not perish: and thou hast cast all my sins behind me.

18 For they that are in the grave shall not praise thee, neither shall the dead bless thee, neither shall they that are in Hades hope for thy mercy.

19 The living shall bless thee, as I also do: for from this day shall I beget children, who shall declare thy righteousness,

20 O God of my salvation; and I will not cease blessing thee with the psaltery all the days of my life before the house of God.

21 Now Esaias had said to Ezekias; Take a cake of figs, and mash them, and apply them as a plaster, and thou shalt be well.

22 And Ezekias said, This is a sign to Ezekias, that I shall go up to the house of God.

ESAIAS (ISAIAH) CHAPTER 39

1 At that time Marodach Baladan, the son of Baladan, the king of Babylonia, sent letters and ambassadors and gifts to Ezekias: for he had heard that he had been sick even to death, and was recovered.

2 And Ezekias was glad of their coming, and he shewed them the house of his spices, and of silver, and gold, and myrrh, and incense, and ointment, and all the houses of his treasures, and all that he had in his stores: and there was nothing in his house, nor in all his dominion, which Ezekias did not shew.

3 And Esaias the prophet came to king Ezekias, and said to him, What say these men? and whence came they to thee? and Ezekias said, They are come to me from a land afar off, from Babylon.

4 And Esaias said, What have they seen in thine house? and Ezekias said, They have seen everything in my house; and there is nothing in my house which they have not seen: yea, also the possessions in my treasuries.

5 And Esaias said to him, Hear the word of the Lord of hosts:

6 Behold, the days come, when they shall take all the things that are in thine house, and all that thy fathers have gathered until this day, shall go to Babylon; and they shall not leave anything at all: and God hath said,

7 that they shall take also of thy children whom thou shalt beget; and they shall make them eunuchs in the house of the king of the Babylonians.

8 And Ezekias said to Esaias, Good is the word of the Lord, which he hath spoken: let there, I pray, be peace and righteousness in my days.

ESAIAS (ISAIAH) CHAPTER 40

1 Comfort ye, comfort ye my people, saith God.

2 Speak, ye priests, to the heart of Jerusalem; comfort her, for her humiliation is accomplished, her sin is put away: for she has received of the Lord's hand double the amount of her sins.

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3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God.
4 Every valley shall be filled, and every mountain and hill shall be brought low: and all the crooked ways shall become straight, and the rough places plains.
5 And the glory of the Lord shall appear, and all flesh shall see the salvation of God: for the Lord has spoken it.
6 The voice of one saying, Cry; and I said, What shall I cry? All flesh is grass, and all the glory of man as the flower of grass:
7 (The grass withereth, the flower fadeth, for the breath of the Lord bloweth upon it: surely the people is grass.)
8 The grass withers, and the flower fades: but the word of our God abides for ever.
9 O thou that bringest glad tidings to Zion, go up on the high mountain; lift up thy voice with strength, thou that bringest glad tidings to Jerusalem; lift it up, fear not; say unto the cities of Juda, Behold your God!
10 Behold the Lord! The Lord is coming with strength, and his arm is with power: behold, his reward is with him, and his work before him.
11 He shall tend his flock as a shepherd, and he shall gather the lambs with his arm, and shall soothe them that are with young.
12 Who has measured the water in his hand, and the heaven with a span, and all the earth in a handful? Who has weighed the mountains in scales, and the forests in a balance?
13 Who has known the mind of the Lord? and who has been his counsellor, to instruct him?
14 Or with whom has he taken counsel, and he has instructed him? or who has taught him judgment, or who has taught him the way of understanding;
15 since all the nations are counted as a drop from a bucket, and as the turning of a balance, and shall be counted as spittle?
16 And Libanus is not enough to burn, nor all beasts enough for a whole-burnt offering:
17 and all the nations are as nothing, and counted as nothing.
18 To whom have ye compared the Lord? and with what likeness have ye compared him?
19 Has not the artificer made an image, or the goldsmith having melted gold, gilt it over, and made it a similitude?
20 For the artificer chooses out a wood that will not rot, and will wisely enquire how he shall set up his image, and that so that it should not be moved.
21 Will ye not know? will ye not hear? has it not been told you of old? Have ye not known the foundations of the earth?
22 It is he that comprehends the circle of the earth, and the inhabitants in it are as grasshoppers; he that set up the heaven as a chamber, and stretched it out as a tent to dwell in:
23 he that appoints princes to rule as nothing, and has made the earth as nothing.
24 For they shall not plant, neither shall they sow, neither shall their root be fixed in the ground: he has blown upon them, and they are withered, and a storm shall carry them away like sticks.
25 Now then to whom have ye compared me, that I may be exalted? saith the Holy One.
26 Lift up your eyes on high, and see, who has displayed all these things? even he that brings forth his host by number: he shall call them all by name by means of his great glory, and by the power of his might: nothing has escaped thee.
27 For say not thou, O Jacob, and why hast thou spoken, Israel, saying, My way is hid from God, and my God has taken away my judgement, and has departed?
28 And now, hast thou not known? hast thou not heard? the eternal God, the God that formed the ends of the earth, shall not hunger, nor be weary, and there is no searching of his understanding.
29 He gives strength to the hungry, and sorrow to them that are not suffering.
30 For the young men shall hunger, and the youths shall be weary, and the choice men shall be powerless:
31 but they that wait on God shall renew their strength; they shall put forth new feathers like eagles; they shall run, and not be weary; they shall walk, and not hunger.

ESAIAS (ISAIAH) CHAPTER 41
1 Hold a feast to me, ye islands: for the princes shall renew their strength: let them draw nigh and speak together: then let them declare judgment.
2 Who raised up righteousness from the east, and called it to his feet, so that it should go? shall appoint it an adversary of Gentiles, and shall dismay kings, and bury their swords in the earth, and cast forth their bows and arrows as sticks?
3 And he shall pursue them; the way of his feet shall proceed in peace.
4 Who has wrought and done these things? he has called it who called it from the generations of old; I God, the first and to all futurity, I AM.
5 The nations saw, and feared; the ends of the earth drew nigh, and came together,
6 every one judging for his neighbor and that to assist his brother: and one will say,
7 The artificer has become strong, and the coppersmith that smites with the hammer, and forges also: sometimes he will say, It is a piece well joined: they have fastened them with nails; they will fix them, and they shall not be moved.
8 But thou, Israel, art my servant Jacob, and he whom I have chosen, the seed of Abraam, whom I have loved:
9 whom I have taken hold of from the ends of the earth, and from the high places of it I have called thee, and said to thee, Thou art my servant; I have chosen thee, and I have not forsaken thee.
10 Fear not; for I am with thee: wander not; for I am thy God, who have strengthened thee; and I have helped thee, and have established thee with my just right hand.
11 Behold, all thine adversaries shall be ashamed and confounded; for they shall be as if they were not: and all thine opponents shall perish.
12 Thou shalt seek them, and thou shalt not find the men who shall insolently rage against thee: for they shall be as if they were not, and they that war against thee shall not be.
13 For I am thy God, who holdeth thy right hand, who saith to thee,
14 Fear not, Jacob, and thou Israel few in number; I have helped thee, saith thy God, he that redeems thee, O Israel.

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15 Behold, I have made thee as new saw-shaped threshing wheels of a waggon; and thou shalt thresh the mountains, and beat the hills to powder, and make them as chaff:

16 and thou shalt winnow them, and the wind shall carry them away, and a tempest shall scatter them: but thou shalt rejoice in the holy ones of Israel.

17 And the poor and the needy shall exult; for when they shall seek water, and there shall be none, and their tongue is parched with thirst, I the Lord God, I the God of Israel will hear, and will not forsake them:

18 but I will open rivers on the mountains, and fountains in the midst of plains: I will make the desert pools of water, and a thirsty land watercourses.

19 I will plant in the dry land the cedar and box, the myrtle and cypress, and white poplar:

20 that they may see, and know, and perceive, and understand together, that the hand of the Lord has wrought these works, and the Holy One of Israel has displayed them.

21 Your judgment draws nigh, saith the Lord God; your counsels have drawn nigh, saith the King of Jacob.

22 Let them draw nigh, and declare to you what things shall come to pass; or tell us what things were of old, and we will apply our understanding, and we shall know what are the last and the future things:

23 tell us, declare ye to us the things that are coming on at the last time, and we shall know that ye are gods: do good, and do evil, and we shall wonder, and see at the same time

24 whence ye are, and whence is your works: they have chosen you an abomination out of the earth.

25 But I have raised up him that comes from the north, and him that comes from the rising of the sun: they shall be called by my name: let the princes come, and as potter's clay, and as a potter treading clay, so shall ye be trodden down.

26 For who will declare the things from the beginning, that we may know also the former things, and we will say that they are true? there is no one that speaks beforehand, nor anyone that hears your words.

27 I will give dominion to Sion, and will comfort Jerusalem by the way.

28 For from among the nations, behold, there was no one; and of their idols there was none to declare anything: and if I should ask them, Whence are ye? they could not answer me.

29 For these are your makers, as ye think, and they that cause you to err in vain.

ESAIAS (ISAIAH) CHAPTER 42

1 Jacob is my servant, I will help him: Israel is my chosen, my soul has accepted him; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up his voice, nor shall his voice be heard without.

3 A bruised reed shall he not break, and smoking flax shall he not quench; but he shall bring forth judgment to truth.

4 He shall shine out, and shall not be discouraged, until he have set judgment on the earth: and in his name shall the Gentiles trust.

5 Thus saith the Lord God, who made the heaven, and established it; who settled the earth, and the things in it, and gives breath to the people on it, and spirit to them that tread on it:

6 I the Lord God have called thee in righteousness, and will hold thine hand, and will strengthen thee: and I have given thee for the covenant of a race, for a light of the Gentiles:

7 to open the eyes of the blind, to bring the bound and them that sit in darkness out of bonds and the prison-house.

8 I am the Lord God: that is my name: I will not give my glory to another, nor my praises to graven images.

9 Behold, the ancient things have come to pass, and so will the new things which I tell you: yea, before I tell them they are made known to you.

10 Sing a new hymn to the Lord: ye who are his dominion, glorify his name from the end of the earth: ye that go down to the sea, and sail upon it; the islands, and they that dwell in them.

11 Rejoice, thou wilderness, and the villages thereof, the hamlets, and the dwellers in Kedar: the inhabitants of the rock shall rejoice, they shall shout from the top of the mountains.

12 They shall give glory to God, and shall proclaim his praises in the islands.

13 The Lord God of hosts shall go forth, and crush the war: he shall stir up jealousy, and shall shout mightily against his enemies.

14 I have been silent: shall I also always be silent and forbear: I have endured like a travailing woman: I will now amaze and wither at once.

15 I will make desolate mountains and hills, and will dry up all their grass; and I will make the rivers islands, and dry up the pools.

16 And I will bring the blind by a way that they knew not, and I will cause them to tread paths which they have not known: I will turn darkness into light for them, and crooked things into straight. These things will I do, and will not forsake them.

17 But they are turned back: be ye utterly ashamed that trust in graven images, who say to the molten images, Ye are our gods.

18 Hear, ye deaf, and look up, ye blind, to see.

19 And who is blind, but my servants? and deaf, but they that rule over them? yea, the servants of God have been made blind.

20 Ye have often seen, and have not taken heed; your ears have been opened, and ye have not heard.

21 The Lord God has taken counsel that he might be justified, and might magnify his praise.

22 And I beheld, and the people were spoiled and plundered: for there is a snare in the secret chambers everywhere, and in the houses also, where they have hidden them: they became a spoil, and there was no one that delivered the prey, and there was none who said, Restore.

23 Who is there among you that will give ear to these things? hearken ye to the things which are coming to pass.

24 For what did he give to Jacob up to spoil, and Israel to them that plundered him? Did not God do it against whom they sinned? and they would not walk in his ways, nor hearken to his law.

25 So he brought upon them the fury of his wrath; and the war, and those that burnt round about them, prevailed against them; yet no one of them knew it, neither did they lay it to heart.

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ESAIAS (ISAIAH) CHAPTER 43

1 And now thus saith the Lord God that made thee, O Jacob, and formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

2 And if thou pass through water, I am with thee; and the rivers shall not overflow thee: and if thou go through fire, thou shalt not be burned; the flame shall not burn thee.

3 For I am the Lord thy God, the Holy One of Israel, that saves thee: I have made Egypt and Ethiopia thy ransom, and given Soene for thee.

4 Since thou becamest precious in my sight, thou hast become glorious, and I have loved thee: and I will give men for thee, and princes for thy life.

5 Fear not; for I am with thee: I will bring thy seed from the east, and will gather thee from the west.

6 I will say to the north, Bring; and to the south, Keep not back; bring my sons from the land afar off, and my daughters from the ends of the earth;

7 even all who are called by my name: for I have prepared him for my glory, and I have formed him, and have made him: 8 and I have brought forth the blind people; for their eyes are alike blind, and they that have ears are deaf.

9 All the nations are gathered together, and princes shall be gathered out of them: who will declare these things? or who will declare to you things from the beginning? let them bring forth their witnesses, and be justified; and let them hear, and declare the truth.

10 Be ye my witnesses, and I too am a witness, saith the Lord God, and my servant whom I have chosen: that ye may know, and believe, and understand that I am he: before me there was no other God, and after me there shall be none.

11 I am God; and beside me there is no Saviour.

12 I have declared, and have saved; I have reproached, and there was no strange god among you: ye are my witnesses, and I am the Lord God,

13 even from the beginning; and there is none that can deliver out of my hands: I will work, and who shall turn it back?

14 Thus saith the Lord God that redeems you, the Holy One of Israel; for your sakes I will send to Babylon, and I will stir up all that flee, and the Chaldeans shall be bound in ships.

15 I am the Lord God, your Holy One, who have appointed for Israel your king.

16 Thus saith the Lord, who makes a way in the sea, and a path in the mighty water;

17 who brought forth chariots and horse, and a mighty multitude: but they have lain down, and shall not rise: they are extinct, as quenched flax.

18 Remember ye not the former things, and consider not the ancient things.

19 Behold, I will do new things, which shall presently spring forth, and ye shall know them: and I will make a way in the wilderness, and rivers in the dry land.

20 the beasts of the field shall bless me, the owls and young ostriches; for I have given water in the wilderness, and rivers in the dry land, to give drink to my chosen race,

21 my people whom I have preserved to tell forth my praises.

22 I have not now called thee, O Jacob; neither have I made thee weary, O Israel.

23 Thou hast not brought me the sheep of thy whole-burnt-offering; neither hast thou glorified me with thy sacrifices. I have not caused thee to serve with sacrifices, neither have I wearied thee with frankincense.

24 Neither hast thou purchased for me victims for silver, neither have I desired the fat of thy sacrifices: but thou didst stand before me in thy sins, and in thine iniquities.

25 I, even I, am he that blots out thy transgressions for mine own sake, and thy sins; and I will not remember them.

26 But do thou remember, and let us plead together: do thou first confess thy transgressions, that thou mayest be justified.

27 Your fathers first, and your princes have transgressed against me.

28 And the princes have defiled my sanctuaries: so I gave Jacob to enemies to destroy, and Israel to reproach.

ESAIAS (ISAIAH) CHAPTER 44

1 But now hear, Jacob my servant; and Israel, whom I have chosen.

2 Thus saith the Lord God that made thee, and he that formed thee from the womb; Thou shalt yet be helped: fear not, my servant Jacob; and beloved Israel, whom I have chosen.

3 For I will give water to the thirsty that walk in a dry land: I will put my Spirit upon thy seed, and my blessings upon thy children:

4 and they shall spring up as grass between brooks, and as willows on the banks of running water.

5 One shall say, I am God's; and another shall call himself by the name of Jacob; and another shall write with his hand, I am God's, and shall call himself by the name of Israel.

6 Thus saith God the King of Israel, and the God of hosts that delivered him; I am the first, and I am hereafter: beside me there is no God.

7 Who is like me? let him stand, and call, and declare, and prepare for me from the time that I made man for ever; and let them tell you the things that are coming before they arrive.

8 Hide not yourselves, nor go astray: have ye not heard from the beginning, and have not I told you? ye are witnesses if there is a God beside me.

9 But they that framed false gods did not then hearken; and they that graved images are all vain, performing their own desires, which shall not profit them, but they shall be ashamed

10 that form a god, and all that grave worthless things:

11 and all by whom they were made are withered: yea, let all the deaf be gathered from among men, and let them stand together; and let them be ashamed and confounded together:

12 For the artificer sharpens the iron; he fashions the idol with an axe, and fixes it with an awl, and fashions it with the strength of his arm: and he will be hungry and weak, and will drink no water.

13 The artificer having chosen a piece of wood, marks it out with a rule, and fits it with glue, and makes it as the form of a man, and as the beauty of a man, to set it up in the house.

14 He cuts wood out of the forest, which the Lord planted, even a pine tree, and the rain made it grow,

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15 that it might be for men to burn: and having taken part of it he warms himself; yea, they burn part of it, and bake loaves thereon; and of the rest they make for themselves gods, and they worship them.

16 Half thereof he burns in the fire, and with half of it he bakes loaves on the coals; and having roasted flesh on it he eats, and is satisfied, and having warmed himself he says, I am comfortable, for I have warmed myself, and have seen the fire.

17 And the rest he makes a graven god, and worships, and prays, saying, Deliver me; for thou art my God.

18 They have no understanding to perceive; for they have been blinded so that they should not see with their eyes, nor perceive with their heart.

19 And one has not considered in his mind, nor known in his understanding, that he has burnt up half of it in the fire, and baked loaves on the coals thereof and has roasted and eaten flesh, and of the rest of it he has made an abomination, and they worship it.

20 Know thou that their heart is ashes, and they err, and no one is able to deliver his soul: see, ye will not say, There is a lie in my right hand.

21 Remember these things, O Jacob and Israel; for thou art my servant; I have formed thee to be my servant: and do thou, Israel, not forget me.

22 For behold, I have blotted out as a cloud thy transgressions, and thy sin as darkness: turn to me, and I will redeem thee.

23 Rejoice, ye heavens; for God has had mercy upon Israel: sound the trumpet, ye foundations of the earth: ye mountains, shout with joy, ye hills, and all the trees therein: for God has redeemed Jacob, and Israel shall be glorified.

24 Thus saith the Lord that redeems thee, and who formed thee from the womb, I am the Lord that performs all things: I stretched out the heaven alone, and established the earth.

25 Who else will frustrate the tokens of those that have divining spirits, and prophecies from the heart of man? turning the wise back, and making their counsel foolishness;

26 and confirming the word of his servant, and verifying the counsel of his messengers: who says to Jerusalem, Thou shalt be inhabited; and to the cities of Idumea, Ye shall be built, and her desert places shall spring forth.

27 Who says to the deep, Thou shalt be dried up, and I will dry up the rivers.

28 Who bids Cyrus be wise, and he shall perform all my will: who says to Jerusalem, Thou shalt be built, and I will lay the foundation of my holy house.

ESAIAS (ISAIAH) CHAPTER 45

1 Thus saith the Lord God to my anointed Cyrus, whose right hand I have held, that nations might be obedient before him; and I will break through the strength of kings; I will open doors before him, and cities shall not be closed.

2 I will go before thee, and will level mountains: I will break to pieces brazen doors, and burst iron bars.

3 And I will give thee the treasures of darkness, I will open to thee hidden, unseen treasures, that thou mayest know that I, the Lord thy God, that call thee by name, am the God of Israel.

4 For the sake of my servant Jacob, and Israel mine elect, I will call thee by thy name, and accept thee: but thou hast not known me.

5 For I am the Lord God, and there is no other God beside me; I strengthened thee, and thou hast not known me.

6 That they that come from the east and they that come from the west may know that there is no God but me. I am the Lord God, and there is none beside.

7 I am he that prepared light, and formed darkness; who make peace, and create evil; I am the Lord God, that does all these things.

8 Let the heaven rejoice from above, and let the clouds rain righteousness: let the earth bring forth, and blossom with mercy, and bring forth righteousness likewise: I am the Lord that created thee.

9 What excellent thing have I prepared as clay of the potter? Will the ploughman plough the earth all day? shall the clay say to the potter, What art thou doing that thou dost not work, nor hast hands? shall the thing formed answer him that formed it?

10 As though one should say to his father, What wilt thou beget me? and to his mother, What art thou bringing forth?

11 For thus saith the Lord God, the Holy One of Israel, who has formed the things that are to come, Enquire of me concerning my sons, and concerning the works of my hands command me.

12 I have made the earth, and man upon it: I with my hand have established the heaven; I have given commandment to all the stars.

13 I have raised him up to be a king with righteousness, and all his ways are right: he shall build my city, and shall turn the captivity of my people, not for ransoms, nor for rewards, saith the Lord of hosts.

14 Thus saith the Lord of hosts, Egypt has laboured for thee; and the merchandise of the Ethiopians, and the Sabeans, men of stature, shall pass over to thee, and shall be thy servants; and they shall follow after thee bound in fetters, and shall pass over to thee, and shall do obeisance to thee, and make supplication to thee: because God is in thee; and there is no God beside thee, O Lord.

15 For thou art God, yet we knew it not, the God of Israel, the Saviour.

16 All that are opposed to him shall be ashamed and confounded, and shall walk in shame: ye isles, keep a feast to me.

17 Israel is saved by the Lord with an everlasting salvation: they shall not be ashamed nor confounded for evermore.

18 Thus saith the Lord that made the heaven, this God that created the earth, and made it; he marked it out, he made it not in vain, but formed it to be inhabited: I am the Lord, and there is none beside.

19 I have not spoken in secret, nor in a dark place of the earth: I said not to the seed of Jacob, Seek vanity: I, even I, am the Lord, speaking righteousness, and proclaiming truth.

20 Assemble yourselves and come; take counsel together, ye that escape of the nations: they that set up wood, even their graven image, have no knowledge, nor they who pray to gods that do not save.

21 If they will declare, let them draw nigh, that they may know together, who has caused these things to be heard from

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the beginning: then was it told you. I am God, and there is not another beside me; a just God and a Saviour; there is none but me.

22 Turn ye to me, and ye shall be saved, ye that come from the end of the earth: I am God, and there is none other.

23 By myself I swear, righteousness shall surely proceed out of my mouth; my words shall not be frustrated; that to me every knee shall bend, and every tongue shall swear by God,

24 saying, Righteousness and glory shall come to him: and all that remove them from their borders shall be ashamed.

25 By the Lord shall they be justified, and in God shall all the seed of the children of Israel be glorified.

ESAIAS (ISAIAH) CHAPTER 46

1 Bel has fallen, Nabo is broken to pieces, their graven images are gone to the wild beasts and the cattle: ye take them packed up as a burden to the weary, exhausted, hungry, and at the same time helpless man;

2 who will not be able to save themselves from war, but they themselves are led away captive.

3 Hear me, O house of Jacob, and all the remnant of Israel, who are borne by me from the womb, and taught by me from infancy, even to old age:

4 I am he; and until ye shall have grown old, I am he: I bear you, I have made, and I will relieve, I will take up and save you.

5 To whom have ye compared me? see, consider, ye that go astray.

6 They that furnish gold out of a purse, and silver by weight, will weigh it in a scale, and they hire a goldsmith and make idols, and bow down, and worship them.

7 They bear it upon the shoulder, and go; and if they put it upon its place, it remains, it cannot move: and whosoever shall cry to it, it cannot hear; it cannot save him from trouble.

8 Remember ye these things, and groan: repent, ye that have gone astray, return in your heart;

9 and remember the former things that were of old: for I am God, and there is none other beside me,

10 telling beforehand the latter events before they come to pass, and they are accomplished together: and I said, all my counsel shall stand, and I will do all things that I have planned:

11 calling a bird from the east, and from a land afar off, for the things which I have planned: I have spoken, and brought him; I have created and made him; I have brought him, and prospered his way.

12 Hearken to me, ye senseless ones, that are far from righteousness:

13 I have brought near my righteousness, and I will not be slow with the salvation that is from me: I have given salvation in Sion to Israel for glory.

ESAIAS (ISAIAH) CHAPTER 47

1 Come down, sit on the ground, O virgin daughter of Babylon: sit on the ground, O daughter of the Chaldeans: for thou shalt no more be called tender and luxurious.

2 Take a millstone, grind meal: remove thy veil, uncover thy white hairs, make bare the leg, pass through the rivers.

3 Thy shame shall be uncovered, thy reproaches shall be brought to light: I will exact of thee due vengeance, I will no longer deliver thee to men.

4 Thy deliverer is the Lord of hosts, the Holy One of Israel is his name.

5 Sit thou down pierced with woe, go into darkness, O daughter of the Chaldeans: thou shalt no more be called the strength of a kingdom.

6 I have been provoked with my people; thou hast defiled mine inheritance: I gave them into thy hand, but thou didst not extend mercy to them: thou madest the yoke of the aged man very heavy,

7 and saidst, I shall be a princess for ever: thou didst not perceive these things in thine heart, nor didst thou remember the latter end.

8 But now hear these words, thou luxurious one, who art the one that sits at ease, that is secure, that says in her heart, I am, and there is not another; I shall not sit a widow, neither shall I know bereavement.

9 But now these two things shall come upon thee suddenly in one day, the loss of children and widowhood shall come suddenly upon thee, for thy sorcery, for the strength of thine enchantments,

10 for thy trusting in wickedness: for thou saidst, I am, and there is not another: know thou, the understanding of these things and thy harlotry shall be thy shame; for thou saidst in thy heart, I am, and there is not another.

11 And destruction shall come upon thee, and thou shalt not be aware; there shall be a pit, and thou shalt fall into it: and grief shall come upon thee, and thou shalt not be able to be clear; and destruction shall come suddenly upon thee, and thou shalt not know.

12 Stand now with thine enchantments, and with the abundance of thy sorcery, which thou hast learned from thy youth; if thou canst be profited.

13 Thou art wearied in thy counsels. Let now the astrologers of the heaven stand and deliver thee, let them that see the stars tell thee what is about to come upon thee.

14 Behold, they all shall be burnt up as sticks in the fire; neither shall they at all deliver their life from the flame. Because thou hast coals of fire, sit thou upon them;

15 these shall be thy help. Thou hast wearied thyself with traffic from thy youth: every man has wandered to his own home, but thou shalt have no deliverance.

ESAIAS (ISAIAH) CHAPTER 48

1 Hear these words, ye house of Jacob, who are called by the name of Israel, and have come forth out of Juda, who swear by the name of the Lord God of Israel, making mention of it, but not with truth, nor with righteousness;

2 maintaining also the name of the holy city, and staying themselves on the God of Israel: the Lord of hosts is his name. The former things I have already declared;

3 and they that have proceeded out of my mouth, and it became well known; I wrought suddenly, and the events came to pass.

4 I know that thou art stubborn, and thy neck is an iron sinew, and thy forehead brazen.

5 And I told thee of old what should be before it came upon thee; I made it known to thee, lest thou shouldest say, My

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idols have done it for me; and shouldest say, My graven and molten images have commanded me.

6 Ye have heard all this, but ye have not known: yet I have made known to thee the new things from henceforth, which are coming to pass, and thou saidst not,

7 Now they come to pass, and not formerly: and thou heardest not of them in former days: say not thou, Yea, I know them.

8 Thou hast neither known, nor understood, neither from the beginning have I opened thine ears: for I knew that thou wouldest surely deal treacherously, and wouldest be called a transgressor even from the womb.

9 For mine own sake will I shew thee my wrath, and will bring before thee my glorious acts, that I may not utterly destroy thee.

10 Behold, I have sold thee, but not for silver; but I have rescued thee from the furnace of affliction.

11 For mine own sake I will do this for thee, because my name is profaned; and I will not give my glory to another.

12 Hear me, O Jacob, and Israel whom I call; I am the first, and I endure for ever.

13 My hand also has founded the earth, and my right hand has fixed the sky: I will call them, and they shall stand together.

14 And all shall be gathered, and shall hear: who has told them these things? Out of love to thee I have fulfilled thy desire on Babylon, to abolish the seed of the Chaldeans.

15 I have spoken, I have called, I have brought him, and made his way prosperous.

16 Draw nigh to me, and hear ye these words; I have not spoken in secret from the beginning: when it took place, there was I, and now the Lord, even the Lord, and his Spirit, hath sent me.

17 Thus saith the Lord that delivered thee, the Holy One of Israel; I am thy God, I have shewn thee how thou shouldest find the way wherein thou shouldest walk.

18 And if thou hadst hearkened to my commandments, then would thy peace have been like a river, and thy righteousness as a wave of the sea.

19 Thy seed also would have been as the sand, and the offspring of thy belly as the dust of the ground: neither now shalt thou by any means be utterly destroyed, neither shall thy name perish before me.

20 Go forth of Babylon, thou that fleest from the Chaldeans: utter aloud a voice of joy, and let this be made known, proclaim it to the end of the earth; say ye, The Lord hath delivered his servant Jacob.

21 And if they shall thirst, he shall lead them through the desert; he shall bring forth water to them out of the rock: the rock shall be cloven, and the water shall flow forth, and my people shall drink.

22 There is no joy, saith the Lord, to the ungodly.

ESAIAS (ISAIAH) CHAPTER 49

1 Hearken to me, ye islands; and attend, ye Gentiles; after a long time it shall come to pass, saith the Lord: from my mother's womb he has called my name:

2 and he has made my mouth as a sharp sword, and he has hid me under the shadow of his hand; he has made me as a choice shaft, and he has hid me in his quiver;

3 and said to me, Thou art my servant, O Israel, and in thee I will be glorified.

4 Then I said, I have laboured in vain, I have given my strength for vanity and for nothing: therefore is my judgment with the Lord, and my labour before my God.

5 And now, thus saith the Lord that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord, and my God shall be my strength.

6 And he said to me, It is a great thing for thee to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, I have given thee for the covenant of a race, for a light of the Gentiles, that thou shouldest be for salvation to the end of the earth.

7 Thus saith the Lord that delivered thee, the God of Israel, Sanctify him that despises his life, him that is abhorred by the nations that are the servants of princes: kings shall behold him, and princes shall arise, and shall worship him, for the Lord's sake: for the Holy One of Israel is faithful, and I have chosen thee.

8 Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages:

9 saying to them that are in bonds, Go forth; and bidding them that are in darkness shew themselves. They shall be fed in all the ways, and in all the paths shall be their pasture.

10 They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but he that has mercy on them shall comfort them, and by fountains of waters shall he lead them.

11 And I will make every mountain a way, and every path a pasture to them.

12 Behold, these shall come from far: and these from the north and the west, and others from the land of the Persians.

13 Rejoice, ye heavens; and let the earth be glad: let the mountains break forth with joy; for the Lard has had mercy on his people, and has comforted the lowly ones of his people.

14 But Sion said, The Lord has forsaken me, and, The Lord has forgotten me.

15 Will a woman forget her child, so as not to have compassion upon the offspring of her womb? but if a woman should even forget these, yet I will not forget thee, saith the Lord. 16 Behold, I have painted thy walls on my hands, and thou art continually before me.

17 And thou shalt soon be built by those by whom thou were destroyed, and they that made thee desolate shall go forth of thee.

18 Lift up thine eyes round about, and look on them all; behold, they are gathered together, and are come to thee. As I live, saith the Lord, thou shalt clothe thyself with them all as with an ornament, and put them on as a bride her attire.

19 For thy desert and marred and ruined places shall now be too narrow by reason of the inhabitants, and they that devoured thee shall be removed far from thee.

20 For thy sons whom thou hast lost shall say in thine ears, The place is too narrow for me: make room for me that I may dwell.

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21 And thou shalt say in thine heart, Who has begotten me these? whereas I was childless, and a widow; but who has brought up these for me? and I was left alone; but whence came these to me?

22 Thus saith the Lord, even the Lord, Behold, I lift up mine hand to the nations, and I will lift up my signal to the islands: and they shall bring thy sons in their bosom, and shall bear thy daughters on their shoulders.

23 And kings shall be thy nursing fathers, and their princesses thy nurses, they shall bow down to thee on the face of the earth, and shall lick the dust of thy feet; and thou shalt know that I am the Lord, and they that wait on me shall not be ashamed.

24 Will any one take spoils from a giant? and if one should take a man captive unjustly, shall he be delivered?

25 For thus saith the Lord, If one should take a giant captive, he shall take spoils, and he who takes them from a mighty man shall be delivered: for I will plead thy cause, and I will deliver thy children.

26 And they that afflicted thee shall eat their own flesh; and they shall drink their own blood as new wine, and shall be drunken: and all flesh shall perceive that I am the Lord that delivers thee, and that upholds the strength of Jacob.

ESAIAS (ISAIAH) CHAPTER 50

1 Thus saith the Lord, Of what kind is your mother's bill of divorcement, by which I put her away? or to which debtor have I sold you? Behold, ye are sold for your sins, and for your iniquities have I put your mother away.

2 Why did I come, and there was no man? why did I call, and there was none to hearken? Is not my hand strong to redeem? or can I not deliver? behold, by my rebuke I will dry up the sea, and make rivers a wilderness; and their fish shall be dried up because there is no water, and shall die for thirst.

3 I will clothe the sky with darkness, and will make its covering as sackcloth.

4 The Lord even God gives me the tongue of instruction, to know when it is fit to speak a word: he has appointed for me early, he has given me an ear to hear:

5 and the instruction of the Lord, even the Lord, opens mine ears, and I do not disobey, nor dispute.

6 I gave my back to scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting:

7 but the Lord God became my helper; therefore I was not ashamed, but I set my face as a solid rock; and I know that I shall never be ashamed,

8 for he that has justified me draws near; who is he that pleads with me? let him stand up against me at the same time: yea, who is he that pleads with me? let him draw nigh to me.

9 Behold, the Lord, the Lord, will help me; who will hurt me? behold, all ye shall wax old as a garment, and a moth shall devour you.

10 Who is among you that fears the Lord? let him hearken to the voice of his servant: ye that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God.

11 Behold, ye all kindle a fire, and feed a flame: walk in the light of your fire, and in the flame which ye have kindled. This has happened to you for my sake; ye shall lie down in sorrow.

ESAIAS (ISAIAH) CHAPTER 51

1 Hearken to me, ye that follow after righteousness, and seek the Lord: look to the solid rock, which ye have hewn, and to the hole of the pit which ye have dug.

2 Look to Abraam your father, and to Sarrha that bore you: for he was alone when I called him, and blessed him, and loved him, and multiplied him.

3 And now I will comfort thee, O Sion: and I have comforted all her desert places; and I will make her desert places as a garden, and her western places as the garden of the Lord; they shall find in her gladness and exultation, thanksgiving and the voice of praise.

4 Hear me, hear me, my people; and ye kings, hearken to me: for a law shall proceed from me, and my judgment shall be for a light of the nations.

5 My righteousness speedily draws nigh, and my salvation shall go forth as light, and on mine arm shall the Gentiles trust: the isles shall wait for me, and on mine arm shall they trust.

6 Lift up your eyes to the sky, and look on the earth beneath: for the sky was darkened like smoke, and the earth shall wax old like a garment, and the inhabitants shall die in like manner: but my righteousness shall not fail.

7 Hear me, ye that know judgment, the people in whose heart is my law: fear not the reproach of men, and be not overcome by their contempt.

8 For as a garment will be devoured by time, and as wool will be devoured by a moth, so shall they be consumed; but my righteousness shall be for ever, and my salvation for all generations.

9 Awake, awake, O Jerusalem, and put on the strength of thine arm; awake as in the early time, as the ancient generation.

10 Art thou not it that dried the sea, the water, even the abundance of the deep; that made the depths of the sea a way of passage for the delivered and redeemed?

11 for by the help of the Lord they shall return, and come to Sion with joy and everlasting exultation, for praise and joy shall come upon their head: pain, and grief, and groaning, have fled away.

12 I, even I, am he that comforts thee: consider who thou art, that thou wast afraid of mortal man, and of the son of man, who are withered as grass.

13 And thou hast forgotten God who made thee, who made the sky and founded the earth; and thou wert continually afraid because of the wrath of him that afflicted thee: for whereas he counselled to take thee away, yet now where is the wrath of him that afflicted thee?

14 For in thy deliverance he shall not halt, nor tarry;

15 for I am thy God, that troubles the sea, and causes the waves thereof to roar: the Lord of hosts is my name.

16 I will put my words into thy mouth, and I will shelter thee under the shadow of mine hand, with which I fixed the sky, and founded the earth: and the Lord shall say to Sion, Thou art my people.

17 Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of the Lord the cup of his fury: for thou hast drunk out and drained the cup of calamity, the cup of wrath:

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18 and there was none to comfort thee of all the children whom thou borest; and there was none to take hold of thine hand, not even of all the children whom thou has reared.

19 Wherefore these things are

against thee; who shall sympathize with thee in thy grief? downfall, and destruction, famine, and sword: who shall comfort thee?

20 Thy sons are the perplexed ones, that sleep at the top of every street as a half-boiled beet; they that are full of the anger of the Lord, caused to faint by the Lord God.

21 Therefore hear, thou afflicted one, and drunken, but not with wine;

22 thus saith the Lord God that judges his people, Behold, I have taken out of thine hand the cup of calamity, the cup of my wrath; and thou shalt not drink it any more.

23 And I will give it into the hands of them that injured thee, and them that afflicted thee; who said to thy soul, Bow down, that we may pass over: and thou didst level thy body with the ground to them passing by without.

ESAIAS (ISAIAH) CHAPTER 52

1 Awake, awake, Sion; put on thy strength, O Sion; and o thou put on thy glory, Jerusalem the holy city: there shall no more pass through thee, the uncircumcised and unclean.

2 Shake off the dust and arise; sit down, Jerusalem: put off the band of thy neck, captive daughter of Sion.

3 For thus saith the Lord, Ye have been sold for nought; and ye shall not be ransomed with silver.

4 Thus saith the Lord, My people went down before to Egypt to sojourn there; and were carried away forcibly to the Assyrians.

5 And now why are ye here? Thus saith the Lord, Because my people was taken for nothing, wonder ye and howl. Thus saith the Lord, On account of you my name is continually blasphemed among the Gentiles.

6 Therefore shall my people know my name in that day, for I am he that speaks: I am present,

7 as a season of beauty upon the mountains, as the feet of one preaching glad tidings of peace, as one preaching good news: for I will publish thy salvation, saying, O Sion, thy God shall reign.

8 For the voice of them that guard thee is exalted, and with the voice together they shall rejoice: for eyes shall look to eyes, when the Lord shall have mercy upon Sion.

9 Let the waste places of Jerusalem break forth in joy together, because the Lord has had mercy upon her, and has delivered Jerusalem.

10 And the Lord shall reveal his holy arm in the sight of all the nations; and all the ends of the earth shall see the salvation that comes from our God.

11 Depart ye, depart, go out from thence, and touch not the unclean thing; go ye out from the midst of her; separate yourselves, ye that bear the vessels of the Lord.

12 For ye shall not go forth with tumult, neither go by flight: for the Lord shall go first in advance of you; and the God of Israel shall be he that brings up your rear.

13 Behold, my servant shall understand, and be exalted, and glorified exceedingly.

14 As many shall be amazed at thee, so shall thy face be without glory from men, and thy glory shall not be honoured by the sons of men.

15 Thus shall many nations wonder at him; and kings shall keep their mouths shut: for they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider.

ESAIAS (ISAIAH) CHAPTER 53

1 O Lord, who has believed our report? and to whom has the arm of the Lord been revealed?

2 We brought a report as of a child before him; he is as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty.

3 But his form was ignoble, and inferior to that of the children of men; he was a man in suffering, and acquainted with the bearing of sickness, for his face is turned from us: he was dishonoured, and not esteemed.

4 He bears our sins, and is pained for us: yet we accounted him to be in trouble, and in suffering, and in affliction.

5 But he was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon him; and by his bruises we were healed.

6 All we as sheep have gone astray; every one has gone astray in his way; and the Lord gave him up for our sins.

7 And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth.

8 In his humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth: because of the iniquities of my people he was led to death.

9 And I will give the wicked for his burial, and the rich for his death; for he practised no iniquity, nor craft with his mouth.

10 The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed:

11 the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form him with understanding; to justify the just one who serves many well; and he shall bear their sins.

12 Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities.

ESAIAS (ISAIAH) CHAPTER 54

1 Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail: for more are the children of the desolate than of her that has a husband: for the Lord has said,

2 Enlarge the place of thy tent, and of thy curtains: fix the pins, spare not, lengthen thy cords, and strengthen thy pins;

3 spread forth thy tent yet to the right and the left: for thy seed shall inherit the Gentiles, and thou shalt make the desolate cities to be inhabited.

4 Fear not, because thou has been put to shame, neither be confounded, because thou was reproached: for thou shalt forget thy former shame, and shalt no more at all remember the reproach of thy widowhood.

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5 For it is the Lord that made thee; the Lord of hosts is his name: and he that delivered thee, he is the God of Israel, and shall be called so by the whole earth.

6 The Lord has not called thee as a deserted and faint-hearted woman, nor as a woman hated from her youth, saith thy God.

7 For a little while I left thee: but with great mercy will I have compassion upon thee.

8 In a little wrath I turned away my face from thee; but with everlasting mercy will I have compassion upon thee, saith the Lord that delivers thee.

9 From the time of the water of Noe this is my purpose: as I sware to him at that time, saying of the earth, I will no more be wroth with thee, neither when thou art threatened,

10 shall the mountains depart, nor shall thy hills be removed: so neither shall my mercy fail thee, nor shall the covenant of thy peace be at all removed: for the Lord who is gracious to thee has spoken it.

11 Afflicted and outcast thou has not been comforted: behold, I will prepare carbuncle for thy stones, and sapphire for thy foundations;

12 and I will make thy buttresses jasper, and thy gates crystal, and thy border precious stones.

13 And I will cause all thy sons to be taught of God, and thy children to be in great peace.

14 And thou shalt be built in righteousness: abstain from injustice, and thou shalt not fear; and trembling shall not come nigh thee.

15 Behold, strangers shall come to thee by me, and shall sojourn with thee, and shall run to thee for refuge.

16 Behold, I have created thee, not as the coppersmith blowing coals, and bringing out a vessel fit for work; but I have created thee, not for ruin, that I should destroy thee.

17 I will not suffer any weapon formed against thee to prosper; and every voice that shall rise up against thee for judgment, thou shalt vanquish them all; and thine adversaries shall be condemned thereby. There is an inheritance to them that serve the Lord, and ye shall be righteous before me, saith the Lord.

ESAIAS (ISAIAH) CHAPTER 55

1 Ye that thirst, go to the water, and all that have no money, go and buy; and eat and drink wine and fat without money or price.

2 Wherefore do ye value at the price of money, and give your labour for that which will not satisfy? hearken to me, and ye shall eat that which is good, and your soul shall feast itself on good things.

3 Give heed with your ears, and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting covenant, the sure mercies of David.

4 Behold I have made him a testimony among the Gentiles, a prince and commander to the Gentiles.

5 Nations which know thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for he has glorified thee.

6 Seek ye the Lord, and when ye find him, call upon him; and when he shall draw nigh to you,

7 let the ungodly leave his ways, and the transgressor his counsels: and let him return to the Lord, and he shall find mercy; for he shall abundantly pardon your sins.

8 For my counsels are not as your counsels, nor are my ways as your ways, saith the Lord.

9 But as the heaven is distant from the earth, so is my way distant from your ways, and your thoughts from my mind.

10 For as rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food:

11 so shall my word be, whatever shall proceed out of my mouth, it shall by no means turn back, until all the things which I willed shall have been accomplished; and I will make thy ways prosperous, and will effect my commands.

12 For ye shall go forth with joy, and shall be taught with gladness: for the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall applaud with their branches.

13 And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrtle: and the Lord shall be for a name, and for an everlasting sign, and shall not fail.

ESAIAS (ISAIAH) CHAPTER 56

1 Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my mercy to be revealed.

2 Blessed is the man that does these things, and the man that holds by them, and keeps the sabbaths from profaning them, and keeps his hands from doing unrighteousness.

3 Let not the stranger who attaches himself to the Lord, say, Surely the Lord will separate me from his people: and let not the eunuch say, I am a dry tree.

4 Thus saith the Lord to the eunuchs, as many as shall keep my sabbaths, and choose the things which I take pleasure in, and take hold of my covenant;

5 I will give to them in my house and within my walls an honourable place, better than sons and daughters: I will give them an everlasting name, and it shall not fail.

6 And I will give it to the strangers that attach themselves to the Lord, to serve him, and to love the name of the Lord, to be to him servants and handmaids; and as for all that keep my sabbaths from profaning them, and that take hold of my covenant;

7 I will bring them to my holy mountain, and gladden them in my house of prayer: their whole-burnt-offerings and their sacrifices shall be acceptable upon mine altar; for my house shall be called a house of prayer for all nations,

8 saith the Lord that gathers the dispersed of Israel; for I will gather to him a congregation.

9 All ye beasts of the field, come, devour, all ye beasts of the forest.

10 See how they are all blinded: they have not known; they are dumb dogs that will not bark; dreaming of rest, loving to slumber.

11 Yea, they are insatiable dogs, that know not what it is to be filled, and they are wicked, having no understanding: all have followed their own ways, each according to his will.

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ESAIAS (ISAIAH) CHAPTER 57

1 See how the just man has perished, and no one lays it to heart: and righteous men are taken away, and no one considers: for the righteous has been removed out of the way of injustice.

2 His burial shall be in peace: he has been removed out of the way.

3 But draw ye near hither, ye lawless children, the seed of adulterers and the harlot.

4 Wherein have ye been rioting? and against whom have ye opened your mouth, and against whom have ye loosed your tongue? are ye not children of perdition? a lawless seed?

5 who call upon idols under the leafy trees, slaying your children in the valleys among the rocks?

6 That is thy portion, this is thy lot: and to them hast thou poured forth drink-offerings, and to these hast thou offered meat-offerings. Shall I not therefore be angry for these things?

7 On a lofty and high mountain, there is thy bed, and thither thou carriedst up thy meat- offerings:

8 and behind the posts of thy door thou didst place thy memorials. Didst thou think that if thou shouldest depart from me, thou wouldest gain? thou hast loved those that lay with thee;

9 and thou hast multiplied thy whoredom with them, and thou hast increased the number of them that are far from thee, and hast sent ambassadors beyond thy borders, and hast been debased even to hell.

10 Thou has wearied thyself with thy many ways; yet thou saidst not, I will cease to strengthen myself: for thou has done these things; therefore thou has not supplicated me.

11 Through dread of whom hast thou feared, and lied against me, and has not remembered, nor considered me, nor regarded me, yea, though when I see thee I pass thee by, yet thou has not feared me.

12 And I will declare thy righteousness, and thy sins, which shall not profit thee.

13 When thou criest out, let them deliver thee in thine affliction: for all these the wind shall take, and the tempest shall carry them away: but they that cleave to me shall possess the land, and shall inherit my holy mountain.

14 And they shall say, Clear the ways before him, and take up the stumbling-blocks out of the way of my people.

15 Thus saith the Most High, who dwells on high for ever, Holy in the holies, is his name, the Most High resting in the holies, and giving patience to the faint-hearted, and giving life to the broken-hearted:

16 I will not take vengeance on you for ever, neither will I be always angry with you: for my Spirit shall go forth from me, and I have created all breath.

17 On account of sin for a little while I grieved him, and smote him, and turned away my face from him; and he was grieved, and he went on sorrowful in his ways.

18 I have seen his ways, and healed him, and comforted him, and given him true comfort;

19 peace upon peace to them that are far off, and to them that are nigh: and the Lord has said, I will heal them.

20 But the unrighteous shall be tossed as troubled waves, and shall not be able to rest.

21 There is no joy to the ungodly, said God.

ESAIAS (ISAIAH) CHAPTER 58

1 Cry aloud, and spare not; lift up thy voice as with a trumpet, and declare to my people their sins, and to the house of Jacob their iniquities.

2 They seek me day by day, and desire to know my ways, as a people that had done righteousness, and had not forsaken the judgment of their God: they now ask of me righteous judgment, and desire to draw nigh to God,

3 saying, Why have we fasted, and thou regardest not? why have we afflicted our souls, and thou didst not know it? Nay, in the days of your fasts ye find your pleasures, and all them that are under your power ye wound.

4 If ye fast for quarrels and strifes, and smite the lowly with your fists, wherefore do ye fast to me as ye do this day, so that your voice may be heard in crying?

5 I have not chosen this fast, nor such a day for a man to afflict his soul; neither though thou shouldest bend down thy neck as a ring, and spread under thee sackcloth and ashes, neither thus shall ye call a fast acceptable.

6 I have not chosen such a fast, saith the Lord; but do thou loose every burden of iniquity, do thou untie the knots of hard bargains, set the bruised free, and cancel every unjust account.

7 Break thy bread to the hungry, and lead the unsheltered poor to thy house: if thou seest one naked, clothe him, and thou shalt not disregard the relations of thine own seed.

8 Then shall thy light break forth as the morning, and thy health shall speedily spring forth: and thy righteousness shall go before thee, and the glory of God shall compass thee.

9 Then shalt thou cry, and God shall hearken to thee; while thou art yet speaking he will say, Behold, I am here. If thou remove from thee the band, and the stretching forth of the hands, and murmuring speech;

10 and if thou give bread to the hungry from thy heart, and satisfy the afflicted soul; then shall thy light spring up in darkness, and thy darkness shall be as noon-day:

11 and thy God shall be with thee continually, and thou shalt be satisfied according as thy soul desires; and thy bones shall be made fat, and shall be as a well-watered garden, and as a fountain from which the water has not failed.

12 And thy old waste desert places shall be built up, and thy foundations shall last through all generations; and thou shalt be called a repairer of breaches, and thou shalt cause thy paths between to be in peace.

13 If thou turn away thy foot from the sabbath, so as not to do thy pleasure on the holy days, and shalt call the sabbaths delightful, holy to God; if thou shalt not lift up thy foot to work, nor speak a word in anger out of thy mouth,

14 then shalt thou trust on the Lord; and he shall bring thee up to the good places of the land, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord has spoken this.

ESAIAS (ISAIAH) CHAPTER 59

1 Has the hand of the Lord no power to save? or has he made his ear heavy, so that he should not hear?

2 Nay, your iniquities separate between you and God, and because of your sins has he turned away his face from you, so as not to have mercy upon you.

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3 For your hands are defiled with blood, and your fingers with sins; your lips also have spoken iniquity, and your tongue meditates unrighteousness.

4 None speaks justly, neither is there true judgment: they trust in vanities, and speak empty words; for they conceive trouble, and bring forth iniquity.

5 They have hatched asps' eggs, and weave a spider's web: and he that is going to eat of their eggs, having crushed an addled egg, has found also in it a basilisk.

6 Their web shall not become a garment, nor shall they at all clothe themselves with their works; for their works are works of iniquity.

7 And their feet run to wickedness, swift to shed blood; their thoughts also are thoughts of murder; destruction and misery are in their ways;

8 and the way of peace they know not, neither is there judgment in their ways; for their paths by which they go are crooked, and they know not peace.

9 Therefore has judgment departed from them, and righteousness shall not overtake them: while they waited for light, darkness came upon them; while they waited for brightness, they walked in perplexity.

10 They shall feel for the wall as blind men, and shall feel for it as if they had no eyes: and they shall feel at noon-day as at midnight; they shall groan as dying men.

11 They shall proceed together as a bear and as a dove: we have waited for judgment, and there is no salvation, it is gone far from us.

12 For our iniquity is great before thee, and our sins have risen up against us: for our iniquities are in us, and we know our unrighteous deeds.

13 We have sinned, and dealt falsely, and revolted from our God: we have spoken unrighteous words, and have been disobedient; we have conceived and uttered from our heart unrighteous words.

14 And we have turned judgment back, and righteousness has departed afar off: for truth is consumed in their ways, and they could not pass by a straight path. 15 And truth has been taken away, and they have turned aside their mind from understanding.

And the Lord saw it, and it pleased him not that there was no judgment.

16 And he looked, and there was no man, and he observed, and there was none to help: so he defended them with his arm, and stablished them with his mercy.

17 And he put on righteousness as a breast-plate, and placed the helmet of salvation on his head; and he clothed himself with the garment of vengeance, and with his cloak,

18 as one about to render a recompence, even reproach to his adversaries.

19 So shall they of the west fear the name of the Lord, and they that come from the rising of the sun his glorious name: for the wrath of the Lord shall come as a mighty river, it shall come with fury.

20 And the deliverer shall come for Sion's sake, and shall turn away ungodliness from Jacob.

21 And this shall be my covenant with them, said the Lord; My Spirit which is upon thee, and the words which I have put in thy mouth, shall never fail from thy mouth, nor from the mouth of thy seed, for the Lord has spoken it, henceforth and for ever.

ESAIAS (ISAIAH) CHAPTER 60

1 Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee.

2 Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but the Lord shall appear upon thee, and his glory shall be seen upon thee.

3 And kings shall walk in thy light, and nations in thy brightness.

4 Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from far, and thy daughters shall be borne on men's shoulders.

5 Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee,

6 and the camels of Madiam and Gaepha shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord.

7 And all the flocks of Kedar shall be gathered, and the rams of Nabaeoth shall come; and acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified.

8 Who are these that fly as clouds, and as doves with young ones to me?

9 The isles have waited for me, and the ships of Tharsis among the first, to bring thy children from afar, and their silver and their gold with them, and that for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified.

10 And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of my wrath I smote thee, and by reason of mercy I loved thee.

11 And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the Gentiles, and their kings as captives.

12 For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate.

13 And the glory of Libanus shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place.

14 And the sons of them that afflicted thee, and of them that provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel.

15 Because thou has become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations.

16 And thou shalt suck the milk of the Gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord that saves thee and delivers thee, the Holy One of Israel.

17 And for brass I will bring thee gold, and for iron I will bring thee silver, and instead of wood I will bring thee brass, and instead of stones, iron; and I will make thy princes peaceable, and thine overseers righteous.

18 And injustice shall no more be heard in thy land, nor destruction nor misery in thy coasts; but thy walls shall be called Salvation, and thy gates Sculptured Work.

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19 And thou shalt no more have the sun for a light by day, nor shall the rising of the moon lighten thy night; but the Lord shall be thine everlasting light, and God thy glory.

20 For the sun shall no more set, nor shall the moon be eclipsed; for the Lord shall be thine everlasting light, and the days of thy mourning shall be completed.

21 Thy people also shall be all righteous; they shall inherit the land for ever, preserving that which they have planted, even the works of their hands, for glory.

22 The little one shall become thousands, and the least a great nation; I the Lord will gather them in due time.

ESAIAS (ISAIAH) CHAPTER 61

1 The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind;

2 to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn;

3 that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of the Lord for glory.

4 And they shall build the old waste places, they shall raise up those that were before made desolate, and shall renew the desert cities, even those that had been desolate for many generations.

5 And strangers shall come and feed thy flocks, and aliens shall be thy ploughmen and vine-dressers.

6 But ye shall be called priests of the Lord, the ministers of God: ye shall eat the strength of nations, and shall be admired because of their wealth.

7 Thus shall they inherit the land a second time, and everlasting joy shall be upon their head.

8 For I am the Lord who love righteousness, and hate robberies of injustice; and I will give their labour to the just, and will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring in the midst of peoples: every one that sees them shall take notice of them, that they are a seed blessed of God;

10 and they shall greatly rejoice in the Lord. Let my soul rejoice in the Lord; for he has clothed me with the robe of salvation, and the garment of joy: he has put a mitre on me as on a bridegroom, and adorned me with ornaments as a bride.

11 And as the earth putting forth her flowers, and as a garden its seed; so shall the Lord, even the Lord, cause righteousness to spring forth, and exultation before all nations.

ESAIAS (ISAIAH) CHAPTER 62

1 For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and my salvation burn as a torch.

2 And the Gentiles shall see thy righteousness, and kings thy glory: and one shall call thee by a new name, which the Lord shall name.

3 And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God.

4 And thou shalt no more be called Forsaken; and thy land shall no more be called Desert: for thou shalt be called My Pleasure, and thy land Inhabited: for the Lord has taken pleasure in thee, and thy land shall be inhabited.

5 And as a young man lives with a virgin, so shall thy sons dwell in thee: and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

6 And on thy walls, O Jerusalem, have I set watchmen all day and all night, who shall never cease making mention of the Lord.

7 For there is none like you, when he shall have established, and made Jerusalem a praise on the earth.

8 For the Lord has sworn by his glory, and by the might of his arm, I will no more give thy corn and thy provisions to thine enemies; nor shall strangers any more drink thy wine, for which thou has laboured.

9 But they that have gathered them shall eat them, and they shall praise the Lord; and they that have gathered the grapes shall drink thereof in my holy courts.

10 Go through my gates, and make a way for my people; and cast the stones out of the way; lift up a standard for the Gentiles.

11 For behold, the Lord has proclaimed to the end of the earth, say ye to the daughter of Sion, Behold, thy Saviour has come to thee, having his reward and his work before his face.

12 And one shall call them the holy people, the redeemed of the Lord: and thou shalt be called a city sought out, and not forsaken.

ESAIAS (ISAIAH) CHAPTER 63

1 Who is this that is come from Edom, with red garments from Bosor? thus fair in his apparel, with mighty strength? I speak of righteousness and saving judgment.

2 Wherefore are thy garments red, and thy raiment as if fresh from a trodden winepress?

3 I am full of trodden grape, and of the nations there is not a man with me; and I trampled them in my fury, and dashed them to pieces as earth, and brought down their blood to the earth.

4 For the day of recompence has come upon them, and the year of redemption is at hand.

5 And I looked, and there was no helper; and I observed, and none upheld: therefore my arm delivered them, and mine anger drew nigh.

6 And I trampled them in mine anger, and brought down their blood to the earth.

7 I remembered the mercy of the Lord, the praises of the Lord in all things wherein he recompenses us. The Lord is a good judge to the house of Israel; he deals with us according to his mercy, and according to the abundance of his righteousness.

8 And he said, Is it not my people? the children surely will not be rebellious: and he became to them deliverance

9 out of all their affliction: not an ambassador, nor a messenger, but himself saved them, because he loved them and spared them: he himself redeemed them, and took them up, and lifted them up all the days of old.

10 But they disobeyed, and provoked his Holy Spirit: so he turned to be an enemy, he himself contended against them.

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11 Then he remembered the ancient days, saying, Where is he that brought up from the sea the shepherd of the sheep? where is he that put his Holy Spirit in them?

12 who led Moses with his right hand, the arm of his glory? he forced the water to separate from before him, to make himself an everlasting name.

13 He led them through the deep, as a horse through the wilderness, and they fainted not,

14 and as cattle through a plain: the Spirit came down from the Lord, and guided them: thus thou leddest thy people, to make thyself a glorious name.

15 Turn from heaven, and look from thy holy habitation and from thy glory: where is thy zeal and thy strength? where is the abundance of thy mercy and of thy compassions, that thou hast withholden thyself from us?

16 For thou art our Father; for though Abraham knew us not, and Israel did not acknowledge us, yet do thou, O Lord, our Father, deliver us: thy name has been upon us from the beginning.

17 Why hast thou caused us to err, O Lord, from thy way? and has hardened our hearts, that we should not fear thee? Return for thy servants' sake, for the sake of the tribes of thine inheritance,

18 that we may inherit a small part of thy holy mountain.

19 We are become as at the beginning, when thou didst not rule over us, and thy name was not called upon us.

ESAIAS (ISAIAH) CHAPTER 64

1 If thou wouldest open the heaven, trembling will take hold upon the mountains from thee, and they shall melt,

2 as wax melts before the fire; and fire shall burn up the enemies, and thy name shall be manifest among the adversaries: at thy presence the nations shall be troubled,

3 whenever thou shalt work gloriously; trembling from thee shall take hold upon the mountains.

4 From of old we have not heard, neither have our eyes seen a God beside thee, and thy works which thou wilt perform to them that wait for mercy.

5 For these blessings shall happen to them that work righteousness, and they shall remember thy ways: behold, thou wast angry and we have sinned; therefore we have erred,

6 and we are all become as unclean, and all our righteousness as a filthy rag: and we have fallen as leaves because of our iniquities; thus the wind shall carry us away.

7 And there is none that calls upon thy name, or that remembers to take hold on thee: for thou hast turned thy face away from us, and hast delivered us up because of our sins.

8 And now, O Lord, thou art our Father, and we are clay, all of us the work of thine hands.

9 Be not very wroth with us, and remember not our sins for ever; but now look on us, for we are all thy people.

10 The city of thy holiness has become desolate, Sion has become as a wilderness, Jerusalem a curse.

11 The house, our sanctuary, and the glory which our fathers blessed, has been burnt with fire: and all our glorious things have gone to ruin.

12 And for all these things thou, O Lord, has withholden, thyself, and been silent, and hast brought us very low.

ESAIAS (ISAIAH) CHAPTER 65

1 I became manifest to them that asked not for me; I was found of them that sought me not: I said, Behold, I am here, to a nation, who called not on my name.

2 I have stretched forth my hands all day to a disobedient and gainsaying people, to them that walked in a way that was not good, but after their sins.

3 This is the people that provokes me continually in my presence; they offer sacrifices in gardens, and burn incense on bricks to devils, which exist not.

4 They lie down to sleep in the tombs and in the caves for the sake of dreams, even they that eat swine's flesh, and the broth of their sacrifices: all their vessels are defiled:

5 who say, Depart from me, draw not nigh to me, for I am pure.

This is the smoke of my wrath, a fire burns with it continually.

6 Behold, it is written before me: I will not be silent until I have recompensed into their bosom,

7 their sins and the sins of their fathers, saith the Lord, who have burnt incense on the mountains, and reproached me on the hills: I will recompense their works into their bosom.

8 Thus saith the Lord, As a grape-stone shall be found in the cluster, and they shall say, Destroy it not; for a blessing is in it: so will I do for the sake of him that serves me, for his sake I will not destroy them all.

9 And I will lead forth the seed that came of Jacob and of Juda, and they shall inherit my holy mountain: and mine elect and my servants shall inherit it, and shall dwell there.

10 And there shall be in the forest folds of flocks, and the valley of Achor shall be for a resting-place of herds for my people, who have sought me.

11 But ye are they that have left me, and forget my holy mountain, and prepare a table for the devil, and fill up the drink-offering to Fortune.

12 I will deliver you up to the sword, ye shall all fall by slaughter: for I called you, and ye hearkened not; I spoke, and ye refused to hear; and ye did evil in my sight, and chose the things wherein I delighted not.

13 Therefore thus saith the Lord, Behold, my servants shall eat, but ye shall hunger: behold, my servants shall drink, but ye shall thirst: behold, my servants shall rejoice, but ye shall be ashamed:

14 behold, my servants shall exult with joy, but ye shall cry for the sorrow of your heart, and shall howl for the vexation of your spirit.

15 For ye shall leave your name for a loathing to my chosen, and the Lord shall destroy you: but my servants shall be called by a new name,

16 which shall be blessed on the earth; for they shall bless the true God: and they that swear upon the earth shall swear by the true God; for they shall forget the former affliction, it shall not come into their mind.

17 For there shall be a new heaven and a new earth: and they shall not at all remember the former, neither shall they at all come into their mind.

18 But they shall find in her joy and exultation; for, behold, I make Jerusalem a rejoicing, and my people a joy.

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19 And I will rejoice in Jerusalem, and will be glad in my people: and there shall no more be heard in her the voice of weeping, or the voice of crying.

20 Neither shall there be there any more a child that dies untimely, or an old man who shall not complete his time: for the youth shall be a hundred years old, and the sinner who dies at a hundred years shall also be accursed:

21 and they shall build houses, and themselves shall dwell in them; and they shall plant vineyards, and themselves shall eat the fruit thereof.

22 They shall by no means build, and others inhabit; and they shall by no means plant, and others eat: for as the days of the tree of life shall be the days of my people, they shall long enjoy the fruits of their labours.

23 My chosen shall not toil in vain, neither shall they beget children to be cursed; for they are a seed blessed of God, and their offspring with them.

24 And it shall come to pass, that before they call, I will hearken to them; while they are yet speaking, I will say, What is it?

25 Then wolves and lambs shall feed together, and the lion shall eat chaff like the ox, and the serpent earth as bread. They shall not injure nor destroy in my holy mountain, saith the Lord.

ESAIAS (ISAIAH) CHAPTER 66

1 Thus saith the Lord, Heaven is my throne, and the earth is my footstool: what kind of a house will ye build me? and of what kind is to be the place of my rest?

2 For all these things are mine, saith the Lord: and to whom will I have respect, but to the humble and meek, and the man that trembles at my words?

3 But the transgressor that sacrifices a calf to me, is as he that kills a dog; and he that offers fine flour, as one that offers swine's blood; he that gives frankincense for a memorial, is as a blasphemer. Yet they have chosen their own ways, and their soul has delighted in their abominations.

4 I also will choose their mockeries, and will recompense their sins upon them; because I called them, and they did not hearken to me; I spoke, and they heard not: and they did evil before me, and chose the things wherein I delighted not.

5 Hear the words of the Lord, ye that tremble at his word; speak ye, our brethren, to them that hate you and abominate you, that the name of the Lord may be glorified, and may appear their joy; but they shall be ashamed.

6 A voice of a cry from the city, a voice from the temple, a voice of the Lord rendering recompence to his adversaries.

7 Before she that travailed brought forth, before the travail-pain came on, she escaped it and brought forth a male.

8 Who has heard such a thing? and who has seen after this manner? Has the earth travailed in one day? or has even a nation been born at once, that Sion has travailed, and brought forth her children?

9 But I have raised this expectation, yet thou hast not remembered me, saith the Lord: behold, have not I made the bearing and barren woman? saith thy God.

10 Rejoice, O Jerusalem, and all ye that love her hold in her a general assembly: rejoice greatly with her, all that now mourn over her:

11 that ye may suck, and be satisfied with the breast of her consolation; that ye may milk out, and delight yourselves with the influx of her glory.

12 For thus saith the Lord, Behold, I turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the Gentiles: their children shall be borne upon the shoulders, and comforted on the knees.

13 As if his mother should comfort one, so will I also comfort you; and ye shall be comforted in Jerusalem.

14 And ye shall see, and your heart shall rejoice, and your bones shall thrive like grass: and the hand of the Lord shall be known to them that fear him, and he shall threaten the disobedient.

15 For, behold, the Lord will come as fire, and his chariots as a storm, to render his vengeance with wrath, and his rebuke with a flame of fire.

16 For with the fire of the Lord all the earth shall be judged, and all flesh with his sword: many shall be slain by the Lord.

17 They that sanctify themselves and purify themselves in the gardens, and eat swine's flesh in the porches, and the abominations, and the mouse, shall be consumed together, saith the Lord.

18 And I know their works and their imagination. I am going to gather all nations and tongues; and they shall come, and see my glory.

19 And I will leave a sign upon them, and I will send forth them that have escaped of them to the nations, to Tharsis, and Phud, and Lud, and Mosoch, and to Thobel, and to Greece, and to the isles afar off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring your brethren out of all nations for a gift to the Lord with horses, and chariots, in litters drawn by mules with awnings, to the holy city Jerusalem, said the Lord, as though the children of Israel should bring their sacrifices to me with psalms into the house of the Lord.

21 And I will take of them priests and Levites, saith the Lord.

22 For as the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed and your name continue.

23 And it shall come to pass from month to month, and from sabbath to sabbath, that all flesh shall come to worship before me in Jerusalem, saith the Lord.

24 And they shall go forth, and see the carcasses of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.

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THE BOOK OF THE PROPHET JEREMIAS (JEREMIAH)

Hebrew title: Sefer Yirmeyahu
Author: Baruch ben Neriah (Baruch Son of Neriah)
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Jeremiah (Hebrew: Sefer Yirmeyahu), is part of the Hebrew Bible and the Old Testament. Jeremiah Chapter 1, verses 1 to 3 says that the book is "the words of Jeremiah son of Hilkiah". Jeremiah is seen as a real person, talking to his scribe Baruch about his role as a servant of God who had bad news for the people. His book is a message to the Jews in exile in Babylon, saying that the disaster of exile is God's response to Israel's pagan worship.

Jeremiah began began his work in the thirteenth year of king Josiah (about 627 BC) and finished in the eleventh year of king Zedekiah (586 BC), when Jerusalem went into exile. During this period, Josiah reformed their religion, Babylon destroyed Assyria and Egypt briefly made Judah their subject. Then Babylon defeated Egypt and made Judah their subject (605 BC). Judah revolted several times and after the final time, Babylon destroyed Jerusalem and its Temple and took away its king and many of the leading people in 586 BC.

It is generally agreed that the three types of material interspersed through the book – poetic, narrative, and biographical – come from different sources or circles. Authentic oracles of Jeremiah are probably to be found in the poetic sections of chapters 1–25, but the book as a whole has been heavily edited and added to by followers (including perhaps the prophet's companion, the scribe Baruch) and later generations of Deuteronomists. The date of the final versions of the book (Greek and Hebrew) can be suggested by the fact that the Greek shows concerns typical of the early Persian period, while the Masoretic (i.e., Hebrew) shows perspectives which, although known in the Persian period, did not reach their realisation until the 2nd century BC.

Jeremiah exists in two versions, a Greek translation, called the Septuagint, dating from the last few centuries before Christ and found in the earliest Christian manuscripts, and the Masoretic Hebrew text of traditional Jewish bibles – the Greek version is shorter than the Hebrew by about one eighth, and arranges the material differently. Equivalents of both versions were found among the Dead Sea Scrolls, so that is clear that the differences mark important stages in the transmission of the text. Most scholars hold that the Hebrew text underlying the Septuagint version is older than the Masoretic text, and that the Masoretic evolved either from this or from a closely related version. The shorter version ultimately became canonical in Greek Orthodox churches, while the longer was adopted in Judaism and in Western Christian churches.)

JEREMIAS (JEREMIAH) CHAPTER 1

1 The word of God which came to Jeremias the son of Chelcias, of the priests, who dwelt in Anathoth in the land of Benjamin:

2 accordingly as the word of God came to him in the days of Josias son of Amos king of Juda, in the thirteenth year of his reign.

3 And it was in the days of Joakim, son of Josias king of Juda, until the eleventh year of Sedekias king of Juda, even until the captivity of Jerusalem in the fifth month.

4 And the word of the Lord came to him, saying,

5 Before I formed thee in the belly, I knew thee; and before thou camest forth from the womb, I sanctified thee; I appointed thee a prophet to the nations.

6 And I said, O Lord, thou that art supreme Lord, behold, I know not how to speak, for I am a child.

7 And the Lord said to me, Say not, I am a child: for thou shalt go to all to whomsoever I shall send thee, and according to all the words that I shall command thee, thou shalt speak.

8 Be not afraid before them: for I am with thee to deliver thee, saith the Lord.

9 And the Lord stretched forth his hand to me, and touched my mouth: and the Lord said to me, Behold, I have put my words into thy mouth.

10 Behold, I have appointed thee this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to rebuild, and to plant.

11 And the word of the Lord came to me, saying, What seest thou? And I said, A rod of an almond tree.

12 And the Lord said to me, Thou hast well seen: for I have watched over my words to perform them.

13 And the word of the Lord came to me a second time, saying, What seest thou? And I said, A caldron on the fire; and the face of it is toward the north.

14 And the Lord said to me, From the north shall flame forth evils upon all the inhabitants of the land.

15 For, behold, I call together all the kingdoms of the earth from the north, saith the Lord; and they shall come, and shall set each one his throne at the entrance of the gates of Jerusalem, and against all the walls round about her, and against all the cities of Juda.

16 And I will speak to them in judgment, concerning all their iniquity, forasmuch as they have forsaken me, and sacrificed to strange gods, and worshipped the works of their own hands.

17 And do thou gird up thy loins, and stand up, and speak all the words that I shall command thee: be not afraid of their face, neither be thou alarmed before them; for I am with thee to deliver thee, saith the Lord.

18 Behold, I have made thee this day as a strong city, and as a brazen wall, strong against all the kings of Juda, and the princes thereof, and the people of the land.

19 And they shall fight against thee; but they shall by no means prevail against thee; because I am with thee, to deliver thee, saith the Lord.

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JEREMIAS (JEREMIAH) CHAPTER 2

1 And he said, Thus saith the Lord,

2 I remember the kindness of thy youth, and the love of thine espousals,

3 in following the Holy One of Israel, saith the Lord, Israel was the holy people to the Lord, and the first-fruits of his increase: all that devoured him shall offend; evils shall come upon them, saith the Lord.

4 Hear the word of the Lord, O house of Jacob, and every family of the house of Israel.

5 Thus saith the Lord, What trespass have your fathers found in me, that they have revolted far from me, and gone after vanities, and become vain?

6 And they said not, Where is the Lord, who brought us up out of the land of Egypt, who guided us in the wilderness, in an untried and trackless land, in a land which no man at all went through, and no man dwelt there?

7 And I brought you to Carmel, that ye should eat the fruits thereof, and the good thereof; and ye went in, and defiled my land, and made mine heritage an abomination.

8 The priests said not, Where is the Lord? and they that held by the law knew me not: the shepherds also sinned against me, and the prophets prophesied by Baal, and went after that which profited not.

9 Therefore I will yet plead with you, and will plead with your children's children.

10 For go to the isles of the Chettians, and se; and send to Kedar, and observe accurately, and see if such things have been done;

11 if the nations will change their gods, though they are not gods: but my people have changed their glory, for that from which they shall not be profited.

12 The heaven is amazed at this, and is very exceedingly horror-struck, saith the Lord.

13 For my people has committed two faults, and evil ones: they have forsaken me, the fountain of water of life, and hewn out for themselves broken cisterns, which will not be able to hold water.

14 Is Israel a servant, or a home-born slave? why has he become a spoil?

15 The lions roared upon him, and uttered their voice, which have made his land a wilderness: and his cities are broken down, that they should not be inhabited. 16 Also the children of Memphis and Taphnas have known thee, and mocked thee.

17 Has not thy forsaking me brought these things upon thee? saith the Lord thy God.

18 And now what hast thou to do with the way of Egypt, to drink the water of Geon? and what hast thou to do with the way of the Assyrians, to drink the water of rivers?

19 Thine apostasy shall correct thee, and thy wickedness shall reprove thee: know then, and see, that thy forsaking me has been bitter to thee, saith the Lord thy God; and I have taken no pleasure in thee, saith the Lord thy God.

20 For of old thou hast broken thy yoke, and plucked asunder thy bands; and thou has said, I will not serve thee, but will go upon every high hill, and under every shady tree, there will I indulge in my fornication.

21 Yet I planted thee a fruitful vine, entirely of the right sort: how art thou a strange vine turned to bitterness!

22 Though thou shouldest wash thyself with nitre, and multiply to thyself soap, still thou art stained by thine iniquities before me, saith the Lord.

23 How wilt thou say, I am not polluted, and have not gone after Baal? behold thy ways in the burial-ground, and know what thou hast done: her voice has howled in the evening:

24 she has extended her ways over the waters of the desert; she was hurried along by the lusts of her soul; she is given up to them, who will turn her back? none that seek her shall be weary; at the time of her humiliation they shall find her.

25 Withdraw thy foot from a rough way, and thy throat from thirst: but she said I will strengthen myself: for she loved strangers, and went after them.

26 As is the shame of a thief when he is caught, so shall the children of Israel be ashamed; they, and their kings, and their princes, and their priests, and their prophets.

27 They said to a stock, Thou art my father; and to a stone, Thou has begotten me: and they have turned their backs to me, and not their faces: yet in the time of their afflictions they will say, Arise, and save us.

28 And where are thy gods, which thou madest for thyself? will they arise and save in the time of thine affliction? for according to the number of thy cities were thy gods, O Juda; and according to the number of the streets of Jerusalem they sacrificed to Baal.

29 Wherefore do ye speak unto me? ye all have been ungodly, and ye all have transgressed against me, saith the Lord. 30 In vain have I smitten your children; ye have not received correction: a sword has devoured your prophets as a destroying lion; yet ye feared not.

31 Hear ye the word of the Lord: thus saith the Lord, Have I been a wilderness or a dry land to Israel? wherefore has my people said, We will not be ruled over, and will not come to thee any more?

32 Will a bride forget her ornaments, or a virgin her girdle? but my people has forgotten me days without number.

33 What fair device wilt thou yet employ in thy ways, so as to seek love? it shall not be so; moreover thou has done wickedly in corrupting thy ways;

34 and in thine hands has been found the blood of innocent souls; I have not found them in holes, but on every oak.

35 Yet thou saidst, I am innocent: only let his wrath be turned away from me.

Behold, I will plead with thee, whereas thou sayest, I have not sinned.

36 For thou has been so exceedingly contemptuous as to repeat thy ways; but thou shalt be ashamed of Egypt, as thou wast ashamed of Assur.

37 For thou shalt go forth thence also with thine hands upon thine head; for the Lord has rejected thine hope, and thou shalt not prosper in it.

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JEREMIAS (JEREMIAH) CHAPTER 3

1 If a man put away his wife, and she depart from him, and become another man's, shall she return to him any more at all? shall not that woman be utterly defiled? ye thou hast gone a- whoring with many shepherds, and hast returned to me, saith the Lord.

2 Lift up thine eyes to look straight forward, and see where thou hast not been utterly defiled. Thou hast sat for them by the wayside as a deserted crow, and hast defiled the land with thy fornications and thy wickedness.

3 And thou didst retain many shepherds for a stumbling-block to thyself: thou hadst a whore's face, thou didst become shameless toward all.

4 Hast thou not called me as it were a home, and the father and guide of thy virgin-time?

5 Will God's anger continue for ever, or be preserved to the end? Behold, thou hast spoken and done these bad things, and hadst power to do them.

6 And the Lord said to me in the days of Josias the king, Hast thou seen what things the house of Israel has done to me? they have gone on every high mountain, and under every shady tree, and have committed fornication there.

7 And I said after she had committed all these acts of fornication, Turn again to me. Yet she returned not. And faithless Juda saw her faithlessness.

8 And I saw that (for all the sins of which she was convicted, wherein the house of Israel committed adultery, and I put her away, and gave into her hands a bill of divorcement,) yet faithless Juda feared not, but went and herself also committed fornication.

9 And her fornication was nothing accounted of; and she committed adultery with wood and stone.

10 And for all these things faithless Juda turned not to me with all her heart, but falsely.

11 And the Lord said to me, Israel has justified himself more than faithless Juda.

12 Go and read these words toward the north, and thou shalt say, Return to me, O house of Israel, saith the Lord; and I will not set my face against you: for I am merciful, saith the Lord, and I will not be angry with you for ever.

13 Nevertheless, know thine iniquity, that thou hast sinned against the Lord thy God, and hast scattered thy ways to strangers under every shady tree, but thou didst not hearken to my voice, saith the Lord.

14 Turn, ye children that have revolted, saith the Lord; for I will rule over you: and I will take you one of a city, and two of a family, and I will bring you in to Sion:

15 and I will give you shepherds after my heart, and they shall certainly tend you with knowledge.

16 And it shall come to pass that when ye are multiplied and increased upon the land, saith the Lord, in those days they shall say no more, The ark of the covenant of the Holy One of Israel: it shall not come to mind; it shall not be named; neither shall it be visited; nor shall this be done any more.

17 In those days and at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it: and they shall not walk any more after the imaginations of their evil heart.

18 In those days the house of Juda, shall come together to the house of Israel, and they shall come, together, from the land of the north, and from all the countries, to the land, which I caused their fathers to inherit.

19 And I said, So be it, Lord, for thou saidst I will set thee among children, and will give thee a choice land, the inheritance of the Almighty God of the Gentiles: and I said, Ye shall call me Father; and ye shall not turn away from me.

20 But as a wife acts treacherously against her husband, so has the house of Israel dealt treacherously against me, saith the Lord.

21 A voice from the lips was heard, even of weeping and supplication of the children of Israel: for they have dealt unrighteously in their ways, they have forgotten God their Holy One.

22 Turn, ye children that are given to turning, and I will heal your bruises. Behold, we will be thy servants; for thou art the Lord our God.

23 Truly the hills and the strength of the mountains were a lying refuge: but by the Lord our God is the salvation of Israel.

24 But shame has consumed the labours of our fathers from our youth; their sheep and their calves, and their sons and their daughters.

25 We have lain down in our shame, and our disgrace has covered us: because we and our fathers have sinned before our God, from our youth until this day; and we have not hearkened to the voice of the Lord our God.

JEREMIAS (JEREMIAH) CHAPTER 4

1 If Israel will return to me, saith the Lord, he shall return: and if he will remove his abominations out of his mouth, and fear before me, and swear,

2 The Lord lives, with truth, in judgment and righteousness, then shall nations bless by him, and by him they shall praise God in Jerusalem.

3 For thus saith the Lord to the men of Juda, and to the inhabitants of Jerusalem, Break up fresh ground for yourselves, and sow not among thorns.

4 Circumcise yourselves to your God, and circumcise your hardness of heart, ye men of Juda, and inhabitants of Jerusalem: lest my wrath go forth as fire, and burn, and there be none to quench it, because of the evil of your devices.

5 Declare ye in Juda, and let it be heard in Jerusalem: say ye, Sound the trumpet in the land; cry ye aloud: say ye, Gather yourselves together, and let us enter into the fortified cities.

6 Gather up your wares and flee to Sion: hasten, stay not: for I will bring evils from the north, and great destruction.

7 The lion is gone up from his lair, he has roused himself to the destruction of the nations, and has gone forth out of his place, to make the land desolate; and the cities shall be destroyed, so as to be without inhabitant.

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8 For these things gird yourselves with sackclothes, and lament, and howl: for the anger of the Lord is not turned away from you.

9 And it shall come to pass in that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be amazed, and the prophets shall wonder.

10 And I said, O sovereign Lord, verily thou hast deceived this people and Jerusalem, saying, There shall be peace; whereas behold, the sword has reached even to their soul.

11 At that time they shall say to this people and to Jerusalem, There is a spirit of error in the wilderness: the way of the daughter of my people is not to purity, nor to holiness.

12 But a spirit of full vengeance shall come upon me; and now I declare my judgments against them.

13 Behold, he shall come up as a cloud, and his chariots as a tempest: his horses are swifter than eagles. Woe unto us! for we are in misery.

14 Cleanse thine heart from wickedness, O Jerusalem, that thou mayest be saved: how long will thy grievous thoughts be within thee?

15 For a voice of one publishing from Dan shall come, and trouble out of mount Ephraim shall be heard of.

16 Remind ye the nations; behold, they are come: proclaim it in Jerusalem, that bands are approaching from a land afar off, and have uttered their voice against the cities of Juda.

17 As keepers of a field, they have surrounded her; because thou, saith the Lord, has neglected me.

18 Thy ways and thy devices have brought these things upon thee; this is thy wickedness, for it is bitter, for it has reached to thy heart.

19 I am pained in my bowels, my bowels, and the sensitive powers of my heart; my soul is in great commotion, my heart is torn: I will not be silent, for my soul has heard the sound of a trumpet, the cry of war, and of distress: it calls on destruction;

20 for all the land is distressed: suddenly my tabernacle is distressed, my curtains have been rent asunder.

21 How long shall I see fugitives, and hear the sound of the trumpet?

22 For the princes of my people have not known me, they are foolish and unwise children: they are wise to do evil, but how to do good they have not known.

23 I looked upon the earth, and, behold, it was not; and to the sky, an there was no light in it.

24 I beheld the mountains, and they trembled, and I saw all the hills in commotion.

25 I looked, and behold, there was no man, and all the birds of the sky were scared.

26 I saw, and, behold, Carmel was desert, and all the cities were burnt with fire at the presence of the Lord, and at the presence of his fierce anger they were utterly destroyed.

27 Thus saith the Lord, The whole land shall be desolate; but I will not make a full end.

28 For these things let the earth mourn, and let the sky be dark above: for I have spoken, and I will not repent; I have purposed, and I will not turn back from it.

29 The whole land has recoiled from the noise of the horseman and the bent bow; they have gone into the caves, and have hidden themselves in the groves, and have gone up upon the rocks: every city was abandoned, no man dwelt in them.

30 And what wilt thou do? Though thou clothe thyself with scarlet, and adorn thyself with golden ornaments; though thou adorn thine eyes with stibium, thy beauty will be in vain: thy lovers have rejected thee, they seek thy life.

31 For I have heard thy groaning as the voice of a woman in travail, as of her that brings forth her first child; the voice of the daughter of Zion shall fail through weakness, and she shall lose the strength of her hands, saying, Woe is me! for my soul faints because of the slain.

JEREMIAS (JEREMIAH) CHAPTER 5

1 Run ye about in the streets of Jerusalem, and see, and know, and seek in her broad places, if ye can find one, if there is any one that does judgment, and seeks faithfulness; and I will pardon them, saith the Lord.

2 The Lord lives, they say; do they not therefore swear falsely?

3 O Lord, thine eyes are upon faithfulness: thou hast scourged them, but they have not grieved; thou hast consumed them; but they would not receive correction: they have made their faces harder than a rock; and they would not return.

4 Then I said, It may be they are poor; for they are weak, for they know not the way of the Lord, or the judgment of God.

5 I will go to the rich men, and will speak to them; for they have known the way of the Lord, and the judgment of God: but, behold, with one consent they have broken the yoke, they have burst the bonds.

6 Therefore has a lion out of the forest smitten them, and a wolf has destroyed them even to their houses, and a leopard has watched against their cities: all that go forth from them shall be hunted: for they have multiplied their ungodliness, they have strengthened themselves in their revoltings.

7 In what way shall I forgive thee for these things? Thy sons have forsaken me, and sworn by them that are no gods: and I fed them to the full, and they committed adultery, and lodged in harlots' houses.

8 They became as wanton horses: they neighed each one after his neighbour's wife.

9 Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this.

10 Go up upon her battlements, and break them down; but make not a full end: leave her buttresses: for they are the Lord's.

11 For the house of Israel have indeed dealt treacherously against me, saith the Lord: the house of Juda also

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12 have lied to their Lord, and they have said, These things are not so; no evils shall come upon us; and we shall not see sword or famine.

13 Our prophets became wind, and the word of the Lord was not in them.

14 Therefore thus saith the Lord Almighty, Because ye have spoken this word, behold, I have made my words in thy mouth fire, and this people wood, and it shall devour them.

15 Behold, I will bring upon you a nation from far, O house of Israel, saith the Lord; a nation the sound of whose language one shall not understand.

16 They are all mighty men:

17 and they shall devour your harvest, and your bread; and shall devour your sons, and your daughters; and they shall devour your sheep, and your calves, and devour your vineyards, and your fig-plantations, and your olive yards: and they shall utterly destroy your strong cities, wherein ye trusted, with the sword.

18 And it shall come to pass in those days, saith the Lord thy God, that I will not utterly destroy you.

19 And it shall come to pass, when ye shall say, Wherefore has the Lord our God done all these things to us? that thou shalt say to them, Because ye served strange gods in your land, so shall ye serve strangers in a land that is not yours.

20 Proclaim these things to the house of Jacob, and let them be heard in the house of Juda.

21 Hear ye now these things, O foolish and senseless people; who have eyes, and see not; and have ears, and hear not:

22 will ye not be afraid of me? saith the Lord; and will ye not fear before me, who have set the sand for a bound to the sea, as a perpetual ordinance, and it shall not pass it: yea, it shall rage, but not prevail; and its waves shall roar, but not pass over it.

23 But this people has a disobedient and rebellious heart; and they have turned aside and gone back:

24 and they have not said in their heart, Let us fear now the Lord our God, who gives us the early and latter rain, according to the season of the fulfillment of the ordinance of harvest, and has preserved it for us.

25 Your transgressions have turned away these things, and your sins have removed good things from you.

26 For among my people were found ungodly men; and they have set snares to destroy men, and have caught them.

27 As a snare which has been set is full of birds, so are their houses full of deceit: therefore have they grown great, and become rich:

28 and they have transgressed the rule of judgment; they have not judged the cause of the orphan, nor have they judged the cause of the widow.

29 Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?

30 Shocking and horrible deeds have been done on the land;

31 the prophets utter unrighteous prophecies, and the priests have clapped their hands: and my people has loved to have it thus: and what will ye do for the future.

JEREMIAS (JEREMIAH) CHAPTER 6

1 Strengthen yourselves, ye children of Benjamin, to flee out of the midst of Jerusalem, and sound an alarm with the trumpet in Thecue, and set up a signal over Baethacharma: for evil threatens from the north, and a great destruction is coming.

2 And thy pride, O daughter of Sion, shall be taken away.

3 The shepherds and their flocks shall come to her; and they shall pitch their tents against her round about, and shall feed their flocks each with his hand.

4 Prepare yourselves for war against her; rise up, and let us go up against her at noon. Woe to us! for the day has gone down, for the shadows of the day fail.

5 Rise, and let us go up against her by night, and destroy her foundations.

6 For thus saith the Lord, Hew down her trees, array a numerous force against Jerusalem. O false city; there is all oppression in her.

7 As a cistern cools water, so her wickedness cools her, ungodliness and misery shall be heard in her, as continually before her.

8 Thou shalt be chastened, O Jerusalem, with pain and the scourge, lest my soul depart from thee; lest I make thee a desert land, which shall not be inhabited.

9 For thus saith the Lord, Glean, glean thoroughly as a vine the remnant of Israel: turn back your hands as a grape-gatherer to his basket.

10 To whom shall I speak, and testify, that he may hearken? behold, thine ears are uncircumcised, and they shall not be able to hear: behold, the word of the Lord is become to them a reproach, they will not at all desire it.

11 And I allowed my wrath to come to full, yet I kept it in, and did not utterly destroy them: I will pour it out on the children without, and on the assembly of young men together: for man and woman shall be taken together, the old man with him that is full of days.

12 And their houses shall be turned to others, with their fields and their wives together: for I will stretch out my hand upon the inhabitants of this land, saith the Lord.

13 For from the least of them even to the greatest they have all committed iniquity; from the priest even to the false prophet they have all wrought falsely.

14 And they healed the breach of my people imperfectly, making light of it, and saying, Peace, peace, and where is peace?

15 They were ashamed because they failed; yet they were not ashamed as those who are truly ashamed, and they knew not their own disgrace: therefore shall they utterly fall when they do fall, and in the time of visitation shall they perish, said the Lord.

16 Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths of the Lord; and see what is the good way, and walk in it, and ye shall find purification for your souls. But they said, We will not walk in them.

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17 I have set watchmen over you, saying, Hear ye the sound of the trumpet. But they said, We will not hear it.

18 Therefore have the nations heard, and they that feed their flocks.

19 Hear, O earth: behold, I will bring evils upon this people, even the fruit of their rebellions; for they have not heeded my words, and they have rejected my law.

20 Wherefore do ye bring me frankincense from Saba, and cinnamon from a land afar off? your whole-burnt-offerings are not acceptable, and your sacrifices have not been pleasant to me.

21 Therefore thus saith the Lord, Behold, I will bring weakness upon this people, and the fathers and sons shall be weak together; the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people comes from the north, and nations shall be stirred up from the end of the earth.

23 They shall lay hold on bow and spear; the people is fierce, and will have no mercy; their voice is as the roaring sea; they shall array themselves for war against thee as fire on horses and chariots, O daughter of Sion.

24 We have heard the report of them: our hands are weakened: anguish has seized us, the pangs as of a woman in travail.

25 Go not forth into the field, and walk not in the ways; for the sword of the enemy lingers round about.

26 O daughter of my people, gird thyself with sackcloth: sprinkle thyself with ashes; make for thyself pitiable lamentation, as the mourning for a beloved son: for misery will come suddenly upon you.

27 I have caused thee to be tried among tried nations, and thou shalt know me when I have tried their way.

28 They are all disobedient, walking perversely: they are brass and iron; they are all corrupted.

29 The bellows have failed from the fire, the lead has failed: the silversmith works at his trade in vain; their wickedness is not consumed.

30 Call ye them reprobate silver, because the Lord has rejected them.

JEREMIAS (JEREMIAH) CHAPTER 7

1 Hear ye the word of the Lord,

2 all Judea.

3 Thus saith the Lord God of Israel, Correct your ways and your devices, and I will cause you to dwell in this place.

4 Trust not in yourselves with lying words, for they shall not profit you at all, saying, It is the temple of the Lord, the temple of the Lord.

5 For if ye thoroughly correct your ways and your practices, and do indeed execute judgment between a man and his neighbour;

6 and oppress not the stranger, and the orphan, and the widow, and shed not innocent blood in this place, and go not after strange gods to your hurt:

7 then will I cause you to dwell in this place, in the land which I gave to your fathers of old and for ever.

8 But whereas ye have trusted in lying words, whereby ye shall not be profited;

9 and ye murder, and commit adultery, and steal, and swear falsely, and burn incense to Baal, and are gone after strange gods whom ye know not,

10 so that it is evil with you; yet have ye come, and stood before me in the house, whereon my name is called, and ye have said, We have refrained from doing all these abominations.

11 Is my house, whereon my name is called, a den of robbers in your eyes? And, behold, I have seen it, saith the Lord.

12 For go ye to my place with is in Selo, where I caused my name to dwell before, and see what I did to it because of the wickedness of my people Israel.

13 And now, because ye have done all these deeds, and I spoke to you, but ye hearkened not to me; and I called you, but ye answered not;

14 therefore I also will do to the house whereon my name is called, wherein ye trust, and to the place which I gave to you and to your fathers, as I did to Selo.

15 And I will cast you out of my sight, as I cast away your brethren, all the seed of Ephraim.

16 Therefore pray not thou for this people, and intercede not for them to be pitied, yea, pray not, and approach me not for them: for I will not hearken unto thee.

17 Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem?

18 Their children gather wood, and their fathers kindle a fire, and their women knead dough, to make cakes to the host of heaven; and they have poured out drink-offerings to strange gods, that they might provoke me to anger.

19 Do they provoke me to anger? saith the Lord: do they not provoke themselves, that their faces may be ashamed?

20 Therefore thus saith the Lord; Behold, my anger and wrath shall be poured out upon this place, and upon the men, and upon the cattle, and upon every tree of their field, and upon the fruits of the land; and it shall burn, and not be quenched.

21 Thus saith the Lord, Gather your whole-burnt-offerings with your meat-offerings, and eat flesh.

22 For I spoke not to your fathers, and commanded them not in the day wherein I brought them up out of the land of Egypt, concerning whole-burnt-offerings and sacrifice:

23 but I commanded them this thing, saying, Hear ye my voice, and I will be to you a God, and ye shall be to me a people: and walk ye in all my ways which I shall command you, that it may be well with you.

24 But they hearkened not to me, and their ear gave no heed, but they walked in the imaginations of their evil heart, and went backward, and not forward;

25 from the day that their fathers went forth out of the land of Egypt, even until this day. And I sent to you all my servants, the prophets, by day and early in the morning: yea, I sent them,

26 but they hearkened not to me, and their ear gave no heed; and they made their neck harder than their fathers.

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27 Therefore thou shalt speak this word to them;
28 This is the nation which has not hearkened to the voice of the Lord, nor received correction: truth has failed from their mouth.
29 Cut off thine hair, and cast it away, and take up a lamentation on thy lips; for the Lord has reprobated and rejected the generation that does these things.
30 For the children of Juda have wrought evil before me, saith the Lord; they have set their abominations in the house on which my name is called, to defile it.
31 And they have built the altar of Tapheth, which is in the valley of the son of Ennom, to burn their sons and their daughters with fire; which I did not command them to do, neither did I design it in my heart.
32 Therefore, behold, the days come, saith the Lord, when they shall no more say, The altar of Tapheth, and the valley of the son of Ennom, but, The valley of the slain; and they shall bury in Tapheth, for want of room.
33 And the dead bodies of this people shall be for food to the birds of the sky, and to the wild beasts of the earth; and there shall be none to drive them away.
34 And I will destroy out of the cities of Juda, and the streets of Jerusalem, the voice of them that make merry, and the voice of them that rejoice, the voice of the bridegroom, and the voice of the bride; for the whole land shall become a desolation.

JEREMIAS (JEREMIAH) CHAPTER 8

1 At that time, saith the Lord, they shall bring out the bones of the kings of Juda, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves;
2 and they shall spread them out to the sun, and the moon, and to all the stars, and to all the host of heaven, which they have loved, and which they have served, and after which they have walked, and to which they have held, and which they have worshipped; they shall not be mourned for, neither shall they be buried; but they shall be for an example on the face of the earth,
3 because they chose death rather than life, even to all the remnant that are left of that family, in every place whither I shall drive them out.
4 For thus saith the Lord, Shall not he that falls arise? or he that turns away, shall he not turn back again?
5 Wherefore has this my people turned away with a shameless revolting, and strengthened themselves in their willfulness, and refused to return?
6 Hearken, I pray you, and hear: will they not speak thus, There is no man that repents of his wickedness, saying, What have I done? the runner has failed from his course, as a tired horse in his neighing.
7 Yea, the stork in the heaven knows her time, also the turtle-dove and wild swallow; the sparrows observe the times of their coming in; but this my people knows not the judgments of the Lord.
8 How will ye say, We are wise, and the law of the Lord is with us? In vain have the scribes used a false pen.
9 The wise men are ashamed, and alarmed, and taken; because they have rejected the word of the Lord; what wisdom is there in them?
10 Therefore will I give their wives to others, and their fields to new inheritors; and they shall gather their fruits, saith the Lord.
11 There are no grapes on the vines,
12 and there are no figs on the fig-trees,
13 and the leaves have fallen off.
14 Why do we sit still? assemble yourselves, and let us enter into the strong cities, and let us be cast out there: for God has cast us out, and made us drink water of gall, because we have sinned before him.
15 We assembled for peace, but there was no prosperity; for a time of healing, but behold anxiety.
16 We shall hear the neighing of his swift horses out of Dan: the whole land quaked at the sound of the neighing of his horses; and he shall come, and devour the land and the fullness of it; the city, and them that dwell in it.
17 For, behold, I send forth against you deadly serpents, which cannot be charmed, and they shall bite you
18 mortally with the pain of your distressed heart.
19 Behold, there is a sound of the cry of the daughter of my people from a land afar off: Is not the Lord in Sion? is there not a king there? because they have provoked me with their graven images, and with strange vanities.
20 The summer is gone, the harvest is past, and we are not saved.
21 For the breach of the daughter of my people I have been saddened: in my perplexity pangs have seized upon me as of a woman in travail.
22 And is there no balm in Galaad, or is there no physician there? why has not the healing of the daughter of my people taken place?

JEREMIAS (JEREMIAH) CHAPTER 9

1 Who will give water to my head, and a fountain of tears to my eyes? then would I weep for this my people day and night, even for the slain of the daughter of my people.
2 Who would give me a most distant lodge in the wilderness, that I might leave my people, and depart from them? for they all commit adultery, an assembly of treacherous men.
3 And they have bent their tongue like a bow: falsehood and not faithfulness has prevailed upon the earth; for they have gone on from evil to evil, and have not known me, saith the Lord.
4 Beware ye each of his neighbour, and trust ye not in your brethren: for every one will surely supplant, and every friend will walk craftily.
5 Every one will mock his friend; they will not speak truth: their tongue has learned to speak falsehoods; they have committed iniquity, they ceased not, so as to return.
6 There is usury upon usury, and deceit upon deceit: they would not know me, saith the Lord.

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7 Therefore thus saith the Lord, Behold, I will try them with fire, and prove them; for I will do thus because of the wickedness of the daughter of my people.

8 Their tongue is a wounding arrow; the words of their mouth are deceitful: one speaks peaceably to his neighbour, but in himself retains enmity.

9 Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a people as this?

10 Take up a lamentation for the mountains, and a mournful dirge for the paths of the wilderness, for they are desolate for want of men; they heard not the sound of life from the birds of the sky, nor the cattle: they were amazed, they are gone.

11 And I will remove the inhabitants of Jerusalem, and make it a dwelling-place of dragons; and I will utterly waste the cities of Juda, so that they shall not be inhabited.

12 Who is the wise man, that he may understand this? and he that has the word of the mouth of the Lord addressed to him, let him tell you wherefore the land has been destroyed, has been ravaged by fire like a desert, so that no one passes through it.

13 And the Lord said to me, Because they have forsaken my law, which I set before them, and have not hearkened to my voice;

14 but went after the lusts of their evil heart, and after the idols which their fathers taught them to worship:

15 therefore thus saith the Lord God of Israel, Behold, I will feed them with trouble and will cause them to drink water of gall:

16 and I will scatter them among the nations, to them whom neither they nor their fathers knew; and I will send a sword upon them, until I have consumed them with it.

17 Thus saith the Lord, Call ye the mourning women, and let them come; and send to the wise women, and let them utter their voice;

18 and let them take up a lamentation for you, and let your eyes pour down tears, and your eyelids drop water.

19 For a voice of lamentation has been heard in Sion, How are we become wretched! we are greatly ashamed, for we have forsaken the land, and have abandoned our tabernacles!

20 Hear now, ye women, the word of God, and let your ears receive the words of his mouth, and teach your daughters lamentation, and every woman her neighbour a dirge.

21 For death has come up through your windows, it has entered into our land, to destroy the infants without, and the young men from the streets.

22 And the carcases of the men shall be for an example on the face of the field of your land, like grass after the mower, and there shall be none to gather them.

23 Thus saith the Lord, Let not the wise man boast in his wisdom, and let not the strong man boast in his strength, and let not the rich man boast in his wealth;

24 but let him that boasts boast in this, the understanding and knowing that I am the Lord that exercise mercy, and judgment, and righteousness, upon the earth; for in these things is my pleasure, saith the Lord.

25 Behold, the days come, saith the Lord, when I will visit upon all the circumcised their uncircumcision;

26 on Egypt, and on Idumea, and on Edom, and on the children of Ammon, and on the children of Moab, and on every one that shaves his face round about, even them that dwell in the wilderness; for all the Gentiles are uncircumcised in flesh, and all the house of Israel are uncircumcised in their hearts.

JEREMIAS (JEREMIAH) CHAPTER 10

1 Hear ye the word of the Lord, which he has spoken to you, O house of Israel.

2 Thus saith the Lord, Learn ye not the ways of the heathen, and be not alarmed at the signs of the sky; for they are alarmed at them, falling on their faces.

3 For the customs of the nations are vain; it is a tree cut out of the forest, the work of the carpenter, or a molten image.

4 They are beautified with silver and gold, they fix them with hammers and nails;

5 they will set them up that they may not move;

6 it is wrought silver, they will not walk, it is forged silver

7They must certainly be borne,

8for they cannot ride of themselves.

9 Fear them not; for they cannot do any evil,

10 and there is no good in them.

11 Thus shall ye say to them, Let the gods which have not made heaven and earth perish from off the earth, and from under this sky.

12 It is the Lord that made the earth by his strength, who set up the world by his wisdom, and by his understanding stretched out the sky,

13 and set abundance of waters in the sky, and brought up clouds from the ends of the earth; he made lightnings for the rain, and brought forth light out of his treasures.

14 Every man is deprived of knowledge, every goldsmith is confounded because of his graven images; for he has cast false gods, there is no breath in them.

15 They are vain works, wrought in mockery; in the time of their visitation they shall perish.

16 Such is not the portion of Jacob; for he that formed all things, he is his inheritance; the Lord is his name.

17 He has gathered thy substance from without the lodged in choice vessels.

18 For thus saith the Lord, Behold, I will overthrow the inhabitants of this land with affliction, that thy plague may be discovered.

19 Alas for thy ruin! thy plague is grievous: and I said, Surely this is thy wound, and it has overtaken thee.

20 Thy tabernacle is in a ruinous state, it has perished; and all thy curtains have been torn asunder: my children and my cattle are no more: there is no more any place for my tabernacle, nor place for my curtains.

21 For the shepherds have become foolish, and have not sought the Lord; therefore the whole pasture has failed, and the sheep have been scattered.

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22 Behold, there comes a sound of a noise, and a great earthquake from the land of the north, to make the cities of Juda a desolation, and a resting-place for ostriches.

23 I know, O Lord, that man's way is not his own; neither shall a man go, and direct his going.

24 Chasten us, O Lord, but with judgment; and not in wrath, lest thou make us few.

25 Pour out thy wrath upon the nations that have not known thee, and upon the families that have not called upon thy name: for they have devoured Jacob, and consumed him, and have made his pasture desolate.

JEREMIAS (JEREMIAH) CHAPTER 11

1 The word that came to Jeremias from the Lord, saying,

2 Hear ye the words of this covenant, and thou shalt speak to the men of Juda, and to the dwellers in Jerusalem;

3 and thou shalt say to them, Thus saith the Lord God of Israel, Cursed is the man, who shall not hearken to the words of this covenant,

4 which I commanded your fathers, in the day wherein I brought them up out of the land of Egypt, out of the iron furnace, saying, Hearken to my voice, and do all things that I shall command you; so shall ye be to me a people, and I will be to you a God;

5 that I may confirm mine oath, which I sware to your fathers, to give them a land flowing with milk and honey, as it is this day. Then I answered and said, So be it, O Lord.

6 And the Lord said to me, Read these words in the cities of Juda, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7-8 But they did them not.

9 And the Lord said to me, A conspiracy is found among the men of Juda, and among the dwellers in Jerusalem.

10 They are turned aside to the iniquities of their fathers that were of old, who would not hearken to my words: and, behold, they go after strange gods, to serve them: and the house of Israel and the house of Juda have broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I bring evils upon this people, out of which they shall not be able to come forth; and they shall presently cry to me, but I will not hearken to them.

12 And the cities of Juda and the dwellers in Jerusalem shall go, and cry to the gods to whom they burn incense; which shall not deliver them in the time of their troubles.

13 For according to the number of thy cities were thy gods, O Juda; and according to the number of the streets of Jerusalem have ye set up altars to burn incense to Baal.

14 And thou, pray not for this people, and intercede not for them in supplication and prayer: for I will not hear in the day in which they call upon me, in the day of their affliction.

15 Why has my beloved wrought abomination in my house? will prayers and holy offerings take away thy wickedness from thee, or shalt thou escape by these things?

16 The Lord called thy name a fair olive tree, of a goodly shade in appearance, at the noise of its being lopped, fire was kindled against it; great is the affliction coming upon thee: her branches are become good for nothing.

17 And the Lord that planted thee has pronounced evils against thee, because of the iniquity of the house of Israel and the house of Juda, whatsoever they have done against themselves to provoke me to anger by burning incense to Baal.

18 O Lord, teach me, and I shall know: then I saw their practices.

19 But I as an innocent lamb led to the slaughter, knew not: against me they devised an evil device, saying, Come and let us put wood into his bread, and let us utterly destroy him from off the land of the living, and let his name not be remembered any more.

20 O Lord, that judgest righteously, trying the reins and hearts, let me see thy vengeance taken upon them, for to thee I have declared my cause.

21 Therefore thus saith the Lord concerning the men of Anathoth, that seek my life, that say, Thou shalt not prophesy at all in the name of the Lord, but if thou dost, thou shalt die by our hands:

22 behold, I will visit them: their young men shall die by the sword; and their sons and their daughters shall die of famine:

23 and there shall be no remnant left of them; for I will bring evil upon the dwellers in Anathoth, in the year of their visitation.

JEREMIAS (JEREMIAH) CHAPTER 12

1 Righteous art thou, O Lord, that I may make my defence to thee, yea, I will speak to thee of judgments. Why is it that the way of ungodly men prospers? that all that deal very treacherously are flourishing?

2 Thou hast planted them, and they have taken root; they have begotten children, and become fruitful; thou art near to their mouth, and far from their reins.

3 But thou, Lord, knowest me; thou hast proved my heart before thee; purify them for the day of their slaughter.

4 How long shall the land mourn, and the grass of the field wither, for the wickedness of them, that dwell in it? the beasts and birds are utterly destroyed; because the people said, God shall not see our ways.

5 Thy feet run, and they cause thee to faint; how wilt thou prepare to ride upon horses? and thou hast been confident in the land of thy peace? how wilt thou do in the roaring of Jordan?

6 For even thy brethren and the house of thy father, even these have dealt treacherously with thee; and they have cried out, they are gathered together in pursuit of thee; trust not thou in them, though they shall speak fair words to thee.

7 I have forsaken mine house, I have left mine heritage; I have given my beloved one into the hands of her enemies.

8 My inheritance has become to me as a lion in a forest; she has uttered her voice against me; therefore have I hated her.

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9 Is not my inheritance to me a hyaena's cave, or a cave round about her? Go ye, gather together all the wild beasts of the field, and let them come to devour her.

10 Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my desirable portion a trackless wilderness;

11 it is made a complete ruin: for my sake the whole land has been utterly ruined, because there is none that lays the matter to heart.

12 The ravagers are come to every passage in the wilderness: for the sword of the Lord will devour from one end of the land to the other: no flesh has any peace.

13 Sow wheat, and reap thorns; their portions shall not profit them: be ashamed of your boasting, because of reproach before the Lord.

14 For thus saith the Lord, concerning all the evil neighbours that touch mine inheritance, which I have divided to my people Israel; Behold, I will draw them away from their land, and I will cast out Juda from the midst of them.

15 And it shall come to pass, after I have cast them out, that I will return, and have mercy upon them, and will cause them to dwell every one in his inheritance, and every one in his land.

16 And it shall be, if they will indeed learn the way of my people, to swear by my name, saying, The Lord lives; as they taught my people to swear by Baal; then shall that nation be built in the midst of my people.

17 But if they will not return, then will I cut off that nation with utter ruin and destruction.

JEREMIAS (JEREMIAH) CHAPTER 13

1 Thus saith the Lord, Go and procure for thyself a linen girdle, and put it about thy loins, and let it not be put in water.

2 So I procured the girdle according to the word of the Lord, and put it about my loins.

3 And the word of the Lord came to me, saying,

4 Take the girdle that is upon thy loins, and arise, and go to the Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by the Euphrates, as the Lord commanded me.

6 And it came to pass after many days, that the Lord said to me, Arise, go to the Euphrates, and take thence the girdle, which I commanded thee to hide there.

7 So I went to the river Euphrates, and dug, and took the girdle out of the place where I had buried it: and, behold, it was rotten, utterly good for nothing.

8 And the word of the Lord came to me, saying, Thus saith the Lord,

9 Thus will I mar the pride of Juda, and the pride of Jerusalem;

10 even this great pride of the men that will not hearken to my words, and have gone after strange gods, to serve them, and to worship them: and they shall be as this girdle, which can be used for nothing.

11 For as a girdle cleaves about the loins of a man, so have I caused to cleave to myself the house of Israel, and the whole house of Juda; that they might be to me a famous people, and a praise, and a glory: but they did not hearken to me.

12 And thou shalt say to this people, Every bottle shall be filled with wine: and it shall come to pass, if they shall say to thee, Shall we not certainly know that every bottle shall be filled with wine? that thou shalt say to them,

13 Thus saith the Lord, Behold, I will fill the inhabitants of this land, and their kings the sons of David that sit upon their throne, and the priests, and the prophets, and Juda and all the dwellers in Jerusalem, with strong drink.

14 And I will scatter them a man and his brother, and their fathers and their sons together: I will not have compassion, saith the Lord, and I will not spare, neither will I pity to save them from destruction.

15 Hear ye, and give ear, and be not proud: for the Lord has spoken.

16 Give glory to the Lord your God, before he cause darkness, and before your feet stumble on the dark mountains, and ye shall wait for light, and behold the shadow of death, and they shall be brought into darkness.

17 But if ye will not hearken, your soul shall weep in secret because of pride, and your eyes shall pour down tears, because the Lord's flock is sorely bruised.

18 Say ye to the king and the princes, Humble yourselves, and sit down; for your crown of glory is removed from your head.

19 The cities toward the south were shut, and there was none to open them: Juda is removed into captivity,they have suffered a complete removal.

20 Lift up thine eyes, O Jerusalem, and behold them that come from the north; where is the flock that was given thee, the sheep of thy glory?

21 What wilt thou say when they shall visit thee, for thou didst teach them lessons for rule against thyself; shall not pangs seize thee as a woman in travail?

22 And if thou shouldest say in thine heart, Wherefore have these things happened to me? Because of the abundance of thine iniquity have thy skirts been discovered, that thine heels might be exposed.

23 If the Ethiopian shall change his skin, or the leopardess her spots, then shall ye be able to do good, having learnt evil.

24 So I scattered them as sticks carried by the wind into the wilderness.

25 Thus is thy lot, and the reward of your disobedience to me, saith the Lord; as thou didst forget me, and trust in lies,

26 I also will expose thy skirts upon thy face, and thy shame shall be seen;

27 thine adultery also, and thy neighing, and the looseness of thy fornication: on the hills and in the fields I have seen thine abominations. Woe to thee, O Jerusalem, for thou hast not been purified so as to follow me; how long yet shall it be?

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JEREMIAS (JEREMIAH) CHAPTER 14

1 **And The Word Of The Lord Came To Jeremias Concerning The Drought**.

2 Judea has mourned, and her gates are emptied, and are darkened upon the earth; and the cry of Jerusalem is gone up.

3 And her nobles have sent their little ones to the water: they came to the wells, and found no water: and brought back their vessels empty.

4 And the labours of the land failed, because there was no rain: the husbandmen were ashamed, they covered their heads. 5 And hinds calved in the field, and forsook it, because there was no grass.

6 The wild asses stood by the forests, and snuffed up the wind; their eyes failed, because there was no grass.

7 Our sins have risen up against us: O Lord, do thou for us for thine own sake; for our sins are many before thee; for we have sinned against thee.

8 O Lord, thou art the hope of Israel, and deliverest us in time of troubles; why art thou become as a sojourner upon the land, or as one born in the land, yet turning aside for a resting-place?

9 Wilt thou be as a man asleep, or as a strong man that cannot save? yet thou art among us, O Lord, and thy name is called upon us; forget us not.

10 Thus saith the Lord to this people, They have loved to wander, and they have not spared, therefore God has not prospered them; now will he remember their iniquity.

11 And the Lord said to me, Pray not for this people for their good:

12 for though they fast, I will not hear their supplication; and though they offer whole-burnt-offerings and sacrifices, I will take no pleasure in them: for I will consume them with sword, and with famine, and with pestilence.

13 And I said, O ever living Lord! behold, their prophets prophesy, and say, Ye shall not see a sword, nor shall famine be among you; for I will give truth and peace on the land, and in this place.

14 Then the Lord said to me, The prophets prophesy lies in my name: I sent them not, and I commanded them not, and I spoke not to them: for they prophesy to you false visions, and divinations, and auguries, and devices of their own heart.

15 Therefore thus saith the Lord concerning the prophets that prophesy lies in my name, and I sent them not, who say, Sword and famine shall not be upon this land; they shall die by a grievous death, and the prophets shall be consumed by famine.

16 And the people to whom they prophesy, they also shall be cast out in the streets of Jerusalem, because of the sword and famine; and there shall be none to bury them: their wives also, and their sons, and their daughters shall die thus; and I will pour out their wickedness upon them.

17 And thou shalt speak this word to them; Let your eyes shed tears day and night, and let them not cease: for the daughter of my people has been sorely bruised, and her plague is very grievous.

18 If I go forth into the plain, then behold the slain by the sword! and if I enter into the city, then behold the distress of famine! for priest and prophet have gone to a land which they knew not.

19 Hast thou utterly rejected Juda? and has thy soul departed from Sion? wherefore has thou smitten us, and there is no healing for us? we waited for peace, but there was no prosperity; for a time of healing, and behold trouble!

20 We know, O Lord, our sins, and the iniquities of our fathers: for we have sinned before thee.

21 Refrain for thy name's sake, destroy not the throne of thy glory: remember, break not thy covenant with us.

22 Is there any one among the idols of the Gentiles that can give rain? and will the sky yield his fulness at their bidding? Art not thou he? we will even wait on thee, O Lord: for thou hast made all these things.

JEREMIAS (JEREMIAH) CHAPTER 15

1 And the Lord said to me, Though Moses and Samuel stood before my face, my soul could not be toward them: dismiss this people, and let them go forth.

2 And it shall be, if they say to thee, Whither shall we go forth? then thou shalt say to them, Thus saith the Lord; As many as are for death, to death; and as many as are for famine, to famine; and as many as are for the sword, to the sword; and as many as are for captivity, to captivity.

3 And I will punish them with four kinds of death, saith the Lord, the sword to slay, and the dogs to tear, and the wild beasts of the earth, and the birds of the sky to devour and destroy.

4 And I will deliver them up for distress to all the kingdoms of the earth, because of Manasses son of Ezekias king of Juda, for all that he did in Jerusalem.

5 Who will spare thee, O Jerusalem? and who will fear for thee? or who will turn back to ask for thy welfare?

6 Thou hast turned away from me, saith the Lord, thou wilt go back: therefore I will stretch out my hand, and will destroy thee, and will no more spare them.

7 And I will completely scatter them; in the gates of my people they are bereaved of children: they have destroyed my people because of their iniquities.

8 Their widows have been multiplied more than the sand of the sea: I have brought young men against the mother, even distress at noon-day: I have suddenly cast upon her trembling and anxiety.

9 She that bore seven is spent; her soul has fainted under trouble; her sun is gone down while it is yet noon; she is ashamed and disgraced: I will give the remnant of them to the sword before their enemies.

10 Woe is me, my mother! thou hast born me as some man of strife, and at variance with the whole earth; I have not helped others, nor has any one helped me; my strength has failed among them that curse me.

11 Be it so, Lord, in their prosperity; surely I stood before thee in the time of their calamities, and in the time of their affliction, for their good against the enemy.

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12 Will iron be known? whereas thy strength is a brazen covering.

13 Yea, I will give thy treasures for a spoil as a recompence, because of all thy sins and that in all thy borders.

14 And I will enslave thee to thine enemies round about, in a land which thou hast not known; for a fire has been kindled out of my wrath; it shall burn upon you.

15 O Lord, remember me, and visit me, and vindicate me before them that persecute me; do not bear long with them; know how I have met with reproach for thy sake, from those who set at nought thy words;

16 consume them; and thy word shall be to me for the joy and gladness of my heart: for thy name has been called upon me, O Lord Almighty.

17 I have not sat in the assembly of them as they mocked, but I feared because of thy power: I sat alone, for I was filled with bitterness.

18 Why do they that grieve me prevail against me? my wound is severe; whence shall I be healed? it is indeed become to me as deceitful water, that has no faithfulness.

19 Therefore thus saith the Lord, If thou wilt return, then will I restore thee, and thou shalt stand before my face: and if thou wilt bring forth the precious from the worthless, thou shalt be as my mouth: and they shall return to thee; but thou shalt not return to them.

20 And I will make thee to this people as a strong brazen wall; and they shall fight against thee, but they shall by no means prevail against thee;

21 for I am with thee to save thee, and to deliver thee out of the hand of wicked men; and I will ransom thee out of the hand of pestilent men.

JEREMIAS (JEREMIAH) CHAPTER 16

1 And thou shalt not take a wife, saith the Lord God of Israel:

2 and there shall be no son born to thee, nor daughter in this place.

3 For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that have born them, and concerning their fathers that have begotten them in this land;

4 They shall die of grievous death; they shall not be lamented, nor buried; they shall be for an example on the face of the earth; and they shall be for the wild beasts of the land, and for the birds of the sky: they shall fall by the sword, and shall be consumed with famine.

5 Thus saith the Lord, Enter not into their mourning feast, and go not to lament, and mourn not for them: for I have removed my peace from this people.

6 They shall not bewail them, nor make cuttings for them, and they shall not shave themselves for them:

7 and there shall be no bread broken in mourning for them for consolation over the dead: they shall not give one to drink a cup for consolation over his father or his mother.

8 Thou shalt not enter into the banquet-house, to sit with them to eat and to drink.

9 For thus saith the Lord God of Israel; Behold, I will make to cease out of this place before your eyes, and in your days, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt report to this people all these words, and they shall say to thee, Wherefore has the Lord pronounced against us all these evils? what is our unrighteousness? and what is our sin which we have sinned before the Lord our God?

11 Then thou shalt say to them, Because your fathers forsook me, saith the Lord, and went after strange gods and served them, and worshipped them, and forsook me, and kept not my law;

12 (and ye sinned worse than your fathers; for, behold, ye walk every one after the lusts of your own evil heart, so as not to hearken to me);

13 therefore I will cast you off from this good land into a land which neither ye nor your fathers have known; and ye shall serve their other gods, who shall have no mercy upon you.

14 Therefore, behold, the days come, saith the Lord, when they shall no more say, The Lord lives, that brought up the children of Israel out of the land of Egypt;

15 but, The Lord lives, who brought up the house of Israel from the land of the north, and from all countries whither they were thrust out: and I will restore them to their own land, which I gave to their fathers.

16 Behold, I will send many fishers, saith the Lord, and they shall fish them; and afterward I will send many hunters, and they shall hunt them upon every mountain, and upon every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways; and their iniquities have not been hidden from mine eyes.

18 And I will recompense their mischiefs doubly, and their sins, whereby they have profaned my land with the carcases of their abominations, and with their iniquities, whereby they have trespassed against mine inheritance.

19 O Lord, thou art my strength, and mine help, and my refuge in days of evil: to thee the Gentiles shall come from the end of the earth, and shall say, How vain were the idols which our fathers procured to themselves, and there is no help in them.

20 Will a man make gods for himself, whereas these are no gods?

21 Therefore, behold, I will at this time manifest my hand to them, and will make known to them my power; and they shall know that my name is the Lord.

JEREMIAS (JEREMIAH) CHAPTER 17

1 Cursed is the man who trusts in man,

2 and will lean his arm of flesh upon him,

3 while his heart departs from the Lord.

4 And he shall be as the wild tamarisk in the desert:

5 he shall not see when good comes; but he shall dwell in barren places,

6 and in the wilderness, in a salt land which is not inhabited.

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7 But blessed is the man who trusts in the Lord, and whose hope the Lord shall be.

8 And he shall be as a thriving tree by the waters, and he shall cast forth his root toward a moist place: he shall not fear when heat comes, and there shall be upon him shady branches: he shall not fear in a year of drought, and he shall not fail to bear fruit.

9 The heart is deep beyond all things, and it is the man, and who can know him?

10 I the Lord try the hearts, and prove the reins, to give to every one according to his ways, and according to the fruits of his devices.

11 The partridge utters her voice, she gathers eggs which she did not lay; so is a man gaining his wealth unjustly; in the midst of his days his riches shall leave him, and at his latter end he will be a fool.

12 An exalted throne of glory is our sanctuary.

13 O Lord, the hope of Israel, let all that have left thee be ashamed, let them that have revolted be written on the earth, because they have forsaken the fountain of life, the Lord.

14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my boast.

15 Behold, they say to me, Where is the word of the Lord? let it come.

16 But I have not been weary of following thee, nor have I desired the day of man; thou knowest; the words that proceed out of my lips are before thy face.

17 Be not to me a stranger, but spare me in the evil day.

18 Let them that persecute me be ashamed, but let me not be ashamed: let them be alarmed, but let me not be alarmed: bring upon them the evil day, crush them with double destruction.

19 Thus saith the Lord; Go and stand in the gates of the children of thy people, by which the kings of Juda enter, and by which they go out, and in all the gates of Jerusalem:

20 and thou shalt say to them, Hear the word of the Lord, ye kings of Juda, and all Judea, and all Jerusalem, all who go in at these gates:

21 thus saith the Lord; Take heed to your souls, and take up no burdens on the sabbath-day, and go not forth through the gates of Jerusalem;

22 and carry forth no burdens out of your houses on the sabbath-day, and ye shall do no work: sanctify the sabbath-day, as I commanded your fathers.

23 But they hearkened not, and inclined not their ear, but stiffened their neck more than their fathers did, so as not to hear me, and not to receive correction.

24 And it shall come to pass, if ye will hearken to me, saith the Lord, to carry in no burdens through the gates of this city on the sabbath-day, and to sanctify the sabbath-day, so as to do no work upon it,

25 that there shall enter through the gates of this city kings and princes sitting on the throne of David, and riding on their chariots and horses, they, and their princes, the men of Juda, and the dwellers in Jerusalem: and this city shall be inhabited for ever.

26 And men shall come out of the cities of Juda, and from round about Jerusalem, and out of the land of Benjamin, and out of the plain country, and from the hill country, and from the south country, bringing whole-burnt- offerings, and sacrifices, and incense, and manna, and frankincense, bringing praise to the house of the Lord.

27 But it shall come to pass, if ye will not hearken to me to sanctify the sabbath-day, to bear no burdens, nor go in with them by the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the streets of Jerusalem, and shall not be quenched.

JEREMIAS (JEREMIAH) CHAPTER 18

1 The word that came from the Lord to

2 Jeremias, saying, Arise, and go down to the potter's house, and there thou shalt hear my words.

3 So I went down to the potter's house, and behold, he was making a vessel on the stones.

4 And the vessel which he was making with his hands fell: so he made it again another vessel, as it seemed good to him to make it.

5 And the word of the Lord came to me, saying,

6 Shall I not be able, O house of Israel, to do to you as this potter? behold, as the clay of the potter are ye in my hands.

7 If I shall pronounce a decree upon a nation, or upon a kingdom, to cut them off, and to destroy them;

8 and that nation turn from all their sins, then will I repent of the evils which I purposed to do to them.

9 And if I shall pronounce a decree upon a nation and kingdom, to rebuild and to plant it;

10 and they do evil before me, so as not to hearken to my voice, then will I repent of the good which I spoke of, to do it to them.

11 And now say to the men of Juda, and to the inhabitants of Jerusalem, Behold, I prepare evils against you, and devise a device against you: let every one turn now from his evil way, and amend your practices.

12 And they said, We will quit ourselves like men, for we will pursue our perverse ways, and we will perform each the lusts of his evil heart.

13 Therefore thus saith the Lord; Enquire now among the nations, who has heard such very horrible things as the virgin of Israel has done?

14 Will fertilising streams fail to flow from a rock, or snow fail from Libanus? will water violently impelled by the wind turn aside?

15 For my people have forgotten me, they have offered incense in vain, and they fail in their ways, leaving the ancient tracks, to enter upon impassable paths;

16 to make their land a desolation, and a perpetual hissing; all that go through it shall be amazed, and shall shake their heads.

17 I will scatter them before their enemies like an east wind; I will shew them the day of their destruction.

18 Then they said, Come, and let us devise a device against Jeremias; for the law shall not perish from the priest, nor

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counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and we will hear all his words.

19 Hear me, O Lord, and hear the voice of my pleading.

20 Forasmuch as evil is rewarded for good; for they have spoken words against my soul, and they have hidden the punishment they meant for me; remember that I stood before thy face, to speak good for them, to turn away thy wrath from them.

21 Therefore do thou deliver their sons to famine, and gather them to the power of the sword: let their women be childless and widows; and let their men be cut off by death, and their young men fall by the sword in war.

22 Let there be a cry in their houses: thou shalt bring upon them robbers suddenly: for they have formed a plan to take me, and have hidden snares for me.

23 And thou, Lord, knowest all their deadly counsel against me: account not their iniquities guiltless, and blot not out their sins from before thee: let their weakness come before thee; deal with them in the time of thy wrath.

JEREMIAS (JEREMIAH) CHAPTER 19

1 Then said the Lord to me, Go and get an earthen bottle, the work of the potter, and thou shalt bring some of the elders of the people, and of the priests;

2 and thou shalt go forth to the burial-place of the sons of their children, which is at the entrance of the gate of Charsith; and do thou read there all these words which I shall speak to thee:

3 and thou shalt say to them, Hear ye the word of the Lord, ye kings of Juda, and men of Juda, and the dwellers in Jerusalem, and they that enter in by these gates; thus saith the Lord God of Israel; Behold, I will bring evil upon this place, so that the ears of every one that hears it shall tingle.

4 Because they forsook me, and profaned this place, and burnt incense in it to strange gods, which they and their fathers knew not; and the kings of Juda have filled this place with innocent blood,

5 and built high places for Baal, to burn their children in the fire, which things I commanded not, neither did I design them in my heart:

6 Therefore, behold, the days come, saith the Lord, when this place shall no more be called, The fall and burial-place of the son of Ennom, but, The burial-place of slaughter.

7 And I will destroy the counsel of Juda and the counsel of Jerusalem in this place; and I will cast them down with the sword before their enemies, and by the hands of them that seek their lives: and I will give their dead bodies for food to the birds of the sky and to the wild beasts of the earth.

8 And I will bring this city to desolation and make it a hissing; every one that passes by it shall scowl, and hiss because of all her plague.

9 And they shall eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his neighbour in the blockade, and in the siege wherewith their enemies shall besiege them.

10 And thou shalt break the bottle in the sight of the men that go forth with thee,

11 and thou shalt say, Thus saith the Lord, Thus will I break in pieces this people, and this city, even as an earthen vessel is broken in pieces which cannot be mended again.

12 Thus will I do, saith the Lord, to this place, and to the inhabitants of it, that this city may be given up, as one that is falling to ruin.

13 And the houses of Jerusalem, and the houses of the kings of Juda shall be as a ruinous place, because of their uncleannesses in all the houses, wherein they burnt incense upon their roofs to all the host of heaven, and poured drink-offerings to strange gods.

14 And Jeremias came from the place of the Fall, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house: and said to all the people, Thus saith the Lord;

15 Behold I bring upon this city, and upon all the cities belonging to it, and upon the villages of it, all the evils which I have spoken against it, because they have hardened their neck, that they might not hearken to my commands.

JEREMIAS (JEREMIAH) CHAPTER 20

1 Now Paschor the son of Emmer, the priest, who also had been appointed chief of the house of the Lord, heard Jeremias prophesying these words.

2 And he smote him, and cast him into the dungeon which was by the gate of the upper house that was set apart, which was by the house of the Lord.

3 And Paschor brought Jeremias out of the dungeon: and Jeremias said to him, The Lord has not called thy name Paschor, but Exile.

4 For thus saith the Lord, Behold, I will give thee up to captivity with all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall see it: and I will give thee and all Juda into the hands of the king of Babylon, and they shall carry them captives, and cut them in pieces with swords.

5 And I will give all the strength of this city, and all the labours of it, and all the treasures of the king of Juda, into the hands of his enemies, and they shall bring them to Babylon (either the city or the state; also called Chaldea).

6 And thou and all the dwellers in thine house shall go into captivity: and thou shalt die in Babylon, and there thou and all thy friends shall be buried, to whom thou hast prophesied lies.

7 Thou hast deceived me, O Lord, and I have been deceived: thou hast been strong, and has prevailed: I am become a laughing-stock, I am continually mocked every day.

8 For I will laugh with my bitter speech, I will call upon rebellion and misery: for the word of the Lord is become a reproach to me and a mockery all my days.

9 Then I said, I will by no means name the name of the Lord, and I will no more at all speak in his name. But it was a burning fire flaming in my bones, and I am utterly weakened on all sides, and cannot bear up.

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10 For I have heard the reproach of many gathering round, saying, Conspire ye, and let us conspire together against him, even all his friends: watch his intentions, if perhaps he shall be deceived, and we shall prevail against him, and we shall be avenged on him.

11 But the Lord was with me as a mighty man of war: therefore they persecuted me, but could not perceive anything against me; they were greatly confounded, for they perceived not their disgrace, which shall never be forgotten.

12 O Lord, that provest just deeds, understanding the reins and hearts, let me see thy vengeance upon them: for to thee I have revealed my cause.

13 Sing ye to the Lord, sing praise to him: for he has rescued the soul of the poor from the hand of evil-doers.

14 Cursed be the day wherein I was born: the day wherein my mother brought me forth, let it not be blessed.

15 Cursed be the man who brought the glad tidings to my father, saying, A male child is born to thee.

16 Let that man rejoice as the cities which the Lord overthrew in wrath, and repented not: let him hear crying in the morning, and loud lamentation at noon;

17 because he slew me not in the womb, and my mother became not my tomb, and her womb always great with me.

18 Why is it that I came forth of the womb to see troubles and distresses, and my days are spent in shame?

JEREMIAS (JEREMIAH) CHAPTER 21

1 **The Word That Came From The Lord To Jeremias, When King Sedekias Sent To Him Paschor The Son Of Melchias, And Sophonias Son Of Basaeas, The Priest, Saying,**

2 Enquire of the Lord for us; for the king of Babylon has risen up against us; if the Lord will do according to all his wonderful works, and the king shall depart from us.

3 And Jeremias said to them, Thus shall ye say to Sedekias king of Juda,

4 Thus saith the Lord; Behold, I will turn back the weapons of war wherewith ye fight against the Chaldeans (Babylonians) that have besieged you from outside the wall, and I will gather them into the midst of this city.

5 And I will fight against you with an outstretched hand and with a strong arm, with wrath and great anger.

6 And I will smite all the dwellers in this city, both men and cattle, with grievous pestilence: and they shall die.

7 And after this, thus saith the Lord; I will give Sedekias king of Juda, and his servants, and the people that is left in this city from the pestilence, and from the famine, and from the sword, into the hands of their enemies, that seek their lives: and they shall cut them in pieces with the edge of the sword: I will not spare them, and I will not have compassion upon them.

8 And thou shalt say to this people, Thus saith the Lord; Behold, I have set before you the way of life, and the way of death.

9 He that remains in this city shall die by the sword, and by famine: but he that goes forth to advance to the Chaldeans that have besieged you, shall live, and his life shall be to him for a spoil, and he shall live.

10 For I have set my face against this city for evil, and not for good: it shall be delivered into the hands of the king of Babylon, and he shall consume it with fire.

11 O house of the king of Juda, hear ye the word of the Lord.

12 O house of David, thus saith the Lord; Judge judgment in the morning, and act rightly, and rescue the spoiled one from the hand of him that wrongs him, lest mine anger be kindled like fire, and it burn, and there be none to quench it.

13 Behold, I am against thee that dwellest in the valley of Sor; in the plain country, even against them that say, Who shall alarm us? or who shall enter into our habitation?

14 And I will kindle a fire in the forest thereof, and it shall devour all things round about it.

JEREMIAS (JEREMIAH) CHAPTER 22

1 Thus saith the Lord; Go thou, and go down to the house of the king of Juda, and thou shalt speak there this word,

2 and thou shalt say,

Hear the word of the Lord, O king of Juda, that sittest on the throne of David, thou, and thy house, and thy people, and they that go in at these gates:

3 thus saith the Lord; Execute ye judgment and justice, and rescue the spoiled out of the hand of him that wrongs him: and oppress not the stranger, and orphan, and widow, and sin not, and shed no innocent blood in this place.

4 For if ye will indeed perform this word, then shall there enter in by the gates of this house kings sitting upon the throne of David, and riding on chariots and horses, they, and their servants, and their people.

5 But if ye will not perform these words, by myself have I sworn, saith the Lord, that this house shall be brought to desolation.

6 For thus saith the Lord concerning the house of the king of Juda; Thou art Galaad to me, and the head of Libanus: yet surely I will make thee a desert, even cities that shall not be inhabited:

7 and I will bring upon thee a destroying man, and his axe: and they shall cut down thy choice cedars, and cast them into the fire.

8 And nations shall pass through this city, and each shall say to his neighbour, Why has the Lord done thus to this great city?

9 And they shall say, Because they forsook the covenant of the Lord their God, and worshipped strange gods, and served them.

10 Weep not for the dead, nor lament for him: weep bitterly for him that goes away: for he shall return no more, nor see his native land.

11 For thus saith the Lord concerning Sellem the son of Josias, who reigns in the place of Josias his father, who has gone forth out of this place; He shall not return thither any more:

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12 but in that place whither I have carried him captive, there shall he die, and shall see this land no more.

13 He that builds his house not with justice, and his upper chambers not with judgment, who works by means of his neighbour for nothing, and will by no means give him his reward.

14 Thou hast built for thyself a well-proportioned house, airy chambers, fitted with windows, and wainscoted with cedar, and painted with vermilion.

15 Shalt thou reign, because thou art provoked with thy father Achaz? they shall not eat, and they shall not drink: it is better for thee to execute judgment and justice.

16 They understood not, they judged not the cause of the afflicted, nor the cause of the poor: is not this thy not knowing me? saith the Lord.

17 Behold, thine eyes are not good, nor thine heart, but they go after thy covetousness, and after the innocent blood to shed it, and after acts of injustice and slaughter, to commit them.

18 Therefore thus saith the Lord concerning Joakim son of Josias, king of Juda, even concerning this man; they shall not bewail him, saying, Ah brother! neither shall they at all weep for him, saying, Alas Lord.

19 He shall be buried with the burial of an ass; he shall be dragged roughly along and cast outside the gate of Jerusalem.

20 Go up to Libanus, and cry; and utter thy voice to Basan, and cry aloud to the extremity of the sea: for all thy lovers are destroyed.

21 I spoke to thee on occasion of thy trespass, but thou saidst, I will not hearken. This has been thy way from thy youth, thou hast not hearkened to my voice.

22 The wind shall tend all thy shepherds, and thy lovers shall go into captivity; for then shalt thou be ashamed and disgraced because of all thy lovers.

23 O thou that dwellest in Libanus, making thy nest in the cedars, thou shalt groan heavily, when pangs as of a travailing woman are come upon thee.

24 As I live, saith the Lord, though Jechonias son of Joakim king of Juda were indeed the seal upon my right hand, thence would I pluck thee;

25 and I will deliver thee into the hands of them that seek thy life, before whom thou art afraid, into the hands of the Chaldeans.

26 And I will cast forth thee, and thy mother that bore thee, into a land where thou wast not born; and there ye shall die.

27 But they shall by no means return to the land which they long for in their souls.

28 Jechonias is dishonoured as a good-for-nothing vessel; for he is thrown out and cast forth into a land which he knew not.

29 Land, land, hear the word of the Lord.

30 Write ye this man an outcast: for there shall none of his seed at all grow up to sit on the throne of David, or as a prince yet in Juda.

JEREMIAS (JEREMIAH) CHAPTER 23

1 Woe to the shepherds that destroy and scatter the sheep of their pasture!

2 Therefore thus saith the Lord against them that tend my people; Ye have scattered my sheep, and driven them out, and ye have not visited them: behold, I will take vengeance upon you according to your evil practices.

3 And I will gather in the remnant of my people in every land, whither I have driven them out, and will set them in their pasture; and they shall increase and be multiplied.

4 And I will raise up shepherds to them, who shall feed them: and they shall fear no more, nor be alarmed, saith the Lord.

5 Behold, the days come, saith the Lord, when I will raise up to David a righteous branch, and a king shall reign and understand, and shall execute judgment and righteousness on the earth.

6 In his days both Juda shall be saved, and Israel shall dwell securely: and this is his name, which the Lord shall call him, Josedec among the prophets.

7 Therefore, behold, the days come, saith the Lord, when they shall no more say, The Lord lives, who brought up the house of Israel out of the land of Egypt; 8 but The Lord lives, who has gathered the whole seed of Israel from the north land, and from all the countries whither he had driven them out, and has restored them into their own land.

9 My heart is broken within me; all my bones are shaken: I am become as a broken-down man, and as a man overcome with wine, because of the Lord, and because of the excellence of his glory.

10 For because of these things the land mourns; the pastures of the wilderness are dried up; and their course is become evil, and so also their strength.

11 For priest and prophet are defiled; and I have seen their iniquities in my house.

12 Therefore let their way be to them slippery and dark: and they shall be tripped up and fall in it: for I will bring evils upon them, in the year of their visitation.

13 And in the prophets of Samaria I have seen lawless deeds; they prophesied by Baal, and led my people Israel astray.

14 Also in the prophets of Jerusalem I have seen horrible things: as they committed adultery, and walked in lies, and strengthened the hands of many, that they should not return each from his evil way: they are all become to me as Sodom, and the inhabitants thereof as Gomorrha.

15 Therefore thus saith the Lord; Behold, I will feed them with pain, and give them bitter water to drink: for from the prophets of Jerusalem has defilement gone forth into all the land.

16 Thus saith the Lord Almighty, Hearken not to the words of the prophets: for they frame a vain vision for themselves; they speak from their own heart, and not from the mouth of the Lord.

17 They say to them that reject the word of the Lord, There shall be peace to you; and to all that walk after their own

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lusts, and to everyone that walks in the error of his heart, they have said, No evil shall come upon thee.

18 For who has stood in the counsel of the Lord, and seen his word? who has hearkened, and heard?

19 Behold, there is an earthquake from the Lord, and anger proceeds to a convulsion, it shall come violently upon the ungodly.

20 And the Lord's wrath shall return no more, until he have accomplished it, and until he have established it, according to the purpose of his heart: at the end of the days they shall understand it.

21 I sent not the prophets, yet they ran: neither spoke I to them, yet they prophesied.

22 But if they had stood in my counsel, and if they had hearkened to my words, then would they have turned my people from their evil practices.

23 I am a God nigh at hand, saith the Lord, and not a God afar off.

24 Shall any one hide himself in secret places, and I not see him? Do I not fill heaven and earth? saith the Lord.

25 I have heard what the prophets say, what they prophesy in my name, saying falsely, I have seen a night vision.

26 How long shall these things be in the heart of the prophets that prophesy lies, when they prophesy the purposes of their own heart?

27 who devise that men may forget my law by their dreams, which they have told every one to his neighbour, as their fathers forgot my name in the worship of Baal.

28 The prophet who has a dream, let him tell his dream; and he in whom is my word spoken to him, let him tell my word truly: what is the chaff to the corn? so are my words, saith the Lord.

29 Behold, are not my words as fire? saith the Lord; and as an axe cutting the rock?

30 Behold, I am therefore against the prophets, saith the Lord God, that steal my words every one from his neighbour.

31 Behold, I am against the prophets that put forth prophecies of mere words, and slumber their sleep.

32 Therefore, behold, I am against the prophets that prophesy false dreams, and have not told them truly, and have caused my people to err by their lies, and by their errors; yet I sent them not, and commanded them not; therefore, they shall not profit this people at all.

33 And if this people, or the priest, or the prophet, should ask, What is the burden of the Lord? then thou shalt say to them, Ye are the burden, and I will dash you down, saith the Lord.

34 As for the prophet, and the priests, and the people, who shall say, The burden of the Lord, I will even take vengeance on that man, and on his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What has the Lord answered? and, what has the Lord said?

36 And do ye name no more the burden of the Lord; for his own word shall be a man's burden.

37 But wherefore, say ye, has the Lord our God spoken?

38 Therefore thus saith the Lord our God; Because ye have spoken this word, The burden of the Lord, and I sent to you, saying, ye shall not say, The burden of the Lord;

39 therefore, behold, I will seize, and dash down you and the city which I gave to you and your fathers.

40 And I will bring upon you an everlasting reproach, and everlasting disgrace, which shall not be forgotten.

[The verse numbers 7 and 8 suggest that the following two verses originally might have belonged to another text.]

7 Therefore, behold, the days come, saith the Lord, when they shall no more say, The Lord lives, who brought up the house of Israel out of the land of Egypt;

8 but "The Lord lives, who has gathered the whole seed of Israel from the north land, and from all the countries whither he had driven them out, and has restored them into their own land."

JEREMIAS (JEREMIAH) CHAPTER 24

1 The Lord shewed me two baskets of figs, lying in front of the temple of the Lord, after Nabuchodonosor (Nebuchadnezzar) king of Babylon had carried captive Jechonias son of Joakim king of Juda, and the princes, and the artificers, and the prisoners, and the rich men out of Jerusalem, and had brought them to Babylon .

2 The one basket was full of very good figs, as the early figs; and the other basket was full of very bad figs, which could not be eaten, for their badness.

3 And the Lord said to me, What seest thou, Jeremias? and I said, Figs; the good figs, very good; and the bad, very bad, which cannot be eaten, for their badness.

4 And the word of the Lord came to me, saying,

5 Thus saith the Lord, the God of Israel; As these good figs, so will I acknowledge the Jews that have been carried away captive, whom I have sent forth out of this place into the land of the Chaldeans for good.

6 And I will fix mine eyes upon them for good, and I will restore them into this land for good: and I will build them up, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them a heart to know me, that I am the Lord: and they shall be to me a people, and I will be to them a God: for they shall turn to me with all their heart.

8 And as the bad figs, which cannot be eaten, for their badness; thus saith the Lord, So will I deliver Sedekias king of Juda, and his nobles, and the remnant of Jerusalem, them that are left in this land, and the dwellers in Egypt.

9 And I will cause them to be dispersed into all the kingdoms of the earth, and they shall be for a reproach, and a proverb, and an object of hatred, and a curse, in every place whither I have driven them out.

10 And I will send against them famine, and pestilence, and the sword, until they are consumed from off the land which I gave them.

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JEREMIAS (JEREMIAH) CHAPTER 25

1 THE WORD THAT CAME TO JEREMIAS concerning all the people of Juda in the fourth year of Joakim, son of Josias, king of Juda;

2 which he spoke to all the people of Juda, and to the inhabitants of Jerusalem, saying,

3 In the thirteenth year of Josias, son of Amos, king of Juda, even until this day for three and twenty years, I have both spoken to you, rising early and speaking,

4 and I sent to you my servants the prophets, sending them early; (but ye hearkened not, and listened not with your ears;) saying,

5 Turn ye every one from his evil way, and from your evil practices, and ye shall dwell in the land which I gave to you and your fathers, of old and for ever.

6 Go ye not after strange gods, to serve them, and to worship them, that ye provoke me not by the works of your hands, to do you hurt.

7 But ye hearkened not to me.

8 Therefore thus saith the Lord; Since ye believed not my words,

9 behold I will send and take a family from the north, and will bring them against this land, and against the inhabitants of it, and against all the nations round about it, and I will make them utterly waste, and make them a desolation, and a hissing, and an everlasting reproach.

10 And I will destroy from among them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the scent of ointment, and the light of a candle.

11 And all the land shall be a desolation; and they shall serve among the Gentiles seventy years.

12 And when the seventy years are fulfilled, I will take vengeance on that nation, and will make them a perpetual desolation.

13 And I will bring upon that land all my words which I have spoken against it, even all things that are written in this book.

34 THE PROPHECIES OF JEREMIAS AGAINST THE NATIONS OF ÆLAM (ELAM).

35 Thus saith the Lord, The bow of Ælam is broken, even the chief of their power.

36 And I will bring upon Ælam the four winds from the four corners of heaven, and I will disperse them toward all these winds; and there shall be no nation to which they shall not come—even the outcasts of Ælam.

37 And I will put them in fear before their enemies that seek their life; and I will bring evils upon them according to my great anger; and I will send forth my sword after them, until I have utterly destroyed them.

38 And I will set my throne in Ælam, and will send forth thence king and rulers.

39 But it shall come to pass at the end of days, that I will turn the captivity of Ælam, saith the Lord.

JEREMIAS (JEREMIAH) CHAPTER 26

(The following text reports about the fight of Egypt and Assyria against the rising Neo-Babylonians; Judah was right in the middle of that conflict. In a short context, it reads like this:

Necho I [flourished c. 672–664 BC], governor of Sais, a city of the Egyptian Nile delta, under the Assyrians and ancestor of the 26th dynasty; he survived the frequent changes of political fortune in Lower Egypt between 670 and 660. Necho's ancestor was probably a prince of Libyan descent of the 24th Egyptian dynasty. When in 671 Esarhaddon, king of Assyria, wrested Lower Egypt from Pharao Taharqa, the Cushite [Greek: Ethiopian] ruler of the 25th dynasty, Necho was among the local rulers installed by the Assyrians as vassals. After Esarhaddon's departure Taharqa's Cushite force reconquered Memphis and Lower Egypt [670–669 BC], defeating the Assyrian occupation force and the Egyptian vassals. Esarhaddon's death in 669 stalled the Assyrian reaction, but Ashurbanipal, his son and successor, resumed the attack; his forces captured the Egyptian capital Memphis [667 BC] and began an offensive into Upper Egypt.

When Necho and other vassals conspired about 667 in an uprising led by Taharqa, they were detected by the Assyrians and were deported to the Assyrian capital Nineveh; but about 666–665 Ashurbanipal restored Necho as governor of Sais and later installed Necho's son, Psamtik I, under an Assyrian name, as ruler of Athribis in the Nile delta. After Taharqa died [664 BC], his nephew and successor, Tanutamon, led an invasion of Lower Egypt and captured Memphis. Necho thereafter remained loyal to the Assyrians.

About half a century later:

Necho II, king of Egypt (reigned 610–595 BC), and a member of the 26th dynasty, who unsuccessfully attempted to aid Assyria against the Neo-Babylonians of Nebuchadnezzar's father Nabupolassar. The Greek historian Herodotus mentioned some of the events. Pharao Necho began the construction of a canal from the Nile River to the Red Sea, in response to the growth of trade of the Egyptians with India and Assyria. A fact that Herdotus did not know: The building was only a renovation project of the Canal of the Pharaos which was built already by Pharao Senusret [Sesostris] III in around 1850 BC. A threat developed in Mesopotamia, where the Assyrian Empire was falling to the Babylonians.

Necho ordered fleets to be built on the Mediterranean and Red seas, and with them he undertook a Syrian campaign in 608 BC to assist the battered Assyrian armies. When Josiah, king of Judah and an ally of the Neo-Babylonians, was slain in battle at Megiddo, Necho replaced Josiah's chosen successor with his own nominee and imposed tribute on Judah. In 606 the Egyptians routed the Neo-Babylonians, but at the great Battle of Carchemish (a Syrian city on the middle Euphrates River) in 605 the Neo-Babylonian crown prince, Nebuchadnezzar [c. 630-561 BC], soundly defeated

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Necho's troops and forced their withdrawal from Syria and Judah.

Egypt itself was threatened by the Neo-Babylonians in 601 BC, an unwanted political development that persuaded Necho to discontinue the canal-renovation. Necho sent out an expedition to circumnavigate Africa instead. His navigators apparently accomplished the feat, for they reported that, after a certain point in their voyage, the sun lay to their right (i.e., northward), as they sailed around southern Africa. Out of nowhere, the Egyptian fleet appeared in the back of the Babylonians in the Red Sea, without using the old canal. Necho repelled the enemy and continued to promote anti-Babylonian coalitions in Judah, Syria and Persia. Cyrus The Great [fl. 590-529 BC; Kurush II, king-emperor of the Persian Empire] crushed the Babylonians once and for all. In October 539 BC, Babylon, the greatest city of the ancient world, fell to the Persians. Cyrus is hailed as "Messiah" for freeing the Jewish captives in Babylonia and allowing them to return to their homeland; see Ezra, Chronicles, The Elephantine Papyrus Find, Appendix C).

1 In the beginning of the reign of king Sedekias, there came this word concerning Ælam.

2 **For Egypt, Against The Power Of Pharao Nechao (Necho Ii) King Of Egypt**, who was by the river Euphrates in Charmis, whom Nabuchodonosor (Nebuchadnezzar II) king of Babylon smote in the fourth year of Joakim king of Juda.

3 Take up arms and spears, and draw nigh to battle;

4 and harness the horses: mount, ye horsemen, and stand ready in your helmets; advance the spears, and put on your breast-plates.

5 Why do they fear, and turn back? even because their mighty men shall be slain: they have utterly fled, and being hemmed in they have not rallied, saith the Lord.

6 Let not the swift flee, and let not the mighty man escape to the north: the forces at Euphrates are become feeble, and they have fallen.

7 Who is this that shall come up as a river, and as rivers roll their waves?

8 The waters of Egypt shall come up like a river: and he said, I will go up, and will cover the earth, and will destroy the dwellers in it.

9 Mount ye the horses, prepare the chariots; go forth, ye warriors of the Ethiopians (the Kushites from Napata and Meroe in Nubia, Sudan), and Libyans armed with shields; and mount, ye Lydians, bend the bow.

10 And that day shall be to the Lord our God a day of vengeance, to take vengeance on his enemies: and the sword of the Lord shall devour, and be glutted, and be drunken with their blood: for the Lord has a sacrifice from the land of the north at the river Euphrates.

11 Go up to Galaad, and take balm for the virgin daughter of Egypt: in vain hast thou multiplied thy medicines; there is no help in thee.

12 The nations have heard thy voice, and the land has been filled with thy cry: for the warriors have fainted fighting one against another, and both are fallen together.

13 **The Words Which The Lord Spoke** by Jeremias, concerning the coming of the king of Babylon to smite the land of Egypt (ruled by Necho II).

14 Proclaim it at Magdol, and declare it at Memphis: say ye, Stand up, and prepare; for the sword has devoured thy yew-tree.

15 Wherefore has Apis fled from thee? thy choice calf has not remained; for the Lord has utterly weakened him.

16 And thy multitude has fainted and fallen; and each one said to his neighbour, Let us arise, and return into our country to our people, from the Grecian sword.

17 Call ye the name of Pharao Nechao king of Egypt, Saon esbeie moed.

18 As I live, saith the Lord God, he shall come as Itabyrion among the mountains, and as Carmel that is on the sea.

19 O daughter of Egypt dwelling at home, prepare thee stuff for removing: for Memphis shall be utterly desolate, and shall be called Woe, because there are no inhabitants in it.

20 Egypt is a fair heifer, but destruction from the north is come upon her.

21 Also her hired soldiers in the midst of her are as fatted calves fed in her; for they also have turned, and fled with one accord: they stood not, for the day of destruction was come upon them, and the time of their retribution.

22 Their voice is as that of a hissing serpent, for they go upon the sand; they shall come upon Egypt with axes, as men that cut wood.

23 They shall cut down her forest, saith the Lord, for their number cannot at all be conjectured, for it exceeds the locust in multitude, and they are innumerable.

24 The daughter of Egypt is confounded; she is delivered into the hands of a people from the north.

25 Behold, I will avenge Ammon her son upon Pharao, and upon them that trust in him.

26 But fear not thou, my servant Jacob, neither be thou alarmed, Israel: for, behold, I will save thee from afar, and thy seed from their captivity;

27 and Jacob shall return, and be at ease, and sleep, and there shall be no one to trouble him.

28 Fear not thou, my servant Jacob, saith the Lord; for I am with thee: she that was without fear and in luxury, has been delivered up: for I will make a full end of every nation among whom I have thrust thee forth; but I will not cause thee to fail: yet will I chastise thee in the way of judgment, and will not hold thee entirely guiltless.

JEREMIAS (JEREMIAH) CHAPTER 27

1 **The Word Of The Lord Which He Spoke Against Babylon**.

2 Proclaim ye among the Gentiles, and cause the tidings to be heard, and suppress them not: say ye, Babylon is taken, Belus is confounded; the fearless, the luxurious Maerodach is delivered up.

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3 For a nation has come up against her from the north, he shall utterly ravage her land, and there shall be none to dwell in it, neither man nor beast.

4 In those days, and at that time, the children of Israel shall come, they and the children of Juda together; they shall proceed, weeping as they go, seeking the Lord their God.

5 They shall ask the way till they come to Sion, for that way shall they set their face; and they shall come and flee for refuge to the Lord their God; for the everlasting covenant shall not be forgotten.

6 My people have been lost sheep: their shepherds thrust them out, they caused them to wander on the mountains: they went from mountain to hill, they forgot their resting-place.

7 All that found them consumed them: their enemies said, Let us not leave them alone, because they have sinned against the Lord: he that gathered their fathers had a pasture of righteousness.

8 Flee ye out of the midst of Babylon, and from the land of the Chaldeans, and go forth, and be as serpents before sleep.

9 For, behold, I stir up against Babylon the gatherings of nations out of the land of the north; and they shall set themselves in array against her: thence shall she be taken, as the dart of an expert warrior shall not return empty.

10 And Chaldea (the Babylonian Empire and its state as a whole) shall be a spoil: all that spoil her shall be satisfied.

11 Because ye rejoiced, and boasted, while plundering mine heritage; because ye exulted as calves in the grass, and pushed with the horn as bulls.

12 Your mother is greatly ashamed; your mother that bore you for prosperity is confounded: she is the last of the nations, desolate,

13 by reason of the Lord's anger: it shall not be inhabited, but it shall be all a desolation; and every one that passes through Babylon shall scowl, and they shall hiss at all her plague.

14 Set yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare not your arrows,

15 and prevail against her: her hands are weakened, her bulwarks are fallen, and her wall is broken down: for it is vengeance from God: take vengeance upon her; as she has done, do to her.

16 Utterly destroy seed out of Babylon, and him that holds a sickle in time of harvest: for fear of the Grecian sword, they shall return every one to his people, and every one shall flee to his own land.

17 Israel is a wandering sheep; the lions have driven him out: the king of Assyria first devoured him, and afterward this king of Babylon has gnawed his bones.

18 Therefore thus saith the Lord; Behold, I will take vengeance on the king of Babylon, and upon his land, as I took vengeance on the king of Assyria.

19 And I will restore Israel to his pasture, and he shall feed on Carmel and on mount Ephraim and in Galaad, and his soul shall be satisfied.

20 In those days, and at that time, they shall seek for the iniquity of Israel, and there shall be none; and for the sins of Juda, and they shall not be found: for I will be merciful to them that are left

21 on the land, saith the Lord. Go up against it roughly, and against them that dwell on it: avenge, O sword, and destroy utterly, saith the Lord, and do according to all that I command thee.

22 A sound of war, and great destruction in the land of the Chaldeans!

23 How is the hammer of the whole earth broken and crushed! How is Babylon become a desolation among the nations!

24 They shall come upon thee, and thou shalt not know it, Babylon, that thou wilt even be taken captive: thou art found and taken, because thou didst resist the Lord.

25 The Lord has opened his treasury, and brought forth the weapons of his anger: for the Lord God has a work in the land of the Chaldeans.

26 For her times are come: open ye her storehouses: search her as a cave, and utterly destroy her: let there be no remnant of her.

27 Dry ye up all her fruits, and let them go down to the slaughter: woe to them! for their day is come, and the time of their retribution.

28 A voice of men fleeing and escaping from the land of Babylon, to declare to Sion the vengeance that comes from the Lord our God.

29 Summon many against Babylon, even every one that bends the bow: camp against her round about; let no one of her people escape: render to her according to her works; according to all that she has done, do to her: for she has resisted the Lord, the Holy God of Israel.

30 Therefore shall her young men fall in the streets, and all her warriors shall be cast down, saith the Lord.

31 Behold, I am against thee the haughty one, saith the Lord: for thy day is come, and the time of thy retribution.

32 And thy pride shall fail, and fall, and there shall be no one to set it up again: and I will kindle a fire in her forest, and it shall devour all things round about her.

33 Thus saith the Lord; The children of Israel and the children of Juda have been oppressed: all they that have taken them captive have oppressed them together; for they would not let them go.

34 But their Redeemer is strong; the Lord Almighty is his name: he will enter into judgment with his adversaries, that he may destroy the earth;

35 and he will sharpen a sword against the Chaldeans, and against the inhabitants of Babylon, and upon her nobles and upon her wise men;

36 a sword upon her warriors, and they shall be weakened: a sword upon their horses, and upon their chariots:

37 a sword upon their warriors and upon the mixed people in the midst of her; and they shall be as women: a sword upon the treasures, and they shall be scattered upon her water,

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38 and they shall be ashamed: for it is a land of graven images; and in the islands, where they boasted.

39 Therefore shall idols dwell in the islands, and the young of monsters shall dwell in it: it shall not be inhabited any more for ever.

40 As God overthrew Sodom and Gomorrha, and the cities bordering upon them, saith the Lord: no man shall dwell there, and no son of man shall sojourn there.

41 Behold, a people comes from the north, and a great nation, and many kings shall be stirred up from the end of the earth; holding bow and dagger:

42 the people is fierce, and will have no mercy: their voices shall sound as the sea, they shall ride upon horses, prepared for war, like fire, against thee, O daughter of Babylon.

43 The king of Babylon heard the sound of them, and his hands were enfeebled: anguish overcame him, pangs as of a woman in travail.

44 Behold, he shall come up as a lion from Jordan to Gaethan; for I will speedily drive them from her, and I will set all the youths against her: for who is like me? and who will resist me? and who is this shepherd who will stand before me?

45 Therefore hear ye the counsel of the Lord, which he has taken against Babylon; and his devices, which he has devised upon the Chaldeans inhabiting it: surely lambs of their flock shall be destroyed: surely pasture shall be cut off from them.

46 For at the sound of the taking of Babylon the earth shall quake, and a cry shall be heard among the nations.

JEREMIAS (JEREMIAH) CHAPTER 28

1 Thus saith the Lord; Behold, I stir up against Babylon, and against the Chaldeans dwelling therein, a deadly burning wind.

2 And I will send forth against Babylon spoilers, and they shall spoil her, and shall ravage her land. Woe to Babylon round about her in the day of her affliction.

3 Let the archer bend his bow, and him that has armour put it on: and spare ye not her young men, but destroy ye all her host.

4 And slain men shall fall in the land of the Chaldeans, and men pierced through shall fall without it.

5 For Israel and Juda have not been forsaken of their God, of the Lord Almighty; whereas their land was filled with iniquity against the holy things of Israel.

6 Flee ye out of the midst of Babylon, and deliver every one his soul: and be not overthrown in her iniquity; for it is the time of her retribution from the Lord; he is rendering to her a recompence.

7 Babylon has been a golden cup in the Lord's hand, causing all the earth to be drunken: the nations have drunk of her wine; therefore they were shaken.

8 And Babylon is fallen suddenly, and is broken to pieces: lament for her; take balm for her deadly wound, if by any means she may be healed.

9 We tried to heal Babylon, but she was not healed: let us forsake her, and depart every one to his own country: for her judgment has reached to the heaven, it has mounted up to the stars.

10 The Lord has brought forth his judgment: come, and let us declare in Sion the works of the Lord our God.

11 Prepare the arrows; fill the quivers: the Lord has stirred up the spirit of the king of the Medes: for his wrath is against Babylon, to destroy it utterly; for it is the Lord's vengeance, it is the vengeance of his people.

12 Lift up a standard on the walls of Babylon, prepare the quivers, rouse the guards, prepare the weapons: for the Lord has taken the work in hand, and will execute what he has spoken against the inhabitants of Babylon,

13 dwelling on many waters, and amidst the abundance of her treasures; thine end is come verily into thy bowels.

14 For the Lord has sworn by his arm, saying, I will fill thee with men as with locusts; and they that come down shall cry against thee.

15 The Lord made the earth by his power, preparing the world by his wisdom, by his understanding he stretched out the heaven. 16 At his voice he makes a sound of water in the heaven, and brings up clouds from the extremity of the earth; he makes lightnings for rain, and brings light out of his treasures.

17 Every man has completely lost understanding; every goldsmith is confounded because of his graven images: for they have cast false gods, there is no breath in them.

18 They are vain works, objects of scorn; in the time of their visitation they shall perish.

19 Not such is Jacob's portion; for he that formed all things, he is his inheritance; the Lord is his name.

20 Thou scatterest for me the weapons of war: and I will scatter nations by thee, and will destroy kings by means of thee.

21 And by thee I will scatter the horse and his rider; and by thee I will scatter chariots and them that ride in them.

22 And by thee I will scatter youth and maid; and by thee I will scatter man and woman.

23 And by thee I will scatter the shepherd and his flock; and by thee I will scatter the husbandman and his husbandry; and by thee I will scatter leaders and the captains.

24 And I will recompense to Babylon and to all the Chaldeans that dwell there all their mischiefs that they have done to Sion before your eyes, saith the Lord.

25 Behold, I am against thee, the ruined mountain, that destroys the whole earth; and I will stretch out mine hand upon thee, and will roll thee down upon the rocks, and will make thee as a burnt mountain.

26 And they shall not take from thee a stone for a corner, nor a stone for a foundation: for thou shalt be a desolation for ever, saith the Lord.

27 Lift up a standard in the land, sound the trumpet among the nations, consecrate the nations against her, raise up kings against her by me, and that for the people of Achanaz; set against her engines of war; bring up against her horses as a multitude of locusts.

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28 Bring up nations against her, even the king of the Medes and of the whole earth, his rulers, and all his captains.

29 The earth has quaked and been troubled, because the purpose of the Lord has risen up against Babylon, to make the land of Babylon a desolation, and uninhabitable.

30 The warrior of Babylon has failed to fight; they shall sit there in the siege; their power is broken; they are become like women; her tabernacles have been set on fire; her bars are broken.

31 One shall rush, running to meet another runner, and one shall go with tidings to meet another with tidings, to bring tidings to the king of Babylon, that his city is taken.

32 At the end of his passages they were taken, and his cisterns they have burnt with fire, and his warriors are going forth.

33 For thus saith the Lord, The houses of the king of Babylon shall be threshed as a floor in the season; yet a little while, and her harvest shall come.

34 He has devoured me, he has torn me asunder, airy darkness has come upon me; Nabuchodonosor king of Babylon has swallowed me up, as a dragon has he filled his belly with my delicacies.

35 My troubles and my distresses have driven me out into Babylon, shall she that dwells in Sion say; and my blood shall be upon the Chaldeans dwelling there, shall Jerusalem say.

36 Therefore thus saith the Lord, Behold, I will judge thine adversary, and I will execute vengeance for thee; and I will waste her sea, and dry up her fountain.

37 And Babylon shall be a desolation, and shall not be inhabited.

38 For they rose up together as lions, and as lions' whelps. 39 In their heat I will give them a draught, and make them drunk, that they may be stupified, and sleep an everlasting sleep, and not awake, saith the Lord.

40 And bring thou them down as lambs to the slaughter, and rams with kids.

41 How has the boast of all the earth been taken and caught in a snare! how has Babylon become a desolation among the nations!

42 The sea has come up upon Babylon with the sound of its waves, and she is covered.

43 Her cities are become like a dry and trackless land; not so much as one man shall dwell in it, neither shall a son of man lodge in it.

44 And I will take vengeance on Babylon, and bring forth out of her mouth what she has swallowed down, and the nations shall no more be gathered to her:

45-49 and in Babylon the slain men of all the earth shall fall.

50 Go forth of the land, ye that escape, and stay not; ye that are afar off, remember the Lord, and let Jerusalem come into your mind.

51 We are ashamed, because we have heard our reproach; disgrace has covered our face; aliens are come into our sanctuary, even into the house of the Lord.

52 Therefore, behold, the days come, saith the Lord, when I will take vengeance upon her graven images: and slain men shall fall in all her land.

53 For though Babylon should go up as the heaven, and though she should strengthen her walls with her power, from me shall come they that shall destroy her, saith the Lord.

54 A sound of a cry in Babylon, and great destruction in the land of the Chaldeans:

55 for the Lord has utterly destroyed Babylon, and cut off from her the great voice sounding as many waters: he has consigned her voice to destruction.

56 For distress has come upon Babylon, her warriors are taken, their bows are useless: for God recompenses them.

57 The Lord recompenses, and will make her leaders and her wise men and her captains completely drunk, saith the King, the Lord Almighty is his name.

58 Thus saith the Lord, The wall of Babylon was made broad, but it shall be completely broken down, and her high gates shall be burnt with fire; and the peoples shall not labour in vain, nor the nations fail in their rule.

59 **The Word Which The Lord Commanded The Prophet Jeremias** to say to Saraeas son of Nerias, son of Maasaeas, when he went from Sedekias king of Juda to Babylon, in the fourth year of his reign. And Saraeas was over the bounties.

60 And Jeremias wrote in a book all the evils which should come upon Babylon, even all these words that are written against Babylon.

61 And Jeremias said to Saraeas, When thou art come to Babylon, and shalt see and read all these words;

62 then thou shalt say, O Lord God, thou hast spoken against this place, to destroy it, and that there should be none to dwell in it, neither man nor beast; for it shall be a desolation for ever.

63 And it shall come to pass, when thou shalt cease from reading this book, that thou shalt bind a stone upon it, and cast it into the midst of Euphrates; 64 and shalt say, Thus shall Babylon sink, and not rise, because of the evils which I bring upon it.

JEREMIAS (JEREMIAH) CHAPTER 29

1 **Thus Saith The Lord Against The Philistines**;

2 Behold, waters come up from the north, and shall become a sweeping torrent, and it shall sweep away the land, and its fulness; the city, and them that dwell in it: and men shall cry and all that dwell in the land shall howl,

3 at the sound of his rushing, at the sound of his hoofs, and at the rattling of his chariots, at the noise of his wheels: the fathers turned not to their children because of the weakness of their hands,

4 in the day that is coming to destroy all the Philistines: and I will utterly destroy Tyre and Sidon and all the rest of their allies: for the Lord will destroy the remaining inhabitants of the islands.

5 Baldness is come upon Gaza; Ascalon is cast away, and the remnant of the Enakim.

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6 How long wilt thou smite, O sword of the Lord? how long will it be ere thou art quiet? return into thy sheath, rest, and be removed. How shall it be quiet, whereas the Lord has given it a commission against Ascalon, and against the regions on the sea-coast, to awake against the remaining countries!

7 **Concerning Idumea (Edom, northern Arabia)**, thus saith the Lord; There is no longer wisdom in Thaeman, counsel has perished from the wise ones, their wisdom is gone,

8 their place has been deceived. Dig deep for a dwelling, ye that inhabit Daedam, for he has wrought grievously: I brought trouble upon him in the time at which I visited him.

9 For grape-gatherers are come, who shall not leave thee a remnant; as thieves by night, they shall lay their hand upon thy possessions.

10 For I have stripped Esau, I have uncovered their secret places; they shall have no power to hide themselves, they have perished each by the hand of his brother, my neighbour, and it is impossible

11 for thy fatherless one to be left to live, but I shall live, and the widows trust in me.

12 For thus saith the Lord; They who were not appointed to drink the cup have drunk it; and thou shalt by no means be cleared: 13 for by myself I have sworn, saith the Lord, that thou shalt be in the midst of her an impassable land, and a reproach, and a curse; and all her cities shall be desert for ever.

14 I have heard a report from the Lord, and he has sent messengers to the nations, saying, Assemble yourselves, and come against her; rise ye up to war.

15 I have made thee small among the nations, utterly contemptible among men.

16 Thine insolence has risen up against thee, the fierceness of thine heart has burst the holes of the rocks, it has seized upon the strength of a lofty hill; for as an eagle he set his nest on high: thence will I bring thee down.

17 And Idumea shall be a desert: every one that passes by shall hiss at it.

18 As Sodom was overthrown and Gomorrha and they that sojourned in her, saith the Lord Almighty, no man shall dwell there, nor shall any son of man inhabit there.

19 Behold, he shall come up as a lion out of the midst of Jordan to the place of Ætham: for I will speedily drive them from it, and do ye set the young men against her: for who is like me? and who will withstand me? and who is this shepherd, who shall confront me?

20 Therefore hear ye the counsel of the Lord, which he has framed against Idumea; and his device, which he has devised against the inhabitants of Thaeman: surely the least of the sheep shall be swept off; surely their dwelling shall be made desolate for them.

21 For at the sound of their fall the earth was scared, and the cry of the sea was not heard.

22 Behold, he shall look upon her as an eagle, and spread forth his wings over her strongholds; and the heart of the mighty men of Idumea shall be in that day as the heart of a woman in her pangs.

JEREMIAS (JEREMIAH) CHAPTER 30

1 **Concerning The Sons Of Ammon (Jordan)** thus saith the Lord, Are there no sons in Israel? or have they no one to succeed them? wherefore has Melchol inherited Galaad, and why shall their people dwell in their cities?

2 Therefore, behold, the days come, saith the Lord, when I will cause to be heard in Rabbath a tumult of wars; and they shall become a waste and ruined place, and her altars shall be burned with fire; then shall Israel succeed to his dominion.

3 Howl, O Esebon, for Gai has perished; cry, ye daughters of Rabbath, gird yourselves with sack-clothes, and lament; for Melchol shall go into banishment, his priests and his princes together.

4 Why do ye exult in the plains of the Enakim, thou haughty daughter, that trustest in thy treasures, that sayest, Who shall come in to me?

5 Behold, I will bring terror upon thee, saith the Lord, from all the country round about thee; and ye shall be scattered every one right before him, and there is none to gather you.

[The chapters 6-27 are not there.]

28 **Concerning Kedar The Queen Of The Palace, Whom Nabuchodonosor King Of Babylon Smote**, thus saith the Lord;

Arise ye, and go up to Kedar, and fill the sons of Kedem.

29 They shall take their tents and their sheep, they shall take for themselves their garments, and all their baggage and their camels; and summon ye destruction against them from every side.

30 Flee ye, dig very deep for a dwelling-place, ye that dwell in the palace; for the king of Babylon has framed a counsel, and devised a device against you.

31 Rise up, and go up against a nation settled and dwelling at ease, who have no doors, nor bolts, nor bars, who dwell alone.

32 And their camels shall be a spoil, and the multitude of their cattle shall be destroyed: and I will scatter them as chaff with every wind, having their hair cut about their foreheads, I will bring on their overthrow from all sides, saith the Lord.

33 And the palace shall be a resting-place for ostriches, and desolate for ever: no man shall abide there, and no son of man shall dwell there.

23 **Concerning Damascus**. Emath is brought to shame, and Arphath: for they have heard an evil report: they are amazed, they are angry, they shall be utterly unable to rest.

24 Damascus is utterly weakened, she is put to flight; trembling has seized upon her.

25 How has she not left my city, they have loved the village?

26 Therefore shall the young men fall in thy streets, and all thy warriors shall fall, saith the Lord.

27 And I will kindle a fire in the wall of Damascus, and it shall devour the streets of the son of Ader.

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JEREMIAS (JEREMIAH) CHAPTER 31

1 Thus has the Lord said concerning **Moab**, Woe to Nabau! for it has perished: Cariathaim is taken: Amath and Agath are put to shame.

2 There is no longer any healing for Moab, nor glorying in Esebon: he has devised evils against her: we have cut her off from being a nation, and she shall be completely still: after thee shall go a sword;

3 for there is a voice of men crying out of Oronaim, destruction and great ruin.

4 Moab is ruined, proclaim it to Zogora:

5 for Aloth is filled with weeping: one shall go up weeping by the way of Oronaim; ye have heard a cry of destruction.

6 Flee ye, and save your lives, and ye shall be as a wild ass in the desert.

7 Since thou hast trusted in thy strong-hold, therefore thou shalt be taken: and Chamos shall go forth into captivity, and his priests, and his princes together.

8 And destruction shall come upon every city, it shall by no means escape; the valley also shall perish, and the plain country shall be completely destroyed, as the Lord has said.

9 Set marks upon Moab, for she shall be touched with a plague-spot, and all her cities shall become desolate; whence shall there be an inhabitant for her?

10 Cursed is the man that does the works of the Lord carelessly, keeping back his sword from blood.

11 Moab has been at ease from a child, and trusted in his glory; he has not poured out his liquor from vessel to vessel, and has not gone into banishment, therefore his taste remained in him, and his smell departed not.

12 Therefore, behold, his days come, saith the Lord, when I shall send upon him bad leaders, and they shall lead him astray, and they shall utterly break in pieces his possessions, and shall cut his horns asunder.

13 And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Baethel their hope, having trusted in them.

14 How will ye say, We are strong, and men strong for war?

15 Moab is ruined, even his city, and his choice young men have gone down to slaughter.

16 The day of Moab is near at hand, and his iniquity moves swiftly to vengeance.

17 Shake the head at him, all ye that are round about him; all of you utter his name; say ye, How is the glorious staff broken to pieces, the rod of magnificence!

18 Come down from thy glory, and sit down in a damp place: Daebon shall be broken, because Moab is destroyed: there has gone up against thee one to ravage thy strong-hold.

19 Stand by the way, and look, thou that dwellest in Arer; and ask him that is fleeing, and him that escapes, and say, What has happened?

20 Moab is put to shame, because he is broken: howl and cry; proclaim in Arnon, that Moab has perished.

21 And judgment is coming against the land of Misor, upon Chelon, and Rephas, and Mophas,

22 and upon Daebon, and upon Nabau, and upon the house of Daethlathaim,

23 and upon Cariathaim, and upon the house of Gaemol, and upon the house of Maon,

24 and upon Carioth, and upon Bosor, and upon all the cities of Moab, far and near.

25 The horn of Moab is broken, and his arm is crushed.

26 Make ye him drunk; for he has magnified himself against the Lord: and Moab shall clap with his hand, and shall be also himself a laughing-stock.

27 For surely Israel was to thee a laughing- stock, and was found among thy thefts, because thou didst fight against him.

28 The inhabitants of Moab have left the cities, and dwelt in rocks; they have become as doves nestling in rocks, at the mouth of a cave.

29 And I have heard of the pride of Moab, he has greatly heightened his pride and his haughtiness, and his heart has been lifted up.

30 But I know his works: is it not enough for him? has he not done thus?

31 Therefore howl ye for Moab on all sides; cry out against the shorn men in a gloomy place. I will weep for thee,

32 O vine of Aserema, as with the weeping of Jazer: thy branches are gone over the sea, they reached the cities of Jazer: destruction has come upon thy fruits, and upon thy grape-gatherers.

33 Joy and gladness have been utterly swept off the land of Moab: and though there was wine in thy presses, in the morning they trod it not, neither in the evening did they raise the cry of joy.

34 From the cry of Esebon even to Ætam their cities uttered their voice, from Zogor to Oronaim, and their tidings as a heifer of three years old, for the water also of Nebrin shall be dried up.

35 And I will destroy Moab, saith the Lord, as he comes up to the altar, and burns incense to his gods.

36 Therefore the heart of Moab shall sound as pipes, my heart shall sound as a pipe for the shorn men; forasmuch as what every man has gained has perished from him.

37 They shall all have their heads shaved in every place, and every beard shall be shaved; and all hands shall beat the breasts, and on all loins shall be sackcloth.

38 And on all the housetops of Moab, and in his streets shall be mourning: for I have broken him, saith the Lord, as a vessel, which is useless.

39 How has he changed! how has Moab turned his back! Moab is put to shame, and become a laughing-stock, and an object of anger to all that are round about him.

40 For thus said the Lord;

41 Carioth is taken, and the strong-holds have been taken together.

42 And Moab shall perish from being a multitude, because he has magnified himself against the Lord.

43 A snare, and fear, and the pit, are upon thee, O inhabitant of Moab.

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44 He that flees from the terror shall fall into the pit, and he that comes up out of the pit shall even be taken in the snare: for I will bring these things upon Moab in the year of their visitation.

JEREMIAS (JEREMIAH) CHAPTER 32

[The entire chapter bears almost no similarity to the Hebrew version. The chapters 1-14 probably were never there.]

15 Thus said the Lord God of Israel; Take the cup of this unmixed wine from mine hand, and thou shalt cause all the nations to drink, to whom I send thee.

16 And they shall drink, and vomit, and be mad, because of the sword which I send among them.

17 So I took the cup out of the Lord's hand, and caused the nations to whom the Lord sent me to drink:

18 Jerusalem, and the cities of Juda, and the kings of Juda, and his princes, to make them a desert place, a desolation, and a hissing;

19 and Pharao king of Egypt, and his servants, and his nobles, and all his people;

20 and all the mingled people, and all the kings of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus,

21 and Idumea, and the land of Moab, and the children of Ammon,

22 and the kings of Tyre, and the kings of Sidon, and the kings in the country beyond the sea,

23 and Daedan, and Thaeman, and Ros, and every one that is shaved round about the face,

24 and all the mingled people lodging in the wilderness,

25 and all the kings of Ælam, and all the kings of the Persians,

26 and all the kings from the north, the far and the near, each one with his brother, and all the kingdom s which are on the face of the earth.

27 And thou shalt say to them, Thus said the Lord Almighty; Drink ye, be ye drunken; and ye shall vomit, and shall fall, and shall in nowise rise, because of the sword which I send among you.

28 And it shall come to pass, when they refuse to take the cup out of thine hand, to drink it, that thou shalt say, Thus said the Lord; Ye shall surely drink.

29 For I am beginning to afflict the city whereon my name is called, and ye shall by no means be held guiltless: for I am calling a sword upon all that dwell upon the earth.

30 And thou shalt prophesy against them these words, and shalt say, The Lord shall speak from on high, from his sanctuary he will utter his voice; he will pronounce a declaration on his place; and these shall answer like men gathering grapes: and destruction is coming on them that dwell on the earth,

31 even upon the extreme part of the earth; for the Lord has a controversy with the nations, he is pleading with all flesh, and the ungodly are given to the sword, saith the Lord.

32 Thus said the Lord; Behold, evils are proceeding from nation to nation, and a great whirlwind goes forth from the end of the earth.

33 And the slain of the Lord shall be in the day of the Lord from one end of the earth even to the other end of the earth: they shall not be buried; they shall be as dung on the face of the earth.

34 Howl, ye shepherds, and cry; and lament, ye rams of the flock: for your days have been completed for slaughter, and ye shall fall as the choice rams.

35 And flight shall perish from the shepherds, and safety from the rams of the flock.

36 A voice of the crying of the shepherds, and a moaning of the sheep and the rams: for the Lord has destroyed their pastures.

37 And the peaceable abodes that remain shall be destroyed before the fierceness of my anger.

38 He has forsaken his lair, as a lion: for their land is become desolate before the great sword.

JEREMIAS (JEREMIAH) CHAPTER 33

1 **In The Beginning Of The Reign Of King Joakim Son Of Josias There Came This Word From The Lord**.

2 Thus said the Lord; Stand in the court of the Lord's house, and thou shalt declare to all the Jews, and to all that come to worship in the house of the Lord, all the words which I commanded thee to speak to them; abate not one word.

3 Peradventure they will hear, and turn every one from his evil way: then I will cease from the evils which I purpose to do to them, because of their evil practices.

4 And thou shalt say, Thus said the Lord; If ye will not hearken to me, to walk in my statutes which I set before you,

5 to hearken to the words of my servants the prophets, whom I send to you early in the morning; yea, I sent them, but ye hearkened not to me;

6 then will I make this house as Selo, and I will make this city a curse to all the nations of all the earth.

7 And the priests, and the false prophets, and all the people heard Jeremias speaking these words in the house of the Lord.

8 And it came to pass, when Jeremias had ceased speaking all that the Lord had ordered him to speak to all the people, that the priests and the false prophets and all the people took him, saying,

9 Thou shalt surely die, because thou hast prophesied in the name of the Lord, saying, This house shall be as Selo, and this city shall be made quite destitute of inhabitants.

And all the people assembled against Jeremias in the house of the Lord.

10 And the princes of Juda heard this word, and they went up out of the house of the king to the house of the Lord, and sat in the entrance of the new gate.

11 Then the priests and the false prophets said to the princes and to all the people, The judgment of death is due to this man; because he has prophesied against this city, as ye have heard with your ears.

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12 Then Jeremias spoke to the princes, and to all the people, saying, The Lord sent me to prophesy against this house and against this city, all the words which ye have heard.

13 And now amend your ways and your works, and hearken to the voice of the Lord; and the Lord shall cease from the evils which he has pronounced against you.

14 And behold, I am in your hands; do to me as is expedient, and as it is best for you.

15 But know for a certainty, that if ye slay me, ye bring innocent blood upon yourselves, and upon this city, and upon them that dwell in it; for in truth the Lord has sent me to you to speak in your ears all these words.

16 Then the princes and all the people said to the priests and to the false prophets; Judgment of death is not due to this man; for he has spoken to us in the name of the Lord our God.

17 And there rose up men of the elders of the land, and said to all the assembly of the people,

18 Michaeas the Morathite lived in the days of Ezekias king of Juda, and said to all the people of Juda, Thus saith the Lord; Sion shall be ploughed as a field, and Jerusalem shall become a desolation, and the mountain of the house shall be a thicket of trees.

19 Did Ezekias and all Juda in any way slay him? Was it not that they feared the Lord, and they made supplication before the Lord, and the Lord ceased from the evils which he had pronounced against them? whereas we have wrought great evil against our own souls.

20 And there was another man prophesying in the name of the Lord, Urias the son of Samaeas of Cariathiarim; and he prophesied concerning this land according to all the words of Jeremias.

21 And king Joakim and all the princes heard all his words, and sought to slay him; and Urias heard it and went into Egypt.

22 And the king sent men into Egypt;

23 and they brought him thence, and brought him into the king; and he smote him with the sword, and cast him into the sepulchre of the children of his people.

24 Nevertheless the hand of Achicam son of Saphan was with Jeremias, to prevent his being delivered into the hands of the people, or being killed.

JEREMIAS (JEREMIAH) CHAPTER 34

1 Thus said the Lord; Make to thyself bonds and yokes, and put them about thy neck,

2 and thou shalt send them to the king of Idumea, and to the king of Moab,

3 and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hands of their messengers that come to meet them at Jerusalem to Sedekias king of Juda.

4 And thou shalt commission them to say to their lords, Thus said the Lord God of Israel; Thus shall ye say to your lords;

5 I have made the earth by my great power, and with my high arm, and I will give it to whomsoever it shall seem good in mine eyes.

6 I gave the earth to Nabuchodonosor king of Babylon to serve him, and the wild beasts of the field to labour for him.

7 And the nation and kingdom, all that shall not put their neck under the yoke of the king of Babylon,

8 with sword and famine will I visit them, saith the Lord, until they are consumed by his hand.

9 And hearken ye not to your false prophets, nor to them that divine to you, nor to them that foretell events by dreams to you, nor to your auguries, nor your sorcerers, that say, Ye shall by no means work for the king of Babylon:

10 for they prophesy lies to you, to remove you far from your land.

11 But the nation which shall put its neck under the yoke of the king of Babylon, and serve him, I will even leave it upon its land, and it shall serve him, and dwell in it.

12 I spoke also to Sedekias king of Juda according to all these words, saying, Put your neck into the yoke, and serve the king of Babylon.

13 -14 For they prophesy unrighteous words to you,

15 for I sent them not, saith the Lord; and they prophesy in my name unjustly, that I might destroy you, and ye should perish, and your prophets, who unrighteously prophesy lies to you.

16 I spoke to you, and to all this people, and to the priests, saying, Thus said the Lord; Hearken not to the words of the prophets that prophesy to you, saying, Behold, the vessels of the Lord's house shall return from Babylon: for they prophesy to you unrighteous words.

17 I sent them not.

18 If they are prophets, and if the word of the Lord is in them, let them meet me, for thus has the Lord said.

19 And as for the remaining vessels,

20 which the king of Babylon took not, when he carried Jechonias prisoner out of Jerusalem,

21 they shall go into Babylon,

22 saith the Lord.

JEREMIAS (JEREMIAH) CHAPTER 35

1 And it came to pass in the fourth year of Sedekias king of Juda, in the fifth month, that Ananias the false prophet, the son of Azor, from Gabaon, spoke to me in the house of the Lord, in the sight of the priests and all the people, saying,

2 Thus saith the Lord; I have broken the yoke of the king of Babylon.

3 Yet two full years, and I will return into this place the vessels of the house of the Lord,

4 and Jechonias, and the captivity of Juda: for I will break the yoke of the king of Babylon.

5 Then Jeremias spoke to Ananias in the sight of all the people, and in the sight of the priests that stood in the house of the Lord,

6 and Jeremias said, May the Lord indeed do thus; may he confirm thy word which thou dost prophesy, to return the

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vessels of the house of the Lord, and all the captivity, out of Babylon to this place.

7 Nevertheless hear ye the word of the Lord which I speak in your ears, and in the ears of all the people.

8 The prophets that were before me and before you of old, also prophesied over much country, and against great kingdoms, concerning war.

9 As for the prophet that has prophesied for peace, when the word has come to pass, they shall know the prophet whom the Lord has sent them in truth.

10 Then Ananias took the yokes from the neck of Jeremias in the sight of all the people, and broke them to pieces.

11 And Ananias spoke in the presence of all the people, saying, Thus said the Lord; Thus will I break the yoke of the king of Babylon from the necks of all the nations. And Jeremias went his way.

12 And the word of the Lord came to Jeremias, after that Ananias had broken the yokes off his neck, saying,

13 Go and speak to Ananias, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but I will make instead of them yokes of iron.

14 For thus said the Lord, I have put a yoke of iron on the neck of all the nations, that they may serve the king of Babylon.

15 And Jeremias said to Ananias, The Lord has not sent thee; and thou hast caused this people to trust in unrighteousness.

16 Therefore thus said the Lord: Behold, I will cast thee off from the face of the earth: this year thou shalt die.

17 So he died in the seventh month.

JEREMIAS (JEREMIAH) CHAPTER 36

1 And these are the words of the book which Jeremias sent from Jerusalem to the elders of the captivity, and to the priests, and to the false prophets, even an epistle to Babylon for the captivity, and to all the people;

2 (after the departure of Jechonias the king and the queen, and the eunuchs, and every freeman, and bondman, and artificer, out of Jerusalem;)

3 by the hand of Eleasan son of Saphan, and Gamarias son of Chelcias, (whom Sedekias king of Juda sent to the king of Babylon to Babylon) saying,

4 Thus said the Lord God of Israel concerning the captivity which I caused to be carried away from Jerusalem;

5 Build ye houses, and inhabit them; and plant gardens, and eat the fruits thereof;

6 and take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, and be multiplied, and be not diminished.

7 And seek the peace of the land into which I have carried you captive, and ye shall pray to the Lord for the people: for in its peace ye shall have peace.

8 For thus saith the Lord; Let not the false prophets that are among you persuade you, and let not your diviners persuade you, and hearken not to your dreams which ye dream.

9 For they prophesy to you unrighteous words in my name; and I sent them not.

10 For thus said the Lord; When seventy years shall be on the point of being accomplished at Babylon, I will visit you, and will confirm my words to you, to bring back your people to this place.

11 And I will devise for you a device of peace, and not evil, to bestow upon you these good things.

12 And do ye pray to me, and I will hearken to you: and do ye earnestly seek me, and ye shall find me; 13 for ye shall seek me with your whole heart.

14 And I will appear to you:

15 whereas ye said, The Lord has appointed for us prophets in Babylon:

21 Thus saith the Lord concerning Achiab, and concerning Sedekias; Behold, I will deliver them into the hands of the king of Babylon; and he shall smite them in your sight.

22 And they shall make of them a curse in all the captivity of Juda in Babylon, saying, The Lord do to thee as he did to Sedekias, and as he did to Achiab, whom the king of Babylon fried in the fire;

23 because of the iniquity which they wrought in Israel, and because they committed adultery with the wives of their fellow-citizens; and spoke a word in my name, which I did not command them to speak, and I am witness, saith the Lord.

24 And to Samaeas the Ælamite thou shalt say,

25 I sent thee not in my name: and to Sophonias the priest the son of Maasaeas say thou,

26 The Lord has made thee priest in the place of Jodae the priest, to be ruler in the house of the Lord over every prophet, and to every madman, and thou shalt put them in prison, and into the dungeon.

27 And now wherefore have ye reviled together Jeremias of Anathoth, who prophesied to you?

28 Did he not send for this purpose? for in the course of this month he sent to you to Babylon, saying, It is far off: build ye houses, and inhabit them; and plant gardens, and eat the fruit of them.

29 And Sophonias read the book in the ears of Jeremias.

30 Then the word of the Lord came to Jeremias, saying,

31 Send to the captivity, saying, Thus saith the Lord concerning Samaeas the Ælamite, Since Samaeas has prophesied to you, and I sent him not, and he has made you to trust in iniquity,

32 therefore thus saith the Lord; Behold, I will visit Samaeas, and his family: and there shall not be a man of them in the midst of you to see the good which I will do to you: they shall not see it.

JEREMIAS (JEREMIAH) CHAPTER 37

1 **The Word That Came To Jeremias From The Lord, Saying**,

2 Thus speaks the Lord God of Israel, saying,

Write all the words which I have spoken to thee in a book.

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3 For, behold, the days come, saith the Lord, when I will bring back the captivity of my people Israel and Juda, said the Lord: and I will bring them back to the land which I gave to their fathers, and they shall be lords of it.

4 **And These Are The Words Which The Lord Spoke Concerning Israel And Juda**;

5 Thus said the Lord: Ye shall hear a sound of fear, there is fear, and there is not peace.

6 Enquire, and see if a male has born a child? and ask concerning the fear, wherein they shall hold their loins, and look for safety: for I have seen every man, and his hands are on his loins; their faces are turned to paleness.

7 For that day is great, and there is not such another; and it is a time of straitness to Jacob; but he shall be saved out of it.

8 In that day, said the Lord, I will break the yoke off their neck, and will burst their bonds, and they shall no longer serve strangers:

9 but they shall serve the Lord their God; and I will raise up to them David their king.

10 Thus saith the Lord;

11 I have brought on thee destruction;

12 thy stroke is painful.

13 There is none to judge thy cause: thou hast been painfully treated for healing, there is no help for thee.

14 All thy friends have forgotten thee; they shall not ask about thee at all, for I have smitten thee with he stroke of an enemy, even severe correction: thy sins have abounded above all thine iniquity.

15 Thy sins have abounded beyond the multitude of thine iniquities, therefore they have done these things to thee. Therefore all that devour thee shall be eaten, and all thine enemies shall eat all their own flesh.

16 And they that spoil thee shall become a spoil, and I will give up to be plundered all that have plundered thee.

17 For I will bring about thy healing, I will heal thee of thy grievous wound, saith the Lord; for thou art called Dispersed: she is your prey, for no one seeks after her.

18 Thus said the Lord; Behold, I will turn the captivity of Jacob, and will have pity upon his prisoners; and the city shall be built upon her hill, and the people shall settle after their manner.

19 And there shall go forth from them singers, even the sound of men making merry: and I will multiply them, and they shall not at all be diminished.

20 And their sons shall go in as before, and their testimonies shall be established before me, and I will visit them that afflict them.

21 And their mighty ones shall be over them, and their prince shall proceed of themselves; and I will gather them, and they shall return to me: for who is this that has set his heart to return to me? saith the Lord.

23 For the wrathful anger of the lord has gone forth, even a whirlwind of anger has gone forth: it shall come upon the ungodly.

24 The fierce anger of the Lord shall not return, until he shall execute it, and until he shall establish the purpose of his heart: in the latter days ye shall know these things.

JEREMIAS (JEREMIAH) CHAPTER 38

1 At that time, saith the Lord, I will be a God to the family of Israel, and they shall be to me a people.

2 Thus saith the Lord, I found him warm in the wilderness with them that were slain with the sword: go ye and destroy not Israel.

3 The Lord appeared to him from afar, saying, I have loved thee with an everlasting love: therefore have I drawn thee in compassion.

4 For I will build thee, and thou shalt be built, O virgin of Israel: thou shalt yet take thy timbrel, and go forth with the party of them that make merry.

5 For ye have planted vineyards on the mountains of Samaria: plant ye, and praise.

6 For it is a day when those that plead on the mountains of Ephraim shall call, saying, Arise ye, and go up to Sion to the Lord your God.

7 For thus saith the Lord to Jacob; Rejoice ye, and exult over the head of the nations: make proclamation, and praise ye: say, The Lord has delivered his people, the remnant of Israel.

8 Behold, I bring them from the north, and will gather them from the end of the earth to the feast of the passover: and the people shall beget a great multitude, and they shall return hither.

9 They went forth with weeping, and I will bring them back with consolation, causing them to lodge by the channels of waters in a straight way, and they shall not err in it: for I am become a father to Israel, and Ephraim is my first-born.

10 Hear the words of the Lord, ye nations, and proclaim them to the islands afar off; say, He that scattered Israel will also gather him, and keep him as one that feeds his flock.

11 For the Lord has ransomed Jacob, he has rescued him out of the hand of them that were stronger than he.

12 And they shall come, and shall rejoice in the mount of Sion, and shall come to the good things of the Lord, even to a land of corn, and wine, and fruits, and cattle, and sheep: and their soul shall be as a fruitful tree; and they shall hunger no more.

13 Then shall the virgins rejoice in the assembly of youth, and the old men shall rejoice; and I will turn their mourning into joy, and will make them merry.

14 I will expand and cheer with wine the soul of the priests the sons of Levi, and my people shall be satisfied with my good things: thus saith the Lord.

15 A voice was heard in Rama, of lamentation, and of weeping, and wailing; Rachel would not cease weeping for her children, because they are not.

16 Thus saith the Lord; Let thy voice cease from weeping, and thine eyes from thy tears: for their is a reward for thy works; and they shall return from the land of thine enemies.

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17 There shall be an abiding home for thy children.

18 I have heard the sound of Ephraim lamenting, and saying, Thou hast chastened me, and I was chastened; I as a calf was not willingly taught: turn thou me, and I shall turn; for thou art the Lord my God.

19 For after my captivity I repented; and after I knew, I groaned for the day of shame, and shewed thee that I bore reproach from my youth.

20 Ephraim is a beloved son, a pleasing child to me: for because my words are in him, I will surely remember him: therefore I made haste to help him; I will surely have mercy upon him, saith the Lord.

21 Prepare thyself, O Sion; execute vengeance; look to thy ways: return, O virgin of Israel, by the way by which thou wentest, return mourning to thy cities.

22 How long, O disgraced daughter, wilt thou turn away? for the Lord has created safety for a new plantation: men shall go about in safety.

23 For thus saith the Lord; They shall yet speak this word in the land of Juda, and in the cities thereof, when I shall turn his captivity; blessed be the Lord on his righteous holy mountain!

24 And there shall be dwellers in the cities of Juda, and in all his land, together with the husbandman, and the shepherd shall go forth with the flock.

25 For I have saturated every thirsting soul, and filled every hungry soul.

26 Therefore I awake, and beheld; and my sleep was sweet to me.

27 Therefore, behold, the days come, saith the Lord, when I will sow the house of Israel and the house of Juda with the seed of man, and the seed of beast.

28 And it shall come to pass, that as I watched over them, to pull down, and to afflict, so will I watch over them, to build, and to plant, saith the Lord.

29 In those days they shall certainly not say, The fathers ate a sour grape, and the children's teeth were set on edge.

30 But every one shall die in his own sin; and the teeth of him that eats the sour grape shall be set on edge.

31 Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Juda:

32 not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my covenant, and I disregarded them, saith the Lord.

33 For this is my covenant which I will make with the house of Israel; after those days, saith the Lord, I will surely put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people.

34 And they shall not at all teach every one his fellow citizen, and every one his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them: for I will be merciful to their iniquities, and their sins I will remember no more.

35 Thus saith the Lord, who gives the sun for a light by day, the moon and the stars for a light by night, and makes a roaring in the sea, so that the waves thereof roar; the Lord Almighty is his name:

36 if these ordinances cease from before me, saith the Lord, then shall the family of Israel cease to be a nation before me forever.

37 Though the sky should be raised to a greater height, saith the Lord, and though the ground of the earth should be sunk lower beneath, yet I will not cast off the family of Israel, saith the Lord, for all that they have done.

38 Behold, the days come, saith the Lord, when the city shall be built to the Lord from the tower of Anameel to the gate of the corner.

39 And the measurement of it shall proceed in front of them as far as the hills of Gareb, and it shall be compassed with a circular wall of choice stones.

40 And all the Asaremoth even to Nachal Kedron, as far as the corner of the horse-gate eastward, shall be holiness to the Lord; and it shall not fail any more, and shall not be destroyed for ever.

JEREMIAS (JEREMIAH) CHAPTER 39

1 The word that came from the Lord to Jeremias in the tenth year of king Sedekias, this is the eighteenth year of king Nabuchodonosor king of Babylon.

2 And the host of the king of Babylon had made a rampart against Jerusalem: and Jeremias was kept in the court of the prison, which is in the king's house;

3 in which king Sedekias had shut him up, saying, Wherefore dost thou prophesy, saying, Thus saith the Lord, Behold, I will give this city into the hands of the king of Babylon, and he shall take it;

4 and Sedekias shall by no means be delivered out of the hand of the Chaldeans, for he shall certainly be given up into the hands of the king of Babylon, and his mouth shall speak to his mouth, and his eyes shall look upon his eyes;

5 and Sedekias shall go into Babylon, and dwell there?

6 **And The Word Of The Lord Came To Jeremias, Saying**,

7 Behold, Anameel the son of Salom thy father's brother is coming to thee, saying, Buy thee my field that is in Anathoth: for thou hast the right to take it as a purchase.

8 So Anameel the son of Salom my father's brother came to me into the court of the prison, and said, Buy thee my field that is in the land of Benjamin, in Anathoth: for thou hast a right to buy it, and thou art the elder. So I knew that it was the word of the Lord.

9 And I bought the field of Anameel the son of my father's brother, and I weighed him seventeen shekels of silver.

10 And I wrote it in a book, and sealed it, and took the testimony of witnesses, and weighed the money in the balance.

11 And I took the book of the purchase that was sealed;

12 and I gave it to Baruch son of Nerias, son of Maasaeas, in the sight of Anameel my father's brother's son, and in the sight of the men that stood by and wrote in the book of the

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purchase, and in the sight of the Jews that were in the court of the prison.

13 And I charged Baruch in their presence, saying, Thus saith the Lord Almighty;

14 Take this book of the purchase, and the book that has been read; and thou shalt put it into an earthen vessel, that it may remain many days.

15 For thus saith the Lord; There shall yet be bought fields and houses and vineyards in this land.

16 And I prayed to the Lord after I had given the book of the purchase to Baruch the son of Nerias, saying,

17 O ever living Lord! thou hast made the heaven and the earth by thy great power, and with thy high and lofty arm: nothing can be hidden from thee.

18 Granting mercy to thousands, and recompensing the sins of the fathers into the bosoms of their children after them: the great, the strong God;

19 the Lord of great counsel, and mighty in deeds, the great Almighty God, and Lord of great name: thine eyes are upon the ways of the children of men, to give to every one according to his way:

20 who hast wrought signs and wonders in the land of Egypt even to this day, and in Israel, and among the inhabitants of the earth; and thou didst make for thyself a name, as at this day;

21 and thou didst bring out thy people Israel out of the land of Egypt with signs, and with wonders, with a mighty hand, and with a high arm, and with great sights;

22 and thou gavest them this land, which thou didst swear to give to their fathers, a land flowing with milk and honey;

23 and they went in, and took it; but they hearkened not to thy voice, and walked not in thine ordinances; they did none of the things which thou didst command them, and they caused all these calamities to happen to them.

24 Behold, a multitude is come against the city to take it; and the city is given into the hands of the Chaldeans that fight against it, by the power of the sword, and the famine: as thou hast spoken, so has it happened.

25 And thou sayest to me, Buy thee the field for money; and I wrote a book, and sealed it, and took the testimony of witnesses: and the city is given into the hands of the Chaldeans.

26 And the word of the Lord came to me, saying,

27 I am the Lord, the God of all flesh: shall anything be hidden from me!

28 Therefore thus saith the Lord God of Israel; This city shall certainly be delivered into the hands of the king of Babylon, and he shall take it:

29 and the Chaldeans shall come to war against this city, and they shall burn this city with fire, and shall burn down the houses wherein they burnt incense on the roofs thereof to Baal, and poured drink-offerings to other gods, to provoke me.

30 For the children of Israel and the children of Juda alone did evil in my sight from their youth.

31 For this city was obnoxious to my anger and my wrath, from the day that they built it even to this day; that I should remove it from my presence,

32 because of all the wickedness of the children of Israel and Juda, which they wrought to provoke me, they and their kings, and their princes, and their priests, and their prophets, the men of Juda, and the dwellers in Jerusalem.

33 And they turned the back to me, and not the face: whereas I taught them early in the morning, but they hearkened no more to receive instructions.

34 And they set their pollutions in the house, on which my name was called, by their uncleannesses.

35 And they built to Baal the altars that are in the valley of the son of Ennom, to offer their sons and their daughters to king Moloch; which things I commanded them not, neither came it into my mind that they should do this abomination, to cause Juda to sin.

36 And now thus has the Lord God of Israel said concerning this city, of which thou sayest, it shall be delivered into the hands of the king of Babylon by the sword, and by famine, and banishment.

37 Behold, I will gather them out of every land, where I have scattered them in my anger, and my wrath, and great fury; and I will bring them back into this place, and will cause them to dwell safely:

38 and they shall be to me a people, and I will be to them a god.

39 And I will give them another way, and another heart, to fear me continually, and that for good to them and their children after them.

40 And I will make with them an everlasting covenant, which I will by no means turn away from them, and I will put my fear into their heart, that they may not depart from me.

41 And I will visit them to do them good, and I will plant them in this land in faithfulness, and with all my heart, and with all my soul.

42 For thus saith the Lord; As I have brought upon this people all these great evils, so will I bring upon them all the good things which I pronounced upon them.

43 And there shall yet be fields bought in the land, of which thou sayest, it shall be destitute of man and beast; and they are delivered into the hands of the Chaldeans.

44 And they shall buy fields for money, and thou shalt write a book, and seal it, and shalt take the testimony of witnesses in the land of Benjamin, and round about Jerusalem, and in the cities of Juda, and in the cities of the mountain, and in the cities of the plain, and in the cities of the south: for I will turn their captivity.

JEREMIAS (JEREMIAH) CHAPTER 40

1 And the word of the Lord came to Jeremias the second time, when he was yet bound in the court of the prison, saying,

2 Thus saith the Lord, who made the earth and formed it, to establish it; the Lord is his name;

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3 Cry to me, and I will answer thee, and I will declare to thee great and mighty things, which thou knowest not.

4 For thus saith the Lord concerning the houses of this city, and concerning the houses of the king of Juda, which have been pulled down for mounds and fortifications,

5 to fight against the Chaldeans, and to fill it with the corpses of men, whom I smote in mine anger and my wrath, and turned away my face from them, for all their wickedness:

6 Behold, I bring upon her healing and cure, and I will show myself to them, and will heal her, and make both peace and security.

7 And I will turn the captivity of Juda, and the captivity of Israel, and will build them, even as before.

8 And I will cleanse them from all their iniquities, whereby they have sinned against me, and will not remember their sins, whereby they have sinned against me, and revolted from me.

9 And it shall be for joy and praise, and for glory to all the people of the earth, who shall hear all the good that I will do: and they shall fear and be provoked for all the good things and for all the peace which I will bring upon them.

10 Thus saith the Lord; There shall yet be heard in this place, of which ye say, it is destitute of men and cattle, in the cities of Juda, and in the streets of Jerusalem, the places that have been made desolate for want of men and cattle,

11 the voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride, the voice of men saying, Give thanks to the Lord Almighty: for the Lord is good; for his mercy endures fore ever: and they shall bring gifts into the house of the Lord; for I will turn all the captivity of that land as before, said the Lord.

12 Thus saith the Lord of hosts; There shall yet be in this place, that is desert for want of man and beast, in all the cities thereof, resting-places for shepherds causing their flocks to lie down.

13 In the cities of the hill country, and in the cities of the valley, and in the cities of the south, and in the land of Benjamin, and in the cities round about Jerusalem, and in the cities of Juda, flocks shall yet pass under the hand of him that numbers them, saith the Lord.

JEREMIAS (JEREMIAH) CHAPTER 41

1 The word that came to Jeremias from the Lord (now Nabuchodonosor king of Babylon, and all his army, and all the country of his dominion, were warring against Jerusalem, and against all the cities of Juda,) saying,

2 Thus has the Lord said; Go to Sedekias king of Juda, and thou shalt say to him, Thus has the Lord said, This city shall certainly be delivered into the hands of the king of Babylon, and he shall take it, and shall burn it with fire:

3 and thou shalt not escape out of his hand, but shalt certainly be taken, and shalt be given into his hands; and thine eyes shall see his eyes, and thou shalt enter into Babylon.

4 But hear the word of the Lord, O Sedekias king of Juda; Thus saith the Lord,

5 Thou shalt die in peace: and as they wept for thy fathers that reigned before thee, they shall weep also for thee, saying, Ah lord! and they shall lament for thee down to the grave: for I have spoken the word, said the Lord.

6 And Jeremias spoke to king Sedekias all these words in Jerusalem.

7 And the host of the king of Babylon warred against Jerusalem, and against the cities of Juda, and against Lachis, and against Azeca: for these strong cities were left among the cities of Juda.

8 The word that came from the Lord to Jeremias, after king Sedekias had concluded a covenant with the people, to proclaim a release;

9 That every one should set at liberty his servant, and every one has handmaid, the Hebrew man and Hebrew woman, that no man of Juda should be a bondman.

10 Then all the nobles, and all the people who had entered into the covenant, engaging to set free every one his man-servant, and every one his maid, turned,

11 and gave them over to be men-servants and maid-servants.

12 And the word of the Lord came to Jeremias, saying,

13 Thus saith the Lord; I made a covenant with your fathers in the day wherein I took them out of the land of Egypt, out of the house of bondage, saying,

14 When six years are accomplished, thou shalt set free thy brother the Hebrew, who shall be sold to thee: for he shall serve thee six years, and then thou shalt let him go free: but they hearkened not to me, and inclined not their ear.

15 And this day they turned to do that which was right in my sight, to proclaim every one the release of his neighbour; and they had concluded a covenant before me, in the house whereon my name is called.

16 But ye turned and profaned my name, to bring back every one his servant, and every one his handmaid, whom ye had sent forth free and at their own disposal, to be to you men- servants and maid-servants.

17 Therefore thus said the Lord; Ye have not hearkened to me, to proclaim a release every one to his neighbour: behold, I proclaim a release to you, to the sword, and to the pestilence, and to the famine; and I will give you up to dispersion among all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, who have not kept my covenant, which they made before me, the calf which they prepared to sacrifice with it,

19 the princes of Juda, and the men in power, and the priests, and the people;

20 I will even give them to their enemies, and their carcases shall be food for the birds of the sky and for the wild beasts of the earth.

21 And I will give Sedekias king of Judea, and their princes, into the hands of their enemies, and the host of the king of Babylon shall come upon them that run away from them.

22 Behold, I will give command, saith the Lord, and will bring them back to this land; and they shall fight against it,

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and take it, and burn it with fire, and the cities of Juda; and I will make them desolate without inhabitants.

JEREMIAS (JEREMIAH) CHAPTER 42

1 **The Word That Came To Jeremias** from the Lord in the days of Joakim, king of Juda, saying,

2 Go to the house of the Archabin, and thou shalt bring them to the house of the Lord, into one of the courts, and give them wine to drink.

3 So I brought forth Jechonias the son of Jeremin the son of Chabasin, and his brethren, and his sons, and all the family of the Archabin;

4 and I brought them into the house of the Lord, into the chamber of the sons of Joanan, the son of Ananias, the son of Godolias, a man of God, who dwells near the house of the princes that are over the house of Maasaeas the son of Selom, who kept the court.

5 And I set before them a jar of wine, and cups, and I said, Drink ye wine.

6 But they said, We will on no account drink wine, for our father Jonadab the son of Rechab commanded us, saying, Ye shall on no account drink wine, neither ye, nor your sons for ever:

7 nor shall ye at all build houses, nor sow any seed, nor shall ye have a vineyard: for ye shall dwell in tents all your days; that ye may live many days upon the land, in which ye sojourn.

8 And we hearkened to the voice of Jonadab our father, so as to drink no wine all our days, we, and our wives, and our sons, and our daughters;

9 and so as to build no houses to dwell in: and we have had no vineyard, nor field, nor seed:

10 but we have dwelt in tents, and have hearkened, and done according to all that Jonadab our father commanded us.

11 And it came to pass, when Nabuchodonosor came up against the land, that we said we would come in; and we entered into Jerusalem, for fear of the host of the Chaldeans, and for fear of the host of the Assyrians: and we dwelt there.

12 And the word of the Lord came to me, saying,

13 Thus saith the Lord, Go, and say to the men of Juda, and to them that dwell in Jerusalem, Will ye not receive correction to hearken to my words?

14 The sons of Jonadab the son of Rechab have kept the word which he commanded his children, that they should drink no wine; and they have not drunk it: but I spoke to you early, and ye hearkened not.

15 And I sent to you my servants the prophets, saying, Turn ye every one from his evil way, and amend your practices, and go not after other gods to serve them, and ye shall dwell upon the land which I gave to you and to your fathers: but ye inclined not your ears, and hearkened not.

16 But the sons of Jonadab the son of Rechab have kept the command of their father; but this people has not hearkened to me.

17 Therefore thus saith the Lord; Behold, I will bring upon Juda and upon the inhabitants of Jerusalem all the evils which I pronounced against them.

18 Therefore thus saith the Lord; Since the sons of Jonadab the son of Rechab have hearkened to the command of their father, to do as their father commanded them:

19 there shall never be wanting a man of the sons of Jonadab the son of Rechab to stand before my face while the earth remains.

JEREMIAS (JEREMIAH) CHAPTER 43

1 **In The Fourth Year Of Joakim** son of Josias king of Juda, the word of the Lord came to me, saying,

2 Take thee a roll of a book, and write upon it all the words which I spoke to thee against Jerusalem, and against Juda, and against all the nations, from the day when I spoke to thee, from the days of Josias king of Juda, even to this day.

3 Perhaps the house of Juda will hear all the evils which I purpose to do to them; that they may turn from their evil way; and so I will be merciful to their iniquities and their sins.

4 So Jeremias called Baruch the son of Nerias: and he wrote from the mouth of Jeremias all the words of the Lord, which he had spoken to him, on a roll of a book.

5 And Jeremias commanded Baruch, saying, I am in prison; I cannot enter into the house of the Lord:

6 so thou shalt read in this roll in the ears of the people in the house of the Lord, on the fast day; and in the ears of all Juda that come out of their cities, thou shalt read to them.

7 Peradventure their supplication will come before the Lord, and they will turn from their evil way: for great is the wrath and the anger of the Lord, which he has pronounced against this people.

8 And Baruch did according to all that Jeremias commanded him—reading in the book the words of the Lord in the Lord's house.

9 And it came to pass in the eighth year of king Joakim, in the ninth month, all the people in Jerusalem, and the house of Juda, proclaimed a fast before the Lord.

10 And Baruch read in the book the words of Jeremias in the house of the Lord, in the house of Gamarias son of Saphan the scribe, in the upper court, in the entrance of the new gate of the house of the Lord, and in the ears of all the people.

11 And Michaeas the son of Gamarias the son of Saphan heard all the words of the Lord, out of the book.

12 And he went down to the king's house, into the house of the scribe: and, behold, there were sitting there all the princes, Elisama the scribe, and Dalaeas the son of Selemias, and Jonathan the son of Acchobor, and Gamarias the son of Saphan, and Sedekias the son of Ananias, and all the princes.

13 And Michaeas reported to them all the words which he had heard Baruch reading in the ears of the people.

14 And all the princes sent to Baruch son of Nerias Judin the son of Nathanias, the son of Selemias, the son of Chusi, saying, Take in thine hand the roll in which thou readest in

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the ears of the people, and come. So Baruch took the roll, and went down to them.

15 And they said to him, Read it again in our ears. And Baruch read it.

16 And it came to pass, when they had heard all the words, that they took counsel each with his neighbour, and said, Let us by all means tell the king all these words.

17 And they asked Baruch, saying, Where didst thou write all these words?

18 And Baruch said, Jeremias told me from his own mouth all these words, and I wrote them in a book.

19 And they said to Baruch, Go, and hide, thou and Jeremias; let no man know where ye are.

20 And they went in to the king into the court, and gave the roll to one to keep in the house of Elisama; and they told the king all these words.

21 And the king sent Judin to fetch the roll: and he took it out of the house of Elisama: and Judin read in the ears of the king, and in the ears of all the princes who stood round the king.

22 Now the king was sitting in the winter house: and there was a fire on the hearth before him.

23 And it came to pass when Judin had read three or four leaves, he cut them off with a penknife, and cast them into the fire that was on the hearth, until the whole roll was consumed in the fire that was on the hearth.

24 And the king and his servants that heard all these words sought not the Lord, and rent not their garments.

25 But Elnathan and Godolias suggested to the king that he should burn the roll.

26 And the king commanded Jeremeel the king's son, and Saraeas the son of Esriel, to take Baruch and Jeremias: but they were hidden.

27 Then the word of the Lord came to Jeremias, after the king had burnt the roll, even all the words which Baruch wrote from the mouth of Jeremias, saying,

28 Again take thou another roll, and write all the words that were on the roll, which king Joakim has burnt.

29 And thou shalt say, Thus saith the Lord; Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come in, and destroy this land, and man and cattle shall fail from off it?

30 Therefore thus saith the Lord concerning Joakim king of Juda; He shall not have a man to sit on the throne of David: and his carcass shall be cast forth in the heat by day, and in the frost by night.

31 And I will visit him, and his family, and his servants: and I will bring upon him, and upon the inhabitants of Jerusalem, and upon the land of Juda, all the evils which I spoke of to them; and they hearkened not.

32 And Baruch took another roll, and wrote upon it from the mouth of Jeremias all the words of the book which Joakim had burnt: and there were yet more words added to it like the former.

JEREMIAS (JEREMIAH) CHAPTER 44

1 And Sedekias the son of Josias reigned instead of Joakim, whom Nabuchodonosor appointed to reign over Juda.

2 And he and his servants and the people of the land hearkened not to the words of the Lord, which he spoke by Jeremias.

3 And king Sedekias sent Joachal son of Selemias and Sophonias the priest son of Maasaeas to Jeremias, saying, Pray now for us to the Lord.

4 Now Jeremias came and went through the midst of the city: for they had not put him into the house of the prison.

5 And the host of Pharao was come forth out of Egypt; and the Chaldeans heard the report of them, and they went up from Jerusalem.

6 And the word of the Lord came to Jeremias, saying,

7 Thus said the Lord; Thus shalt thou say to the king of Juda who sent to thee, to seek me; Behold, the army of Pharao which is come forth to help you: they shall return to the land of Egypt:

8 and the Chaldeans themselves shall turn again, and fight against this city, and take it, and burn it with fire.

9 For thus saith the Lord; Suppose not in your hearts, saying, The Chaldeans will certainly depart from us: for they shall not depart.

10 And though ye should smite the whole host of the Chaldeans that fight against you, and there should be left a few wounded men, these should rise up each in his place, and burn this city with fire.

11 And it came to pass, when the host of the Chaldeans had gone up from Jerusalem for fear of the host of Pharao,

12 that Jeremias went forth from Jerusalem to go into the land of Benjamin, to buy thence a property in the midst of the people.

13 And he was in the gate of Benjamin, and there was there a man with whom he lodged, Saruia the son of Selemias, the son of Ananias; and he caught Jeremias, saying, Thou art fleeing to the Chaldeans.

14 And he said, It is false; I do not flee to the Chaldeans. But he hearkened not to him; and Saruia caught Jeremias, and brought him to the princes.

15 And the princes were very angry with Jeremias, and smote him, and sent him into the house of Jonathan the scribe: for they had made this a prison.

16 So Jeremias came into the dungeon, and into the cells, and he remained there many days.

17 Then Sedekias sent, and called him; and the king asked him secretly, saying, Is there a word from the Lord? and he said, There is: thou shalt be delivered into the hands of the king of Babylon.

18 And Jeremias said to the king, Wherein have I wronged thee, or thy servants, or this people, that thou puttest me in prison?

19 And where are your prophets who prophesied to you saying, The king of Babylon shall not come against this land?

20 Now therefore, my lord the king, let my supplication come before thy face: and why dost thou send me back to the

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house of Jonathan the scribe? and let me not on any account die there.

21 Then the king commanded, and they cast him into the prison, and gave him a loaf a day out of the place where they bake, until the bread failed out of the city. So Jeremias continued in the court of the prison.

JEREMIAS (JEREMIAH) CHAPTER 45

1 And Saphanias the son of Nathan, and Godolias the son of Paschor, and Joachal the son of Semelias, heard the words which Jeremias spoke to the people, saying,

2 Thus saith the Lord; He that remains in this city shall die by the sword, and by the famine: but he that goes out to the Chaldeans shall live; and his soul shall be given him for a found treasure, and he shall live.

3 For thus saith the Lord; This city shall certainly be delivered into the hands of the host of the king of Babylon, and they shall take it.

4 And they said to the king, Let that man, we pray thee, be slain, for he weakens the hands of the fighting men that are left in the city, and the hands of all the people, speaking to them according to these words: for this man does not prophesy peace to this people, but evil.

5 Then the king said, Behold, he is in your hands. For the king could not resist them.

6 And they cast him into the dungeon of Melchias the king's son, which was in the court of the prison; and they let him down into the pit: and there was no water in the pit, but mire: and he was in the mire.

7 And Abdemelech the Ethiopian heard, (now he was in the king's household,) that they had put Jeremias into the dungeon; and the king was in the gate of Benjamin:

8 and he went forth to him, and spoke to the king and said,

9 Thou hast done evil in what thou hast done to slay this man with hunger: for there is no more bread in the city.

10 And the king commanded Abdemelech, saying, Take with thee hence thirty men, and bring him up out of the dungeon, that he die not.

11 So Abdemelech took the men and went into the underground part of the king's house, and took thence old rags and old ropes, and threw them to Jeremias into the dungeon.

12 And he said, Put these under the ropes. And Jeremias did so.

13 And they drew him with the ropes, and lifted him out of the dungeon: and Jeremias remained in the court of the prison.

14 Then the king sent, and called him to himself into the house of Aselisel, which was in the house of the Lord: and the king said to him, I will ask thee a question, and I pray thee hide nothing from me.

15 And Jeremias said to the king, If I tell thee, wilt thou not certainly put me to death? and if I give thee counsel, thou wilt not at all hearken to me.

16 And the king swore to him, saying, As the Lord lives who gave us this soul, I will not slay thee, neither will I give thee into the hands of these men.

17 And Jeremias said to him, Thus saith the Lord; If thou wilt indeed go forth to the captains of the king of Babylon, thy soul shall live, and this city shall certainly not be burnt with fire; and thou shalt live, and thy house.

18 But if thou wilt not go forth this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt by no means escape.

19 And the king said to Jeremias, I consider the Jews that have gone over to the Chaldeans, lest they deliver me into their hands, and they mock me.

20 And Jeremias said, They shall in no wise deliver thee up. Hear the word of the Lord which I speak to thee; and it shall be better for thee, and thy soul shall live.

21 But if thou wilt not go forth, this is the word which the Lord has shewn me.

22 And, behold, all the women that are left in the house of the king of Juda were brought forth to the princes of the king of Babylon; and they said, The men who were at peace with thee have deceived thee, and will prevail against thee; and they shall cause thy foot to slide and fail, they have turned back from thee.

23 And they shall bring forth thy wives and thy children to the Chaldeans: and thou shalt by no means escape, for thou shalt be taken by the hand of the king of Babylon, and this city shall be burnt.

24 Then the king said to him, Let no man know any of these words, and certainly thou shalt not die.

25 And if the princes shall hear that I have spoken to thee, and they come to thee, and say to thee, Tell us, what said the king to thee? hide it not from us, and we will in no wise slay thee, and what said the king to thee?

26 Then thou shalt say to them, I brought my supplication before the presence of the king, that he would not send me back into the house of Jonathan, that I should die there.

27 And all the princes came to Jeremias, and asked him: and he told them according to all these words, which the king had commanded him. And they were silent, because the word of the Lord was not heard.

28 And Jeremias remained in the court of the prison, until the time when Jerusalem was taken.

JEREMIAS (JEREMIAH) CHAPTER 46

1 And it came to pass in the ninth month of Sedekias king of Juda, that Nabuchodonosor king of Babylon came, and all his host, against Jerusalem, and they besieged it.

2 And in the eleventh year of Sedekiass, in the fourth month, on the ninth day of the month, the city was broken up.

3 And all the leaders of the king of Babylon went in, and sat in the middle gate, Marganasar, and Samagoth, and Nabusachar, and Nabusaris, Nagargas, Naserrabamath, and the rest of the leaders of the king of Babylon, ...

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[The absent verses 4-13 were already missing in the Greek master copies of the Septuagint. L.H.]

14 and they sent, and took Jeremias out of the court of the prison, and gave him in charge to Godolias the son of Achicam, the son of Saphan: and they brought him out, and he sat in the midst of the people.

15 And the word of the Lord came to Jeremias in the court of the prison, saying,

16 Go and say to Abdemelech the Ethiopian, Thus said the Lord God of Israel; Behold, I will bring my words upon this city for evil, and not for good.

17 But I will save thee in that day, and I will by no means deliver thee into the hands of the men before whom thou art afraid.

18 For I will surely save thee, and thou shalt by no means fall by the sword; and thou shalt find thy life, because thou didst trust in me, saith the Lord.

JEREMIAS (JEREMIAH) CHAPTER 47

1 The word that came from the Lord to Jeremias, after that Nabuzardan the captain of the guard had let him go out of Rama, when he had taken him in manacles in the midst of the captivity of Juda, even those who were carried to Babylon.

2 And the chief captain of the guard took him, and said to him, The Lord thy God has pronounced all these evils upon this place:

3 and the Lord has done it; because ye sinned against him, and hearkened not to his voice.

4 Behold, I have loosed thee from the manacles that were upon thine hands. If it seem good to thee to go with me to Babylon, then will I set mine eyes upon thee.

5 But if not, depart; return to Godolias the son of Achicam, the son of Saphan, whom the king of Babylon has appointed governor in the land of Juda, and dwell with him in the midst of the people in the land of Juda: to whatsoever places it seems good in thine eyes to go, do thou even go. And the captain of the guard made him presents, and let him go.

6 And he came to Godolias to Massepha, and dwelt in the midst of his people that was left in the land.

7 And all the leaders of the host that was in the country, they and their men, heard that the king of Babylon had appointed Godolias governor in the land, and they committed to him the men and their wives, whom Nabuchodonosor had not removed to Babylon.

8 And there came to Godolias to Massepha Ismael the son of Nathanias, and Joanan son of Caree, and Saraeas the son of Thanaemeth, and the sons of Jophe the Netophathite, and Ezonias son of the Mochathite, they and their men.

9 And Godolias swore to them and to their men, saying, Be not afraid before the children of the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be better for you.

10 And, behold, I dwell in your presence at Massepha, to stand before the Chaldeans who shall come against you: and do ye gather grapes, and fruits, and oil, and put them into your vessels, and dwell in the cities which ye have obtained possession of.

11 And all the Jews that were in Moab, and among the children of Ammon, and those that were in Idumea, and those that were in all the rest of the country, heard that the king of Babylon had granted a remnant to Juda, and that he had appointed over them Godolias the son of Achicam.

12 And they came to Godolias into the land of Juda, to Massepha, and gathered grapes, and very much summer fruit, and oil.

13 And Joanan the son of Caree, and all the leaders of the host, who were in the fields, came to Godolias to Massepha,

14 and said to him, Dost thou indeed know that king Beleissa son of Ammon has sent Ismael to thee to slay thee? But Godolias believed them not.

15 And Joanan said to Godolias secretly in Massepha, I will go now and smite Ismael, and let no man know it; lest he slay thee, and all the Jews that are gathered to thee be dispersed, and the remnant of Juda perish.

16 But Godolias said to Joanan, Do not the thing, for thou speakest lies concerning Ismael.

JEREMIAS (JEREMIAH) CHAPTER 48

1 Now it came to pass in the seventh month that Ismael the son of Nathanias the son of Eleasa of the seed royal, came, and ten men with him, to Godolias to Massepha: and they ate bread there together.

2 And Ismael rose up, and the ten men that were with him, and smote Godolias, whom the king of Babylon had appointed governor over the land,

3 and all the Jews that were with him in Massepha, and all the Chaldeans that were found there.

4 And it came to pass on the second day after he had smitten Godolias, and no man knew of it,

5 that there came men from Sychem, and from Salem, and from Samaria, even eighty men, having their beards shaven, and their clothes rent, and beating their breasts, and they had manna and frankincense in their hands, to bring them into the house of the Lord.

6 And Ismael went out to meet them; and they went on and wept: and he said to them, Come in to Godolias.

7 And it came to pass, when they had entered into the midst of the city, that he slew them and cast them into a pit.

8 But ten men were found there, and they said to Ismael, Slay us not: for we have treasures in the field, wheat and barley, honey and oil. So he passed by, and slew them not in the midst of their brethren.

9 Now the pit into which Ismael cast all whom he smote, is the great pit, which king Asa had made for fear of Baasa king of Israel: even this Ismael filled with slain men.

10 And Ismael brought back all the people that were left in Massepha, and the king's daughter, whom the captain of the guard had committed in charge to Godolias the son of Achicam: and he went away beyond the children of Ammon.

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11 And Joanan the son of Caree, and all the leaders of the host that were with him, heard of all the evil deeds which Ismael had done.

12 And they brought all their army, and went to fight against him, and found him near much water in Gabaon.

13 And it came to pass, when all the people that was with Ismael saw Joanan, and the leaders of the host that was with him,

14 that they returned to Joanan.

15 But Ismael escaped with eight men and went to the children of Ammon.

16 And Joanan, and all the leaders of the host that were with him, took all the remnant of the people, whom he had brought back from Ismael, mighty men in war, and the women, and the other property, and the eunuchs, whom they had brought back from Gabaon:

17 and they departed, and dwelt in Gaberoch-amaa, that is by Bethleem, to go into Egypt, for fear of the Chaldeans:

18 for they were afraid of them, because Ismael had smitten Godolias, whom the king of Babylon made governor in the land.

JEREMIAS (JEREMIAH) CHAPTER 49

1 Then came all the leaders of the host, and Joanan, and Azarias the son of Maasaeas, and all the people great and small,

2 to Jeremias the prophet, and said to him, Let now our supplication come before thy face, and pray thou to the Lord thy God for this remnant; for we are left few out of many, as thine eyes see.

3 And let the Lord thy God declare to us the way wherein we should walk, and the thing which we should do.

4 And Jeremias said to them, I have heard you; behold, I will pray for you to the Lord our God, according to your words; and it shall come to pass, that whatsoever word the Lord God shall answer, I will declare it to you; I will not hide anything from you.

5 And they said to Jeremias, Let the Lord be between us for a just and faithful witness, if we do not according to every word which the Lord shall send to us.

6 And whether it be good, or whether it be evil, we will hearken to the voice of the Lord our God, to whom we send thee; that it may be well with us, because we shall hearken to the voice of the Lord our God.

7 And it came to pass after ten days, that the word of the Lord came to Jeremias.

8 And he called Joanan, and the leaders of the host, and all the people from the least even to the greatest,

9 and he said to them, Thus saith the Lord;

10 If ye will indeed dwell in this land, I will build you, and will not pull you down, but will plant you, and in no wise pluck you up: for I have ceased from the calamities which I brought upon you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you, to deliver you, and save you out of their hand.

12 And I will grant you mercy, and pity you, and will restore you to your land.

13 But if ye say, We will not dwell in this land, that we may not hearken to the voice of the Lord;

14 for we will go into the land of Egypt, and we shall see no war, and shall not hear the sound of a trumpet, and we shall not hunger for bread; and there we will dwell:

15 then hear the word of the Lord; thus saith the Lord;

16 If ye set your face toward Egypt, and go in there to dwell; then it shall be, that the sword which ye fear shall find you in the land of Egypt, and the famine to which ye have regard, shall overtake you, coming after you in Egypt; and there ye shall die.

17 And all the men, and all the strangers who have set their face toward the land of Egypt to dwell there, shall be consumed by the sword, and by the famine: and there shall not one of them escape from the evils which I bring upon them.

18 For thus saith the Lord; As my wrath has dropped upon the inhabitants of Jerusalem, so shall my wrath drop upon you, when ye have entered into Egypt: and ye shall be a desolation, and under the power of others, and a curse and a reproach: and ye shall no more see this place.

19 These are the words which the Lord has spoken concerning you the remnant of Juda; Enter ye not into Egypt: and now know ye for a certainty,

20 that ye have wrought wickedness in your hearts, when ye sent me, saying, Pray thou for us to the Lord; and according to all that the Lord shall speak to thee we will do.

21 And ye have not hearkened to the voice of the Lord, with which he sent me to you.

22 Now therefore ye shall perish by sword and by famine, in the place which ye desire to go into to dwell there.

JEREMIAS (JEREMIAH) CHAPTER 50

1 And it came to pass, when Jeremias ceased speaking to the people all the words of the Lord, for which the Lord had sent him to them, even all these words,

2 that Azarias son of Maasaeas spoke, and Joanan, the son of Caree, and all the men who had spoken to Jeremias, saying, It is false: the Lord has not sent thee to us, saying, Enter not into Egypt to dwell there:

3 but Baruch the son of Nerias sets thee against us, that thou mayest deliver us into the hands of the Chaldeans, to kill us, and that we should be carried away captives to Babylon.

4 So Joanan, and all the leaders of the host, and all the people, refused to hearken to the voice of the Lord, to dwell in the land of Juda.

5 And Joanan, and all the leaders of the host, took all the remnant of Juda, who had returned to dwell in the land;

6 the mighty men, and the women, and the children that were left, and the daughters of the king, and the souls which Nabuzardan had left with Godolias the son of Achicam and Jeremias the prophet, and Baruch the son of Nerias.

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7 And they came into Egypt: for they hearkened not to the voice of the Lord: and they entered into Taphnas.

8 And the word of the Lord came to Jeremias in Taphnas, saying,

9 Take thee great stones, and hide them in the entrance, at the gate of the house of Pharao in Taphnas, in the sight of the men of Juda:

10 and thou shalt say, Thus has the Lord said; Behold, I will send, and will bring Nabuchodonosor king of Babylon, and he shall place his throne upon these stones which thou hast hidden, and he shall lift up weapons against them.

11 And he shall enter in, and smite the land of Egypt, delivering some for death to death; and some for captivity to captivity; and some for the sword to the sword.

12 And he shall kindle a fire in the houses of their gods, and shall burn them, and shall carry them away captives: and shall search the land of Egypt, as a shepherd searches his garment; and he shall go forth in peace.

13 And he shall break to pieces the pillars of Heliopolis that are in On, and shall burn their houses with fire.

JEREMIAS (JEREMIAH) CHAPTER 51

1 **The Word That Came To Jeremias** for all the Jews dwelling in the land of Egypt, and for those settled in Magdolo and in Taphnas, and in the land of Pathura, saying,

2 Thus has the Lord God of Israel said; Ye have seen all the evils which I have brought upon Jerusalem, and upon the cities of Juda; and, behold, they are desolate without inhabitants,

3 because of their wickedness, which they have wrought to provoke me, by going to burn incense to other gods, whom ye knew not.

4 yet I sent to you my servants the prophets early in the morning, and I sent, saying, Do not ye this abominable thing which I hate.

5 But they hearkened not to me, and inclined not their ear to turn from their wickedness, so as not to burn incense to strange gods.

6 So mine anger and my wrath dropped upon them, and was kindled in the gates of Juda, and in the streets of Jerusalem; and they became a desolation and a waste, as at this day.

7 And now thus has the Lord Almighty said, Wherefore do ye commit these great evils against your souls? to cut off man and woman of you, infant and suckling from the midst of Juda, to the end that not one of you should be left;

8 by provoking me with the works of your hands, to burn incense to other gods in the land of Egypt, into which ye entered to dwell there, that ye might be cut off, and that ye might become a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the sins of your fathers, and the sins of the kings of Juda, and the sins of your princes, and the sins of your wives, which they wrought in the land of Juda, and in the streets of Jerusalem?

10 And have not ceased even to this day, and they have not kept to my ordinances, which I set before their fathers.

11 Therefore thus saith the Lord; Behold I do set my face against you

12 to destroy all the remnant that are in Egypt; and they shall fall by the sword, and by famine, and shall be consumed small and great: and they shall be for reproach, and for destruction, and for a curse.

13 And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem, with sword and with famine:

14 and there shall not one be preserved of the remnant of Juda that sojourn in the land of Egypt, to return to the land of Juda, to which they hope in their hearts to return: they shall not return, but only they that escape.

15 Then all the men that knew that their wives burned incense, and all the women, a great multitude, and all the people that dwelt in the land of Egypt, in Pathura, answered Jeremias, saying,

16 As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee.

17 For we will surely perform every word that shall proceed out of our mouth, to burn incense to the queen of heaven, and to pour drink-offerings to her, as we and our fathers have done, and our kings and princes, in the cities of Juda, and in the streets of Jerusalem: and so we were filled with bread, and were well, and saw no evils.

18 But since we left off to burn incense to the queen of heaven, we have all been brought low, and have been consumed by sword and by famine.

19 And whereas we burned incense to the queen of heaven, and poured drink- offerings to her, did we make cakes to her, and pour drink-offerings to her, without our husbands?

20 Then Jeremias answered all the people, the mighty men, and the women, and all the people that returned him these words for answer, saying,

21 Did not the Lord remember the incense which ye burned in the cities of Juda, and in the streets of Jerusalem, ye, and your fathers, and your kings, and your princes, and the people of the land? and came it not into his heart?

22 And the Lord could no longer bear you, because of the wickedness of your doings, and because of your abominations which ye wrought; and so your land became a desolation and a waste, and a curse, as at this day;

23 because of your burning incense, and because of the things wherein ye sinned against the Lord: and ye have not hearkened to the voice of the Lord, and have not walked in his ordinances, and in his law, and in his testimonies; and so these evils have come upon you.

24 And Jeremias said to the people, and to the women, Hear ye the word of the Lord.

25 Thus has the Lord God of Israel said; Ye women have spoken with your mouth, and ye fulfilled it with your hands, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour drink-offerings to her: full well did ye keep to your vows, and ye have indeed performed them.

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26 Therefore hear ye the word of the Lord, all Jews dwelling in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, my name shall no longer be in the mouth of every Jew to say, The Lord lives, in all the land of Egypt.

27 For I have watched over them, to hurt them, and not to do them good: and all the Jews dwelling in the land of Egypt shall perish by sword and by famine, until they are utterly consumed.

28 And they that escape the sword shall return to the land of Juda few in number, and the remnant of Juda, who have continued in the land of Egypt to dwell there, shall know whose word shall stand.

29 And this shall be a sign to you, that I will visit you for evil.

30 Thus said the Lord; Behold, I will give Uaphres king of Egypt into the hands of his enemy, and into the hands of one that seeks his life; as I gave Sedekias king of Juda into the hands of Nabuchodonosor king of Babylon, his enemy, and who sought his life.

JEREMIAS (JEREMIAH) CHAPTER 52

1 **The Word Which Jeremias The Prophet** spoke to Baruch son of Nerias, when he wrote these words in the book from the mouth of Jeremias, in the fourth year of Joakim the son of Josias king of Juda.

2 Thus has the Lord said to thee, O Baruch. Whereas thou hast said, Alas! alas! for the Lord has laid a grievous trouble upon me; I lay down in groaning, I found no rest; say thou to him, Thus saith the Lord; Behold, I pull down those whom I have built up, and I pluck up those whom I have planted.

3 And wilt thou seek great things for thyself? seek them not: for, behold, I bring evil upon all flesh, saith the Lord: but I will give to thee thy life for a spoil in every place whither thou shalt go. It was the twenty-first year of Sedekias, when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Amitaal, the daughter of Jeremias, of Lobena.

4 And it came to pass in the ninth year of his reign, in the ninth month, on the tenth day of the month, that Nabuchodonosor king of Babylon came, and all his host, against Jerusalem, and they made a rampart round it, and built a wall round about it with large stones.

5 So the city was besieged, until the eleventh year of king Sedekias,

6 on the ninth day of the month, and then the famine was severe in the city, and there was no bread for the people of the land.

7 And the city was broken up, and all the men of war went out by night by the way of the gate, between the wall and the outworks, which were by the king's garden; and the Chaldeans were by the city round about; and they went by the way leading to the wilderness.

8 But the host of the Chaldeans pursued after the king, and overtook him in the country beyond Jericho; and all his servants were dispersed from about him.

9 And they took the king, and brought him to the king of Babylon to Deblatha, and he judged him.

10 And the king of Babylon slew the sons of Sedekias before his eyes; and he slew all the princes of Juda in Deblatha.

11 And he put out the eyes of Sedekias, and bound him in fetters; and the king of Babylon brought him to Babylon, and put him into the grinding-house, until the day when he died.

12 And in the fifth month, on the tenth day of the month, Nabuzardan the captain of the guard, who waited on the king of Babylon, came to Jerusalem;

13 and he burnt the house of the Lord, and the king's house; and all the houses of the city, and every great house he burnt with fire.

14 And the host of the Chaldeans that was with the captain of the guard pulled down all the wall of Jerusalem round about.

15 But the captain of the guard left the remnant of the people

16 to be vinedressers and husbandmen.

17 And the Chaldeans broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, and they took the brass thereof, and carried it away to Babylon.

18 Also the rim, and the bowls, and the flesh-hooks, and all the brazen vessels, wherewith they ministered;

19 and the basons, and the snuffers, and the oil- funnels, and the candlesticks, and the censers, and the cups, the golden, of gold, and the silver, of silver, the captain of the guard took away.

20 And the two pillars, and the one sea, and the twelve brazen oxen under the sea, which things king Solomon made for the house of the Lord; the brass of which articles was without weight.

21 And as for the pillars, the height of one pillar was thirty-five cubits; and a line of twelve cubits compassed it round; and the thickness of it all round was four fingers.

22 And there was a brazen chapiter upon them, and the length was five cubits, even the height of one chapiter; and there were on the chapiter round about network and pomegranates, all of brass: and correspondingly the second pillar had eight pomegranates to a cubit for the twelve cubits.

23 And the pomegranates were ninety-six on a side; and all the pomegranates on the network round about were a hundred.

24 And the captain of the guard took the chief priest, and the second priest, and those that kept the way;

25 and one eunuch, who was over the men of war, and seven men of renown, who were in the king's presence that were found in the city; and the scribe of the forces, who did the part of a scribe to the people of the land; and sixty men of the people of the land, who were found in the midst of the city.

26 And Nabuzardan the captain of the king's guard took them, and brought them to the king of Babylon to Deblatha.

27 And the king of Babylon smote them in Deblatha, in the land of Æmath.

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28 And it came to pass in the thirty-seventh year after that Joakim king of Juda had been carried away captive,
29 in the twelfth month, on the four and twentieth day of the month, that Ulaemadachar king of Babylon,
30 in the year in which he began to reign, raised the head of Joakim king of Juda,
31 and shaved him, and brought him out of the house where he was kept,
32 and spoke kindly to him, and set his throne above the kings that were with him in Babylon,
33 and changed his prison garments: and he ate bread continually before him all the days that he lived.
34 And his appointed portion was given him continually by the king of Babylon from day to day, until the day when he died.

THE SCROLL OF LAMENTATIONS

Hebrew title: Megilath Eikhah
Author: Baruch ben Neriah (Jeremiah's Secretary)
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Lamentations (Hebrew: Eikhah, from its incipit meaning "how") is a collection of poetic laments for the destruction of Jerusalem in 586 BC. In the Hebrew Bible it appears in the Ketuvim ("Writings"), beside the Song of Songs, Book of Ruth, Ecclesiastes and the Book of Esther (the Megilot or "Five Scrolls"), although there is no set order; in the Christian Old Testament it follows the Book of Jeremiah, as the prophet Jeremiah is its traditional author. Jeremiah's authorship is no longer generally accepted, although it is generally accepted that the destruction of Jerusalem by Babylon in 586 BC forms the background to the poems. The book is partly a traditional "city lament" mourning the desertion of the city by God, its destruction, and the ultimate return of the divinity, and partly a funeral dirge in which the bereaved bewails and addresses the dead.

The tone is bleak: God does not speak, the degree of suffering is presented as overwhelming, and expectations of future redemption are minimal. None the less the author repeatedly makes clear that the city (and even the author himself) had profusely sinned against God, to which God had strongly responded. In doing so the author does not blame God but rather presents him as righteous, just and sometimes even as merciful. (See chapter 1,17-19 & 3,31-33)

Lamentations has traditionally been ascribed to Jeremiah, probably on the grounds of the reference in 2 Chronicles 35:25 to the prophet composing a lament on the death of King Josiah, but there is no reference to Josiah in the book and no reason to connect it to Jeremiah. The language fits an Exilic date (586–520 BC), and the poems probably originated from Judeans who remained in the land. Scholars are divided over whether they are the work of one or multiple authors. One clue pointing to multiple authors is that the gender and situation of the first-person witness changes – the narration is feminine in the first and second lamentation, and masculine in the third, while the fourth and fifth are eyewitness reports of Jerusalem's destruction; conversely, the similarities of style, vocabulary, and theological outlook, as well as the uniform historical setting, are arguments for one author. Jeremiah had his own scribe, his friend and companion Baruch ben Neriah who was an accomplished Author as we can see in the Book of Baruch. He certainly could write from the viewpoint of women. He probably authored the Book of Jeremia as well.

The book is traditionally recited on the fast day of Tisha B'Av ("Ninth of Av"), mourning the destruction of both the First Temple and the Second.)

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LAMENTATIONS OF JEREMIAH CHAPTER 1

(Just like the paragraphs of Psalms 118 [in other Bibles 119], the verses from chapter 1-4 are headed by the 22 Hebrew letters: The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They headline the paragraphs of this chapter. Letter names and their meaning, see detailed information at the end of Appendix B.)

And it came to pass, after Israel was taken captive, and Jerusalem made desolate, that Jeremias sat weeping, and lamented with this lamentation over Jerusalem, and said,

1 **ALEPH**. How does the city that was filled with people sit solitary! she is become as a widow: she that was magnified among the nations, and princess among the provinces, has become tributary.

2 **BETH**. She weeps sore in the night, and her tears are on her cheeks; and there is none of all her lovers to comfort her: all that were her friends have dealt deceitfully with her, they are become her enemies.

3 **GIMEL**. Judea is gone into captivity by reason of her affliction, and by reason of the abundance of her servitude: she dwells among the nations, she has not found rest: all her pursuers have overtaken her between her oppressors.

4 **DALETH**. The ways of Sion mourn, because there are none that come to the feast: all her gates are ruined: her priests groan, her virgins are led captive, and she is in bitterness in herself.

5 **HE**. Her oppressors are become the head, and her enemies have prospered; for the Lord has afflicted her because of the multitude of her sins: her young children are gone into captivity before the face of the oppressor.

6 VAU. And all her beauty has been taken away from the daughter of Sion: her princes were as rams finding no pasture, and are gone away in weakness before the face of the pursuer.

7 **ZAIN**. Jerusalem remembered the days of her affliction, and her rejection; she thought on all her desirable things which were from the days of old, when her people fell into the hands of the oppressor, and there was none to help her: when her enemies saw it they laughed at her habitation.

8 **HETH**. Jerusalem has sinned a great sin; therefore has she come into tribulation, all that used to honour her have afflicted her, for they have seen her shame: yea, she herself groaned, and turned backward.

9 **TETH**. Her uncleanness is before her feet; she remembered not her last end; she has lowered her boasting tone, there is none to comfort her. Behold, O Lord, my affliction: for the enemy has magnified himself.

10 **JOD**. The oppressor has stretched out his hand on all her desirable things: for she has seen the Gentiles entering into her sanctuary, concerning whom thou didst command that they should not enter into thy congregation.

11 **CHAPH**. All her people groan, seeking bread: they have given their desirable things for meat, to restore their soul: behold, Lord, and look; for she is become dishonoured.

12 **LAMED**. All ye that pass by the way, turn, and see if there is sorrow like to my sorrow, which has happened to me. The Lord who spoke by me has afflicted me in the day of his fierce anger.

13 **MEM**. He has sent fire from his lofty habitation, he has brought it into my bones: he has spread a net for my feet, he has turned me back: he has made me desolate and mourning all the day.

14 **NUN**. He has watched over my sins, they are twined about my hands, they have come up on my neck: my strength has failed; for the Lord has laid pains on my hands, I shall not be able to stand.

15 **SAMECH**. The Lord has cut off all my strong men from the midst of me: he has summoned against me a time for crushing my choice men: the Lord has trodden a wine-press for the virgin daughter of Juda: for these things I weep.

16 **AIN**. Mine eye has poured out water, because he that should comfort me, that should restore my soul, has been removed far from me: my sons have been destroyed, because the enemy has prevailed.

17 **PHE**. Sion has spread out her hand, and there is none to comfort her: the Lord has commanded concerning Jacob, his oppressors are round about him: Jerusalem has become among them as a removed woman.

18 **TSADE**. The Lord is righteous; for I have provoked his mouth: hear, I pray you, all people, and behold my grief: my virgins and my young men are gone into captivity.

19 **KOPH**. I called my lovers, but they deceived me: my priests and my elders failed in the city; for they sought meat that they might restore their souls, and found it not.

20 **RHECHS**. Behold, O Lord; for I am afflicted: my belly is troubled, and my heart is turned within me; for I have been grievously rebellious: abroad the sword has bereaved me, even as death at home.

21 **CHSEN**. Hear, I pray you, for I groan: there is none to comfort me: all mine enemies have heard of mine afflictions, and rejoice because thou hast done it: thou hast brought on the day, thou hast called the time: they are become like to me.

22 **THAU**. Let all their wickedness come before thy face; and strip them, as they have made a gleaning for all my sins: for my groans are many, and my heart is grieved.

LAMENTATIONS OF JEREMIAH CHAPTER 2

1 **ALEPH**. How has the Lord darkened in his wrath the daughter of Sion! he has cast down the glory of Israel from heaven to earth, and has not remembered his footstool.

2 **BETH**. In the day of his wrath the Lord has overwhelmed her as in the sea, and not spared: he has brought down in his fury all the beautiful things of Jacob; he has brought down to the ground the strong-holds of the daughter of Juda; he has profaned her kings and her princes.

3 **GIMEL**. He has broken in his fierce anger all the horn of Israel: he has turned back his right hand from the face of the enemy, and has kindled a flame in Jacob as a fire, and it has devoured all things round about.

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4 **DALETH**. He has bent his bow as an opposing enemy: he has strengthened his right hand as an adversary, and has destroyed all the desirable things of my eyes in the tabernacle of the daughter of Sion: he has poured forth his anger as fire.

5 **HE**. The Lord is become as an enemy: he has overwhelmed Israel as in the sea, he has overwhelmed her palaces: he has destroyed her strong-holds, and has multiplied the afflicted and humbled ones to the daughter of Juda.

6 **VAU**. And he has scattered his tabernacle as a vine, he has marred his feast: the Lord has forgotten the feast and the sabbath which he appointed in Sion, and in the fury of his wrath has vexed the king, and priest, and prince.

7 **ZAIN**. The Lord has rejected his altar, he has cast off his sanctuary, he has broken by the hand of the enemy the wall of her palaces; they have uttered their voice in the house of the Lord as on a feast day.

8 **HETH**. And he has turned to destroy the wall of the daughter of Sion: he has stretched out the measuring line, he has not turned back his hand from afflicting her: therefore the bulwark mourned, and the wall was weakened with it.

9 **TETH**. Her gates are sunk into the ground: he has destroyed and broken to pieces her bars, and her king and her prince among the Gentiles: there is no law, nay, her prophets have seen no vision from the Lord.

10 **JOD**. The elders of the daughter of Sion have sat upon the ground, they have kept silence: they have cast up dust upon their heads; they have girded themselves with sackcloths: they have brought down to the ground the chief virgins in Jerusalem.

11 **CHAPH**. Mine eyes have failed with tears, my heart is troubled, my glory is cast down to the ground, for the destruction of the daughter of my people; while the infant and suckling swoon in the streets of the city.

12 **LAMED**. They said to their mothers, Where is corn and wine? while they fainted like wounded men in the streets of the city, while their souls were poured out into their mother's bosom.

13 **MEM**. What shall I testify to thee, or what shall I compare to thee, O daughter of Jerusalem? who shall save and comfort thee, O virgin daughter of Sion? for the cup of thy destruction is enlarged: who shall heal thee?

14 **NUN**. Thy prophets have seen for thee vanities and folly: and they have not discovered thine iniquity, to turn back thy captivity; but they have seen for thee vain burdens, and worthless visions.

15 **SAMECH**. All that go by the way have clapped their hands at thee; they have hissed and shaken their head at the daughter of Jerusalem. Is this the city, they say, the crown of joy of all the earth?

16 **AIN**. All thine enemies have opened their mouth against thee: they have hissed and gnashed their teeth, and said, We have swallowed her up: moreover this is the day which we looked for; we have found it, we have seen it.

17 **PHE**. The Lord has done that which he purposed; he has accomplished his word, even the things which he commanded from the ancient days: he has thrown down, and has not spared: and he has caused the enemy to rejoice over thee, he has exalted the horn of him that afflicted thee.

18 **TSADE**. Their heart cried to the Lord, Ye walls of Sion, pour down tears like torrents day and night: give thyself no rest; let not the apple of thine eyes cease.

19 **KOPH**. Arise, rejoice in the night at the beginning of thy watch: pour out thy heart as water before the face of the Lord; lift up thy hands to him for the life of thine infants, who faint for hunger at the top of all the streets.

20 **RHECHS**. Behold, O Lord, and see for whom thou has gathered thus. Shall the women eat the fruit of their womb? the cook has made a gathering: shall the infants sucking at the breasts be slain? wilt thou slay the priest and prophet in the sanctuary of the Lord?

21 **CHSEN**. The child and old man have lain down in the street: my virgins and my young men are gone into captivity: thou hast slain them with the sword and with famine; in the day of thy wrath thou hast mangled them, thou has not spared.

22 **THAU**. He has called my sojourners round about to a solemn day, and there was not in the day of the wrath of the Lord any one that escaped or was left; whereas I have strengthened and multiplied all mine enemies.

LAMENTATIONS OF JEREMIAH CHAPTER 3

1 **ALEPH**. I am the man that sees poverty, through the rod of his wrath upon me.

2 He has taken me, and led me away into darkness, and not into light.

3 Nay, against me has he turned his hand all the day.

4 He has made old my flesh and my skin; he has broken my bones.

5 **BETH**. He has built against me, and compassed my head, and brought travail upon me.

6 He has set me in dark places, as them that have long been dead.

7 He has builded against me, and I cannot come forth: he has made my brazen chain heavy.

8 GIMEL. Yea, though I cry and shout, he shuts out my prayer.

9 **DALETH**. He has built up my ways, he has hedged my paths;

10 he has troubled me, as a she- bear lying in wait: he is to me as a lion in secret places.

11 He pursued me after I departed, and brought me to a stand: he has utterly ruined me.

12 **HE**. He has bent his bow, and set me as a mark for the arrow.

13 He has caused the arrows of his quiver to enter into my reins.

14 I became a laughing-stock to all my people; and their song all the day.

15 **VAU**. He has filled me with bitterness, he has drenched me with gall.

16 And he has dashed out my teeth with gravel, he has fed me with ashes.

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17 He has also removed my soul from peace: I forgot prosperity.

18 Therefore my success has perished, and my hope from the Lord.

19 **ZAIN**. I remembered by reason of my poverty, and because of persecution my bitterness and gall shall be remembered;

20 and my soul shall meditate with me.

21 This will I lay up in my heart, therefore I will endure.

22 **HETH**. It is the mercies of the Lord, that he has not failed me, because his compassions are not exhausted. Pity us, O Lord, early every month: for we are not brought to an end, because his compassions are not exhausted.

23 They are new every morning: great is thy faithfulness.

24 The Lord is my portion, says my soul; therefore will I wait for him.

25 **TETH**. The Lord is good to them that wait for him: the soul which shall seek him

26 is good, and shall wait for, and quietly expect salvation of the Lord.

27 **TETH**. It is good for a man when he bears a yoke in his youth.

28 He will sit alone, and be silent, because he has borne it upon him.

29-30 **JOD**. He will give his cheek to him that smites him: he will be filled full with reproaches.

31 For the Lord will not reject for ever.

32 **CHAPH**. For he that has brought down will pity, and that according to the abundance of his mercy.

33 He has not answered in anger from his heart, though he has brought low the children of a man.

34 **LAMED**. To bring down under his feet all the prisoners of the earth,

35 to turn aside the judgment of a man before the face of the Most High,

36 to condemn a man unjustly in his judgment, the Lord has not given commandment.

37 Who has thus spoken, and it has come to pass? the Lord has not commanded it.

38 Out of the mouth of the Most High there shall not come forth evil and good.

39 **MEM**. Why should a living man complain, a man concerning his sin?

40 **NUN**. Our way has been searched out and examined, and we will turn to the Lord.

41 Let us lift up our hearts with our hand to the lofty One in heaven.

42 We have sinned, we have transgressed; and thou hast not pardoned.

43 **SAMECH**. Thou has visited us in wrath, and driven us away: thou has slain, thou has not pitied.

44 Thou hast veiled thyself with a cloud because of prayer, that I might be blind, and be cast off.

45 **AIN**. Thou hast set us alone in the midst of the nations.

46 All our enemies have opened their mouth against us.

47 Fear and wrath are come upon us, suspense and destruction.

48 Mine eye shall pour down torrents of water, for the destruction of the daughter of my people.

49 **PHE**. Mine eye is drowned with tears, and I will not be silent, so that there shall be no rest,

50 until the Lord look down, and behold from heaven.

51 Mine eye shall prey upon my soul, because of all the daughters of the city.

52 **TSADE**. The fowlers chased me as a sparrow, all mine enemies destroyed my life in a pit without cause,

53 and laid a stone upon me.

54 Water flowed over my head: I said, I am cut off.

55 **KOPH**. I called upon thy name, O Lord, out of the lowest dungeon.

56 Thou heardest my voice: close not thine ears to my supplication.

57 Thou drewest nigh to my help: in the day wherein I called upon thee thou saidst to me, Fear not.

58 **RECHS**. O Lord, thou has pleaded the causes of my soul; thou has redeemed my life.

59 Thou hast seen, O Lord, my troubles: thou hast judged my cause.

60 Thou hast seen all their vengeance, thou hast looked on all their devices against me.

61 **CHSEN**. Thou hast heard their reproach and all their devices against me;

62 the lips of them that rose up against me, and their plots against me all the day;

63 their sitting down and their rising up: look thou upon their eyes.

64 Thou wilt render them a recompense, O Lord, according to the works of their hands.

65 **THAU**. Thou wilt give them as a covering, the grief of my heart.

66 Thou wilt persecute them in anger, and wilt consume them from under the heaven, O Lord.

LAMENTATIONS OF JEREMIAH CHAPTER 4

1 **ALEPH**. How will the gold be tarnished, and the fine silver changed! the sacred stones have been poured forth at the top of all the streets.

2 **BETH**. The precious sons of Zion, who were equalled in value with gold, how are they counted as earthen vessels, the works of the hands of the potter!

3 **GIMEL**. Nay, serpents have drawn out the breasts, they give suck to their young, the daughters of my people are incurably cruel, as an ostrich in a desert.

4 **DALETH**. The tongue of the sucking child cleaves to the roof of its mouth for thirst: the little children ask for bread, and there is none to break it to them.

5 **HE**. They that feed on dainties are desolate in the streets: they that used to be nursed in scarlet have clothed themselves with dung.

6 **VAU**. And the iniquity of the daughter of my people has been increased beyond the iniquities of Sodoma, the city that

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was overthrown very suddenly, and none laboured against her with their hands.

7 **ZAIN**. Her Nazarites were made purer than snow, they were whiter than milk, they were purified as with fire, their polishing was superior to sapphire stone.

8 **HETH**. Their countenance is become blacker than smoke; they are not known in the streets: their skin has cleaved to their bones; they are withered, they are become as a stick.

9 **TETH**. The slain with the sword were better than they that were slain with hunger: they have departed, pierced through from want of the fruits of the field.

10 **JOD**. The hands of tender-hearted women have sodden their own children: they became meat for them in the destruction of the daughter of my people.

11 **CHAPH**. The Lord has accomplished his wrath; he has poured out fierce anger, and has kindled a fire in Sion, and it has devoured her foundations.

12 **LAMED**. The kings of the earth, even all that dwell in the world, believed not that an enemy and oppressor would enter through the gates of Jerusalem.

13 **MEM**. For the sins of her prophets, and iniquities of her priests, who shed righteous blood in the midst of her,

14 **NUN**. her watchmen staggered in the streets, they were defiled with blood in their weakness, they touched their raiment with it.

15 **SAMECH**. Depart ye from the unclean ones: call ye them: depart, depart, touch them not: for they are on fire, yea, they stagger: say ye among the nations, They shall no more sojourn there.

16 **AIN**. The presence of the Lord was their portion; but he will not again look upon them: they regarded not the person of the priests, they pitied not the prophets.

17 **PHE**. While we yet lived our eyes failed, while we looked in vain for our help.

TSADE. We looked to a nation that could not save.

18 We have hunted for our little ones, that they should not walk in our streets.

KOPH. Our time has drawn nigh, our days are fulfilled, our time is come.

19 Our pursuers were swifter than the eagles of the sky, they flew on the mountains, in the wilderness they laid wait for us.

20 **RECHS**. The breath of our nostrils, our anointed Lord, was taken in their destructive snares, of whom we said, In his shadow we shall live among the Gentiles.

21 **CHSEN**. Rejoice and be glad, O daughter of Idumea, that dwellest in the land: yet the cup of the Lord shall pass through to thee: thou shalt be drunken, and pour forth.

22 **THAU**. O daughter of Sion, thine iniquity has come to an end; he shall no more carry thee captive: he has visited thine iniquities, O daughter of Edom; he has discovered thy sins.

LAMENTATIONS OF JEREMIAH CHAPTER 5

1 Remember, O Lord, what has happened to us: behold, and look on our reproach.

2 Our inheritance has been turned away to aliens, our houses to strangers:

3 we are become orphans, we have no father, our mothers are as widows.

4 We have drunk our water for money; our wood is sold to us for a burden on our neck:

5 we have been persecuted, we have laboured, we have had no rest.

6 Egypt gave the hand to us, Assur to their own satisfaction.

7 Our fathers sinned, and are not: we have borne their iniquities.

8 Servants have ruled over us: there is none to ransom us out of their hand.

9 We shall bring in our bread with danger of our lives, because of the sword of the wilderness.

10 Our skin is blackened like an oven; they are convulsed, because of the storms of famine.

11 They humbled the women in Sion, the virgins in the cities of Juda.

12 Princes were hanged up by their hands: the elders were not honoured.

13 The chosen men lifted up the voice in weeping, and the youths fainted under the wood.

14 And the elders ceased from the gate, the chosen men ceased from their music.

15 The joy of our heart has ceased; our dance is turned into mourning.

16 The crown has fallen from our head: yea, woe to us! for we have sinned.

17 For this has grief come; our heart is sorrowful: for this our eyes are darkened.

18 Over the mountain of Sion, because it is made desolate, foxes have walked therein.

19 But thou, O Lord, shalt dwell for ever; thy throne shall endure to generation and generation.

20 Wherefore wilt thou utterly forget us, and abandon us a long time?

21 Turn us, O Lord, to thee, and we shall be turned; and renew our days as before.

22 For thou hast indeed rejected us; thou hast been very wroth against us.

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THE BOOK OF BARUCH
THE SON OF NERIAS

or The Book of Baruch or 1 Baruch
Estimated Range of Dating: 500-100 B.C.

(The Book of Baruch, or 1 Baruch, is a deuterocanonical book of the Bible in some Christian traditions. In Judaism and most forms of Protestant Christianity, it is considered not to be part of the Bible. It is named after Baruch ben Neriah, Jeremiah's well-known scribe, who is mentioned at Baruch 1:1, and has been presumed to be the author of the whole work. The book is a reflection of a late Jewish writer on the circumstances of Jewish exiles from Babylon, with meditations on the theology and history of Israel, discussions of wisdom, and a direct address to residents of Jerusalem and the Diaspora. Some scholars propose that it was written during or shortly after the period of the Maccabees.

The earliest known manuscripts of Baruch are in Greek. Some linguistic features of the first parts of Baruch (1:1–3:8) have been proposed as indicating a translation from a Semitic language.

Although not in the Hebrew Bible, it is found in the Septuagint, in the Eritrean / Ethiopian Orthodox Bible, and also in Theodotion's Greek version. Jerome excluded both the Book of Baruch and the Letter of Jeremiah from the Vulgate Bible, but both works were introduced into Latin Vulgate bibles sporadically from the 9th century onwards; and were incorporated into the Sixto-Clementine Vulgate edition. In the Vulgate it is grouped with the prophetical books which also include Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. In the Vulgate, the King James Bible Apocrypha, and many other versions, the Letter of Jeremiah is appended to the end of the Book of Baruch as a sixth chapter; in the Septuagint and Orthodox Bibles chapter 6 is usually counted as a separate book, called the Letter or Epistle of Jeremiah.

Manuscripts: Both the Book of Baruch and the Letter of Jeremiah are separate books in the great pandect Greek Bibles, Codex Vaticanus (4th century) and Codex Alexandrinus (5th century), where they are found in the order Jeremiah, Baruch, Lamentations, Letter of Jeremiah. In the Codex Sinaiticus (4th century) Lamentations follows directly after Jeremiah and Baruch is not found; but a lacuna after Lamentations prevents a definitive assessment of whether Baruch may have been included elsewhere in this manuscript. Neither of the two surviving early Latin pandect Bibles (Codex Amiatinus (7th century) and Leon palimpsest (7th century) includes either the Book of Baruch or the Letter of Jeremiah; the earliest Latin witnesses to the text being the Codex Cavensis (9th century) and the Theodulfian Bibles (9th century). Baruch is also witnessed in some early Coptic (Bohairic and Sahidic) and Syriac manuscripts, but is not found in Coptic or Syriac lectionaries.

Book of Baruch and Book of Jeremiah: The evident variation among early Christian divines as to whether a particular reading is to be cited from 'Baruch' or 'Jeremiah' is generally regarded as relating to the very different texts of the Book of Jeremiah that are found respectively in manuscripts of the Greek and Hebrew Bibles. The version of Jeremiah in the Greek Septuagint texts (Vaticanus, Alexandrinus) is a seventh shorter than that in the Hebrew Masoretic Text or the Latin Vulgate; and the ordering of the chapters is very different, with sections from the middle of the book in the Septuagint version (the Oracles against the Nations) found at the end of the book in the Masoretic text and Vulgate. As Hebrew fragments have been found in the Dead Sea Scrolls corresponding to both the Septuagint and Masoretic orders, it is commonly accepted that the two versions derive from two distinct Hebrew traditions, and that the Septuagint form of the text is likely the older. Benedictine scholar Pierre-Maurice Bogaert suggests that, if the Book of Baruch is appended to the Septuagint version of Jeremiah, it follows on as a plausible continuation of the Septuagint narrative (Chapter 51: 31–35 in the Septuagint, corresponding to the truncated Chapter 45 in the Masoretic text). A similar conclusion is proposed by Emanuel Tov, who notes characteristics of a consistent redactional revision of the Septuagint text of Jeremiah from Chapter 29 onwards (correcting readings towards the Hebrew), a revision that is then carried over into the Greek text of Baruch 1:1 to 3:8, suggesting that these once formed a continuous text. Bogaert consequently proposes that the gathering of sections from the end of Septuagint Jeremiah into a distinct book of 'Baruch' was an innovation of Christian biblical practice in the Greek church from around the 3rd century onwards; but that the version of Jeremiah in the Old Latin Bible preceded this practice, and hence did not designate the Book of Baruch as a distinct work of scripture, but included its text within the Book of Jeremiah. The text of Old Latin Jeremiah nowhere survives in sufficient form for this speculation to be confirmed.

Baruch 1:1–14 gives a narrative account of an occasion when Baruch ben Neriah reads the book of 'these words' before the Israelites in Babylon, and then sends that book (together with collected funds) to be read in Jerusalem. Where the Book of Baruch is considered to be a distinct work of scripture, it is commonly identified as the book that Baruch reads; and hence Baruch himself has traditionally been credited as the author of the whole work. However, the syntactical form of Baruch chapter 1 has been held rather to imply that 'these words' correspond to a preceding text – which might then be identified with Lamentations or with the Book of Jeremiah; in which case comparison may be made with a corresponding notice of Baruch writing down reading the prophecies of Jeremiah, recorded at Jeremiah chapter 36. These considerations underlie an alternative tradition (found for instance in Augustine) in which all four works (Book of

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Jeremiah, Baruch, Lamentations, Letter of Jeremiah) are credited to Jeremiah himself as author.

Critical scholarship is, however, united in rejecting either Baruch or Jeremiah as author of the Book of Baruch, or in dating the work in the period of its purported context; the Babylonian Exile. Rather they have seen clear thematic and linguistic parallels with later works; the Book of Daniel and the Book of Sirach. Many scholars have noted that the restoration of worship in the Jerusalem Temple following its pollution by Antiochus Epiphanes could provide a counterpart historical context in which the narrative of Baruch may equally be considered to apply; and consequently a date in the period 200-100 BC has been proposed.

The Latin, Syriac, Coptic, Armenian, Arabic, Bohairic and Ethiopic versions of Baruch are all translated directly from the Greek; the text of which survives in Vaticanus and Alexandrinus, and is highly consistent. Jerome (5th century) states that no Hebrew text was in existence, and Origen (3rd century) appears to know of no Hebrew text in the preparation of the text of Baruch in the Hexapla Old Testament. Nevertheless, there are a number of readings in the earlier sections of Baruch (1:1 to 3:8) where an anomalous reading in the Greek appears to imply a mistranslation of a Hebrew or Aramaic source; as at chapter 3:4, where 'hear now the prayers of the dead of Israel' is assumed to be a mistranslation of, 'hear now the prayers of the men of Israel'. Since the 19th century, critical scholars have assumed a Semitic original for these earlier parts of the book, and a number of studies, such as that of Tov, have sought to retrovert from the Greek to a plausible Hebrew source text. Whereas in the Revised Standard Version (1957) of Bible, the English text of Baruch consistently follows the Greek in these readings; in the New Revised Standard Version (1989) these readings are adjusted to conform with a conjectural reconstruction of a supposed Hebrew original.

Nevertheless, some more recent studies of Baruch, such as those by Adams and Bogaert, take the Greek text to be the original. Adams maintains that most of the text of Baruch depends on that of other books of the Bible; and indeed it has been characterised by Tov as a "mosaic of Biblical passages" especially in these early sections. Consequently, variations from the literal Hebrew text could have found their way directly into a dependent Greek version, without having to presume a Semitic intermediary stage. Moreover, Adams takes issue with the presupposition behind conjectural retroversions to conform to a supposed Hebrew text; that the author of Baruch understood the principle of literal translation, and aspired to follow that principle; and yet lamentably failed to do so.

Contents and Structure

• 1:1–14 Introduction: "And these are the words...which Baruch...wrote in Babylonia.... And when they heard it they wept, and fasted, and prayed before the Lord."

• 1:15–2:10 Confession of sins: "[T]he Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works.... And we have not hearkened to his voice"....

• 2:11–3:8 Prayer for mercy: "[F]or the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord..." (cf. Psalms 6:6/5)

• 3:9–4:14 A paean for Wisdom: "Where are the princes of the nations,... that hoard up silver and gold, wherein men trust?... They are cut off, and are gone down to hell,..."

• 4:5–5:9 Baruch's Poem of Consolation: messages for those in captivity, for the "neighbours of Zion", and for Jerusalem: "You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath.... [F]or the sins of my children, he [the Eternal] hath brought a nation upon them from afar...who have neither reverenced the ancient, nor pitied children..." "Let no one gloat over me [Jerusalem], a widow, bereft of many, for the sins of my children I am left desolate, for they turned from the law of God". "Look toward the east, O Jerusalem, and see the joy that is coming to you from God".

• Chapter 6: see Letter of Jeremiah

Canonicity: In the Greek East, Athanasius (367 AD), Cyril of Jerusalem (c. 350 AD), and Epiphanius of Salamis (c. 385 AD)[24] listed the Book of Baruch as canonical. Athanasius states "Jeremiah with Baruch, Lamentations, and the epistle"; the other Fathers offer similar formulations. In the Latin West Pope Innocent I (405 AD) identifies the sixteen prophets (four major, plus 12 minor) as canonical, but does not specifically mention Baruch as associated with Jeremiah. Later, Augustine of Hippo (C. 397 AD) would confirm in his book On Christian Doctrine (Book II, Chapter 8) the canonicity of the book of Jeremiah without reference to Baruch; but in his work The City of God 18:33 he discusses the text of Baruch 3: 36–38, noting that this is are variously cited to Baruch and to Jeremiah; his preference being for the latter. In the decrees of the Council of Florence (1442) and the Council of Trent (1546), "Jeremias with Baruch" is stated as canonical. The Letter of Jeremiah is not specified, being included as the sixth chapter of Baruch in late medieval Vulgate bibles.)

BARUCH CHAPTER 1

1 And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon,

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

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5 Whereupon they wept, fasted, and prayed before the Lord.
6 They made also a collection of money according to every man's power:
7 And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,
8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Jada had made,
9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.
10 And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God;
11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:
12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.
13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.
14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.
15 And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem,
16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:
17 For we have sinned before the Lord,
18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:
19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.
20 Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.
21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:
22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

BARUCH CHAPTER 2

1 Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,
2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;
3 That a man should eat the flesh of his own son, and the flesh of his own daughter.
4 Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.
5 Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.
6 To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.
7 For all these plagues are come upon us, which the Lord hath pronounced against us
8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.
9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.
10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.
11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day:
12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.
13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.
14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:
15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.
16 O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.
17 Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:
18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.
19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

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20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,
21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.
22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,
23 I will cause to cease out of the cites of Judah, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.
24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their place.
25 And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.
26 And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda.
27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,
28 As thou spakest by thy servant Moses in the day when thou didst command him to write the law before the children of Israel, saying,
29 If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.
30 For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves.
31 And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:
32 And they shall praise me in the land of their captivity, and think upon my name,
33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.
34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.
35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

BARUCH CHAPTER 3

1 O Lord Almighty, God of Israel, the soul in anguish the troubled spirit, crieth unto thee.
2 Hear, O Lord, and have mercy; ar thou art merciful: and have pity upon us, because we have sinned before thee.
3 For thou endurest for ever, and we perish utterly.
4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.
5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.
6 For thou art the Lord our God, and thee, O Lord, will we praise.
7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.
8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.
9 Hear, Israel, the commandments of life: give ear to understand wisdom.
10 How happeneth it Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,
11 That thou art counted with them that go down into the grave?
12 Thou hast forsaken the fountain of wisdom.
13 For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.
14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.
15 Who hath found out her place? or who hath come into her treasures?
16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth;
17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting?
18 For they that wrought in silver, and were so careful, and whose works are unsearchable,
19 They are vanished and gone down to the grave, and others are come up in their steads.
20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known,
21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.
22 It hath not been heard of in Chanaan, neither hath it been seen in Theman.
23 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.
24 O Israel, how great is the house of God! and how large is the place of his possession!
25 Great, and hath none end; high, and unmeasurable.
26 There were the giants famous from the beginning, that were of so great stature, and so expert in war.

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27 Those did not the Lord choose, neither gave he the way of knowledge unto them:

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts:

33 He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 This is our God, and there shall none other be accounted of in comparison of him

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 Afterward did he shew himself upon earth, and conversed with men.

BARUCH CHAPTER 4

1 This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

4 O Israel, happy are we: for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 Ye were sold to the nations, not for your destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For he that brought these plagues upon you will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he will deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

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36 O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.

37 Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

BARUCH CHAPTER 5

1 Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship.

5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God,

8 Moreover even the woods and every sweet smelling tree shall overshadow Israel by the commandment of God.

9 For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him..

EPISTLE OF JEREMIAH

Letter of Jeremiah; also: Prayer of Jeremiah
or Addition to 1 Baruch (Baruch, Chapter 6)
Estimated Range of Dating: 500-150 B.C.

(The Letter of Jeremiah, also known as the Epistle of Jeremiah, is a deuterocanonical book of the Old Testament; this letter purports to have been written by Jeremiah to the Jews who were about to be carried away as captives to Babylon by Nebuchadnezzar. It is included in Roman Catholic Bibles as the final chapter of the Book of Baruch. It is also included in Orthodox Bibles as a separate book.

According to the text of the letter, the author is the biblical prophet Jeremiah. The biblical Book of Jeremiah itself contains the words of a letter sent by Jeremiah "from Jerusalem" to the "captives" in Babylon (Jeremiah 29:1–23). The Letter of Jeremiah portrays itself as a similar piece of correspondence.

Letter of Jeremiah 1 (KJV): "A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded by God."

Jeremiah 29:1 (KJV): "Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives ... and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon."

The date of this work is uncertain. Most scholars agree that it is dependent on certain biblical passages, notably Isa 44:9–20, 46:5–7, and thus can be no earlier than 540 BC. Since a fragment (7Q2) was identified among the scrolls in Qumran Cave 7, it can be no later than 100 BC. Further support for this time may be found in a possible reference to the letter in 2 Maccabees 2:1–3.

Although the "letter" is included as a discrete unit in the Septuagint, there is no evidence of it ever having been canonical in the Masoretic tradition. The earliest evidence we have of the question of its canonicity arising in Christian tradition is in the work of Origen of Alexandria, as reported by Eusebius in his Church History. Origen listed Lamentations and the Letter of Jeremiah as one unit with the Book of Jeremiah proper, among "the canonical books as the Hebrews have handed them down," though scholars agree that this was surely a slip. Epiphanius of Salamis in his Panarion writes that Jews had in their books the deuterocanonical Epistle of Jeremiah and Baruch, both combined with Jeremiah and Lamentations in only one book.

The epistle was included as chapter 6 of the Book of Baruch in the Old Testament of the Vulgate. The King James Version follows the same practice, while placing Baruch in the Apocrypha section as does Luther's Bible. In the

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Ethiopian Orthodox canon, it forms part of the "Rest of Jeremiah", along with 4 Baruch (also known as the Paraleipomena of Jeremiah).

The epistle is one of four deuterocanonical books found among the Dead Sea scrolls (see Tanakh at Qumran). (The other three are Psalm 151, Sirach, and Tobit.) The portion of the epistle discovered at Qumran was written in Greek. This does not preclude the possibility of the text being based on a prior Hebrew or Aramaic text. However, the only text available to us has dozens of linguistic features available in Greek, but not in Hebrew; this shows that the Greek text is more than a minimalist translation.

The work was written with a serious practical purpose: to instruct the Jews not to worship the gods of the Babylonians, but to worship only the Lord. The letter is actually a warning against idols and idolatry.)

EPISTLE OF JEREMIAH / PRAYER OF JEREMIAH

(1 BARUCH CHAPTER 6 - Addition to 1 Baruch)

1 A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

2 Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor (Nebuchadnezzar) king of the Babylonians.

3 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in no wise be like to strangers, neither be ye and of them, when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, we must worship thee.

7 For mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak.

9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

11 Yea, they will give thereof to the common harlots, and deck them as men with garments, being gods of silver, and gods of gold, and wood.

12 Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him holdeth a scepter, as though he were a judge of the country.

15 He hath also in his right hand a dagger and an axe: but cannot deliver himself from war and thieves. 16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.

18 And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

19 They light them candles, yea, more than for themselves, whereof they cannot see one.

20 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the smoke that cometh out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

23 By this ye may know that they are no gods: therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

25 The things wherein there is no breath are bought for a most high price.

26 They are borne upon shoulders, having no feet whereby they declare unto men that they be nothing worth.

27 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as unto dead men.

28 As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

29 Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not.

30 For how can they be called gods? because women set meat before the gods of silver, gold, and wood.

31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

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35 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

41 Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand.

42 Yet they cannot understand this themselves, and leave them: for they have no knowledge.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

46 And they themselves that made them can never continue long; how should then the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

50 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

51 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things therein, than such false gods. or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright and sent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not,

66 For they can neither curse nor bless kings:

67 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can get under a cover and help themselves.

69 It is then by no means manifest unto us that they are gods: therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is east into the dark.

72 And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man that hath none idols: for he shall be far from reproach..

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THE BOOK OF THE PROPHET EZEKIEL

Greek: Iezekiel; Hebrew title: Sefer Yekhezkel
Estimated Range of Dating: c. 6th-century B.C.

(The Book of Ezekiel belongs to the Nevi'im (Prophets) and consists of 48 chapters and is the third of the Latter Prophets in the Tanakh and one of the major prophetic books in the Old Testament, following Isaiah and Jeremiah. According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years from 593 to 571 BC, although it is the product of a long and complex history and does not necessarily preserve the very words of the prophet.

The visions, and the book, are structured around three themes: (1st) Judgement on Israel (chapters 1–24); (2nd) Judgement on the nations (chapters 25–32); and (3rd) Future blessings for Israel (chapters 33–48). Its themes include the concepts of the presence of God, purity, Israel as a divine community, and individual responsibility to God. Its later influence has included the development of mystical and apocalyptic traditions in Second Temple and rabbinic Judaism and Christianity.

In the Chapters 10 and 11, the book contains a vision of God in heaven and describes wheels and strange beings around his throne. In fact, these two chapters deliver the most remarkable descriptions of the entire Hebrew Bible. It has a very technological character and gives the reader the impression that a kind of flying machine is described. Some scholars hold that Ezekiel's vision might be a report and detailed description of a kind of aircraft or, as Erich von Däniken had pointed out, an extraterrestrial spacecraft. NASA engineer Josef F. Blumrich decided to disprove the hypothesis. However, a thorough examination convinced him that Ezekiel might have seen a flying vehicle or spaceship of which he then made detailed drawings of the alien craft.

Descriptions of such vehicles are not entirely unique but can also be found in the Indian Ramayana Epic. In the Ramayana, a "vimana" called vehicle is described as follows: "The Pushpaka Vimana that resembles the Sun and belongs to my brother was brought by the powerful Ravana; that aerial and excellent Vimana going everywhere at will ... that chariot resembling a bright cloud in the sky ... and the King [Rama] got in, and the excellent chariot at the command of the Raghira, rose up into the higher atmosphere.'" It is the first flying vimana mentioned in existing Hindu texts. With the size of an encyclopaedia, the Ramayana is one of the largest ancient epics in the world. Scholars estimate the age of the text from the 7th to 4th centuries BC. [Ramayana, Elysium Press, Calcutta, 1892]

The book opens with a vision of YHWH. The book moves on to anticipate the destruction of Jerusalem and the Temple, explains this as God's punishment, and closes with the promise of a new beginning and a new Temple.

1. Inaugural vision Ezekiel 1:1–3:2 God approaches Ezekiel as the divine warrior, riding in his battle chariot. The chariot is drawn by four living creatures, each having four faces (those of a man, a lion, an ox, and an eagle) and four wings. Beside each "living creature" is a "wheel within a wheel", with "tall and awesome" rims full of eyes all around. God commissions Ezekiel as a prophet and as a "watchman" in Israel: "Son of man, I am sending you to the Israelites." (2:3)

2. Judgement on Jerusalem and Judah and on the nations: God warns of the certain destruction of Jerusalem and of the devastation of the nations that have troubled his people: the Ammonites, Moabites, Edomites and Philistines, the Phoenician cities of Tyre and Sidon, and Egypt.

3. Building a new city: The Jewish exile will come to an end, a new city and new Temple will be built, and the Israelites will be gathered and blessed as never before.

Some of the highlights include:

• The "throne vision", in which Ezekiel sees God enthroned in the Temple among the heavenly host;

• The first "temple vision", in which Ezekiel sees God leave the Temple because of the abominations practiced there (meaning the worship of idols rather than YHWH, the official God of Judah;

• Images of Israel, in which Israel is seen as a harlot bride, among other things;

• The "valley of dry bones", in which the prophet sees the dead of the house of Israel rise again;

• The destruction of Gog and Magog, in which Ezekiel sees Israel's enemies destroyed and a new age of peace established;

• The final temple vision, in which Ezekiel sees a new commonwealth centered around a new temple in Jerusalem, sometimes called the Third Temple, to which God's Shekinah (Divine Presence) has returned.)

EZEKIEL (JEZEKIEL) CHAPTER 1

1 Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, that I was in the midst of the captivity by the river of Chobar; and the heavens were opened, and I saw visions of God.

2 On the fifth day of the month; this was the fifth year of the captivity of king Joakim.

3 And the word of the Lord came to Jezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river of Chobar; and the hand of the Lord was upon me.

4 And I looked, and, behold, a sweeping wind came from the north, and a great cloud on it, and there was brightness round about it, and gleaming fire, and in the midst of it as it were the appearance of amber in the midst of the fire, and brightness in it.

5 And in the midst as it were the likeness of four living creatures. And this was their appearance; the likeness of a man was upon them.

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6 And each one had four faces, and each one had four wings.
7 And their legs were straight; and their feet were winged, and there were sparks, like gleaming brass, and their wings were light.
8 And the hand of a man was under their wings on their four sides.
9 And the faces of them four turned not when they went; they went everyone straight forward.
10 And the likeness of their faces was the face of a man, and the face of a lion on the right of the four; and the face of a calf on the left of the four; and the face of an eagle to the four.
11 And the four had their wings spread out above; each one had two joined to one another, and two covered their bodies.
12 And each one went straight forward: wherever the spirit was going they went, and turned not back.
13 And in the midst of the living creatures there was an appearance as of burning coals of fire, as an appearance of lamps turning among the living creatures; and the brightness of fire, and out of the fire came forth lightning.
14-15 And I looked, and, behold, the four had each one wheel on the ground near the living creatures.
16 And the appearance of the wheels was as the appearance of beryl: and the four had one likeness: and their work was as it were a wheel in a wheel.
17 They went on their four sides: they turned not as they went;
18 neither did their backs turn: and they were high: and I beheld them, and the backs of them four were full of eyes round about.
19 And when the living creatures went, the wheels went by them: and when the living creatures lifted themselves off the earth, the wheels were lifted off.
20 Wherever the cloud happened to be, there was the spirit ready to go: the wheels went and were lifted up with them; because the spirit of life was in the wheels.
21 When those went, the wheels went; and when those stood, the wheels stood; and when those lifted themselves off the earth, they were lifted off with them: for the spirit of life was in the wheels.
22 And the likeness over the heads of the living creatures was as a firmament, as the appearance of crystal, spread out over their wings above.
23 And their wings were spread out under the firmament, reaching one to the other; two wings to each, covering their bodies.
24 And I heard the sound of their wings when they went, as the sound of much water: and when they stood, their wings were let down.
25 And lo! a voice from above the firmament
26 that was over their head, there was as the appearance of a sapphire stone, and the likeness of a throne upon it: and upon the likeness of the throne was the likeness as an appearance of a man above.
27 And I saw as it were the resemblance of amber from the appearance of the loins and upwards, and from the appearance of the loins and under I saw an appearance of fire, and the brightness thereof round about.
28 As the appearance of the bow when it is in the cloud in days of rain, so was the form of brightness round about.

EZEKIEL (JEZEKIEL) CHAPTER 2

1 This was the appearance of the likeness of the glory of the Lord. And I saw and fell upon my face, and heard the voice of one speaking: and he said to me, Son of man, stand upon thy feet, and I will speak to thee.
2 And the Spirit came upon me, and took me up, and raised me, and set me on my feet: and I heard him speaking to me. 3 And he said to me, Son of Man, I send thee forth to the house of Israel, them that provoke me; who have provoked me, they and their fathers to this day.
4 And thou shalt say to them, Thus saith the Lord.
5 Whether then indeed they shall hear or fear, (for it is a provoking house,) yet they shall know that thou art a prophet in the midst of them.
6 And thou, son of man, fear them not, nor be dismayed at their face; (for they will madden and will rise up against thee round about, and thou dwellest in the midst of scorpions): be not afraid of their words, nor be dismayed at their countenance, for it is a provoking house.
7 And thou shalt speak my words to them, whether they will hear or fear: for it is a provoking house.
8 And thou, son of man, hear him that speaks to thee; be not thou provoking, as the provoking house: open thy mouth, and eat what I give thee.
9 And I looked, and behold, a hand stretched out to me, and in it a volume of a book.
10 And he unrolled it before me: and in it the front and the back were written upon: and there was written in it Lamentation, and mournful song, and woe.

EZEKIEL (JEZEKIEL) CHAPTER 3

1 And he said to me, Son of Man, eat this volume, and go and speak to the children of Israel.
2 So he opened my mouth, and caused me to eat the volume. And he said to me, Son of man,
3 thy mouth shall eat, and thy belly shall be filled with this volume that is given to thee. So I ate it; and it was in my mouth as sweet as honey.
4 And he said to me, Son of man, go thy way, and go in to the house of Israel, and speak my words to them.
5 For thou art not sent to a people of hard speech, but to the house of Israel;
6 neither to many nations of other speech and other tongues, nor of harsh language, whose words thou wouldest not understand: although if I had sent thee to such, they would have hearkened to thee.
7 But the house of Israel will not be willing to hearken to thee; for they will not hearken to me: for all the house of Israel are stubborn and hard-hearted.
8 And, behold, I have made thy face strong against their faces, and I will strengthen thy power against their power.

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9 And it shall be continually stronger than a rock: be not afraid of them, neither be dismayed at their faces, because it is a provoking house.

10 And he said to me, Son of man, receive into thine heart all the words that I have spoken to thee, and hear them with thine ears.

11 And go thy way, go in to the captivity, to the children of thy people, and thou shalt speak to them, and say to them, Thus saith the Lord; whether they will hear, or whether they will forbear.

12 Then the Spirit took me up, and I heard behind me the voice as of a great earthquake, saying, Blessed be the glory of the Lord from his place.

13 And I perceived the sound of the wings of the living creatures clapping one to the other, and the sound of the wheels was near them, and the sound of the earthquake.

14 And the Spirit lifted me, and took me up, and I went in the impulse of my spirit; and the hand of the Lord was mighty upon me.

15 Then I passed through the air and came into the captivity, and went round to them that dwelt by the river of Chobar who were there; and I sat there seven days, conversant in the midst of them.

16 And after the seven days the word of the Lord came to me, saying, Son of man,

17 I have made thee a watchman to the house of Israel; and thou shalt hear a word of my mouth, and shalt threaten them from me.

18 When I say to the wicked, Thou shalt surely die; and thou hast not warned him, to give warning to the wicked, to turn from his ways, that he should live; that wicked man shall die in his iniquity; but his blood will I require at thy hand.

19 But if thou warn the wicked, and he turn not from his wickedness, and from his way, that wicked man shall die in his iniquity, and thou shalt deliver thy soul.

20 And when the righteous turns away from his righteousness, and commits a trespass, and I shall bring punishment before him, he shall die, because thou didst not warn him: he shall even die in his sins, because his righteousness shall not be remembered; but his blood will I require at thine hand.

21 But if thou warn the righteous not to sin, and he sin not, the righteous shall surely live, because thou hast warned him; and thou shalt deliver thine own soul.

22 And the hand of the Lord came upon me; and he said to me, Arise, and go forth into the plain, and there shalt thou be spoken to.

23 And I arose, and went forth to the plain: and, behold, the glory of the Lord stood there, according to the vision, and according to the glory of the Lord, which I saw by the river of Chobar: and I fell on my face.

24 Then the Spirit came upon me, and set me on my feet, and spoke to me, and said to me, Go in, and shut thyself up in the midst of thine house.

25 And thou, son of man, behold, bonds are prepared for thee, and they shall bind thee with them, and thou shalt not come forth of the midst of them.

26 Also I will bind thy tongue, and thou shalt be dumb, and shalt not be to them a reprover: because it is a provoking house.

27 But when I speak to thee, I will open thy mouth, and thou shalt say to them, Thus saith the Lord, He that hears, let him hear; and he that is disobedient, let him be disobedient: because it is a provoking house.

EZEKIEL (JEZEKIEL) CHAPTER 4

1 And thou, son of man, take thee a brick, and thou shalt set it before thy face, and shalt portray on it the city, even Jerusalem.

2 And thou shalt besiege it, and build works against it, and throw up a mound round about it, and pitch camps against it, and set up engines round about.

3 And take thou to thyself an iron pan, and thou shalt set it for an iron wall between thee and the city: and thou shalt set thy face against it, and it shall be in a siege, and thou shalt besiege it. This is a sign to the children of Israel.

4 And thou shalt lie upon thy left side, and lay the iniquities of the house of Israel upon it, according to the number of the hundred and fifty days during which thou shalt lie upon it: and thou shalt bear their iniquities.

5 For I have appointed thee their iniquities for a number of days, for a hundred and ninety days: so thou shalt bear the iniquities of the house of Israel.

6 And thou shalt accomplish this, and then shalt lie on thy right side, and shalt bear the iniquities of the house of Juda forty days: I have appointed thee a day for a year.

7 So thou shalt set thy face to the siege of Jerusalem, and shalt strengthen thine arm, and shalt prophesy against it.

8 And, behold, I have prepared bonds for thee, land thou mayest not turn from thy one side to the other, until the days of thy siege shall be accomplished.

9 Take thou also to thee wheat, and barley, and beans, and lentils, and millet, and bread-corn; and thou shalt cast them into one earthen vessel, and shalt make them into loaves for thyself; and thou shalt eat them a hundred and ninety days, according to the number of the days during which thou sleepest on thy side.

10 And thou shalt eat thy food by weight, twenty shekels a day: from time to time shalt thou eat them.

11 And thou shalt drink water by measure, even from time to time thou shalt drink the sixth part of a hin.

12 And thou shalt eat them as a barley cake: thou shalt bake them before their eyes in man's dung.

13 And thou shalt say, Thus saith the Lord God of Israel; Thus shall the children of Israel eat unclean things among the Gentiles.

14 Then I said, Not so, Lord God of Israel: surely my soul has not been defiled with uncleanness; nor have I eaten, that which died of itself or was torn of beasts from my birth until now; neither has any corrupt flesh entered into my mouth.

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15 And he said to me, Behold, I have given thee dung of oxen instead of man's dung, and thou shalt prepare thy loaves upon it.

16 And he said to me, Son of man, behold, I break the support of bread in Jerusalem: and they shall eat bread by weight and in want; and shall drink water by measure, and in a state of ruin:

17 that they may want bread and water; and a man and his brother shall be brought to ruin, and they shall pine away in their iniquities.

EZEKIEL (JEZEKIEL) CHAPTER 5

1 And thou, son of man, take thee a sword sharper than a barber's razor; thou shalt procure it for thyself, and shalt bring it upon thine head, and upon thy beard: and thou shalt take a pair of scales, and shalt separate the hair.

2 A fourth part thou shalt burn in the fire in the midst of the city, at the fulfillment of the days of the siege: and thou shalt take a fourth part, and burn it up in the midst of it: and a fourth part thou shalt cut with a sword round about it: and a fourth part thou shalt scatter to the wind; and I will draw out a sword after them.

3 And thou shalt take thence a few in number, and shalt wrap them in the fold of thy garment.

4 And thou shalt take of these again, and cast them into the midst of the fire, and burn them up with fire: from thence shall come forth fire; and thou shalt say to the whole house of Israel,

5 Thus saith the Lord; This is Jerusalem: I have set her and the countries round about her in the midst of the nations.

6 And thou shalt declare mine ordinances to the lawless one from out of the nations; and my statutes to the sinful one of the countries round about her: because they have rejected mine ordinances, and have not walked in my statutes.

7 Therefore thus saith the Lord, Because your occasion for sin has been taken from the nations round about you, and ye have not walked in my statutes, nor kept mine ordinances, nay, ye have not even done according to the ordinances of the nations round about you; therefore thus saith the Lord;

8 Behold, I am against thee, and I will execute judgment in the midst of thee in the sight of the nations.

9 And I will do in thee things which I have not done, and the like of which I will not do again, for all thine abominations.

10 Therefore the fathers shall eat their children in the midst of thee, and children shall eat their fathers; and I will execute judgments in thee, and I will scatter all that are left of thee to every wind.

11 Therefore, as I live, saith the Lord; surely, because thou hast defiled my holy things with all thine abominations, I also will reject thee; mine eye shall not spare, and I will have no mercy.

12 A fourth part of thee shall be cut off by pestilence, and a fourth part of thee shall be consumed in the midst of thee with famine: and as for another fourth part of thee, I will scatter them to every wind; and a fourth part of thee shall fall by sword round about thee, and I will draw out a sword after them.

13 And my wrath and mine anger shall be accomplished upon them: and thou shalt know that I the Lord have spoken in my jealousy, when I have accomplished mine anger upon them.

14 And I will make thee desolate, and thy daughters round about thee, in the sight of every one that passes through.

15 And thou shalt be mourned over and miserable among the nations round about thee, when I have executed judgments in thee in the vengeance of my wrath. I the Lord have spoken.

16 And when I have sent against them shafts of famine, then they shall be consumed, and I will break the strength of thy bread.

17 So I will send forth against thee famine and evil beasts, and I will take vengeance upon thee; and pestilence and blood shall pass through upon thee; and I will bring a sword upon thee round about. I the Lord have spoken.

EZEKIEL (JEZEKIEL) CHAPTER 6

1 And the word of the Lord came to me, saying,

2 Son of man, set thy face against the mountains of Israel, and prophesy against them;

3 and thou shalt say, Ye mountains of Israel, hear the word of the Lord; thus saith the Lord to the mountains, and to the hills, and to the valleys, and to the forests; Behold, I bring a sword upon you, and your high places shall be utterly destroyed.

4 And your altars shall be broken to pieces, and your consecrated plats; and I will cast down your slain men before your idols.

5 And I will scatter your bones round about your altars,

6 and in all your habitations: the cities shall be made desolate, and the high places utterly laid waste; that your altars may be destroyed, and your idols be broken to pieces, and your consecrated plats be abolished.

7 And slain men shall fall in the midst of you, and ye shall know that I am the Lord.

8 When there are some of you escaping from the sword among the Gentiles, and when ye are scattered in the countries;

9 then they of you that escape among the nations whither they were carried captive shall remember me; (I have sworn an oath against their heart that goes a- whoring from me, and their eyes that go a-whoring after their practices;) and they shall mourn over themselves for all their abominations.

10 And they shall know that I the Lord have spoken.

11 Thus saith the Lord; Clap with thy hand, and stamp with thy foot and say, Aha, aha! for all the abominations of the house of Israel: they shall fall by the sword, and by pestilence, and by famine.

12 He that is near shall fall by the sword; and he that is far off shall die by the pestilence; and he that is in the siege shall be consumed with famine: and I will accomplish mine anger upon them.

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13 Then ye shall know that I am the Lord, when your slain are in the midst of your idols round about your altars, on every high hill, and under every shady tree, where they offered a sweet savour to all their idols.

14 And I will stretch out my hand against them, and I will make the land desolate and ruined from the wilderness of Deblatha, in all their habitations: and ye shall know that I am the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 7

1 Moreover the word of the Lord came to me, saying, Also, thou, son of man, say,

2 Thus saith the Lord; An end is come to the land of Israel, the end is come on the four corners of the land.

3 The end is come on thee, and I will accomplish my wrath on thee: and I will judge thee for thy ways, and recompense upon thee all thine abominations.

4 Mine eye shall not spare, nor will I have any mercy: for I will recompense thy way upon thee, and thine abominations shall be in the midst of thee; and thou shalt know that I am the Lord.

5 For thus saith the Lord; Behold, the end is come.

6 Now I will pour out my anger upon thee near at hand,

7 the inhabitant of the land: the time is come, the day has drawn nigh, not with tumult, nor with pangs.

8 Now the end is come to thee, and I will send judgment upon thee: and I will take vengeance on thy ways, and will recompense all thine abominations upon thee.

9 Mine eye shall not spare, nor will I have any mercy: for I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and thou shalt know that I am the Lord that smite thee.

10 Behold, the day of the Lord! although the rod has blossomed,

11 pride has sprung up, and will break the staff of the wicked one, and that not with tumult, nor with haste.

12 The time is come, behold the day: let not the buyer rejoice, and let not the seller mourn.

13 For the buyer shall never again return to the seller, neither shall a man cleave with the eye of hope to his life. 14 Sound ye the trumpet, and pass sentence on all together.

15 There shall be war with the sword without, and famine and pestilence within: he that is in the field shall die by the sword; and famine and pestilence shall destroy them that are in the city.

16 But they that escape of them shall be delivered, and shall be upon the mountains: and I will slay all the rest, every one for his iniquities.

17 All hands shall be completely weakened, and all thighs shall be defiled with moisture.

18 And they shall gird themselves with sackcloth, and amazement shall cover them; and shame shall be upon them, even upon every face, and baldness upon every head.

19 Their silver shall be cast forth in the streets, and their gold shall be despised: their souls shall not be satisfied, and their bellies shall not be filled: for it was the punishment of their iniquities.

20 As for their choice ornaments, they employed them for pride, and they made of them images of their abominations: therefore have I made them uncleanness to them.

21 And I will deliver them into the hands of strangers to make them a prey, and to the pests of the earth for a spoil; and they shall profane them.

22 And I will turn away my face from them, and they shall defile my charge, and shall go in to them unguardedly, and profane them.

23 And they shall work uncleanness: because the land is full of strange nations, and the city is full of iniquity.

24 And I will turn back the boasting of their strength; and their holy things shall be defiled.

25 And though propitiation shall come, and one shall seek peace, yet there shall be none.

26 There shall be woe upon woe, and there shall be message upon message; and a vision shall be sought from a prophet; but the law shall perish from the priest, and counsel from the elders.

27 The prince shall clothe himself with desolation, and the hands of the people of the land shall be made feeble: I will do to them according to their ways, and according to their judgments will I punish them; and they shall know that I am the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 8

1 And it came to pass in the sixth year, in the fifth month, on the fifth day of the month, I was sitting in the house, and the elders of Juda were sitting before me: and the hand of the Lord came upon me.

2 And I looked, and, behold, the likeness of a man: from his loins and downwards there was fire, and from his loins upwards there was as the appearance of amber.

3 And he stretched forth the likeness of a hand, and took me by the crown of my head; and the Spirit lifted me up between the earth and sky, and brought me to Jerusalem in a vision of God, to the porch of the gate that looks to the north, where was the pillar of the Purchaser.

4 And, behold, the glory of the Lord God of Israel was there, according to the vision which I saw in the plain.

5 And he said to me, Son of man, lift up thine eyes toward the north. So I lifted up mine eyes toward the north, and, behold, I looked from the north toward the eastern gate.

6 And he said to me, Son of man, hast thou seen what these do? They commit great abominations here so that I should keep away from my sanctuary: and thou shalt see yet greater iniquities.

7 And he brought me to the porch of the court.

8 And he said to me, Son of man, dig: so I dug, and behold a door.

9 And he said to me, Go in, and behold the iniquities which they practise here.

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10 So I went in and looked; and beheld vain abominations, and all the idols of the house of Israel, portrayed upon them round about.

11 And seventy men of the elders of the house of Israel, and Jechonias the son of Saphan stood in their presence in the midst of them, and each one held his censer in his hand; and the smoke of the incense went up.

12 And he said to me, Thou hast seen, son of man, what the elders of the house of Israel do, each one of them in their secret chamber: because they have said, The Lord see not; The Lord has forsaken the earth.

13 And he said to me, Thou shalt see yet greater iniquities which these do.

14 And he brought me in to the porch of the house of the Lord that looks to the north; and, behold there were women sitting there lamenting for Thammuz.

15 And he said to me, Son of man, thou hast seen; but thou shalt yet see evil practices greater then these.

16 And he brought me into the inner court of the house of the Lord, and at the entrance of the temple of the Lord, between the porch and the altar, were about twenty men, with their back parts toward the temple of the Lord, and their faces turned the opposite way; and these were worshipping the sun.

17 And he said to me, Son of man, thou hast seen this. Is it a little thing to the house of Juda to practise the iniquities which they have practised here? for they have filled the land with iniquity: and, behold, these are as scorners.

18 Therefore will I deal with them in wrath: mine eye shall not spare, nor will I have any mercy.

EZEKIEL (JEZEKIEL) CHAPTER 9

1 And he cried in mine ears with a loud voice, saying, The judgment of the city has drawn nigh; and each had the weapons of destruction in his hand.

2 And, behold, six men came from the way of the high gate that looks toward the north, and each one's axe was in his hand; and there was one man in the midst of them clothed with a long robe down to the feet, and a sapphire girdle was on his loins: and they came in and stood near the brazen altar.

3 And the glory of the God of Israel, that was upon them, went up from the cherubs to the porch of the house. And he called the man that was clothed with the long robe, who had the girdle on his loins;

4 And said to him, Go through the midst of Jerusalem, and set a mark on the foreheads of the men that groan and that grieve for all the iniquities that are done in the midst of them.

5 And he said to the first in my hearing, Go after him into the city, and smite: and let not your eyes spare, and have no mercy.

6 Slay utterly old man and youth, and virgin, and infants, and women: but go ye not nigh any on whom is the mark: begin at my sanctuary. So they began with the elder men who were within in the house.

7 And he said to them, Defile the house, and go out and fill the ways with dead bodies, and smite.

8 And it came to pass as they were smiting, that I fell upon my face, and cried out, and said, Alas, O Lord! wilt thou destroy the remnant of Israel, in pouring out thy wrath upon Jerusalem?

9 Then said he to me, The iniquity of the house of Israel and Juda is become very exceedingly great: for the land is filled with many nations, and the city is filled with iniquity and uncleanness: because they have said, The Lord has forsaken the earth, The Lord looks not upon it.

10 Therefore mine eye shall not spare, neither will I have any mercy: I have recompensed their ways upon their heads.

11 And, behold, the man clothed with the long robe, and girt with the girdle about his loins, answered and said, I have done as thou didst command me.

EZEKIEL (JEZEKIEL) CHAPTER 10

1 Then I looked, and, behold, over the firmament that was above the head of the cherubs there was a likeness of a throne over them, as a sapphire stone.

2 And he said to the man clothed with the long robe, Go in between the wheels that are under the cherubs, and fill thine hands with coals of fire from between the cherubs, and scatter them over the city. And he went in my sight.

3 And the cherubs stood on the right hand of the house, as the man went in; and the cloud filled the inner court.

4 Then the glory of the Lord departed from the cherubs to the porch of the house; and the cloud filled the house, and the court was filled with the brightness of the glory of the Lord.

5 And the sound of the cherubs' wings was heard as far as the outer court, as the voice of the Almighty God speaking.

6 And it came to pass, when he gave a charge to the man clothed with the sacred robe, saying, Take fire from between the wheels from between the cherubs, that he went in, and stood near the wheels.

7 And he stretched forth his hand into the midst of the fire that was between the cherubs, and took thereof, and put it into the hands of the man clothed with the sacred robe: and he took it, and went out.

8 And I saw the cherubs having the likeness of men's hands under their wings.

9 And I saw, and behold, four wheels stood by the cherubs, one wheel by each cherub: and the appearance of the wheels was as the appearance of a carbuncle stone.

10 And as for their appearance, there was one likeness to the four, as if there should be a wheel in the midst of a wheel.

11 When they went, they went on their four sides; they turned not when they went, for whichever way the first head looked, they went; and they turned not as they went.

12 And their backs, and their hands, and their wings, and the wheels, were full of eyes round about the four wheels.

13 And these wheels were called Gelgel in my hearing.

14-15 And the cherubs were the same living creature which I saw by the river of Chobar.

16 And when the cherubs went, the wheels went, and they were close to them: and when the cherubs lifted up their wings to mount up from the earth, their wheels turned not.

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17 When they stood, the wheels stood; and when they mounted up, the wheels mounted up with them: because the spirit of life was in them.

18 Then the glory of the Lord departed from the house, and went up on the cherubs.

19 And the cherubs lifted up their wings, and mounted up from the earth in my sight: when they went forth, the wheels were also beside them, and they stood at the entrance of the front gate of the house of the Lord; and the glory of the God of Israel was upon them above.

20 This is the living creature which I saw under the God of Israel by the river of Chobar; and I knew that they were cherubs.

21 Each one had four faces, and each one had eight wings; and under their wings was the likeness of men's hands. 22 And as for the likeness of their faces, these are the same faces which I saw under the glory of the God of Israel by the river of Chobar: and they went each straight forward.

EZEKIEL (JEZEKIEL) CHAPTER 11

1 Moreover the Spirit took me up, and brought me to the front gate of the house of the Lord, that looks eastward: and behold at the entrance of the gate were about five and twenty men; and I saw in the midst of them Jechonias the son of Ezer, and Phaltias the son of Banaeas, the leaders of the people.

2 And the Lord said to me, Son of man, these are the men that devise vanities, and take evil counsel in this city:

3 who say, Have not the houses been newly built? This is the caldron, and we are the flesh.

4 Therefore prophesy against them, prophesy, son of man.

5 And the Spirit of the Lord fell upon me, and said to me, say;

Thus saith the Lord; Thus have ye said, O house of Israel: and I know the devices of your spirit. 6 Ye have multiplied your dead in this city, and ye have filled your ways with slain men.

7 Therefore thus saith the Lord; Your dead whom ye have smitten in the midst of it, these are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

8 Ye fear the sword; and I will bring a sword upon you, saith the Lord.

9 And I will bring you forth out of the midst of it, and will deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you on the mountains of Israel; and ye shall know that I am the Lord.

11 And it came to pass, while I was prophesying, that Phaltias the son of Banaeas died.

12 And I fell upon my face, and cried with a loud voice, and said,

13 Alas, alas, O Lord! wilt thou utterly destroy the remnant of Israel?

14 And the word of the Lord came to me, saying,

15 Son of man, thy brethren, and the men of thy captivity, and all the house of Israel are come to the full, to whom the inhabitants of Jerusalem said, Keep ye far away from the Lord: the land is given to us for an inheritance.

16 Therefore say thou, Thus saith the Lord; I will cast them off among the nations, and will disperse them into every land, yet will I be to them for a little sanctuary in the countries which they shall enter.

17 Therefore say thou, Thus saith the Lord; I will also take them from the heathen, and gather them out of the lands wherein I have scattered them, and will give them the land of Israel.

18 And they shall enter in there, and shall remove all the abominations of it, and all its iniquities from it.

19 And I will give them another heart, and will put a new spirit within them; and will extract the heart of stone from their flesh, and give them a heart of flesh:

20 that they may walk in my commandments, and keep mine ordinances, and do them: and they shall be to me a people, and I will be to them a God.

21 And as for the heart set upon their abominations and their iniquities, as their heart went after them, I have recompensed their ways on their heads, saith the Lord.

22 Then the cherubs lifted up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

23 And the glory of the Lord went up from the midst of the city, and stood on the mountain which was in front of the city.

24 And the Spirit took me up, and brought me to the land of the Chaldeans, to the captivity, in a vision by the Spirit of God: and I went up after the vision which I saw.

25 And I spoke to the captivity all the words of the Lord which he had shewed me.

EZEKIEL (JEZEKIEL) CHAPTER 12

1 And the word of the Lord came to me, saying,

2 Son of man, thou dwellest in the midst of the iniquities of those, who have eyes to see, and see not; and have ears to hear, and hear not: because it is a provoking house.

3 Thou therefore, son of man, prepare thyself baggage for going into captivity by day in their sight; and thou shalt be led into captivity from thy place into another place in their sight; that they may see that it is a provoking house.

4 And thou shalt carry forth thy baggage, baggage for captivity, by day before their eyes: and thou shalt go forth at even, as a captive goes forth, in their sight.

5 Dig for thyself into the wall of the house, and thou shalt pass through it in their sight:

6 thou shalt be lifted up on men's shoulders, and shalt go forth in secret: thou shalt cover thy face, and shalt not see the ground: because I have made thee a sign to the house of Israel.

7 And I did thus according to all that he commanded me; and I carried forth my baggage for captivity by day, and in the evening I dug through the wall for myself, and went out secretly; I was taken up on men's shoulders before them.

8 And the word of the Lord came to me in the morning, saying,

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9 Son of man, have not the house of Israel, the provoking house, said to thee, What doest thou?

10 Say to them, Thus saith the Lord God, the Prince and the Ruler in Israel, even to all the house of Israel who are in the midst of them:

11 say, I am performing signs: as I have done, so shall it be to him: they shall go into banishment and captivity.

12 And the prince in the midst of them shall be borne upon shoulders, and shall go forth in secret through the wall, and shall dig so that he may go forth thereby: he shall cover his face, that he may not be seen by any eye, and he himself shall not see the ground.

13 And I will spread out my net upon him, and he shall be caught in my toils: and I will bring him to Babylon to the land of the Chaldeans; but he shall not see it, though he shall die there.

14 And I will scatter to every wind all his assistants round about him, and all that help him; and I will draw out a sword after them;

15 And they shall know that I am the Lord, when I have scattered them among the nations; and I will disperse them in the countries.

16 And I will leave of them a few men in number spared from the sword, and from famine, and pestilence; that they may declare all their iniquities among the nations whither they have gone; and they shall know that I am the Lord.

17 And the word of the Lord came to me, saying, 18 Son of man, eat thy bread with sorrow, and drink thy water with torment and affliction.

19 And thou shalt say to the people of the land, Thus saith the Lord to the inhabitants of Jerusalem, on the land of Israel; They shall eat their bread in scarcity, and shall drink their water in desolation, that the land may be desolate with all that it contains: for all that dwell in it are ungodly.

20 And their inhabited cities shall be laid utterly waste, and the land shall be desolate; and ye shall know that I am the Lord.

21 And the word of the Lord came to me, saying,

22 Son of man, what is your parable on the land of Israel, that ye say, The days are long, the vision has perished?

23 Therefore say to them,

Thus saith the Lord; I will even set aside this parable, and the house of Israel shall no more at all use this parable: for thou shalt say to them, The days are at hand, and the import of every vision.

24 For there shall no more be any false vision, nor any one prophesying flatteries in the midst of the children of Israel.

25 For I the Lord will speak my words; I will speak and perform them, and will no more delay, for in your days, O provoking house, I will speak the word, and will perform it, saith the Lord.

26 Moreover the word of the Lord came to me, saying,

27 Son of man, behold, the provoking house of Israel boldly say, The vision which this man sees is for many days, and he prophesies for times afar off.

28 Therefore say to them, Thus saith the Lord; Henceforth none of my words shall linger, which I shall speak: I will speak and do, saith the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 13

1 And the word of the Lord came to me, saying,

2 Son of man, prophesy against the prophets of Israel, and thou shalt prophesy, and shalt say to them, Hear ye the word of the Lord:

3 Thus saith the Lord, Woe to them that prophesy out of their own heart, and who see nothing at all.

4 Thy prophets, O Israel, are like foxes in the deserts.

5 They have not continued steadfast, and they have gathered flocks against the house of Israel, they that say,

6 In the day of the Lord, have not stood, seeing false visions, prophesying vanities, who say, The Lord saith, and the Lord has not sent them, and they began to try to confirm the word.

7 Have ye not seen a false vision? and spoken vain prophecies? 8 And therefore say, Thus saith the Lord; Because your words are false, and your prophecies are vain, therefore, behold, I am against you, saith the Lord.

9 And I will stretch forth my hand against the prophets that see false visions, and those that utter vanities: they shall not partake of the instruction of my people, neither shall they be written in the roll of the house of Israel, and they shall not enter into the land of Israel; and they shall know that I am the Lord.

10 Because they have caused my people to err, saying, Peace; and there is no peace; and one builds a wall, and they plaster it, —it shall fall.

11 Say to them that plaster it, It shall fall; and there shall be a flooding rain; and I will send great stones upon their joinings, and they shall fall; and there shall be a sweeping wind, and it shall be broken.

12 And lo! the wall has fallen; and will they not say to you, Where is your plaster wherewith ye plastered it?

13 Therefore thus saith the Lord; I will even cause to burst forth a sweeping blast with fury, and there shall be a flooding rain in my wrath; and in my fury I will bring on great stones for complete destruction.

14 And I will break down the wall which ye have plastered, and it shall fall; and I will lay it on the ground, and its foundations shall be discovered, and it shall fall; and ye shall be consumed with rebukes: and ye shall know that I am the Lord.

15 And I will accomplish my wrath upon the wall, and upon them that plaster it; it shall fall: and I said to you, The wall is not, nor they that plaster it,

16 even the prophets of Israel, who prophesy concerning Jerusalem, and who see visions of peace for her, and there is no peace, saith the Lord.

17 And thou, son of man, set thy face firmly against the daughters of thy people, that prophesy out of their own heart; and prophesy against them.

18 And thou shalt say, Thus saith the Lord, Woe to the women that sew pillows under every elbow, and make

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kerchiefs on the head of every stature to pervert souls! The souls of my people are perverted, and they have saved souls alive.

19 And they have dishonoured me before my people for a handful of barley, and for pieces of bread, to slay the souls which should not die, and to save alive the souls which should not live, while ye speak to a people hearing vain speeches.

20 Therefore thus saith the Lord God, Behold, I am against your pillows, whereby ye there confound souls, and I will tear them away from your arms, and will set at liberty their souls which ye pervert to scatter them.

21 And I will tear your kerchiefs, and will rescue my people out of your hands, and they shall no longer be in your hands to be confounded; and ye shall know that I am the Lord.

22 Because ye have perverted the heart of the righteous, whereas I perverted him not, and that in order to strengthen the hands of the wicked, that he should not at all turn from his evil way and live:

23 therefore ye shall not see false visions, and ye shall no more utter prophecies: but I will deliver my people out of your hand; and ye shall know that I am the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 14

1 And there came to me men of the people of Israel, of the elders, and sat before me.

2 And the word of the Lord came to me, saying,

3 Son of man, these men have conceived their devices in their hearts, and have set before their faces the punishment of their iniquities: shall I indeed answer them?

4 Therefore speak to them, and thou shalt say to them, Thus saith the Lord; Any man of the house of Israel, who shall conceive his devices in his heart, and shall set the punishment of his iniquity before his face, and shall come to the prophet; I the Lord will answer him according to the things in which his mind is entangled,

5 that he should turn aside the house of Israel, according to their hearts that are estranged from me in their thoughts.

6 Therefore say to the house of Israel, Thus saith the Lord God, Be converted, and turn from your evil practices, and from all your sins, and turn your faces back again.

7 For any man of the house of Israel, or of the strangers that sojourn in Israel, who shall separate himself from me, and conceive his imaginations in his heart, and set before his face the punishment of his iniquity, and come to the prophet to enquire of him concerning me; I the Lord will answer him, according to the things wherein he is entangled.

8 And I will set my face against that man, and will make him desolate and ruined, and will cut him off from the midst of my people; and ye shall know that I am the Lord.

9 And if a prophet should cause to err and should speak, I the Lord have caused that prophet to err, and will stretch out my hand upon him, and will utterly destroy him from the midst of my people Israel.

10 And they shall bear their iniquity according to the trespass of him that asks; and it shall be in like manner to the prophet according to the trespass:

11 that the house of Israel may no more go astray from me, and that they may no more defile themselves with any of their transgressions: so shall they be my people, and I will be their God, saith the Lord.

12 And the word of the Lord came to me, saying,

13 Son of man, if a land shall sin against me by committing a trespass, then will I stretch out my hand upon it, and will break its staff of bread, and will send forth famine upon it, and cut off from it man and beast.

14 And though these three men should be in the midst of it, Noe, and Daniel, and Job, they alone should be delivered by their righteousness, saith the Lord.

15 If again I bring evil beasts upon the land, and take vengeance upon it, and it be ruined, and there be no one to pass through for fear of the wild beasts:

16 and if these three men should be in the midst of it, as I live, saith the Lord, neither sons nor daughters shall be saved, but these only shall be saved, and the land shall be destroyed.

17 Or again if I bring a sword upon that land, and say, Let the sword go through the land; and I cut off from them man and beast:

18 though these three men were in the midst of it, as I live, saith the Lord, they shall not deliver sons or daughters, but they only shall be saved themselves.

19 Or if again I send pestilence upon that land, and pour out my wrath upon it in blood, to destroy from off it man and beast: 20 and should Noe, and Daniel, and Job, be in the midst of it, as I live, saith the Lord, there shall be left them neither sons nor daughters; only they by their righteousness shall deliver their souls.

21 Thus saith the Lord, And if I even send upon Jerusalem my four sore judgments, sword, and famine, and evil beasts, and pestilence, to destroy from out of it man and beast;

22 yet, behold, there shall be men left in it, the escaped thereof, who shall lead forth of it sons and daughters: behold, they shall go forth to you, and ye shall see their ways and their thoughts: and ye shall mourn over the evils which I have brought upon Jerusalem, even all the evils which I have brought upon it.

23 And they shall comfort you, because ye shall see their ways and their thoughts: and ye shall know that I have not done in vain all that I have done in it, saith the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 15

1 And the word of the Lord came to me, saying,

2 And thou, son of man—of all the wood, of the branches that are among the trees of the forest, what shall be made of the wood of the vine?

3 Will they take wood of it to make it fit for work? will they take of it a peg to hang any vessel upon it?

4 It is only given to the fire to be consumed; the fire consumes that which is yearly pruned of it, and it is utterly gone. Will it be useful for any work?

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5 Not even while it is yet whole will it be useful for any work: if the fire shall have utterly consumed it, will it still be fit for work?

6 Therefore say, Thus saith the Lord, As the vine-tree among the trees of the forest, which I have given up to the fire to be consumed, so have I given up the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go forth of the fire, and yet fire shall devour them; and they shall know that I am the Lord, when I have set my face against them.

8 And I will give up the land to ruin, because they have utterly transgressed, saith the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 16

1 Moreover the word of the Lord came to me, saying,

2 Son of man, testify to Jerusalem of her iniquities;

3 and thou shalt say, Thus saith the Lord to Jerusalem; Thy root and thy birth are of the land of Chanaan: thy father was an Amorite, and thy mother a Chettite.

4 And as for thy birth in the day wherein thou wast born, thou didst not bind thy breasts, and thou wast not washed in water, neither wast thou salted with salt, neither wast thou swathed in swaddling- bands.

5 Nor did mine eye pity thee, to do for thee one of all these things, to feel at all for thee; but thou wast cast out on the face of the field, because of the deformity of thy person, in the day wherein thou wast born.

6 And I passed by to thee, and saw thee polluted in thy blood; and I said to thee, Let there be life out of thy blood:

7 increase; I have made thee as the springing grass of the field. So thou didst increase and grow, and didst enter into great cities: thy breasts were set, and thy hair grew, whereas thou wast naked and bare.

8 And I passed by thee and saw thee, and, behold, it was thy time and a time of resting; and I spread my wings over thee, and covered thy shame, and swear to thee: and I entered into covenant with thee, saith the Lord, and thou becamest mine.

9 And I washed thee in water, and washed thy blood from thee, and anointed thee with oil.

10 And I clothed thee with embroidered garments, and clothed thee beneath with purple, and girded thee with fine linen, and clothed thee with silk,

11 and decked thee also with ornaments, and put bracelets on thine hands, and a necklace on thy neck.

12 And I put a pendant on thy nostril, and rings in thine ears, and a crown of glory on thine head.

13 So thou wast adorned with gold and silver; and thy raiment was of fine linen, and silk, and variegated work: thou didst eat fine flour, and oil, and honey, and didst become extremely beautiful.

14 And thy name went forth among the nations for thy beauty: because it was perfected with elegance, and in the comeliness which I put upon thee, saith the Lord.

15 Thou didst trust in thy beauty, and didst go a-whoring because of thy renown, and didst pour out thy fornication on every passer by.

16 And thou didst take of thy garments, and madest to thyself idols of needlework, and didst go a-whoring after them; therefore thou shalt never come in, nor shall the like take place.

17 And thou tookest thy fair ornaments of my gold and of my silver, of what I gave thee, and thou madest to thyself male images, and thou didst commit whoredom with them.

18 And thou didst take thy variegated apparel and didst clothe them, and thou didst set before them mine oil and mine incense.

19 And thou tookest my bread which I gave thee, (yea I fed thee with fine flour and oil and honey) and didst set them before them for a sweet-smelling savour: yea, it was so, saith the Lord.

20 And thou tookest thy sons and thy daughters, whom thou borest, and didst sacrifice these to them to be destroyed. Thou didst go a-whoring as if that were little,

21 and didst slay thy children, and gavest them up in offering them to them for an expiation.

22 This is beyond all thy fornication, and thou didst not remember thine infancy, when thou wast naked and bare, and didst live though defiled in thy blood.

23 And it came to pass after all thy wickedness, saith the Lord,

24 that thou didst build thyself a house of fornication, and didst make thyself a public place in every street;

25 and on the head of every way thou didst set up thy fornications, and didst defile thy beauty, and didst open thy feet to every passer by, and didst multiply thy fornication.

26 And thou didst go a-whoring after the children of Egypt thy neighbors, great of flesh; and didst go a-whoring, often to provoke me to anger.

27 And if I stretch out my hand against thee, then will I abolish thy statutes, and deliver thee up to the wills of them that hate thee, even to the daughters of the Philistines that turned thee aside from the way wherein thou sinned.

28 And thou didst go a-whoring to the daughters of Assur, and not even thus wast thou satisfied; yea, thou didst go a-whoring, and wast not satisfied.

29 And thou didst multiply thy covenants with the land of the Chaldeans; and not even with these wast thou satisfied.

30 Why should I make a covenant with thy daughter, saith the Lord, while thou doest all these things, the works of a harlot? and thou hast gone a-whoring in a threefold degree with thy daughters.

31 Thou hast built a house of harlotry in every top of a way, and hast set up thine high place in every street; and thou didst become as a harlot gathering hires.

32 An adulteress resembles thee, taking rewards of her husband.

33 She has even given rewards to all that went a- whoring after her, and thou hast given rewards to all thy lovers, yea, thou didst load them with rewards, that they should come to thee from every side for thy fornication.

34 And there has happened in thee perverseness in thy fornication beyond other women, and they have committed

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fornication with thee, in that thou givest hires over and above, and hires were not given to thee; and thus perverseness happened in thee.

35 Therefore, harlot, hear the word of the Lord:

36 Thus saith the Lord, Because thou hast poured forth thy money, therefore thy shame shall be discovered in thy harlotry with thy lovers, and with regard to all the imaginations of thine iniquities, and for the blood of thy children which thou hast given to them.

37 Therefore, behold, I will gather all thy lovers with whom thou hast consorted, and all whom thou hast loved, with all whom thou didst hate; and I will gather them against thee round about, and will expose thy wickedness to them, and they shall see all thy shame.

38 And I will be avenged on thee with the vengeance of an adulteress, and I will bring upon thee blood of fury and jealousy.

39 And I will deliver thee into their hands, and they shall break down thy house of harlotry, and destroy thine high place; and they shall strip thee of thy garments, and shall take thy proud ornaments, and leave thee naked and bare.

40 And they shall bring multitudes upon thee, and they shall stone thee with stones, and pierce thee with their swords.

41 And they shall burn thine houses with fire, and shall execute vengeance on thee in the sight of many women: and I will turn thee back from harlotry, and I will no more give thee rewards.

42 So will I slacken my fury against thee, and my jealousy shall be removed from thee, and I will rest, and be no more careful for thee.

43 Because thou didst not remember thine infancy, and thou didst grieve me in all these things; therefore, behold, I have recompensed thy ways upon thine head, saith the Lord: for thus hast thou wrought ungodliness above all thine other iniquities.

44 These are all the things they have spoken against thee in a proverb, saying,

45 As is the mother, so is thy mother's daughter: thou art she that has rejected her husband and her children; and the sisters of thy sisters have rejected their husbands and their children: your mother was a Chettite, and your father an Amorite.

46 Your elder sister who dwells on thy left hand is Samaria, she and her daughters: and thy younger sister, that dwells on the right hand, is Sodom and her daughters.

47 Yet notwithstanding thou hast not walked in their ways, neither hast thou done according to their iniquities within a little, but thou hast exceeded them in all thy ways.

48 As I live, saith the Lord, this Sodom and her daughters have not done as thou and thy daughters have done.

49 Moreover this was the sin of thy sister Sodom, pride: she and her daughters lived in pleasure, in fullness of bread and in abundance: this belonged to her and her daughters, and they helped not the hand of the poor and needy.

50 And they boasted, and wrought iniquities before me: so I cut them off as I saw fit.

51 Also Samaria has not sinned according to half of thy sins; but thou hast multiplied thine iniquities beyond them, and thou hast justified thy sisters in all thine iniquities which thou hast committed.

52 Thou therefore bear thy punishment, for that thou hast corrupted thy sisters by thy sins which thou hast committed beyond them; and thou hast made them appear more righteous than thyself: thou therefore be ashamed, and bear thy dishonour, in that thou hast justified thy sisters.

53 And I will turn their captivity, even the captivity of Sodom and her daughters; and I will turn the captivity of Samaria and her daughters; and I will turn thy captivity in the midst of them:

54 that thou mayest bear thy punishment, and be dishonoured for all that thou hast done in provoking me to anger.

55 And thy sister Sodom and her daughters shall be restored as they were at the beginning, and thou and thy daughters shall be restored as ye were at the beginning.

56 And surely thy sister Sodom was not mentioned by thy mouth in the days of thy pride:

57 before thy wickedness was discovered, even now thou art the reproach of the daughters of Syria, and of all that are round about her, even of the daughters of the Philistines that compass thee round about.

58 As for thine ungodliness and thine iniquities, thou hast borne them, saith the Lord.

59 Thus saith the Lord; I will even do to thee as thou hast done, as thou hast dealt shamefully in these things to transgress my covenant.

60 And I will remember my covenant made with thee in the days of thine infancy, and I will establish to thee an everlasting covenant.

61 Then thou shalt remember thy way, and shalt be utterly dishonoured when thou receivest thine elder sisters with thy younger ones: and I will give them to thee for building up, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am the Lord:

63 that thou mayest remember, and be ashamed, and mayest no more be able to open thy mouth for thy shame, when I am reconciled to thee for all that thou hast done, saith the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 17

1 And the word of the Lord came to me, saying,

2 Son of man, relate a tale, and speak a parable to the house of Israel:

3 and thou shalt say, Thus saith the Lord; A great eagle with large wings, spreading them out very far, with many claws, which has the design of entering into Libanus—and he took the choice branches of the cedar:

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4 he cropped off the ends of the tender twigs, and brought them into the land of Chanaan; he laid them up in a walled city.

5 And he took of the seed of the land, and sowed it in a field planted by much water; he set it in a conspicuous place.

6 And it sprang up, and became a weak and little vine, so that the branches thereof appeared upon it, and its roots were under it: and it became a vine, and put forth shoots, and sent forth its tendrils.

7 And there was another great eagle, with great wings and many claws: and, behold, this vine bent itself round toward him, and her roots were turned towards him, and she sent forth her branches towards him, that he might water her together with the growth of her plantation.

8 She thrives in a fair field by much water, to produce shoots and bear fruit, that she might become a great vine.

9 Therefore say, Thus saith the Lord; Shall it prosper? shall not the roots of her tender stem and her fruit be blighted? yea, all her early shoots shall be dried up, and that not by a mighty arm, nor by many people, to tear her up from her roots.

10 And, behold, it thrives: shall it prosper? shall it not wither as soon as the east wind touches it? it shall be withered together with the growth of its shoots.

11 Moreover the word of the Lord came to me saying,

12 Son of man, say now to the provoking house, Know ye not what these things were? say to them, Whenever the king of Babylon shall come against Jerusalem, then he shall take her king and her princes, and shall take them home to Babylon.

13 And he shall take of the seed royal, and shall make a covenant with him, and shall bind him with an oath: and he shall take the princes of the land:

14 that it may become a weak kingdom, so as never to lift itself up, that he may keep his covenant, and establish it.

15 And if he shall revolt from him, to send his messengers into Egypt, that they may give him horses and much people; shall he prosper? shall he that acts as an adversary be preserved? and shall he that transgresses the covenant be preserved?

16 As I live, saith the Lord, verily in the place where the king is that made him king, who dishonoured my oath, and who broke my covenant, shall he die with him in the midst of Babylon.

17 And Pharaoh shall make war upon him not with a large force or great multitude, in throwing up a mound, and in building of forts, to cut off souls.

18 Whereas he has profaned the oath so as to break the covenant, when, behold, I engage his hand, and he has done all these things to him, he shall not escape.

19 Therefore say, Thus saith the Lord; As I live, surely mine oath which he has profaned, and my covenant which he has transgressed, I will even recompense it upon his head.

20 And I will spread a net upon him, and he shall be caught in its snare.

21 In every battle of his they shall fall by the sword, and I will scatter his remnant to every wind: and ye shall know that I the Lord have spoken it.

22 For thus saith the Lord; I will even take of the choice branches of the cedar from the top thereof, I will crop off their hearts, and I will plant it on a high mountain:

23 and I will hang it on a lofty mountain of Israel: yea, I will plant it, and it shall put forth shoots, and shall bear fruit, and it shall be a great cedar: and every bird shall rest beneath it, even every fowl shall rest under its shadow: its branches shall be restored.

24 And all the trees of the field shall know that I am the Lord that bring low the high tree, and exalt the low tree, and wither the green tree, and cause the dry tree to flourish: I the Lord have spoken, and will do it.

EZEKIEL (JEZEKIEL) CHAPTER 18

1 And the word of the Lord came to me, saying,

2 Son of man, what mean ye by this parable among the children of Israel, saying, The fathers have eaten unripe grapes, and the children's teeth have been set on edge?

3 As I live, saith the Lord, surely this parable shall no more be spoken in Israel.

4 For all souls are mine; as the soul of the father, so also the soul of the son, they are mine: the soul that sins, it shall die.

5 But the man who shall be just, who executes judgment and righteousness,

6 who shall not eat upon the mountains, and shall not at all lift up his eyes to the devices of the house of Israel, and shall not defile his neighbor's wife, and shall not draw nigh to her that is removed,

7 and shall not oppress any man, but shall return the pledge of the debtor, and shall be guilty of no plunder, shall give his bread to the hungry, and clothe the naked;

8 and shall not lend his money upon usury, and shall not receive usurious increase, and shall turn back his hand from injustice, shall execute righteous judgment between a man and his neighbor,

9 and has walked in my commandments and kept mine ordinances, to do them; he is righteous, he shall surely live, saith the Lord.

10 And if he beget a mischievous son, shedding blood and committing sins,

11 who has not walked in the way of his righteous father, but has even eaten upon the mountains, and has defiled his neighbor's wife,

12 and has oppressed the poor and needy, and has committed robbery, and not restored a pledge, and has set his eyes upon idols, has wrought iniquities,

13 has lent upon usury, and taken usurious increase; he shall by no means live: he has wrought all these iniquities; he shall surely die; his blood shall be upon him.

14 And if he beget a son, and the son see all his father's sins which he has wrought, and fear, and not do according to them,

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15 and if he has not eaten on the mountains, and has not set his eyes on the devices of the house of Israel, and has not defiled his neighbor's wife,

16 and has not oppressed a man, and has not retained the pledge, nor committed robbery, has given his bread to the hungry, and has clothed the naked,

17 and has turned back his hand from unrighteousness, has not received interest or usurious increase, has wrought righteousness, and walked in mine ordinances; he shall not die for the iniquities of his father, he shall surely live.

18 But if his father grievously afflict, or plunder, he has wrought enmity in the midst of my people, and shall die in his iniquity.

19 But ye will say, Why has not the son borne the iniquity of the father? Because the son has wrought judgment and mercy, has kept all my statues, and done them, he shall surely live.

20 But the soul that sins shall die: and the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the iniquity of the transgressor shall be upon him.

21 And if the transgressor turn away from all his iniquities which he has committed, and keep all my commandments, and do justice and mercy, he shall surely live, and shall by no means die.

22 None of his trespasses which he has committed shall be remembers: in his righteousness which he has done he shall live.

23 Shall I at all desire death of the sinner, saith the Lord, as I desire that he should turn from his evil way, and live?

24 But when the righteous man turns away from his righteousness, and commits iniquity, according to all the transgressions which the transgressor has wrought, none of his righteousness which he has wrought shall be at all remembered: in his trespass wherein he has trespassed, and in his sins wherein he has sinned, in them shall he die.

25 Yet ye have said, The way of the Lord is not straight. Hear now, all the house of Israel; will not my way be straight? Is your way straight?

26 When the righteous turns away from his righteousness and commits a trespass, and dies in the trespass he has committed, he shall even die in it.

27 And when the wicked man turns away from his wickedness that he has committed, and shall do judgment and justice, he has kept his soul,

28 and has turned away from all his ungodliness which he has committed: he shall surely live, he shall not die.

29 Yet the house of Israel say, The way of the Lord is not right. Is not my way right, O house of Israel? is not your way wrong?

30 I will judge you, O house of Israel, saith the Lord, each one according to his way: be converted, and turn from all your ungodliness, and it shall not become to you the punishment of iniquity.

31 Cast away from yourselves all your ungodliness wherein ye have sinned against me; and make to yourselves a new heart and a new spirit: for why should ye die, O house of Israel? 32 For I desire not the death of him that dies, saith the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 19

1 Moreover do thou take up a lamentation for the prince of Israel,

2 and say, Why is thy mother become a whelp in the midst of lions? in the midst of lions she has multiplied her whelps.

3 And one of her whelps sprang forth; he became a lion, and learned to take prey, he devoured men.

4 And the nations heard a report of him; he was caught in their pit, and they brought him into the land of Egypt in chains.

5 And she saw that he was driven away from her, and her hope of him perished, and she took another of her whelps; she made him a lion.

6 And he went up and down in the midst of lions, he became a lion, and learned to take prey, he devoured men.

7 And he prowled in his boldness and laid waste their cities, and made the land desolate, and the fullness of it, by the voice of his roaring.

8 Then the nations set upon him from the countries round about, and they spread their nets upon him: he was taken in their pit.

9 And they put him in chains and in a cage, and he came to the king of Babylon; and he cast him into prison, that his voice should not be heard on the mountains of Israel.

10 Thy mother was as a vine and as a blossom on a pomegranate tree, planted by water: her fruit and her shoot abounded by reason of much water.

11 And she became a rod for a tribe of princes, and was elevated in her bulk in the midst of other trees, and she saw her bulk in the multitude of her branches.

12 But she was broken down in wrath, she was cast upon the ground, and the east wind dried up her choice branches: vengeance came upon them, and the rod of her strength was withered; fire consumed it.

13 And now they have planted her in the wilderness, in a dry land.

14 And fire is gone out of a rod of her choice boughs, and has devoured her; and there was no rod of strength in her. Her race is become a parable of lamentation, and it shall be for a lamentation.

EZEKIEL (JEZEKIEL) CHAPTER 20

1 And it came to pass in the seventh year, on the fifteenth day of the month, there came men of the elders of the house of Israel to enquire of the Lord, and they sat before me.

2 And the word of the Lord came to me, saying,

3 Son of man, speak to the elders of the house of Israel, and thou shalt say to them, Thus saith the Lord; Are ye come to enquire of me? As I live, I will not be enquired of by you, saith the Lord.

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4 Shall I utterly take vengeance on them, son of man? testify to them of the iniquities of their fathers:

5 and thou shalt say to them, Thus saith the Lord; From the day that I chose the house of Israel, and became known to the seed of the house of Jacob, and was known to them in the land of Egypt, and helped them with my hand, saying, I am the Lord your God;

6 in that day I helped them with my hand, to bring them out of the land of Egypt into the land which I prepared for them, a land flowing with milk and honey, it is abundant beyond every land.

7 And I said to them, Let every one cast away the abominations of his eyes, and defile not yourselves with the devices of Egypt: I am the Lord your God.

8 But they revolted from me, and would not hearken to me: they cast not away the abominations of their eyes, and forsook not the devices of Egypt: then I said that I would pour out my wrath upon them, to accomplish my wrath upon them in the midst of Egypt.

9 But I wrought so that my name should not be at all profaned in the sight of the Gentiles, in the midst of whom they are, among whom I was made known to them in their sight, to bring them out of the land of Egypt.

10 And I brought them into the wilderness.

11 And I gave them my commandments, and made known to them mine ordinances, all which if a man shall do, he shall even live in them.

12 And I gave them my sabbaths, that they should be for a sign between me and them, that they should know that I am the Lord that sanctify them.

13 And I said to the house of Israel in the wilderness, Walk ye in my commandments: but they walked not in them, and they rejected mine ordinances, which if a man shall do, he shall even live in them; and they grievously profaned my sabbaths: and I said that I would pour out my wrath upon them in the wilderness, to consume them.

14 But I wrought so that my name should not be at all profaned before the Gentiles, before whose eyes I brought them out.

15 But I lifted up my hand against them in the wilderness once for all, that I would not bring them into the land which I gave them, a land flowing with milk and honey, it is sweeter than all lands:

16 because they rejected mine ordinances, and walked not in my commandments, but profaned my sabbaths, and went after the imaginations of their hearts.

17 Yet mine eyes spared them, so as not to destroy them utterly, and I did not make an end of them in the wilderness.

18 And I said to their children in the wilderness, Walk not ye in the customs of your fathers, and keep not their ordinances, and have no fellowship with their practices, nor defile yourselves with them.

19 I am the Lord your God; walk in my commandments, and keep mine ordinances, and do them;

20 and hallow my sabbaths, and let them be a sign between me and you, that ye may know that I am the Lord your God.

21 But they provoked me, and their children walked not in my commandments, and they took no heed to mine ordinances to do them, which if a man shall do, he shall even live in them, and they profaned my sabbaths: then I said that I would pour out my wrath upon them in the wilderness, to accomplish mine anger upon them.

22 But I wrought so that my name might not be at all profaned before the Gentiles; and I brought them out in their sight.

23 I lifted up my hand against them in the wilderness, that I would scatter them among the Gentiles, and disperse them in the countries;

24 because they kept not mine ordinances, and rejected my commandments, and profaned my sabbaths, and their eyes went after the imaginations of their fathers.

25 So I gave them commandments that were not good, and ordinances in which they should not live.

26 And I will defile them by their own decrees, when I pass through upon every one that opens the womb, that I may destroy them.

27 Therefore, son of man, speak to the house of Israel, and thou shalt say to them, Thus saith the Lord: Hitherto have your fathers provoked me in their trespasses in which they transgressed against me.

28 Whereas I brought them into the land concerning which I lifted up mine hand to give it them; and they looked upon every high hill, and every shady tree, and they sacrificed there to their gods, and offered there sweet-smelling savour, and there they poured out their drink-offerings.

29 And I said to them, What is Abama, that ye go in thither? and they called its name Abama, until this day.

30 Therefore say to the house of Israel, Thus saith the Lord, Do ye pollute yourselves with the iniquities of your fathers, and do ye go a-whoring after their abominations,

31 and do ye pollute yourselves with the first-fruits of your gifts, in the offerings wherewith ye pollute yourselves in all your imaginations, until this day; and shall I answer you, O house of Israel? As I live, saith the Lord, I will not answer you, neither shall this thing come upon your spirit.

32 And it shall not be as ye say, We will be as the nations, and as the tribes of the earth, to worship stocks and stones.

33 Therefore, as I live, saith the Lord, I will reign over you with a strong hand, and with a high arm, and with outpoured wrath:

34 I will bring you out from the nations, and will take you out of the lands wherein ye were dispersed, with a strong hand, and with a high arm, and with outpoured wrath.

35 And I will bring you into the wilderness of the nations, and will plead with you there face to face.

36 As I pleaded with your fathers in the wilderness of the land of Egypt, so will I judge you, saith the Lord.

37 And I will cause you to pass under my rod, and I will bring you in by number.

38 And I will separate from among you the ungodly and the revolters; for I will lead them forth out of their place of

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sojourning, and they shall not enter into the land of Israel: and ye shall know that I am the Lord, even the Lord.

39 And as to you, O house of Israel, thus saith the Lord, even the Lord; Put away each one his evil practices, and hereafter if ye hearken to me, then shall ye no more profane my holy name by your gifts and by devices.

40 For upon my holy mountain, on the high mountain, saith the Lord, even the Lord, there shall all the house of Israel serve me for ever: and there will I accept you, and there will I have respect to your first-fruits, and the first-fruits of your offerings, in all your holy things.

41 I will accept you with a sweet-smelling savour, when I bring you out from the nations, and take you out of the countries wherein ye have been dispersed; and I will be sanctified among you in the sight of the nations.

42 And ye shall know that I am the Lord, when I have brought you into the land of Israel, into the land concerning which I lifted up my hand to give it to your fathers.

43 And ye shall there remember your ways, and your devices wherewith ye defiled yourselves; and ye shall bewail yourselves for all your wickedness.

44 And ye shall know that I am the Lord, when I have done thus to you, that my name may not be profaned in your evil ways, and in your corrupt devices, saith the Lord.

45 And the word of the Lord came to me, saying,

46 Son of man, set thy face against Thaeman, and look toward Darom, and prophesy against the chief forest of Nageb,

47 and thou shalt say to the forest of Nageb, Hear the word of the Lord; thus saith the Lord, even the Lord; Behold, I will kindle a fire in thee, and it shall devour in thee every green tree, and every dry tree: the flame that is kindled shall not be quenched, and every face shall be scorched with it from the south to the north.

48 And all flesh shall know that I the Lord have kindled it: it shall not be quenched.

49 And I said, Not so, O Lord God! they say to me, Is not this that is spoken a parable?

EZEKIEL (JEZEKIEL) CHAPTER 21

1 And the word of the Lord came to me, saying,

2 Therefore prophesy, son of man, set thy face steadfastly toward Jerusalem, and look toward their holy places, and thou shalt prophesy against the land of Israel,

3 and thou shalt say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and I will draw forth my sword out of its sheath, and I will destroy out of thee the transgressor and unrighteous.

4 Because I will destroy out of thee the unrighteous and the transgressor, therefore so shall my sword come forth out of its sheath against all flesh from the south to the north:

5 and all flesh shall know that I the Lord have drawn forth my sword out of its sheath: it shall not return any more.

6 And thou, son of man, groan with the breaking of thy loins; thou shalt even groan heavily in their sight.

7 And it shall come to pass, if they shall say to thee, Wherefore dost thou groan? that thou shalt say, For the report; because it comes: and every heart shall break, and all hands shall become feeble, and all flesh and every spirit shall faint, and all thighs shall be defiled with moisture: behold, it comes, saith the Lord.

8 And the word of the Lord came to me, saying,

9 Son of man, prophesy, and thou shalt say, Thus saith the Lord; Say, Sword, sword, be sharpened and rage,

10 that thou mayest slay victims; be sharpened that thou mayest be bright, ready for slaughter, slay, set at nought, despise every tree.

11 And he made it ready for his hand to hold: the sword is sharpened, it is ready to put into the hand of the slayer.

12 Cry out and howl, son of man: for this sword is come upon my people, this sword is come upon all the princes of Israel: they shall be as strangers: judgment with the sword is come upon my people: therefore clap thine hands, for sentence has been passed:

13 and what if even the tribe be rejected? it shall not be, saith the Lord God.

14 And thou, son of man, prophesy, and clap thine hands, and take a second sword: the third sword is the sword of the slain, the great sword of the slain: and thou shalt strike them with amazement, lest the heart should faint

15 and the weak ones be multiplied at every gate—they are given up to the slaughter of the sword: it is well fitted for slaughter, it is well fitted for glittering.

16 And do thou go on, sharpen thyself on the right and on the left whithersoever thy face may set itself.

17 And I also will clap my hands, and let loose my fury: I the Lord have spoken it.

18 And the word of the Lord came to me, saying,

19 and thou, son of man, appoint thee two ways, that the sword of the king of Babylon may enter in: the two shall go forth of one country; and there shall be a force at the top of the way of the city, thou shalt set it at the top of the way,

20 that the sword may enter in upon Rabbath of the children of Ammon, and upon Judea, and upon Jerusalem in the midst thereof.

21 For the king of Babylon shall stand on the old way, at the head of the two ways, to use divination, to make bright the arrow, and to enquire of the graven images, and to examine the victims.

22 On his right was the divination against Jerusalem, to cast a mound, to open the mouth in shouting, to lift up the voice with crying, to cast a mound against her gates, to cast up a heap, and to build forts.

23 And he was to them as one using divination before them, and he himself recounting his iniquities, that they might be borne in mind.

24 Therefore thus saith the Lord, Because ye have caused your iniquities to be remembered, in the discovery of your wickedness, so that your sins should be seen, in all your wickedness and in your evil practices; because ye have caused remembrance of them, in these shall ye be taken.

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25 And thou profane wicked prince of Israel, whose day, even an end, is come in a sea of iniquity, thus saith the Lord;

26 Thou hast taken off the mitre and put on the crown, it shall not have such another after it: thou hast abased that which was high, and exalted that which was low.

27 Injustice, injustice, injustice, will I make it: woe to it: such shall it be until he comes to whom it belongs; and I will deliver it to him.

28 And thou, son of man, prophesy, and thou shalt say, Thus saith the Lord, concerning the children of Ammon, and concerning their reproach; and thou shalt say, O sword, sword, drawn for slaughter, and drawn for destruction, awake, that thou mayest gleam.

29 While thou art seeing vain visions, and while thou art prophesying falsehoods, to bring thyself upon the necks of ungodly transgressors, the day is come, even an end, in a season of iniquity.

30 Turn, rest not in this place wherein thou wert born: in thine own land will I judge thee.

31 And I will pour out my wrath upon thee, I will blow upon thee with the fire of my wrath, and I will deliver thee into the hands of barbarians skilled in working destruction.

32 Thou shalt be fuel for fire; thy blood shall be in the midst of thy land; there shall be no remembrance at all of thee: for I the Lord have spoken it.

EZEKIEL (JEZEKIEL) CHAPTER 22

1 And the word of the Lord came to me, saying,

2 And thou, son of man, wilt thou judge the bloody city? yea, declare thou to her all her iniquities.

3 And thou shalt say, Thus saith the Lord God: O city that sheds blood in the midst of her, so that her time should come, and that forms devices against herself, to defile herself;

4 in their blood which thou hast shed, thou hast transgressed; and in thy devices which thou hast formed, thou hast polluted thyself; and thou hast brought nigh thy days, and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all the countries,

5 to those near thee, and to those far distant from thee; and they shall mock thee, thou that art notoriously unclean, and abundant in iniquities.

6 Behold, the princes of the house of Israel have conspired in thee each one with his kindred, that they might shed blood.

7 In thee they have reviled father and mother; and in thee they have behaved unjustly toward the stranger: they have oppressed the orphan and widow.

8 And they have set at nought my holy things, and in thee they have profaned my sabbaths.

9 There are robbers in thee, to shed blood in thee; and in thee they have eaten upon the mountains: they have wrought ungodliness in the midst of thee.

10 In thee they have uncovered the father's shame; and in thee they have humbled her that was set apart for uncleanness.

11 They have dealt unlawfully each one with his neighbor's wife; and each one in ungodliness has defiled his daughter-in-law: and in thee they have humbled each one his sister, the daughter of his father.

12 In thee they have received gifts to shed blood; they have received in thee interest and usurious increase; and by oppression thou hast brought thy wickedness to the full, and hast forgotten me, saith the Lord.

13 And if I shall smite my hand at thine iniquities which thou hast accomplished, which thou hast wrought, and at thy blood that has been shed in the midst of thee,

14 shall thy heart endure? shall thine hands be strong in the days which I bring upon thee? I the Lord have spoken, and will do it.

15 And I will scatter thee among the nations, and disperse thee in the countries, and thy uncleanness shall be removed out of thee.

16 And I will give heritages in thee in the sight of the nations, and ye shall know that I am the Lord.

17 And the word of the Lord came to me, saying,

18 Son of man, behold, the house of Israel are all become to me as it were mixed with brass, and iron, and tin, and lead; they are mixed up in the midst of the silver.

19 Therefore say, Thus saith the Lord God; Because ye have become one mixture, therefore I will gather you into the midst of Jerusalem.

20 As silver, and brass, and iron, and tin, and lead, are gathered into the midst of the furnace, to blow fire into it, that they may be melted: so will I take you in my wrath, and I will gather and melt you.

21 And I will blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of a furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my wrath upon you.

23 And the word of the Lord came to me, saying,

24 Son of man, say to her, Thou art the land that is not rained upon, neither has rain come upon thee in the day of wrath;

25 whose princes in the midst of her are as roaring lions seizing prey, devouring souls by oppression, and taking bribes; and thy widows are multiplied in the midst of thee.

26 Her priests also have set at nought my law, and profaned my holy things: they have not distinguished between the holy and profane, nor have they distinguished between the unclean and the clean, and have hid their eyes from my sabbaths, and I was profaned in the midst of them.

27 Her princes in the midst of her are as wolves ravening to shed blood, that they may get dishonest gain.

28 And her prophets that daub them shall fall, that see vanities, that prophesy falsehoods, saying, Thus saith the Lord, when the Lord has not spoken.

29 That sorely oppress the people of the land with injustice, and commit robbery; oppressing the poor and needy, and not dealing justly with the stranger.

30 And I sought from among them a man behaving uprightly, and standing before me perfectly in the time of

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wrath, so that I should not utterly destroy her: but I found him not.

31 So I have poured out my wrath upon her in the fury of mine anger, to accomplish it. I have recompensed their ways on their own heads, saith the Lord God.

EZEKIEL (JEZEKIEL) CHAPTER 23

1 And the word of the Lord came to me, saying,

2 Son of man, there were two women, daughters of one mother:

3 and they went a-whoring in Egypt in their youth: there their breasts fell, there they lost their virginity.

4 And their names were Oola the elder, and Ooliba her sister: and they were mine, and bore sons and daughters: and as for their names, Samaria was Oola, and Jerusalem was Ooliba.

5 And Oola went a-whoring from me, and doted on her lovers, on the Assyrians that were her neighbors,

6 clothed with purple, princes and captains; they were young men and choice, all horseman riding on horses.

7 And she bestowed her fornication upon them; all were choice sons of the Assyrians: and on whomsoever she doted herself, with them she defiled herself in all their devices.

8 And she forsook not her fornication with the Egyptians: for in her youth they committed fornication with her, and they deflowered her, and poured out their fornication upon her.

9 Therefore I delivered her into the hands of her lovers, into the hands of the children of the Assyrians, on whom she doted.

10 They uncovered her shame: they took her sons and daughters, and slew her with the sword: and she became a byword among women: and they wrought vengeance in her for the sake of the daughters.

11 And her sister Ooliba saw it, and she indulged in her fondness more corruptly than she, and in her fornication more than the fornication of her sister.

12 She doted upon the sons of the Assyrian, princes and captains, her neighbours, clothed with fine linen, horsemen riding on horses; they were all choice young men.

13 And I saw that they were defiled, that the two had one way.

14 And she increased her fornication, and she saw men painted on the wall, likenesses of the Chaldeans painted with a pencil,

15 having variegated girdles on their loins, having also richly dyed attire upon their heads; all had a princely appearance, the likeness of the children of the Chaldeans, of their native land.

16 And she doted upon them as soon as she saw them, and sent forth messengers to them into the land of the Chaldeans.

17 And the sons of Babylon came to her, into the bed of rest, and they defiled her in her fornication, and she was defiled by them, and her soul was alienated from them.

18 And she exposed her fornication, and exposed her shame: and my soul was alienated from her, even as my soul was alienated from her sister.

19 And thou didst multiply thy fornication, so as to call to remembrance the days of thy youth, wherein thou didst commit whoredom in Egypt,

20 and thou didst dote upon the Chaldeans, whose flesh is as the flesh of the asses, and their members as the members of horses.

21 And thou didst look upon the iniquity of thy youth, the things which thou wroughtest in Egypt in thy lodgings, where were the breasts of thy youth.

22 Therefore, Ooliba, thus saith the Lord; Behold, I will stir up thy lovers against thee, from whom thy soul is alienated, and I will bring them upon thee round about,

23 the children of Babylon, and all the Chaldeans, Phacuc, and Sue, and Hychue, and all the sons of the Assyrians with them; choice young men, governors and captains, all princes and renowned, riding on horses.

24 And they all shall come upon thee from the north, chariots and wheels, with a multitude of nations, shields and targets; and the enemy shall set a watch against thee round about: and I will set judgment before them, and they shall take vengeance on thee with their judgments.

25 And I will bring upon thee my jealousy, and they shall deal with thee in great wrath: they shall take away thy nose and thine ears; and shall cast down thy remnant with the sword: they shall take thy sons and thy daughters; and thy remnant fire shall devour.

26 And they shall strip thee of thy raiment, and take away thine ornaments.

27 So I will turn back thine ungodliness from thee, and thy fornication from the land of Egypt: and thou shalt not lift up thine eyes upon them, and shalt no more remember Egypt.

28 Wherefore thus saith the Lord God; Behold, I will deliver thee into the hands of those whom thou hatest, from whom thy soul is alienated.

29 And they shall deal with thee in hatred, and shall take all the fruits of thy labours and thy toils, and thou shalt be naked and bare: and the shame of thy fornication shall be exposed: and thy ungodliness and thy fornication

30 brought this upon thee, in that thou wentest a-whoring after the nations, and didst defile thyself with their devices.

31 Thou didst walk in the way of thy sister; and I will put her cup into thine hands.

32 Thus saith the Lord; Drink thy sister's cup, deep and large, and full, to cause complete drunkenness.

33 And thou shalt be thoroughly weakened; and the cup of destruction, the cup of thy sister Samaria,

34 drink thou it, and I will take away her feasts and her new moons: for I have spoken it, saith the Lord.

35 Therefore thus saith the Lord; Because thou has forgotten me, and cast me behind thy back, therefore receive thou the reward of thine ungodliness and thy fornication.

36 And the Lord said to me, Son of man, wilt thou not judge Oola and Ooliba? and declare to them their iniquities?

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37 For they have committed adultery, and blood was in their hands, they committed adultery with their devices, and they passed through the fire to them their children which they bore to me.

38 So long too as they did these things to me, they defiled my sanctuary, and profaned my sabbaths.

39 And when they sacrificed their children to their idols, they also went into my sanctuary to profane it: and whereas they did thus in the midst of my house;

40 and whereas they did thus to the men that came from afar, to whom they sent messengers, and as soon as they came, immediately thou didst wash thyself, and didst paint thine eyes and adorn thyself with ornaments,

41 and satest on a prepared bed, and before it there was a table set out, and as for mine incense and mine oil, they rejoiced in them,

42 and they raised a sound of music, and that with men coming from the wilderness out of a multitude of men, and they put bracelets on their hands, and a crown of glory on their heads;

43 Therefore I said, Do they not commit adultery with these? and has she also gone a-whoring after the manner of a harlot?

44 And they went in to her, as men go in to a harlot; so they went in to Oola and to Ooliba to work iniquity.

45 And they are just men, and shall take vengeance on them with the judgment of an adulteress and the judgment of blood: for they are adulteresses, and blood is in their hands.

46 Thus saith the Lord God, Bring up a multitude upon them, and send trouble and plunder into the midst of them.

47 And stone them with the stones of a multitude, and pierce them with their swords: they shall slay their sons and their daughters, and shall burn up their houses.

48 And I will remove ungodliness out of the land, and all the women shall be instructed, and shall not do according to their ungodliness.

49 And your ungodliness shall be recompensed upon you, and ye shall bear the guilt of your devices: and ye shall know that I am the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 24

1 And the word of the Lord came to me, in the ninth year, in the tenth month, on the tenth day of the month, saying,

2 Son of man, write for thyself daily from this day, on which the king of Babylon set himself against Jerusalem, even from this day.

3 And speak a parable to the provoking house, and thou shalt say to them, Thus saith the Lord; Set on the caldron, and pour water into it:

4 and put the pieces into it, every prime piece, the leg and shoulder taken off from the bones,

5 which are taken from choice cattle, and burn the bones under them: her bones are boiled and cooked in the midst of her.

6 Therefore thus saith the Lord; O bloody city, the caldron in which there is scum, and the scum has not gone out of, she has brought it forth piece by piece, no lot has fallen upon it.

7 For her blood is in the midst of her; I have set it upon a smooth rock: I have not poured it out upon the earth, so that the earth should cover it;

8 that my wrath should come up for complete vengeance to be taken: I set her blood upon a smooth rock, so as not to cover it.

9 Therefore thus saith the Lord, I will also make the firebrand great,

10 and I will multiply the wood, and kindle the fire, that the flesh may be consumed, and the liquor boiled away;

11 and that it may stand upon the coals, that her brass may be thoroughly heated, and be melted in the midst of her filthiness, and her scum may be consumed,

12 and her abundant scum may not come forth of her.

13 Her scum shall become shameful, because thou didst defile thyself: and what if thou shalt be purged no more until I have accomplished my wrath?

14 I the Lord have spoken; and it shall come, and I will do it; I will not delay, neither will I have any mercy: I will judge thee, saith the Lord, according to thy ways, and according to thy devices: therefore will I judge thee according to thy bloodshed, and according to thy devices will I judge thee, thou unclean, notorious, and abundantly provoking one.

15 And the word of the Lord came to me, saying,

16 Son of man, behold I take from thee the desire of thine eyes by violence: thou shalt not lament, neither shalt thou weep.

17 Thou shalt groan for blood, and have mourning upon thy loins; thy hair shall not be braided upon thee, and thy sandals shall be on thy feet; thou shalt in no wise be comforted by their lips, and thou shalt not eat the bread of men.

18 And I spoke to the people in the morning, as he commanded me in the evening, and I did in the morning as it was commanded me.

19 And the people said to me, Wilt thou not tell us what these things are that thou doest?

20 Then I said to them, The word of the Lord came to me, saying,

21 Say to the house of Israel, Thus saith the Lord; Behold, I will profane my sanctuary, the boast of your strength, the desire of your eyes, and for which your souls are concerned; and your sons and your daughters, whom ye have left, shall fall by the sword.

22 And ye shall do as I have done: ye shall not be comforted at their mouth, and ye shall not eat the bread of men.

23 And your hair shall be upon your head, and your shoes on your feet: neither shall ye at all lament or weep; but ye shall pine away in your iniquities, and shall comfort every one his brother.

24 And Jezekiel shall be for a sign to you: according to all that I have done shall ye do, when these things shall come; and ye shall know that I am the Lord.

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25 And thou, son of man, shall it not be in the day when I take their strength from them, the pride of their boasting, the desires of their eyes, and the pride of their soul, their sons and their daughters,

26 that in that day he that escapes shall come to thee, to tell it thee in thine ears?

27 In that day thy mouth shall be opened to him that escapes; thou shalt speak, and shalt be no longer dumb: and thou shalt be for a sign to them, and they shall know that I am the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 25

1 And the word of the Lord came to me, saying,

2 Son of man, set thy face steadfastly against the children of Ammon, and prophesy against them; 3 and thou shalt say to the children of Ammon,

3 Hear ye the word of the Lord; thus saith the Lord; Forasmuch as ye have rejoiced against my sanctuary, because it was profaned; and against the land of Israel, because it was laid waste; and against the house of Juda, because they went into captivity;

4 therefore, behold, I will deliver you to the children of Kedem for an inheritance, and they shall lodge in thee with their stuff, and they shall pitch their tents in thee: they shall eat thy fruits, and they shall drink thy milk.

5 And I will give up the city of Ammon for camels' pastures, and the children of Ammon for a pasture of sheep: and ye shall know that I am the Lord.

6 For thus saith the Lord; Because thou hast clapped thine hands, and stamped with thy foot, and heartily rejoiced against the land of Israel;

7 therefore I will stretch out my hand against thee, and I will make thee a spoil to the nations; and I will utterly destroy thee from among the peoples, and I will completely cut thee off from out of the countries: and thou shalt know that I am the Lord.

8 Thus saith the Lord; Because Moab has said, Behold, are not the house of Israel and Juda like all the other nations?

9 Therefore, behold, I will weaken the shoulder of Moab from his frontier cities, even the choice land, the house of Bethasimuth above the fountain of the city, by the sea-side.

10 I have given him the children of Kedem in addition to the children of Ammon for an inheritance, that there may be no remembrance of the children of Ammon.

11 And I will execute vengeance on Moab; and they shall know that I am the Lord.

12 Thus saith the Lord; Because of what the Idumeans have done in taking vengeance on the house of Juda, and because they have remembered injuries, and have exacted full recompense;

13 therefore thus saith the Lord; I will also stretch out my hand upon Idumea, and will utterly destroy out of it man and beast; and will make it desolate; and they that are pursued out of Thaeman shall fall by the sword.

14 And I will execute my vengeance on Idumea by the hand of my people Israel: and they shall deal in Idumea according to mine anger and according to my wrath, and they shall know my vengeance, saith the Lord.

15 Therefore thus saith the Lord, Because the Philistines have wrought revengefully, and raised up vengeance rejoicing from their heart to destroy the Israelites to a man;

16 therefore thus saith the Lord; Behold, I will stretch out my hand upon the Philistines, and will utterly destroy the Cretans, and will cut off the remnant that dwell by the sea-coast.

17 And I will execute great vengeance upon them; and they shall know that I am the Lord, when I have brought my vengeance upon them.

EZEKIEL (JEZEKIEL) CHAPTER 26

1 And it came to pass in the eleventh year, on the first day of the month, that the word of the Lord came to me, saying,

2 Son of man, because Sor has said against Jerusalem, Aha, she is crushed: the nations are destroyed: she is turned to me: she that was full is made desolate:

3 therefore thus saith the Lord; Behold, I am against thee, O Sor, and I will bring up many nations against thee, as the sea comes up with its waves.

4 And they shall cast down the walls of Sor, and shall cast down thy towers: and I will scrape her dust from off her, and make her a bare rock.

5 She shall be in the midst of the sea a place for repairing nets: for I have spoken it, saith the Lord: and it shall be a spoil for the nations. 6 And her daughters which are in the field shall be slain with the sword, and they shall know that I am the Lord.

7 For thus saith the Lord; Behold, I will bring up against thee, O Sor, Nabuchodonosor king of Babylon from the north: he is a king of kings, with horses, and chariots, and horsemen, and a concourse of very many nations.

8 He shall slay thy daughters that are in the field with the sword, and shall set a watch against thee, and build forts around thee, and carry a rampart round against thee, and set up warlike works, and array his spears against thee.

9 He shall cast down with his swords thy walls and thy towers.

10 By reason of thy multitude of his horses their dust shall cover thee, and by reason of the sound of his horsemen and the wheels of his chariots the walls shall be shaken, when he enters into thy gates, as one entering into a city from the plain.

11 With the hoofs of his horses they shall trample all thy streets: he shall slay thy people with the sword, and shall bring down to the ground the support of thy strength.

12 And he shall prey upon thy power, and plunder thy substance, and shall cast down thy walls, and break down thy pleasant houses: and he shall cast thy stones and thy timber and thy dust into the midst of thy sea.

13 And he shall destroy the multitude of thy musicians, and the sound of thy psalteries shall be heard no more.

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14 And I will make thee a bare rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord.

15 For thus saith the Lord God to Sor; Shall not the isles shake at the sound of thy fall, while the wounded are groaning, while they have drawn a sword in the midst of thee?

16 And all the princes of the nations of the sea shall come down from their thrones, and shall take off their crowns from their heads, and shall take off their embroidered raiment: they shall be utterly amazed; they shall sit upon the ground, and fear their own destruction, and shall groan over thee.

17 And they shall take up a lamentation for thee, and shall say to thee, How art thou destroyed from out of the sea, the renowned city, that brought her terror upon all her inhabitants.

18 And the isles shall be alarmed at the day of thy fall.

19 For thus saith the Lord God; When I shall make the city desolate, as the cities that shall not be inhabited, when I have brought the deep up upon thee,

20 and great waters shall cover thee; and I shall bring thee down to them that go down to the pit, to the people of old time, and shall cause thee to dwell in the depths of the earth, as in everlasting desolation, with them that go down to the pit, that thou mayest not be inhabited, nor stand upon the land of life;

21 I will make thee a destruction, and thou shalt be no more for ever, saith the Lord God.

EZEKIEL (JEZEKIEL) CHAPTER 27

1 And the word of the Lord came to me saying,

2 And thou, son of man, take up a lamentation against Sor;

3 and thou shalt say to Sor that dwells at the entrance of the sea, to the mart of the nations coming from many islands, Thus saith the Lord to Sor; Thou hast said, I have clothed myself with my beauty.

4 In the heart of the sea thy sons have put beauty upon thee for Beelim.

5 Cedar in Senir was employed for thee in building: boards of cypress timber were taken out of Libanus, and wood to make thee masts of fir.

6 They made thine oars of wood out of the land of Basan; thy sacred utensils they made of ivory, thy shady houses of wood from the isles of Chetiim.

7 Fine linen with embroidery from Egypt supplied the couch, to put honour upon thee, and to clothe thee with blue and purple from the isles of Elisai; and they became thy coverings.

8 And thy princes were the dwellers in Sidon, and the Aradians were thy rowers: thy wise men, O Sor, who were in thee, these were thy pilots.

9 The elders of the Biblians, and their wise men, who were in thee, these helped thy counsel: and all the ships of the sea and their rowers traded for thee to the utmost west.

10 Persians and Lydians and Libyans were in thine army: thy warriors hung in thee shields and helmets; these gave thee thy glory.

11 The sons of the Aradians and thine army were upon the walls; there were guards in thy towers: they hung their quivers on thy battlements round about; these completed thy beauty.

12 The Carthaginians were thy merchants because of the abundance of all thy strength; they furnished thy market with silver, and gold, and iron, and tin, and lead.

13 Greece, both the whole world, and the adjacent coasts, these traded with thee in the persons of men, and they gave as thy merchandise vessels of brass.

14 Out of the house of Thogarma horses and horsemen furnished the market.

15 The sons of the Rhodians were thy merchants; from the islands they multiplied thy merchandise, even elephants' teeth: and to them that came in thou didst return thy prices,

16 even men as thy merchandise, from the multitude of thy trading population, myrrh and embroidered works from Tharsis: Ramoth also and Chorchor furnished thy market.

17 Juda and the children of Israel, these were thy merchants; in the sale of corn and ointments and cassia: and they gave the best honey, and oil, and resin, to thy trading population.

18 The people of Damascus were thy merchants by reason of the abundance of all thy power; wine out of Chelbon, and wool from Miletus; and they brought wine into thy market.

19 Out of Asel came wrought iron, and there is the sound of wheels among thy trading population.

20 The people of Daedan were thy merchants, with choice cattle for chariots.

21 Arabia and all the princes of Kedar, these were thy traders with thee, bringing camels, and lambs, and rams, in which they trade with thee.

22 The merchants of Sabba and Ramma, these were thy merchants, with choice spices, and precious stones: and they brought gold to thy market.

23 Charra, and Chanaa, these were thy merchants: Assur, and Charman, were thy merchants:

24 bringing for merchandise blue, and choice stores bound with cords, and cypress wood.

25 Ships were thy merchants, in abundance, with thy trading population: and thou wast filled and very heavily loaded in the heart of the sea.

26 Thy rowers have brought thee into great waters: the south wind has broken thee in the heart of the sea.

27 Thy forces, and thy gain, and that of thy traders, and thy rowers, and thy pilots, and thy counselors, and they that traffic with thee, and all thy warriors that are in thee: and all thy company in the midst of thee shall perish in the heart of the sea, in the day of thy fall.

28 At the cry of thy voice thy pilots shall be greatly terrified.

29 And all the rowers and the mariners shall come down from the ships, and the pilots of the sea shall stand on the land.

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30 And they shall wail over thee with their voice, and cry bitterly, and put earth on their heads, and spread ashes under them.

31 (And they shall shave themselves bald for thee, and shall be girded with haircloth: and they shall weep for thee with bitterness of soul, with most bitter weeping.)

32 And their sons shall take up a lament for thee, even a lamentation for thee, saying, (What city is like Tyre, which is become silent in the midst of the sea?)

33 How large a reward hast thou gained from the sea? thou hast filled nations out of thine abundance; and out of thy mixed merchandise thou hast enriched all the kings of the earth.

34 Now art thou broken in the sea, thy traders are in the deep water, and all thy company in the midst of thee: all thy rowers have fallen.

35 All the dwellers in the islands have mourned over thee, and their kings have been utterly amazed, and their countenance has wept.

36 Merchants from the nations have hissed at thee; thou art utterly destroyed, and shalt not be any more for ever.

EZEKIEL (JEZEKIEL) CHAPTER 28

1 And the word of the Lord came to me, saying,

2 And thou, son of man, say to the prince of Tyrus, Thus saith the Lord; Because thine heart has been exalted, and thou hast said, I am God, I have inhabited the dwelling of God in the heart of the sea; yet thou art man and not God, though thou hast set thine heart as the heart of God:

3 art thou wiser than Daniel? or have not the wise instructed thee with their knowledge?

4 Hast thou gained power for thyself by thine own knowledge or thine own prudence, and gotten gold and silver in thy treasures?

5 By thy abundant knowledge and thy traffic thou hast multiplied thy power; thy heart has been lifted up by thy power.

6 Therefore thus saith the Lord; Since thou hast set thine heart as the hart of God;

7 because of this, behold, I will bring on thee strange plagues from the nations; and they shall draw their swords against thee, and against the beauty of thy knowledge,

8 and they shall bring down thy beauty to destruction. And they shall bring thee down; and thou shalt die the death of the slain in the heart of the sea.

9 Wilt thou indeed say, I am God, before them that slay thee? whereas thou art man, and not God.

10 Thou shalt perish by the hands of strangers among the multitude of the uncircumcised (non-Jews): for I have spoken it, saith the Lord.

11 And the word of the Lord came to me, saying,

12 Son of man, take up a lamentation for the prince of Tyre, and say to him, Thus saith the Lord God; Thou art a seal of resemblance, and crown of beauty.

13 Thou wast in the delight of the paradise of God; thou hast bound upon thee every precious stone, the sardius, and topaz, and emerald, and carbuncle, and sapphire, and jasper, and silver, and gold, and ligure, and agate, and amethyst, and chrysolite, and beryl, and onyx: and thou hast filled thy treasures and thy stores in thee with gold.

14 From the day that thou wast created thou wast with the cherub: I set thee on the holy mount of God; thou wast in the midst of the stones of fire.

15 Thou wast faultless in thy days, from the day that thou wast created, until iniquity was found in thee.

16 Of the abundance of thy merchandise thou hast filled thy storehouses with iniquity, and hast sinned: therefore thou hast been cast down wounded from the mount of God, and the cherub has brought thee out of the midst of the stones of fire.

17 Thy heart has been lifted up because of thy beauty; thy knowledge has been corrupted with thy beauty: because of the multitude of thy sins I have cast thee to the ground, I have caused thee to be put to open shame before kings.

18 Because of the multitude of thy sins and the iniquities of thy merchandise, I have profaned thy sacred things; and I will bring fire out of the midst of thee, this shall devour thee; and I will make thee to be ashes upon thy land before all that see thee.

19 And all that know thee among the nations shall groan over thee: thou art gone to destruction, and thou shalt not exist any more.

20 And the word of the Lord came to me, saying,

21 Son of man, set thy face against Sidon, and prophesy against it,

22 and say, Thus saith the Lord; Behold, I am against thee, O Sidon; and I will be glorified in thee; and thou shalt know that I am the Lord, when I have wrought judgments in thee, and I will be sanctified in thee.

23 Blood and death shall be in thy streets; and men wounded with swords shall fall in thee and on every side of thee; and they shall know that I am the Lord.

24 And there shall no more be in the house of Israel a thorn of bitterness and a pricking briar proceeding from them that are round about them, who dishonoured them; and they shall know that I am the Lord.

25 Thus saith the Lord God; I will also gather Israel from the nations, among whom they have been scattered, and I will be sanctified among them, and before the peoples and nations: and they shall dwell upon their land, which I gave to my servant Jacob.

26 Yea, they shall dwell upon it safely, and they shall build houses, and plant vineyards, and dwell securely, when I shall execute judgment on all that have dishonoured them, even on those that are round about them; and they shall know that I am the Lord their God, and the God of their fathers.

EZEKIEL (JEZEKIEL) CHAPTER 29

1 In the twelfth year, in the tenth month, on the first day of the month, the word of the Lord came to me, saying,

2 Son of man, set thy face against Pharao king of Egypt, and prophesy against him, and against the whole of Egypt:

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3 and say, Thus saith the Lord; Behold, I am against Pharao, the great dragon that lies in the midst of his rivers, that says, The rivers are mine, and I made them.

4 And I will put hooks in thy jaws, and I will cause the fish of thy river to stick to thy sides, and I will bring thee up out of the midst of thy river:

5 and I will quickly cast down thee and all the fish of thy river: thou shalt fall on the face of the plain, and shalt by no means be gathered, and shalt not be brought together: I have given thee for food to the wild beasts of the earth and to the fowls of the sky.

6 And all the dwellers in Egypt shall know that I am the Lord, because thou hast been a staff of reed to the house of Israel.

7 When they took hold of thee with their hand, thou didst break: and when every hand was clapped against them, and when they leaned on thee, thou wast utterly broken, and didst crush the loins of them all.

8 Therefore thus saith the Lord; Behold, I will bring a sword upon thee, and will cut off from thee man and beast;

9 and the land of Egypt shall be ruined and desert; and they shall know that I am the Lord; because thou sayest, The rivers are mine, and I made them.

10 Therefore, behold, I am against thee, and against all thy rivers, and I will give up the land of Egypt to desolation, and the sword, and destruction, from Magdol and Syene even to the borders of the Ethiopians (Kushites in Nubia, Sudan).

11 No foot of man shall pass through it, and no foot of beast shall pass through it, and it shall not be inhabited for forty years.

12 And I will cause her land to be utterly destroyed in the midst of a land that is desolate, and her cities shall be desolate forty years in the midst of cities that are desolate: and I will disperse Egypt among the nations, and will utterly scatter them into the countries.

13 Thus saith the Lord; After forty years I will gather the Egyptians from the nations among whom they have been scattered;

14 and I will turn the captivity of the Egyptians, and will cause them to dwell in the land of Phathore, in the land whence they were taken;

15 and it shall be a base kingdom beyond all other kingdoms; it shall not any more be exalted over the nations; and I will make them few in number, that they may not be great among the nations.

16 And they shall no more be to the house of Israel a confidence bringing iniquity to remembrance, when they follow after them; and they shall know that I am the Lord.

17 And it came to pass in the twenty-seventh year, on the first day of the month, the word of the Lord came to me, saying,

18 Son of man, Nabuchodonosor king of Babylon caused his army to serve a great service against Tyre; every head was bald, and every shoulder peeled; yet there was no reward to him or to his army serving against Tyre, nor for the service wherewith they served against it.

19 Thus saith the Lord God; Behold, I will give to Nabuchodonosor king of Babylon the land of Egypt, and he shall take the plunder thereof, and seize the spoils thereof; and it shall be a reward for his army.

20 In return for his service wherewith he served against Tyre, I have given him the land of Egypt; thus saith the Lord God:

21 In that day shall a horn spring forth for all the house of Israel, and I will give thee an open mouth in the midst of them; and they shall know that I am the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 30

1 And the word of the Lord came to me, saying,

2 Son of man, prophesy, and say, Thus saith the Lord; Woe, woe worth the day!

3 For the day of the Lord is nigh, a day of cloud; it shall be the end of the nations.

4 And the sword shall come upon the Egyptians, and there shall be tumult in Ethiopia, and in Egypt men shall fall down slain together, and her foundations shall fall.

5 Persians, and Cretans, and Lydians, and Libyans, and all the mixed multitude, and they of the children of my covenant, shall fall by the sword therein.

6 And the supports of Egypt shall fall; and the pride of her strength shall come down from Magdol to Syene: they shall fall by the sword in it, saith the Lord.

7 And it shall be made desolate in the midst of desolate countries, and their cities shall be desolate in the midst of desolate cities:

8 and they shall know that I am the Lord, when I shall send fire upon Egypt, and when all that help her shall be broken.

9 In that day shall messengers go forth hasting to destroy Ethiopia utterly, and there shall be tumult among them in the day of Egypt: for, behold it comes.

10 Thus saith the Lord God; I will also destroy the multitude of the Egyptians by the hand of Nabuchodonosor king of Babylon,

11 his hand and his people's; they are plagues sent forth from the nations to destroy the land: and they all shall unsheath their swords against Egypt, and the land shall be filled with slain.

12 And I will make their rivers desolate, and will destroy the land and the fulness of it by the hands of strangers: I the Lord have spoken.

13 For thus saith the Lord God; I will also destroy the nobles from Memphis, and the princes of Memphis out of the land of Egypt; and they shall be no more.

14 And I will destroy the land of Phathore, and will send fire upon Tanis, and will execute vengeance on Diospolis.

15 And I will pour out my wrath upon Sais the strength of Egypt, and will destroy the multitude of Memphis.

16 And I will send fire upon Egypt; and Syene shall be sorely troubled; and there shall be a breaking in Diospolis, and waters shall be poured out.

17 The youths of Heliopolis and Bubastum shall fall by the sword, and the women shall go into captivity.

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18 And the day shall be darkened in Taphnae, when I have broken there the scepters of Egypt: and the pride of her strength shall perish there: and a cloud shall cover her, and her daughters shall be taken prisoners.

19 And I will execute judgment on Egypt; and they shall know that I am the Lord.

20 And it came to pass in the eleventh year, in the first month, on the seventh day of the month, the word of the Lord came to me, saying,

21 Son of man, I have broken the arms of Pharao, king of Egypt; and, behold, it has not been bound up to be healed, to have a plaster put upon it, or to be strengthened to lay hold of the sword.

22 Therefore thus saith the Lord God; Behold, I am against Pharao king of Egypt, and I will break his strong and outstretched arms, and will smite down his sword out of his hand.

23 And I will disperse the Egyptians among the nations, and will utterly scatter them among the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword into his hand: and he shall bring it upon Egypt, and shall take her plunder and seize her spoils.

25 Yea, I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fail: and they shall know that I am the Lord, when I have put my sword into the hands of the king of Babylon, and he shall stretch it out over the land of Egypt.

26 And I will disperse the Egyptians among the nations, and utterly scatter them among the countries; and they all shall know that I am the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 31

1 And it came to pass in the eleventh year, in the third month, on the first day of the month, the word of the Lord came to me, saying,

2 Son of man, say to Pharao king of Egypt, and to his multitude; To whom hast thou compared thyself in thy haughtiness?

3 Behold, the Assyrian was a cypress in Libanus, and was fair in shoots, and high in stature: his top reached to the midst of the clouds.

4 The water nourished him, the depth made him grow tall; she led her rivers round about his plants, and she sent forth her streams to all the trees of the field.

5 Therefore was his stature exalted above all the trees of the field, and his branches spread far by the help of much water.

6 All the birds of the sky made their nests in his boughs, and under his branches all the wild beasts of the field bred; the whole multitude of nations dwelt under his shadow.

7 And he was fair in his height by reason of the multitude of his branches: for his roots were amidst much water.

8 And such cypresses as this were in the paradise of God; and there were no pines like his shoots, and there were no firs like his branches: no tree in the paradise of God was like him in his beauty,

9 because of the multitude of his branches: and the trees of God's paradise of delight envied him.

10 Therefore thus saith the Lord; Because thou art grown great, and hast set thy top in the midst of the clouds, and I saw when he was exalted;

11 therefore I delivered him into the hands of the prince of the nations, and he wrought his destruction.

12 And ravaging strangers from the nations have destroyed him, and have cast him down upon the mountains: his branches fell in all the valleys, and his boughs were broken in every field of the land; and all the people of the nations are gone down from their shelter, and have laid him low.

13 All the birds of the sky have settled on his fallen trunk, and all the wild beasts of the field came upon his boughs:

14 in order that none of the trees by the water should exalt themselves by reason of their size: whereas they set their top in the midst of the clouds, yet they continued not in their high state in their place, all that drank water, all were consigned to death, to the depth of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord God; In the day wherein he went down to Hades, the deep mourned for him: and I stayed her floods, and restrained her abundance of water: and Libanus saddened for him, all the trees of the field fainted for him.

16 At the sound of his fall the nations quaked, when I brought him down to Hades with them that go down to the pit: and all the trees of Delight comforted him in the heart, and the choice of plants of Libanus, all that drink water.

17 For they went down to hell with him among the slain with the sword; and his seed, even they that dwelt under his shadow, perished in the midst of their life.

18 To whom art thou compared? descend, and be thou debased with the trees of paradise to the depth of the earth: thou shalt lie in the midst of the uncircumcised with them that are slain by the sword. Thus shall Pharao be, and the multitude of his host, saith the Lord God.

EZEKIEL (JEZEKIEL) CHAPTER 32

1 And it came to pass in the twelfth year, in the tenth month, on the first day of the month, that the word of the Lord came to me, saying,

2 Son of man, take up a lamentation for Pharao king of Egypt, and say to him, Thou art become like a lion of the nations, and as a serpent that is in the sea: and thou didst make assaults with thy rivers, and didst disturb the water with thy feet, and didst trample thy rivers.

3 Thus saith the Lord; I will also cast over thee the nets of many nations, and will bring thee up with my hook:

4 and I will stretch thee upon the earth: the fields shall be covered with thee, and I will cause all the birds of the sky to settle upon thee, and I will fill with thee all the wild beasts of the earth.

5 And I will cast thy flesh upon the mountains, and will saturate them with thy blood.

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6 And the land shall be drenched with thy dung, because of thy multitude upon the mountains: I will fill the valleys with thee.

7 And I will veil the heavens when thou art extinguished, and will darken the stars thereof; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bodies that give light in the sky, shall be darkened over thee, and I will bring darkness upon the earth, saith the Lord God.

9 And I will provoke to anger the heart of many people, when I shall lead thee captive among the nations, to a land which thou hast not known.

10 And many nations shall mourn over thee, and their kings shall be utterly amazed, when my sword flies in their faces, as they wait for their own fall from the day of thy fall.

11 For thus saith the Lord God; The sword of the king of Babylon shall come upon thee,

12 with the swords of mighty men; and I will cast down thy strength: they are all destroying ones from the nations, and they shall destroy the pride of Egypt, and all her strength shall be crushed.

13 And I will destroy all her cattle from beside the great water; and the foot of man shall not trouble it any more, and the step of cattle shall no more trample it.

14 Thus shall their waters then be at rest, and their rivers shall flow like oil, saith the Lord,

15 when I shall give up Egypt to destruction, and the land shall be made desolate with the fullness thereof; when I shall scatter all that dwell in it, and they shall know that I am the Lord. 16 There is a lamentation, and thou shalt utter it; and the daughters of the nations shall utter it, even for Egypt, and they shall mourn for it over all the strength thereof, saith the Lord God.

17 And it came to pass in the twelfth year, in the first month, on the fifteenth day of the month, the word of the Lord came to me, saying,

18 Son of man, lament over the strength of Egypt, for the nations shall bring down her daughters dead to the depth of the earth, to them that go down to the pit.

19-20 They shall fall with him in the midst of them that are slain with the sword, and all his strength shall perish: the giants also shall say to thee,

21 Be thou in the depth of the pit: to whom art thou superior? yea, go down, and lie with the uncircumcised, in the midst of them that are slain with the sword.

22 There are Assur and all his company: all his slain have been laid there:

23 and their burial is in the depth of the pit, and his company are set around about his tomb: all the slain that fell by the sword, who had caused the fear of them to be upon the land of the living.

24 There is Ælam and all his host round about his tomb: all the slain that fell by the sword, and the uncircumcised that go down to the deep of the earth, who caused their fear to be upon the land of the living: and they have received their punishment with them that go down to the pit,

25 in the midst of the slain.

26 There were laid Mosoch, and Thobel, and all his strength round about his tomb: all his slain men, all the uncircumcised, slain with the sword, who caused their fear to be in the land of the living.

27 And they are laid with the giants that fell of old, who went down to Hades with their weapons of war: and they laid their swords under their heads, but their iniquities were upon their bones, because they terrified all men during their life.

28 And thou shalt lie in the midst of the uncircumcised, with them that have been slain by the sword.

29 There are laid the princes of Assur, who yielded their strength to a wound of the sword: these are laid with the slain, with them that go down to the pit.

30 There are the princes of the north, even all the captains of Assur, who go down slain to Hades: they lie uncircumcised among the slain with the sword together with their terror and their strength, and they have received their punishment with them that go down to the pit.

31 King Pharao shall see them, and shall be comforted over all their force, saith the Lord God.

32 For I have caused his fear to be upon the land of the living yet he shall lie in the midst of the uncircumcised with them that are slain with the sword, even Pharao, and all his multitude with him, saith the Lord God.

EZEKIEL (JEZEKIEL) CHAPTER 33

1 And the word of the Lord came to me, saying,

2 Son of man, speak to the children of thy people, and thou shalt say to them,

On whatsoever land I shall bring a sword, and the people of the land take one man of them, and set him for their watchman:

3 and he shall see the sword coming upon the land, and blow the trumpet, and sound an alarm to the people;

4 and he that hears the sound of the trumpet shall hear indeed, and yet not take heed, and the sword shall come upon him, and overtake him, his blood shall be upon his own head.

5 Because he heard the sound of the trumpet, and took no heed, his blood shall be upon him: but the other, because he took heed, has delivered his soul.

6 But if the watchman see the sword coming, and do not sound the trumpet, and the people do not watch; and the sword come, and take a soul from among them, that soul is taken because of its iniquity; but the blood thereof will I require at the watchman's hand.

7 And thou, son of man, I have set thee as a watchman to the house of Israel, and thou shalt hear a word from my mouth.

8 When I say to the sinner, Thou shalt surely die; if thou speak not to warn the wicked from his way, the wicked himself shall die in his iniquity; but his blood will I require at thine hand.

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9 But if thou forewarn the wicked of his way to turn from it, and he turn not from his way, he shall die in his ungodliness; but thou hast delivered thine own soul.

10 And thou, son of man, say to the house of Israel; Thus have ye spoken, saying, Our errors, and our iniquities weigh upon us, and we pine away in them, and how then shall we live?

11 Say to them, Thus saith the Lord; As I live, I desire not the death of the ungodly, as that the ungodly should turn from his way and live: turn ye heartily from your way; for why will ye die, O house of Israel?

12 Say to the children of thy people, The righteousness of the righteous shall not deliver him, in the day wherein he errs: and the iniquity of the ungodly shall not harm him, in the day wherein he turns from his iniquity, but the righteous erring shall not be able to deliver himself.

13 When I say to the righteous, Thou shalt live; and he trusts in his righteousness, and shall commit iniquity, none of his righteousnesses shall be remembered; in his unrighteousness which he has wrought, in it shall he die.

14 And when I say to the ungodly, Thou shalt surely die; and he shall turn from his sin, and do judgment and justice,

15 and return the pledge, and repay that which he has robbed, and walk in the ordinances of life, so as to do no wrong; he shall surely live, and shall not die.

16 None of his sins which he has committed shall be remembered: because he has wrought judgment and righteousness; by them shall he live.

17 Yet the children of thy people will say, The way of the Lord is not straight: whereas this their way is not straight.

18 When the righteous turns away from his righteousness, and shall commit iniquities, then shall he die in them.

19 And when the sinner turns from his iniquity, and shall do judgment and righteousness, he shall live by them.

20 And this is that which ye said, The way of the Lord is not straight. I will judge you, O house of Israel, every one for his ways.

21 And it came to pass in the tenth year of our captivity, in the twelfth month, on the fifth day of the month, that one that had escaped from Jerusalem came to me, saying, The city is taken.

22 Now the hand of the Lord had come upon me in the evening, before he came; and he opened my mouth, when he came to me in the morning: and my mouth was open, it was no longer kept closed.

23 And the word of the Lord came to me, saying,

24 Son of man, they that inhabit the desolate places on the land of Israel say,

25 Abram was one, and he possessed the land:

26 and we are more numerous; to us the land is given for a possession.

27 Therefore say to them, Thus saith the Lord God, As I live, surely they that are in the desolate places shall fall by swords and they that are in the open plain shall be given for food to the wild beasts of the field, and them that are in the fortified cities and them that are in the caves I will slay with pestilence.

28 And I will make the land desert, and the pride of her strength shall perish; and the mountains of Israel shall be made desolate by reason of no man passing through.

29 And they shall know that I am the Lord; and I will make their land desert, and it shall be made desolate because of all their abominations which they have wrought.

30 And as for thee, son of man, the children of thy people are they that speak concerning thee by the walls, and in the porches of the houses, and they talk one to another, saying, Let us come together, and let us hear the words that proceed from the Lord. 31 They approach thee as a people comes together, and sit before thee, and hear thy words, but they will not do them: for there is falsehood in their mouth, and their heart goes after their pollutions.

32 And thou art to them as a sound of a sweet, well-tuned psaltery, and they will hear thy words, but they will not do them.

33 But whenever it shall come to pass, they will say, Behold, it is come: and they shall know that there was a prophet in the midst of them.

EZEKIEL (JEZEKIEL) CHAPTER 34

1 And the word of the Lord came to me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say to the shepherds, Thus saith the Lord God; O shepherds of Israel, do shepherds feed themselves? do not the shepherds feed the sheep?

3 Behold, ye feed on the milk, and clothe yourselves with the wool, and slay the fat: but ye feed not my sheep.

4 The weak one ye have not strengthened, and the sick ye have not cherished, and the bruised ye have not bound up, and the stray one ye have not turned back, and the lost ye have not sought; and the strong ye have wearied with labour.

5 And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field.

6 And my sheep were scattered on every mountain, and on every high hill: yea, they were scattered on the face of the earth, and there was none to seek them out, nor to bring them back.

7 Therefore, ye shepherds, hear the word of the Lord.

8 As I live, saith the Lord God, surely because my sheep became a prey, and my sheep became meat to all the wild beasts of the field, because there were no shepherds, and the shepherds sought not out my sheep, and the shepherds fed themselves, but fed not my sheep.

9 For this cause, O shepherds,

10 thus saith the Lord God, Behold, I am against the shepherds; and I will require my sheep at their hands, and will turn them back that they shall not feed my sheep, and the shepherds shall no longer feed them; and I will deliver my sheep out of their mouth, and they shall no longer be meat for them.

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11 For thus saith the Lord God, Behold, I will seek out my sheep, and will visit them.

12 As the shepherd seeks his flock, in the day when there is darkness and cloud, in the midst of the sheep that are separated: so will I seek out my sheep, and will bring them back from every place where they were scattered in the day of cloud and darkness.

13 And I will bring them out from the Gentiles, and will gather them from the countries, and will bring them into their own land, and will feed them upon the mountains of Israel, and in the valleys, and in every inhabited place of the land.

14 I will feed them in a good pasture, on a high mountain of Israel: and their folds shall be there, and they shall lie down, and there shall they rest in perfect prosperity, and they shall feed in a fat pasture on the mountains of Israel.

15 I will feed my sheep, and I will cause them to rest; and they shall know that I am the Lord: thus saith the Lord God.

16 I will seek that which is lost, and I will recover the stray one, and will bind up that which was broken, and will strengthen the fainting, and will guard the strong, and will feed them with judgment.

17 And as for you, ye sheep, thus saith the Lord God, Behold, I will distinguish between sheep and sheep, between rams and he-goats.

18 And is it not enough for you that ye fed on the good pasture, that ye trampled with your feet the remnant of your pasture? and that ye drank the standing water, that ye disturbed the residue with your feet?

19 So my sheep fed on that which ye had trampled with your feet; and they drank the water that had been disturbed by your feet.

20 Therefore thus saith the Lord God; Behold, I will separate between the strong sheep and the weak sheep.

21 Ye did thrust with your sides and shoulders, and pushed with your horns, and ye cruelly treated all the sick.

22 Therefore I will save my sheep, and they shall not be any more for a prey; and will judge between ram and ram.

23 And I will raise up one shepherd over them, and he shall tend them, even my servant David, and he shall be their shepherd; 24 and I the Lord will be to them a God, and David a prince in the midst of them; I the Lord have spoken it.

25 And I will make with David a covenant of peace and I will utterly destroy evil beasts from off the land; and they shall dwell in the wilderness, and sleep in the forests.

26 And I will settle them round about my mountain; and I will give you the rain, the rain of blessing.

27 And the trees that are in the field shall yield their fruit, and the earth shall yield her strength, and they shall dwell in the confidence of peace on their land, and they shall know that I am the Lord, when I have broken their yoke; and I will deliver them out of the hand of those that enslaved them.

28 And they shall no more be a spoil to the nations, and the wild beasts of the land shall no more at all devour them; and they shall dwell safely, and there shall be none to make them afraid.

29 And I will raise up for them a plant of peace, and they shall no more perish with hunger upon the land, and they shall no more bear the reproach of the nations.

30 And they shall know that I am the Lord their God, and they my people. O house of Israel, saith the Lord God, 31 ye are my sheep, even the sheep of my flock, and I am the Lord your God, saith the Lord God.

EZEKIEL (JEZEKIEL) CHAPTER 35

1 And the word of the Lord came to me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 and say to it, Thus saith the Lord God; Behold, I am against thee, O mount Seir, and I will stretch out my hand against thee, and will make thee a waste, and thou shalt be made desolate.

4 And I will cause desolation in thy cities, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast been a perpetual enemy, and hast laid wait craftily for the house of Israel, with the hand of enemies with a sword, in the time of injustice, at the last:

6 Therefore, as I live, saith the Lord God, verily thou hast sinned even to blood, therefore blood shall pursue thee.

7 And I will make mount Seir a waste, and desolate, and I will destroy from off it men and cattle:

8 and I will fill thy hills and thy valleys with slain men, and in all thy plains there shall fall in thee men slain with the sword.

9 I will make thee a perpetual desolation, and thy cities shall not be inhabited any more: and thou shalt know that I am the Lord.

10 Because thou saidst, The two nations and the two countries shall be mine, and I shall inherit them; whereas the Lord is there:

11 therefore, as I live, saith the Lord, I will even deal with thee according to thine enmity, and I will be made known to thee when I shall judge thee:

12 and thou shalt know that I am the Lord. I have heard the voice of thy blasphemies, whereas thou hast said, The desert mountains of Israel are given to us for food;

13 and thou hast spoken swelling words against me with thy mouth: I have heard them.

14 Thus saith the Lord; When all the earth is rejoicing, I will make thee desert.

15 Thou shalt be desert, O mount Seir, and all Idumea; and it shall be utterly consumed: and thou shalt know that I am the Lord their God.

EZEKIEL (JEZEKIEL) CHAPTER 36

1 And thou, son of man, prophesy to the mountains of Israel, and say to the mountains of Israel, Hear ye the word of the Lord:

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2 Thus saith the Lord God; Because the enemy has said against you, Aha, the old waste places are become a possession for us:

3 therefore prophesy, and say, Thus saith the Lord God; Because ye have been dishonoured, and hated by those round about you, that ye might be a possession to the remainder of the nations, and ye became a by-word, and a reproach to the nations:

4 therefore, ye mountains of Israel, hear the word of the Lord; Thus saith the Lord to the mountains, and to the hills, and to the streams, and to the valleys, and to the places that have been made desolate and destroyed, and to the cities that have been deserted, and have become a spoil and a trampling to the nations that were left round about;

5 therefore, thus saith the Lord; Verily in the fire of my wrath have I spoken against the rest of the nations, and against all Idumea, because they have appropriated my land to themselves for a possession with joy, disregarding the lives of the inhabitants, to destroy it by plunder:

6 therefore prophesy concerning the land of Israel, and say to the mountains, and to the hills, and to the valleys, and to the forests, Thus saith the Lord; Behold, I have spoken in my jealousy and in my wrath, because ye have borne the reproaches of the heathen:

7 therefore I will lift up my hand against the nations that are round about you; they shall bear their reproach.

8 But your grapes and your fruits, O mountains of Israel, shall my people eat; for they are hoping to come.

9 For, behold, I am toward you, and I will have respect to you, and ye shall be tilled and sown:

10 and I will multiply men upon you, even all the house of Israel to the end: and the cities shall be inhabited, and the desolate land shall be built upon.

11 And I will multiply men and cattle upon you; and I will cause you to dwell as at the beginning, and will treat you well, as in your former times: and ye shall know that I am the Lord.

12 And I will increase men upon you, even my people Israel; and they shall inherit you, and ye shall be to them for a possession; and ye shall no more be bereaved of them.

13 Thus saith the Lord God: Because they said to thee, Thou land devourest men, and hast been bereaved of thy nation; 14 therefore thou shalt no more devour men, and thou shalt no more bereave thy nation, saith the Lord God.

15 And there shall no more be heard against you the reproach of the nations, and ye shall no more bear the revilings of the peoples, saith the Lord God.

16 And the word of the Lord came to me, saying,

17 Son of man, the house of Israel dwelt upon their land, and defiled it by their way, and with their idols, and with their uncleannesses; and their way was before me like the uncleanness of a removed woman.

18 So I poured out my wrath upon them:

19 and I dispersed them among the nations, and utterly scattered them through the countries: I judged them according to their way and according to their sin.

20 And they went in among the nations, among which they went, and they profaned my holy name, while it was said of them, These are the people of the Lord, and they came forth out of his land.

21 But I spared them for the sake of my holy name, which the house of Israel profaned among the nations, among whom they went.

22 Therefore say to the house of Israel, Thus saith the Lord; I do not this, O house of Israel, for your sakes, but because of my holy name, which ye have profaned among the nations, among whom ye went.

23 And I will sanctify my great name, which was profaned among the nations, which ye profaned in the midst of them; and the nations shall know that I am the Lord, when I am sanctified among you before their eyes.

24 And I will take you out from the nations, and will gather you out of all the lands, and will bring you into your own land:

25 and I will sprinkle clean water upon you, and ye shall be purged from all your uncleannesses, and from all your idols, and I will cleanse you.

26 And I will give you a new heart, and will put a new spirit in you: and I will take away the heart of stone out of your flesh, and will give you a heart of flesh.

27 And I will put my Spirit in you, and will cause you to walk in mine ordinances, and to keep my judgments, and do them.

28 And ye shall dwell upon the land which I gave to your fathers; and ye shall be to me a people, and I will be to you a God.

29 And I will save you from all your uncleannesses: and I will call for the corn, and multiply it, and will not bring famine upon you.

30 And I will multiply the fruit of the trees, and the produce of the field, that ye may not bear the reproach of famine among the nations.

31 And ye shall remember your evil ways and your practices that were not good, and ye shall be hateful in your own sight for your transgressions and for your abominations.

32 Not for your sakes do I this, saith the Lord God, as it is known to you: be ye ashamed and confounded for your ways, O house of Israel.

33 Thus saith the Lord God; In the day wherein I shall cleanse you from all your iniquities I will also cause the cities to be inhabited, and the waste places shall be built upon:

34 and the desolate land shall be cultivated, whereas it was desolate in the eyes of every one that passed by.

35 And they shall say, That desolate land is become like a garden of delight; and the waste and desolate and ruined cities are inhabited.

36 And the nations, as many as shall have been left round about you, shall know that I the Lord have built the ruined cities and planted the waste lands: I the Lord have spoken, and will do it.

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37 Thus saith the Lord God; Yet for this will I be sought by the house of Israel, to establish them; I will multiply them even men as sheep;

38 as holy sheep, as the sheep of Jerusalem in her feasts; thus shall the desert cities be full of flocks of men: and they shall know that I am the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 37

1 And the hand of the Lord came upon me, and the Lord brought me forth by the Spirit, and set me in the midst of the plain, and it was full of human bones.

2 And he led me round about them every way: and, behold, there were very many on the face of the plain, very dry.

3 And he said to me, Son of man, will these bones live? and I said, O Lord God, thou knowest this.

4 And he said to me, Prophesy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of the Lord.

5 Thus saith the Lord to these bones; Behold, I will bring upon you the breath of life:

6 and I will lay sinews upon you, and will bring up flesh upon you, and will spread skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am the Lord.

7 So I prophesied as the Lord commanded me: and it came to pass while I was prophesying, that, behold, there was a shaking, and the bones approached each one to his joint.

8 And I looked, and behold, sinews and flesh grew upon them, and skin came upon them above: but there was not breath in them.

9 And he said to me, Prophesy to the wind, prophesy, son of man, and say to the wind, Thus saith the Lord; Come from the four winds, and breathe upon these dead men, and let them live.

10 So I prophesied as he commanded me, and the breath entered into them, and they lived, and stood upon their feet, a very great congregation.

11 And the Lord spoke to me, saying, Son of man, these bones are the whole house of Israel: and they say, Our bones are become dry, our hope has perished, we are quite spent.

12 Therefore prophesy and say, Thus saith the Lord; Behold, I will open your tombs, and will bring you up out of your tombs, and will bring you into the land of Israel.

13 And ye shall know that I am the Lord, when I have opened your graves, that I may bring up my people from their graves.

14 And I will put my Spirit within you, and ye shall live, and I will place you upon your own land: and ye shall know that I am the Lord; I have spoken, and will do it, saith the Lord.

15 And the word of the Lord came to me, saying,

16 Son of man, take for thyself a rod, and write upon it, Juda, and the children of Israel his adherents; and thou shalt take for thyself another rod, and thou shalt inscribe it for Joseph, the rod of Ephraim, and all the children of Israel that belong to him.

17 And thou shalt joint them together for thyself, so as that they should bind themselves into one stick; and they shall be in thine hand.

18 And it shall come to pass, when the children of thy people shall say to thee, Wilt thou not tell us what thou meanest by these things?

19 Then shalt thou say to them, Thus saith the Lord; behold, I will take the tribe of Joseph, which is in the hand of Ephraim, and the tribes of Israel that belong to him, and I will add them to the tribe of Juda, and they shall become one rod in the hand of Juda.

20 And the rods on which thou didst write shall be in thine hand in their presence.

21 And thou shalt say to them, Thus saith the Lord God; Behold, I will take the whole house of Israel out of the midst of the nations, among whom they have gone, and I will gather them from all that are round about them, and I will bring them into the land of Israel.

22 And I will make them a nation in my land, even on the mountains of Israel; and they shall have one prince: and they shall be no more two nations, neither shall they be divided any more at all into two kingdoms:

23 that they may no more defile themselves with their idols; and I will deliver them from all their transgressions whereby they have sinned, and will cleanse them; and they shall be to me a people, and I the Lord will be to them a God.

24 And my servant David shall be a prince in the midst of them: there shall be one shepherd of them all; for they shall walk in mine ordinances, and keep my judgments, and do them.

25 And they shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: and David my servant shall be their prince forever.

26 And I will make with them a covenant of peace; it shall be an everlasting covenant with them; and I will establish my sanctuary in the midst of them for ever.

27 And my tabernacle shall be among them; and I will be to them a God, and they shall be my people.

28 And the nations shall know that I am the Lord that sanctifies them, when my sanctuary is in the midst of them for ever.

EZEKIEL (JEZEKIEL) CHAPTER 38

1 And the word of the Lord came to me, saying,

2 Son of man, set thy face against Gog, and the land of Magog, Rhos, prince of Mesoch and Thobel, and prophesy against him,

3 and say to him, Thus saith the Lord God; Behold, I am against thee, Rhos prince of Mesoch and Thobel:

4 and I will gather thee, and all thine host, horses and horsemen, all wearing breast-plates, with a great multitude, shields and helmets and swords:

5 Persians, and Ethiopians, and Libyans; all with helmets and shields.

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6 Gomer, and all belonging to him; the house of Thorgama, from the end of the north, and all belonging to him; and many nations with thee.

7 Be thou prepared, prepare thyself, thou, and all thy multitude that is assembled with thee, and thou shalt be to me for a guard.

8 He shall be prepared after many days, and he shall come at the end of years, and shall come to a land that is brought back from the sword, when the people are gathered from many nations against the land of Israel, which was entirely desolate: and he is come forth out of the nations, and they shall all dwell securely.

9 And thou shalt go up as rain, and shalt arrive as a cloud to cover the land, and there shall be thou, and all that are about thee, and many nations with thee.

10 Thus saith the Lord God; It shall also come to pass in that day, that thoughts shall come up into thine heart, and thou shalt devise evil devices.

11 And thou shalt say, I will go up to the rejected land; I will come upon them that are at ease in tranquility, and dwelling in peace, all inhabiting a land in which there is no wall, nor bars, nor have they doors;

12 to seize plunder, and to take their spoil; to turn my hands against the desolate land that is now inhabited, and against a nation that is gathered from many nations, that have acquired property, dwelling in the midst of the land.

13 Sabba, and Daedan, and Carthaginian merchants, and all their villages shall say to thee, Thou art come for plunder to take a prey, and to get spoils: thou hast gathered thy multitude to take silver and gold, to carry off property, to take spoils.

14 Therefore prophesy, son of man, and say to Gog, Thus saith the Lord; Wilt thou not arise in that day, when my people Israel are dwelling securely,

15 and come out of thy place from the farthest north, and many nations with thee? all of them mounted on horses, a great gathering, and a large force?

16 And thou shalt come up upon my people Israel as a cloud to cover the land; it shall come to pass in the last days, that I will bring thee up upon my land, that all the nations may know me, when I am sanctified in thee before them.

17 Thus saith the Lord God, to Gog; Thou art he concerning whom I spoke in former times, by the hand of my servants the prophets of Israel, in those days and years, that I would bring thee up against them.

18 And it shall come to pass in that day, in the day when Gog shall come against the land of Israel, saith the Lord God,

19 that my wrath and my jealousy shall arise, I have spoken in the fire of mine anger, verily in that day there shall be a great shaking in the land of Israel;

20 and the fish of the sea shall quake at the presence of the Lord, and the birds of the sky and the wild beasts of the field, and all the reptiles that creep upon the earth, and all the men that are on the face of the earth; and the mountains shall be rent, and the valleys shall fall, and every wall on the land shall fall.

21 And I will summon against it even every fear, saith the Lord: the sword of every man shall be against his brother.

22 And I will judge him with pestilence, and blood, and sweeping rain, and hailstones; and I will rain upon him fire and brimstone, and upon all that are with him, and upon many nations with him.

23 And I will be magnified, and sanctified, and glorified; and I will be known in the presence of many nations, and they shall know that I am the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 39

1 And thou, son of man, prophesy against Gog, and say, Thus saith the Lord; Behold, I am against thee, O Gog, Rhos prince of Mesoch and Thobel:

2 and I will assemble thee, and guide thee, and raise thee up on the extremity of the north, and I will bring thee up upon the mountains of Israel.

3 And I will destroy the bow out of thy left hand, and thine arrows out of thy right hand, and I will cast thee down on the mountains of Israel;

4 and thou and all that belong to thee shall fall, and the nations that are with thee shall be given to multitudes of birds, even to every fowl, and I have given thee to all the wild beasts of the field to be devoured.

5 Thou shalt fall on the face of the field: for I have spoken it, saith the Lord.

6 And I will send a fire upon Gog, and the islands shall be securely inhabited: and they shall know that I am the Lord.

7 And my holy name shall be known in the midst of my people Israel; and my holy name shall no more be profaned: and the nations shall know that I am the Lord, the Holy One in Israel.

8 Behold it is come, and thou shalt know that it shall be, saith the Lord God; this is the day concerning which I have spoken.

9 And they that inhabit the cities of Israel shall come forth, and make a fire with the arms, the shields and the spears, and bows and arrows, and hand-staves, and lances, and they shall keep fire burning with them for seven years:

10 and they shall not take any wood out of the field, neither shall they cut any out of the forests, but they shall burn the weapons with fire: and they shall plunder those that plundered them, and spoil those that spoiled them, saith the Lord.

11 And it shall come to pass that in that day I will give to Gog a place of renown, a tomb in Israel, the burial-place of them that approach the sea: and they shall build round about the outlet of the valley, and there they shall bury Gog and all his multitude: and the place shall then be called the burial-place of Gog.

12 And the house of Israel shall bury them, that the land may be cleansed in the space of seven months.

13 Yea, all the people of the land shall bury them; and it shall be to them a place of renown in the day wherein it was glorified, saith the Lord.

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14 And they shall appoint men continually to go over the land, to bury them that have been left on the face of the earth, to cleanse it after the space of seven months, and they shall seek them out.

15 And every one that goes through the land, and sees a man's bone, shall set up a mark by it, until the buriers shall have buried it in the valley, the burial place of Gog.

16 For the name of the city shall be Burial-place: so shall the land be cleansed.

17 And thou, son of man, say, Thus saith the Lord; Say to every winged bird, and to all the wild beasts of the field, Gather yourselves, and come; gather yourselves from all places round about to my sacrifice, which I have made for you, even a great sacrifice on the mountains of Israel, and ye shall eat flesh, and drink blood.

18 Ye shall eat the flesh of mighty men, and ye shall drink the blood of princes of the earth, rams, and calves and goats, and they are all fatted calves.

19 And ye shall eat fat till ye are full, and shall drink wine till ye are drunken, of my sacrifice which I have prepared for you.

20 And ye shall be filled at my table, eating horse, and rider, and mighty man, and every warrior, saith the Lord.

21 And I will set my glory among you, and all the nations shall see my judgment which I have wrought, and my hand which I have brought upon them.

22 And the house of Israel shall know that I am the Lord their God, from this day and onwards.

23 And all the nations shall know that the house of Israel were led captive because of their sins, because they rebelled against me, and I turned away my face from them, and delivered them into the hands of their enemies, and they all fell by the sword.

24 According to their uncleannesses and according to their transgressions did I deal with them, and I turned away my face from them.

25 Therefore thus saith the Lord God, Now will I turn back captivity in Jacob, and will have mercy on the house of Israel, and will be jealous for the sake of my holy name.

26 And they shall bear their reproach, and the iniquity which they committed when they dwelt upon their land in peace. Yet there shall be none to terrify them

27 when I have brought them back from the nations, and gathered them out of the countries of the nations: and I will be sanctified among them in the presence of the nations.

28 And they shall know that I am the Lord their God, when I have been manifested to them among the nations.

29 And I will no more turn away my face from them, because I have poured out my wrath upon the house of Israel, saith the Lord God.

EZEKIEL (JEZEKIEL) CHAPTER 40

1 And it came to pass in the twenty-fifth year of our captivity, in the first month, on the tenth day of the month, in the fourteenth year after the taking of the city, in that day the hand of the Lord was upon me, and brought me

2 in a vision of God into the land of Israel, and set me on a very high mountain, and upon it there was as it were the frame of a city before me.

3 And he brought me in thither, and, behold, there was a man, and the appearance of him was as the appearance of shining brass, and in his hand was a builder's line, and a measuring reed; and he stood at the gate.

4 And the man said to me,

Look with thine eyes at him whom thou hast seen, son of man, and hear with thine ears, and lay up in thine heart all things that I show thee; for thou hast come in hither that I might show thee, and thou shalt show all things that thou seest to the house of Israel.

5 And behold a wall round about the house without, and in the man's hand a reed, the measure of it was six cubits by the cubit, and a span: and he measured across the front wall; the breadth was equal to the reed, and the length of it equal to the reed.

6 And he entered by seven steps into the gate that looks eastward, and he measured across the porch of the gate equal to the reed.

7 And the chamber was equal in length to the reed, and equal in breadth to the reed; and the porch between the chambers six cubits; and the second chamber equal in breadth to the reed, and equal in length to the reed, and the porch five cubits.

8 And the third chamber equal in length to the reed, and equal in breadth to the reed.

9 And the porch of the gateway (near the porch of the gate) eight cubits; and the posts there of two cubits; and the porch of the gate was inward:

10 and the chambers of the gate of the chamber in front were three on one side and three on the other, and there was one measure to the three: there was one measure to the porches on this side and on that.

11 And he measured the breadth of the door of the gateway, ten cubits; and the breadth of the gateway thirteen cubits.

12 And the space before the chambers was narrowed to a cubit in front of the chambers on this side and on that side: and the chamber was six cubits this way, and six cubits that way.

13 And he measured the gate from the wall of one chamber to the wall of the other chamber: the breadth was twenty-five cubits, the one gate over against the other gate.

14 And the open space of the porch of the gate without, was twenty cubits to the chambers round about the gate.

15 And the open space of the gate without to the open space of the porch of the gate within was fifty cubits.

16 And there were secret windows to the chambers, and to the porches within the gate of the court round about, and in the same manner windows to the porches round about within: and on the porch there were palm-trees on this side and on that side.

17 And he brought me into the inner court, and, behold, there were chambers, and peristyles round about the court; thirty chambers within the ranges of columns.

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18 And the porticos were behind the gates; according to the length of the gates, was the lower peristyle.

19 And he measured the breadth of the court, from the open space of the outer gate inwards to the open space of the gate looking outwards: a hundred cubits was the distance to the place of the gate looking eastward: and he brought me to the north;

20 and behold a gate looking northwards belonging to the outer court, and he measured it, both the length of it and the breadth;

21 and the chambers, three on this side and three on that; and the posts, and the porches, and the palm- trees thereof: and they were according to the measures of the gate that looks eastward: the length thereof was fifty cubits, and the breadth thereof was twenty-five cubits.

22 And its windows, and its porches, and its palm-trees, were according to the dimensions of the gate looking eastward; and they went up to it by seven steps; and the porches were within.

23 And there was a gate to the inner court looking toward the north gate, after the manner of the gate looking toward the east; and he measured the court from gate to gate, a hundred cubits.

24 And he brought me to the south side, and behold a gate looking southwards: and he measured it, and its chambers, and its posts, and its porches, according to these dimensions.

25 And its windows and its porches round about were according to the windows of the porch: the length thereof was fifty cubits, and the breadth thereof was five and twenty cubits.

26 And it had seven steps, and porches within: and it had palm-trees on the posts, one on one side, and one on the other side.

27 And there was a gate opposite the gate of the inner court southward: and he measured the court from gate to gate, a hundred cubits in breadth southward.

28 And he brought me into the inner court of the south gate: and he measured the gate according to these measures;

29 and the chambers, and the posts,

30 and the porches, according to these measures: and there were windows to it and to the porches round about: its length was fifty cubits, and its breadth twenty-five cubits,

31 from the porch to the outer court: and there were palm-trees to the post thereof, and eight steps.

32 And he brought me in at the gate that looks eastward: and he measured it according to these measures:

33 and the chambers, and the posts, and the porches according to these measures: and there were windows to it, and porches round about: the length of it was fifty cubits, and the breadth of it twenty-five cubits.

34 And there were porches opening into the inner court, and palm-trees on the posts on this side and on that side: and it had eight steps.

35 And he brought me in at the northern gate, and measured it according to these measures;

36 and the chambers, and the posts, and the porches: and it had windows round about, and it had its porches: the length of it was fifty cubits, and the breadth twenty-five cubits.

37 And its porches were toward the inner court; and there were palm-trees to the posts on this side and on that side: and it had eight steps.

38 Its chambers and its door-ways, and its porches at the second gate served as a drain,

39 that they might slay in it the sin-offerings, and the trespass-offerings.

40 And behind the drain for the whole-burnt-offerings at the north gate, two tables eastward behind the second gate; and behind the porch of the gate two tables eastward.

41 Four on one side and four on the other side behind the gate; upon them they kill the victims, in front of the eight tables of sacrifices.

42 And there were four tables of hewn stone for whole-burnt-offerings, the breadth of them was a cubit and a half, and the length of them two cubits and a half, and their height was a cubit: on them they shall place the instruments with which they slay there the whole-burnt-offerings and the victims.

43 And they shall have within a border of hewn stone round about of a span broad, and over the tables above screens for covering them from the wet and from the heat.

44 And he brought me into the inner court, and behold there were two chambers in the inner court, one behind the gate looking to the north, turning southward, and one behind the southern gate, but which looks to the north.

45 And he said to me, This chamber that looks to the south, is for the priests that keep the charge of the house.

46 And the chamber that looks to the north is for the priests that keep the charge of the altar: they are the sons of Sadduc, those of the tribe of Levi who draw near to the Lord to serve him.

47 And he measured the court, the length whereof was a hundred cubits, and the breadth a hundred cubits, on its four sides; and the altar in front of the house.

48 And he brought me into the porch of the house; and he measured the post of the porch, the breadth was five cubits on one side and five cubits on the other side; and the breadth of the door was fourteen cubits, and the side-pieces of the door of the porch were three cubits on one side, and three cubits on the other side.

49 And the length of the porch was twenty cubits, and the breadth twelve cubits; and they went up to it by ten steps; and there were pillars to the porch, one on this side and one on that side.

EZEKIEL (JEZEKIEL) CHAPTER 41

1 And he brought me into the temple, the porch of which he measured, six cubits the breadth on one side, and six cubits the breadth of the porch on the other side.

2 And the breadth of the gateway was ten cubits, and the side-pieces of the gateway were five cubits on this side, and

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five cubits on that side: and he measured the length of it, forty cubits, and the breadth, twenty cubits.

3 And he went into the inner court, and measured the post of the door, two cubits; and the door, six cubits; and the side-pieces of the door, seven cubits on one side, and seven cubits on the other side.

4 And he measured the length of the doors, forty cubits; and the breadth, twenty cubits, in front of the temple: and he said, This is the holy of holies.

5 And he measured the wall of the house, six cubits: and the breadth of each side, four cubits round about.

6 And the sides were twice ninety, side against side; and there was a space in the wall of the house at the sides round about, that they should be for them that take hold of them to see, that they should not at all touch the walls of the house.

7 And the breadth of the upper side was made according to the projection out of the wall, against the upper one round about the house, that it might be enlarged above, and that men might go up to the upper chambers from those below, and from the ground-sills to the third story.

8 And as for the height of the house round about, each space between the sides was equal to a reed of six cubits;

9 and the breadth of the wall of each side without was five cubits; and the spaces that were left between the sides of the house,

10 and between the chambers, were a width of twenty cubits, the circumference of the house.

11 And the doors of the chambers were toward the space left by the one door that looked northward, and there was one door southward; and the breadth of the remaining open space was five cubits in extent round about.

12 And the partition wall in front of the remaining space, toward the west, was seventy cubits in breadth; the breadth of the partition wall was five cubits round about, and the length of it ninety cubits.

13 And he measured in front of the house a length of a hundred cubits, and the remaining spaces and the partitions; and the walls thereof were in length a hundred cubits.

14 And the breadth in front of the house, and the remaining spaces before it were a hundred cubits.

15 And he measured the length of the partition in front of the space left by the back parts of that house; and the spaces left on this side and on that side were in length a hundred cubits: and the temple and the corners and the outer porch were ceiled.

16 And the windows were latticed, giving light round about to the three stories, so as to look through: and the house and the parts adjoining were planked round about, and so was the floor, and from the floor up to the windows, and the window shutters folded back in three parts for one to look through.

17 And almost all the way to the inner, and close to the outer side, and upon all the wall round about within and without,

18 were carved cherubs and palm-trees between the cherubs, and each cherub had two faces.

19 The face of a man was toward one palm-tree on this side and on that side, and the face of a lion toward another palm-tree on this side and on that side: the house was carved all round.

20 From the floor to the ceiling were cherubs and palm-trees carved.

21 And the holy place and the temple opened on four sides; in front of the holy places the appearance was as the look of

22 a wooden altar, the height of it three cubits, and the length two cubits, and the breadth two cubits; and it had horns, and the base of it and the sides of it were of wood: and he said to me, This is the table, which is before the face of the Lord.

23 And the temple had two doors, and the sanctuary had two doors, with two turning leaves apiece;

24 two leaves to the one, and two leaves to the other door.

25 And there was carved work upon them, and cherubs on the doors of the temple, and palm-trees according to the carving of the sanctuary; and there were stout planks in front of the porch without.

26 And there were secret windows; and he measured from side to side, to the roofing of the porch; and the sides of the house were closely planked.

EZEKIEL (JEZEKIEL) CHAPTER 42

1 And he brought me into the inner court eastward, opposite the northern gate: and he brought me in, and behold five chambers near the vacant space, and near the northern partition,

2 a hundred cubits in length toward the north, and in breadth fifty,

3 ornamented accordingly as the gates of the inner court, and arranged accordingly as the peristyles of the outer court, with triple porticos fronting one another.

4 And in front of the chambers was a walk ten cubits in breadth, the length reaching to a hundred cubits; and their doors were northward.

5 And the upper walks were in like manner: for the peristyle projected from it, even from the range of columns below, and there was a space between; so were there a peristyle and a space between, and so were there two porticos.

6 For they were triple, and they had not pillars like the pillars of the outer ones: therefore they projected from the lower ones and the middle ones from the ground.

7 And there was light without, corresponding to the chambers of the outer court looking toward the front of the northern chambers; the length of them was fifty cubits.

8 For the length of the chambers looking toward the inner court was fifty cubits, and these are the ones that front the others; the whole was a hundred cubits.

9 And there were doors of these chambers for an outlet toward the east, so that one should go through them out of the outer court,

10 by the opening of the walk at the corner; and the south parts were toward the south, toward the remaining space, and toward the partition, and so were the chambers.

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11 And the walk was in front of them, according to the measures of the chambers toward the north, both according to the length of them, and according to the breadth of them, and according to all their openings, an according to all their turnings, and according to their lights, and according to their doors.

12 So were the measures of the chambers toward the south, and according to the doors at the entrance of the walk, as it were the distance of a reed for light, and eastward as one went in by them.

13 And he said to me, The chambers toward the north, and the chambers toward the south, in front of the void spaces, these are the chambers of the sanctuary, wherein the priests the sons of Sadduc, who draw night to the Lord, shall eat the most holy things: and there shall they lay the most holy things, and the meat-offering, and the sin-offerings, and the trespass-offerings; because the place is holy.

14 None shall go in thither except the priests, and they shall not go forth of the holy place into the outer court, that they that draw nigh to me may be continually holy, and may not touch their garments in which they minister, with defilement, for they are holy; and they shall put on other garments whenever they come in contact with the people.

15 So the measurement of the house within was accomplished: and he brought me forth by the way of the gate that looks eastward, and measured the plan of the house round about in order.

16 And he stood behind the gate looking eastward, and measured five hundred cubits with the measuring reed.

17 And he turned to the north and measured in front of the north side five hundred cubits with the measuring reed.

18 And he turned to the west, and measured in front of the west side, five hundred cubits with the measuring reed.

19 And he turned to the south, and measured in front of the south side, five hundred cubits by the measuring reed.

20 The four sides he measured by the same reed, and he marked out the house and the circumference of the parts round about, a space of five hundred cubits eastward, and a breadth of five hundred cubits, to make a division between the sanctuary and the outer wall, that belonged to the design of the house.

EZEKIEL (JEZEKIEL) CHAPTER 43

1 Moreover he brought me to the gate looking eastward, and led me forth.

2 And, behold, the glory of the God of Israel came by the eastern way; and there was a voice of an army, as the sound of many redoubling their shouts, and the earth shone like light from the glory round about.

3 And the vision which I saw was like the vision which I saw when I went in to anoint the city: and the vision of the chariot which I saw was like the vision which I saw at the river Chobar; and I fell upon my face.

4 And the glory of the Lord came into the house, by the way of the gate looking eastward.

5 And the Spirit took me up, and brought me into the inner court; and, behold, the house of the Lord was full of glory.

6 And I stood, and behold there was a voice out of the house of one speaking to me, and a man stood near me,

7 and he said to me, Son of man, thou hast seen the place of my throne, and the place of the soles of my feet, in which my name shall dwell in the midst of the house of Israel for ever; and the house of Israel shall no more profane my holy name, they and their princes, by their fornication, or by the murders of their princes in the midst of them;

8 when they set my door-way by their door-way, and my thresholds near to their thresholds: and they made my wall as it were joining myself and them, and they profaned my holy name with their iniquities which they wrought: and I destroyed them in my wrath and with slaughter.

9 And now let them put away from me their fornication, and the murders of their princes, and I will dwell in the midst of them forever.

10 And thou, son of man, shew the house to the house of Israel, that they may cease from their sins; and shew its aspect and the arrangement of it.

11 And they shall bear their punishment for all the things that they have done: and thou shalt describe the house, and its entrances, and the plan thereof, and all its ordinances, and thou shalt make known to them all the regulations of it, and describe them before them: and they shall keep all my commandments, and all my ordinances, and do them.

12 And thou shalt shew the plan of the house on the top of the mountain: all its limits round about shall be most holy.

13 And these are the measures of the altar by the cubit of a cubit and a span, the cavity shall be a cubit deep, and a cubit shall be the breadth, and the border on the rim of it round about shall be a span: and this shall be the height of the altar

14 from the bottom at the commencement of the hollow part to this great mercy-seat, from beneath was two cubits, and the breadth was a cubit; and from the little mercy-seat to the great mercy-seat, four cubits, and the breadth was a cubit.

15 And the altar shall be four cubits; and from the altar and above the horns a cubit.

16 And the altar shall be of the length of twelve cubits, by twelve cubits in breadth, square upon its four sides.

17 And the mercy-seat shall be fourteen cubits in length, by fourteen cubits in breadth on its four sides; and there shall be a border to it carried round about it of half a cubit; and the rim of it shall be a cubit round about; and the steps thereof looking eastward.

18 And he said to me, Son of man, thus saith the Lord God of Israel; These are the ordinances of the altar in the day of its being made, to offer upon it whole-burnt-offerings, and to pour blood upon it.

19 And thou shalt appoint to the priests the Levites of the seed of Sadduc, that draw nigh to me, saith the Lord God, to minister to me, a calf of the herd for a sin-offering.

20 And they shall take of its blood, and shall put it on the four horns of the altar, and upon the four corners of the

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propitiatory, and upon the base round about, and they shall make atonement for it.

21 And they shall take the calf of the sin-offering, and it shall be consumed by fire in the separate place of the house, outside the sanctuary.

22 And on the second day they shall take two kids of the goats without blemish for a sin-offering; and they shall make atonement for the altar, as they made atonement with the calf.

23 And after they have finished the atonement, they shall bring an unblemished calf of the herd, and an unblemished ram of the flock.

24 And ye shall offer them before the Lord, and the priests shall sprinkle salt upon them, and shall offer them up as whole-burnt-offerings to the Lord.

25 Seven days shalt thou offer a kid daily for a sin-offering, and a calf of the herd, and a ram out of the flock: they shall sacrifice them unblemished for seven days:

26 and they shall make atonement for the altar, and shall purge it; and they shall consecrate themselves.

27 And it shall come to pass from the eighth day and onward, that the priests shall offer your whole-burnt-offerings on the altar, and your peace-offerings; and I will accept you, saith the Lord.

EZEKIEL (JEZEKIEL) CHAPTER 44

1 Then he brought me back by the way of the outer gate of the sanctuary that looks eastward; and it was shut.

2 And the Lord said to me, This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut.

3 For the prince, he shall sit in it, to eat bread before the Lord; he shall go in by the way of the porch of the gate, and shall go forth by the way of the same.

4 And he brought me in by the way of the gate that looks northward, in front of the house: and I looked, and, behold, the house was full of the glory of the Lord: and I fell upon my face.

5 And the Lord said to me, Son of man, attend with thine heart, and see with thine eyes, and hear with thine ears all that I say to thee, according to all the ordinances of the house of the Lord, and all the regulations thereof; and thou shalt attend well to the entrance of the house, according to all its outlets, in all the holy things.

6 And thou shalt say to the provoking house, even to the house of Israel, Thus saith the Lord God; Let it suffice you to have committed all your iniquities, O house of Israel!

7 that ye have brought in aliens, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to profane it, when ye offered bread, flesh, and blood; and ye transgressed my covenant by all your iniquities;

8 and ye appointed others to keep the charges in my sanctuary.

9 Therefore thus saith the Lord God; No alien, uncircumcised in heart or uncircumcised in flesh, shall enter into my sanctuary, of all the children of strangers that are in the midst of the house of Israel.

10 But as for the Levites who departed far from me when Israel went astray from me after their imaginations, they shall even bear their iniquity.

11 yet they shall minister in my sanctuary, being porters at the gates of the house, and serving the house: they shall slay the victims and the whole-burnt-offerings for the people, and they shall stand before the people to minister to them.

12 Because they ministered to them before their idols, and it became to the house of Israel a punishment of iniquity; therefore have I lifted up my hand against them, saith the Lord God.

13 And they shall not draw nigh to me to minister to me in the priests' office, nor to approach the holy things of the children of Israel, nor to approach my holy of holies: but they shall bear their reproach for the error wherein they erred.

14 They shall bring them to keep the charges of the house, for all the service of it, and for all that they shall do.

15 The priests the Levites, the sons of Sadduc, who kept the charges of my sanctuary when the house of Israel went astray from me, these shall draw night to me to minister to me, and shall stand before my face, to offer sacrifice to me, the fat and the blood, saith the Lord God.

16 These shall enter into my sanctuary, and these shall approach my table, to minister to me, and they shall keep my charges.

17 And it shall come to pass when they enter the gates of the inner court, that they shall put on linen robes; and they shall not put on woollen garments when they minister at the gate of the inner court.

18 And they shall have linen mitres upon their heads, and shall have linen drawers upon their loins; and they shall not tightly gird themselves.

19 And when they go out into the outer court to the people, they shall put off their robes, in which they minister; and they shall lay them up in the chambers of the sanctuary, and shall put on other robes, and they shall not sanctify the people with their robes.

20 And they shall not shave their heads, nor shall they pluck off their hair; they shall carefully cover their heads.

21 And no priest shall drink any wine, when they go into the inner court.

22 Neither shall they take to themselves to wife a widow, or one that is put away, but a virgin of the seed of Israel: but if there should happen to be a priest's widow, they shall take her.

23 And they shall teach my people to distinguish between holy and profane, and they shall make known to them the difference between unclean and clean.

24 And these shall attend at a judgment of blood to decide it: they shall rightly observe my ordinances, and judge my judgments, and keep my statutes and my commandments in all my feasts; and they shall hallow my sabbaths.

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25 And they shall not go in to the dead body of a man to defile themselves: only a priest may defile himself for a father, or for a mother, or for a son, or for a daughter, or for a brother, or for his sister, who has not been married.

26 And after he has been cleansed, let him number to himself seven days.

27 And on whatsoever day they shall enter into the inner court to minister in the holy place, they shall bring a propitiation, saith the Lord God.

28 And it shall be to them for an inheritance: I am their inheritance: and no possession shall be given them among the children of Israel; for I am their possession.

29 And these shall eat the meat-offerings, and the sin-offerings, and the trespass-offerings; and every special offering in Israel shall be theirs.

30 And the first-fruits of all things, and the first-born of all animals and all offerings, of all your first-fruits there shall be a share for the priests; and ye shall give your earliest produce to the priest, to bring your blessings upon your houses.

31 And the priests shall eat no bird or beast that dies of itself, or is taken of wild beasts.

EZEKIEL (JEZEKIEL) CHAPTER 45

1 And when ye measure the land for inheritance, ye shall set apart first-fruits to the Lord, a holy space of the land, in length twenty and five thousand reeds, and in breadth twenty thousand; it shall be holy in all the borders thereof round about.

2 And there shall be a sanctuary out of this, five hundred reeds in length by five hundred in breadth, a square round about; and there shall be a vacant space beyond this of fifty cubits round about.

3 And out of this measurement shalt thou measure the length five and twenty thousand, and the breadth twenty thousand: and in it shall be the holy of holies.

4 Of the land shall be a portion for the priests that minister in the holy place, and it shall be for them that draw nigh to minister to the Lord: and it shall be to them a place for houses set apart for their sacred office;

5 the length shall be twenty-five thousand, and the breadth twenty thousand: and the Levites that attend the house, they shall have cities to dwell in for a possession.

6 And ye shall appoint for the possession of the city five thousand in breadth, and in length twenty-five thousand: after the manner of the first-fruits of the holy portion, they shall be for all the house of Israel.

7 And the prince shall have a portion out of this, and out of this there shall be a portion for the first-fruits of the sanctuary, and for the possession of the city, in front of the first-fruits of the sanctuary, and in front of the possession of the city westward, and from the western parts eastward: and the length shall be equal to one of the parts of the western borders, and the length shall be to the eastern borders of the land.

8 And he shall have it for a possession in Israel: and the princes of Israel shall no more oppress my people; but the house of Israel shall inherit the land according to their tribes.

9 Thus saith the Lord God; Let it suffice you, ye princes of Israel: remove injustice and misery, execute judgment and justice; take away oppression from my people, saith the Lord God.

10 Ye shall have a just balance, and a just measure, and a just choenix for measure.

11 And in like manner there shall be one choenix as a measure of capacity; the tenth of the gomor shall be the choenix, and the tenth of the gomor shall be in fair proportion to the gomor.

12 And the weights shall be twenty oboli, your pound shall be five shekels, fifteen shekels and fifty shekels.

13 And these are the first-fruits which ye shall offer; a sixth part of a gomor of wheat, and the sixth part of it shall consist of an ephah of a core of barley.

14 And ye shall give as the appointed measure of oil one bath of oil out of ten baths; for ten baths are a gomor.

15 And one sheep from the flock out of ten, as an oblation from all the tribes of Israel, for sacrifices, and for whole-burnt-offerings, and for peace-offerings, to make atonement for you, saith the Lord God.

16 And all the people shall give these first-fruits to the prince of Israel.

17 And through the prince shall be offered the whole-burnt-offerings and the meat-offerings, and the drink-offerings in the feasts, and at the new moons, and on the sabbaths; and in all the feasts of the house of Israel: he shall offer the sin-offerings, and the meat-offering, and the whole-burnt-offerings, and the peace-offerings, to make atonement for the house of Israel.

18 Thus saith the Lord God; In the first month, on the first day of the month, ye shall take a calf without blemish out of the herd, to make atonement for the holy place.

19 And the priest shall take of the blood of the atonement, and put it on the thresholds of the house, and upon the four corners of the temple, and upon the altar, and upon the thresholds of the gate of the inner court.

20 And thus shalt thou do in the seventh month; on the first day of the month thou shalt take a rate from each one; and ye shall make atonement for the house.

21 And in the first month, on the fourteenth day of the month, ye shall have the feast of the passover; seven days shall ye eat unleavened bread.

22 And the prince shall offer in that day a calf for a sin-offering for himself, and the house, and for all the people of the land.

23 And for the seven days of the feast he shall offer as whole-burnt-offerings to the Lord seven calves and seven rams without blemish daily for the seven days; and a kid of the goats daily for a sin- offering, and a meat-offering.

24 And thou shalt prepare a cake for the calf, and cakes for the ram, and a hin of oil for the cake.

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25 And in the seventh month, on the fifteenth day of the month, thou shalt sacrifice in the feast in the same way seven days, as they sacrificed the sin- offerings, and the whole-burnt-offerings, and the freewill-offering, and the oil.

EZEKIEL (JEZEKIEL) CHAPTER 46

1 Thus saith the Lord God; The gate that is in the inner court, that looks eastward, shall be shut the six working days; but let it be opened on the sabbath-day, and it shall be opened on the day of the new moon.

2 And the prince shall enter by the way of the porch of the inner gate, and shall stand at the entrance of the gate, and the priests shall prepare his whole-burnt-offerings and his peace-offerings, and he shall worship at the entrance of the gate: then shall he come forth; but the gate shall not be shut till evening.

3 And the people of the land shall worship at the entrance of that gate, both on the sabbaths and at the new moons, before the Lord.

4 And the prince shall offer whole-burnt-offerings to the Lord on the sabbath-day, six lambs without blemish, and a ram without blemish;

5 and a freewill-offering, a meat-offering for the ram, and a meat-offering for the lambs, the gift of his hand, and a hin of oil for the meat- offering.

6 And on the day of the new moon a calf without blemish, and six lambs, and there shall be a ram without blemish;

7 and a meat-offering for the ram, and there shall be a meat- offering for the calf as a freewill-offering, and for the lambs, according as his hand can furnish, and there shall be a hin of oil for the cake.

8 And when the prince goes in, he shall go in by the way of the porch of the gate, and he shall go forth by the way of the gate.

9 And whenever the people of the land shall go in before the Lord at the feasts, he that goes in by the way of the north gate to worship shall go forth by the way of the south gate; and he that goes in by the way of the south gate shall go forth by the way of the north gate: he shall not return by the gate by which he entered, but he shall go forth opposite it.

10 And the prince shall enter with them in the midst of them when they go in; and when they go forth, he shall go forth.

11 And in the feasts and in the general assemblies the freewill oblation shall be a meat-offering for the calf, and a meat-offering for the ram, and for the lambs, as his hand can furnish, and a hin of oil for the meat-offering.

12 And if the prince should prepare as a thanksgiving a whole- burnt-peace-offering to the Lord, and should open for himself the gate looking eastward, and offer his whole-burnt-offering, and his peace-offerings, as he does on the sabbath-day; then shall he go out, and shall shut the doors after he has gone out.

13 And he shall prepare daily as a whole-burnt-offering to the Lord a lamb of a year old without blemish: in the morning shall he prepare it.

14 And he shall prepare a freewill-offering for it in the morning, the sixth part of a measure of flour, and a third part of a hin of oil to mix therewith the fine flour, as a freewill-offering to the Lord, a perpetual ordinance.

15 Ye shall prepare the lamb, and the freewill-offering, and the oil in the morning, for a perpetual whole- burnt-sacrifice.

16 Thus saith the Lord God; If the prince shall give a gift to one of his sons out of his inheritance, this shall be to his sons a possession as an inheritance.

17 But if he give a gift to one of his servants, then it shall belong to him until the year of release; and then he shall restore it to the prince: but of the inheritance of his sons the possession shall continue to them.

18 And the prince shall by no means take of the inheritance of the people, to oppress them: he shall give an inheritance to his sons out of his own possession: that my people be not scattered, every one from his possession.

19 And he brought me into the entrance of the place behind the gate, into the chamber of the sanctuary belonging to the priests, that looks toward the north: and, behold, there was a place set apart.

20 And he said to me, This is the place where the priests shall boil the trespass- offerings and the sin-offerings, and there shall they bake the meat-offering always; so as not to carry them out into the outer court, to sanctify the people.

21 And he brought me into the outer court, and led me round upon the four sides of the court; and, behold, there was a court on each of the sides of the court,

22 on every side a court, even a court for all the four sides, and each little court belonging to the court was in length forty cubits, and in breadth thirty cubits, there was one measure to the four.

23 And there were chambers in them round about, round about the four, and cooking-places formed under the chambers round about.

24 And he said to me, These are the cooks' houses, where they that serve the house shall boil the sacrifices of the people.

EZEKIEL (JEZEKIEL) CHAPTER 47

1 And he brought me to the entrance of the house; and, behold, water issued from under the porch eastward, for the front of the house looked eastward; and the water came down from the right side, from the south to the altar.

2 And he brought me out by the way of the northern gate, and he led me round by the way outside to the gate of the court that looks eastward; and, behold, water came down from the right side,

3 in the direction in which a man went forth opposite; and there was a measuring line in his hand, and he measured a thousand cubits with the measure;

4 and he passed through the water; it was water of a fountain: and again he measured a thousand, and passed through the water; and the water was up to the thighs: and again he measured a thousand; and he passed through water up to the loins.

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5 and again he measured a thousand; and he could not pass through: for the water rose as of a torrent which men cannot pass over.

6 And he said to me, Hast thou seen this, son of man? Then he brought me, and led me back to the brink of the river

7 as I returned; and, behold, on the brink of the river there were very many trees on this side and on that side.

8 And he said to me, This is the water that goes forth to Galilee that lies eastward, and it is gone down to Arabia, and has reached as far as to the sea to the outlet of the water: and it shall heal the waters.

9 And it shall come to pass, that every animal of living and moving creatures, all on which the river shall come, shall live: and there shall be there very many fish; for this water shall go thither, and it shall heal them, and they shall live: everything on which the river shall come shall live.

10 And fishers shall stand there from Ingadin to Enagallim; it shall be a place to spread out nets upon; it shall be distinct; and the fishes thereof shall be as the fishes of the great sea, a very great multitude.

11 But at the outlet of the water, and the turn of it, and where it overflows its banks, they shall not heal at all; they are given to salt.

12 And every fruit tree shall grow by the river, even on the bank of it on this side and on that side: they shall not decay upon it, neither shall their fruit fail: they shall bring forth the first-fruit of their early crop, for these their waters come forth of the sanctuary: and their fruit shall be for meat, and their foliage for health.

13 Thus saith the Lord God; Ye shall inherit these borders of the land; they are given by lot to the twelve tribes of the children of Israel.

14 And ye shall inherit it, each according to his brother's portion, even the land concerning which I lifted up my hand to give it to your fathers: and this land shall fall to you by lot.

15 And these are the borders of the land that lies northward, from the great sea that comes down, and divides the entrance of Emaseldam;

16 Maabthera, Ebrameliam, between the coasts of Damascus and the coasts of Emathi, the habitation of Saunan, which places are above the coasts of Auranitis.

17 These are the borders from the sea, from the habitations of Ænan, the coasts of Damascus, and the northern coasts.

18 And the eastern coasts between Loranitis, and Damascus, and the land of Galaad, and the land of Israel, the Jordan divides to the sea that is east of the city of palm-trees. These are the eastern coasts.

19 And the southern and south- western coasts are from Thaeman and the city of palm-trees, to the water of Marimoth Cadem, reaching forth to the great sea. This part is the south and south-west.

20 This part of the great sea forms a border, till one comes opposite the entrance of Emath, even as far as the entrance thereof. These are the parts west of Emath.

21 So ye shall divide this land to them, even to the tribes of Israel.

22 Ye shall cast the lot upon it, for yourselves and the strangers that sojourn in the midst of you, who have begotten children in the midst of you: and they shall be to you as natives among the children of Israel; they shall eat with you in their inheritance in the midst of the tribes of Israel.

23 And they shall be in the tribe of proselytes among the proselytes that are with them: there shall ye give them an inheritance, saith the Lord God.

EZEKIEL (JEZEKIEL) CHAPTER 48

1 And these are the names of the tribes from the northern corner, on the side of the descent that draws a line to the entrance of Emath the palace of Ælam, the border of Damascus northward on the side of Emath the palace; and they shall have the eastern parts as far as the sea, for Dan, one portion.

2 And from the borders of Dan eastward as far as the west sea-coast, for Asser, one.

3 And from the borders of Asser, from the eastern parts as far as the west coasts, for Nephthalim, one.

4 And from the borders of Nephthalim, from the east as far as the west coasts, for Manasse, one.

5 And from the borders of Manasse, from the eastern parts as far as the west coasts, for Ephraim, one.

6 And from the borders of Ephraim, from the eastern parts to the west coasts, for Ruben, one.

7 And from the borders of Ruben, from the eastern parts as far as the west coasts, for Juda, one.

8 And from the borders of Juda, from the eastern parts shall be the offering of first-fruits, in the breadth twenty-five thousand reeds, and in length as one of the portions measured from the east even to the western parts: and the sanctuary shall be in the midst of them.

9 As for the first-fruits which they shall offer to the Lord, it shall be in length twenty-five thousand, and in breadth twenty-five thousand.

10 Out of this shall be the first-fruits of the holy things to the priests, northward, five and twenty-thousand, and towards the west, ten thousand, and southward, five and twenty thousand: and the mountain of the sanctuary, shall be in the midst of it,

11 for the priests, for the consecrated sons of Sadduc, who keep the charges of the house, who erred not in the error of the children of Israel, as the Levites erred.

12 And the first-fruits shall be given to them out of the first-fruits of the land, even a most holy portion from the borders of the Levites.

13 And the Levites shall have the part, next to the borders of the priests, in length twenty-five thousand, and in breadth ten thousand: the whole length shall be five and twenty thousand, and the breadth twenty thousand.

14 No part of it shall be sold, nor measured as for sale, neither shall the first-fruits of the land be taken away: for they are holy to the Lord.

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15 But concerning the five thousand that remain in the breadth in the five and twenty thousand, they shall be a suburb to the city for dwelling, and for a space before it: and the city shall be in the midst thereof.

16 And these shall be its dimensions; from the northern side four thousand and five hundred, and from the southern side four thousand and five hundred, and from the eastern side four thousand and five hundred, and from the western side they shall measure four thousand five hundred.

17 And there shall be a space to the city northward two hundred and fifty, and southward two hundred and fifty, and eastward two hundred and fifty, and westward two hundred and fifty.

18 And the remainder of the length that is next to the first-fruits of the holy portion shall be ten thousand eastward, and ten thousand westward: and they shall be the first-fruits of the sanctuary; and the fruits thereof shall be for bread to them that labour for the city.

19 And they that labour for the city shall labour for it out of all the tribes of Israel.

20 The whole offering shall be a square of twenty-five thousand by twenty-five thousand: ye shall separate again part of it, the first-fruits of the sanctuary, from the possession of the city.

21 And the prince shall have the remainder on this side and on that side from the first-fruits of the sanctuary, and there shall be a possession of the city, for five and twenty thousand cubits in length, to the eastern and western borders, for five and twenty thousand to the western borders, next to the portions of the prince; and the first-fruits of the holy things and the sanctuary of the house shall be in the midst of it.

22 And there shall be a portion taken from the Levites, from the possession of the city in the midst of the princes between the borders of Juda and the borders of Benjamin, and it shall be the portion of the princes.

23 And as for the rest of the tribes, from the eastern parts as far as the western, Benjamin shall have one portion.

24 And from the borders of Benjamin, from the eastern parts to the western, Symeon, one.

25 And from the borders of Symeon, from the eastern parts to the western, Issachar, one.

26 And from the borders of Issachar, from the eastern parts to the western, Zabulon, one.

27 And from the borders of Zabulon, from the east to the western parts, Gad, one.

28 And from the borders of Gad, from the eastern parts to the south-western parts; his coasts shall even be from Thaeman, and the water of Barimoth Cades, for an inheritance, unto the great sea.

29 This is the land, which ye shall divide by lot to the tribes of Israel, and these are their portions, saith the Lord God.

30 And these are the goings out of the city northward, four thousand and five hundred by measure.

31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; the gate of Ruben, one, and the gate of Juda, one, and the gate of Levi, one.

32 And eastward four thousand and five hundred: and three gates; the gate of Joseph, one, and the gate of Benjamin, one, and the gate of Dan, one.

33 And southward, four thousand and five hundred by measure: and three gates; the gate of Symeon, one, and the gate of Issachar, one, and the gate of Zabulon, one.

34 And westward, four thousand and five hundred by measure: and three gates; the gate of Gad, one, and the gate of Asser, one, and the gate of Nephthalim, one.

35 The circumference, eighteen thousand measures: and the name of the city, from the day that it shall be finished, shall be the name thereof..

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THE BOOK OF DANIEL

Hebrew title: Sefer Daniyel
Estimated Range of Dating: 2nd century B.C.

(The Book of Daniel is a 2nd-century BC biblical apocalypse with an ostensible 6th century setting, combining a prophecy of history with an eschatology (a portrayal of end times) both cosmic in scope and political in focus. It gives "an account of the activities and visions of Daniel, a noble Jew exiled at Babylon", and its message is that just as the God of Israel saves Daniel from his enemies, so he would save all Israel in their present oppression. This messianic-apocalyptic message influenced the Jewish Messianic Movement, the New Testament as well as the Protestant Reformation.

The Hebrew Bible includes the Book of Daniel in the Ketuvim (writings), while Christian Bibles group the work with the Major Prophets. It divides into two parts, a set of six court tales in chapters 1–6, written mostly in Aramaic, and four apocalyptic visions in chapters 7–12, written mostly in Hebrew; the deuterocanon contains three additional sections, the Prayer of Azarias & the Song of the Three Holy Children; Susanna, and Bel and the Dragon.

The Book of Daniel is divided between the court tales of chapters 1–6 and the apocalyptic visions of 7–12, and between the Hebrew of chapters 1 and 8–12 and the Aramaic of chapters 2–7. Basic structure:

PART I: Tales (chapters 1:1–6:29)

- *1: Introduction (1:1–21 – set in the Babylonian era, written in Hebrew)*
- *2: Nebuchadnezzar's dream of four kingdoms (2:1–49 – Babylonian era; Aramaic)*
- *3: The fiery furnace (3:1–30/3:1-23, 91-97 – Babylonian era; Aramaic)*
- *4: Nebuchadnezzar's madness (3:31/98–4:34/4:1-37 – Babylonian era; Aramaic)*
- *5: Belshazzar's feast (5:1–6:1 – Babylonian era; Aramaic)*
- *6: Daniel in the lions' den (6:2–29 – Median era with mention of Persia; Aramaic)*

PART II: Visions (chapters 1–12:13)

- *The beasts from the sea (1–28 – Babylonian era: Aramaic)*
- *8: The ram and the he-goat (8:1–27 – Babylonian era; Hebrew)*
- *9: Interpretation of Jeremiah's prophecy of the seventy weeks (9:1–27 – Median era; Hebrew)*
- *10: The angel's revelation: kings of the north and south (10:1–12:13 – Persian era, mention of Greek era; Hebrew)*

The Book of Daniel is preserved in the 12-chapter Masoretic Text and in two longer Greek versions, the original Septuagint version, c. 100 BC, and the later Theodotion version from c. 2nd century AD.

[The Masoretic Text (MT) is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.]

Both Greek texts contain three additions to Daniel: The Prayer of Azariah and Song of the Three Holy Children; the story of Susannah and the Elders; and the story of Bel and the Dragon. Theodotion is much closer to the Masoretic Text and became so popular that it replaced the original Septuagint version in all but two manuscripts of the Septuagint itself. The Greek additions were apparently never part of the Hebrew text.

Eight copies of the Book of Daniel, all incomplete, have been found at Qumran, two in Cave 1, five in Cave 4, and one in Cave 6. Between them, they preserve text from eleven of Daniel's twelve chapters, and the twelfth is quoted in the Florilegium (a compilation scroll) 4Q174, showing that the book at Qumran did not lack this conclusion. All eight manuscripts were copied between 125 BC (4QDanc) and about 50 AD (4QDanb), showing that Daniel was being read at Qumran only about 40 years after its composition. All appear to preserve the 12-chapter Masoretic version rather than the longer Greek text.

The prophecies of Daniel are accurate down to the career of Antiochus IV Epiphanes, king of Syria and oppressor of the Jews, but not in its prediction of his death: the author seems to know about Antiochus' two campaigns in Egypt (169 and 167 BC), the desecration of the Temple (the "abomination of desolation"), and the fortification of the Akra (a fortress built inside Jerusalem), but he seems to know nothing about the reconstruction of the Temple or about the actual circumstances of Antiochus' death in late 164 BC. Chapters 10–12 must therefore have been written between 167 and 164 BC. There is no evidence of a significant time lapse between those chapters and chapters 8 and 9, and chapter 7 may have been written just a few months earlier again.

Further evidence of the book's date is in the fact that Daniel is excluded from the Hebrew Bible's canon of the prophets, which was closed around 200 BC, and the Wisdom of Sirach, a work dating from around 180 BC, draws on almost every book of the Old Testament except Daniel, leading scholars to suppose that its author was unaware of it. Daniel is, however, quoted in a section of the Sibylline Oracles commonly dated to the middle of the 2nd century BC, and was popular at Qumran at much the same time, suggesting that it was known from the middle of that century.

The author/editor was probably an educated Jew, knowledgeable in Greek learning, and of high standing in his own community. It is possible that the name of Daniel was chosen for the hero of the book because of his reputation as a wise seer in Hebrew tradition.

Daniel is one of a large number of Jewish apocalypses, all of them pseudonymous. The stories of the first half are

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legendary in origin, and the visions of the second the product of anonymous authors in the Maccabean period (2nd century BC). Chapters 1–6 are in the voice of an anonymous narrator, except for chapter 4 which is in the form of a letter from king Nebuchadnezzar; the second half (chapters 7–12) is presented by Daniel himself, introduced by the anonymous narrator in chapters 7 and 10.

The visions of chapters 7–12 reflect the crisis which took place in Judea in 167–164 BC when Antiochus IV Epiphanes, the Greek king of the Seleucid Empire, threatened to destroy traditional Jewish worship in Jerusalem. When Antiochus came to the throne in 175 BC the Jews were largely pro-Seleucid. The High Priestly family was split by rivalry, and one member, Jason, offered the king a large sum to be made High Priest. Jason also asked—or more accurately, paid—to be allowed to make Jerusalem a polis, or Greek city. This meant, among other things, that city government would be in the hands of the citizens, which meant in turn that citizenship would be a valuable commodity, to be purchased from Jason. None of this threatened the Jewish religion, and the reforms were widely welcomed, especially among the Jerusalem aristocracy and the leading priests. Three years later Jason was deposed when another priest, Menelaus, offered Antiochus an even larger sum for the post of High Priest.

Antiochus invaded Egypt twice, in 169 BC with success, but on the second incursion, in late 168 BC, he was forced to withdraw by the Romans. Jason, hearing a rumour that Antiochus was dead, attacked Menelaus to take back the High Priesthood. Antiochus drove Jason out of Jerusalem, plundered the Temple, and introduced measures to pacify his Egyptian border by imposing complete Hellenisation: the Jewish Book of the Law was prohibited and on 15 December 167 BC an "abomination of desolation", probably a Greek altar, was introduced into the Temple. With the Jewish religion now clearly under threat a resistance movement sprang up, led by the Maccabee brothers, and over the next three years it won sufficient victories over Antiochus to take back and purify the Temple.

The crisis which the author of Daniel addresses is the defilement of the altar in Jerusalem in 167 BC (first introduced in chapter 8:11): the daily offering which used to take place twice a day, at morning and evening, stopped, and the phrase "evenings and mornings" recurs through the following chapters as a reminder of the missed sacrifices. But whereas the events leading up to the sacking of the Temple in 167 BC and the immediate aftermath are remarkably accurate, the predicted war between the Syrians and the Egyptians (11:40–43) never took place, and the prophecy that Antiochus would die in Palestine (11:44–45) was inaccurate (he died in Persia). The obvious conclusion is that the account must have been completed near the end of the reign of Antiochus but before his death in December 164 BC, or at least before news of it reached Jerusalem, and the consensus of modern scholarship is accordingly that the book dates to the period 167–163 BC.)

DANIEL CHAPTER 1

1 In the third year of the reign of Joakim king of Juda, came Nabuchodonosor king of Babylon to Jerusalem, and besieged it.

2 And the Lord gave into his hand Joakim king of Juda, and part of the vessels of the house of God: and he brought them into the land of Sennaar to the house of his god; and he brought the vessels into the treasure-house of his god.

3 And the king told Asphanez his chief eunuch, to bring in some of the captive children of Israel, and of the seed of the kingdom, and of the princes;

4 young men in whom was no blemish, and beautiful in appearance, and skilled in all wisdom, and possessing knowledge, and acquainted with prudence, and who had ability to stand in the house before the king, and the king gave commandment to teach them the learning and language of the Chaldeans *(the Babylonians; their Semitic language was Akkadian from the 3rd to the 1st millennium BC. It was the lingua franca of the Middle East. During the 7th and 6th centuries BC, Akkadian was gradually replaced by Aramaic, another Semitic language that was used from north Africa to India, also by all Jews, including Jesus).*

5 And the king appointed them a daily portion from the king's table, and from the wine which he drank; and gave orders to nourish them three years, and that afterwards they should stand before the king.

6 Now these were among them of the children of Juda, Daniel, and Ananias, and Azarias, and Misael.

7 And the chief of the eunuchs gave them names: to Daniel, Baltasar; and to Ananias, Sedrach; and to Misael, Misach; and to Azarias, Abdenago.

8 And Daniel purposed in his heart, that he would not defile himself with the king's table, nor with the wine of his drink: and he intreated the chief of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and compassion with the chief of the eunuchs.

10 And the chief of the eunuchs said to Daniel, I fear my lord the king, who has appointed your meat and your drink, lest he see your countenances gloomy in comparison of the young men your equals; also shall ye endanger my head to the king.

11 And Daniel said to Amelsad, whom the chief of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias.

12 Prove now thy servants ten days; and let them give us pulse, and let us eat, and let us drink water:

13 And let our countenances be seen by thee, and the countenances of the children that eat at the king's table; and deal with thy servants according as thou shalt see.

14 And he hearkened to them, and proved them ten days.

15 And at the end of the ten days their countenances appeared fairer and stouter in flesh, than the children that fed at the king's table.

16 So Amelsad took away their supper and the wine of their drink, and gave them pulse.

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17 And as for these four children, God gave them understanding and prudence in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 And at the end of the days, after which the king had given orders to bring them in, then the chief of the eunuchs brought them in before Nabuchodonosor.

19 And the king spoke with them; and there were not found out of them all any like Daniel, and Ananias and Misael, and Azarias: and they stood before the king.

20 And in every matter of wisdom and knowledge wherein the king questioned them, he found them ten times wiser than all the enchanters and sorcerers that were in all his kingdom.

21 And Daniel continued till the first year of king Cyrus.

DANIEL CHAPTER 2

1 In the second year of his reign Nabuchodonosor dreamed a dream, and his spirit was amazed, and his sleep departed from him.

2 And the king gave orders to call the enchanters, and the magicians, and the sorcerers, and the Chaldeans, to declare to the king his dreams. And they came and stood before the king.

3 And the king said to them, I have dreamed, and my spirit was troubled to know the dream.

4 And the Chaldeans spoke to the king in the Syrian language, saying, O king, live for ever: do thou tell the dream to thy servants, and we will declare the interpretation.

5 The king answered the Chaldeans, The thing has departed from me: if ye do not make known to me the dream and the interpretation, ye shall be destroyed, and your houses shall be spoiled.

6 But if ye make known to me the dream, and the interpretation thereof, ye shall receive of me gifts and presents and much honour: only tell me the dream, and the interpretation thereof.

7 They answered the second time, and said, Let the king tell the dream to his servants, and we will declare the interpretation.

8 And the king answered and said, I verily know that ye are trying to gain time, because ye see that the thing has gone from me.

9 If then ye do not tell me the dream, I know that ye have concerted to utter before me a false and corrupt tale, until the time shall have past: tell me my dream, and I shall know that ye will also declare to me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is no man upon the earth, who shall be able to make known the king's matter: forasmuch as no great king or ruler asks such a question of an enchanter, magician, or Chaldean.

11 For the question which the king asks is difficult, and there is no one else who shall answer it before the king, but the gods, whose dwelling is not with any flesh.

12 Then the king in rage and anger commanded to destroy all the wise men of Babylon. 13 So the decree went forth, and they began to slay the wise men; and they sought Daniel and his fellows to slay them.

14 Then Daniel answered with counsel and prudence to Arioch the captain of the royal guard, who was gone forth to kill the wise men of Babylon; saying,

15 Chief magistrate of the king, wherefore has the preemptory command proceeded from the king? So Arioch made known the matter to Daniel.

16 And Daniel intreated the king to give him time, and that he might thus declare to the king the interpretation of it.

17 So Daniel went into his house, and made known the matter to Ananias, and Misael, and Azarias, his friends.

18 And they sought mercies from the God of heaven concerning this mystery; that Daniel and his friends might not perish with the rest of the wise men of Babylon.

19 Then the mystery was revealed to Daniel in a vision of the night; and Daniel blessed the God of heaven, and said,

20 May the name of God be blessed from everlasting and to everlasting: for wisdom and understanding are his.

21 And he changes times and seasons: he appoints kings, and removes them, giving wisdom to the wise, and prudence to them that have understanding:

22 he reveals deep and secret matters; knowing what is in darkness, and the light is with him.

23 I give thanks to thee, and praise thee, O God of my fathers, for thou has given me wisdom and power, and has made known to me the things which we asked of thee; and thou has made known to me the king's vision.

24 And Daniel came to Arioch, whom the king had appointed to destroy the wise men of Babylon, and said to him; Destroy not the wise men of Babylon, but bring me in before the king, and I will declare the interpretation to the king.

25 Then Arioch in haste brought in Daniel before the king, and said to him, I have found a man of the children of the captivity of Judea, who will declare the interpretation to the king.

26 And the king answered and said to Daniel, whose name was Baltasar, Canst thou declare to me the dream which I saw, and the interpretation thereof?

27 And Daniel answered before the king, and said, The mystery which the king asks the explanation of is not in the power of the wise men, magicians, enchanters, or soothsayers to declare to the king.

28 But there is a God in heaven revealing mysteries, and he has made known to king Nabuchodonosor what things must come to pass in the last days. Thy dream, and the visions of thy head upon thy bed, are as follows,

29 O king: thy thoughts upon thy bed arose as to what must come to pass hereafter: and he that reveals mysteries has made known to thee what must come to pass.

30 Moreover, this mystery has not been revealed to me by reason of wisdom which is in me beyond all others living, but for the sake of making known the interpretation to the king, that thou mightest know the thoughts of thine heart.

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31 Thou, O king, sawest, and behold an image: that image was great, and the appearance of it excellent, standing before thy face; and the form of it was terrible.

32 It was an image, the head of which was of fine gold, its hands and breast and arms of silver, its belly and thighs of brass,

33 its legs of iron, its feet, part of iron and part of earthenware.

34 Thou sawest until a stone was cut out of a mountain without hands, and it smote the image upon its feet of iron and earthenware, and utterly reduced them to powder.

35 Then once for all the earthenware, the iron, the brass, the silver, the gold, were ground to powder, and became as chaff from the summer threshingfloor; and the violence of the wind carried them away, and no place was found for them: and the stone which had smitten the image became a great mountain, and filled all the earth.

36 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings, to whom the God of heaven has given a powerful and strong and honourable kingdom,

38 in every place where the children of men dwell: and he has given into thine hand the wild beasts of the field, and the birds of the sky and the fish of the sea, and he has made thee lord of all.

39 Thou art the head of gold. And after thee shall arise another kingdom inferior to thee, an a third kingdom which is the brass, which shall have dominion over all the earth;

40 and a fourth kingdom, which shall be strong as iron: as iron beats to powder and subdues all things, so shall it beat to powder and subdue.

41 And whereas thou sawest the feet and the toes, part of earthenware and part of iron, the kingdom shall be divided; yet there shall be in it of the strength of iron, as thou sawest the iron mixed with earthenware.

42 And whereas the toes of the feet were part of iron and part of earthenware, part of the kingdom shall be strong, and part of it shall be broken.

43 Whereas thou sawest the iron mixed with earthenware, they shall be mingled with the seed of men: but they shall not cleave together, as the iron does not mix itself with earthenware.

44 And in the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed: and his kingdom shall not be left to another people, but it shall beat to pieces and grind to powder all other kingdoms, and it shall stand for ever.

45 Whereas thou sawest that a stone was cut out of a mountain without hands, and it beat to pieces the earthenware, the iron, the brass, the silver, the gold; the great God has made known to the king what must happen hereafter: and the dream is true, and the interpretation thereof sure.

46 Then king Nabuchodonosor fell upon his face, and worshipped Daniel, and gave orders to offer to him gifts and incense.

47 And the king answered and said to Daniel, Of a truth your God is a God of gods, and Lord of kings, who reveals mysteries; for thou has been able to reveal this mystery.

48 And the king promoted Daniel, and gave him great and abundant gifts, and set him over the whole province of Babylon, and made him chief satrap over all the wise men of Babylon.

49 And Daniel asked of the king, and he appointed Sedrach, Misach, and Abdenago, over the affairs of the province of Babylon: but Daniel was in the king's palace.

DANIEL CHAPTER 3

[The Prayer of Azarias (Azariah, Azaryahu, Ezra) and The Song of the Three Children are between the verses 23 and 24]

1 In his eighteenth year Nabuchodonosor the king made a golden image, its height was sixty cubits, its breadth six cubits: and he set it up in the plain of Deira, in the province of Babylon.

2 And he sent forth to gather the governors, and the captains, and the heads of provinces, chiefs, and princes, and those who were in authority, and all the rulers of districts, to come to the dedication of the image.

3 So the heads of provinces, the governors, the captains, the chiefs, the great princes, those who were in authority, and all the rulers of districts, were gathered to the dedication of the image which king Nabuchodonosor had set up; and they stood before the image.

4 Then a herald cried aloud, To you it is commanded, ye peoples, tribes, and languages,

5 at what hour ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and every kind of music, ye shall fall down and worship the golden image which king Nabuchodonosor has set up.

6 And whosoever shall not fall down and worship, in the same hour he shall be cast into the burning fiery furnace.

7 And it came to pass when the nations heard the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and all kinds of music, all the nations, tribes, and languages, fell down and worshipped the golden image which king Nabuchodonosor had set up.

8 Then came near certain Chaldeans, and accused the Jews to the king, saying,

9 O king, live for ever.

10 Thou, O king, has made a decree that every man who shall hear the sound of the trumpet, and pipe, and harp, sackbut, and psaltery, and all kinds of music,

11 and shall not fall down and worship the golden image, shall be cast into the burning fiery furnace.

12 There are certain Jews whom thou has appointed over the affairs of the province of Babylon, Sedrach, Misach, and Abdenago, who have not obeyed thy decree, O king: they serve not thy gods, and worship not the golden image which thou hast set up.

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13 Then Nabuchodonosor in wrath and anger commanded to bring Sedrach, Misach, and Abdenago: and they were brought before the king.

14 And Nabuchodonosor answered and said to them, Is it true, Sedrach, Misach, and Abdenago, that ye serve not my gods, and worship not the golden image which I have set up?

15 Now then if ye be ready, whensoever ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and harmony, and every kind of music, to fall down and worship the golden image which I have made; well: but if ye worship not, in the same hour ye shall be cast into the burning fiery furnace; and who is the God that shall deliver you out of my hand?

16 Then answered Sedrach, Misach and Abdenago and said to king Nabuchodonosor, We have no need to answer thee concerning this matter.

17 For our God whom we serve is in the heavens, able to deliver us from the burning fiery furnace, and he will rescue us from thy hands, O king.

18 But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the image which thou hast set up.

19 Then Nabuchodonosor was filled with wrath, and the form of his countenance was changed toward Sedrach, Misach, and Abdenago: and he gave orders to heat the furnace seven times more than usual, until it should burn to the uttermost.

20 And he commanded mighty men to bind Sedrach, Misach, and Abdenago, and to cast them into the burning fiery furnace.

21 Then those men were bound with their coats, and caps, and hose, and were cast into the midst of the burning fiery furnace,

22 forasmuch as the king's word prevailed; and the furnace was made exceeding hot.

23 Then these three men, Sedrach, Misach, and Abdenago, fell bound into the midst of the burning furnace, and walked in the midst of the flame, singing praise to God, and blessing the Lord.

The following two texts are interpolations:

THE PRAYER OF AZARIAH AND
THE SONG OF THE THREE CHILDREN
Part of The Book Of Odes (Odai)
Septuagint Odes or Biblical Odes
Source: Codex Alexandrinus
Estimated Range of Dating: 1st Century B.C.-A.D.

1 Then Azarias (Azariah, Azaryahu, Ezra) stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

2 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

3 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

4 In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

5 For we have sinned and committed iniquity, departing from thee.

6 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

7 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

8 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world.

9 And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee.

10 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

11 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

12 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

13 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

14 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

15 Nevertheless in a contrite heart and an humble spirit let us be accepted.

16 Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

17 And now we follow thee with all our heart, we fear thee, and seek thy face.

18 Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

19 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

20 And let them be confounded in all their power and might, and let their strength be broken;

21 And let them know that thou art God, the only God, and glorious over the whole world.

THE SONG OF THE THREE CHILDREN

22 And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;

23 So that the flame streamed forth above the furnace forty and nine cubits.

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24 And it passed through, and burned those Chaldeans it found about the furnace.

25 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

26 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

27 Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

28 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

29 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

30 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

31 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

32 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

33 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

34 O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever,

35 O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

36 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

37 O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

38 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

39 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

40 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

41 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

42 O all ye winds, bless ye the Lord: praise and exalt him above all for ever,

43 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

44 O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

45 O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

46 O ye nights and days, bless ye the Lord: bless and exalt him above all for ever.

47 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

48 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

49 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

50 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

51 O let the earth bless the Lord: praise and exalt him above all for ever.

52 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

53 O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever.

54 O ye mountains, bless ye the Lord: Praise and exalt him above all for ever.

55 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

56 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

57 O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

59 O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

60 O Israel, bless ye the Lord: praise and exalt him above all for ever.

61 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

62 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

64 O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

65 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us.

66 O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

67 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

END OF THE SONG OF THE THREE CHILDREN

24 And Nabuchodonosor heard them singing praises; and he wondered, and rose up in haste, and said to his nobles, Did we not cast three men bound into the midst of the fire? and they said to the king, Yes, O king.

25 And the king said, But I see four men loose, and walking in the midst of the fire, and there has no harm happened to them; and the appearance of the fourth is like the Son of God.

26 Then Nabuchodonosor drew near to the door of the burning fiery furnace, and said, Sedrach, Misach, and Abdenago, ye servants of the most high God, proceed forth, and come hither. So Sedrach, Misach, and Abdenago, came forth out of the midst of the fire.

27 Then were assembled the satraps, and captains, and heads of provinces, and the royal princes; and they saw the

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men, and perceived that the fire had not had power against their bodies, and the hair of their head was not burnt, and their coats were not scorched, nor was the smell of fire upon them.

28 And king Nabuchodonosor answered and said, Blessed be the God of Sedrach, Misach, and Abdenago, who has sent his angel, and delivered his servants, because they trusted in him; and they have changed the king's word, and delivered their bodies to be burnt, that they might not serve nor worship any god, except their own God.

29 Wherefore I publish a decree: Every people, tribe, or language, that shall speak reproachfully against the God of Sedrach, Misach, and Abdenago shall be destroyed, and their houses shall be plundered: because there is no other God who shall be able to deliver thus.

30 Then the king promoted Sedrach, Misach, and Abdenago, in the province of Babylon, and advanced them, and gave them authority to rule over all the Jews who were in his kingdom.

31 King Nabuchodonosor to all nations, tribes, and tongues, who dwell in all the earth; Peace be multiplied to you.

32 It seemed good to me to declare to you the signs and wonders which the most high God has wrought with me,

33 how great and mighty they are: his kingdom is an everlasting kingdom, and his power to all generations.

DANIEL CHAPTER 4

1 I Nabuchodonosor was thriving in my house, and prospering.

2 I saw a vision, and it terrified me, and I was troubled on my bed, and the visions of my head troubled me.

3 And I made a decree to bring in before me all the wise men of Babylon, that they might make known to me the interpretation of the dream.

4 So the enchanters, magicians, soothsayers, and Chaldeans came in: and I told the dream before them; but they did not make known to me the interpretation thereof;

5 until Daniel came, whose name is Baltasar, according to the name of my God, who has within him the Holy Spirit of God; to whom I said,

6 O Baltasar, chief of the enchanters, of whom I know that the Holy Spirit of God is in thee, and no mystery is too hard for thee, hear the vision of my dream which I had, and tell me the interpretation of it.

7 I had a vision upon my bed; and behold a tree in the midst of the earth, and its height was great.

8 The tree grew large and strong, and its height reached to the sky, and its extent to the extremity of the whole earth:

9 its leaves were fair, and its fruit abundant, and in it was meat for all; and under it the wild beasts of the field took shelter, and the birds of the sky lodged in the branches of it, and all flesh was fed of it.

10 I beheld in the night vision upon my bed, and, behold, a watcher and an holy one came down from heaven and cried aloud, and thus he said,

11 Cut down the tree, and pluck off its branches, and shake off its leaves, and scatter its fruit: let the wild beasts be removed from under it, and the birds from its branches.

12 Only leave the stump of its roots in the earth, and bind it with an iron and brass band; and it shall lie in the grass that is without and in the dew of heaven, and its portion shall be with the wild beasts in the grass of the field.

13 His heart shall be changed from that of man, and the heart of a wild beast shall be given to him; and seven times shall pass over him.

14 The matter is by the decree of the watcher, and the demand is a word of the holy ones; that the living may known that the Lord is most high over the kingdom of men, and he will give it to whomsoever he shall please, and will set up over it that which is set at nought of men.

15 This is the vision which I king Nabuchodonosor saw: and do thou, Baltasar, declare the interpretation, for none of the wise men of my kingdom are able to shew me the interpretation of it: but thou, Daniel, art able; for the Holy Spirit of God is in thee.

16 Then Daniel, whose name is Baltasar, was amazed about one hour, and his thoughts troubled him. And Baltasar answered and said, My lord, let the dream be to them that hate thee, and the interpretation of it to thine enemies.

17 The tree which thou sawest, that grew large and strong, whose height reached to the sky and its extent to all the earth;

18 and whose leaves were flourishing, and its fruit abundant, (and it was meat for all; under it the wild beasts lodged, and the birds of the sky took shelter in its branches:)

19 is thyself, O king; for thou art grown great and powerful, and thy greatness has increased and reached to heaven, and thy dominion to the ends of the earth.

20 And whereas the king saw a watcher and a holy one coming down from heaven, and he said, Strip the tree, and destroy it; only leave the stump of its roots in the ground, and bind it with a band of iron and brass; and it shall lie in the grass that is without, and in the dew of heaven, and its portion shall be with wild beasts, until seven times have passed over it;

21 this is the interpretation of it, O king, and it is a decree of the Most High, which has come upon my lord the king.

22 And they shall drive thee forth from men, and thy dwelling shall be with wild beasts, and they shall feed thee with grass as an ox, and thou shall have thy lodging under the dew of heaven, and seven times shall pass over thee, until thou known that the Most High is Lord of the kingdom of men, and will give it to whom he shall please.

23 And whereas they said, Leave the stumps of the roots of the tree; thy kingdom abides sure to thee from the time that thou shalt know the power of the heavens.

24 Therefore, O king, let my counsel please thee, and atone for thy sins by alms, and thine iniquities by compassion on the poor: it may be God will be long-suffering to thy trespasses.

25 All these things came upon king Nabuchodonosor.

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26 After a twelvemonth, as he walked in his palace in Babylon,

27 the king answered and said, Is not this great Babylon, which I have built for a royal residence, by the might of my power, for the honour of my glory?

28 While the word was yet in the king's mouth, there came a voice from heaven, saying, To thee, king Nabuchodonosor, they say, The kingdom has departed from thee.

29 And they shall drive thee from men, and thy dwelling shall be with the wild beasts of the field, and they shall feed thee with grass as an ox: and seven times shall pass over thee, until thou know that the Most High is Lord of the kingdom of men, and he will give it to whomsoever he shall please.

30 In the same hour the word was fulfilled upon Nabuchodonosor: and he was driven forth from men, and he ate grass as an ox, and his body was bathed with the dew of heaven, until his hairs were grown like lions' hairs, and his nails as birds' claws.

31 And at the end of the time I Nabuchodonosor lifted up mine eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised him that lives for ever, and gave him glory; for his dominion is an everlasting dominion, and his kingdom lasts to all generations:

32 and all the inhabitants of the earth are reputed as nothing: and he does according to his will in the army of heaven, and among the inhabitants of the earth: and there is none who shall withstand his power, and say to him, What has thou done?

33 At the same time my reason returned to me, and I came to the honour of my kingdom; and my natural form returned to me, and my princes, and my nobles, sought me, and I was established in my kingdom, and more abundant majesty was added to me.

34 Now therefore I Nabuchodonosor praise and greatly exalt and glorify the King of heaven; for all his works are true, and his paths are judgment: and all that walk in pride he is able to abase.

DANIEL CHAPTER 5

1 Baltasar the king made a great supper for his thousand nobles, and there was wine before the thousand.

2 And Baltasar drinking gave orders as he tasted the wine that they should bring the gold and silver vessels, which Nabuchodonosor his father had brought forth from the temple in Jerusalem; that the king, and his nobles, and his mistresses, and his concubines, should drink out of them.

3 So the gold and silver vessels were brought which Nabuchodonosor had taken out of the temple of God in Jerusalem; and the king, and his nobles, and his mistresses, and his concubines, drank out of them.

4 They drank wine, and praised the gods of gold, and of silver, and of brass, and of iron, and of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote in front of the lamp on the plaster of the wall of the king's house: and the king saw the knuckles of the hand that wrote.

6 Then the king's countenance changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one another.

7 And the king cried aloud to bring in the magicians, Chaldeans, and soothsayers; and he said to the wise men of Babylon, Whosoever shall read this writing, and make known to me the interpretation, shall be clothed with scarlet, and there shall be a golden chain upon his neck, and he shall be the third ruler in my kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known the interpretation to the king.

9 And king Baltasar was troubled, and his countenance changed upon him, and his nobles were troubled with him.

10 Then the queen came into the banquet house, and said, O king, live for ever: let not thy thoughts trouble thee, and let not thy countenance be changed.

11 There is a man in thy kingdom, in whom is the Spirit of God; and in the days of thy father watchfulness and understanding were found in him; and king Nabuchodonosor thy father made him chief of the enchanters, magicians, Chaldeans, and soothsayers.

12 For there is an excellent spirit in him, and sense and understanding in him, interpreting dreams as he does, and answering hard questions, and solving difficulties: it is Daniel, and the king gave him the name of Baltasar: now then let him be called, and he shall tell thee the interpretation of the writing.

13 Then Daniel was brought in before the king: and the king said to Daniel, Art thou Daniel, of the children of the captivity of Judea, which the king my father brought?

14 I have heard concerning thee, that the Spirit of God is in thee, and that watchfulness and understanding and excellent wisdom have been found in thee.

15 And now, the wise men, magicians, and soothsayers, have come in before me, to read the writing, and make known to me the interpretation: but they could not tell it me.

16 And I have heard concerning thee, that thou art able to make interpretations: now then if thou shalt be able to read the writing, and to make known to me the interpretation of it, thou shalt be clothed with purple, and there shall be a golden chain upon thy neck, and thou shalt be third ruler in my kingdom.

17 And Daniel said, before the king, Let thy gifts be to thyself, and give the present of thine house to another; but I will read the writing, and will make known to thee the interpretation of it.

18 O king, the most high God gave to thy father Nabuchodonosor a kingdom, and majesty, and honour, and glory:

19 and by reason of the majesty which he gave to him, all nations, tribes, and languages trembled and feared before him: whom he would he slew; and whom he would he smote; and whom he would he exalted; and whom he would he abased.

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20 But when his heart was lifted up, and his spirit was emboldened to act proudly, he was deposed from his royal throne, and his honour was taken from him.

21 And he was driven forth from men; and his heart was given him after the nature of wild beasts, and his dwelling was with the wild asses; and they fed him with grass as an ox, and his body was bathed with the dew of heaven; until he knew that the most high God is Lord of the kingdom of men, and will give it to whomsoever he shall please.

22 And thou accordingly, his son, O Baltasar, has not humbled thine heart before God: knowest thou not all this?

23 And thou has been exalted against the Lord God of heaven; and they have brought before thee the vessels of his house, and thou, and thy nobles, and thy mistresses, and thy concubines, have drunk wine out of them; and thou has praised the gods of gold, and silver, and brass, and iron, and wood, and stone, which see not, and which hear not, and know not: and the God in whose hand are thy breath, and all thy ways has thou not glorified.

24 Therefore from his presence has been sent forth the knuckle of a hand; and he has ordered the writing.

25 And this is the ordered writing, Mane, Thekel, Phares.

26 This is the interpretation of the sentence: Mane; God has measured thy kingdom, and finished it.

27 Thekel; it has been weighed in the balance, and found wanting.

28 Phares; thy kingdom is divided, and given to the Medes and Persians.

29 Then Baltasar commanded, and they clothed Daniel with scarlet, and put the golden chain about his neck, and proclaimed concerning him that he was the third ruler in the kingdom.

30 In the same night was Baltasar the Chaldean king slain.
31 And Darius the Mede succeeded to the kingdom, being sixty-two years old.

DANIEL CHAPTER 6

1 And it pleased Darius, and he set over the kingdom a hundred and twenty satraps, to be in all his kingdom;

2 and over them three governors, of whom one was, Daniel; for the satraps to give account to them, that the king should not be troubled.

3 And Daniel was over them, for there was an excellent spirit in him; and the king set him over all his kingdom.

4 Then the governors and satraps sought to find occasion against Daniel; but they found against him no occasion, nor trespass, nor error, because he was faithful.

5 And the governors said, We shall not find occasion against Daniel, except in the ordinances of his God.

6 Then the governors and satraps stood by the king, and said to him, King Darius, live for ever.

7 All who preside over thy kingdom, captains and satraps, chiefs and local governors, have taken counsel together, to establish by a royal statue and to confirm a decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, shall be cast into the den of lions.

8 Now then, O king, establish the decree, and publish a writ, that the decree of the Persians and Medes be not changed.

9 Then king Darius commanded the decree to be written.

10 And when Daniel knew that the decree was ordered, he went into his house; and his windows were opened in his chambers toward Jerusalem, and three times in the day he knelt upon his knees, and prayed and gave thanks before his God, as he used to do before.

11 Then these men watched, and found Daniel praying and supplicating to his God.

12 And they came and said to the king, O king, has thou not made a decree, that whatsoever man shall ask a petition of any god or man for thirty days, but of thee, O king, shall be cast into the den of lions? And the king said, The word is true, and the decree of the Medes and Persians shall not pass.

13 Then they answered and said before the king, Daniel of the children of the captivity of Judea, has not submitted to thy decree; and three times in the day he makes his requests of his God.

14 Then the king, when he heard the saying, was much grieved for Daniel and he greatly exerted himself for Daniel to deliver him: and he exerted himself till evening to deliver him.

15 Then those men said to the king, Know, O king, that the law of the Medes and Persians is that we must not change any decree of statue which the king shall make.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. But the king said to Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And they brought a stone, and put it on the mouth of the den; and the king sealed it with his ring, and with the ring of his nobles; that the case might not be altered with regard to Daniel.

18 And the king departed to his house, and lay down fasting, and they brought him no food; and his sleep departed from him. But God shut the mouths of the lions, and they not molest Daniel.

19 Then the king arose very early in the morning, and came in hast to the den of lions. 20 And when he drew near to the den, he cried with a loud voice, Daniel, servant of the living God, has thy God, whom thou servest continually, been able to deliver thee from the lion's mouth?

21 And Daniel said to the king, O king, live for ever.

22 My God has sent his angel, and stopped the lions' mouths, and they have not hurt me: for uprightness was found in me before him; and moreover before thee, O king, I have committed no trespass.

23 Then the king was very glad for him, and he commanded to bring Daniel out of the den. So Daniel was brought out of the den, and there was found no hurt upon him, because he believed in his God.

24 And the king commanded, and they brought the men that had accused Daniel, and they were cast into the den of lions, they, and their children, and their wives: and they

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reached not the bottom of the den before the lions had the mastery of them, and utterly broke to pieces all their bones.

25 Then king Darius wrote to all nations, tribes, and languages, who dwell in all the earth, saying, Peace be multiplied to you.

26 This decree has been set forth by me in every dominion of my kingdom, that men tremble and fear before the God of Daniel: for he is the living and eternal God, and his kingdom shall not be destroyed, and his dominion is for ever.

27 He helps and delivers, and works signs and wonders in the heaven and on the earth, who has rescued Daniel from the power of the lions.

28 And Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

DANIEL CHAPTER 7

1 In the first year of Baltasar, king of the Chaldeans Daniel had a dream, and visions of his head upon his bed: and he wrote his dream.

2 I Daniel beheld, and, lo, the four winds of heaven blew violently upon the great sea.

3 And there came up four great beasts out of the sea, differing from one another.

4 The first was as a lioness, and her wings as an eagle's; I beheld until her wings were plucked, ands she was lifted off from the earth, and she stood on human feet, and a man's heart was given to her.

5 And, behold, a second beast like a bear, and it supported itself on one side, and there were three ribs in its mouth, between its teeth: and thus they said to it, Arise, devour much flesh.

6 After this one I looked, and behold another wild beast as a leopard, and it had four wings of a bird upon it: and the wild beast had four heads, and power was given to it.

7 After this one I looked, and behold a fourth beast, dreadful and terrible, and exceedingly strong, and its teeth were of iron; devouring and crushing to atoms, and it trampled the remainder with its feet: and it was altogether different from the beasts that were before it; and it had ten hours.

8 I noticed his horns, and behold, another little horn came up in the midst of them, and before it three of the former horns were rooted out: and, behold, there were eyes as the eyes of a man in this horn, and a mouth speaking great things.

9 I beheld until the thrones were set, and the Ancient of days sat; and his raiment was white as snow, and the hair of his head, as pure wool: his throne was a flame of fire, and his wheels burning fire.

10 A stream of fire rushed forth before him: thousand thousands ministered to him, and ten thousands of myriads, attended upon him: the judgment sat, and the books were opened.

11 I beheld then because of the voice of the great words which that horn spoke, until the wild beast was slain and destroyed, and his body given to be burnt with fire.

12 And the dominion of the rest of the wild beasts was taken away; but a prolonging of life was given them for certain times.

13 I beheld in the night vision, and, lo, one coming with the clouds of heaven as the Son of man, and he came on to the Ancient of days, and was brought near to him.

14 And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.

15 As for me Daniel, my spirit in my body trembled, and the visions of my head troubled me.

16 And I drew near to one of them that stood by, and I sought to learn of him the truth of all these things: and he told me the truth, and made known to me the interpretation of the things.

17 These four beasts are four kingdoms that shall rise up on the earth:

18 which shall be taken away; and the saints of the Most High shall take the kingdom, and possess it for ever and ever.

19 Then I enquired carefully concerning the fourth beast; for it differed from every other beast, exceeding dreadful: its teeth were of iron, and its claws of brass, devouring, and utterly breaking to pieces, and it trampled the remainder with its feet:

20 and concerning it ten horns that were in its head, and the other that came up, and rooted up some of the former, which had eyes, and a mouth speaking great things, and his look was bolder than the rest.

21 I beheld, and that horn made war with the saints, and prevailed against them;

22 until the Ancient of days came, and he gave judgment to the saints of the Most High; and the time came on, and the saints possessed the kingdom.

23 And he said, The fourth beast shall be the fourth kingdom on the earth, which shall excel all other kingdoms, and shall devour the whole earth, and trample and destroy it.

24 And his ten horns are ten kings that shall arise: and after them shall arise another, who shall exceed all the former ones in wickedness and he shall subdue three kings.

25 And he shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and law: and power shall be given into his hand for a time and times and half a time.

26 And the judgment has sat, and they shall remove his dominion to abolish it, and to destroy it utterly.

27 And the kingdom and the power and the greatness of the kings that are under the whole heaven were given to the saints of the Most High; and his kingdom is an everlasting kingdom, and all powers shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my thoughts greatly troubled me, and my countenance was changed: but I kept the matter in my heart.

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DANIEL CHAPTER 8

1 In the third year of the reign of king Baltasar a vision appeared to me, even to me Daniel, after that which appeared to me at the first.

2 And I was in Susa the palace, which is in the land of Ælam, and I was on the bank of Ubal.

3 And I lifted up mine eyes, and saw, and, behold, a ram standing in front of the Ubal; and he had high horns; and one was higher than the other, and the high one came up last.

4 And I saw the ram butting westward, and northward, and southward; and no beast could stand before him, and there was none that could deliver out of his hand; and he did according to his will, and became great.

5 And I was considering, and, behold, a he-goat came from the south-west on the face of the whole earth, and touched not the earth: and the goat had a horn between his eyes.

6 And he came to the ram that had the horns, which I had seen standing in front of the Ubal, and he ran at him with the violence of his strength.

7 And I saw him coming up close to the ram, and he was furiously enraged against him, and he smote the ram, and broke both his horns: and there was no strength in the ram to stand before him, but he cast him on the ground, and trampled on him; and there was none that could deliver the ram out of his hand.

8 And the he-goat grew exceedingly great: and when he was strong, his great horn was broken; and four other horns rose up in its place toward the four winds of heaven.

9 And out of one of them came forth one strong horn, and it grew very great toward the south, and toward the host:

10 and it magnified itself to the host of heaven; and there fell to the earth some of the host of heaven and of the stars, and they trampled on them.

11 And this shall be until the chief captain shall have delivered the captivity: and by reason of him the sacrifice was disturbed, and he prospered; and the holy place shall be made desolate.

12 And a sin-offering was given for the sacrifice, and righteousness was cast down to the ground; and it practised, and prospered.

13 And I heard one saint speaking, and a saint said to a certain one speaking, How long shall the vision continue, even the removal of the sacrifice, and the bringing in of the sin of desolation; and how long shall the sanctuary and host be trampled?

14 And he said to him, Evening and morning there shall be two thousand and four hundred days; and then the sanctuary shall be cleansed.

15 And it came to pass, as I, even I Daniel, saw the vision, and sought to understand it, that, behold, there stood before me as the appearance of a man.

16 And I heard the voice of a man between the banks of the Ubal; and he called, and said, Gabriel, cause that man to understand the vision.

17 And he came and stood near where I stood: and when he came, I was struck with awe, and fell upon my face: but he said to me, Understand, son of man: for yet the vision is for an appointed time.

18 And while he spoke with me, I fell upon my face to the earth: and he touched me, and set me on my feet.

19 And he said, Behold, I make thee know the things that shall come to pass at the end of the wrath: for the vision is yet for an appointed time.

20 The ram which thou sawest that had the horns is the king of the Medes and Persians.

21 The he-goat is the King of the Greeks: and the great horn which was between his eyes, he is the first king.

22 And as for the one that was broken, in whose place there stood up four horns, four kings shall arise out of his nation, but not in their own strength.

23 And at the latter time of their kingdom, when their sins are coming to the full, there shall arise a king bold in countenance, and understanding riddles.

24 And his power shall be great, and he shall destroy wonderfully, and prosper, and practise, and shall destroy mighty men, and the holy people.

25 And the yoke of his chain shall prosper: there is craft in his hand; and he shall magnify himself in his heart, and by craft shall destroy many, and he shall stand up for the destruction of many, and shall crush them as eggs in his hand.

26 And the vision of the evening and morning that was mentioned is true: and do thou seal the vision; for it is for many days.

27 And I Daniel fell asleep, and was sick: then I arose, and did the king's business; and I wondered at the vision, and there was none that understood it.

DANIEL CHAPTER 9

1 In the first year of Darius the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans,

2 I Daniel understood by books the number of the years which was the word of the Lord to the prophet Jeremias, even seventy years for the accomplishment of the desolation of Jerusalem.

3 And I set my face toward the Lord God, to seek him diligently by prayer and supplications, with fastings and sackcloth.

4 And I prayed to the Lord my God, and confessed, and said, O Lord, the great and wonderful God, keeping thy covenant and thy mercy to them that love thee, and to them that keep thy commandments; we have sinned,

5 we have done iniquity, we have transgressed, and we have departed and turned aside from thy commandments and from thy judgments:

6 and we have not hearkened to thy servants the prophets, who spoke in thy name to our kings, and our princes, and our fathers, and to all the people of the land.

7 To thee, O Lord, belongs righteousness, an to us confusion of face, as at this day; to the men of Juda, and to the dwellers in Jerusalem, and to all Israel, to them that are

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near, and to them that are far off in all the earth, wherever thou has scattered them, for the sin which they committed.

8 In thee, O Lord, is our righteousness, and to us belongs confusion of faced, and to our kings, and to our princes, and to our fathers, forasmuch as we have sinned.

9 To thee, the Lord our God, belong compassions and forgivenesses, whereas we have departed from thee;

10 neither have we hearkened to the voice of the Lord our God, to walk in his laws, which he set before us by the hands of his servants the prophets.

11 Moreover all Israel have transgressed thy law, and have refused to hearken to thy voice; so the curse has come upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he has confirmed his words, which he spoke against us, and against our judges who judged us, by bringing upon us great evils, such as have not happened under the whole heaven, according to what has happened in Jerusalem.

13 As it is written in the law of Moses, all these evils have come upon us: yet we have not besought the Lord our God, that we might turn away from our iniquities, and have understanding in all thy truth.

14 The Lord also has watched, and brought the evils upon us: for the Lord our God is righteous in all his work which he has executed, but we have not hearkened to his voice.

15 And now, O Lord our God, who broughtest thy people out of the land of Egypt with a mighty hand, and madest to thyself a name, as at this day; we have sinned, we have transgressed.

16 O Lord, thy mercy is over all: let, I pray thee, thy wrath turn away, and thine anger from thy city Jerusalem, even thy holy mountain: for we have sinned, and because of our iniquities, and those of our fathers, Jerusalem and thy people are become a reproach among all that are round about us.

17 And now, O lord our God, hearken to the prayer of thy servant, and his supplications, and cause thy face to shine on thy desolate sanctuary, for thine own sake, O Lord.

18 Incline thine ear, O my God, and hear; open thine eyes and behold our desolation, and that of thy city on which thy name is called: for we do not bring our pitiful case before thee on the ground of our righteousness, but on the ground of thy manifold compassions, O Lord.

19 Hearken, O Lord; be propitious, O Lord; attend, O Lord; delay not, O my God, for thine own sake: for thy name is called upon thy city and upon thy people.

20 And while I was yet speaking, and praying, and confessing my sins and the sins of my people Israel, and bringing my pitiful case before the Lord my God concerning the holy mountain;

21 yea, while I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, came flying, and he touched me about the hour of the evening sacrifice.

22 And he instructed me, and spoke with me, and said, O Daniel, I am now come forth to impart to thee understanding.

23 At the beginning of thy supplication the word came forth, and I am come to tell thee; for thou art a man much beloved: therefore consider the matter, understand the vision.

24 Seventy weeks have been determined upon thy people, and upon the holy city, for sin to be ended, and to seal up transgressions, and to blot out the iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Most Holy.

25 And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince there shall be seven weeks, and sixty-two weeks; and then the time shall return, and the street shall be built, and the wall, and the times shall be exhausted.

26 And after the sixty-two weeks, the anointed one shall be destroyed, and there is no judgment in him: and he shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint the city to desolations.

27 And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away: and on the temple shall be the abomination of desolations; and at the end of time an end shall be put to the desolation.

DANIEL CHAPTER 10

1 In the third year of Cyrus king of the Persians a thing was revealed to Daniel, whose name was called Baltasar; and the thing was true, and great power and understanding in the vision was given to him.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, and no flesh or wine entered into my mouth, neither did I anoint myself with oil, until three whole weeks were accomplished.

4 On the twenty-fourth day of the first month, I was near the great river, which is Tigris Eddekel.

5 And I lifted up mine eyes, and looked, and behold a man clothed in linen, and his loins were girt with gold of Ophaz:

6 and his body was as Tharsis, and his face was a the appearance of lightning, and his eyes as lamps of fire, and his arms and his legs as the appearance of shining brass, and the voice of his words as the voice of a multitude.

7 And I Daniel only saw the vision: and the men that were with me saw not the vision; but a great amazement fell upon them, and they fled in fear.

8 So I was left alone, and saw this great vision, and there was no strength left in me, and my glory was turned into corruption, and I retained no strength.

9 Yet I heard the voice of his words: and when I heard him I was pricked in the heart, and I fell with my face to the earth.

10 And, behold, a hand touched me, and it raised me on my knees.

11 And he said to me, O Daniel, man greatly beloved, understand the words which I speak to thee, and stand

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upright: for I am now sent to thee. And when he had spoken to me this word, I stood trembling.

12 And he said to me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to afflict thyself before the Lord thy God, they words were heard, and I am come because of thy words.

13 But the prince of the kingdom of the Persians withstood me twenty-one days: and behold, Michael, one of the princes, came to help me; and I left him there with the chief of the kingdom of the Persians:

14 and I have come to inform thee of all that shall befall thy people in the last days: for the vision is yet for many days.

15 And when he had spoken with me according to these words, I turned my face to the ground, and was pricked in the heart.

16 And, behold, as it were the likeness of a son of man touched my lips; and I opened my mouth, and spoke, and said to him that stood before me, O my lord, at the sight of thee my bowels were turned within me, and I had no strength.

17 And how shall thy servant be able, O my lord, to speak with this my lord? and as for me, from henceforth strength will not remain in me, and there is no breath left in me.

18 And there touched me again as it were the appearance of a man, and he strengthened me,

19 and said to me, Fear not, man greatly beloved: peace be to thee, quit thyself like a man, and be strong. And when he had spoken with me, I received strength, and said, Let my lord speak; for thou hast strengthened me.

20 And he said, Knowest thou, wherefore I am come to thee? and now I will return to fight with the prince of the Persians: and I was going in, and the prince of the Greeks came.

21 But I will tell thee that which is ordained in the scripture of truth: and there is no one that holds with me in these matters but Michael your prince.

DANIEL CHAPTER 11

1 And I in the first year of Cyrus stood to strengthen and confirm him.

2 And now I will tell thee the truth. Behold, there shall yet rise up three kings in Persia: and the fourth shall be very far richer than all: and after that he is master of his wealth, he shall rise up against all the kingdoms of the Greeks.

3 An there shall rise up a mighty king, and he shall be lord of a great empire, and shall do according to his will.

4 And when his kingdom shall stand up, it shall be broken, and shall be divided to the four winds of heaven; but not to his posterity, nor according to his dominion which he ruled over: for his kingdom shall be plucked up, and given to others beside these.

5 And the king of the south shall be strong; and one of their princes shall prevail against him, and shall obtain a great dominion.

6 And after his years they shall associate; and the daughter of the king of the south shall come to the king of the north, to make agreements with him: but she shall not retain power of arm; neither shall his seed stand: and she shall be delivered up, and they that brought her, and the maiden, and he that strengthened her in these times.

7 But out of the flower of her root there shall arise one on his place, and shall come against the host, and shall enter into the strongholds of the king of the north, and shall fight against them, and prevail.

8 Yea, he shall carry with a body of captives into Egypt their gods with their molten images, and all their precious vessels of silver and gold; and he shall last longer than the king of the north.

9 And he shall enter into the kingdom of the king of the south, and shall return to his own land.

10 And his sons shall gather a multitude among many: and one shall certainly come, and overflow, and pass through, and he shall rest, and collect his strength.

11 And the king of the south shall be greatly enraged, and shall come forth, and shall war with the king of the north: and he shall raise a great multitude; but the multitude shall be delivered into his hand.

12 And he shall take the multitude, and his heart shall be exalted; and he shall cast down many thousands; but he shall not prevail.

13 For the king of the north shall return, and bring a multitude greater than the former, and at the end of the times of years an invading army shall come with a great force, and with much substance.

14 And in those times many shall rise up against the king of the south; and the children of the spoilers of thy people shall exalt themselves to establish the vision; and they shall fail.

15 And the king of the north shall come in, and cast up a mound, and take strong cities: and the arms of the king of the south shall withstand, and his chosen ones shall rise up, but there shall be no strength to stand.

16 And he that comes in against him shall do according to his will, and there is no one to stand before him: and he shall stand in the land of beauty, and it shall be consumed by his hand.

17 And he shall set his face to come in with the force of his whole kingdom, and shall cause everything to prosper with him: and he shall give him the daughter of women to corrupt her: but she shall not continue, neither be on his side.

18 And he shall turn his face to the islands, and shall take many, and cause princes to cease from their reproach: nevertheless his own reproach shall return to him.

19 Then he shall turn back his face to the strength of his own land: but he shall become weak, and fall, and not be found.

20 And there shall arise out of his root one that shall cause a plant of the kingdom to pass over his place, earning kingly glory: and yet in those days shall he be broken, yet not openly, nor in war.

21 One shall stand on his place, who has been set a nought, and they have not put upon him the honour of the kingdom: but he shall come in prosperously, and obtain the kingdom by deceitful ways.

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22 And the arms of him that overflows shall be washed away as with a flood from before him, and shall be broken, and so shall be the head of the covenant.

23 And because of the leagues made with him he shall work deceit: and he shall come up, and overpower them with a small nation.

24 And he shall enter with prosperity, and that into fertile districts; and he shall do what his fathers and his fathers' fathers have not done; he shall scatter among them plunder, and spoils, and wealth; and he shall devise plans against Egypt, even for a time.

25 And his strength and his heart shall be stirred up against the king of the south with a great force; and the king of the south shall engage in war with a great and very strong force; but his forces shall not stand, for they shall devise plans against him:

26 and they shall eat his provisions, and shall crush him, and he shall carry away armies as with a flood, and many shall fall down slain.

27 And as for both the kings, their hearts are set upon mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end is for a fixed time.

28 And he shall return to his land with much substance; and his heart shall be against the holy covenant; and he shall perform great deeds, and return to his own land.

29 At the set time he shall return, and shall come into the south, but the last expedition shall not be as the first.

30 For the Citians issuing forth shall come against him, and he shall be brought low, and shall return, and shall be incensed against the holy covenant: and he shall do thus, and shall return, and have intelligence with them that have forsaken the holy covenant.

31 And seeds shall spring up out of him, and they shall profane the sanctuary of strength, and they shall remove the perpetual sacrifice, and make the abomination desolate.

32 And the transgressors shall bring about a covenant by deceitful ways: but a people knowing their God shall prevail, and do valiantly.

33 And the intelligent of the people shall understand much: yet they shall fall by the sword, and by flame, and by captivity, and by spoil of many days.

34 And when they are weak they shall be helped with a little help: but many shall attach themselves to them with treachery.

35 And some of them that understand shall fall, to try them as with fire, and to test them, and that they may be manifested at the time of the end, for the matter is yet for a set time.

36 And he shall do according to his will, and the king shall exalt and magnify himself against every god, and shall speak great swelling words, and shall prosper until the indignation shall be accomplished: for it is coming to an end.

37 And he shall not regard any gods of his fathers, nor the desire of women, neither shall he regard any deity: for he shall magnify himself above all.

38 And he shall honour the god of forces on his place: and a god whom his fathers knew not he shall honour with gold, and silver, and precious stones, and desirable things.

39 And he shall do thus in the strong places of refuge with a strange god, and shall increase his glory: and he shall subject many to them, and shall distribute the land in gifts.

40 And at the end of the time he shall conflict with the king of the south: and the king of the north shall come against him with chariots, and with horsemen, and with many ships; and they shall enter into the land: and he shall break in pieces, and pass on: 41 and he shall enter into the land of beauty, and many shall fail: but these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon.

42 And he shall stretch forth his hand over the land; and the land of Egypt shall not escape.

43 And he shall have the mastery over the secret treasures of gold and silver, and over all the desirable possessions of Egypt, and of the Libyans and Ethiopians in their strongholds.

44 But rumors and anxieties out of the east and from the north shall trouble him; and he shall come with great wrath to destroy many.

45 And he shall pitch the tabernacle of his palace between the seas in the holy mountain of beauty: but he shall come to his portion, and there is none to deliver him.

DANIEL CHAPTER 12

1 And at that time Michael the great prince shall stand up, that stands over the children of thy people: and there shall be a time of tribulation, such tribulation as has not been from the time that there was a nation on the earth until that time: at that time thy people shall be delivered, even every one that is written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproach and everlasting shame.

3 And the wise shall shine as the brightness of the firmament, and some of the many righteous as the stars for ever and ever.

4 And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased.

5 And I Daniel saw, and, behold, two others stood, on one side of the bank of the river, and the other on the other side of the bank of the river.

6 And one said to the man clothed in linen, who was over the water of the river, When will be the end of the wonders which thou has mentioned?

7 And I heard the man clothed in linen, who was over the water of the river, and he lifted up his right hand and his left hand to heaven, and sware by him that lives for ever, that it should be for a time of times and half a time: when the dispersion is ended they shall know all these things.

8 And I heard, but I understood not: and I said, O Lord, what will be the end of these things?

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9 And he said, Go, Daniel: for the words are closed and sealed up to the time of the end.

10 Many must be tested, and thoroughly whitened, and tried with fire, and sanctified; but the transgressors shall transgress: and none of the transgressors shall understand; but the wise shall understand.

11 And from the time of the removal of the perpetual sacrifice, when the abomination of desolation shall be set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waits, and comes to the thousand three hundred and thirty-five days.

13 But go thou, and rest; for there are yet days and seasons to the fulfillment of the end; and thou shalt stand in thy lot at the end of the days.

DANIEL CHAPTER 13

HISTORY OF SUSANNA

also called Susanna and the Elders
or (1st) Addition to Daniel
(Hebrew Title: Shoshana)
Etimated Range of Dating: 2nd century B.C.

(In Judaism, all three items are separate and belong to the Deuterocanon, the Second Canon. In the Christian Bible, the Story of Susanna and the Elders, like Song of the Three Holy Children, and Bel and the Dragon, belong to the "Additions to Daniel."

The Greek text survives in two versions. The received version is due to Theodotion; this has superseded the original Septuagint version, which now survives only in Syriac translation, in Papyrus 967 (3rd century), and exceptionally in a single medieval manuscript, known as Codex Chisianus 88.

Susanna (Hebrew: Shoshana, meaning "lily"), also called Susanna and the Elders, is a narrative included in the Book of Daniel (as chapter 13) by the Catholic and Orthodox churches. It is one of the additions to Daniel, considered apocryphal by Protestants. It is listed in Article VI of the 39 Articles of the Church of England among the books which are read "for example of life and instruction of manners", but not for the formation of doctrine. It is not included in the Jewish Tanakh and is not mentioned in early Jewish literature, although the text does appear to have been part of the original Septuagint from the 2nd century BC, and was revised by Theodotion, a Hellenistic Jewish redactor of the Septuagint text (c. 150 AD).

The Greek puns in the texts have been cited by some as proof that the text never existed in Hebrew or Aramaic, but other researchers have suggested pairs of words for trees and cutting that sound similar enough to suppose that they could have been used in an original. The Anchor Bible uses "yew" and "hew" and "clove" and "cleave" to get this effect in English.

Sextus Julius Africanus did not regard the story as canonical. Jerome (347–420), while translating the Vulgate, treated this section as a non-canonical fable. In his introduction, he indicated that Susanna was an apocryphal addition because it was not present in the Hebrew text of Daniel. Origen received the story as part of the 'divine books' and censured 'wicked presbyters' who did not recognize its authenticity (Hom Lev 1.3.), remarking that the story was commonly read in the early Church (Letter to Africanus); he also noted the story's absence in the Hebrew text, observing (in Epistola ad Africanum) that it was "hidden" by the Jews in some fashion. Origen's claim is reminiscent of Justin Martyr's charge that Jewish scribes 'removed' certain verses from their Scriptures (Dialogue with Trypho: C.71-3). There are no known early Jewish references to the Susanna story.

A fair Hebrew wife named Susanna was falsely accused by lecherous voyeurs. As she bathes in her garden, having sent her attendants away, two lustful elders secretly observe the lovely Susanna. When she makes her way back to her house, they accost her, threatening to claim that she was meeting a young man in the garden unless she agrees to have sex with them.)

1 There dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim’s house: and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband’s garden to walk.

8 And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

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15 And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not I cannot escape your hands.

23 It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in at the privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her, and lay with her. 38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify. 41 Then the assembly believed them as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel: 46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light.

53 For thou hast pronounced false judgment and hast condemned the innocent and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

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58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

DANIEL CHAPTER 14

BEL AND THE DRAGON

or (2nd) Addition to Daniel (Chapter 14)
Estimated Range of Dating: 539–332 B.C.

(The original Septuagint text in Greek survives in a single manuscript, Codex Chisianus. The work may date to the Persian period [c. 539–332 BC] when Judaea was part of the Persian Empire [that was ruled by the Achaemenid Dynasty] as province called Yehud Medinata [Aramaic for Province of Judah]. It is believed by some scholars to have been written in the late 2nd century BC and accounted apocryphal by Protestants. The chapter is formed of three independent narratives, which place the hero Daniel at the court of the Persian emperor Cyrus the Great [Persian: Kurush II]: "When King Astyages was laid to rest with his ancestors, Cyrus the Persian succeeded to his kingdom." There Daniel "was a companion of the king, and was the most honoured of all his Friends" (14:1). [* Astyages, Akkadian: Ishtumegu, the last king of Media, was grandfather of Kurush II]*

The narrative of Bel and the Dragon is from chapter 14 of the Book of Daniel. This chapter, along with the Story of Susanna, chapter 13, is referred to as deuterocanonical by Rabbinic Judaism, but universally accepted among Catholic and Orthodox Christians as belonging to the Bible. It is considered apocryphal by most Protestants and typically not found in modern Protestant Bibles.

The narrative of Bel (14:1–22) is a folk tale ridiculing worship. In it, the king asks Daniel "Do you not think that Bel is a living god? Do you not see how much he eats and drinks every day?" Daniel proves through a ruse that the sacred meal of Bel is actually consumed at night by the seventy priests and their wives and children, who entered through a secret door when the temple's doors were sealed. The priests and their wives and children are killed, and Daniel is permitted to destroy the idol of Bel and the temple. This version has been cited as an ancestor of the "locked room mystery".

In the brief companion narrative of the Dragon (14:23–30), "there was a great dragon, which the Babylonians revered." In this case the supposed god is no idol, but not all that eats is divine: Daniel slew the dragon by making cakes of pitch, fat and hair. The dragon ate them and burst open. Now the Babylonians were indignant. "The king has become a Jew; he has destroyed Bel, and killed the dragon, and slaughtered the priests," they said, and demanded that Daniel be handed over to them.

The third narrative (14:31–42), Daniel in the Lions' Den, is apparently Daniel's 1st or 2nd trip. It has been made into a consequence of the preceding episode, but the Septuagint precedes it with the notice: "From the prophecy of Habakkuk, son of Jesus, of the tribe of Levi." Daniel remained unharmed in the den with seven lions, fed by the miraculous transportation of the prophet Habakkuk. "On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel! The king shouted with a loud voice, "You are great, O Lord, the God of Daniel, and there is no other besides you!" Then he pulled Daniel out, and threw into the den those who had attempted his destruction, and they were instantly eaten before his eyes." Some have suggested that the Daniel in Bel and the Dragon is different from that of Daniel 1-13.

The Book of Daniel appears to be a reminiscence of Canaanite legends and pre-Bible stories, such as The Myth of Baal (Babylonian original, Grand Bible, 6th ed., pp.8025), The Baal Cycle, Baal battles Yahm, alphabetic cuneiform tablets from 1360 BC found at Ugarit, northwestern Syria. See: The Grand Bible, pp 2165. Baal is just another spelling for Bel the main god of all Semites at the time who fell out of favour with the believers, pretty much like Brahma with the Hindus and Yahweh with the Christians.

On griffins and dragons, see introduction to KHM 88.— The Singing, Soaring Lark, in Children and Household Tales collected by the Brothers Grimm, ed. Lord Henfield, p.489. See also: Natural History by Gaius Plinius Secundus, The Grand Bible, Internet Archive, p. 3459, middle column, 8th line. The oldest Sumerian depictions of griffins and dragons can be found on cylinder seals from around 3000 BC. The oldest written mention of a dragon can be found in the Sumerian "Kesh Temple Hymn" from around 2600 BC. See: The Grand Bible, Internet Archive, p. 5249, paragraphs 75-86.)

1 And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

2 And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel (Baal)*, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine. (* See: The Baal Cycle, Canaanite Legends and Pre-Bible Stories, The Grand Bible, p. 2165.)

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4 And the king worshipped it and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expenses, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast and seal it with thine own signet;

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him.

17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole. 18 And as soon as he had opened the dour, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

31 Who cast him into the lions' den: where he was six days.

32 And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art Lord God of Daniel, and there is none other beside thee.

42 And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

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THE TREI ASAR
(THE TWELVE LITTLE PROPHET BOOKS)

1st, THE BOOK OF THE PROPHET HOSEA
Greek: Osee; Hebrew title: Sefer Hosea
Estimated Range of Dating: c. 760–720 B.C.

(Dated to c. 760–720 BC, The Book of Hosea (Hebrew: Sefer Hosea) is one of the oldest books of the Hebrew Bible, predating most of the Torah (Pentateuch). It is part of The Trei Asar, a book of the Hebrew Bible with 12 chapters or parts. This little biographical collection was probably made in Babylon in the years of the captivity,

Set around the fall of the Northern Kingdom of Israel, the Book of Hosea denounces the worship of gods other than Yahweh, metaphorically comparing Israel's abandonment of Yahweh to a woman being unfaithful to her husband. According to the book's narrative, the relationship between Hosea and his unfaithful wife Gomer is comparable to the relationship between Yahweh and his unfaithful people Israel. The eventual reconciliation of Hosea and Gomer is treated as a hopeful metaphor for the eventual reconciliation between Yahweh and Israel.

A brief outline of the concepts:

• Chapters 1–2; Account of Hosea's marriage with Gomer biographically which is a metaphor for the relationship with Yahweh and Israel.

• Chapter 3; Account of Hosea's marriage autobiographically. This is possibly a marriage to different women

• Chapters 4–14:9 / 14:10; Oracle judging Israel, Ephraim in particular, for not living up to the covenant.)

TREI ASAR 1, HOSEA (OSEE) CHAPTER 1

1 The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel.

2 The beginning of the word of the Lord by Osee. And the Lord said to Osee, Go, take to thyself a wife of fornication, and children of fornication: for the land will surely go a-whoring in departing from the Lord.

3 So he went and took Gomer, daughter of Debelaim; and she conceived, and bore him a son.

4 And the Lord said to him, Call his name Jezrael; for yet a little while, and I will avenge the blood of Jezrael on the house of Juda, and will make to cease the kingdom of the house of Israel.

5 And it shall be, in that day, that I will break the bow of Israel in the valley of Jezrael.

6 And she conceived again, and bore a daughter. And he said to him, Call her name, Unpitied: for I will no more have mercy on the house of Israel, but will surely set myself in array against them.

7 But I will have mercy on the house of Juda, and will save them by the Lord their God, and will not save them with bow, nor with sword, nor by war, nor by horses, nor by horsemen.

8 And she weaned Unpitied; and she conceived again, and bore a son.

9 And he said, Call his name, Not my people: for ye are not my people, and I am not your God.

10 Yet the number of the children of Israel was as the sand of the sea, which shall not be measured nor numbered: and it shall come to pass, that in the place where it was said to them, Ye are not my people, even they shall be called the sons of the living God.

11 And the children of Juda shall be gathered, and the children of Israel together, and shall appoint themselves one head, and shall come up out of the land: for great shall be the day of Jezrael.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 2

1 Say to your brother, My people, and to your sister, Pitied.

2 Plead with your mother, plead: for she is not my wife, and I am not her husband: and I will remove her fornication out of my presence, and her adultery from between her breasts:

3 that I may strip her naked, and make her again as she was at the day of her birth: and I will make her desolate, and make her as a dry land, and will kill her with thirst.

4 And I will not have mercy upon her children; for they are children of fornication.

5 And their mother went a-whoring: she that bore them disgraced them: for she said, I will go after my lovers, that give me my bread and my water, and my garments, and my linen clothes, my oil and my necessaries.

6 Therefore, behold, I hedge up her way with thorns, and I will stop the ways, and she shall not find her path.

7 And she shall follow after her lovers, and shall not overtake them; and she shall seek them, but shall not find them: and she shall say, I will go, and return to my former husband; for it was better with me than now.

8 And she knew not that I gave her her corn, and wine, and oil, and multiplied silver to her: but she made silver and gold images for Baal.

9 Therefore I will return, and take away my corn in its season, and my wine in its time; and I will take away my raiment and my linen clothes, so that she shall not cover her nakedness.

10 And now I will expose her uncleanness before her lovers, and no one shall by any means deliver her out of my hand.

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11 And I will take away all her gladness, her feasts, and her festivals at the new moon, and her sabbaths, and all her solemn assemblies.

12 And I will utterly destroy her vines, and her fig-trees, all things of which she said, These are my hire which my lovers have given me: and I will make them a testimony, and the wild beasts of the field, and the birds of the sky, and the reptiles of the earth shall devour them.

13 And I will recompense on her the days of Baalim, wherein she sacrificed to them, and put on her ear-rings, and her necklaces, and went after her lovers, and forgot me, saith the Lord.

14 Therefore, behold, I will cause her to err, and will make her as desolate, and will speak comfortably to her.

15 And I will giver her possessions from thence, and the valley of Achor to open her understanding: and she shall be afflicted there according to the days of her infancy, and according to the days of her coming up out of the land of Egypt.

16 And it shall come to pass in that day, saith the Lord, that she shall call me, My husband, and shall no longer call me Baalim.

17 And I will take away the names of Baalim out of her mouth, and their names shall be remembered no more at all.

18 And I will make for them in that day a covenant with the wild beasts of the field, and with the birds of the sky, and with the reptiles of the earth: and I will break the bow and the sword and the battle from off the earth, and will cause thee to dwell safely.

19 And I will betroth thee to myself for ever; yea, I will betroth thee to myself in righteousness, and in judgment, and in mercy, and in tender compassions;

20 and I will betroth thee to myself in faithfulness: and thou shalt know the Lord.

21 And it shall come to pass in that day, saith the Lord, I will hearken to the heaven, and it shall hearken to the earth;

22 and the earth shall hearken to the corn, and the wine, and the oil; and they shall hearken to Jezrael.

23 And I will sow her to me on the earth; and will love her that was not loved, and will say to that which was not my people, Thou art my people; and they shall say, Thou art the Lord my God.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 3

1 And the Lord said to me, Go yet, and love a woman that loves evil things, an adulteress, even as the Lord loves the children of Israel, and they have respect to strange gods, and love cakes of dried grapes.

2 So I hired her to myself for fifteen pieces of silver, and a homer of barley, and a flagon of wine.

3 And I said unto her, Thou shalt wait for me many days; and thou shalt not commit fornication, neither shalt thou be for another man; and I will be for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an altar, and without a priesthood, and without manifestations.

5 And afterward shall the children of Israel return, and shall seek the Lord their God, and David their king; and shall be amazed at the Lord and at his goodness in the latter days.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 4

4:1 Hear the word of the Lord, ye children of Israel: for the Lord has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 Cursing, and lying, and murder, and theft, and adultery abound in the land, and they mingle blood with blood.

3 Therefore shall the land mourn, and shall be diminished with all that dwell in it, with the wild beasts of the field, and the reptiles of the earth, and with the birds of the sky, and the fish of the sea shall fail:

4 that neither any one may plead, nor any one reprove another; but my people are as a priest spoken against.

5 Therefore they shall fall by day, and the prophet with thee shall fall: I have compared thy mother unto night.

6 My people are like as if they had no knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt not minister as priest to me: and as thou has forgotten the law of thy God, I also will forget thy children.

7 According to their multitude, so they sinned against me: I will turn their glory into shame.

8 They will devour the sins of my people, and will set their hearts on their iniquities.

9 And the priest shall be as the people: and I will avenge on them their ways, and I will recompense to them their counsels.

10 And they shall eat, and shall not be satisfied: they have gone a-whoring, and shall by no means prosper: because they have left off to take heed to the Lord.

11 The heart of my people has gladly engaged in fornication and wine and strong drink.

12 They asked counsel by means of signs, and they reported answer to them by their staves: they have gone astray in a spirit of whoredom, and gone grievously a-whoring from their God.

13 They have sacrificed on the tops of the mountains, and on the hills they have sacrificed under the oak and poplar, and under the shady tree, because the shade was good: therefore your daughters shall go a-whoring, and your daughters-in-law shall commit adultery.

14 And I will not visit upon your daughters when they shall commit fornication, nor your daughters-in-law when they shall commit adultery: for they themselves mingled themselves with harlots, and sacrificed with polluted ones, and the people that understood not entangled itself with a harlot.

15 But thou, O Israel, be not ignorant, and go ye not, men of Juda, to Galgala; and go not up to the house of On, and swear not by the living Lord.

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16 For Israel was maddened like a mad heifer: now the Lord will feed them as a lamb in a wide place.

17 Ephraim, joined with idols, has laid stumbling-blocks in his own way.

18 He has chosen the Chananites: they have grievously gone a-whoring: they have loved dishonour through her insolence.

19 Thou art a blast of wind in her wings, and they shall be ashamed because of their altars.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 5

1 Hear these things, ye priests; and attend, O house of Israel; and hearken, O house of the king; for the controversy is with you, because ye have been a snare in Scopia, and as a net spread on Itabyrium,

2 which they that hunt the prey have fixed: but I will correct you.

3 I know Ephraim, and Israel is not far from me: for now Ephraim has gone grievously a-whoring, Israel is defiled.

4 They have not framed their counsels to return to their God, for the spirit of fornication is in them, and they have not known the Lord.

5 And the pride of Israel shall be brought low before his face; and Israel and Ephraim shall fall in their iniquities; and Judas also shall fall with them.

6 They shall go with sheep and calves diligently to seek the Lord; but they shall not find him, for he has withdrawn himself from them.

7 For they have forsaken the Lord; for strange children have been born to them: now shall the cankerworm devour them and their heritages.

8 Blow ye the trumpet on the hills, sound aloud on the heights: proclaim in the house of On, Benjamin is amazed.

9 Ephraim has come to nought in the days of reproof: in the tribes of Israel I have shown faithful dealings.

10 The princes of Juda became as they that removed the bounds: I will pour out upon them my fury as water.

11 Ephraim altogether prevailed against his adversary, he trod judgment under foot, for he began to go after vanities.

12 Therefore I will be as consternation to Ephraim, and as a goad to the house of Juda.

13 And Ephraim saw his disease, and Judas his pain; then Ephraim went to the Assyrians, and sent ambassadors to king Jarim: but he could not heal you, and your pain shall in nowise cease from you.

14 Wherefore I am as a panther to Ephraim, and as a lion to the house of Juda: and I will tear, and go away; and I will take, and there shall be none to deliver.

15 I will go and return to my place, until they are brought to nought, and then shall they seek my face.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 6

1 In their affliction they will seek me early, saying, Let us go, and return to the Lord our God; for he has torn, and will heal us; 2 he will smite, and bind us up.

3 After two days he will heal us: in the third day we shall arise, and live before him, and shall know him:

4 let us follow on to know the Lord: we shall find him ready as the morning, and he will come to us as the early and latter rain to the earth.

5 What shall I do unto thee, Ephraim? What shall I do to thee, Juda? whereas your mercy is as a morning cloud, and as the early dew that goes away.

6 Therefore have I mown down your prophets; I have slain them with the word of my mouth: and my judgment shall go forth as the light.

7 For I will have mercy rather than sacrifice, and the knowledge of God rather than whole-burnt-offerings.

8 But they are as a man transgressing a covenant:

9 there the city Galaad despised me, working vanity, troubling water.

10 And thy strength is that of a robber: the priests have hid the way, they have murdered the people of Sicima; for they have wrought iniquity in the house of Israel.

11 I have seen horrible things there, even the fornication of Ephraim: Israel and Juda are defiled;

12 begin together grapes for thyself, when I turn the captivity of my people.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 7

1 When I have healed Israel, then shall the iniquity of Ephraim be revealed, and the wickedness of Samaria; for they have wrought falsehood: and a thief shall come in to him, even a robber spoiling in his way;

2 that they may concert together as men singing in their heart: I remember all their wickedness: now have their own counsels compassed them about; they came before my face.

3 They gladdened kings with their wickedness, and princes with their lies.

4 They are all adulterers, as an oven glowing with flame for hot-baking, on account of the kneading of the dough, until it is leavened.

5 In the days of our kings, the princes began to be inflamed with wine: he stretched out his hand with pestilent fellows.

6 Wherefore their hearts are inflamed as an oven, while they rage all the night: Ephraim is satisfied with sleep; the morning is come; he is burnt up as a flame of fire.

7 They are all heated like an oven, and have devoured their judges: all their kings are fallen; there was not among them one that called on me.

8 Ephraim is mixed among his people; Ephraim became a cake not turned.

9 Strangers devoured his strength, and he knew it not; and grey hairs came upon him, and he knew it not.

10 And the pride of Israel shall be brought down before his face: yet they have not returned to the Lord their God, neither have they diligently sought him for all this.

11 And Ephraim was as a silly dove, not having a heart: he called to Egypt, and they went to the Assyrians.

12 Whenever they shall go, I will cast my net upon them; I will bring them down as the birds of the sky, I will chasten them with the rumor of their coming affliction.

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13 Woe to them! for they have started aside from me: they are cowards; for they have sinned against me: yet I redeemed them, but they spoke falsehoods against me.

14 And their hearts did not cry to me, but they howled on their beds: they pined for oil and wine.

15 They were instructed by me, and I strengthened their arms; and they devised evils against me.

16 They turned aside to that which is not, they became as a bent bow: their princes shall fall by the sword, by reason of the unbridled state of their tongue: this is their setting at nought in the land of Egypt.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 8

1 He shall come into their midst as the land, as an eagle against the house of the Lord, because they have transgressed my covenant, and have sinned against my law.

2 They shall soon cry out to me, saying, O God, we know thee.

3 For Israel has turned away from good things; they have pursued an enemy.

4 They have made kings for themselves, but not by me: they have ruled, but they did not make it known to me: of their silver and their gold they have made images to themselves, that they might be destroyed.

5 Cast off thy calf, O Samaria; mine anger is kindled against them: how long will they be unable to purge themselves in Israel?

6 Whereas the workman made it, and it is not God; wherefore thy calf, Samaria, was a deceiver:

7 for they sowed blighted seed, and their destruction shall await them, a sheaf of corn that avails not to make meal; and even if it should produce it, strangers shall devour it.

8 Israel is swallowed up: now is he become among the nations as a worthless vessel.

9 For they have gone up to the Assyrians: Ephraim has been strengthened against himself; they loved gifts.

10 Therefore shall they be delivered to the nations: now I will receive them, and they shall cease a little to anoint a king and princes.

11 Because Ephraim has multiplied altars, his beloved altars are become sins to him.

12 I will write down a multitude of commands for him; but his statutes are accounted strange things, even the beloved altars.

13 For if they should offer a sacrifice, and eat flesh, the lord will not accept them: now will he remember their iniquities, and will take vengeance on their sins: they have returned to Egypt, and they shall eat unclean things among the Assyrians.

14 And Israel has forgotten him that made him, and they have built fanes, and Juda has multiplied walled cities: but I will send fire on his cities, and it shall devour their foundations.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 9

1 Rejoice not, O Israel, neither make merry, as other nations: for thou hast gone a-whoring from thy God; thou hast loved gifts upon every threshing-floor.

2 The threshing-floor and wine- press knew them not, and the wine disappointed them.

3 They dwelt not in the Lord's land: Ephraim dwelt in Egypt, and they shall eat unclean things among the Assyrians.

4 They have not offered wine to the Lord, neither have their sacrifices been sweet to him, but as the bread of mourning to them; all that eat them shall be defiled; for their bread for their soul shall not enter into the house of the Lord.

5 What will ye do in the day of the general assembly, and in the day of the feast of the Lord?

6 Therefore, behold, they go forth from the trouble of Egypt, and Memphis shall receive them, and Machmas shall bury them: as for their silver, destruction shall inherit it; thorns shall be in their tents.

7 The days of vengeance are come, the days of thy recompense are come; and Israel shall be afflicted as the prophet that is mad, as a man deranged: by reason of the multitude of thine iniquities thy madness has abounded.

8 The watchman of Ephraim was with God: the prophet is a crooked snare in all his ways: they have established madness in the house of God.

9 They have corrupted themselves according to the days of the hill: he will remember their iniquities, he will take vengeance on their sins.

10 I found Israel as grapes in the wilderness, and I saw their fathers as an early watchman in a fig-tree: they went in to Beel-phegor, and were shamefully estranged, and the abominable became as the beloved.

11 Ephraim has flown away as a bird; their glories from the birth, and the travail, and the conception.

12 For even if they should rear their children, yet shall they be utterly bereaved: wherefore also there is woe to them, though my flesh is of them.

13 Ephraim, even as I saw, gave their children for a prey; yea, Ephraim was ready to bring out his children to slaughter.

14 Give them, O Lord: what wilt thou give them? a miscarrying womb, and dry breasts.

15 All their wickedness is in Galgal: for there I hated them: because of the wickedness of their practices, I will cast them out of my house, I will not love them any more: all their princes are disobedient.

16 Ephraim is sick, he is dried up at his roots, he shall in no wise any more bear fruit: wherefore even if they should beget children, I will kill the desired fruit of their womb.

17 God shall reject them, because they have not hearkened to him: and they shall be wanderers among the nations.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 10

10:1 Israel is a vine with goodly branches, her fruit is abundant: according to the multitude of her fruits she has

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multiplied her altars; according to the wealth of his land, he has set up pillars.

2 They have divided their hearts; now shall they be utterly destroyed: he shall dig down their altars, their pillars shall mourn.

3 Because now they shall say, We have no king, because we feared not the Lord:

4 and what should a king do for us, speaking false professions as his words? he will make a covenant: judgment shall spring up as a weed on the soil of the field.

5 The inhabitants of Samaria shall dwell near the calf of the house of On; for the people of it mourned for it: and as they provoked him, they shall rejoice at his glory, because he has departed from them.

6 And having bound it for the Assyrians, they carried it away as presents to king Jarim: Ephraim shall receive a gift, and Israel shall be ashamed of his counsel.

7 Samaria has cast off her king as a twig on the surface of the water.

8 And the altars of On, the sins of Israel, shall be taken away: thorns and thistles shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 From the time the hills existed Israel has sinned: there they stood: war waged against the children of iniquity

10 to chastise them shall not overtake them on the hill, the nations shall be gathered against them, when they are chastened for their two sins,

11 Ephraim is a heifer taught to love victory, but I will come upon the fairest part of her neck: I will mount Ephraim; I will pass over Juda in silence; Jacob shall prevail against him.

12 Sow to yourselves for righteousness, gather in for the fruit of life: light ye for yourselves the light of knowledge; seek the Lord till the fruits of righteousness come upon you.

13 Wherefore have ye passed over ungodliness in silence, and reaped the sins of it? ye have eaten false fruit; for thou has trusted in thy sins, in the abundance of thy power.

14 Therefore shall destruction rise up among thy people, and all thy strong places shall be ruined: as a prince Solomon departed out of the house of Jeroboam, in the days of battle they dashed the mother to the ground upon the children,

15 thus will I do to you, O house of Israel, because of the unrighteousness of your sins.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 11

11:1 Early in the morning were they cast off, the king of Israel has been cast off: for Israel is a child, and I loved him, and out of Egypt have I called his children.

2 As I called them, so they departed from my presence: they sacrificed to Baalim, and burnt incense to graven images.

3 Yet I bound the feet of Ephraim, I took him on my arm; but they knew not that I healed them.

4 When men were destroyed, I drew them with the bands of my love: and I will be to them as a man smiting another on his cheek: and I will have respect to him, I will prevail with him.

5 Ephraim dwelt in Egypt; and as for the Assyrian, he was his king, because he would not return.

6 And in his cities he prevailed not with the sword, and he ceased to war with his hands: and they shall eat of the fruit of their own devices:

7 and his people shall cleave fondly to their habitation; but God shall be angry with his precious things, and shall not at all exalt him.

8 How shall I deal with thee, Ephraim? how shall I protect thee, Israel? what shall I do with thee? I will make thee as Adama, and as Seboim; my heart is turned at once, my repentance is powerfully excited.

9 I will not act according to the fury of my wrath, I will not abandon Ephraim to be utterly destroyed: for I am God, and not man; the Holy One within thee: and I will not enter into the city.

10 I will go after the Lord: he shall utter his voice as a lion: for he shall roar, and the children of the waters shall be amazed.

11 They shall be amazed and fly as a bird out of Egypt, and as a dove out of the land of the Assyrians: and I will restore them to their houses, saith the Lord.

12 Ephraim has compassed me with falsehood, and the house of Israel and Juda with ungodliness: but now God knows them, and they shall be called God's holy people.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 12

1 But Ephraim is an evil spirit, he has chased the east wind all the day: he has multiplied empty and vain things, and made a covenant with the Assyrians, and oil has gone in the way of traffic into Egypt.

2 And the Lord has a controversy with Juda, in order to punish Jacob: according to his ways and according to his practices will he recompense him.

3 He took his brother by the heel in the womb, and in his labours he had power with God.

4 And he prevailed with the angel and was strong: they wept, and intreated me: they found me in the house of On, and there a word was spoken to them.

5 But the Lord God Almighty shall be his memorial.

6 Thou therefore shalt return to thy God: keep thou mercy and judgment, and draw nigh to thy God continually.

7 As for Chanaan, in his hand is a balance of unrighteousness: he has loved to tyrannize.

8 And Ephraim said, Nevertheless I am rich, I have found refreshment to myself. None of his labours shall be found available to him, by reason of the sins which he has committed.

9 But I the Lord thy God brought thee up out of the land of Egypt: I will yet cause thee to dwell in tabernacles, according to the days of the feast.

10 And I will speak to the prophets, and I have multiplied visions, and by the means of the prophets I was represented.

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11 If Galaad exists not, then the chiefs in Galaad when they sacrificed were false, and their altars were as heaps on the ground of the field.

12 And Jacob retreated into the plain of Syria, and Israel served for a wife, and waited for a wife.

13 And the Lord brought Israel out of the land of Egypt by a prophet, and by a prophet was he preserve.

14 Ephraim was angry and excited, therefore his blood shall be poured out upon him, and the Lord shall recompense to him his reproach.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 13

1 According to the word of Ephraim he adopted ordinances for himself in Israel; and he established them for Baal, and died.

2 And now they have sinned increasingly, and have made for themselves a molten image of their silver, according to the fashion of idols, the work of artificers accomplished for them: they say, Sacrifice men, for the calves have come to an end.

3 Therefore shall they be as a morning cloud, and as the early dew that passes away, as chaff blown away from the threshing-floor, and as a vapor from tears.

4 But I am the Lord thy God that establishes the heaven, and creates the earth, whose hands have framed the whole host of heaven: but I shewed them not to thee that thou shouldest go after them: and I brought thee up out of the land of Egypt, and thou shalt know no God but me; and there is no Saviour beside me.

5 I tended thee as a shepherd in the wilderness, in an uninhabited land.

6 According to their pastures, so they were completely filled; and their hearts were exalted; therefore they forgot me.

7 And I will be to them as a panther, and as a leopard.

8 I will meet them by the way of the Assyrians, as a she-bear excited, and I will rend the caul of their heart, and the lions' whelps of the thicket shall devour them there; the wild beasts of the field shall rend them in pieces.

9 O Israel, who will aid thee in thy destruction?

10 Where is this thy king? let him even save thee in all thy cities: let him judge thee, of whom thou saidst, Give me a king and a prince.

11 And I gave thee a king in mine anger, and kept him back in my wrath.

12 Ephraim has framed a conspiracy of unrighteousness, his sin is hidden.

13 Pains as of a woman in travail shall come upon him: he is thy wise son, because he shall not stay in the destruction of thy children.

14 I will deliver them out of the power of Hades, and will redeem them from death: where is thy penalty, O death? O Hades, where is thy sting? comfort is hidden from mine eyes.

15 Forasmuch as he will cause a division among his brethren, the Lord shall bring upon him an east wind from the desert, and shall dry up his veins and quite drain his fountains: he shall dry up his land, and spoil all his precious vessels.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 14

14:1 Samaria shall be utterly destroyed: for she has resisted her God; they shall fall by the sword, and their sucklings shall be dashed against the ground, and their women with child ripped up.

2 Return, O Israel, to the Lord thy God; for the people have fallen through thine iniquities.

3 Take with you words, and turn to the Lord your God: speak to him, that ye may not receive the reward of unrighteousness, but that ye may receive good things: and we will render in return the fruit of our lips.

4 Assur shall never save us; we will not mount on horseback; we will no longer say to the works of our hands, Our gods. He who is in thee shall pity the orphan.

5 I will restore their dwellings, I will love them truly: for he has turned away my wrath from him.

6 I will be as dew to Israel: he shall bloom as the lily, and cast forth his roots as Libanus.

7 His branches shall spread, and he shall be as a fruitful olive, and his smell shall be as the smell of Libanus.

8 They shall return, and dwell under his shadow: they shall live and be satisfied with corn, and he shall flower as a vine: his memorial shall be to Ephraim as the wine of Libanus.

9 What has he to do any more with idols? I have afflicted him, and I will strengthen him: I am as a leafy juniper tree. From me is thy fruit found.

10 Who is wise, and will understand these things? or prudent, and will know them? for the ways of the Lord are straight, and the righteous shall walk in them: but the ungodly shall fall therein.

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2nd, THE BOOK OF THE PROPHET JOEL

Greek: Ioel; Hebrew title: Sefer Joel
Estimated Range of Dating: c. 520–400 B.C.

(The Book of Joel is part of the Hebrew Bible, one of twelve prophetic books known as the Twelve Minor Prophets. (The term indicates the short length of the text in relation to longer prophetic texts known as the Major Prophets.

The Book of Hosea is one of the books of the Hebrew Bible and of the Christian Old Testament. The book is about a man who was told by God to marry a woman who would not live with him as she should have done. Even though Hosea brought her back to his house and had some children with her, she kept leaving him and going away to other men. Hosea was told that his story was a picture of the way God's people treated God, by going after other gods (idols) even though God wanted them to stay with Him and love Him.)

TREI ASAR 2, JOEL CHAPTER 1

1 The word of the Lord which came to Joel the son of Bathuel.

2 Hear these words, ye elders, and hearken all ye that inhabit the land. Have such things happen in your days, or in the days of your fathers?

3 Tell your children concerning them, and let your children tell their children, and their children another generation.

4 The leavings of the caterpillar has the locust eaten, and the leavings of the locust has the palmerworm eaten, and the leavings of the palmerworm has the cankerworm eaten.

5 Awake, ye drunkards, from your wine, and weep: mourn, all ye that drink wine to drunkenness: for joy and gladness and removed are from your mouth.

6 For a strong and innumerable nation is come up against my land, their teeth are lion's teeth, and their back teeth those of a lion's whelp.

7 He has ruined my vine, and utterly broken my fig-trees: he has utterly searched my vine, and cast it down; he has peeled its branches.

8 Lament to me more than a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and drink-offering are removed from the house of the Lord: mourn, ye priests that serve at the altar of the Lord.

10 For the plains languish: let the land mourn, for the corn languishes; the wine is dried up, the oil becomes scarce;

11 the husbandmen are consumed: mourn your property on account of the wheat and barley; for the harvest has perished from off the field.

12 The vine is dried up, and the fig-trees are become few; the pomegranate, and palm- tree, and apple, and all trees of the field are dried up: for the sons of men have have abolished joy.

13 Gird yourselves with sackcloth, and lament, ye priests: mourn, ye that serve at the altar: go in, sleep in sackcloths, ye that minister to God: for the meat-offering and drink-offering are withheld from the house of your God.

14 Sanctify a fast, proclaim a solemn service, gather the elders and all the inhabitants of the land into the house of your God, and cry earnestly to the Lord,

15 Alas, Alas, Alas for the day! for the day of the Lord is nigh, and it will come as trouble upon trouble.

16 Your meat has been destroyed before your eyes, joy and gladness from out of the house of your God.

17 The heifers have started at their mangers, the treasures are abolished, the wine-presses are broken down; for the corn is withered.

18 What shall we store up for ourselves? the herds of cattle have mourned, because they had no pasture; and the flocks of sheep have been utterly destroyed.

19 To thee, O Lord, will I cry: for fire has devoured the fair places of the wilderness, and a flame has burnt up all the trees of the field.

20 And the cattle of the field have looked up to thee: for the fountains of waters have been dried up, and fire has devoured the fair places of the wilderness.

TREI ASAR 2, JOEL CHAPTER 2

1 Sound the trumpet in Sion, make a proclamation in my holy mountain, and let all the inhabitants of the land be confounded: for the day of the Lord is near;

2 for a day of darkness and gloominess is near, a day of cloud and mist: a numerous and strong people shall be spread upon the mountains as the morning; there has not been from the beginning one like it, and after it there shall not be again even to the years of many generations.

3 Before them is a consuming fire, and behind them is a flame kindled: the land before them is as a paradise of delight, and behind them a desolate plain: and there shall none of them escape.

4 Their appearance is as the appearance of horses; and as horsemen, so shall they pursue.

5 As the sound of chariots on the tops of mountains shall they leap, and as the sound of a flame of fire devouring stubble, and as a numerous and strong people setting themselves in array for battle.

6 Before them shall the people be crushed: every face shall be as the blackness of a caldron.

7 As warriors shall they run, and as men of war shall they mount on the walls; and each shall move in his right path, and they shall not turn aside from their tracks:

8 and not one shall stand aloof from his brother: they shall go on weighed down with their arms, and they fall upon their weapons, yet shall they in no wise be destroyed.

9 They shall seize upon the city, and run upon the walls, and go up upon the houses, and enter in through the windows as thieves.

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10 Before them the earth shall be confounded, and the sky shall be shaken: the sun and the moon shall be darkened, and the stars shall withdraw their light.

11 And the Lord shall utter his voice before his host: for his camp is very great: for the execution of his words is mighty: for the day of the Lord is great, very glorious, and who shall be able to resist it?

12 Now therefore, saith the Lord your God, turn to me with all your heart, and with fasting, and with weeping, and with lamentation:

13 and rend your hearts, and not your garments, and turn to the Lord your God: for he is merciful and compassionate, long-suffering, and plenteous in mercy, and repents of evils.

14 Who knows if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering to the Lord your God?

15 Sound the trumpet in Sion, sanctify a fast, proclaim a solemn service:

16 gather the people, sanctify the congregation, assemble the elders, gather the infants at the breast: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Between the porch and the altar let the priests that minister to the Lord weep, and say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, lest they should say among the heathen, Where is their God?

18 But the Lord was jealous of his land, and spared his people.

19 And the Lord answered and said to his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied with them: and I will no longer make you a reproach among the Gentiles.

20 And I will chase away from you the northern adversary, and will drive him away into a dry land, and I will sink his face in the former sea, and his back parts in the latter sea, and his ill savour shall come up, and his stink come up, because he has wrought great things.

21 Be of good courage, O land; rejoice and be glad: for the Lord has done great things.

22 Be of good courage, ye beasts of the plain, for the plains of the wilderness have budded, for the trees have borne their fruit, the fig tree and the vine have yielded their strength.

23 Rejoice then and be glad, ye children of Sion, in the Lord your God: for he has given you food fully, and he will rain on you the early and the latter rain, as before.

24 And the floors shall be filled with corn, and the presses shall overflow with wine and oil.

25 And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, even my great army, which I sent against you.

26 And ye shall eat abundantly, and be satisfied, and shall praise the name of the Lord your God for the things which he has wrought wonderfully with you: and my people shall not be ashamed for ever.

27 And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and that there is none else beside me; and my people shall no more be ashamed for ever.

28 And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions.

29 And on my servants and on my handmaids in those days will I pour out of my Spirit.

30 And I will shew wonders in heaven, and upon the earth, blood, and fire, and vapor of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord come.

32 And it shall come to pass that whosoever shall call on the name of the Lord shall be saved: for in mount Sion and in Jerusalem shall the saved one be as the Lord has said, and they that have glad tidings preached to them, whom the Lord has called.

TREI ASAR 2, JOEL CHAPTER 3

1 For, behold, in those days and at that time, when I shall have turned the captivity of Juda and Jerusalem,

2 I will also gather all the Gentiles, and bring them down to the valley of Josaphat, and will plead with them there for my people and my heritage Israel, who have been dispersed among the Gentiles; and these Gentiles have divided my land,

3 and cast lots over my people, and have given their boys to harlots, and sold their girls for wine, and have drunk.

4 And what have ye to do with me, O Tyre, and Sidon, and all Galilee of the Gentiles? do ye render me a recompense? or do ye bear malice against me? quickly and speedily will I return your recompense on your own heads:

5 because ye have taken my silver and my gold, and ye have brought my choice ornaments into your temples;

6 and ye have sold the children of Juda and the children of Jerusalem to the children of the Greeks, that ye might expel them from their coasts.

7 Therefore, behold, I will raise them up out of the place whither ye have sold them, and I will return your recompense on your own heads.

8 And I will sell your sons and your daughters into the hands of the children of Juda, and they shall sell them into captivity to a far distant nation: for the Lord has spoken it.

9 Proclaim these things among the Gentiles; declare war, arouse the warriors, draw near and go up, all ye men of war.

10 Beat your ploughshares into swords, and your sickles into spears: let the weak say, I am strong.

11 Gather yourselves together, and go in, all ye nations round about, and gather yourselves there; let the timid become a warrior.

12 Let them be aroused, let all the nations go up to the valley of Josaphat: for there will I sit to judge all the Gentiles round about.

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13 Bring forth the sickles, for the vintage is come: go in, tread the grapes, for the press is full: cause the vats to overflow; for their wickedness is multiplied.

14 Noises have resounded in the valley of judgment: for the day of the Lord is near in the valley of judgment.

15 The sun and the moon shall be darkened, and the stars shall withdraw their light.

16 And the Lord shall cry out of Sion, and shall utter his voice from Jerusalem; and the heaven and the earth shall be shaken, but the Lord shall spare his people, and shall strengthen the children of Israel.

17 And ye shall know that I am the Lord your God, who dwell in Sion my holy mountain: and Jerusalem shall be holy, and strangers shall not pass through her anymore.

18 And it shall come to pass in that day that the mountains shall drop sweet wine, and the hills shall flow with milk, and all the fountains of Juda shall flow with water, and a fountain shall go forth of the house of the Lord, and water the valley of flags.

19 Egypt shall be a desolation, and Idumea (Edom, Arabia) shall be a desolate plain, because of the wrongs of the children of Juda, because they have shed righteous blood in their land.

20 But Judea shall be inhabited for ever, and Jerusalem to all generations.

21 And I will make inquisition for their blood, and will by no means leave it unavenged: and the Lord shall dwell in Sion (Zion, Jerusalem)..

3rd, THE BOOK OF THE PROPHET AMOS

Greek: Amos; Hebrew title: Sefer Amos
Estimated Range of Dating: c. 790–740 B.C.

(The Book of Amos belongs to the Nevi'im (Hebrew for: "prophets") and of the third of the Twelve Minor Prophets in the Tanakh / Old Testament.

Amos lived during the time of two other prophets,Hosea and Isaiah, around 750 BC while Jeroboam II (785–745 BC) was king of Israel and Uzziah (c. 770–750 BC) was king of Judah. Amos lived in the kingdom of Judah but preached in the northern Kingdom of Israel. His major themes of social justice, God's omnipotence, and divine judgement became the main elements of his teachings.

The book of Amos is probably the oldest book of a prophet in the Bible and it has 9 chapters. Its message is harsh, but Amos wrote some of the most poetic parts of the Bible. The author (we do not know with certainty if it was Amos or one of his disciples) was not a simpleton, he was well-educated. In the first chapter, he says that God will punish many of the nations around Israel. Then in the second chapter he uses similar words to say that Judah and Israel will also be punished. The rest of the book tells the reasons for that punishment before ending with a promise that Israel would then be restored. He wrote about social justice, God's power, judgement and eventual restoration.

Structure
Oracles against the nations (1.3–2.6)
Addresses to groups in Israel
• Women of Samaria (4.1–3)
• Rich persons in Samaria (6.1–7)
• Rich persons in Jerusalem (8.4–8)
Five symbolic visions of God's judgement on Israel, interrupted by a confrontation between Amos and his listeners at Bethel (7.10–17):
• Locusts (7.1–3)
• Fire (7.4–6)
• A plumb line (7.7–9)
• A basket of fruit (8.1–3)
• God beside the altar (9.1–8a)
Epilogue 9:8b–15.)

TREI ASAR 3, AMOS CHAPTER 1

1 The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake.

2 And he said, The Lord has spoken out of Sion, and has uttered his voice out of Jerusalem; and the pastures of the shepherds have mourned, and the top of Carmel is dried up.

3 And the Lord said, For three sins of Damascus, and for four, I will not turn away from it; because they sawed with iron saws the women with child of the Galaadites.

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4 And I will send a fire on the house of Azael, and it shall devour the foundations of the son of Ader.

5 And I will break to pieces the bars of Damascus, and will destroy the inhabitants out of the plain of On, and will cut in pieces a tribe out of the men of Charrhan: and the famous people of Syria shall be led captive, saith the Lord.

6 Thus saith the Lord; For three sins of Gaza, and for four, I will not turn away from them; because they took prisoners the captivity of Solomon, to shut them up into Idumea.

7 And I will send forth a fire on the walls of Gaza, and it shall devour its foundations.

8 And I will destroy the inhabitants out of Azotus, and a tribe shall be cut off from Ascalon, and I will stretch out my hand upon Accaron: and the remnant of the Philistines shall perish, saith the Lord.

9 Thus saith the Lord; For three transgressions of Tyre, and for four, I will not turn away from it; because they shut up the prisoners of Solomon into Idumea, and remembered not the covenant of brethren.

10 And I will send forth a fire on the walls of Tyre, and it shall devour the foundations of it.

11 Thus saith the Lord; For three sins of Idumea, and for four, I will not turn away from them; because they pursued their brother with the sword, and destroyed the mother upon the earth, and summoned up his anger for a testimony, and kept up his fury to the end.

12 And I will send forth a fire upon Thaman, and it shall devour the foundations of her walls.

13 Thus saith the Lord; For three sins of the children of Ammon, and for four, I will not turn away from him; because they ripped up the women with child of the Galaadites, that they might widen their coasts.

14 And I will kindle a fire on the walls of Rabbath, and it shall devour her foundations with shouting in the day of war, and she shall be shaken in the days of her destruction:

15 and her kings shall go into captivity, their priests and their rulers together, saith the Lord.

TREI ASAR 3, AMOS CHAPTER 2

1 Thus saith the Lord; For three sins of Moab, and for four, I will not turn away from it; because they burnt the bones of the king of Idumea to lime.

2 But I will send forth a fire on Moab, and it shall devour the foundations of its cities: and Moab shall perish in weakness, with a shout, and with the sound of a trumpet.

3 And I will destroy the judge out of her, and slay all her princes with him, saith the Lord.

4 Thus saith the Lord; For three sins of the children of Judah, and for four, I will not turn away from him; because they have rejected the law of the Lord, and have not kept his ordinances, and their vain idols which they made, which their fathers followed, caused them to err.

5 And I will send a fire on Juda, and it shall devour the foundations of Jerusalem.

6 Thus saith the Lord; for three sins of Israel, and for four, I will not turn away from him; because they sold the righteous for silver, and the poor for sandals,

7 wherewith to tread on the dust of the earth, and they have smitten upon the heads of the poor, and have perverted the way of the lowly: and a son and his father have gone into the same maid, that they might profane the name of their God.

8 And binding their clothes with cords they have made them curtains near the altar, and they have drunk wine gained by extortion in the house of their God.

9 Nevertheless I cut off the Amorite from before them, whose height was as the height of a cedar, and he was strong as an oak; and I dried up his fruit from above, and his roots from beneath.

10 And I brought you up out of the land of Egypt, and led you about in the desert forty years, that ye should inherit the land of the Amorites.

11 And I took of your sons for prophets, and of your young men for consecration. Are not these things so, ye sons of Israel? saith the Lord.

12 But ye gave the consecrated ones wine to drink; and ye commanded the prophets, saying, Prophesy not.

13 Therefore, behold, I roll under you, as a waggon full of straw is rolled.

14 And flight shall perish from the runner, and the strong shall not hold fast his strength, and the warrior shall not save his life:

15 and the archer shall not withstand, and he that is swift of foot shall in no wise escape; and the horseman shall not save his life.

16 And the strong shall find no confidence in power: the naked shall flee away in that day, saith the Lord.

TREI ASAR 3, AMOS CHAPTER 3

1 Hear ye this word, O house of Israel, which the Lord has spoken concerning you, and against the whole family whom I brought up out of the land of Egypt, saying,

2 You especially have I known out of all the families of the earth: therefore will I take vengeance upon you for all your sins.

3 Shall two walk together at all, if they do not know one another?

4 Will a lion roar out of his thicket if he has no prey? will a lion's whelp utter his voice at all out of his lair, if he have taken nothing?

5 Will a bird fall on the earth without a fowler? will a snare be taken up from the earth without having taken anything?

6 Shall the trumpet sound in the city, and the people not be alarmed? shall there be evil in a city which the Lord has not wrought?

7 For the Lord God will do nothing, without revealing instruction to his servants the prophets.

8 A lion shall roar, and who will not be alarmed? the Lord God has spoken, and who will not prophesy?

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9 Proclaim it to the regions among the Assyrians, and to the regions of Egypt, and say, Gather yourselves to the mountain of Samaria, and behold many wonderful things in the midst of it, and the oppression that is in it.

10 And she knew not what things would come against her, saith the Lord, even those that store up wrong and misery in their countries.

11 Therefore thus saith the Lord God; O Tyre, thy land shall be made desolate round about thee; and he shall bring down thy strength out of thee, and thy countries shall be spoiled.

12 Thus saith the Lord; As when a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so shall be drawn forth the children of Israel who dwell in Samaria in the presence of a foreign tribe, and in Damascus.

13 Hear, O ye priests, and testify to the house of Jacob, saith the Lord God Almighty.

14 For in the day wherein I shall take vengeance of the sins of Israel upon him, I will also take vengeance on the altars of Bethel: and the horns of the altar shall be broken down, and they shall fall upon the ground.

15 I will crush and smite the turreted-house upon the summer-house; and the ivory-houses shall be destroyed, and many other houses also, saith the Lord.

TREI ASAR 3, AMOS CHAPTER 4

1 Hear ye this word, ye heifers of the land of Basan that are in the mountain of Samaria, that oppress the poor, and trample on the needy, which say to their masters, Give us that we may drink.

2 The Lord swears by his holiness, that, behold, the days come upon you, when they shall take you with weapons, and fiery destroyers shall cast those with you into boiling caldrons.

3 And ye shall be brought forth naked in the presence of each other; and ye shall be cast forth on the mountain Romman, saith the Lord.

4 Ye went into Bethel, and sinned, and ye multiplied sin at Galgala; and ye brought your meat- offerings in the morning, and your tithes every third day.

5 And they read the law without, and called for public professions: proclaim aloud that the children of Israel have loved these things, saith the Lord.

6 And I will give you dulness of teeth in all your cities, and want of bread in all your places: yet ye returned not to me, saith the Lord.

7 Also I withheld from you the rain three months before the harvest: and I will rain upon one city, and on another city I will not rain: one part shall be rained upon, and the part on which I shall not rain shall be dried up.

8 And the inhabitants of two or three cities shall be gathered to one city to drink water, and they shall not be satisfied: yet ye have not returned to me, saith the Lord.

9 I smote you with parching, and with blight: ye multiplied your gardens, your vineyards, and your fig-grounds, and the cankerworm devoured your olive-yards: yet not even thus did ye return to me, saith the Lord.

10 I sent pestilence among you by the way of Egypt, and slew your young men with the sword, together with thy horses that were taken captive; and in my wrath against you I set fire to your camps: yet not even thus did ye return to me, saith the Lord.

11 I overthrew you, as God overthrew Sodoma and Gomorrha, and ye became as a brand plucked out of the fire: yet not even thus did ye return to me, saith the Lord.

12 Therefore thus will I do to thee, O Israel: nay because I will do thus to thee, prepare to call on thy God, O Israel.

13 For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his Christ, forming the morning and the darkness, and mounting on the high places of the earth, The Lord God Almighty is his name.

TREI ASAR 3, AMOS CHAPTER 5

1 Hear ye this word of the Lord, even a lamentation, which I take up against you. The house of Israel is fallen; it shall no more rise.

2 The virgin of Israel has fallen upon his land; there is none that shall raise her up.

3 Therefore thus saith the Lord God; The city out of which there went forth a thousand, in it there shall be left a hundred, and in that out of which there went forth a hundred, there shall be left ten to the house of Israel.

4 Wherefore thus saith the Lord to the house of Israel, Seek ye me, and ye shall live.

5 But seek not Bethel, and go not into Galgala, and cross not over to the Well of the Oath: for Galgala shall surely go into captivity, and Bethel shall be as that which is not.

6 Seek ye the Lord, and ye shall live; lest the house of Joseph blaze as fire, and it devour him, and there shall be none to quench it for the house of Israel.

7 It is he that executes judgment in the height above, and he has established justice on the earth:

8 who makes all things, and changes them, and turns darkness into the morning, and darkens the day into night: who calls for the water of the sea, and pours it out on the face of the earth: the Lord is his name:

9 who dispenses ruin to strength, and brings distress upon the fortress.

10 They hated him that reproved in the gates, and abhorred holy speech.

11 Therefore because they have smitten the poor with their fists, and ye have received of them choice gifts; ye have built polished houses, but ye shall not dwell in them; ye have planted desirable vineyards, but ye shall not drink the wine of them.

12 For I know your many transgressions, and your sins are great, trampling on the just, taking bribes, and turning aside the judgment of the poor in the gates.

13 Therefore the prudent shall be silent at that time; for it is a time of evils.

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14 Seek good, and not evil, that ye may live: and so the Lord God Almighty shall be with you, as ye have said,

15 We have hated evil, and loved good: and restore ye judgment in the gates; that the Lord God Almighty may have mercy on the remnant of Joseph.

16 Therefore thus saith the Lord God Almighty; In all the streets shall be lamentations; and in all the ways shall it be said, Woe, woe! the husbandman shall be called to mourning and lamentation, and to them that are skilled in complaining.

17 And there shall be lamentation in all the ways; because I will pass through the midst of thee, saith the Lord.

18 Woe to you that desire the day of the Lord! what is this day of the Lord to you? whereas it is darkness, and not light.

19 As if a man should flee from the face of a lion, and a bear should meet him; and he should spring into his house, and lean his hands upon the wall, and a serpent should bite him.

20 Is not the day of the Lord darkness, and not light? and is not this day gloom without brightness?

21 I hate, I reject your feasts, and I will not smell your meat-offerings in your general assemblies.

22 Wherefore if ye should bring me your whole-burnt-sacrifices and meat-offerings, I will not accept them: neither will I have respect to your grand peace-offerings.

23 Remove from me the sound of thy songs, and I will not hear the music of thine instruments.

24 But let judgment roll down as water, and righteousness as an impassable torrent.

25 Have ye offered to me victims and sacrifices, O house of Israel, forty years in the wilderness?

26 Yea, ye took up the tabernacle of Moloch, and the star of your god Raephan, the images of them which ye made for yourselves.

27 And I will carry you away beyond Damascus, saith the Lord, the Almighty God is his name.

TREI ASAR 3, AMOS CHAPTER 6

1 Woe to them that set at nought Sion, and that trust in the mountain of Samaria: they have gathered the harvest of the heads of the nations, and they have gone in themselves.

2 O house of Israel, pass by all of you, and see; and pass by thence to Ematrabba; and thence descend to Geth of the Philistines, the chief of all these kingdoms, see if their coasts are greater than your coasts.

3 Ye who are approaching the evil day, who are drawing near and adopting false sabbaths;

4 who sleep upon beds of ivory, and live delicately on their couches, and eat kids out of the flocks, and sucking calves out of the midst of the stalls;

5 who excel in the sound of musical instruments; they have regarded them as abiding, not as fleeting pleasures;

6 who drink strained wine, and anoint themselves with the best ointment; and have suffered nothing on occasion of the calamity of Joseph.

7 Therefore now shall they depart into captivity from the dominion of princes, and the neighing of horses shall be cut off from Ephraim.

8 For the Lord has sworn by himself, saying, Because I abhor all the pride of Jacob, I do also hate his countries, and I will cut off his city with all who inhabit it.

9 And it shall come to pass, if there be ten men left in one house, that they shall die.

10 But a remnant shall be left behind, and their relations shall take them, and shall strenuously endeavor to carry forth their bones from the house: and one shall say to the heads of the house, Is there yet any one else with thee?

11 And he shall say, No one else. And the other shall say, Be silent, that thou name not the name of the Lord.

12 For, behold, the Lord commands, and he will smite the great house with breaches, and the little house with rents.

13 Will horses run upon rocks? will they refrain from neighing at mares? for ye have turned judgment into poison, and the fruit of righteousness into bitterness:

14 ye who rejoice at vanity, who say, Have we not possessed horns by our own strength?

15 For behold, O house of Israel, I will raise up against you a nation, saith the Lord of hosts; and they shall afflict you so that ye shall not enter into Æmath, and as it were from the river of the wilderness.

TREI ASAR 3, AMOS CHAPTER 7

1 Thus has the Lord God shewed me; and, behold, a swarm of locusts coming from the east; and, behold, one caterpillar, king Gog.

2 And it came to pass when he had finished devouring the grass of the land, that I said, Lord God, be merciful; who shall raise up Jacob? for he is small in number.

3 Repent, O Lord, for this. And this shall not be, saith the Lord.

4 Thus has the Lord shewed me; and, behold, the Lord called for judgment by fire, and it devoured the great deep, and devoured the Lord's portion.

5 Then I said, O Lord, cease, I pray thee: who shall raise up Jacob? for he is small in number. Repent, O Lord, for this.

6 This also shall not be, saith the Lord.

7 Thus the Lord shewed me; and behold, he stood upon a wall of adamant, and in his hand was an adamant.

8 And the Lord said to me, What seest thou, Amos? And I said, An adamant. And the Lord said to me, Behold, I appoint an adamant in the midst of my people Israel: I will not pass by them any more.

9 And the joyful altars shall be abolished, and the sacrifices of Israel shall be set aside; and I will rise up against the house of Jeroboam with the sword.

10 Then Amasias the priest of Bethel sent to Jeroboam king of Israel, saying, Amos is forming conspiracies against thee in the midst of the house of Israel: the land will be utterly unable to bear all his words.

11 For thus says Amos, Jeroboam shall die by the sword, and Israel shall be led away captive from his land.

12 And Amasias said to Amos, Go, seer, remove thou into the land of Juda, and live there, and thou shalt prophesy there:

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13 but thou shalt no longer prophesy at Bethel: for it is the king's sanctuary, and it is the royal house.

14 And Amos answered, and said to Amasias, I was not a prophet, nor the son of a prophet; but I was a herdman, and a gatherer of sycamore fruits.

15 And the Lord took me from the sheep, and the Lord said to me, Go, and prophesy to my people Israel.

16 And now hear the word of the Lord: Thou sayest, Prophesy not to Israel, and raise not a tumult against the house of Jacob.

17 Therefore thus saith the Lord; Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured with the line; and thou shalt die in an unclean land; and Israel shall be led captive out of his land. Thus has the Lord God shewed me.

TREI ASAR 3, AMOS CHAPTER 8

1 And behold a fowler's basket.

2 And he said, What seest thou, Amos? And I said, A fowler's basket. And the Lord said to me, The end is come upon my people Israel; I will not pass by them any more.

3 And the ceilings of the temple shall howl in that day, saith the Lord God: there shall be many a fallen one in every place; I will bring silence upon them.

4 Hear now this, ye that oppress the poor in the morning, and drive the needy ones by tyranny from the earth,

5 saying, When will the month pass away, and we shall sell, and the sabbath, and we shall open the treasure, to make the measure small, and to enlarge the weight, and make the balance unfair?

6 That we may buy the poor for silver, and the needy for shoes; and we will trade in every kind of fruit.

7 The Lord swears against the pride of Jacob, None of your works shall ever be forgotten.

8 And shall not the land be troubled for these things, and shall not every one who dwells in it mourn? whereas destruction shall come up as a river, and shall descend as the river of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that the sun shall go down at noon, and the light shall be darkened on the earth by day:

10 and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth on all loins, and baldness on every head; and I will make them as the mourning of a beloved friend, and those with them as a day of grief.

11 Behold, the days come, saith the Lord, that I will send forth a famine on the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord.

12 And the waters shall be troubled from sea to sea, and from the north to the east shall men run hither and thither, seeking the word of the Lord, and they shall not find it.

13 In that day shall the fair virgins and the young men faint for thirst;

14 they who swear by the propitiation of Samaria, and who say, Thy god, O Dan, lives; and, Thy god, O Bersabee, lives; and they shall fall, and shall no more rise again.

TREI ASAR 3, AMOS CHAPTER 9

1 I saw the Lord standing on the altar: and he said, Smite the mercy-seat, and the porch shall be shaken: and cut through into the heads of all; and I will slay the remnant of them with the sword: no one of them fleeing shall escape, and no one of them, striving to save himself shall be delivered.

2 Though they hid themselves in hell, thence shall my hand drag them forth; and though they go up to heaven, thence will I bring them down.

3 If they hide themselves in the top of Carmel, thence will I search them out and take them; and if they should go down from my presence into the depths of the sea, there will I command the serpent, and he shall bite them.

4 And if they should go into captivity before the face of their enemies, there will I command the sword, and it shall slay them: and I will set mine eyes against them for evil, and not for good.

5 And the Lord, the Lord God Almighty, is he that takes hold of the land, and causes it to shake, and all that inhabit it shall mourn; and its destruction shall go up as a river, and shall descend as the river of Egypt.

6 It is he that builds his ascent up to the sky, and establishes his promise on the earth; who calls the water of the sea, and pours it out on the face of the earth; the Lord Almighty is his name.

7 Are not ye to me as the sons of the Ethiopians, O children of Israel? saith the Lord. Did I not bring Israel up out of the land of Egypt, and the Philistines from Cappadocia, and the Syrians out of the deep?

8 Behold, the eyes of the Lord God are upon the kingdom of sinners, and I will cut it off from the face of the earth; only I will not utterly cut off the house of Jacob, saith the Lord.

9 For I will give commandment, and sift the house of Israel among all the Gentiles, as corn is sifted in a sieve, and yet a fragment shall not in any wise fall upon the earth.

10 All the sinners of my people shall die by the sword, who say, Calamities shall certainly not draw near, nor come upon us.

11 In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days:

12 that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek me, saith the Lord who does all these things.

13 Behold, the days come, saith the Lord, when the harvest shall overtake the vintage, and the grapes shall ripen at seedtime; and the mountains shall drop sweet wine, and all the hills shall be planted.

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14 And I will turn the captivity of my people Israel, and they shall rebuild the ruined cities, and shall inhabit them; and they shall plant vineyards, and shall drink the wine from them; and they shall form gardens, and eat the fruit of them.

15 And I will plant them on their land, and they shall no more be plucked up from the land which I have given them, saith the Lord God Almighty.

4 th, THE BOOK OF THE PROPHET OBADIAH

Greek: Obdias, Abdias; Hebrew title: Sefer Ovadyah
Estimated Range of Dating: 7th to 6th centuries B.C.

(The book of Obadiah is based on a prophetic vision concerning the fall of Edom,[verse 1,4,18] a mountain dwelling nation[v.8,9,19,21] whose founding father was Esau [v.6][Genesis 36:9]. The text consists of a single chapter, divided into 21 verses, making it the shortest book in the Hebrew Bible. The text of Obadiah is most interesting as it bears witness to the animosities Hebrews and Arabs feel to one another from very early times onwards.

Obadiah describes an encounter with God, who addresses Edom's arrogance and charges them for their violent actions against their brother nation, the House of Jacob (Israel)[v.10]. Edom (also called Idumaea) refers to an Arabic tribe that ruled the region which the Romans knew under the name Arabia Petraea, meaning Arabia whose capital was the City of Petra. The western half of ancient Edom is the Negev desert all the way to Eilat, all part of modern Israel. The eastern half is possessed by the Hashemite kingdom of Jordan.

The historian Tovma (Thomas) Artsruni, who began writing History sometime in the 870s, uses the name "Mecca" or "Makka" for the ancient City of "Petra" (city of rocks) when he writes about Mohammed [who was a Hashemite]: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

Throughout most of the history of Judah, Edom was controlled absolutely from Jerusalem as a vassal state. Among the region's great powers, Edom was held in low regard, probably due to the different Arabic lifestyle which was more adapted to desert and mountains than to life in cities. Obadiah said that the high elevation of their dwelling place in the mountains of Seir had gone to their head, and they had puffed themselves up in pride. "'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down', saith the Lord." (Obadiah 1:4).

In 597 BC, Nebuchadnezzar II sacked Jerusalem, carted away the King of Judah, and installed a puppet ruler. The Edomites helped the Babylonians loot the city. Obadiah, writing this prophecy around 590 BC, suggests the Edomites should have remembered that blood was thicker than water. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them [Obadiah 1:11]." Obadiah said in judgement God would wipe out the house of Esau forever, and not even a remnant would remain. The Edomites' land would be possessed by Egypt and they would cease to exist as a people. But the Day of the Lord was at

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hand for all nations, and someday the children of Israel would return from their exile and possess the land of Edom.

The following text talks about Israel's relations to the Zoroastrian Persians whose religion also was monotheistic. It goes: "And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath [the ancient Phoenician City of Sarepta, now Sarafand, Lebanon]; and the captivity of Jerusalem, which is in Sepharad [the modern Bijar area in northwestern Iran], shall possess the cities of the south."

Both, Zarephath and Sepharad, were part of the Median Empire or Median Dynasty of Persia [Madai] that was in power between c. 678 BC and 549 BC. The Medes had an ancient Iranian religion (a form of pre-Zoroastrian Mazdaism or Mithra worshipping) with a priesthood named as "Magi" [from which we got our word 'magician'. A magus was a 'wise or learned man']. Later, during the reigns of the last Median kings, the reforms of Zoroaster spread into western Iran. Through the Israelite-Persian relatinships, Zoroastrian philosophy entered also Judaism.

Scriptural parallels: The exact expression "the Day of the Lord", from Obadiah 1:15, has been used by other authors throughout the Old and New Testaments, as follows:

Old Testament: Isaiah 2,13, 34, 58, Jeremiah 46:10, Lamentations 2:22, Ezekiel 13:5, Joel 1, 2, 3, Amos 5:18, 5:20, Zephaniah 1, 2, Zechariah 14:1, Malachi 4:5

New Testament: 1 Thessalonians 5:2, 2 Peter 3:10, Acts 2:20, 1 Corinthians 5:5, 2 Corinthians 1:14

For other parallels, compare Obadiah 1:1–8 with Jeremiah 49:7–16.)

TREI ASAR 4, OBADIAH (OBDIAS) CHAPTER 1

1 The vision of Obdias. Thus saith the Lord God to Idumea; I have heard a report from the Lord, and he has sent forth a message to the nations.

2 Arise ye, and let us rise up against her to war.

3 Behold, I have made thee small among the Gentiles: thou art greatly dishonoured. The pride of thine heart has elated thee, dwelling as thou dost in the holes of the rocks, as one that exalts his habitation, saying in his heart, Who will bring me down to the ground?

4 If thou shouldest mount up as the eagle, and if thou shouldest make thy nest among the stars, thence will I bring thee down, saith the Lord.

5 If thieves came in to thee, or robbers by night, where wouldest thou have been cast away? would they not have stolen just enough for themselves? and if grape-gatherers went in to thee, would they not leave a gleaning?

6 How has Esau been searched out, and how have his hidden things been detected?

7 They sent thee to thy coasts: all the men of thy covenant have withstood thee; thine allies have prevailed against thee, they have set snares under thee: they have no understanding.

8 In that day, saith the Lord, I will destroy the wise men out of Idumea, and understanding out of the mount of Esau.

9 And thy warriors from Thaeman shall be dismayed, to the end that man may be cut off from the mount of Esau.

10 Because of the slaughter and the sin committed against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 From the day that thou stoodest in opposition to him, in the days when foreigners were taking captive his forces, and strangers entered into his gates, and cast lots on Jerusalem, thou also wast as one of them.

12 And thou shouldest not have looked on the day of thy brother in the day of strangers; nor shouldest thou have rejoiced against the children of Juda in the day of their destruction; neither shouldest thou have boasted in the day of their affliction.

13 Neither shouldest thou have gone into the gates of the people in the day of their troubles; nor yet shouldest thou have looked upon their gathering in the day of their destruction, nor shouldest thou have attacked their host in the day of their perishing.

14 Neither shouldest thou have stood at the opening of their passages, to destroy utterly those of them that were escaping; neither shouldest thou have shut up his fugitives in the day of affliction.

15 For the day of the Lord is near upon all the Gentiles: as thou have done, so shall it be done to thee: thy recompense shall be returned on thine own head.

16 For as thou hast drunk upon my holy mountain, so shall all the nations drink wine; they shall drink, and go down, and be as if they were not.

17 But on mount Sion there shall be deliverance, and there shall be a sanctuary; and the house of Jacob shall take for an inheritance those that took them for an inheritance.

18 And the house of Jacob shall be fire, and the house of Joseph a flame, and the house of Esau shall be for stubble; and Israel shall flame forth against them, and shall devour them, and there shall not be a corn-field left to the house of Esau; because the Lord has spoken.

19 And they that dwell in the south shall inherit the mount of Esau, and they in the plain the Philistines: and they shall inherit the mount of Ephraim, and the plain of Samaria, and Benjamin, and the land of Galaad.

20 And this shall be the domain of the captivity of the children of Israel, the land of the Chananites as far as Sarepta; and the captives of Jerusalem shall inherit as far as Ephratha; they shall inherit the cities of the south.

21 And they that escape shall come up from mount Sion, to take vengeance on the mount of Esau; and the kingdom shall be the Lord's.

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5th, THE BOOK OF THE PROPHET JONAH

Greek: Jonas; Hebrew title: Sefer Yonah
Estimated Range of Dating: 5th century B.C.

(The Book of Jonah is a book of the Nevi'im ("Prophets") in the Hebrew Bible. It tells of a Hebrew prophet named Jonah son of Amittai who is sent by God to prophesy the destruction of Nineveh but tries to escape the divine mission. Set in the reign of Jeroboam II (786–746 BC), it was probably written in the post-exilic period, some time between the late 5th to early 4th century BC. The story has a long interpretive history and has become well known through popular children's stories. In Judaism, it is the Haftarah portion read during the afternoon of Yom Kippur to instill reflection on God's willingness to forgive those who repent; it remains a popular story among Christians. It is also retold in the Koran.

Unlike the other Prophets, the book of Jonah is almost entirely narrative, with the exception of the poem in chapter 2. The actual prophetic word against Nineveh is given only in passing through the narrative. As with any good narrative, the story of Jonah has a setting, characters, a plot, and themes. It also relies heavily on such literary devices as irony, satire, and allusion as a device of deception. As it deals with the anger and scorn of conquered people, it is also highly political.

Outline:

1. Jonah Flees His Mission (chapters 1–2)
• Jonah's Commission and Flight (1:1–3)
• Endangered 'Sailors' (citizens) Cry to Their gods (1:4–6)
• Jonah's Disobedience Exposed (1:7–10)
• Jonah's punishment and Deliverance (1:11–2:1;2:10)
• His Prayer of Thanksgiving (2:2–9)
2. Jonah Reluctantly fulfills His Mission (chapters 3–4)
• Jonah's Renewed Commission and Obedience (3:1–4)
• Endangered Ninevites Repentant Appeal to God (3:4–9)
• The Ninevites' Repentance Acknowledged (3:10–4:4)
• Jonah's Deliverance and Rebuke (4:5–11)

Jonah is the central character in the Book of Jonah, in which God commands him to go to the city of Nineveh to prophesy against it "for their great wickedness is come up before me," but Jonah instead attempts to flee from "the presence of the Lord" by going to Jaffa and sailing to Tarshish. A huge storm arises and the sailors, realising that it is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors refuse to do this and continue rowing, but all their efforts fail and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction and commits to thanksgiving and to paying what he has vowed. God then commands the fish to vomit Jonah out.*

[Tarshish, Phoenician and Hebrew: t-r-s-s, Tarsis, occurs in the Hebrew Bible most frequently as a place name that could be reached by crossing the sea from Phoenicia (modern Lebanon) and the Land of Israel. Titus Flavius Josephus clearly identifies "Tarshush" in his Jewish Antiquities (Antiquitates Iudaicae i. 6, § 1) as the City of Tarsus in southern Asia Minor (modern Turkey), which some have later equated with the Tarsisi mentioned in Assyrian records from the reign of Esarhaddon. It was the hometown of Saul of Tarsos, better known as Paul the Apostle.*

Tarsus is first mentioned as Tarsisi in Neo-Assyrian [911 and 609 BC] records of the campaigns of Esarhaddon, as well as several times in the records of Shalmaneser I and Sennacherib, the latter having the city rebuilt. The city may have been of Semitic origin or was founded by Semites again. Legends seem to confirm that: Japheth (Hebrew: Yepet, Greek: Iapheth; Latin: Iapetus), is one of the three sons of Noah in the Book of Genesis. Through his son Javan, he got his grandson Tarshish. Stephanus of Byzantium quotes Athenodorus of Tarsus as relating another legend: Anchiale, daughter of Iapetus [Japheth] and sister of Javan, founded Anchiale (a city near Tarsus): her son Cydnus gave his name to the River Cydnus (today: River Berdan, sometimes called River Tarsos) at Tarsus. The son of Cydnus was Parthenius, from whom the city was called Parthenia: afterwards the name was changed to Tarshish, after Cydnus' cousin. And today that is Tarsus.]

The question why Jonah took the route to Niniveh via Tarsos becomes clear only at a second glance. It may well have been safer as he did not need to cross the Syrian Desert but could join a caravan from its starting point in Tarsos to the main eastbound trading road that led him through the 'Fertile Crescent' directly to the River Tigris. From there he went south on a river boat directly to Niniveh. This journey would have lasted only a few days.

Generations of Bible readers wondered what the story with the fish mean. The name of the great city itself is the solution to this riddle. The city name "Niniveh" comes from the Akkadian word "Ninua" (or Nina). The cuneiform character for 'Nina' means "fish in a house" or the "Great Fish". In Aramaic, the common language of Israel and Judaea, "Nuna" means "fish" as well. So "Niniveh" is the "Place of Fish" or the "Great City of Fish". We deal here with a marvellous allusion. When Jonah is swallowed by a large fish, in whose belly he spends three days and three nights, it means nothing else but that he enters Niniveh, stays for three days, and is finally thrown out; may be because of the trouble he has made. The author might have been compelled to compose this allusion in order to protect his readers from the Assyrian authorities in Israel and Judah who also could read the story.

The significance of Niniveh cannot be overestimated. The City of Nineveh (Akkadian: Uru Ninua) was an ancient Assyrian city of Upper Mesopotamia, located on the eastern bank of the Tigris River, near the outskirts of modern-day

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Mosul in northern Iraq. It was the capital of the Neo-Assyrian Empire. In fact, at that time it was the largest city in the world for approximately fifty years until the year 612 BC when, after a bitter period of civil war in Assyria, it was sacked by a coalition of its former subject peoples, the Babylonians, Medes, Chaldeans, Persians, Scythians and Cimmerians. The Israelites might have taken part in that raid as the Kingdom of Israel was destroyed around 720 BC, when it was conquered by the Neo-Assyrian Empire.

At this time, the total area of Nineveh comprised about 7 square kilometres (1,730 acres), and fifteen great gates penetrated its walls. An elaborate system of eighteen canals brought water from the hills to Nineveh, and several sections of a magnificently constructed aqueduct erected by Sennacherib were discovered at Jerwan, about 65 kilometres (40 mi) distant. Archaeologist found the palace which has overall dimensions of about 503 by 242 metres (1,650 ft × 794 ft) and was built on a massive limestone platform 22m (70 ft) high. In total, the foundation is made of roughly 2,680,000 cubic metres (3,505,308 cu yd) of brick (approximately 160 million bricks). The walls on top, made out of mud brick, were an additional 20 metres (66 ft) tall. The enclosed area of the city had between 100,000 and 150,000 inhabitants, about twice as many as Babylon at the time, placing it among the largest settlements worldwide. And Jonah confirms it: "Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: 11And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [A score is 20; 6 x 20 = 120; 1,000 x 120 = 120,000 inhabitants.]

The stone carvings found in Niniveh tell the story of the Assyrian conquest in shocking details. In the inscriptions, King Sennacherib boasted of his conquests. He wrote of Babylon: "Its inhabitants, young and old, I did not spare, and with their corpses I filled the streets of the city." A full and characteristic set shows the campaign leading up to the siege of Lachish in 701; it is the "finest" from the reign of Sennacherib, and now in the British Museum. He later wrote about a battle in Lachish: "And Hezekiah of Judah who had not submitted to my yoke ... him I shut up in Jerusalem his royal city like a caged bird. Earthworks I threw up against him, and anyone coming out of his city gate I made pay for his crime. His cities which I had plundered I had cut off from his land." No wonder that the Jews were angry and the author of this book casted their anger into a masterpiece of world literature.)

TREI ASAR 5, JONAH (JONAS) CHAPTER 1

1 Now the word of the Lord came to Jonas the son of Amathi, saying,

2 Rise, and go to Nineve, the great city, and preach in it; for the cry of its wickedness is come up to me.

3 But Jonas rose up to flee to Tharsis from the presence of the Lord. And he went down to Joppa, and found a ship going to Tharsis: and he paid his fare, and went up into it, to sail with them to Tharsis from the presence of the Lord.

4 And the Lord raised up a wind on the sea; and there was a great storm on the sea, and the ship was in danger of being broken.

5 And the sailors were alarmed, and cried every one to his god, and cast out the wares that were in the ship into the sea, that it might be lightened of them. But Jonas was gone down into the hold of the ship, and was asleep, and snored.

6 And the shipmaster came to him, and said to him, Why snorest thou? arise, and call upon thy God, that God may save us, and we perish not.

7 And each man said to his neighbour, Come, let us cast lots, and find out for whose sake this mischief is upon us. So they cast lots, and the lot fell upon Jonas.

8 And they said to him, Tell us what is thine occupation, and whence comest thou, and of what country and what people art thou?

9 And he said to them, I am a servant of the Lord; and I worship the Lord God of heaven, who made the sea, and the dry land.

10 Then the men feared exceedingly, and said to him, What is this that thou hast done? for the men knew that he was fleeing from the face of the Lord, because he had told them.

11 And they said to him, What shall we do to thee, that the sea may be calm to us? for the sea rose, and lifted its wave exceedingly.

12 And Jonas said to them, Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.

13 And the men tried hard to return to the land, and were not able: for the sea rose and grew more and more tempestuous against them.

14 And they cried to the Lord, and said, Forbid it, Lord: let us not perish for the sake of this man's life, and bring not righteous blood upon us: for thou, Lord, hast done as thou wouldest.

15 So they took Jonas, and cast him out into the sea: and the sea ceased from its raging. 16 And the men feared the Lord very greatly, and offered a sacrifice to the Lord, and vowed vows.

TREI ASAR 5, JONAH (JONAS) CHAPTER 2

1 Now the Lord had commanded a great whale to swallow up Jonas: and Jonas was in the belly of the whale three days and three nights.

2 And Jonas prayed to the Lord his God out of the belly of the whale,

3 and said, I cried in my affliction to the Lord my God, and he hearkened to me, even to my cry out of the belly of hell: thou heardest my voice.

4 Thou didst cast me into the depths of the heart of the sea, and the floods compassed me: all thy billows and thy waves have passed upon me.

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5 And I said, I am cast out of thy presence: shall I indeed look again toward thy holy temple?

6 Water was poured around me to the soul: the lowest deep compassed me, my head went down

7 to the clefts of the mountains; I went down into the earth, whose bars are the everlasting barriers: yet, O Lord my God, let my ruined life be restored.

8 When my soul was failing me, I remembered the Lord; and may my prayer come to thee into thy holy temple.

9 They that observe vanities and lies have forsaken their own mercy.

10 But I will sacrifice to thee with the voice of praise and thanksgiving: all that I have vowed I will pay to thee, the Lord of my salvation.

11 And the whale was commanded by the Lord, and it cast up Jonas on the dry land.

TREI ASAR 5, JONAH (JONAS) CHAPTER 3

1 And the word of the Lord came to Jonas the second time, saying,

2 Rise, go to Nineve, the great city, and preach in it according to the former preaching which I spoke to thee of.

3 And Jonas arose, and went to Nineve, as the Lord had spoken. Now Nineve was an exceeding great city, of about three days' journey.

4 And Jonas began to enter into the city about a day's journey, and he proclaimed, and said, Yet three days, and Nineve shall be overthrown.

5 And the men of Nineve believed God, and proclaimed a fast, and put on sackcloths, from the greatest of them to the least of them.

6 And the word reached the king of Nineve, and he arose from off his throne, and took off his raiment from him, and put on sackcloth, and sat on ashes.

7 And proclamation was made, and it was commanded in Nineve by the king an by his great men, saying, Let not men, or cattle, or oxen, or sheep, taste any thing, nor feed, nor drink water.

8 So men and cattle were clothed with sackcloths, and cried earnestly to God; and they turned every one from their evil way, and from the iniquity that was in their hands, saying,

9 Who knows if God will repent, and turn from his fierce anger, and so we shall not perish?

10 And God saw their works, that they turned from their evil ways; and God repented of the evil which he had said he would do to them; and he did it not.

TREI ASAR 5, JONAH (JONAS) CHAPTER 4

1 But Jonas was very deeply grieved, and he was confounded.

2 And he prayed to the Lord, and said, O Lord, were not these my words when I was yet in my land? therefore I made haste to flee to Tharsis; because I knew that thou are merciful and compassionate, long-suffering, and abundant in kindness, and repentest of evil.

3 And now, Lord God, take my life from me; for it is better for me to die than to live.

4 And the Lord said to Jonas, Art thou very much grieved?

5 And Jonas went out from the city, and sat over against the city; and he made for himself there a booth, and he sat under it, until he should perceive what would become of the city.

6 And the Lord God commanded a gourd, and it came up over the head of Jonas, to be a shadow over his head, to shade him from his calamities: and Jonas rejoiced with great joy for the gourd.

7 And God commanded a worm the next morning, and it smote the gourd, and it withered away.

8 And it came to pass at the rising of the sun, that God commanded a burning east wind; and the sun smote on the head of Jonas, and he fainted, and despaired of his life, and said, It is better for me to die than to live.

9 And God said to Jonas, Art thou very much grieved for the gourd? And he said, I am very much grieved, even to death.

10 And the Lord said, Thou hadst pity on the gourd, for which thou has not suffered, neither didst thou rear it; which came up before night, and perished before another night:

11 and shall not I spare Nineve, the great city, in which dwell more than twelve myriads of human beings, who do not know their right hand or their left hand; and also much cattle?

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6th, THE BOOK OF THE PROPHET MICAH

Greek Michaeas; Hebrew title: Sefer Mikayahu
Estimated Range of Dating: early 5th century B.C.

(The Book of Micah or Micha is the sixth of the twelve minor prophets in the Hebrew Bible / Old Testament. It records the sayings of Micah, whose real name is Mikayahu, meaning "Who is like Yahweh?". Chapter 1:1 identifies the prophet as "Micah of Moresheth" (a town in southern Judah), and states that he lived during the reigns of Yehotam, Ahaz and Hezekiah, roughly 750–700 BC.

Scholars accept that only chapters 1–3 contain material from the late 8th century prophet Micah. The latest material comes from the post-Exilic period after the Temple was rebuilt in 515 BC, so that the early 5th century BC seems to be the period when the book was completedThe book has three major divisions, chapters 1–2, 3–5 and 6–7, each introduced by the word "Hear," with a pattern of alternating announcements of doom and expressions of hope within each division. Micah reproaches unjust leaders, defends the rights of the poor against the rich and powerful; while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. While the book is relatively short, it includes lament (1.8–16; 7.8–10), theophany (1.3–4), hymnic prayer of petition and confidence (7.14–20), and the "covenant lawsuit" (6.1–8), a distinct genre in which Yahweh (God) sues Israel for breach of contract of the Mosaic covenant.

Just like Jonah, the Book of Micah is very political. After a long period of peace, Israel, Judah, and the other nations of the region came under increasing pressure from the aggressive and rapidly expanding Neo-Assyrian empire. Between 734 and 727 Tiglath-Pileser III of Assyria conducted almost annual campaigns in Palestine, reducing the Kingdom of Israel, the Kingdom of Judah and the Philistine cities to vassalage, receiving tribute from Ammon, Moab and Edom, and absorbing Damascus (the Kingdom of Aram) into the Empire. On Tiglath-Pileser's death Israel rebelled, resulting in an Assyrian counter-attack and the destruction of the capital, Samaria, in 721 after a three-year siege. Micah 1:2–7 draws on this event: Samaria, says the prophet, has been destroyed by God because of its crimes of idolatry, oppression of the poor, and misuse of power. The Assyrian attacks on Israel (the northern kingdom) led to an influx of refugees into Judah, which would have increased social stresses, while at the same time the authorities in Jerusalem had to invest huge amounts in tribute and defense.

Contents:

• The Heading (1:1): As is typical of prophetic books, an anonymous editor has supplied the name of the prophet, an indication of his time of activity, and an identification of his speech as the "word of Yahweh", a generic term carrying a claim to prophetic legitimacy and authority. Samaria and Jerusalem are given prominence as the foci of the prophet's attention.

• Judgement against Samaria (1:2–7): Drawing upon ancient traditions for depicting a theophany, the prophet depicts the coming of Yahweh to punish the city, whose sins are idolatry and the abuse of the poor.

• Warnings to the cities of Judah (1:8–16): Samaria has fallen, Judah is next. Micah describes the destruction of the lesser towns of Judah (referring to the invasion of Judah by Sennacherib, 701 BC). For these passages of doom on the various cities, paronomasia is used. Paronomasia is a literary device which 'plays' on the sound of each word for literary effect. For example, the inhabitants of Beth-le-aphrah ("house of dust") are told to "roll yourselves in the dust." 1:14. Though most of the Paronomasia is lost in translation, it is the equivalent of 'Ashdod shall be but ashes,' where the fate of the city matches its name.

• Misuse of power denounced (2:1–5): Denounces those who appropriate the land and houses of others. The context may be simply the amassing wealth for its own sake, or could be connected with the militarisation of the region for the expected Assyrian attack.

• Threats against the prophet (2:6–11): The prophet is warned not to prophesy. He answers that the rulers are harming God's people, and want to listen only to those who advocate the virtues of wine.

• A later promise (2:12–13): These verses assume that judgement has already fallen and Israel is already scattered abroad.

• Judgement on wicked Zion (3:1–4): Israel's rulers are accused of gaining more wealth at the expense of the poor, by any means. The metaphor of flesh being torn illustrates the length to which the ruling classes and socialites would go to further increase their wealth. Prophets are corrupt, seeking personal gain. Jerusalem's rulers believe that God will always be with them, but God will be with his people, and Jerusalem will be destroyed.

• Zion's future hope (4:1–5) This is a later passage, almost identical with Isaiah 2:2–4. Zion (meaning the Temple) will be rebuilt, but by God, and based not on violence and corruption but on the desire to learn God's laws, beat swords to ploughshares and live in peace.

• Further promises to Zion (4:6–7) This is another later passage, promising Zion that she will once more enjoy her former independence and power.

• Deliverance from Distress in Babylon (4:9–5:1) The similarities to Isaiah 41:15–16 and the references to Babylon suggest the period of this material, although it is unclear whether a period during or after the siege of 586 is meant. Despite their trials, God will not desert his people.

• The promised ruler from Bethlehem (5:1–14): This passage is usually dated to the exile. Although chapters 4:9–10 have said that there is "no king in Zion", these chapters predict the coming Messiah will emerge from Bethlehem, the traditional home of the Davidic monarchy, to restore Israel.

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Assyria will be stricken, and Israel's punishment will lead to the punishment of the nations.

• A Covenant lawsuit (6:1–5): Yahweh accuses Israel (the people of Judah) of breaking the covenant through their lack of justice and honesty, after the pattern of the kings of Israel (northern kingdom).

• Torah Liturgy (6:6–8): Micah speaks on behalf of the community asking what they should do in order to get back on God's good side. Micah then responds by saying that God requires only "to do justice, and to love mercy, and to walk humbly with your God." Thus declaring that the burnt offering of both animals and humans (which may have been practiced in Judah under Kings Ahaz and Manasseh) is not necessary for God.

• The City as a Cheat (6:9–16): The city is reprimanded for its dishonest trade practices.

• Lament (1–7): The first passage in the book in the first person: whether it comes from Micah himself is disputed. Honesty and decency have vanished, families are filled with strife.

• A song of fallen Jerusalem (8–10): The first person voice continues, but now it is the city who speaks. She recognises that her destruction is deserved punishment from God. The recognition gives grounds for hope that God is still with her.

• A prophecy of restoration (11–13): Fallen Jerusalem is promised that she will be rebuilt and that her power will be greater than ever (a contrast with the vision of peace in 4:1–5).

• A prayer for future prosperity (14–17): The mood switches from a request for power to grateful astonishment at God's mercy.)

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 1

1 And the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.

2 Hear these words, ye people; and let the earth give heed, and all that are in it: and the Lord God shall be among you for a testimony, the Lord out of his holy habitation.

3 For, behold, the Lord comes forth out of his place, and will come down, and will go upon the high places of the earth.

4 And the mountains shall be shaken under him, and the valleys shall melt like wax before the fire, and as water rushing down a declivity.

5 All these calamities are for the transgression of Jacob, and for the sin of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what is the sin of the house of Juda? is it not Jerusalem?

6 Therefore I will make Samaria as a store-house of the fruits of the field, and as a planting of a vineyard: and I will utterly demolish her stones, and I will expose her foundations.

7 And they shall cut in pieces all the graven images, and all that she has hired they shall burn with fire, and I will utterly destroy all her idols: because she has gathered of the hires of fornication, and of the hires of fornication has she amassed wealth.

8 Therefore shall she lament and wail, she shall go barefooted, and being naked she shall make lamentation as that of serpents, and mourning as of the daughters of sirens.

9 For her plague has become grievous; for it has come even to Juda; and has reached to the gate of my people, even to Jerusalem.

10 Ye that are in Geth, exalt not yourselves, and ye Enakim, do not rebuild from the ruins of the house in derision: sprinkle dust in the place of your laughter.

11 The inhabitant of Sennaar, fairly inhabiting her cities, came not forth to mourn for the house next to her: she shall receive of you the stroke of grief.

12 Who has begun to act for good to her that dwells in sorrow? for calamities have come down from the Lord upon the gates of Jerusalem,

13 even a sound of chariots and horsemen: the inhabitants of Lachis, she is the leader of sin to the daughter of Sion: for in thee were found the transgressions of Israel.

14 Therefore shall he cause men to be sent forth as far as the inheritance of Geth, even vain houses; they are become vanity to the kings of Israel;

15 until they bring the heirs, O inhabitant of Lachis: the inheritance shall reach to Odollam, even the glory of the daughter of Israel.

16 Shave thine hair, and make thyself bald for thy delicate children; increase thy widowhood as an eagle; for thy people are gone into captivity from thee.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 2

1 They meditated troubles, and wrought wickedness on their beds, and they put it in execution with the daylight; for they have not lifted up their hands to God.

2 And they desired fields, and plundered orphans, and oppressed families, and spoiled a man and his house, even a man and his inheritance.

3 Therefore thus saith the Lord; Behold, I devise evils against this family, out of which ye shall not lift up your necks, neither shall ye walk upright speedily: for the time is evil.

4 In that day shall a parable be taken up against you, and a plaintive lamentation shall be uttered, saying, We are thoroughly miserable: the portion of my people has been measured out with a line, and there was none to hinder him so as to turn him back; your fields have been divided.

5 Therefore thou shalt have no one to cast a line for the lot.

6 Weep not with tears in the assembly of the Lord, neither let any weep for these things; for he shall not remove the reproaches,

7 who says, The house of Jacob has provoked the Spirit of the Lord; are not these his practices? Are not the Lord's words right with him? and have they not proceeded correctly?

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8 Even beforetime my people withstood him as an enemy against his peace; they have stripped off his skin to remove hope in the conflict of war.

9 The leaders of my people shall be cast forth from their luxurious houses; they are rejected because of their evil practices; draw ye near to the everlasting mountains.

10 Arise thou, and depart; for this is not thy rest because of uncleanness: ye have been utterly destroyed;

11 ye have fled, no one pursuing you: thy spirit has framed falsehood, it has dropped on thee for wine and strong drink. But it shall come to pass, that out of the dropping of this people,

12 Jacob shall be completely gathered with all his people: I will surely receive the remnant of Israel; I will cause them to return together, as sheep in trouble, as a flock in the midst of their fold: they shall rush forth from among men through the breach made before them:

13 they have broken through, and passed the gate, and gone out by it: and their king has gone out before them, and the Lord shall lead them.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 3

1 And he shall say, Hear now these words, ye heads of the house of Jacob, and ye remnant of the house of Israel; is it not for you to know judgment?

2 who hate good, and seek evil; who tear their skins off them, and their flesh off their bones:

3 even as they devoured the flesh of my people, and stripped their skins off them, and broke their bones, and divided them as flesh for the caldron, and as meat for the pot,

4 thus they shall cry to the Lord, but he shall not hearken to them; and he shall turn away his face from them at that time, because they have done wickedly in their practices against themselves.

5 Thus saith the Lord concerning the prophets that lead my people astray, that bit with their teeth, and proclaim peace to them; and when nothing was put into their mouth, they raised up war against them:

6 therefore there shall be night to you instead of a vision, and there shall be to you darkness instead of prophecy; and the sun shall go down upon the prophets, and the day shall be dark upon them.

7 And the seers of night-visions shall be ashamed, and the prophets shall be laughed to scorn: and all the people shall speak against them, because there shall be none to hearken to them.

8 Surely I will strengthen myself with the Spirit of the Lord, and of judgment, and of power, to declare to Jacob his transgressions, and to Israel his sins.

9 Hear now these words, ye chiefs of the house of Jacob, and the remnant of the house of Israel, who hate judgment, and pervert all righteousness;

10 who build up Sion with blood, and Jerusalem with iniquity.

11 The heads thereof have judged for gifts, and the priests thereof have answered for hire, and her prophets have divined for silver: and yet they have rested on the Lord, saying, Is not the Lord among us? no evil shall come upon us.

12 Therefore on your account Sion shall be ploughed as a field, and Jerusalem shall be as a storehouse of fruits, and the mountain of the house as a grove of the forest.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 4

1 And at the last days the mountain of the Lord shall be manifest, established on the tops of the mountains, and it shall be exalted above the hills; and the peoples shall hasten to it.

2 And many nations shall go, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and they shall shew us his way, and we will walk in his paths: for out of Sion shall go forth a law, and the word of the Lord from Jerusalem.

3 And he shall judge among many peoples, and shall rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into sickles; and nation shall no more lift up sword against nation, neither shall they learn to war any more.

4 And every one shall rest under his vine, and every one under his fig-tree; and there shall be none to alarm them: for the mouth of the Lord Almighty has spoken these words.

5 For all other nations shall walk everyone in his own way, but we will walk in the name of the Lord our God for ever and ever.

6 In that day, saith the Lord, I will gather her that is bruised, and will receive her that is cast out, and those whom I rejected.

7 And I will make her that was bruised a remnant, and her that was rejected a mighty nation: and the Lord shall reign over them in mount Sion from henceforth, even for ever.

8 And thou, dark tower of the flock, daughter of Sion, on thee the dominion shall come and enter in, even the first kingdom from Babylon to the daughter of Jerusalem.

9 And now, why hast thou known calamities? was there not a king to thee? or has thy counsel perished that pangs as of a woman in travail have seized upon thee?

10 Be in pain, and strengthen thyself, and draw near, O daughter of Sion, as a woman in travail: for now thou shalt go forth out of the city, and shalt lodge in the plain, and shalt reach even to Babylon: thence shall the Lord thy God deliver thee, and thence shall he redeem thee out of the hand of thine enemies.

11 And now have many nations gathered against thee, saying, We will rejoice, and our eyes shall look upon Sion.

12 But they know not the thought of the Lord, and have not understood his counsel: for he has gathered them as sheaves of the floor.

13 Arise, and thresh them, O daughter of Sion: for I will make thine horns iron, and I will make thine hoofs brass: and thou shalt utterly destroy many nations, and shalt consecrate their abundance to the Lord, and their strength to the Lord of all the earth.

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TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 5

1 Now shall the daughter of Sion be completely hedged in: he has laid siege against us: they shall smite the tribes of Israel with a rod upon the cheek.

2 And thou, Bethleem, house of Ephratha, art few in number to be reckoned among the thousands of Juda; yet out of thee shall one come forth to me, to be a ruler of Israel; and his goings forth were from the beginning, even from eternity.

3 Therefore shall he appoint them to wait till the time of her that travails: she shall bring forth, and then the remnant of their brethren shall return to the children of Israel.

4 And the Lord shall stand, and see, and feed his flock with power, and they shall dwell in the glory of the name of the Lord their God: for now shall they be magnified to the ends of the earth.

5 And she shall have peace when Assur shall come into your land, and when he shall come up upon your country; and there shall be raised up against him seven shepherds, and eight attacks of men.

6 And they shall tend the Assyrian with a sword, and the land of Nebrod with her trench: and he shall deliver you from the Assyrian, when he shall come upon your land, and when he shall invade your coasts.

7 And the remnant of Jacob shall be among the Gentiles in the midst of many peoples, as dew falling from the Lord, and as lambs on the grass; that none may assemble nor resist among the sons of men.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many nations, as a lion in the forest among cattle, and as a lion's whelp among the flocks of sheep, even as when he goes through, and selects, and carries off his prey, and there is none to deliver.

9 Thine hand shall be lifted up against them that afflict thee, and all thine enemies shall be utterly destroyed.

10 And it shall come to pass in that day, saith the Lord, that I will utterly destroy the horses out of the midst of thee, and destroy thy chariots;

11 and I will utterly destroy the cities of thy land, and demolish all thy strong-holds:

12 and I will utterly destroy thy sorceries out of thine hands; and there shall be no soothsayers in thee.

13 And I will utterly destroy thy graven images, and thy statues out of the midst of thee; and thou shalt never any more worship the works of thine hands.

14 And I will cut off the groves out of the midst of thee, and I will abolish thy cities.

15 and I will execute vengeance on the heathen in anger and wrath, because they hearkened not.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 6

1 Hear now a word: the Lord God has said; Arise, plead with the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the controversy of the Lord, and ye valleys even the foundations of the earth: for the Lord has a controversy with his people, and will plead with Israel.

3 O my people, what have I done to thee? or wherein have I grieved thee? or wherein have I troubled thee? answer me.

4 For I brought tee up out of the land of Egypt, and redeemed thee out of the house of bondage, and sent before thee Moses, and Aaron, and Mariam.

5 O my people, remember now, what counsel Balac king of Moab took against thee, and what Balaam the son of Beor answered him, from the reeds to Galgal; that the righteousness of the Lord might be known.

6 Wherewithal shall I reach the Lord, and lay hold of my God most high? shall I reach him by whole-burnt-offerings, by calves of a year old?

7 Will the Lord accept thousands of rams, or ten thousands of fat goats? should I give my first-born for ungodliness, the fruit of my body for the sin of my soul?

8 Has it not been told thee, O man, what is good? or what does the Lord require of thee, but to do justice, and love mercy, and be ready to walk with the Lord thy God?

9 The Lord's voice shall be proclaimed in the city, and he shall save those that fear his name: hear, O tribe; and who shall order the city?

10 Is there not fire, and the house of the wicked heaping up wicked treasures, and that with the pride of unrighteousness?

11 Shall the wicked be justified by the balanced, or deceitful weights in the bag,

12 whereby they have accumulated their ungodly wealth, and they that dwell in the city have uttered falsehoods, and their tongue has been exalted in their mouth?

13 Therefore will I begin to smite thee; I will destroy thee in thy sins.

14 Thou shalt eat, and shalt not be satisfied; and there shall be darkness upon thee; and he shall depart from thee, and thou shalt not escape; and all that shall escape shall be delivered over to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt press the olive, but thou shalt not anoint thyself with oil; and shalt make wine, but ye shall drink no wine: and the ordinances of my people shall be utterly abolished.

16 For thou hast kept the statues of Zambri, and done all the works of the house of Achaab; and ye have walked in their ways, that I might deliver thee to utter destruction, and those that inhabit the city to hissing: and ye shall bear the reproach of nations.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 7

1 Alas for me! for I am become as one gathering straw in harvest, and as one gathering grape- gleanings in the vintage, when there is no cluster for me to eat the first-ripe fruit: alas my soul!

2 For the godly is perished from the earth; and there is none among men that orders his way aright: they all quarrel even to blood: they grievously afflict every one his neighbour:

3 they prepare their hands for mischief, the prince asks a reward, and the judge speaks flattering words; it is the desire of their soul:

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4 therefore I will take away their goods as a devouring moth, and as one who acts by a rigid rule in a day of visitation. Woe, woe, thy times of vengeance are come; now shall be their lamentations.

5 Trust not in friends, and confide not in guides: beware of thy wife, so as not to commit anything to her.

6 For the son dishonours his father, the daughter will rise up against her mother, the daughter-in-law against her mother-in- law: those in his house shall be all a man's enemies.

7 But I will look to the Lord; I will wait upon God my Saviour: my God will hearken to me.

8 Rejoice not against me, mine enemy; for I have fallen yet shall arise; for though I should sit in darkness, the Lord shall be a light to me.

9 I will bear the indignation of the Lord, because I have sinned against him, until he make good my cause: he also shall maintain my right, and shall bring me out to the light, and I shall behold his righteousness.

10 And she that is mine enemy shall see it, and shall clothe herself with shame, who says, Where is the Lord thy God? mine eyes shall look upon her: now shall she be for trampling as mire in the ways.

11 It is the day of making of brick; that day shall be thine utter destruction, and that day shall utterly abolish thine ordinances.

12 And thy cities shall be levelled, and parted among the Assyrians; and thy strong cities shall be parted from Tyre to the river, and from sea to sea, and from mountain to mountain.

13 And the land shall be utterly desolate together with them that inhabit it, because of the fruit of their doings.

14 Tend thy people with thy rod, the sheep of thine inheritance, those that inhabit by themselves the thicket in the midst of Carmel: they shall feed in the land of Basan, and in the land of Galaad, as in the days of old.

15 And according to the days of thy departure out of Egypt shall ye see marvellous things.

16 The nations shall see and be ashamed; and at all their might they shall lay their hands upon their mouth, their ears shall be deafened.

17 They shall lick the dust as serpents crawling on the earth, they shall be confounded in their holes; they shall be amazed at the Lord our God, and will be afraid of thee.

18 Who is a God like thee, cancelling iniquities, and passing over the sins of the remnant of his inheritance? and he has not kept his anger for a testimony, for he delights in mercy.

19 He will return and have mercy upon us; he will sink our iniquities, and they shall be cast into the depth of the sea, even all our sins.

20 He shall give blessings truly to Jacob, and mercy to Abraam, as thou swarest to our fathers, according to the former days.

7th, THE BOOK OF THE PROPHET NAHUM

Greek: Naum; Hebrew title: Sefer Nakhum
Estimated Range of Dating: c. 7th century B.C.

(The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum. Not much is known about Nahum. His name means "comforter", and he was from the town of Elkosh or Alqosh (Nahum 1:1), which may have been a town of northern Galilee. The scholarly consensus is that the "book of vision" was written at the time of the fall of Nineveh at the hands of the Medes and Babylonians in 612 BC. This theory is demonstrated by the fact that the oracles must be dated after the Assyrian destruction of Thebes, Egypt in 663 BC, as this event is mentioned in Nahum 3:8.

In his book "Jewish Antiquities" [Books IX–XI.], Titus Flavius Josephus places Nahum during the reign of Jotham, while others place him in the beginning of the reign of Ahaz, Judah's next king, or even the latter half of the reign of Hezekiah, Ahaz's son. All three accounts date the book to the 8th century BC. The book would then have been written in Jerusalem, where Nahum would have witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35).

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Ashurbanipal was at the height of his glory. Nineveh was a city of vast extent, and was then the centre of the civilisation and commerce of the world, according to Nahum a "bloody city all full of lies and robbery" (Nahum 3:1), a reference to the Neo-Assyrian Empire's military campaigns and demand of tribute and plunder from conquered cities.

All conquered nations were full of hatred and Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted (Zephaniah 2:4–15) the destruction of the city.

Nineveh was destroyed apparently by fire around 625 BC, and the Assyrian empire came to an end, an event which changed the face of Asia.

The Babylonian chronicle of the fall of Nineveh tells the story of the end of Nineveh. Nabopolassar of Babylon joined forces with Cyaxares, king of the Medes, and laid siege for three months. Assyria lasted a few more years after the loss of its fortress, but attempts by Egyptian Pharaoh Neco II to rally the Assyrians failed due to opposition from king Josiah of Judah, and it seemed to be all over by 609 BC.)

Archaeological digs have uncovered the splendour of Nineveh in its zenith under Sennacherib (705–681 BC), Esarhaddon (681–669 BC), and Ashurbanipal (669–633 BC). Massive walls were eight miles in circumference. It had a water aqueduct, palaces and a rich library with 20,000 clay tablets, including accounts of a creation in Enuma Elish and a flood in the Epic of Gilgamesh. They served once as

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blueprint for some of the most exciting narratives of the Tanakh.)

TREI ASAR 7, NAHUM (NAUM) CHAPTER 1

1 The burden of Nineve: the book of the vision of Naum the Elkesite.

2 God is jealous, and the Lord avenges; the Lord avenges with wrath; the Lord takes vengeance on his adversaries, and he cuts off his enemies.

3 The Lord is long-suffering, and his power is great, and the Lord will not hold any guiltless: his way is in destruction and in the whirlwind, and the clouds are the dust of his feet.
4 He threatens the sea, and dries it up, and exhausts all the rivers: the land of Basan, and Carmel are brought low, and the flourishing trees of Libanus have come to nought.

5 The mountains quake at him, and the hills are shaken, and the earth recoils at his presence, even the world, and all that dwell in it.

6 Who shall stand before his anger? and who shall withstand in the anger of his wrath? his wrath brings to nought kingdoms, and the rocks are burst asunder by him.

7 The Lord is good to them that wait on him in the day of affliction; and he knows them that reverence him.

8 But with an overrunning flood he will make an utter end: darkness shall pursue those that rise up against him and his enemies.

9 What do ye devise against the Lord? he will make a complete end: he will not take vengeance by affliction twice at the same time.

10 For the enemy shall be laid bare even to the foundation, and shall be devoured as twisted yew, and as stubble fully dry.

11 Out of thee shall proceed a device against the Lord, counselling evil things hostile to him.

12 Thus saith the Lord who rules over many waters, Even thus shall they be sent away, and the report of thee shall not be heard any more.

13 And now will I break his rod from off thee, and will burst thy bonds.

14 And the Lord shall give a command concerning thee; there shall no more of thy name be scattered: I will utterly destroy the graven images out of the house of thy god, and the molten images: I will make thy grave; for they are swift.

15 Behold upon the mountains the feet of him that brings glad tidings, and publishes peace! O Juda, keep thy feasts, pay thy vows: for they shall no more pass through thee to thy decay.

TREI ASAR 7, NAHUM (NAUM) CHAPTER 2

1 It is all over with him, he has been removed, one who has been delivered from affliction has come up panting into thy presence, watch the way, strengthen thy loins, be very valiant in thy strength.

2 For the Lord has turned aside the pride of Jacob, as the pride of Israel: for they have utterly rejected them, and have destroyed their branches.

3 They have destroyed the arms of their power from among men, their mighty men sporting with fire: the reins of their chariots shall be destroyed in the day of his preparation, and the horsemen shall be thrown into confusion

4 in the ways, and the chariots shall clash together, and shall be entangled in each other in the broad ways: their appearance is as lamps of fire, and as gleaming lightnings.

5 And their mighty men shall bethink themselves and flee by day; and they shall be weak as they go; and they shall hasten to her walls, and shall prepare their defences.

6 The gates of the cities have been opened, and the palaces have fallen into ruin,

7 and the foundation has been exposed; and she has gone up, and her maid-servants were led away as doves moaning in their hearts.

8 And as for Nineve, her waters shall be as a pool of water: and they fled, and staid not, and there was none to look back.

9 They plundered the silver, they plundered the gold, and there was no end of their adorning; they were loaded with it upon all their pleasant vessels.

10 There is thrusting forth, and shaking, and tumult, and heart-breaking, and loosing of knees, and pangs on all loins; and the faces of all are as the blackening of a pot.

11 Where is the dwelling-place of the lions, and the pasture that belonged to the whelps? where did the lion go, that the lion's whelp should enter in there, and there was none to scare him away?

12 The lion seized enough prey for his whelps, and strangled for his young lions, and filled his lair with prey, and his dwelling-place with spoil.

13 Behold, I am against thee, saith the Lord Almighty, and I will burn up thy multitude in the smoke, and the sword shall devour thy lions; and I will utterly destroy thy prey from off the land, and thy deeds shall no more at all be heard of.

TREI ASAR 7, NAHUM (NAUM) CHAPTER 3

1 O city of blood, wholly false, full of unrighteousness; the prey shall not be handled.

2 The noise of whips, and the noise of the rumbling of wheels, and of the pursuing horse, and of the bounding chariot,

3 and of the mounting rider, and of the glittering sword, and of the gleaming arms, and of a multitude of slain, and of heavy falling: and there was no end to her nations, but they shall be weak in their bodies

4 because of the abundance of fornication: she is a fair harlot, and well-favoured, skilled in sorcery, that sells the nations by her fornication, and peoples by her sorceries.

5 Behold, I am against thee, saith the Lord God Almighty, and I will uncover thy skirts in thy presence, and I will shew the nations thy shame, and the kingdoms thy disgrace.

6 And I will cast abominable filth upon thee according to thine unclean ways, and will make thee a public example.

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7 And it shall be that every one that sees thee shall go down from thee, and shall say, Wretched Nineve! who shall lament for her? whence shall I seek comfort for her?

8 Prepare thee a portion, tune the chord, prepare a portion for Ammon: she that dwells among the rivers, water is round about her, whose dominion is the sea, and whose walls are water.

9 And Ethiopia is her strength, and Egypt; and there was no limit of the flight of her enemies; and the Libyans became her helpers.

10 Yet she shall go as a prisoner into captivity, and they shall dash her infants against the ground at the top of all her ways: and they shall cast lots upon all her glorious possessions, and all her nobles shall be bound in chains.

11 And thou shalt be drunken, and shalt be overlooked; and thou shalt seek for thyself strength because of thine enemies.

12 All thy strong-holds are as fig-trees having watchers: if they be shaken, they shall fall into the mouth of the eater.

13 Behold, thy people within thee are as women: the gates of thy land shall surely be opened to thine enemies: the fire shall devour thy bars.

14 Draw thee water for a siege, and well secure thy strong-holds: enter into the clay, and be thou trodden in the chaff, make the fortifications stronger than brick.

15 There the fire shall devour thee; the sword shall utterly destroy thee, it shall devour thee as the locust, and thou shalt be pressed down as a palmerworm.

16 Thou hast multiplied thy merchandise beyond the stars of heaven: the palmerworm has attacked it, and has flown away.

17 Thy mixed multitude has suddenly departed as the grasshopper, as the locust perched on a hedge in a frosty day; the sun arises, and it flies off, and knows not its place: woe to them!

18 Thy shepherds have slumbered, the Assyrian king has laid low thy mighty men: thy people departed to the mountains, and there was none to receive them.

19 There is no healing for thy bruise; thy wound has rankled: all that hear the report of thee shall clap their hands against thee; for upon whom has not thy wickedness passed continually?

8th, THE BOOK OF THE PROPHET HABAKUK

Greek: Ambacum; Hebrew title: Sefer Habaquq
Estimated Range of Dating: c. 640–590 B.C.

(The Book of Habakkuk or Habakuk is the eighth book of the 12 minor prophets of the Bible. It is attributed to the prophet Habakkuk, and was probably composed between the 7th and the 6th centuries BC., not long before the Babylonians' siege and capture of Jerusalem in 586 BC. Of the three chapters in the book, the first two are a dialog between Yahweh and the prophet. A copy of these chapters is included in the Habakkuk Commentary, found among the Dead Sea Scrolls. Chapter 3 may be an independent addition, now recognised as a liturgical piece, but was possibly written by the same author as chapters 1 and 2.

Habakkuk identifies himself as a prophet in the opening verse. Due to the liturgical nature of the book of Habakkuk, there have been some scholars who think that the author may have been a temple prophet. Temple prophets are described in 1 Chronicles 25:1 as using lyres, harps and cymbals. Some feel that this is echoed in Habakkuk 3:19b, and that Habakkuk may have been a Levite and singer in the Temple. There is no biographical information on the prophet Habakkuk; in fact less is known about him than any other writer of the Bible. The only canonical information that exists comes from the book that is named for him. His name comes either from the Hebrew word khavak meaning "embrace" or else from an Akkadian word hambakuku for a kind of plant.

Although his name does not appear in any other part of the Jewish Bible, Rabbinic tradition holds Habakkuk to be the Shunammite woman's son, who was restored to life by Elisha in 2 Kings 4:16. The prophet Habakkuk is also mentioned in the narrative of Bel and the Dragon, part of the deuterocanonical additions to Daniel in a late section of that book. In the superscription of the Old Greek version, Habakkuk is called the son of Joshua of the tribe of Levi. In this book Habakkuk is lifted by an angel to Babylon to provide Daniel with some food while he is in the lion's den.

It is unknown when Habakkuk lived and preached, but the reference to the rise and advance of the Chaldeans (New Babylonians) in 1:6–11 places him in the middle to last quarter of the 7th century BC One possible period might be during the reign of Jehoiakim, from 609–598 BC. The reasoning for this date is that it is during his reign that the Neo-Babylonian Empire of the Chaldeans was growing in power. The Babylonians marched against Jerusalem in 598 BC. Jehoiakim died while the Babylonians were marching towards Jerusalem and Jehoiakim's eighteen-year-old son Jehoiachin assumed the throne. Upon the Babylonians' arrival, Jehoiachin and his advisors surrendered Jerusalem after a short time. With the transition of rulers and the young age and inexperience of Jehoiachin, they were not able

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to stand against Chaldean forces. There is a sense of an intimate knowledge of the Babylonian brutality in 1:12–17.)

TREI ASAR 8, HABAKKUK CHAPTER 1

1 The burden which the prophet Ambacum saw.

2 How long, O Lord, shall I cry out, and thou wilt not hearken? how long shall I cry out to thee being injured, and thou wilt not save?

3 Wherefore hast thou shown me troubles and griefs to look upon, misery and ungodliness? judgment is before me, and the judge receives a reward.

4 Therefore the law is frustrated, and judgment proceeds not effectually, for the ungodly man prevails over the just; therefore perverse judgment will proceed.

5 Behold, ye despisers, and look, and wonder marvelously, and vanish: for I work a work in your days, which ye will in no wise believe, though a man declare it to you.

6 Wherefore, behold, I stir up the Chaldeans, the bitter and hasty nation, that walks upon the breadth of the earth, to inherit tabernacles not his own.

7 He is terrible and famous; his judgment shall proceed of himself, and his dignity shall come out of himself.

8 And his horses shall bound more swiftly than leopards, and they are fiercer than the wolves of Arabia: and his horsemen shall ride forth, and shall rush from far; and they shall fly as an eagle hasting to eat.

9 Destruction shall come upon ungodly men, resisting with their adverse front, and he shall gather the captivity as the sand.

10 And he shall be at his ease with kings, and princes are his toys, and he shall mock at every strong-hold, and shall cast a mound, and take possession of it.

11 Then shall he change his spirit, and he shall pass through, and make an atonement, saying, This strength belongs to my god.

12 Art not thou from the beginning, O Lord God, my Holy One? and surely we shall not die. O Lord, thou hast established it for judgment, and he has formed me to chasten with his correction.

13 His eye is too pure to behold evil doings, and to look upon grievous afflictions: wherefore dost thou look upon despisers? wilt thou be silent when the ungodly swallows up the just?

14 And wilt thou make men as the fishes of the sea, and as the reptiles which have no guide?

15 He has brought up destruction with a hook, and drawn one with a casting net, and caught another in his drags: therefore shall his heart rejoice and be glad.

16 Therefore will he sacrifice to his drag, and burn incense to his casting-net, because by them he has made his portion fat, and his meats choice.

17 Therefore will he cast his net, and will not spare to slay the nations continually.

TREI ASAR 8, HABAKKUK CHAPTER 2

1 I will stand upon my watch, and mount upon the rock, and watch to see what he will say by me, and what I shall answer when I am reproved.

2 And the Lord answered me and said, Write the vision, and that plainly on a tablet, that he that reads it may run.

3 For the vision is yet for a time, and it shall shoot forth at the end, and not in vain: though he should tarry, wait for him; for he will surely come, and will not tarry.

4 If he should draw back, my soul has no pleasure in him: but the just shall live by my faith.

5 But the arrogant man and the scorner, the boastful man, shall not finish anything; who has enlarged his desire as the grave, and like death he is never satisfied, and he will gather to himself all the nations, and will receive to himself all the peoples.

6 Shall not all these take up a parable against him? and a proverb to tell against him? and they shall say, Woe to him that multiplies to himself the possessions which are not his! how long? and who heavily loads his yoke.

7 For suddenly there shall arise up those that bite him, and they that plot against thee shall awake, and thou shalt be a plunder to them.

8 Because thou hast spoiled many nations, all the nations that are left shall spoil thee, because of the blood of men, and the sins of the land and city, and of all that dwell in it.

9 Woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evils.

10 Thou hast devised shame to thy house, thou hast utterly destroyed many nations, and thy soul has sinned.

11 For the stone shall cry out of the wall, and the beetle out of the timber shall speak.

12 Woe to him that builds a city with blood, and establishes a city by unrighteousness.

13 Are not these things of the Lord Almighty? surely many people have been exhausted in the fire, and many nations have fainted.

14 For the earth shall be filled with the knowledge of the glory of the Lord; it shall cover them as water.

15 Woe to him that gives his neighbour to drink the thick lees of wine, and intoxicates him, that he may look upon their secret parts.

16 Drink thou also thy fill of disgrace instead of glory: shake, O heart, and quake, the cup of the right hand of the Lord has come round upon thee, and dishonour has gathered upon thy glory.

17 For the ungodliness of Libanus shall cover thee, and distress because of wild beasts shall dismay thee, because of the blood of men, and the sins of the land and city, and of all that dwell in it.

18 What profit it the graven image, that they have graven it? one has made it a molten work, a false image; for the maker has trusted in his work, to make dumb idols.

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19 Woe to him that says to the wood, Awake, arise; and to the stone, Be thou exalted! whereas it is an image, and this is a casting of gold and silver, and there is no breath in it.

20 But the Lord is in his holy temple: let all the earth fear before him.

TREI ASAR 8, HABAKKUK CHAPTER 3

1 **A Prayer Of The Prophet Ambacum, With A Song**.

2 O Lord, I have heard thy report, and was afraid: I considered thy works, and was amazed: thou shalt be known between the two living creatures, thou shalt be acknowledged when the years draw nigh; thou shalt be manifested when the time is come; when my soul is troubled, thou wilt in wrath remember mercy.

3 God shall come from Thaeman, and the Holy One from the dark shady mount Pharan. Pause.

4 His excellence covered the heavens, and the earth was full of his praise. And his brightness shall be as light; there were horns in his hands, and he caused a mighty love of his strength.

5 Before his face shall go a report, and it shall go forth into the plains,

6 the earth stood at his feet and trembled: he beheld, and the nations melted away: the mountains were violently burst through, the everlasting hills melted at his everlasting going forth.

7 Because of troubles I looked upon the tents of the Ethiopians: the tabernacles also of the land of Madiam shall be dismayed.

8 Wast thou angry, O Lord, with the rivers? or was thy wrath against the rivers, or thine anger against the sea? for thou wilt mount on thine horses, and thy chariots are salvation.

9 Surely thou didst bend they bow at scepters, saith the Lord. Pause. The land of rivers shall be torn asunder.

10 The nations shall see thee and be in pain, as thou dost divide the moving waters: the deep uttered her voice, and raised her form on high.

11 The sun was exalted, and the moon stood still in her course: thy darts shall go forth at the light, at the brightness of the gleaming of thine arms.

12 Thou wilt bring low the land with threatening, and in wrath thou wilt break down the nations.

13 Thou wentest forth for the salvation of thy people, to save thine anointed: thou shalt bring death on the heads of transgressors; thou has brought bands upon their neck. Pause.

14 Thou didst cut asunder the heads of princes with amazement, they shall tremble in it; they shall burst their bridles, they shall be as a poor man devouring in secret.

15 And thou dost cause thine horses to enter the sea, disturbing much water.

16 I watched, and my belly trembled at the sound of the prayer of my lips, and trembling entered into my bones, and my frame was troubled within me; I will rest in the day of affliction, from going up to the people of my sojourning.

17 For though the fig-tree shall bear no fruit, and there shall be no produce on the vines; the labour of the olive shall fail, and the fields shall produce no food: the sheep have failed from the pasture, and there are no oxen at the cribs;

18 yet I will exult in the Lord, I will joy in God my Saviour.

19 The Lord God is my strength, and he will perfectly strengthen my feet; he mounts me upon high places, that I may conquer by his song.

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9th, THE BOOK OF THE PROPHET ZEPHANIAH

Greek: Sophonias; Hebrew title: Sefer Tsephanyah
Estimated Range of Dating: c. 580–540 B.C.

(The Book of Zephaniah (Hebrew: Tsfanya) is the ninth of the Twelve Minor Prophets, preceded by the Book of Habakkuk and followed by the Book of Haggai. Zephaniah means "Yahweh has hidden / protected," or "Yahweh hides".

The book begins with: "The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah [King Hezekiah], in the days of Josiah the son of Amon, king of Judah." That is all we know about Zephaniah.

However, the name "Cushi," is interesting. It was the name of Zephaniah's father and it means "Kushite". The text of Zephaniah mentions the sin and restoration of "Ethiopia." There is some confusion when it comes to the name "Ethiopia" in the Bible. Ethiopia here means "Nubia" [which is in today's Sudan] and refers to the ancient kingdom of Kush that had its centres around the 4th and 5th cataracts of the River Nile. Hezekiah's reign was between c. 715 and 686 BC.

The Kingdom of Kush survived longer than that of Egypt, invaded Egypt (under the leadership of King Piye), and controlled Egypt during the 8th century BC as the 25th Dynasty [744–656 BC] of Egypt.

Of the Nubian kings of this era, Taharka is perhaps the best known. A son and the third successor of the founding pharaoh, Piye, he was crowned in Memphis, Egypt c. 690. Taharka ruled over both Nubia and Egypt, restored Egyptian temples at Karnak, and built new temples and pyramids in Nubia before being driven from Lower Egypt by the Assyrians. Napata and Meroë were the capitals of Kush.

As with many of the other prophets, there is no external evidence to directly associate composition of the book with a prophet by the name of Zephaniah. Some scholars consider the words in Zephaniah to reflect a time early in the reign of King Josiah (640–609 BC) before his reforms of 622 BC took full effect, in which case the prophet may have been born during the reign of Manasseh (698/687–642 BC).

Others agree that some portion of the book is postmonarchic, that is, dating to later than 586 BC when the Kingdom of Judah fell in the Siege of Jerusalem. Some who consider the book to have largely been written by a historical Zephaniah have suggested that he may have been a disciple of Isaiah because of the two books' similar focus on rampant corruption and injustice in Judah.)

TREI ASAR 9, ZEPHANIAH CHAPTER 1

1 The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda.

2 Let there be an utter cutting off from the face of the land, saith the Lord.

3 Let man and cattle be cut off; let the birds of the air and the fishes of the sea be cut off; and the ungodly shall fail, and I will take away the transgressors from the face of the land, saith the Lord.

4 And I will stretch out mine hand upon Juda, and upon all the inhabitants of Jerusalem; and I will remove the names of Baal out of this place, and the names of the priests;

5 and them that worship the host of heaven upon the house-tops; and them that worship and swear by the Lord, and them that swear by their king;

6 and them that turn aside from the Lord, and them that seek not the Lord, and them that cleave not to the Lord.

7 Fear ye before the Lord God; for the day of the Lord is near; for the Lord has prepared his sacrifice, and has sanctified his guests.

8 And it shall come to pass in the day of the Lord's sacrifice, that I will take vengeance on the princes, and on the king's house, and upon all that wear strange apparel.

9 And I will openly take vengeance on the porches in that day, on the men that fill the house of the Lord their God with ungodliness and deceit.

10 And there shall be in that day, saith the Lord, the sound of a cry from the gate of men slaying, and a howling from the second gate, and a great crashing from the hills.

11 Lament, ye that inhabit the city that has been broken down, for all the people has become like Chanaan; and all that were exalted by silver have been utterly destroyed.

12 And it shall come to pass in that day, that I will search Jerusalem with a candle, and will take vengeance on the men that despise the things committed to them; but they say in their hearts, The Lord will not do any good, neither will he do any evil.

13 And their power shall be for a spoil, and their houses for utter desolation; and they shall build houses, but shall not dwell in them; and they shall plant vineyards, but shall not drink the wine of them.

14 For the great day of the Lord is near, it is near, and very speedy; the sound of the day of the Lord is made bitter and harsh. 15 A mighty day of wrath is that day, a day of affliction and distress, a day of desolation and destruction, a day of gloominess and darkness, a day of cloud and vapour,

16 a day of the trumpet and cry against the strong cities, and against the high towers.

17 And I will greatly afflict the men, and they shall walk as blind men, because they have sinned against the Lord; therefore he shall pour out their blood as dust, and their flesh as dung.

18 And their silver and their gold shall in nowise be able to rescue them in the day of the Lord's wrath; but the whole

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land shall be devoured by the fire of his jealously; for he will bring a speedy destruction on all them that inhabit the land.

TREI ASAR 9, ZEPHANIAH CHAPTER 2

1 Be ye gathered and closely joined together, O unchastened nation;

2 before ye become as the flower that passes away, before the anger of the Lord come upon you, before the day of the wrath of the Lord come upon you.

3 Seek ye the Lord, all ye meek of the earth; do judgment, and seek justice, and answer accordingly; that ye may be hid in the day of the wrath of the Lord.

4 For Gaza shall be utterly spoiled, and Ascalon shall be destroyed; and Azotus shall be cast forth at noon-day, and Accaron shall be rooted up.

5 Woe to them that dwell on the border of the sea, neighbours of the Cretans! the word of the Lord is against you, O Chanaan, land of the Philistines, and I will destroy you out of your dwelling-place.

6 And Crete shall be a pasture of flocks, and a fold of sheep.

7 And the sea cost shall be for the remnant of the house of Juda; they shall pasture upon them in the houses of Ascalon; they shall rest in the evening because of the children of Juda; for the Lord their God has visited them, and he will turn away their captivity.

8 I have heard the revilings of Moab, and the insults of the children of Ammon, wherewith they have reviled my people, and magnified themselves against my coasts.

9 Therefore, as I live, saith the Lord of hosts, the God of Israel, Moab shall be as Sodoma, and the children of Ammon as Gomorrha; and Damascus shall be left as a heap of the threshing-floor, and desolate for ever: and the remnant of my people shall plunder them, and the remnant of my nations shall inherit them.

10 This is their punishment in return for their haughtiness, because they have reproached and magnified themselves against the Lord Almighty.

11 The Lord shall appear against them, and shall utterly destroy all the gods of the nations of the earth; and they shall worship him every one from his place, even all the islands of the nations.

12 Ye Ethiopians also are the slain of my sword.

13 And he shall stretch forth his hand against the north and destroy the Assyrian, and make Nineve a dry wilderness, even as a desert.

14 And flocks, and all the wild beasts of the land, and chameleons shall feed in the midst thereof: and hedgehogs shall lodge in the ceilings thereof; and wild beasts shall cry in the breaches thereof, and ravens in her porches, whereas her loftiness was as as cedar.

TREI ASAR 9, ZEPHANIAH CHAPTER 3

1 This is the scornful city that dwells securely, that says in her heart, I am, and there is no longer any to be after me: how is she become desolate, a habitation of wild beasts! every one that passes through her shall hiss, and shake his hands. Alas the glorious and ransomed city.

2 The dove hearkened not to the voice; she received not correction; she trusted not in the Lord, and she drew not near to her God.

3 Her princes within her were as roaring lions, her judges as the wolves of Arabia; they remained not till the morrow.

4 Her prophets are light and scornful men: her priests profane the holy things, and sinfully transgress the law.

5 But the just Lord is in the midst of her, and he will never do an unjust thing: morning by morning he will bring out his judgment to the light, and it is not hidden, and he knows not injustice by extortion, nor injustice in strife.

6 I have brought down the proud with destruction; their corners are destroyed: I will make their ways completely waste, so that none shall go through: their cities are come to an end, by reason of no man living or dwelling in them.

7 I said, But do ye fear me, and receive instruction, and ye shall not be cut off from the face of the land for all the vengeance I have brought upon her: prepare thou, rise early: all their produce is spoilt.

8 Therefore wait upon me, saith the Lord, until the day when I rise up for a witness: because my judgment shall be on the gatherings of the nations, to draw to me kings, to pour out upon them all my fierce anger: for the whole earth shall be consumed with the fire of my jealousy.

9 For then will I turn to the peoples a tongue for her generation, that all may call on the name of the Lord, to serve him under one yoke.

10 From the boundaries of the rivers of Ethiopia will I receive my dispersed ones; they shall offer sacrifices to me.

11 In that day thou shalt not be ashamed of all thy practices, wherein thou hast transgressed against me: for then will I take away from thee thy disdainful pride, and thou shalt no more magnify thyself upon my holy mountain.

12 And I will leave in thee a meek and lowly people;

13 and the remnant of Israel shall fear the name of the Lord, and shall do no iniquity, neither shall they speak vanity; neither shall a deceitful tongue be found in their mouth: for they shall feed, and lie down, and there shall be none to terrify them.

14 Rejoice, O daughter of Sion; cry aloud, O daughter of Jerusalem; rejoice and delight thyself with all thine heart, O daughter of Jerusalem.

15 The Lord has taken away thine iniquities, he has ransomed thee from the hand of thine enemies: the Lord, the King of Israel, is in the midst of thee: thou shalt not see evil any more.

16 At that time the Lord shall say to Jerusalem, Be of good courage, Sion; let not thine hands be slack.

17 The Lord thy God is in thee; the Mighty One shall save thee: he shall bring joy upon thee, and shall refresh thee with his love; and he shall rejoice over thee with delight as in a day of feasting.

18 And I will gather thine afflicted ones. Alas! who has taken up a reproach against her?

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19 Behold, I will work in thee for thy sake at that time, saith the Lord: and I will save her that was oppressed, and receive her that was rejected; and I will make them a praise, and honoured in all the earth.

20 And their enemies shall be ashamed at that time, when I shall deal well with you, and at the time when I shall receive you: for I will make you honoured and a praise among all the nations of the earth, when I turn back your captivity before you, saith the Lord.

10th, THE BOOK OF THE PROPHET HAGGAI

Greek: Aggaeus; Hebrew title: Sefer Haggay or Khagai
Estimated Range of Dating: c. 520 B.C.

(The Book of Haggai, also known as the Book of Aggeus, is a book of the Hebrew Bible or Tanakh, and has its place as the third-to-last of the Minor Prophets. It is a short book, consisting of only two chapters. The Book of Haggai was written in 520 BC, some 18 years after Cyrus had conquered Babylon and issued a decree in 538 BC, allowing the captive Jews to return to Judea. The Book of Haggai is named after its presumed author, the prophet Haggai. There is no biographical information given about the prophet in the Book of Haggai. Haggai's name is derived from the Hebrew verbal root h-g-g, which means "to make a pilgrimage." Haggai's name might come from his single-minded effort to bring about the reconstruction of that destination of ancient Judean pilgrims, the Temple in Jerusalem.

Haggai's message is filled with an urgency for the people to proceed with the rebuilding of the second Jerusalem temple. Haggai attributes a recent drought to the people's refusal to rebuild the temple, which he sees as key to Jerusalem's glory. The book ends with the prediction of the downfall of kingdoms, with one Zerubbabel, governor of Judah, as the Lord's chosen leader. [According to the biblical narrative, Zerubbabel was a governor of the Achaemenid Persian Empire's province Yehud Medinata [Judah] and the grandson of Jeconiah, penultimate king of Judah. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian captivity in the first regnal year of Cyrus the Great, Kurush II, the king (emperor) of the Achaemenid Empire. The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after.]

The first chapter contains the first address (2–11) and its effects (12–15).

The second chapter contains:

1. The second prophecy (1–9), which was delivered a month after the first

2. The third prophecy (10–19), delivered two months and three days after the second; and

3. The fourth prophecy (20–23), delivered on the same day as the third

These discourses are referred to in Ezra 5:1 and 6:14. (Compare Haggai 2:7, 8 and 22)

Haggai [1:14–15] reports that three weeks after his first prophecy, the rebuilding of the Temple began in c. 521 BC and the Book of Ezra [6:15] indicates that it was finished in 516 BC. "The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.")

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TREI ASAR 10, HAGGAI (AGGAEUS) CHAPTER 1

1 In the second year of Darius the king, in the sixth month, on the firs day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying, Speak to Zorobabel ("The Zoroastrian of Babylon") the son of Salathiel, of the tribe of Juda, and to Jesus the son of Josedec, the high priest, saying,

2 Thus saith the Lord Almighty, saying, This people say, The time is not come to build the house of the Lord.

3 And the word of the Lord came by the hand of the prophet Aggaeus, saying,

4 Is it time for you to dwell in your ceiled houses, whereas our house is desolate?

5 And now thus saith the Lord Almighty; Consider your ways, I pray you.

6 Ye have sown much, but brought in little; ye have eaten, and are not satisfied; ye have drunk, and are not satisfied with drink, ye have clothed yourselves, and have not become warm thereby: and he that earns wages has gathered them into a bag full of holes.

7 Thus saith the Lord Almighty; Consider your ways.

8 Go up to the mountain, and cut timber; build the house, and I will take pleasure in it, and be glorified, saith the Lord.

9 Ye looked for much, and there came little; and it was brought into the house, and I blew it away. Therefore thus saith the Lord Almighty, Because my house is desolate, and ye run everyone into his own house;

10 therefore shall the sky withhold dew, and the earth shall keep back her produce.

11 And I will bring a sword upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and all that the earth produces, and upon the men, and upon the cattle, and upon all the labours of their hands.

12 And Zorobabel the son of Salathiel, of the tribe of Juda, and Jesus the son of Josedec, the high priest, and all the remnant of the people, hearkened to the voice of the Lord their God, and the words of the prophet Aggaeus, according as the Lord their God had sent him to them, and the people feared before the Lord.

13 And Aggaeus the Lord's messenger spoke among the messengers of the Lord to the people, saying, I am with you, saith the Lord.

14 And the Lord stirred up the spirit of Zorobabel the son of Salathiel, of the tribe of Juda, and the spirit of Jesus the son of Josedec, the high priest, and the spirit of the remnant of all the people; and they went in, and wrought in the house of the Lord Almighty their God,

15 on the four and twentieth day of the sixth month, in the second year of Darius the king.

TREI ASAR 10, HAGGAI (AGGAEUS) CHAPTER 2

1 In the seventh month, on the twenty-first day of the month,

2 the Lord spoke by Aggaeus the prophet, saying,

3 Speak now to Zorobabel the son of Salathiel, of the tribe of Juda, and to Jesus the son of Josedec, the high priest, and to all the remnant of the people, saying,

4 Who is there of you that saw this house in her former glory? and how do ye now look upon it, as it were nothing before your eyes?

5 Yet now be strong, O Zorobabel, saith the Lord; and strengthen thyself, O Jesus the high priest, the son of Josedec; and let all the people of the land strengthen themselves, saith the Lord, and work, for I am with you, saith the Lord Almighty;

6 and my Spirit remains in the midst of you; be of good courage.

7 For thus saith the Lord Almighty; Yet once I will shake the heaven, and the earth, and the sea, and the dry land;

8 and I will shake all nations, and the choice portions of all the nations shall come: and I will fill this house with glory, saith the Lord Almighty.

9 Mine is the silver, and mine the gold, saith the Lord Almighty.

10 For the glory of this house shall be great, the latter more than the former, saith the Lord Almighty: and in this place will I give peace, saith the Lord Almighty, even peace of soul for a possession to every one that builds, to raise up this temple.

11 On the four and twentieth day of the ninth month, in the second year of Darius, the word of the Lord came to Aggaeus the prophet, saying,

12 Thus saith the Lord Almighty; Inquire now of the priest concerning the law, saying,

13 If a man should take holy flesh in the skirt of his garment, and the skirt of his garment should touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

14 And Aggaeus said, If a defiled person who is unclean by reason of a dead body, touch any of these, shall it be defiled? And the priests answered and said, It shall be defiled.

15 And Aggaeus answered and said, So is this people, and so is this nation before me, saith the Lord; and so are all the works of their hands: and whosoever shall approach them, shall be defiled [because of their early burdens: they shall be pained because of their toils; and ye have hated him that reproved in the gates].

16 And now consider, I pray you, from this day and beforetime, before they laid a stone on a stone in the temple of the Lord, what manner of men ye were.

17 When ye cast into the corn-bin twenty measures of barley, and there were only ten measures of barley: and ye went to the vat to draw out fifty measures, and there were but twenty.

18 I smote you with barrenness, and with blasting, and all the works of your hands with hail; yet ye returned not to me, saith the Lord.

19 Set your hearts now to think from this day and upward, from the four and twentieth day of the ninth month, even

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from the day when the foundation of the temple of the Lord was laid;

20 consider in your hearts, whether this shall be known on the corn-floor, and whether yet the vine, and the fig-tree, and the pomegranate, and the olive-trees that bear no fruit are with you: from this day will I bless you.

21 And the word of the Lord came the second time to Aggaeus the prophet, on the four and twentieth day of the month, saying,

22 Speak to Zorobabel the son of Salathiel, of the tribe of Juda, saying,

I shake the heaven, and the earth, and the sea, and the dry land;

23 and I will overthrow the thrones of kings, and I will destroy the power of the kings of the nations; and I will overthrow chariots and riders; and the horses and their riders shall come down, every one by the sword striving against his brother.

24 In that day, saith the Lord Almighty, I will take thee, O Zorobabel, the son of Salathiel, my servant, saith the Lord, and will make thee as a seal: for I have chosen thee, saith the Lord Almighty.

11th, THE BOOK OF THE PROPHET ZECHARIAH

Greek: Zacharias; Hebrew title: Sefer Zekharyah
Estimated Range of Dating: c. 520–518 BC

(The Book of Zechariah, attributed to the Hebrew prophet Zechariah, is included in the Twelve Minor Prophets in the Hebrew Bible. The name "Zechariah" means "God remembered." Not much is known about Zechariah's life other than what may be inferred from the book. It has been speculated that his grandfather Iddo was the head of a priestly family who returned with Zerubbabel, and that Zechariah may himself have been a priest as well as a prophet (superior teacher). This is supported by Zechariah's interest in the Temple and the priesthood, and from Iddo's preaching in the Books of Chronicles.

The Book of Zechariah was written by at least two different people. Zechariah 1–8, sometimes referred to as First Zechariah, was written in the 6th century BC. Zechariah 9–14, often called Second Zechariah, contains within the text no datable references to specific events or individuals but most scholars give the text a date in the fifth century BC.

Second Zechariah, probably written by a disciple of Zechariah, appears to make use of the books of Isaiah, Jeremiah, and Ezekiel, the Deuteronomistic History, and the themes from First Zechariah.

Contents and Structure:

Chapters 1 to 6

The book begins with a preface, which recalls the nation's history, for the purpose of presenting a solemn warning to the present generation. Then follows a series of eight visions, succeeding one another in one night, which may be regarded as a symbolical history of Israel, intended to furnish consolation to the returned exiles and stir up hope in their minds. The symbolic action, the crowning of Joshua, describes how the kingdoms of the world become the kingdom of God's Messiah.

Chapters 7 and 8

Chapters Zechariah 7 and Zechariah 8, written two years later, are an answer to the question whether the days of mourning for the destruction of the city should be kept any longer, and an encouraging address to the people, assuring them of God's presence and blessing.

Chapters 9 to 11 [sometimes called 'The First Oracle] tell of a future time when the nations around them would be destroyed by an army, but Jerusalem would be kept from destruction. The coming of a Messiah is mentioned here [a Jewish teaching that craves for firm leadership].

Chapters 12 to 14 [sometimes called 'The Second Oracle] tell about the glories that await Israel in "the latter day", the final conflict and triumph of God's kingdom.)

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TREI ASAR 11, ZECHARIAH CHAPTER 1

1:1 In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,

2 The Lord has been very angry with your fathers.

3 And thou shalt say to them, Thus saith the Lord Almighty: Turn to me, saith the Lord of hosts, and I will turn to you, saith the Lord of hosts.

4 And be ye not as your fathers, whom the prophets before charged, saying, Thus saith the Lord Almighty: Turn ye from your evil ways, and from your evil practices: but they hearkened not, and attended not to hearken to me, saith the Lord.

5 Where are your fathers, and the prophets? Will they live for ever?

6 But do ye receive my words and mine ordinances, all that I command by my Spirit to my servants the prophets, who lived in the days of your fathers; and they answered and said, As the Lord Almighty determined to do to us, according to our ways, and according to our practices, so has he done to us.

7 On the twenty-fourth day in the eleventh month, this is the month Sabat, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,

8 I saw by night, and behold a man mounted on a red horse, and he stood between the shady mountains; and behind him were red horses, and grey, and piebald, and white.

9 And I said, What are these, my lord? And the angel spoke with me said to me, I will shew thee what these things are.

10 And the man that stood between the mountains answered, and said to me, These are they whom the Lord has sent forth to go round the earth.

11 And they answered the angel of the Lord that stood between the mountains, and said, We have gone round all the earth, and, behold, all the earth is inhabited, and is at rest.

12 Then the angel of the Lord answered and said, O Lord Almighty, how long wilt thou have no mercy on Jerusalem, and the cities of Juda, which thou has disregarded these seventy years?

13 And the Lord Almighty answered the angel that spoke with me good words and consolatory sayings.

14 And the angel that spoke with me said to me, Cry out and say,

Thus saith the Lord Almighty; I have been jealous for Jerusalem and Sion with great jealousy.

15 And I am very angry with the heathen that combine to attack her: forasmuch as I indeed was a little angry, but they combined to attack her for evil.

16 Therefore thus saith the Lord: I will return to Jerusalem with compassion; and my house shall be rebuilt in her, saith the Lord Almighty, and a measuring line shall yet be stretched out over Jerusalem.

17 And the angel that spoke with me said to me, Cry yet, and say, Thus saith the Lord Almighty; Yet shall cities be spread abroad through prosperity; and the Lord shall yet have mercy upon Sion, and shall choose Jerusalem.

18 And I lifted up mine eyes and looked, and behold four horns.

19 And I said to the angel that spoke with me, What are these things, my lord? And he said to me, These are the horns that have scattered Juda, and Israel, and Jerusalem.

20 And the Lord shewed me four artificers.

21 And I said, What are these coming to do? And he said, These are the horns that scattered Juda, and they broke Israel in pieces, and none of them lifted up his head: and these are come forth to sharpen them for their hands, even the four horns, the nations that lifted up the horn against the land of the Lord to scatter it.

TREI ASAR 11, ZECHARIAH CHAPTER 2

1 And I lifted up mine eyes, and looked, and behold a man, and in his hand a measuring line.

2 And I said to him, Whither goest thou? And he said to me, To measure Jerusalem, to see what is the breadth of it, and what is the length of it.

3 And, behold, the angel that spoke with me stood by, and another angel went forth to meet him,

4 and spoke to him, saying, Run and speak to that young man, saying,

Jerusalem shall be fully inhabited by reason of the abundance of men and cattle in the midst of her.

5 And I will be to her, saith the Lord, a wall of fire round about, and I will be for a glory in the midst of her.

6 Ho, ho, flee from the land of the north, saith the Lord: for I will gather you from the four winds of heaven, saith the Lord,

7 even to Sion: deliver yourselves, ye that dwell with the daughter of Babylon.

8 For thus saith the Lord Almighty; After the glory has he sent me to the nations that spoiled you: for he that touches you is as one that touches the apple of his eye.

9 For, behold, I bring my hand upon them, and they shall be a spoil to them that serve them: and ye shall know that the Lord Almighty has sent me.

10 Rejoice and be glad, O daughter of Sion: for, behold, I come, and will dwell in the midst of thee, saith the Lord.

11 And many nations shall flee for refuge to the Lord in that day, and they shall be for a people to him, and they shall dwell in the midst of thee: and thou shalt know that the Lord Almighty has sent me to thee.

12 And the Lord shall inherit Juda his portion in the holy land, and he will yet choose Jerusalem.

13 Let all flesh fear before the Lord: for he has risen up from his holy clouds.

TREI ASAR 11, ZECHARIAH CHAPTER 3

1 And the Lord shewed me Jesus the high priest standing before the angel of the Lord, and the Devil stood on his right hand to resist him.

2 And the Lords said to the Devil,

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3 The Lord rebuke thee, O Devil, even the Lord that has chosen Jerusalem rebuke thee: behold! is not this as a brand plucked from the fire?

4 Now Jesus was clothed in filthy raiment, and stood before the angel.

5 And the Lord answered and spoke to those who stood before him, saying, Take away the filthy raiment from him: and he said to him, Behold, I have taken away thine iniquities: and clothe ye him with a long robe,

6 and place a pure mitre upon his head. So they placed a pure mitre upon his head, and clothed him with garments: and the angel of the Lord stood by.

7 And the angel of the Lord testified to Jesus, saying,

8 Thus saith the Lord Almighty; If thou wilt walk in my ways, and take heed to my charges, then shalt thou judge my house: and if thou wilt diligently keep my court, then will I give thee men to walk in the midst of these that stand here.

9 Hear now, Jesus the high priest, thou, and thy neighbours that are sitting before thee: for they are diviners, for, behold, I bring forth my servant The Branch.

10 For as for the stone which I have set before the face of Jesus, on the one stone are seven eyes: behold, I am digging a trench, saith the Lord Almighty, and I will search out all the iniquity of that land in one day.

11 In that day, saith the Lord Almighty, ye shall call together every man his neighbour under the vine and under the fig-tree.

TREI ASAR 11, ZECHARIAH CHAPTER 4

1 And the angel that talked with me returned, and awakened me, as when a man is awakened out of his sleep.

2 And he said to me, What seest thou? And I said, I have seen, and behold a candlestick all of gold, and its bowl upon it, and seven lamps upon it, and seven oil funnels to the lamps upon it:

3 and two olive-trees above it, one on the right of the bowl, and one on the left.

4 And I inquired, and spoke to the angel that talked with me, saying, What are these things, my lord?

5 And the angel that talked with me answered, and spoke to me, saying, Knowest thou not what these things are? And I said, No, my lord.

6 And he answered and spoke to me, saying, This is the word of the Lord to Zorobabel, saying, Not by mighty power, nor by strength, but by my Spirit, saith the Lord Almighty.

7 Who art thou, the great mountain before Zorobabel, that thou shouldest prosper? whereas I will bring out the stone of the inheritance, the grace of it the equal of my grace.

8 And the word of the Lord came to me, saying,

9 The hands of Zorobabel have laid the foundation of this house, and his hands shall finish it: and thou shalt know that the Lord Almighty has sent me to thee.

10 For who has despised the small days? surely they shall rejoice, and shall see the plummet of tin in the hand of Zorobabel: these are the seven eyes that look upon all the earth.

11 And I answered, and said to him, What are these two olive-trees, which are on the right and left hand of the candlestick?

12 And I asked the second time, and said to him, What are the two branches of the olive-trees that are by the side of the two golden pipes that pour into and communicate with the golden oil funnels?

13 And he said to me, Knowest thou not what these are? and I said, No, my lord.

14 And he said, These are the two anointed ones that stand by the Lord of the whole earth.

TREI ASAR 11, ZECHARIAH CHAPTER 5

1 And I turned, and lifted up mine eyes, and looked and behold a flying sickle.

2 And he said to me, What seest thou? And I said, I see a flying sickle, of the length of twenty cubits, and of the breadth of ten cubits.

3 And he said to me, This is the curse that goes forth over the face of the whole earth: for every thief shall be punished with death on this side, and every false swearer shall be punished on that side.

4 And I will bring it forth, saith the Lord Almighty, and it shall enter into the house of the thief, and into the house of him that swears falsely by my name: and it shall rest in the midst of his house, and shall consume it, and the timber of it, and the stones of it.

5 And the angel that talked with me went forth, and said to me, Lift up thine eyes, and see this that goes forth.

6 And I said, What is it? And he said, This is the measure that goes forth. And he said, This is their iniquity in all the earth.

7 And behold a talent of lead lifted up: and behold a woman sat in the midst of the measure.

8 And he said, This is iniquity. And he cast it into the midst of the measure, and cast the weight of lead on the mouth of it.

9 And I lifted up mine eyes, and saw, and, behold, two women coming forth, and the wind was in their wings; and they had stork's wings: and they lifted up the measure between the earth and the sky.

10 And I said to the angel that spoke with me, Whither do these carry away the measure?

11 And he said to me, To build it a house in the land of Babylon, and to prepare a place for it; and they shall set it there on its own base.

TREI ASAR 11, ZECHARIAH CHAPTER 6

1 And I turned, and lifted up mine eyes, and looked, and, behold, four chariots coming out from between two mountains; and the mountains were brazen mountains.

2 In the first chariot were red horses; and in the second chariot black horses;

3 and in the third chariot white horses; and in the fourth chariot piebald and ash-coloured horses.

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4 And I answered and said to the angel that talked with me, What are these, my Lord?

5 And the angel that talked with me answered and said, These are the four winds of heaven, and they are going forth to stand before the Lord of all the earth.

6 As for the chariot in which were the black horses, they went out to the land of the north; and the white went out after them; and the piebald went out to the land of the south.

7 And the ash-coloured went out, and looked to go and compass the earth: and he said, Go, and compass the earth. And they compassed the earth.

8 And he cried out and spoke to me, saying, Behold, these go out to the land of the north, and they have quieted mine anger in the land of the north.

9 And the word of the Lord came to me, saying,

10 Take the things of the captivity from the chief men, and from the useful men of it, and from them that have understood it; and thou shalt enter in that day into the house of Josias the son of Sophonias that came out of Babylon.

11 And thou shalt take silver and gold, and make crowns, and thou shalt put them upon the head of Jesus the son of Josedec the high priest;

12 and thou shalt say to him, Thus saith the Lord Almighty; Behold the man whose name is The Branch; and he shall spring up from his stem, and build the house of the Lord.

13 And he shall receive power, and shall sit and rule upon his throne; and there shall be a priest on his right hand, and a peaceable counsel shall be between them both.

14 And the crown shall be to them that wait patiently, and to the useful men of the captivity, and to them that have known it, and for the favour of the son of Sophonias, and for a psalm in the house of the Lord.

15 And they that are far from them shall come and build in the house of the Lord, and ye shall know that the Lord Almighty has sent me to you: and this shall come to pass, if ye will diligently hearken to the voice of the Lord your God.

TREI ASAR 11, ZECHARIAH CHAPTER 7

1 And it came to pass in the fourth year of Darius the king, that the word of the Lord came to Zacharias on the fourth day of the ninth month, which is Chaseleu.

2 And Sarasar and Arbeseer the king and his men sent to Bethel, and that to propitiate the Lord,

3 speaking to the priests that were in the house of the Lord Almighty, and to the prophets, saying, The holy offering has come in hither in the fifth month, as it has done already many years.

4 And the word of the Lord of hosts came to me, saying,

5 Speak to the whole people of the land, and to the priests, saying, Though ye fasted or lamented in the fifth or seventh months (yea, behold, these seventy years) have ye at all fasted to me?

6 And if ye eat or drink, do ye not eat and drink for yourselves?

7 Are not these the words which the Lord spoke by the former prophets, when Jerusalem was inhabited and in prosperity, and her cities round about her, and the hill country and the low country was inhabited?

8 And the word of the Lord came to Zacharias, saying,

9 Thus saith the Lord Almighty; Judge righteous judgment, and deal mercifully and compassionately every one with his brother: 10 and oppress not the widow, or the fatherless, or the stranger, or the poor; and let not one of you remember in his heart the injury of his brother.

11 But they refused to attend, and madly turned their back, and made their ears heavy, so that they should not hear.

12 And they made their heart disobedient, so as not to hearken to my law, and the words which the Lord Almighty sent forth by his Spirit by the former prophets: so there was great wrath from the Lord Almighty.

13 And it shall come to pass, that as he spoke, and they hearkened not, so they shall cry, and I will not hearken, saith the Lord Almighty.

14 And I will cast them out among all the nations, whom they know not; and the land behind them shall be made utterly destitute of any going through or returning: yea they have made the choice land a desolation.

TREI ASAR 11, ZECHARIAH CHAPTER 8

1 And the word of the Lord Almighty came, saying,

2 Thus saith the Lord Almighty; I have been jealous for Jerusalem and for Sion with great jealousy, and I have been jealous for her with great fury.

3 Thus saith the Lord; I will return to Sion, and dwell in the midst of Jerusalem: and Jerusalem shall be called a true city, and the mountain of the Lord Almighty a holy mountain.

4 Thus saith the Lord Almighty; There shall yet dwell old men and old women in the streets of Jerusalem, every one holding his staff in his hand for age.

5 And the broad places of the city shall be filled with boys and girls playing in the streets thereof.

6 Thus saith the Lord Almighty; If it shall be impossible in the sight of the remnant of this people in those days, shall it also be impossible in my sight? saith the Lord Almighty.

7 Thus saith the Lord Almighty; Behold, I will save my people from the east country, and the west country;

8 and I will bring them in, and cause them to dwell in the midst of Jerusalem: and they shall be to me a people, and I will be to them a God, in truth and in righteousness.

9 Thus saith the Lord Almighty; Let your hands be strong, ye that hear in these days these words out of the mouth of the prophets, from the day that the house of the Lord Almighty was founded, and from the time that the temple was built.

10 For before those days the wages of men could not be profitable, and there could be no hire of cattle, and there could be no peace by reason of the affliction to him that went out or to him that came in: for I would have let loose all men, every one against his neighbour.

11 But now I will not do to the remnant of this people according to the former days, saith the Lord Almighty.

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12 But I will shew peace: the vine shall yield her fruit, and the land shall yield her produce, and the heaven shall give its dew: and I will give as an inheritance all these things to the remnant of my people.

13 And it shall come to pass, as ye were a curse among the nations, O house of Juda, and house of Israel; so will I save you, and ye shall be a blessing: be of good courage, and strengthen your hands.

14 For thus saith the Lord Almighty; As I took counsel to afflict you when your fathers provoked me, saith the Lord Almighty, and I repented not:

15 so have I prepared and taken counsel in these days to do good to Jerusalem and to the house of Juda: be ye of good courage.

16 These are the things which ye shall do; speak truth every one with his neighbour; judge truth and peaceable judgment in your gates:

17 and let none of you devise evil in his heart against his neighbour; and love not a false oath: for all these things I hate, saith the Lord Almighty.

18 And the word of the Lord Almighty came to me, saying,

19 Thus saith the Lord Almighty, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast, shall be to the house of Juda for joy and gladness, and for good feasts; and ye shall rejoice; and love ye the truth and peace.

20 Thus saith the Lord Almighty; Yet shall many peoples come, and the inhabitants of many cities;

21 and the inhabitants of five cities shall come together to one city, saying, Let us go to make supplication to the Lord, and to seek the face of the Lord Almighty; I will go also.

22 And many peoples and many nations shall come to seek earnestly the face of the Lord Almighty in Jerusalem, and to obtain favour of the Lord.

23 Thus saith the Lord Almighty; In those days my word shall be fulfilled if ten men of all the languages of the nations should take hold—even take hold of the hem of a Jew, saying, We will go with thee; for we have heard that God is with you.

TREI ASAR 11, ZECHARIAH CHAPTER 9

1 The burden of the word of the Lord, in the land of Sedrach, and his sacrifice shall be in Damascus; for the Lord looks upon men, and upon all the tribes of Israel.

2 And in Emath, even in her coasts, are Tyre and Sidon, because they were very wise.

3 And Tyrus built strong-holds for herself, and heaped up silver as dust, and gathered gold as the mire of the ways.

4 And therefore the Lord will take them for a possession, and will smite her power in the sea; and she shall be consumed with fire.

5 Ascalon shall see, and fear; Gaza also, and shall be greatly pained, and Accaron; for she is ashamed at her trespass; and the king shall perish from Gaza, and Ascalon shall not be inhabited.

6 And aliens shall dwell in Azotus, and I will bring down the pride of the Philistines.

7 And I will take their blood out of their mouth, and their abominations from between their teeth; and these also shall be left to our God, and they shall be as a captain of a thousand in Juda, and Accaron as a Jebusite.

8 And I will set up a defence for my house, that they may not pass through, nor turn back, neither shall there any more come upon them one to drive them away: for now have I seen with mine eyes.

9 Rejoice greatly, O daughter of Sion; proclaim it aloud, O daughter of Jerusalem; behold, the King is coming to thee, just, and a Saviour; he is meek and riding on an ass, and a young foal.

10 And he shall destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war shall be utterly destroyed; and there shall be abundance and peace out of the nations; and he shall rule over the waters as far as the sea, and the rivers to the ends of the earth.

11 And thou by the blood of thy covenant has sent forth thy prisoners out of the pit that has no water.

12 Ye shall dwell in strongholds, ye prisoners of the congregation: and for one day of thy captivity I will recompense thee double.

13 For I have bent thee, O Juda, for myself as a bow, I have filled Ephraim; and I will raise up thy children, O Sion, against the children of the Greeks, and I will handle thee as the sword of a warrior.

14 And the Lord shall be over them, and his arrow shall go forth as lightning: and the Lord Almighty shall blow with the trumpet; and shall proceed with the tumult of his threatening.

15 The Lord Almighty shall protect them, and they shall destroy them, and overwhelm them with sling-stones; and they shall swallow them down as wine, and fill the bowls as the altar.

16 And the Lord their God shall save them in that day, even his people as a flock; for holy stones are rolled upon his land.

17 For if he has anything good, and if he has anything fair, the young men shall have corn, and there shall be fragrant wine to the virgins.

TREI ASAR 11, ZECHARIAH CHAPTER 10

1 Ask ye of the Lord rain in season, the early and the latter: the Lord has given bright signs, and will give them abundant rain, to every one grass in the field.

2 For the speakers have uttered grievous things, and the diviners have seen false visions, and they have spoken false dreams, they have given vain comfort: therefore have they fallen away like sheep, and been afflicted, because there was no healing.

3 Mine anger was kindled against the shepherds, and I will visit the lambs; and the Lord God Almighty shall visit his flock, the house of Juda, and he shall make them as his goodly horse in war.

4 And from him he looked, and from him he set the battle in order, and from him came the bow in anger, and from him shall come forth every oppressor together.

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5 And they shall be as warriors treading clay in the ways in war; and they shall set the battle in array, because the Lord is with them, and the riders on horses shall be put to shame.

6 And I will strengthen the house of Juda, and save the house of Joseph, and I will settle them; because I have loved them: and they shall be as if I had not cast them off: for I am the Lord their God, and I will hear them.

7 And they shall be as the warriors of Ephraim, and their heart shall rejoice as with wine: and their children also shall see it, and be glad; and their heart shall rejoice in the Lord.

8 I will make a sign to them, and gather them in; for I will redeem them, and they shall be multiplied according to their number before.

9 And I will sow them among the people; and they that are afar off shall remember me: they shall nourish their children, and they shall return.

10 And I will bring them again from the land of Egypt, and I will gather them in from among the Assyrians; and I will bring them into the land of Galaad and to Libanus; and there shall not even one of them be left behind.

11 And they shall pass through a narrow sea, they shall smite the waves in the sea, and all the deep places of the rivers shall be dried up: and all the pride of the Assyrians shall be taken away, and the sceptre of Egypt shall be removed.

12 And I will strengthen them in the Lord their God; and they shall boast in his name, saith the Lord.

TREI ASAR 11, ZECHARIAH CHAPTER 11

1 Open thy doors, O Libanus, and let the fire devour thy cedars.

2 Let the pine howl, because the cedar has fallen; for the mighty men have been greatly afflicted: howl, ye oaks of the land of Basan; for the thickly planted forest has been torn down.

3 There is a voice of the shepherds mourning; for their greatness is brought low: a voice of roaring lions; for the pride of Jordan is brought down.

4 Thus saith the Lord Almighty, Feed the sheep of the slaughter;

5 which their possessors have slain, and have not repented: and they that sold them said, Blessed be the Lord; for we have become rich: and their shepherds have suffered no sorrow for them.

6 Therefore I will no longer have mercy upon the inhabitants of the land, saith the Lord: but, behold, I will deliver up the men every one into the hand of his neighbour, and into the hand of his king; and they shall destroy the land, and I will not rescue out of their hand.

7 And I will tend the flock of slaughter in the land of Chanaan: and I will take for myself two rods; the one I called Beauty, and the other I called Line; and I will tend the flock.

8 And I will cut off three shepherds in one month; and my soul shall grieve over them, for their souls cried out against me.

9 And I said, I will not tend you: that which dies, let it die; and that which falls off, let it fall off; and let the rest eat every one the flesh of his neighbour.

10 And I will take my beautiful staff, and cast it away, that I may break my covenant which I made with all the people.

11 And it shall be broken in that day; and the Chananites, the sheep that are kept for me, shall know that it is the word of the Lord.

12 And I will say to them, If it be good in your eyes, give me my price, or refuse it. And they weighed for my price thirty pieces of silver.

13 And the Lord said to me, Drop them into the furnace, and I will see if it is good metal, as I was proved for their sakes. And I took the thirty pieces of silver, and cast them into the furnace in the house of the Lord.

14 And I cast away my second rod, even Line, that I might break the possession between Juda and Israel. 15 And the Lord said to me, Take yet to thee shepherd's implements belonging to an unskillful shepherd.

16 For, behold, I will raise up a shepherd against the land: he shall not visit that which is perishing, and he shall not seek that which is scattered, and he shall not heal that which is bruised, nor guide that which is whole: but he shall devour the flesh of the choice ones, and shall dislocate the joints of their necks.

17 Alas for the vain shepherds that have forsaken the sheep! the sword shall be upon the arms of such a one, and upon his right eye: his arm shall be completely withered, and his right eye shall be utterly darkened.

TREI ASAR 11, ZECHARIAH CHAPTER 12

1 The burden of the word of the Lord for Israel; saith the Lord, that stretches out the sky, and lays the foundation of the earth, and forms the spirit of man within him.

2 Behold, I will make Jerusalem as trembling door-posts to all the nations round about, and in Judea there shall be a siege against Jerusalem.

3 And it shall come to pass in that day that I will make Jerusalem a trodden stone to all the nations: every one that tramples on it shall utterly mock at it, and all the nations of the earth shall be gathered together against it.

4 In that day, saith the Lord Almighty, I will smite every horse with amazement, and his rider with madness: but I will open mine eyes upon the house of Juda, and I will smite all the horses of the nations with blindness.

5 And the captains of thousands of Juda shall say in their hearts, We shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God.

6 In that day I will make the captains of thousands of Juda as a firebrand among wood, and as a torch of fire in stubble; and they shall devour on the right hand and on the left all the nations round about: and Jerusalem shall dwell again by herself, even in Jerusalem.

7 And the Lord shall save the tabernacles of Juda as at the beginning, that the boast of the house of David, and the

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pride of the inhabitants of Jerusalem, may not magnify themselves against Juda.

8 And it shall come to pass in that day, that the Lord shall defend the inhabitants of Jerusalem; and the weak one among them in that day shall be as David, and the house of David as the house of God, as the angel of the Lord before them.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and compassion: and they shall look upon me, because they have mocked me, and they shall make lamentation for him, as for a beloved friend, and they shall grieve intensely, as for a firstborn son.

11 In that day the lamentation in Jerusalem shall be very great, as the mourning for the pomegranate grove cut down in the plain.

12 And the land shall lament in separate families, the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;

13 the family of the house of Levi by itself, and their wives by themselves; the family of Symeon by itself, and their wives by themselves;

14 all the families that are left, each family by itself, and their wives by themselves.

TREI ASAR 11, ZECHARIAH CHAPTER 13

1 In that day every place shall be opened to the house of David and to the inhabitants of Jerusalem for removal and for separation.

2 And it shall come to pass in that day, saith the Lord of hosts, that I will utterly destroy the names of the idols from off the land, and there shall be no longer any remembrance of them: and I will cut off the false prophets and the evil spirit from the land.

3 And it shall come to pass, if a man will yet prophesy, that his father and his mother which gave birth to him shall say to him, Thou shalt not live; for thou has spoken lies in the name of the Lord: and his father and his mother who gave him birth shall bind him as he is prophesying.

4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision when he prophesies; and they shall clothe themselves with a garment of hair, because they have lied.

5 And one shall say, I am not a prophet, for I am a tiller of the ground, for a man brought me up thus from my youth.

6 And I will say to him, What are these wounds between thine hands? and he shall say, Those with which I was wounded in my beloved house.

7 Awake, O sword, against my shepherds, and against the man who is my citizen, saith the Lord Almighty: smite the shepherds, and draw out the sheep: and I will bring mine hand upon the little ones.

8 And it shall come to pass, that in all the land, saith the Lord, two parts thereof shall be cut off and perish; but the third shall be left therein.

9 And I will bring the third part through the fire, and I will try them as silver is tried, and I will prove them as gold is proved: they shall call upon my name, and I will hear them, and say, This is my people: and they shall say, The Lord is my God.

TREI ASAR 11, ZECHARIAH CHAPTER 14

1 Behold, the days of the Lord come, and thy spoils shall be divided in thee.

2 And I will gather all the Gentiles to Jerusalem to war, and the city shall be taken, and the houses plundered, and the women ravished; and half of the city shall go forth into captivity, but the rest of my people shall not be utterly cut off from the city.

3 And the Lord shall go forth, and fight with those Gentiles as when he fought in the day of war.

4 And his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave asunder, half of it toward the east and the west, a very great division; and half the mountain shall lean to the north, and half of it to the south.

5 And the valley of my mountains shall be closed up, and the valley of the mountains shall be joined on to Jasod, and shall be blocked up as it was blocked up in the days of the earthquake, in the days of Ozias king of Juda; and the Lord my God shall come, and all the saints with him.

6 And it shall come to pass in that day that there shall be no light,

7 and there shall be for one day cold and frost, and that day shall be known to the Lord, and it shall not be day nor night: but towards evening it shall be light.

8 And in that day living water shall come forth out of Jerusalem; half of it toward the former sea, and half of it toward the latter sea: and so shall it be in summer and spring.

9 And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one,

10 compassing all the earth, and the wilderness from Gabe unto Remmon south of Jerusalem. And Rama shall remain in its place. From the gate of Benjamin to the place of the first gate, to the gate of the corners, and to the tower of Anameel, as far as the king's winepresses,

11 they shall dwell in the city; and there shall be no more any curse, and Jerusalem shall dwell securely.

12 And this shall be the overthrow with which the Lord will smite all the nations, as many as have fought against Jerusalem; their flesh shall consume away while they are standing upon their feet, and their eyes shall melt out of their holes, and their tongue shall consume away in their mouth.

13 And there shall be in that day a great panic from the Lord upon them; and they shall lay hold every man of the hand of his neighbour, and his hand shall be clasped with the hand of his neighbour.

14 Juda also shall fight in Jerusalem; and God shall gather the strength of all the nations round about, gold, and silver, and apparel, in great abundance.

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15 And this shall be the overthrow of the horses, and mules, and camels, and asses, and all the beasts that are in those camps, according to this overthrow.

16 And it shall come to pass, that whosoever shall be left of all the nations that came against Jerusalem, shall even come up every year to worship the king, the Lord Almighty, and to keep the feast of tabernacles. 17 And it shall come to pass, that whosoever of all the families of the earth shall not come up to Jerusalem to worship the king, the Lord Almighty, even these shall be added to the others.

18 And if the family of Egypt shall not go up, nor come; then upon them shall be the overthrow with which the Lord shall smite all the nations, whichever of them shall not come up to keep the feast of tabernacles.

19 This shall be the sin of Egypt, and the sin of all the nations, whosoever shall not come up to keep the feast of tabernacles.

20 In that day there shall be upon the bridle of every horse Holiness to the Lord Almighty; and the caldrons in the house of the Lord shall be as bowls before the altar.

21 And every pot in Jerusalem and in Juda shall be holy to the Lord Almighty: and all that sacrifice shall come and take of them, and shall seethe meat in them: and in that day there shall be no more the Chananite in the house of the Lord Almighty.

12th, THE BOOK OF THE PROPHET MALACHI

Greek: Malachias; Hebrew title: Sefer Malakhiyah
Author: Azaryahu, known as Ezra (Greek: Esdras)
Estimated Range of Dating: mid-5th century B.C.

(Malachi [or Malachias; Malahi, Malakhi] is the last book of the Neviim contained in the Tanakh, canonically the last of the Twelve Minor Prophets. In the Christian ordering, the grouping of the Prophetic Books is the last section of the Old Testament, making Malachi the last book before The New Testament.

This gives Christian Bible readers the false impression that after Malachi was a 500-years long gap called the "Intertestamental Period", with no writing activites at all, and the New Testament would then be continueing the once dropped writing traditions. This believe was desired by Christian Bible compilers [designated by Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea Maritima].

This is the reason why the Christian Old Testament differs from arrangement in the Hebrew Bible, although both have almost the same contents. Christian Church authorities wanted to point out by this arrangement, that the Jews [once the Christians' greatest rivals] were abandoned by God and the 'baton of faithfulness' had been passed over to the Christians. The silent removal of the Hebrew Deuterocanon from Protestant Bibles in 1885 had pretty much the same reasons as background.

The word "Malachi," is a title meaning "My Messenger" or simply "The Messenger". The title has been chosen because there is no author attributed to this book and it occurs in the superscription at 1:1. It is quite common that Semites use in their book titles the most significant-looking word from the first verse or line of the first chapter. One of the Targums identifies Ezra (or Esdras) as the author of Malachi. [The word Targum is Hebrew for interpretation, translation, version. Targums or Targumim were originally spoken translations of the Jewish scriptures that a professional interpreter would give in the common language of the listeners. This procedure had become necessary as Aramaic became the common language of the Jewish people in the centuries BC. Hebrew was only used for lithurgy and worship and it was not understood anymore.]

The book of Malachi is divided into three chapters in the Hebrew Bible and the Greek Septuagint and four chapters in the Latin Vulgate. The fourth chapter in the Vulgate consists of the remainder of the third chapter starting at verse 3:19.

There are very few historical details in the Book of Malachi. The greatest clue as to its dating may lie in the fact that the Persian-era term for governor (peha) is used in 1:8 of the Hebrew original. This points to a composition date after the Babylonian Exile (1st) because of the use of the Persian period term 'peha' and (2nd) because Judah had a king before the exile, not a governor. Since, in Malachi, the temple has

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already been rebuilt, the book must be composed later than 515 BC. Malachi was apparently known to the author of Ecclesiasticus early in the 2nd century BC. Because of the development of themes in the book of Malachi, most scholars assign it to a position after Haggai and Zechariah, close to the time when Ezra and Nehemiah came to Jerusalem in 445 BC.

The Book of Malachi was written to correct the lax religious and social behaviour of the Israelites – particularly the priests – in post-exilic Jerusalem. In 1:2, Malachi has the people of Israel question God's love for them. This introduction to the book illustrates the severity of the situation which Malachi addresses. The graveness of the situation is also indicated by the dialectical style with which Malachi confronts his audience. Malachi proceeds to accuse his audience of failing to respect God as God deserves.

In 2:1, Malachi states Yahweh Sabaoth is sending a curse on the priests who have not honored him with appropriate animal sacrifices: "Now, watch how I am going to paralyze your arm and throw dung in your face--the dung from your very solemnities--and sweep you away with it. Then you shall learn that it is I who have given you this warning of my intention to abolish my covenant with Levi, says Yahweh Sabaoth."

In 2:10, Malachi addresses the issue of divorce. On this topic, Malachi deals with divorce both as a social problem ("Why then are we faithless to one another ... ?" 2:10) and as a religious problem ("Judah ... has married the daughter of a foreign god" 2:11). In contrast to the book of Ezra, Malachi urges each to remain steadfast to the wife of his youth.

Malachi also criticises his audience for questioning God's justice. He reminds them that God is just, exhorting them to be faithful as they await that justice. Malachi quickly goes on to point out that the people have not been faithful. In fact, the people are not giving God all that God deserves. Just as the priests have been offering unacceptable sacrifices, so the people have been neglecting to offer their full tithe to God. The result of these shortcomings is that the people come to believe that no good comes out of serving God.

Malachi assures the faithful among his audience that in the eschaton, the differences between those who served God faithfully and those who did not will become clear. The book concludes by calling upon the teachings of Moses and by promising that Elijah will return prior to the Day of Yahweh. [The Last Judgement or The Day of the Lord (Hebrew: 'Day of Resurrection' or Arabic: 'Day of Judgement') is part of the eschatological world view of the Abrahamic religions and in the Frashokereti of Zoroastrianism.]

Primarily because of the following quote (3:1), the Book of Malachi is frequently referred to in the Christian New Testament: ""Behold, I am going to send My messenger, and he will clear the way for Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts." Christians believe that the messianic prophecies of the Book of Malachi have been fulfilled in the life, ministry, transfiguration, death and resurrection of Jesus. Most Jews and Muslims continue to await the coming of the prophet Elijah who will prepare the way for the Lord.)

TREI ASAR 12, MALACHI CHAPTER 1

1 The burden of the word of the Lord to Israel by the hand of his messenger. Lay it, I pray you, to heart.

2 I have loved you, saith the Lord. And ye said, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob,

3 and hated Esau and laid waste his borders, and made his heritage as dwellings of the wilderness?

4 Because one will say, Idumea has been overthrown, but let us return and rebuild the desolate places; thus saith the Lord Almighty, They shall build, but I will throw down; and they shall be called The borders of wickedness, and, The people against whom the Lord has set himself for ever.

5 And your eyes shall see, and ye shall say, The Lord has been magnified upon the borders of Israel.

6 A son honours his father, and a servant his master: if then I am a father, where is mine honour? and if I am a master, where is my fear? saith the Lord Almighty. Ye the priests are they that despise my name: yet ye said, Wherein have we despised thy name? 7 In that ye bring to mine altar polluted bread; and ye said, Wherein have ye polluted it? In that ye say, The table of the Lord is polluted, and that which was set thereon ye have despised.

8 For if ye bring a blind victim for sacrifices, is it not evil? and if ye bring the lame or the sick, is it not evil? offer it now to thy ruler, and see if he will receive thee, if he will accept thy person, saith the Lord Almighty.

9 And now intreat the face of your God, and make supplication to him. These things have been done by your hands; shall I accept you? saith the Lord Almighty.

10 Because even among you the doors shall be shut, and one will not kindle the fire of mine altar for nothing, I have no pleasure in you, saith the Lord Almighty, and I will not accept a sacrifice at your hands.

11 For from the rising of the sun even to the going down thereof my name has been glorified among the Gentiles; and in every place incense is offered to my name, and a pure offering: for my name is great among the Gentiles, saith the Lord Almighty.

12 But ye profane it, in that ye say, The table of the Lord is polluted, and his meats set thereon are despised.

13 And ye said, These services are troublesome: therefore I have utterly rejected them with scorn, saith the Lord Almighty: and ye brought in torn victims, and lame, and sick: if then ye should bring an offering, shall I accept them at your hands? saith the Lord Almighty.

14 And cursed is the man who had the power, and possessed a male in his flock, and whose vow is upon him, and who sacrifices a corrupt thing to the Lord: for I am a great King,

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saith the Lord Almighty, and my name is glorious among the nations.

TREI ASAR 12, MALACHI CHAPTER 2

1 And now, O priests, this commandment is to you.

2 If ye will not hearken, and if ye will not lay it to heart, to give glory to my name, saith the Lord Almighty, then I will send forth the curse upon you, and I will bring a curse upon your blessing: yea, I will curse it, and I will scatter your blessing, and it shall not exist among you, because ye lay not this to heart.

3 Behold, I turn my back upon you, and I will scatter dung upon your faces, the dung of your feasts, and I will carry you away at the same time. 4 And ye shall know that I have sent this commandment to you, that my covenant might be with the sons of Levi, saith the Lord Almighty.

5 My covenant of life and peace was with him, and I gave it him that he might reverently fear me, and that he might be awe-struck at my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked before me directing his way in peace, and he turned many from unrighteousness.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord Almighty.

8 But ye have turned aside from the way, and caused many to fail in following the law: ye have corrupted the covenant of Levi, saith the Lord Almighty.

9 And I have made you despised and cast out among all the people, because ye have not kept my ways, but have been partial in the law.

10 Have ye not all one father? Did not one God create you? why have ye forsaken every man his brother, to profane the covenant of your fathers?

11 Juda has been forsaken, and an abomination has been committed in Israel and in Jerusalem; for Juda has profaned the holy things of the Lord, which he delighted in, and has gone after other gods.

12 The Lord will utterly destroy the man that does these things, until he be even cast down from out of the tabernacles of Jacob, and from among them that offer sacrifice to the Lord Almighty.

13 And these things which I hated, ye did: ye covered with tears the altar of the Lord, and with weeping and groaning because of troubles: is it meet for me to have respect to your sacrifice, or to receive anything from your hands as welcome?

14 Yet ye said, Wherefore? Because the Lord has borne witness between thee and the wife of thy youth, whom thou has forsaken, and yet she was thy partner, and the wife of thy covenant.

15 And did he not do well? and there was the residue of his spirit. But ye said, What does God seek but a seed? But take ye heed to your spirit, and forsake not the wife of thy youth.

16 But if thou shouldest hate thy wife and put her away, saith the Lord God of Israel, then ungodliness shall cover thy thoughts, saith the Lord Almighty: therefore take ye heed to your spirit, and forsake them not,

17 ye that have provoked God with your words. But ye said, Wherein have we provoked him? In that ye say, Every one that does evil is a pleasing object in the sight of the Lord, and he takes pleasure in such; and where is the God of justice?

TREI ASAR 12, MALACHI CHAPTER 3

1 Behold, I send forth my messenger, and he shall survey the way before me: and the Lord, whom ye seek, shall suddenly come into his temple, even the angel of the covenant, whom ye take pleasure in: behold, he is coming, saith the Lord Almighty.

2 And who will abide the day of his coming? or who will withstand at his appearing? for he is coming in as the fire of a furnace and as the herb of fullers.

3 He shall sit to melt and purify as it were silver, and as it were gold: and he shall purify the sons of Levi, and refine them as gold and silver, and they shall offer to the Lord an offering in righteousness.

4 And the sacrifice of Juda and Jerusalem shall be pleasing to the Lord, according to the former days, and according to the former years.

5 And I will draw near to you in judgment; and I will be a sift witness against the witches, and against the adulteresses, and against them that swear falsely by my name, and against them that keep back the hireling's wages, and them that oppress the widow, and afflict orphans, and that wrest the judgment of the stranger, and fear not me, saith the Lord Almighty.

6 For I am the Lord your God, and I am not changed:

7 but ye, the sons of Jacob, have not refrained from the iniquities of your fathers: ye have perverted my statutes, and have not kept them. Return to me, and I will return to you, saith the Lord Almighty. But ye said, Wherein shall we return?

8 Will a man insult God? for ye insult me. But ye say, Wherein have we insulted thee? In that the tithes and first-fruits are with you still.

9 And ye do surely look off from me, and ye insult me.

10 The year is completed, and ye have brought all the produce into the storehouses; but there shall be the plunder thereof in its house: return now on this behalf, saith the Lord Almighty, see if I will not open to you the torrents of heaven, and pour out my blessing upon you, until ye are satisfied.

11 And I will appoint food for you, and I will not destroy the fruit of your land; and your vine in the field shall not fail, saith the Lord Almighty.

12 And all nations shall call you blessed: for ye shall be a desirable land, saith the Lord Almighty.

13 Ye have spoken grievous words against me, saith the Lord. Yet ye said, Wherein have we spoken against thee?

14 Ye said, He that serves God labours in vain: and what have we gained in that we have kept his ordinances, and in that we have walked as suppliants before the face of the Lord Almighty?

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15 And now we pronounce strangers blessed; and all they who act unlawfully are built up; and they have resisted God, and yet have been delivered.

16 Thus spoke they that feared the Lord, every one to his neighbour: and the Lord gave heed, and hearkened, and he wrote a book of remembrance before him for them that feared the Lord and reverenced his name.

17 And they shall be mine, saith the Lord Almighty, in the day which I appoint for a peculiar possession; and I will make choice of them, as a man makes choice of his son that serves him.

18 Then shall ye return, and discern between the righteous and the wicked, and between him that serves God, and him that serves him not.

TREI ASAR 12, MALACHI CHAPTER 4

1 For, behold, a day comes burning as an oven, and it shall consume them; and all the aliens, and all that do wickedly, shall be stubble: and the day that is coming shall set them on fire, saith the Lord Almighty, and there shall not be left of them root or branch.

2 But to you that fear my name shall the Sun of righteousness arise, and healing shall be in his wings: and ye shall go forth, and bound as young calves let loose from bonds.

3 And ye shall trample the wicked; for they shall be ashes underneath your feet in the day which I appoint, saith the Lord Almighty.

4 Remember the law of my servant Moses, accordingly as I charged him with it in Choreb for all Israel, even the commandments and ordinances.

5 And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes;

6 who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

THE LETTER OF ARISTEAS

Epistle of Aristeas to Philocrates about the Greek Septuagint Bible commissioned by King Ptolemy of Egypt
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 2nd Century B.C.

(The Letter of Aristeas or Letter to Philocrates is a Greek work of the 2nd century BC, assigned by Biblical scholars to the Pseudepigrapha as the author is unknown, a fact that applies actually to most books of the Bible.

Titus Flavius Josephus, who paraphrases about two-fifths of the letter, ascribes it to Aristeas and to have been written to a certain Philocrates, describing the Greek translation of the Hebrew Law by seventy-two interpreters sent into Egypt from Jerusalem at the request of the librarian of Alexandria, resulting in the Septuagint translation. Though some have argued that its story of the creation of the Greek translation of the Hebrew Bible is fictitious, it is the earliest text to mention the Library of Alexandria.

The Letter of Aristeas, called so because it was a letter addressed from Aristeas to his brother Philocrates, deals primarily with the reason the Greek translation of the Hebrew Law, also called the Septuagint, was created, as well as the people and processes involved. The letter's author alleges to be a courtier of Ptolemy II Philadelphus (reigned 281-246 BC).

Over twenty Greek manuscript copies of the letter are known to survive, dating from the 11th to the 15th century. The letter is also mentioned and quoted in other ancient texts, most notably in Antiquities of the Jews by Josephus (c. 93 AD), in Life of Moses by Philo of Alexandria (c. AD 15), and in an excerpt from Aristobulus of Paneas (c. 160 BC) preserved in Praeparatio evangelica by Eusebius.

In detail, the work relates how the king of Egypt, presumably Ptolemy II Philadelphus, is urged by his chief librarian Demetrios of Phaleron to have the Hebrew Law translated into Greek, and so add the knowledge of the Hebrews to the vast collection of books the empire had already collected. The king responds favorably, including giving freedom to Jews who had been taken into captivity by his predecessors, and sending lavish gifts (which are described in great detail) to the Temple in Jerusalem along with his envoys. The high priest chooses exactly six men from each of the twelve tribes, giving 72 in all; he gives a long sermon in praise of the Law. When the translators arrive in Alexandria the king weeps for joy and for the next seven days puts philosophical questions to the translators, the wise answers to which are related in full. The 72 translators then complete their task in exactly 72 days. The Jews of Alexandria, on hearing the Law read in Greek, request copies and lay a curse on anyone who would change the

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translation. The king then rewards the translators lavishly and they return home.

A main goal of the 2nd-century author seems to be to establish the superiority of the Greek Septuagint text over any other version of the Hebrew Bible. The author is noticeably pro-Greek, portraying Zeus as simply another name for the God of Israel, and while criticism is lodged against idolatry and Greek sexual ethics, the argument is phrased in such a way as to attempt to persuade the reader to change, rather than as a hostile attack. The manner in which the author concentrates on describing Judaism, and particularly its temple in Jerusalem could be viewed as an attempt to proselytise.)

ARISTEAS CHAPTER 1

At the time of the Jewish Captivity in Egypt, Ptolemy Philadelphus reveals himself as the first great bibliophile. He desires to have all the books in the world in his library; in order to get the Laws of Moses he offers to trade 100,000 captives for that work exclaiming, "It is a small boon indeed!"

1 SINCE I have collected material for a memorable history of my visit to Eleazar the High Priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up clear exposition of the matter for you, for I perceive that you possess a natural love of learning, a quality which is the highest possession of man--to be constantly attempting 'to add to his stock of knowledge and acquirements' whether through the study of history or by actually participating in the events themselves.

2 It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose.

3 It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others, both for his virtue and his majesty, and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their laws are written on leather parchments in Jewish characters.

4 This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt.

5 It is worth while that I should tell you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul.

6 On a former occasion too, I sent you a record of the facts which I thought worth relating about the Jewish race,--the record which I had obtained from the most learned high priests of the most learned land of Egypt.

7 As you are so eager to acquire the knowledge of those things which can benefit the mind, I' feel it incumbent upon me to impart to you all the information in my power.

8 I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character, no less than in blood, but are one with me as well in the pursuit of goodness.

9 For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it.

10 But that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

11 Demetrius of Phalerum, the president of the king's library, received vast sum of money, for the purpose of collecting together, as far as he possibly could, all the books in the world.

12 By means of purchase and transcription, he carried out, to the best of his ability, the purpose of the king.

13 On one occasion when I was present he was asked, How many thousand books are there in the library? and he replied, 'More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in your library!

14 'What is to prevent you from doing this?' replied the king. 'Everything that is necessary has been placed at your disposal!

15 'They need to be translated,' answered Demetrius 'for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect.

16 They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.'

17 And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

18 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father--for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele-Syria and Phoenicia to a successful issue, in the process of terrorising the country into subjection, he transported some of his foes and others he reduced to captivity.

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19 The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand.

20 Of these he armed thirty thousand picked men and settled them in garrisons in the country districts.

21 (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.)

22 As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery, not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war.

23 Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. 'Let us not be so unreasonable as to allow our deeds to give the lie to our words.

24 Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom?

25 In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom.

26 They worship the same God--the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or Dis (An important comparison of God and Zeus.).

27 This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He, through whom all things are endowed with life and come into being, is necessarily the Rider and Lord of the Universe.

28 Set all mankind an example of magnanimity by releasing those who are held in bondage.'

29 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty--(for the human race, being the creation of God, is swayed and influenced by Him.

30 Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request.

31 For I had great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer.

32 For when men from pure motives plan some action in the interest of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue)--the king raised his head and looking up at me with a cheerful countenance asked, 'How many thousands do you think they will number?'

33 Andreas, who was standing near, replied, 'A little more than a hundred thousand.'

34 'It is a small boon indeed,' said the king, 'that Aristeas asks of us!'

35 Then Sosibius and some others who were present said: 'Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God.

36 You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank-offering in your power.'

37 Extremely pleased with these arguments he gave orders that an addition should be made to the wages of the soldiers by the amount of the redemption money, that twenty drachmae (the daily wage for a skilled worker was one drachma, c. 50 USD in 2017) should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it.

38 He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had come before that time or had been subsequently brought into the kingdom.

39 It was pointed out to him that the ransom money would exceed four hundred talents.

40 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of the king, who was empowered by God to save such vast multitudes, will be made clearer and more manifest.

41 The decree of the king ran as follows: 'All who served in the army of our father in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews and became possessed of Jewish captives and brought them back to the city of Alexandria and the land of Egypt or sold them to others--and in the same way any captives who were in our land before that time or were brought hither afterwards--all who possess such captives are required to set them at liberty at once, receiving twenty drachmae per head as ransom money.

42 The soldiers will receive this money as a gift added to their wages, the others from the king's treasury.

43 We think that it was against our father's will and against all propriety that they should have been made captives and that the devastation of their land and the transportation of the Jews to Egypt was an act of military wantonness.

44 The spoil which fell to the soldiers on the field of battle was all the booty which they should have claimed.

45 To reduce the people to slavery in addition was an act of absolute injustice.

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46 Wherefore, since it is acknowledged that we are accustomed to render justice to all men and especially to those who are unfairly in a condition of servitude, and since we strive to deal fairly with all men according to the demands of justice and piety, we have decreed, in reference to the persons of the Jews who are in any condition of bondage in any part of our dominion, that those who possess them shall receive the stipulated sum of money and set them at liberty and that no man shall show any tardiness in discharging his obligations.

47 Within three days after the publication of this decree, they must make lists of slaves for the officers appointed to carry out our will, and immediately produce the persons of the captives.

48 For we consider that it will be advantageous to us and to our affairs that the matter should be brought to a conclusion.

49 Any one who likes may give information about any who disobey the decree, on condition that if the man is proved guilty he will become his slave; his property, however, will be handed over to the royal treasury.'

50 When the decree was brought to be read over to the king for his approval, it contained all the other provisions except the phrase 'any captives who were in the land before that time or were brought hither afterwards,' and in his magnanimity and the largeness of his heart the king inserted this clause and gave orders that the grant of money required for the redemption should be deposited in full with the paymasters of the forces and the royal bankers, and so the matter was decided and the decree ratified within seven days.

51 The grant for the redemption amounted to more than six hundred and sixty talents; for many infants at the breast were emancipated together with their mothers.

52 When the question was raised whether the sum of twenty talents was to be paid for these, the king ordered that it should be done, and thus he carried out his decision in the most comprehensive way.

ARISTEAS CHAPTER 2

Showing how the most careful records were kept of affairs of state. Government Red Tape. A committee of six is appointed to go to the High Priest in Jerusalem and arrange for the exchange. Aristeas is put in charge of the delegation.

1 WHEN this had been done, he ordered Demetrius to draw up a memorial with regard to the transcription of the Jewish books.

2 For all affairs of state used to be carried out by means of decrees and with the most pains-taking accuracy by these Egyptian kings, and nothing was done in a slipshod or haphazard fashion.

3 And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in magnificence and technical skill.

4 The following is a copy of the memorial. The Memory of Demetrius to the great king. 'Since you have given me instructions O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, and I now have the following proposal to lay before you.

5 The books of the law of the Jews (with some few others) are absent from the library.

6 They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am informed by those who know; for they have never had a king's care to protect them.

7 It is necessary that these should be made accurate for your library since the law which they contain, inasmuch as it is of divine origin, is full of wisdom and free from all blemish.

8 For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance with them, because their conception of life is so sacred and religious, as Hecataeus of Abdera says.

9 If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe--men who have lived the noblest life and are most skilled in their law--that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose.

10 May continual prosperity be yours!'

11 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives.

12 And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups.

13 He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices for the temple and for other needs.

14 I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

15 'King Ptolemy sends greeting and salutation to the High Priest Eleazar.

16 Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their power and many more who came with my father into Egypt as captives--large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them.

17 And I, when I ascended the throne, adopted a kindly attitude towards all my subjects, and more particularly to those who were citizens of yours--I have set at liberty more

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than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation.

18 The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank-offering for maintaining my kingdom in peace and great glory in all the world.

19 Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the court, I have established in official positions.

20 Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you into the Greek language, that these books may be added to the other royal books in my library.

21 It will be a kindness on your part and a reward for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance.

22 I hope to win great renown by the accomplishment of this work.

23 I have sent Andreas, the chief of my bodyguard and Aristeas--men whom I hold in high esteem--to lay the matter before you and present you with a hundred talents of silver, the first-fruits of my offering for the temple and the sacrifices and other religious rites.

24 If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell!

25 To this letter Eleazar replied appropriately as follows: 'Eleazar the High Priest sends greetings to King Ptolemy his true friend.

26 My highest wishes are for your welfare and the welfare of Queen Arsinoe, your sister, and your children.

27 I also am well. I have received your letter and am greatly rejoiced by your purpose and your noble counsel.

28 I summoned together the whole people and read it to them that they might know of your devotion to our God.

29 I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the temple stands in need.

30 These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every way to be the representatives of your high principles and righteous purposes.

31 These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual.

32 For you have bestowed upon our citizens great and never to be forgotten benefits in many ways.

33 Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the holy law might prove advantageous to you and be carried out successfully.

34 In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law.

35 It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell!

36 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha.

37 Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias.

38 Of the third tribe, Nehemia, Joseph, Theodosius, Baseas, Ornias, Dakis.

39 Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias. . . .

40 Of the fifth tribe, Isaac, Jacob, Jesus, Sabbataeus, Simon, Levi.

41 Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemas.

42 Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus.

43 Of the eighth tribe, Theodosius, Jason, Jesus, Theodotus, John, Jonathan.

44 Of the ninth tribe, Theophilus, Abraham, Arsamos, Jason, Endemias, Daniel.

45 Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus.

46 Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus.

47 Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel.

48 They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

ARISTEAS CHAPTER 3

In which is described the most exquisite and beautiful table ever produced. Also other rich gifts, Interesting in the light of recent excavations in Egypt.

1 I WILL now Proceed to redeem my promise and give a description of the works of art.

2 They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually.

3 They could not therefore scamp any part of the work or finish it off negligently.

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4 First of all I will give you a description of the table.

5 The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews in the locality with regard to the size of the table already in the temple at Jerusalem.

6 And when they described the measurements, he proceeded to ask whether he might make a larger structure.

7 And some of the priests and the other Jews replied that there was nothing to prevent him.

8 And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless for the temple services.

9 He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting sacrifices were able to do so appropriately on the table which he had made.

10 He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of--this dimension.

11 For had the order been given, there would have been no lack of means.

12 Wherefore we must not transgress or go beyond the proper measure.

13 At the same time he ordered them to press into service all the manifold forms of art, for he was a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the appearance which would be presented by the finished work.

14 He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible.--

15 When such instructions were laid down, they were to be carried out to the letter.

16 They made the table two cubits (A cubit is 18 inches = 45.72 cm.) long, one cubit broad, one and a half cubits high fashioning it of pure solid gold.

17 What I am describing was not thin gold laid over another foundation, but the whole structure was of massive gold welded together.

18 And they made a border of a hand's breadth round about it.

19 And there was a wreath of wave-work, engraved in relief in the form of ropes marvellously wrought on its three sides.

20 For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance.

21 Of the two sides under the border, the one which sloped down to the table was a very beautiful piece of work, but it was the outer side which attracted the gaze of the spectator.

22 Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it.

23 And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven with one another by an inimitable artistic device.

24 For the sake of security they were all fixed by golden needles which were inserted in perforations in the stones.

25 At the sides they were clamped together by fastenings to hold them firm.

26 On the part of the border round the table which slanted upwards and met the eyes, there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely connected together round the whole table.

27 And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged.

28 These fruits were wrought out of precious stones, of the same colour as the fruits themselves and they fastened them edgeways round all the sides of the table with a band of gold.

29 And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended down to the feet of the table.

30 They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with linch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used.

31 Thus it became manifestly clear that the work was intended to be used either way.

32 On the table itself they engraved a 'maeander,' having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel in beauty.

33 And next to the 'maeander' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, had been wrought, which produced an incomparable impression on the beholders.

34 They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright.

35 The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round.

36 It had the appearance of a shoe and was eight fingers broad.

37 Upon it the whole expanse of the foot rested.

38 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot.

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39 All the four feet were made in the same style, and everything was wrought and fitted so skilfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and everything was fashioned to correspond with the actual reality which it represented.

40 And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered.

41 The thickness of the table was not less than half a cubit, so that the whole work must have cost many talents.

42 For since the king did not wish to add to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions.

43 And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

44 Of the mixing bowls, two were wrought in gold, and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales Precious stones were inserted with great artistic skill.

45 Then there was a 'maeander' a cubit in height, with its surface. wrought out of precious stones of many colours, displaying great artistic effort and beauty.

46 Upon this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the brim.

47 In the middle, small shields which were made of different precious stones, placed alternately, and varying in kind, not less than four fingers broad, enhanced the beauty of their appearance.

48 On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were engraven all round.

49 Such then was the construction of the golden bowls, and they held more than two firkins each.

50 The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more clearly than in mirrors.

51 But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished.

52 For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see them were not able to tear themselves from the brilliant sight and entrancing spectacle.

53 The impressions produced by the spectacle were various in kind.

54 When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder.

55 Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers.

56 So that it is really impossible to describe the artistic beauty of the works.

57 The golden vials they engraved in the centre with vine wreaths.

58 And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it.

59 The other parts of the relief work they wrought in different patterns, since they made it a point of honour to complete everything in a way worthy of the majesty of the king.

60 In a word it may be said that neither in the king's treasury nor in any other, were there any works which equalled these in costliness or in artistic skill.

61 For the king spent no little thought upon them, for he loved to gain glory for the excellence of his designs.

62 For oftentimes he would neglect his official business, and spend his time with the artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent.

63 So everything was carried out on a grand scale, in a manner worthy of the king who sent the gifts and of the high priest who was the ruler of the land.

64 There was no stint of precious stones, for not less than five thousand were used and they were all of large size.

65 The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

ARISTEAS CHAPTER 4

Vivid details of the sacrifice. The unerring accuracy of the priests is notable. A savage orgy. A description of the temple and its water-works.

1 I HAVE given you this description of the presents because I thought it was necessary.

2 The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country.

3 When we arrived in the land of the Jews we saw the city situated in the middle of the whole of Judea on the top of a mountain of considerable altitude.

4 On the summit the temple had been built in all its splendour.

5 It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice.

6 All the buildings were characterised by a magnificence and costliness quite unprecedented.

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7 It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and the stability of the lintel.

8 The style of the curtain too was thoroughly in proportion to that of the entrance.

9 Its fabric owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant spectacle from which a man could scarcely tear himself away.

10 The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale.

11 There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their ankles.

12 The Temple faces the east and its back is toward the west.

13 The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days.

14 And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area.

15 There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes so that the different streams converge together.

16 And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out.

17 There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an eye.

18 Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed.

19 They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

20 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service.

21 For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him.

22 The service is carried on without interruption--some provide the wood, others the oil, others the fine wheat flour, others the spices; others again bring the pieces of flesh for the burnt offering, exhibiting a wonderful, degree of strength.

23 For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot.

24 In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness.

25 For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, is carried out.

26 There is a special place set apart for them to rest in, where those who are relieved from duty sit.

27 When this takes place, those who have already rested and are ready to resume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of the sacrifices.

28 The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices.

29 Everything is carried out with reverence and in a way worthy of the great God.

30 We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person.

31 There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of them there were pomegranates with variegated flowers of a wonderful hue.

32 He was girded with a girdle of conspicuous beauty, woven in the most beautiful colours.

33 On his breast he wore the oracle of God, as it is called, on which twelve stones, of different kinds, were inset, fastened together with gold, containing the names of the leaders of the tribes, according to their original order, each one flashing forth in an indescribable way its own particular colour.

34 On his head he wore a tiara, as it is called, and upon this in the middle of his forehead an inimitable turban, the royal diadem full of glory with the name of God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear these emblems in the ministrations.

35 Their appearance created such awe and confusion of mind as to make one feel that one had come into the presence of a man who belonged to a different world.

36 I am convinced that any one who takes part in the spectacle which I have described will he filled with astonishment and indescribable wonder and be profoundly affected in his mind at the thought of the sanctity which is attached to each detail of the service.

37 But in order that we might gain complete information, we ascended to the summit of the neighbouring citadel and looked around us.

38 It is situated in a very lofty spot, and is fortified with many towers, which have been built up to the very top, of

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immense stones, with the object, as we were informed, of guarding the temple precincts, so that if there were an attack, or an insurrection or an onslaught of the enemy, no one would be able to force an entrance within the walls that surround the temple.

39 On the towers of the citadel engines of war were placed and different kinds of machines, and the position was much higher than the circle of walls which I have mentioned.

40 The towers were guarded too by most trusty men who had given the utmost proof of their loyalty to their country.

41 these men were never allowed to leave the citadel, except on feast days and then only in detachments, nor did they permit any stranger to enter it.

42 They were also very careful when any command came from the chief officer to admit any visitors to inspect the place, as our own experience taught us.

43 They were very reluctant to admit us--though we were but two unarmed men--to view the offering of the sacrifices.

44 And they asserted that they were bound by an oath when the trust was committed to them, for they had all sworn and were bound to carry out the oath sacredly to the letter, that though they were five hundred in number they would not permit more than five men to enter at one time.

45 The citadel was the special protection of the temple and its founder had fortified it so strongly that it might efficiently protect it.

ARISTEAS CHAPTER 5

A description of the city and the countryside. Compare Verse 11 with conditions of today. Verses 89-41 reveal how the ancients estimate a scholar and a gentleman.

1 THE size of the city is of moderate dimensions.

2 It is about forty furlongs (A furlong is 1/8 mile = 220 yards = 201.04 m) in circumference, as far as one could conjecture.

3 It has its towers arranged in the shape of a theatre, with thoroughfares leading between them now the crossroads of the lower towers are visible but those of the upper towers are more frequented.

4 For the ground ascends, since the city is built upon a mountain.

5 There are steps too which lead up to the crossroads, and some people are always going up, and others down and they keep as far apart from each other as possible on the road because of those who are bound by the rules of purity, lest they should touch anything which is unlawful.

6 It was not without reason that the original founders of the city built it in due proportions, for they possessed clear insight with regard to what was required.

7 For the country is extensive and beautiful.

8 Some parts of it are level, especially the districts which belong to Samaria, as it is called, and which border on the land of the Idumeans, other parts are mountainous, especially those which are contiguous to the land of Judea.

9 The people therefore are bound to devote themselves to agriculture and the cultivation of the soil that by this means they may have a plentiful supply of crops.

10 In this way cultivation of every kind is carried on and an abundant harvest reaped in the whole of the aforesaid land.

11 The cities which are large and enjoy a corresponding prosperity are well-populated, but they neglect the country districts, since all men are inclined to a life of enjoyment, for every one has a natural tendency towards the pursuit of pleasure.

12 The same thing happened in Alexandria, which excels all cities in size and prosperity.

13 Country people by migrating from the rural districts and settling in the city brought agriculture into disrepute: and so to prevent them from settling in the city, the king issued orders that they should not stay in it for more than twenty days.

14 And in the same way he gave the judges written instructions, that if it was necessary to issue a summons against any one who lived in the country, the case must be settled within five days.

15 And since he considered the matter one of great importance, he appointed also legal officers for every district with their assistants, that the farmers and their advocates might not in the interests of business empty the granaries of the city, I mean, of the produce of husbandry.

16 I have permitted this digression because it was Eleazar who pointed out with great clearness the points which have been mentioned.

17 For great is the energy which they expend on the tillage of the soil.

18 For the land is thickly planted with multitudes of olive trees, with crops of corn and pulse, with vines too, and there is abundance of honey.

19 Other kinds of fruit trees and dates do not count compared with these.

20 There are cattle of all kinds in great quantities and a rich pasturage for them.

21 Wherefore they rightly recognise that the country districts need a large population, and the relations between the city and the villages are properly regulated.

22 A great quantity of spices and precious stones and gold is brought into the country by the Arabs.

23 For the country is well adapted not only for agriculture but also for commerce, and the city is rich in the arts and lacks none of the merchandise which is brought across the sea.

24 It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well m at Ptolemais which was founded by the King and holds a central position compared with the other places named, being not far distant from any of them.

25 The country produces everything in abundance, since it is well watered in all directions and well protected from storms.

26 The river Jordan, as it is called, which never runs dry, flows through the land.

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27 Originally the country contained not less than 60 million acres--though afterwards the neighbouring peoples made incursions against it--and 600,000 men were settled upon it in farms of a hundred acres each.

28 The river like the Nile rises in harvest-time and irrigates a large portion of the land.

29 Near the district belonging to the people of Ptolemais it issues into another river and this flows out into the sea.

30 Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of Ashdod.

31 The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with theft overhanging precipices and deep ravines, and the rugged character of the mountainous regions which surround all the land.

32 We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained.

33 This was stopped, however, at the time of the Persian rule, since the authorities of the time spread abroad a false report that the working of the mines was useless and expensive in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

34 I have now, my dear brother Philocrates, given you all the essential information upon this subject in brief form.

35 I shall describe the work of translation in the sequel.

36 The High Priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage.

37 They were men who had not only acquired proficiency in Jewish literature but had studied most carefully that of the Greeks as well.

38 They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary.

39 They possessed a great facility for conferences and the discussion of problems connected with the law.

40 They espoused the middle course--and this is always the best course to pursue.

41 They abjured the rough and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question.

42 And all of them carefully observed this rule and were anxious above everything else to excel each other in its observance and they were all of them worthy of their leader and of his virtue.

43 And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them.

44 Far besides the letter which he wrote to the king concerning their safe return, he also earnestly besought Andreas to work for the same end and urged me, too, to assist to the best of my ability.

45 And although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and wisdom, to summon him to his court.

46 For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice.

47 And the men who were now being sent to him by Eleazar undoubtedly possessed these qualities.

48 And he frequently asserted upon oath that he would never let the men go if it were merely some private interest of his own that constituted the impelling motive-but it was for the common advantage of all the citizens that he was sending them.

49 For, he explained, the good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading.

50 From this and other similar statements it was clear what his feelings towards them were.

ARISTEAS CHAPTER 6

Explanations of the customs of the people showing what is meant by the word, "Unclean." The essence and origin of the "God-Belief." Verses 48-44 give a picturesque description of the Divinity of physiology.

1 IT is worth while to mention briefly the information which he gave in reply to our questions.

2 For I suppose that most people feel a curiosity with regard to some of the enactments in the law, especially those about meats and drinks and animals recognised as unclean.

3 When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is scrupulous on most points, it is specially scrupulous on such matters as these) he began his reply as follows:

4 'You observe,' he said, 'what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find the means of escaping from ignorance and amending their lives.

5 Our lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the punishments inflicted by God upon the guilty.

6 For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the

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things which are wrought in secret by men upon the earth escapes His knowledge.

7 For all that a man does and all that is to come to pass in the future are manifest to Him.

8 Working out these truths carefully and having made them plain, he showed that even if a man should think of doing evil--to say nothing of actually effecting it,--he would not escape detection, for he made it clear that the power of God pervaded the whole of the law.

9 Beginning from his starting point, he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship.

10 For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though they have clear proof that they possess no feeling.

11 For it would be utterly foolish to suppose that any one became a god in virtue of his inventions.

12 For the inventors simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves.

13 For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them.

14 The makers and authors of these myths think that they are the wisest of the Greeks.

15 Why need we speak of other infatuated people, Egyptians and the like, who place their reliance upon wild beasts and most kinds of creeping things and cattle, and worship them, and offer sacrifices to them both while living and when dead?

16 Now our Lawgiver being a wise man and specially endowed by God to understand all things, took a comprehensive view of each particular detail, and fenced us round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul, free from all vain imaginations, worshipping the one Almighty God above the whole creation.

17 Hence the leading Egyptian priests having looked carefully into many matters, and being cognizant with our affairs, call us "men of God."

18 This is a title which does not belong to the rest of mankind but only to those who worship the true God.

19 The rest are men not of God but of meats and drinks and clothing.

20 For their whole disposition leads them to find solace in these things are reckoned of no account, but throughout their things.

21 Among our people such whole life their main consideration is the sovereignty of God.

22 Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil communications, he hedged us round on all sides by rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see.

23 For though, speaking generally, all things are alike in their natural constitution, since they are all governed by one and the same power, yet there is a deep reason in each individual case why we abstain from the use of certain things and enjoy the common use of others.

24 For the sake of illustration I will run over one or two points and explain them to you.

25 For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care.

26 All these ordinances were made for the sake of righteousness to aid the quest for virtue and the perfecting of character.

27 For all the birds that we use are tame and distinguished by their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons, turtle-doves, locusts, partridges, geese also, and all other birds of this class.

28 But the birds which are forbidden you will find to be wild and carnivorous, tyrannising over the others by the strength which they possess, and cruelly obtaining food by preying of the tame birds enumerated above.

29 And not only so, but they seize lambs and kids, and injure human beings too, whether dead or alive, and so by naming them unclean, he gave a sign by means of them that those, for whom the

legislation was ordained, must practise righteousness in their hearts and not tyrannise over any one in reliance upon their own strength nor rob them of anything, but steer their course of life in accordance with justice, just as the tame birds, already mentioned, consume the different kinds of pulse that grow upon the earth and do not tyrannise to the destruction of their own kindred.

30 Our legislator taught us therefore that it is by such methods as these that indications are given to the wise, that they must be just and effect nothing by violence, and refrain from tyrannising over others in reliance upon their own strength.

31 For since it is considered unseemly even to touch such unclean animals, as have been mentioned, on account of their particular habits, ought we not to take every precaution lest our own characters should be destroyed to the same extent?

32 Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson.

33 For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view to the practice of virtue.

34 For the strength of our whole body and its activity depend upon our shoulders and limbs.

35 Therefore he compels us to recognise that we must perform all our actions with discrimination according to the

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standard of righteousness,--more especially because we have been distinctly separated from the rest of mankind.

36 For most other men defile themselves by promiscuous intercourse, thereby working great iniquity, and whole countries and cities pride themselves upon such vices.

37 For they not only have intercourse with men but they defile their own mothers and even their daughters.

38 But we have been kept separate from such sins.

39 And the people who have been separated in the aforementioned way are also characterised by the Lawgiver as possessing the gift of memory.

40 For all animals "which are cloven-footed and chew the cud" represent to the initiated the symbol of memory.

41 For the act of chewing the cud is nothing else than the reminiscence of life and existence.

42 For life is wont to be sustained by means of food, wherefor he exhorts us in the Scripture also in these words: "Thou shalt surely remember the Lord that wrought in thee those great and wonderful things."

43 For when they are properly conceived, they are manifestly great and glorious; first the construction of the body and the disposition of the food and the separation of each individual limb and, for more, the organisation of the senses, the operation and invisible movement of the mind, the rapidity of its particular actions and its discovery of the arts, display an infinite resourcefulness.

44 Wherefore he exhorts us to remember that the aforesaid parts are kept together by the divine power with consummate skill.

45 For he has marked out every time and place that we may continually remember the God who rules and preserves us.

46 For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy our meal.

47 Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of God.

48 And upon our hands, too, he expressly orders the symbol to be fastened, clearly showing that we ought to perform every act in righteousness, remembering our own creation, and above all the fear of God.

49 He bids men also, when lying down to sleep and rising tip again, to meditate upon the works of God, not only in word, but by observing distinctly the change and impression produced upon them, when they are going to sleep, and also their waking, how divine and incomprehensible the change from one of these states to the other is.

50 The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of "the cloven hoof and the chewing of the cud."

51 For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the indication of right reason.

52 For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything thoughtlessly nor to resort to injustice by the abuse of the power of reason.

53 In the case of the wild animals, too, the same principle may be discovered.

54 For the character of the weasel and of mice and such animals as these, which are expressly mentioned, is destructive.

55 Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever it falls in their way to damage.

56 The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the mouth.

57 And it is for this reason that a like practice is declared unclean in men.

58 For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety.

59 And your king, as we are informed, does quite right in destroying such men.'

60 Then I said 'I suppose you mean the informers, for he constantly exposes them to tortures and to painful forms of death.'

61 'Yes,' he replied, 'these are the men I mean; for to watch for men's destruction is an unholy thing.

62 And our law forbids us to injure any one either by word or deed.

63 My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions to practise righteousness before all men, being mindful of Almighty God.

64 And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.'

65 He seemed to me to have made a good defence on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness.

66 For he, who offers a sacrifice, makes an offering also of his own soul in all its moods.

67 I think that these particulars with regard to our discussion are worth narrating, and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

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ARISTEAS CHAPTER 7

The arrival of the envoys with the manuscript of the precious book and gifts. Preparations for a royal banquet. The host immediately upon being seated at table entertains his guests with questions and answers. Some sage comments on sociology.

1 AND Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the king, despatched us on our journey in great security.

2 And when we reached Alexandria, the king was at once informed of our arrival.

3 On our admission to the palace, Andreas and I warmly greeted the king and handed over to him the letter written by Eleazar.

4 The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys summoned to his presence at once.

5 Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days--but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them.

6 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon as he saw them began to ask them about the books.

7 And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said:

8 'I thank you, my friends, and I thank him that sent you still more, and most of all God, whose oracles these are.'

9 And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: 'God save the King!' he burst into tears of joy.

10 For his exaltation of soul and the sense of the overwhelming honour which had been paid him compelled him to weep over his good fortune.

11 He commanded them to put the rolls back in their places and then after saluting the men, said: 'It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then when I had done that, to extend the right-hand of friendship to you.

12 It was for this reason that I did this first.

13 I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time.

14 It happens also that it is the anniversary of my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.

15 Everything that you may have occasion to use,' he said, 'shall be prepared for you in a befitting manner and for me also with you.'

16 After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet.

17 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one.

18 For this arrangement had been made by the king and it is an arrangement which you see maintained to-day.

19 For as many cities as have special customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements.

20 And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit.

21 The. same precaution was taken in the case of the Jewish envoys.

22 Now Dorotheus who was the patron appointed to look after Jewish guests was a very conscientious man.

23 All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast.

24 He arranged the seats in two rows in accordance with the king's instructions.

25 For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour.

26 When they had taken their seats he instructed Dorotheus to carry out everything in accordance with the customs which were in use amongst his Jewish guests.

27 Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead.

28 And he rose up and made a remarkable prayer. 'May Almighty God enrich you, O king, with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live!'

29 At these words a loud and joyous applause broke out which lasted for a considerable time, and then they turned to the enjoyment of the banquet which had been prepared.

30 All the arrangements for service at table were carried out in accordance with the injunction of Dorotheus.

31 Among the attendants were the royal pages and others who held places of honour at the king's court.

32 Taking an opportunity afforded by a pause in the banquet the king asked the envoy who sat in the seat of honour (for they were arranged according to seniority), how he could keep his kingdom unimpaired to the end?

33 After pondering for a moment he replied, 'You could best establish its security if you were to imitate the unceasing

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benignity of God. For if you exhibit clemency and inflict mild punishments upon those who deserve them in accordance with their deserts, you will turn them from evil and lead them to repentance.'

34 The king praised the answer and then asked the next man, how he could do everything for the best in all his actions?

35 And he replied, 'If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting-point, you will never miss the goal.'

36 The king complimented this man, too, upon his answer and asked another, how he could have friends like-minded with himself?

37 He replied, 'If they see you studying the interests of the multitudes over whom you rule; you will do well to observe how God bestows his benefits on the human race, providing for them health and food and--all other things in due season.'

38 After expressing his agreement with the reply, the king asked the next guest, how in giving audiences and passing judgements he could gain the praise even of those who failed to win their suit?

39 And he said, 'If you are fair in speech to all alike and never act insolently nor tyrannically in your treatment of offenders. And you will do this if you watch the method by which God acts. The petitions of the worthy are always fulfilled, while those who fail to obtain an answer to their prayers are informed by means of dreams or events of what was harmful in their requests and that God does not smite them according to their sins or the greatness of His strength, but acts with forbearance towards them.'

40 The king praised the man warmly for his answer and asked the next in order, how he could be invincible in military affairs?

41 And he replied, 'If he did not trust entirely to his multitudes or his warlike forces, but called upon God continually to bring his enterprises to a successful issue, while he himself. discharged all his duties in the spirit of justice.'

42 Welcoming this answer, he asked another how he might become. an object of dread to his enemies.

43 And he replied, 'If while maintaining a vast supply of arms and forces he remembered that these things were powerless to achieve a permanent and conclusive result. For even God instils fear into the minds of men by granting reprieves and making merely a display of the greatness of his power.'

44 This man the king praised and then said to the next, 'What is the highest good in life?'

45 And he answered, 'To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

46 The king exclaimed that the man had answered well and then asked the next how he could keep all his possessions intact and finally hand them down to his successors in the same condition?

47 And he answered, 'By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy.'

48 The king expressed his agreement with the answer and inquired of the next guest, how he could bear with equanimity whatever befell him?

49 And he said, 'If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God to whom we ought always to pray, inspires us with courage to endure.'

50 Delighted with the man's reply, the king said that all their answers had been good. 'I will put a question to one other,' he added, 'and then I will stop for the present: that we may turn our attention to the enjoyment of the feast and spend a pleasant time.'

51 Thereupon he asked the man, 'What is the true aim of courage?'

52 And he answered, 'If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

53 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), 'It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-point of their words.'

54 And Menedemus, the philosopher of Eretria, said, 'True, O King--for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows that all power and beauty of speech proceed from God.'

55 When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

ARISTEAS CHAPTER 8

More questions and answers. Note Verse 20 with its reference to flying through the air written in 150 B. C.

1 ON the following day they sat down to table again and continued the banquet according to the same arrangements.

2 When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who had given answers on the previous day.

3 He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion.

4 When silence was established, he asked how he could continue to be rich?

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5 After a brief reflection, the man who had been asked the question replied--'If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and Him man must needs obey.'

6 The king bestowed praise upon him and then asked another how he could maintain the truth?

7 In reply to the question he said, 'By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies? In addition to this you must always remember, O King, that God is a lover of the truth.

8 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom?'

9 And the other replied, 'As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to Himself by his benignity.'

10 The king praised him and asked the next in order how he could be the friend of men?

11 And he replied, 'By observing that the human race increases and is born with much trouble and great suffering: wherefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also it pitiful!

12 The king received the answer with approbation and inquired of the next, 'What is the most essential qualification for ruling?'

13 'To keep oneself,' he answered, 'free from bribery and to practise sobriety during the greater part of one's life, to honour rightousness above all things, and to make friends of men of this type. For God, too, is a lover of justice!

13 Having signified his approval, the king said to another, 'What is the true mark of piety?'

14 And he replied, 'To perceive that God constantly works in the Universe and knows all things, and no man who acts unjustly and works wickedness can escape His notice. As God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence!

15 The king signified his agreement and said to another, 'What is the essence of kingship?'

16 And he replied, 'To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as become a man, and desire not many things but only such as are necessary for ruling!

17 The king praised him and asked another man, how his deliberations might be for the best?

18 And he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to deprivation of life. For God always promises the highest blessings to the just!'

19 Having praised him, the king asked the next, how he could be free from disturbing thoughts in his sleep?

20 And he replied, 'You have asked me a. question which is very difficult to answer, for we cannot bring our true selves into play during the hours for sleep, but are held fast in these by imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or travelling to other regions or anything else of the kind. And yet we actually do imagine such things to be taking place.

21 So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do despite to righteousness.

22 For the mind mostly busies itself in sleep with the same things with, which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore. you must be steadfast in the constant discipline of self.

23 The king bestowed praise on the man and said to another--'Since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question, how can I avoid doing anything unworthy of myself?

24 And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are consistent therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the rôle, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

25 When the king had applauded loud and long in the most, gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next course of the feast.

26 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over for the next interrogation, What is the highest form of government?

27 And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind. It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things.

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28 What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

29 Pleased with these words, the king asked the next, how he could be free from envy?

30 And he after a brief pause replied, 'If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot, since it is the gift of God!

31 The king praised the man in a long speech and then asked another, how he could despise his enemies?

32 And he replied, 'if you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God!

33 Having praised this answer the king ordered the next man to reply to the question, how he could maintain his great renown?

34 And he replied that 'If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

35 The king expressed his approval and asked the next, To whom ought a man to show liberality?

36 And he replied, 'All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

37 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, to whom ought we to exhibit gratitude?

38 And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of "a friend which is as thine own soul." You do well in trying to bring all men into friendship with yourself.'

39 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value?

40 And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in love, which is the gift of God. This you have already acquired and with it all the blessings of life.'

41 The king in the most gracious way applauded the answer and asked another, how, if he were to fail, he could regain his reputation again in the same degree?

42 And he said, 'It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill, and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

43 Delighted with these words, the king asked another, how he could be free from grief?

44 And he replied, 'If he never injured any one, but did good to everybody and followed the pathway of righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

45 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory?

46 And he said, 'To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can she from your achievements in the past and in the present.'

47 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i. e. the philosophers] both in conduct and in argument, since they always made God their starting-point.

48 After this the king to show his good feeling proceeded to drink the health of his guests.

ARISTEAS CHAPTER 9

Verse 8 epitomizes the value of knowledge. Verse 28, parental affection. Note especially the question in Verse 26 and the answer. Also note the question in Verse 47 and the answer. This is sage advice for business men.

1 ON the following day the same arrangements were e for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first 'Is wisdom capable of being taught?'

2 And he said, 'The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

3 The king expressed approval and asked the next man, What is it that is most beneficial to health?

4 And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'

5 The king spoke kindly to the man and said to another, 'How can a man worthily pay the debt of gratitude to his parents?'

6 And he said, 'By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

7 The king expressed agreement and asked the next, how he could become an eager listener?

8 And he said, 'By remembering that all knowledge is useful, because it enables you by the help of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you.

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And so the efforts of men are fulfilled by the assistance of God.'

9 The king praised him and asked the next How he could avoid doing anything contrary to law?

10 And he said, 'If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

11 The king acknowledged the man's answer and said to another, 'What is the advantage of kinship?'

12 And he replied, 'If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own--then the strength of kinship is apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindliness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their possessions, but must pray God to bestow all manner of good upon them.'

13 And having accorded to him the same praise as to the rest, the king asked another, how he could attain freedom from fear?

14 And he said, 'When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

15 The king expressed his approval and asked another, how he could always maintain a right judgement?

16 And he replied, 'If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

17 The king gave a kindly reception to the man and asked the next to answer the question, how he could avoid a life of ease and pleasure?

18 And he replied, 'If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but, he ought always to be considering how he could best promote their welfare. He must pray, too, to God that no duty might be neglected.'

19 Having bestowed praise upon him, the king asked the tenth, how he could recognize those who were dealing treacherously with him?

20 And he replied to the question, 'If he observed whether the bearing of those about him was natural and whether they maintained the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.'

21 When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

22 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect?

23 And he replied, 'If a man does not care for his children and devote every effort to their education. For we always pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

24 The king said that he had spoken well and then asked another, how he could be patriotic?

25 'By keeping before your mind,' he replied, 'the thought that it is good to live and die in one's own country. Residence abroad 1 brings contempt upon the poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic."

26 After listening to this man, the king asked the next in order, how he could live amicably with his wife?

27 And he answered, 'By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them and not to provoke strife. For the successful conduct of life. the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

28 The king expressed his agreement and asked the next, how he could be free from error?

29 And he replied, 'If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

30 Delighted with these words, the king asked another, how he could be free from wrath?

31 And he said in reply to the question, 'If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, deprived many of life.

32 What need was there for wrath, when all men were in subjection and no one was hostile to him? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, 'O King, must of necessity copy His example.'

33 The king said that he had answered well and then inquired of the next man, What is good counsel?

34 'To act well at all times and with due reflection,' he explained, 'comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practise piety.'

35 The king said that this man had answered well, and asked another, What is philosophy?

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36 And he explained, 'To deliberate well in reference to any question that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and to act rightly as the circumstances demand, practising moderation. But we must pray to God to instil into our mind a regard for these things.'

37 The king signified his consent and asked another, how he could meet with recognition when traveling abroad?

38 'By being fair to all men,' he replied, 'and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

39 Having expressed his approval at this reply, the king asked another, how he could build in such a way that his structures would endure after him?

40 And he replied to the question, 'If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his needs without wages.

41 For observing how God provides for the human race, granting them health and mental capacity and. all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually!

42 The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom?

43 And he replied, 'That a man should be conscious in himself that he has wrought no evil and that he should live his life in the truth. Since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.'

4.4 And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

45 And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and he said to the first, 'How can a man keep himself from pride?'

46 And he replied, 'If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble!

47 The king spoke kindly to him and asked the next, Whom ought a man to select as his counsellors?

48 And he replied, 'Those who have been tested in many affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

49 The king praised him and asked another, What is the most necessary possession for a king?

50 'The friendship and love of his subjects,' he replied, 'for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

51 The king praised him and inquired of another, What is goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered army of arguments.

52 For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

53 The king said that he had given a good answer, and asked another, how he could live amicably with the many different races who formed the population of his kingdom?

54 'By acting the proper part towards each,' he replied, 'and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

55 The king was delighted by this reply, and asked another, 'Under what circumstances ought a man to suffer grief?'

56 'In the misfortunes that befall our friends,' he replied, 'when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil!

57 The king said that he had given a fitting answer, and asked another, how is reputation lost?

58 And he replied, 'When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

59 The king gave his confirmation to the answer, and asked the next man, To whom ought men to entrust themselves?

60 'To those,' he replied, 'who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill will and time-serving.

61 For the man who is always watching for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'

62 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe?

63 And he replied to the question, 'Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement.'

64 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour?

65 And he replied, 'Virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

66 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), how he could in time of war maintain tranquillity of soul?

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67 And he replied, 'By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those dependent on them. For you never fail to make reparation to any--such is the kind-heartedness with which God has inspired you.'

68 The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

ARISTEAS CHAPTER 10

The questions and answers continue. Showing how the army officers ought to be selected. What man is worthy of admiration and other problems of daily life as true today as 2000 years ago. Verses 15-17 are notable for recommending the theatre. Verses 2i-22 describe the wisdom of electing a president or having a king.

1 ON the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors).

2 When an opportunity occurred, the king asked the first of those who had not yet been questioned, how he could avoid being deceived by fallacious reasoning?

3 And he replied, 'By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

4 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous?

5 'Because,' he replied, 'all men are by nature intemperate and inclined to pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

6 The king said that he had answered well, and asked, What ought kings to obey? And he said, 'The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'

7 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors?

S And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, 'and it is God who has bestowed upon you the crown of righteousness.'

9 The king loudly acclaimed the answer and then looking at the next man said, 'Whom ought we to appoint as officers over the forces?'

10 And he explained, 'Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their lives through rashness. For as God acts well towards all men, so too you in imitation of Him are the benefactor of all your subjects.'

11 The king said that he had given a good answer and asked another, What man is worthy of admiration?

12 And he replied, 'The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

13 The king expressed his approval and said to another, 'To what affairs ought kings to devote most time?'

14 And he replied, 'To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

15 The king spoke enthusiastically to the man and asked another, how ought a man to occupy himself during his hours of relaxation and recreation?

16 And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted with dignity and decency is profitable and appropriate.

17 For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practising the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

18 The king, pleased with the words which had just been spoken, said to the ninth man, how ought a man to conduct himself at banquets?

19 And he replied, 'You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your kingdom and the lives of your subjects (for you could not find any theme more suitable or more educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes--as you indeed are doing yourself, since all your actions are directed by God.'

20 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family?

21 And he replied, 'He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants.

22 But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great

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king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

23 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire?

24 And he replied, 'That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute.'

25 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

26 And when he ceased, loud and joyful applause broke out for some considerable time. When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered.

27 Then in conclusion he said, I have derived the greatest benefit from your presence. I have profited much by the wise caching which you have given me in reference to the art of ruling.'

28 Then he ordered that three talents (A Greek talent, was c. 57 lb = 26 kg) of silver should be presented to each of them, and appointed one of his slaves to deliver over the money.

29 All at once shouted their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

ARISTEAS CHAPTER 11

For a comment on ancient stenography, see Verse 7. The translation is submitted for approval and accepted as read, and (Verse 23) a rising vote of approval is taken and unanimously carried.

1 I HAVE written at length and must crave your pardon, Philocrates.

2 I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which really needed a long time to devise.

3 For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration.

4 And I suppose that the thing will seem incredible to those who will read my narrative in the future.

5 But it is unseemly to misrepresent facts which are recorded in the public archives.

6 And it would not be right for me to transgress in such a matter as this. I tell the story just as it happened, conscientiously avoiding any error.

7 I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make a record of all that happened at the royal audiences and banquets.

8 For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings--a most excellent and useful arrangement.

9 For on the following day the minutes of the doings and sayings of the previous day are read over before business commence, and if there has been any irregularity, the matter is at once set right.

10 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

11 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos.

12 There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose was placed at their disposal.

13 So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius.

14 And the session lasted until the ninth hour; after this they were set free to minister to their physical needs.

15 Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself--for thus he had been commanded by the king.

16 In the early morning they appeared daily at the Court, and after saluting the king went back to their own place.

17 And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and translating the particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed?

18 And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

19 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task.

20 And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.

21 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the translators, who met with a great reception

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also from the people, because of the great benefits which they had conferred upon them.

22 They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders.

23 After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no alteration should be made in it

24 And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon anyone who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission.

25 This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged.

26 When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out.

27 The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver.

28 And he said to Demetrius, 'How is it that none of the historians or 'the poets have ever thought it worth their while to allude to such a wonderful achievement?'

29 And he replied, 'Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from their purpose.'

30 He said that he had heard from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law.

31 When he had recovered a little, he besought God to make it clear to him why the misfortune had befallen him.

32 And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would recover his health.

33 I have heard, too, from the lips of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes.

34 And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored.

35 And after, the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should be sacredly guarded.

36 And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home.

37 But when they came back, he would treat them as friends, as was right, and they would receive rich presents from him.

38 He ordered preparations to be made for them to return home, and treated them most munificently.

39 He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches.

40 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God.

41 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them.

42 For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities.

43 And now Philocrates, you have the complete story in accordance with my promise.

44 I think that you find greater pleasure in these matters than in the writings of the mythologists.

45 For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.

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THE GREEK NEW TESTAMENT

The original Greek text of the Codex Sinaiticus
Commissioned by Emperor Flavius Constantinus in 325 A.D.
Discovered by Constantin von Tischendorf at Mt. Sinai
Translated into English by Henry Tompkins Anderson in 1864

Editor: Lord Henfield

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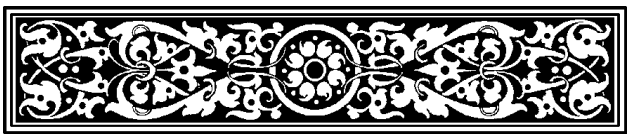

THE NEW TESTAMENT

Christianity began with the vision (or idea) of Jesus that Paul had on his way to Damascus. Paul envisioned a new kind of faith in with benevolence, peace and righteousness ruled suppreme, and not the aggressive Zealotry of his days.

The New Testament is the second, later, and, with about 20%, smaller half of the Christian Bible, and the portion that is canonical (authoritative) only to Christianity. The New Testament consists of 27 books, which are the residue, or precipitate, out of many 1st–2nd-century-AD writings that Christian groups considered sacred. In these various writings the early church transmitted its traditions: its experience, understanding, and image of Paul's Jesus as the Christ (Greek for 'saviour' or 'messiah') and the self-understanding of the Roman Church. The canon contained four Gospels (Matthew, Mark, Luke, and John), Acts, 21 letters, and Revelation of John. These were not necessarily the oldest writings, not all equally revelatory, and not all directed to the church at large.

Christians see in the New Testament the fulfillment of the promise of the Old Testament. It relates and interprets the new covenant, represented in the life and death of Jesus, between God and the followers of the Christ. Writing a biography of Jesus or a history of the 1st-century Church almost impossible; and perhaps even not desirable. The books of the New Testament were composed partly in order to satisfy historical curiosity about the events they recount but also to lead Christians to the faith and its righteous ethics by narrating what Jesus said and did. None of the authors, with the exception of Matthew, lived in the Holy Land at Jesus' times; and of the authors, only James and Jude (brothers of Jesus) and Simon Peter knew Jesus personally.

The New Testament contains a variety of texts. Among its 27 books are selected recollections of the life and acts and sayings of Jesus in the four Gospels; a historical narrative of the first years of the Christian Church in Acts of the Apostles; Epistles or letters of advice, instruction, admonition, and exhortation to local groups of Christians—14 attributed to Paul, one (Hebrews) probably in error, and seven by three other authors; and an apocalyptic description of the intervention of God in history, the Book of Revelation.

The books are not arranged chronologically in the New Testament. The Epistles of Paul, for example, which address the immediate problems of local churches shortly after Christ's death, are considered to be the earliest texts. The books are instead arranged in a more narrative order, the Gospels telling the life of Jesus and his teachings; the Acts detailing the work of Christ's followers in propagating the Christian faith; the Epistles teaching the meaning and implications of the new Pauline (Roman) faith; and Revelation prophesying future events and the culmination of the divine purpose.

The Old Testament in its Greek translation, the Septuagint, was the Bible of the earliest Christians. The New Covenant, or Testament, was viewed as the fulfillment of the Old Testament promises of salvation that were continued for the new Israel, the church, through the Holy Spirit, which had come through Christ, upon the whole people of God.

In the first centuries after Christ, Christians seem to have believed that the Spirit had ceased after the writing of the Book of Malachi (the last book of the Old Testament) and that no longer could any further Holy Writ be produced, although Jews produced the Deuterocanon (Apocrypha) after Malachi. The descent of the Spirit on the community of the Messiah (i.e., the Christ) was thus perceived by Christians as a sign of the beginning of the age to come, and the Roman Church understood itself as having access to that inspiration through the Spirit.

Because of a belief that something almost magical occurs—with an element of secrecy—when a transmitted oral tradition is put into writing, there was, in both the Old and New Testaments, an expression of reluctance about committing sacred material to writing. When such sacred writings are studied to find the revealed word of God, a settled delimiting of the writings—i.e., a canon—must be selected. In the last decade of the 1st century, the Synod of Jamnia (Jabneh), in Palestine, fixed the canon of the Bible for Judaism, which, following a long period of flux and fluidity and controversy about certain of its books, Christians came to call the Old Testament. A possible factor in the timing of this Jewish canon was a situation of crisis: the fall of Jerusalem and reaction to the fact that the Septuagint was used by Christians and to their advantage, as in the translation of the Hebrew word alma (“young woman”) in chapter 7, verse 14, of Isaiah—“Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel”—into the Greek term parthenos (“virgin”).

As far as the New Testament is concerned, there could be no Bible without a church that created it; yet conversely, having been nurtured by the content of the writings themselves, the church selected the canon. The church understood itself as having access to inspiration through the guidance of the Spirit. Until c. 150 AD, Christian authors could produce writings either anonymously or using the name of some acknowledged important biblical or apostolic figure. The practice was not believed to be either a trick or fraud. Apart from letters in which the person of the writer was clearly attested—as in those of Paul, which have distinctive historical, theological, and stylistic traits peculiar to Paul—the other writings placed their emphases on the message or revelation conveyed, and the author was considered to be only an instrument or witness to the Holy Spirit or the Lord. When the message was committed to writing, the instrument was considered irrelevant, because the true author was believed to be the Spirit.

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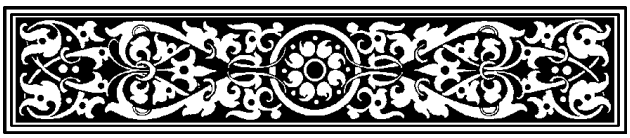

THE FOUR CANONICAL GOSPELS

(The four canonical gospels, like the rest of the New Testament, were written in Greek, MARK probably c. 70–80 AD, MATTHEW 70-85, and LUKE around 80–100 AD, and JOHN 90–110 AD. Despite the traditional ascriptions, all four are anonymous, and no-one was written by eyewitnesses.)

INTRODUCTION

(The New Testament is about a character that is known as 'Jesus Christ', 'Jesus of Nazareth', or, according to most original Greek texts 'Jesus the Nazorean' (meaning: "Keeper of Moses' Law"). The character of Jesus is based on a collection of texts which are called The New Testament. The New Testament is the centre piece of sacred Christian scripture.

The history, or better historicity, of Christianity and Jesus in shrouded in obscurity. There are not many records that exist outside the Christian communities. This brings some people to the supposition that Jesus never existed. All evidence indicate that Christianity, as we know it, is a Roman invention. With the discovery of the Dead Sea Scrolls in 1947 and the codices of the Nag Hammadi Library in 1945, there are indications that Jesus existed. However, Jesus, his biography, his teachings, his history, was propably very different from that what we know as official Church doctrine.

It is very important what records of ancient historians say, but it is equally important what they fail to say! Christian officials claim that Jesus lived between around 4 BC and 33 AD. The fact that Philo of Alexandria, one of the most diligent writers on matters of Judaism and the Holy land, did not record anything about either Jesus or a movement that could be identified as Christian leaves us with at least four possibilities: (1st) Jesus did not exist; (2nd) Jesus was not regarded as important in any way; (3rd) Jesus was active after the time of Philo (who died between 40 and 50 AD); and (4th) The Roman 'Propaganda Minister' deliberately destroyed all records that refered to Jesus, which was a common practice of Roman authorities at that time.

Although we have no archaeological or historical evidence, the scriptures of the New Testament as well as "The Jewish War", published by Titus Flavius Josephus in about 75 AD, could suggest that we might set the activities of Jesus around 1 or 2 decades later than previously believed.

When we examine the actual history of Jesus and Christianity, many of the answers provided by the Church and Christian scholars do not hold up to rigorous scrutiny. They actually leave us with more questions than we had before. Here are the most important ones:

- *Who was Jesus?*
- *Was he a historical character?*
- *Who wrote the Gospels?*
- *Why are the gospels written in Greek?*
- *Why did the gospels have a pro-Roman perspective?*
- *Why have the Romans approved of Christianity in the first place?*
- *Why was Christianity head-quartered in Rome?*
- *What did Jesus do in the 20 years between his adolescence and his ministry?*
- *Why did Judas Iscariot hand Jesus over?*
- *Who was "Judas Iscariot"?*
- *What does this name really mean?*
- *Did Jesus die from crucifixion?*
- *Why could Mary of Magdala take care of his dead body?*
- *Why has the Pauline Church written Jesus' family out of history?*
- *Who was John the Baptist?*
- *Why was not Peter but James the first leader of the Christian Movement?*
- *Why are the first Christian saints from the Flavian family?*
- *Who was the first historical Pope of Rome?*
- *Who really was Titus Flavius Josephus?*
- *Why are so many names in the Gospels dualistic?*
- *Why does Jesus look like the god Mithras?*
- *Why are Maria & Christ so similar to Maia & Krishna?*
- *Why do the teachings of Jesus have a Buddhist touch?*
- *Who persecuted whom?*

We shall present a comparison of Church doctrine with facts that have been found during the last decades. We will show you a little glossary with short explanatory entries.

Although we know that the gospels are just literature and not history, the person who first created 'the sayings and teachings of Jesus' must have had the qualities of a great philospher. No matter whether Jesus ever existed or not, our findings show that either the imagined idea of Jesus or the real Jesus could have been an admirable character.

"Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye." -- The Gospel of Didymus Judas Thomas, 26).

THE STRUCTURE OF THE NEW TESTAMENT

The literature used in the canon of the New Testament can be divided into five distinct groups, plus a sixth group of texts outside of it:

***1st: the Pauline literature**, of which 7 letters are considered genuine and are the oldest texts (50-60 AD) of the New Testament. They were supposedly written by the Roman citizen Shaul ha Tarsi, Saul of Tarsos, better known as "Paul the Apostle," although he did not know the real Jesus in person nor was he an official disciple or apostle of the*

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community that evolved around Jesus and his original teachings;

***2nd: the Gospel of Matthew and the Gospel of Mark** (67-75 AD) are the oldest gospels. Matthew is the only gospel written by an author from the Holy Land for his geographic ethnic and other descriptions are exact. The Jewish viewpoints in the text suggest that the author was a Pharisee and there is a high likelyhood that the name Matthew (in Aramaic Matityahu) points to Yosef bar Matityahu as author, better known as Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, and chief propagandist of the Flavian Court. There are too many parallels between the Gospel of Matthew and Josephus' "Jewish War" to be ignored; Mark was written by a Roman citizen who never lived in the Holy Land. His Roman name was Marcus.*

***3rd: the Gospel of Luke and the Book of Acts** making up a two-volume work (100-130 AD) which scholars call "Luke–Acts" (together they account for almost 28% of the New Testament canon, the largest contribution attributed to a single author);*

***4th: the Johannine literature** (80-100 AD) is attributed to John the Apostle but probably not written by him. These are the Gospel of John and Johns letters. Some scholars still include the Book of Revelation of John although it was not written by the same author;*

***5th: All other works** that had entered the canon mainly due to the wish to give the canon an aura of legitimacy. This goal could only be achieved by taking texts (with almost empty platitudes) that could be attributed to Jesus' true disciples, such as Peter, James (an older brother of Jesus), Jude (a younger brother of Jesus). The Pauline Church always was very particular in not mentioning the true identity of those contributors and to downplay their significance in the first Jesus Movements. Those original disciples and family members of Jesus who remained Jews for the rest of their lives, became an embarrassment for Paul's fantasy products and therefore stood in his way. No surpise here that Paul mentioned them in a patronising manner.*

***6th: All non-canonical works** that are related to Jesus or any kind of faith that could be called "Christian", such as the New Testament Apocrypha, Pseudepigrapha, Nag Hammadi texts, Gnostic texts, Mandaean texts from Persia, and to some extent even Manichaean texts from Persia, as well as some Dead Sea Scrolls from Qumran.*

The New Testament canon as we know it today has not always been like it. The first attempt to arrange a Bible canon was made by Marcion of Sinope (Greek: Markion Sinopis), a wealthy Greek ship magnate from the City of Sinope (in today's Turkey) has been selected in order to support the visions of Saul of Tarsos, better known as "Paul the Apostle. Paul was the creator of that what we could call the "Roman Christianity", the form of Christianity that has survived and is nowadays perceived as the "mainstream Christianity".

Life and work of the real and historical Jesus is not well reflected in these texts quite simply because the original Christian Movement around Jesus, his brothers James, Simon, Judas (Jude) Joses (Joseph), his companion Maria of Magdala, and his original disciples, have been wiped out during the fateful events in the First Roman Jewish War (66-73 AD).

Their view and teachings seem to be in parts more truthfully reflected by the non-canonical works known as the "Dead Sea Scrolls" from Qumran, and in works written by Ebionites, Nazarenes, Nazoreans, and the Gnostics. This is the reasons why we present all available texts of these movements here as well.

Pauline Literature

The Pauline epistles are the 14 New Testament books which most Christians think were written by the Apostle Paul. Some of them are the earliest Christian documents. They show many of the beliefs and controversies of Christianity. Many Christians think these letters are very important for theology and ethics. In the order they appear in the New Testament, the Pauline epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

In all of these epistles except the Epistle to the Hebrews, the author does claim to be Paul. However, the contested letters may have been written using Paul's name, as it was common to attribute at that point in history. Seven letters (with consensus dates) considered genuine by most scholars: 1 Thessalonians (c. 50 AD), Galatians (c. 53), 1 Corinthians (c. 53–54), Philippians (c. 55), Philemon (c. 55), 2 Corinthians (c. 55–56), Romans (c. 57).

The letters on which scholars are about evenly divided: Colossians (c. 62), 2 Thessalonians (c. 49–51).

The letters thought to be pseudepigraphic by almost all scholars (traditional dating given): Ephesians (c. 62), 1 Timothy (c. 62–64),

2 Timothy (c. 62–64), Titus (c. 62–64), Hebrews.

Lost Pauline epistles that have not been mentioned in the other Pauline letters: A first epistle to Corinth (1 Corinthians 5:9), A third epistle to Corinth, also called the Severe Letter (2 Corinthians 2:4; 8–9), An earlier epistle to the Ephesians (Ephesians 3:3–4), The Epistle to the Laodiceans, (Colossians 4:16)

Luke–Acts

Acts and the Gospel of Luke make up a two-part work, Luke–Acts, by the same anonymous author, usually dated to around 80–90 AD. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death, and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the 1st century, beginning with Jesus's ascension to Heaven. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Holy Spirit) and the growth of the church in Jerusalem. Initially, the Jews are receptive to the Christian message, but later they turn against the followers of Jesus. Rejected by the Jews, the message is taken

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to the Gentiles under the guidance of the Apostle Peter. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial.

Luke–Acts is an attempt to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides is that the message of Christ was sent to the Gentiles because the Jews rejected it. Luke–Acts can also be seen as a defense of (or "apology" for) the Jesus movement addressed to the Jews: the bulk of the speeches and sermons in Acts are addressed to Jewish audiences, with the Romans serving as external arbiters on disputes concerning Jewish customs and law. On the one hand, Luke portrays the followers of Jesus as a sect of the Jews, and therefore entitled to legal protection as a recognised religion; on the other, Luke seems unclear as to the future God intends for Jews and Christians, celebrating the Jewishness of Jesus and his immediate followers while also stressing how the Jews had rejected God's promised Messiah.

The Gospel of Luke and Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume. According to Church tradition dating from the 2nd century, he was the "Luke" named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasizes the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

While no proposed date for the composition of Acts is universally accepted, the most common scholarly position is to date Luke–Acts to 80–90 AD, on the grounds that it uses Mark as a source, looks back on the destruction of Jerusalem, and does not show any awareness of the letters of Paul (which began circulating late in the first century). The earliest possible date for the composition of Acts is set by the events with which it ends, Paul's imprisonment in Rome c. 63 AD, but such an early dating is a minority position. The last possible date would be set by its first definite citation by another author, but there is no unanimity on this; some scholars find echoes of Acts in a work from c. 95 AD called I Clement, while others see no indisputable citation until the middle of the 2nd century. A minority of scholars, necessarily in the latter camp, conclude that Acts dates to the 2nd century, believing that it shows awareness of the letters of Paul, the works of Titus Flavius Josephus, or the writings of Marcion of Sinope.

Johannine Literature

Johannine literature refers to the collection of New Testament works that are traditionally attributed to John the Apostle or to Johannine Christian community. Johannine literature is traditionally considered to include the following works:

- *The Gospel of John*
- *The Johannine epistles:*
  - *1 The First Epistle of John*
  - *2 The Second Epistle of John*
  - *3 The Third Epistle of John*
- *The Book of Revelation*

Of these five books, the only one that explicitly identifies its author as a "John" is the Book of Revelation. Modern scholarship generally rejects the idea that this work is written by the same author as the other four documents. The gospel identifies its author as the Beloved Disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist. Scholars have debated the authorship of Johannine literature (the Gospel of John, Epistles of John, and the Book of Revelation) since at least the third century, but especially since the Enlightenment. The authorship by John the Apostle is rejected by many modern scholars.

The Gospels

The most important writings are originally not the gospels but the epistles of Saul of Tarsos (Paul the Apostle). The gospels appeared long after Saul's texts. However, the gospels got a significant function as Christian writers and teachers often present the Good News set within the context of the storyline of the whole Bible. This discipline, of understanding the Christian message in terms of biblical salvation history, is known as biblical theology. This attempts to posit a connexion between Old Testament and the Christian teachings of the good news about the life, death and resurrection of Jesus.

In Christian tradition, the authors attributed with the creation of the four gospels in the New Testament bear the following titles: Gospel according to Matthew; Gospel according to Mark; Gospel according to Luke and Gospel according to John. The phrase "according to" already suggest that these gospels were not directly written by the hands of the Four Evangelists Matthew, Mark, Luke, and John, but were "re-narrations" writtem down by other persons.

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The 3 gospels of Matthew, Mark, and Luke are known as the "Synoptic Gospels" (syn optic = similar look), because they include many of the same stories, often in the same sequence. The early Roman Church build up the myth that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men," Mark and Luke:

• Matthew – a former tax collector who was called by Jesus to be one of the Twelve Apostles,

• Mark – a follower of Peter and so an "apostolic man,"

• Luke – a doctor who wrote what is now the book of Luke to Theophilus. Also known to have written the book of Acts (or Acts of the Apostles) and to have been a close friend of Paul of Tarsos,

• John – a disciple of Jesus and the youngest of his Twelve Apostles.

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news" ("gospel" = "good spel") of Jesus. Evangelist comes from the Greek word "Evangelion" refering to "good news" or "gospel" in Christianity.

Pauline Christianity Versus The Original Christianity Represented By James The Just, The Brother Of Jesus

When we browse through the texts of the New Testament, there is not much historical evidence to get on with. The core of the New Testament, if we want to get down to the real background, is not represented by the four gospels but undoubtedly by the "Pauline Letters" written by a Greek- and Aramaic-speaking Roman citizen known as Saul of Tarsos. Christians know this man better as "Paul the Apostle". On his way to Damascus, he claimed that he had a "vision of Jesus". In modern terms, we would say that 'he had an idea' how to employ his invented Jesus-character in order to create a new faith, and he wrote about this vision in such a lively and sophisticated manner that Shakespeare could not have performed this task any better. In Luke's Book of Acts 9:3-9 we read: ". . . 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink."

As there are no Roman records about these events and the involved persons. We totally have to rely on sources which are available. The most important sources are (1st) the records of Titus Flavius Josephus, (2nd) the non-canonical texts by writers who did not follow Roman mainstream Christianity, and (3rd) the Dead Sea Scrolls from Qumran which are the only historical text that have not been changed or tampered with by any editorial commitee. The Qumran texts speak of religious matters as Jesus probably would have seen them.

Towards the end of Appendix C, there are transcripts of three video documentaries that discuss the times and events around the historical Jesus. Transcripts of this briefness can bring the matter to the point much more concentrated than any book can do. They contain significant points that most scholars are not aware of:

1.) **The Real Jesus**, reconstruction of the events after Jesus' death, Channel 4, 1999;

2.) **Caesar's Messiah**: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012;

3.) **The James Ossuary Interview**, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004.

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THE GOSPEL ACCORDING TO MATTHEW

The Gospel of Matityahu or Evangelion kata Matthaion or
The Gospel of Matthew, or just Matthew
Author: perhaps Yosef bar Mattityahu
Estimated Range of Dating: 75-80 A.D.

(The Gospel of Matthew, or more precisely The Gospel according to Matthew, is a narrative originally written in Greek. It is one of the four gospels of the New Testament that tells the story of Jesus' life and teachings. The Gospel of Matthew is called one of the three synoptic gospels because it has some of the same stories and language as the Gospels of Mark and Luke. Matthew is the most famous and the most quoted gospel in existence. There are good reasons for it. It is the only gospel that was written by someone who had been familiar with all geographical locations in person. It is the most coherent gospel and its writing style is one of the very best. The author must have been very well educated and identifies himself, by his swift and fluent style, as a member of the Roman Empire's Greek-speaking upper class.

Like the Gospels of Mark and Luke, The Gospel of Matthew was composed in the time of the Flavian dynasty. Scholars of the old time attributed the gospel to the Apostle Matthew which is a pretty unlikely and unfounded claim. That the gospels were written for a Jewish audience in Judaea or Galilee is unlikely as well. As the gospels, and the entire New Testament in fact, were written in Greek suggests that they were rather written for an audience that could understand Greek. And this was, besides native Greeks, the entire upper class of the Roman Empire.

We have to remember that the Roman Empire was a multi-ethnic and international state. Jews were a part of it and about 5% to 10% of the population in the entire Roman Empire was Jewish. The Jews spread over the whole Mediterranian already hundreds of years earlier, together with their Phoenician cousins. The resendment that Jews felt in the Holy Land for the successors of the conqueror Alexander the Great culminated in a row of armed conflicts out of which the Maccabeans, the Hashmonian Dynasty, rose victorious in about 160 BC. The constant and unwanted influence of Greeks, and later the Romans, triggered the rise of the Messianic Movement, a bunch of jihadist assault and terror troops. They were waiting for a messiah who could lead them to military victory over the occupants of the Holy Land. This was probably the scenery in which Jesus turned up and claimed to be a messiah of peace. He might have been the lonely voice for peace, propagating "turning the other cheek" in defiance and "give the Caesar what is Caesar's" meaning the tax. And by doing so, he became an enemy of the Messianic Movement who felt that Jesus stood in their way and they immediately plotted against him and got rid of him. Jesus' story became a legend and another man, who knew that war against the Roman superpower was futile, entered the scene of events. This man was a descent of the Hashmonian Dynasty, travelled to the imperial court in Rome as envoy in about 55 AD. and was forced by the rebellious Jewish Messianic Movement, who held his family captive, to become general of the "Jewish Army of the North" when the Jewish War (66-73 AD) broke out between Jews and Romans in 66 AD. The name of that man was Yosef ben Matityahu, in Greek Joseph bar Matthias. In 67 AD, he was taken captive by the Roman General Flavius Vespasianus. The two men met and Vespasianus was pleased about the manners and vast knowledge of that well-educated, Greek-speaking Jew. Soon after, Matityahu was set free from his captivty and he stayed in the generals entourage as scout and interpreter. Matityahu heard rumours of an ongoing revolt against Emperor Nero. The Roman Army was looking for a worthy successor Nero's and Matityahu also heard Vespasianus name in those debates. So he could "predict" that Vespasianus might be emperor one day, and he told him. When Vespasianus became emperor in 69, he adopted Yosef ben Matityahu as his third son. This was an incredible rise to power and the young man began to call himself Titus Flavius Josephus as he was now member of the emperors family. Just to remind, he now was almost in the same legal position as Octavianus who became son of Julius Caesar and then Emperor Caesar Augustus. Before the Senate in Rome he declared that Caesar should become a god "in the name of the father (Caesar), the son (Octavianus) and the holy spirits of the Pantheon". This was the official phrase to enter godhood in the Roman Imperial Cult, the Roman state religion.

Before the Jewish War 66-73, Saul of Tarsus, the Apostle Paul, was spreading the story of Jesus in Roman cities. On his journey to Rome in 62 AD, Yosef bar Mattityahu could have met Saul of Tarsus and so he might have listened to Saul's story of Jesus. And he wrote it down. At the beginning of the war, an mysterious scholar was captured by General Titus Flavius Vespasianus. His name was Yosef bar Mattityahu, translated into Greek "Joseph bar Matthia." Surprisingly, he became a new member of the Flavian Dynasty; his new name: Titus Flavius Josephus. There is a possibility that he could have authored the Gospel of Matthew after the war. His name Mattityahu is the original form of the name Matthew.)

ACCORDING TO MATTHEW CHAPTER 1

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begot Isaac: Isaac begot Jacob: Jacob begot Judah and his brothers:

3 Judah begot Pharez and Zerah of Tamar: Pharez begot Hezron: Hezron begot Ram:

4 Ram begot Amminadab: Amminadab begot Nashon: Nashon begot Salmon:

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5 Salmon begot Boaz of Rahab: Boaz begot Obed of Ruth: Obed begot Jesse:

6 Jesse begot David the king. David begot Solomon of the wife of Uriah:

7 Solomon begot Rehoboam: Rehoboam begot Abijah: Abijah begot Asa:

8 Asa begot Jehosaphat: Jehosaphat begot Jehoram: Jehoram begot Uzziah:

9 Uzziah begot Jotham: Jotham begot Ahaz: Ahaz begot Hezekiah:

10 Hezekiah begot Manasseh: Manasseh begot Amon: Amon begot Josiah:

11 Josiah begot Jeconiah and his brothers about the time of the removal to Babylon.

12 But after the removal to Babylon, Jeconiah begot Shealtiel: Shealtiel begot Zerubbabel:

13 Zerubbabel begot Abihud: Abihud begot Eliakim: Eliakim begot Azor:

14 Azor begot Zadoc: Zadoc begot Achim: Achim begot Eliud:

15 Eliud begot Eleazar: Eleazar begot Matthan: Matthan begot Jacob:

16 Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ (Messiah).

17 So all the generations from Abraham till David, are fourteen generations; and from David till the removal to Babylon, are fourteen generations; and from the removal to Babylon till Christ, are fourteen generations.

18 But the birth of Jesus Christ was thus: After his mother Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

19 And Joseph her husband, being just and not willing to make her an example, intended to put her away privately.

20 But while he thought of these things, behold, an angel of the Lord appeared to him in a dream, saying: Joseph, son of David, fear not to take to thee Mary thy wife; for that which is conceived in her is of the Holy Spirit.

21 And she shall bear a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

22 And all this was done, that it might be fulfilled that was spoken by the Lord through the prophet, saying:

23 Behold, the virgin shall be with child, and shall bear a son, and they shall call his name Immanuel, which is, when translated, God with us.

24 And Joseph arose from his sleep, and did as the angel of the Lord had commanded him, and took to him his wife; and knew her not till she had brought forth a son; and he called his name Jesus.

ACCORDING TO MATTHEW CHAPTER 2

1 But after Jesus had been born in Bethlehem of Judea, in the days of Herod the king, behold, Magi from the east came to Jerusalem,

2 saying: Where is he that has been born king of the Jews? For we saw his star at its rising, and have come to worship him.

3 And hearing it, king Herod was alarmed, and all Jerusalem with him.

4 And he assembled all the chief priests and scribes of the people, and inquired of them where the Christ should be born.

5 And they said to him: In Bethlehem of Judea; for thus it is written by the prophet:

6 And thou, Bethlehem, land of Judah, art by no means the least among the princes of Judah; for out of thee shall come a Governor, who shall rule my people Israel.

7 Then Herod having secretly called the Magi, inquired of them strictly the time at which the star appeared;

8 and sending them to Bethlehem, said: Go, make strict inquiry for the young child: and when you have found him, bring me word, that I also may go and worship him.

9 And after hearing the king, they departed; and lo, the star which they had seen at its rising, went before them, till it came and stood over where the young child was.

10 And when they saw the star, they rejoiced with very great joy.

11 And coming into the house, they saw the young child with Mary his mother; and falling down they worshipped him; and having opened their treasures they offered to him gifts, gold, and frankincense, and myrrh.

12 And having been warned in a dream not to return to Herod, they withdrew into their own country by another way.

13 But after they had withdrawn, behold, an angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and be there till I bring thee word; for Herod is about to seek for the young child, to destroy him.

14 And he arose and took the young child and his mother, by night, and withdrew into Egypt,

15 and was there till the death of Herod: that it might be fulfilled that was spoken by the Lord through the prophet, saying: Out of Egypt I called my Son.

16 Then Herod, seeing that he had been deceived by the Magi*, was greatly enraged; and, having sent out, he slew all the male children that were in Bethlehem, and in all its borders, from the age of two years and under, according to the time which he had strictly inquired of the Magi. *(* A Magos is a Greek word of Persian origin and it means Teacher, Master or Rabbi. It refers to the fact that Judaism and Hebrew Bible go back to Persian-Zoroastrian contributions that have shaped the Middle East for hundreds of years.)*

17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying:

18 A voice was heard in Ramah, wailing and great mourning: Rachel weeping for her children; and she would not be comforted because they are no more.

19 But after Herod had died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

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20 saying: Arise, and take the young child and his mother, and go into the land of Israel; for they are dead that sought the young child's life.

21 And he arose and took the young child and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Judea, in place of his father Herod, he was afraid to go thither; but being warned in a dream, he withdrew into the regions of Galilee,

23 and came and dwelt in a city called Nazareth, that it might be fulfilled that was spoken through the prophets: He shall be called a Nazarene (Nazarene or Nazorean is Hebrew for "guardian of the Law of Moses," the Ten Commandments.).

ACCORDING TO MATTHEW CHAPTER 3

(Baptism and John the Baptist or Baptiser: Baptism is a Jewish initiation and purification ritual called a mikvah. As in most biographies, the characters surrounding the main character are also relatives, friends, or schoolmates of the main character. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix: Maps & Charts.)

1 But in those days came John the Baptist, preaching in the wilderness of Judea,

2 saying: Repent, for the kingdom of the heavens is at hand.

3 For this is he that was spoken of through Isaiah the prophet, saying: The voice of one crying in the wilderness. Prepare the way of the Lord, make his paths straight.

4 But the same John had his clothing of camel's hair, and a girdle of leather around his loins, and his food was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about the Jordan,

6 and were baptized by him in the river Jordan, confessing their sins.

7 But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Brood of vipers, who warned you to flee from the coming wrath?

8 Bring forth therefore fruit worthy of repentance,

9 and think not to say within yourselves: We have Abraham for a father; for I say to you that God is able of these stones to raise up children for Abraham.

10 And now the ax is lying at the root of the trees: every tree, therefore, that brings not forth good fruit is cut down, and thrown into the fire.

11 I indeed baptize you in water in order to repentance; but he that comes after me is mightier than I, whose sandals I am not worthy to carry: he will baptize you in the Holy Spirit and in fire:

12 whose winnowing shovel is in his hand, and he will thoroughly cleanse his threshing floor, and gather his grain into the granary; but the chaff he will burn up with unquenchable fire.

13 Then came Jesus from Galilee to the Jordan to John, to be baptized by him.

14 But he forbade him, saying: I have need to be baptized by thee, and comest thou to me?

15 But Jesus answered and said to him: Permit it now; for thus it becomes us to fulfill every righteous act. Then he permitted him.

16 And having been baptized, Jesus immediately went up from the water; and lo, the heavens were opened, and he saw the Spirit of God descending like a dove and coming upon him.

17 And lo, a voice from the heavens, saying: This is my beloved Son, in whom I am well pleased.

ACCORDING TO MATTHEW CHAPTER 4

1 Then was Jesus led up by the Spirit into the wilderness, to be tempted by the devil.

2 And having fasted forty days and forty nights, he was afterward hungry.

3 And the tempter came and said to him: If thou art the Son of God, command that these stones become bread.

4 But he answered and said: It is written: Not by bread alone shall man live, but by every word that comes forth through the mouth of God.

5 Then the devil took him into the holy city, and set him on the wing of the temple.

6 and said to him: If thou art the Son of God, cast thyself down; for it is written: He will give his angels charge concerning thee, and in their hands they shall take thee up, lest thou strike thy foot against a stone.

7 Jesus said to him: Again it is written: Thou shalt not put the Lord thy God to the proof.

8 Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world, and the glory of them,

9 and said to him: All these will I give thee, if thou wilt fall down and worship me.

10 Then Jesus says to him: Get hence, Satan; for it is written: The Lord thy God thou shalt worship, and him only shalt thou serve

11 Then the devil left him; and, behold, angels came and ministered to him.

12 But when he had heard that John was delivered up, he withdrew into Galilee;

13 and leaving Nazareth, he came and dwelt in Capernaum, which is on the sea, in the borders of Zebulon and Naphtali;

14 that it might be fulfilled that was spoken through Isaiah the prophet, saying:

15 The land of Zebulon, and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles;

16 the people that sat in darkness saw great light; and upon those who sat in the region and shadow of death light arose.

17 From that time Jesus began to preach and to say: Repent, for the kingdom of the heavens is at hand.

18 And walking by the sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, throwing a net into the sea, for they were fishers.

19 And he said to them: Come after me, and I will make you fishers of men.

20 And they immediately left their nets and followed him.

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21 And going on thence, he saw other two brothers, James the son of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets; and he called them.

22 And immediately leaving the ship and their father, they followed him.

23 And he went about in the whole of Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every disease and every malady among the people.

24 And his fame went abroad into the whole of Syria; and they brought to him all that were sick with various diseases, and that were afflicted with torments, and those possessed with demons, and lunatics, and paralytics; and he cured them.

25 And there followed him many multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond the Jordan.

ACCORDING TO MATTHEW CHAPTER 5

(Chapters 5 to 7: This is the Sermon on the Mount in which Jesus appeared as a new Moses.)

1 But seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came to him;

2 and he opened his mouth and taught them, saying:

3 Blessed are the poor in spirit; for theirs is the kingdom of the heavens.

4 Blessed are the meek; for they shall inherit the earth.

5 Blessed are they that mourn; for they shall be comforted.

6 Blessed are they that hunger and thirst for righteousness; for they shall be filled.

7 Blessed are the merciful; for they shall receive mercy.

8 Blessed are the pure in heart; for they shall see God.

9 Blessed are the peacemakers; for they shall be called sons of God.

10 Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of the heavens.

11 Blessed are you when they shall reproach you, and persecute you, and say every evil thing against you falsely for my sake.

12 Rejoice, and be exceeding glad; for great is your reward in the heavens; for so persecuted they the prophets that were before you.

13 You are the salt of the earth; but if the salt shall have become tasteless, by what means shall it be salted? It is then good for nothing but, after being cast out, to be trod upon by men.

14 You are the light of the world. A city that lies upon a mountain cannot be hid:

15 neither do men light a lamp and put it under the measure, but on the lampstand, and it gives light to all that are in the house.

16 So let your light shine before men, that they may see your good works, and glorify your Father who is in the heavens.

17 Think not that I have come to destroy the law (of Moses) or the prophets: I have not come to destroy, but to fulfill. *(The fulfillment of the law of the Torah [the 5 Books of Moses]; Jesus clearly confirms now the validity of The Ten Commandments, also known as the "Golden Rule": Exodus 20:2–17 and Deuteronomy 5:6–21)*

18 For verily I say to you, till heaven and earth pass away, one yod or one point shall in no way pass from the law, till all be accomplished.

19 Whoever therefore shall make void one of the least of these commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whoever shall do and teach, he shall be called great in the kingdom of the heavens (having learnt the wisdom of the law),

20 For I say to you, that unless your righteousness shall be more abundant than that of the scribes and Pharisees, you can by no means enter into the kingdom of the heavens (as righteous are those who obey the law).

21 You have heard that it was said to the ancients: Thou shalt not kill; and whoever shall kill shall be liable to the judgment.

22 But I say to you, that whoever is angry with his brother shall be liable to the judgment; and whoever shall say to his brother. Worthless fellow, shall be liable to the Sanhedrim; but whoever shall say: Thou fool, shall be liable to be cast into hellfire.

23 If therefore thou bring thy gift to the altar, and there remember that thy brother has anything against thee,

24 leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thy opponent-at-law quickly, while thou art on the road with him, lest perhaps the opponent-at-law deliver thee to the judge, and the judge to the officer, and thou be cast into prison.

26 Verily I say to thee, thou shalt not come out thence, till thou shalt have paid the last farthing.

27 You have heard that it was said: Thou shalt not commit adultery.

28 But I say to you, That every one that looks on a woman to cherish desire, has already committed adultery with her in his heart.

29 But if thy right eye ensnares thee, pull it out, and throw it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body be thrown into hell.

30 And if thy right hand ensnares thee, cut it off, and throw it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body go away into hell.

31 And it has been said: Whoever shall put away his wife, let him give her a bill of divorce.

32 But I say to you, that whoever shalt put away his wife, unless on account of lewdness, causes her to commit adultery; and whoever shall marry her that is put away commits adultery.

33 Again: you have heard that it was said to the ancients: Thou shalt not swear falsely, but shalt pay to the Lord thy oaths.

34 But I say to you, Swear not at all; neither by heaven, for it is the throne of God;

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35 nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King:

36 neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37 But let your word be yes, yes; no, no; and that which is more than these is of the evil one.

38 You have heard that it was said: Eye for eye, and tooth for tooth.

39 But I say to you, that you resist not the injurious; but whoever shall smite thee on the right cheek, turn to him the other also.

40 And to him that will go to law with thee, and take away thy coat, give up thy mantle also.

41 And whoever will impress thee to go one mile, go with him two.

42 Give to him that asks of thee, and from him that would borrow of thee, turn not away.

43 You have heard that it was said: Thou shalt love thy neighbor, and hate thy enemy.

44 But I say to you. Love your enemies, and pray for them that persecute you;

45 that you may become sons of your Father who is in the heavens; for he makes his sun to rise on the evil and the good, and sends his rain on the just and the unjust.

46 For if you love them that love you, what reward have you? Do not even the publicans the same?

47 And if you salute your brethren only, what do you more? Do not even the heathen the same?

48 Be you therefore perfect as your heavenly Father is perfect.

ACCORDING TO MATTHEW CHAPTER 6

1 But take heed that you do not your righteousness before men, to be seen by them: other wise you have no reward with your Father who is in the heavens.

2 When therefore thou wouldst do a charitable deed, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may be glorified by men. Verily I say to you: They have their reward in full.

3 But when thou doest a charitable deed, let not thy left hand know what thy right hand does;

4 that thy charitable deed may be in secret; and thy Father who sees in secret will reward thee.

5 And when you pray, you shall not be as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen by men. Verily I say to you: They have their reward in full.

6 But thou, when thou prayest, go into thy closet; and having closed thy door, pray to thy Father who is in secret; and thy Father who sees in secret will reward thee.

7 But when you pray, use not vain repetitions as the heathens; for they think that they shall be heard for their much speaking.

8 Be not therefore like them; for your Father knows what things you have need of before you ask him.

9 In this way therefore pray you: Our Father who art in the heavens: hallowed be thy name.

10 Thy kingdom come. Thy will be done as in heaven also on earth.

11 Give us this day our needful bread.

12 And forgive us our debts, as we also have forgiven our debtors;

13 and lead us not into temptation, but deliver us from the evil one.

14 For if you forgive men their offenses, your heavenly Father will also forgive you;

15 but if you for give not men, neither will your Father forgive your offenses.

16 And when you fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast. Verily I say to you, They have their reward in full.

17 But do thou, when fasting, anoint thy head, and wash thy face,

18 that thou appear not to men to fast, but to thy Father who is in secret; and thy Father who sees in secret will reward thee.

19 Lay not up for yourselves treasures on the earth, where moth and rust consume, and where thieves break through and steal;

20 but lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break through nor steal.

21 For where thy treasure is, there will thy heart be also.

22 The lamp of the body is the eye. If thy eye be simple thy whole body shall be full of light;

23 but if thy eye be evil thy whole body shall be full of darkness. If then the light that is in thee is darkness, how great that darkness.

24 No one can serve two masters; for either he will hate the one and love the other or he will hold to the one and despise the other. You cannot serve God and Mammon.

25 For this reason I say to you: Be not anxious for your life what you shall eat, nor for your body what you shall put on. Is not the life more than the food, and the body than the clothing?

26 Look at the birds of heaven, that they sow not, neither do they reap, nor gather into granaries; and yet your heavenly Father feeds them: are you not much better than they?

27 But which of you, by being anxious, can add one cubit to his age?

28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they toil not, nor do they spin.

29 But I say to you, that even Solomon in all his glory was not clothed as one of these.

30 Now if God so clothes the herb of the field, which today is, and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?

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31 Then, be not anxious, saying: What shall we eat, or what shall we drink, or with what shall we be clothed?

32 For after all these things do the Gentiles seek; for your heavenly Father knows that you need all these.

33 But seek first his kingdom and righteousness, and all these shall be given you in addition.

34 Be not therefore anxious for the morrow; for the morrow shall be anxious for itself. Sufficient for the day is its own evil.

ACCORDING TO MATTHEW CHAPTER 7

1 Judge not that you be not judged.

2 For with what judgment you judge, you shall be judged, and with what measure you measure, it shall be measured to you.

3 And why beholdest thou the splinter that is in thy brother's eye, but considerest not the beam that is in thy own eye?

4 Or how wilt thou say to thy brother: Let me pull the splinter out of thy eye, and behold, the beam is in thy own eye.

5 Hypocrite, pull first the beam out of thy own eye, and then thou shalt see clearly to pull the splinter out of thy brother's eye.

6 Give not that which is holy to dogs, neither throw your pearls before swine, less they trample them with their feet, and turn and tear you.

7 Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

8 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

9 Or what man is there of you, of whom should his son ask bread, will he give him a stone?

10 or if he should also ask a fish, will he give him a serpent?

11 If then you being evil know how to give good gifts to your children, how much more will your Father who is in the heavens give good gifts to those who ask him?

12 All things therefore whatever you would that men should do to you, even so do you to them; for this is the law and the prophets.

13 Enter in through the strait gate; for wide the gate and broad the way that leads to destruction; and many are they that go in through it;

14 for strait is the gate, and narrow the way that leads to life, and few are they that find it.

15 Beware of false prophets, who come to you in sheep's clothing, but within are ravenous wolves.

16 By their fruits you shall know them. Do men gather grapes from thorns, or figs from thistles?

17 So every good tree produces goodly fruit; but the corrupt tree produces evil fruit.

18 A good tree cannot produce evil fruit; neither can a corrupt tree produce goodly fruit.

19 Every tree that does not produce goodly fruit is cut down and thrown into the fire.

20 Therefore, by their fruits you shall know them.

21 Not every one that says to me, Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of my Father who is in the heavens.

22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23 And then will I confess to them, I never knew you: depart from me, you that work iniquity.

24 Every one therefore that hears these words of mine and does them, shall be likened to a wise man, who built his house on the rock.

25 And the rain descended, and the floods came, and the winds blew, and they beat upon that house, and it fell not; for it was founded on the rock.

26 And every one that hears these words of mine, and does them not, shall be likened to a foolish man who built his house upon the sand.

27 And the rain descended, and the floods came, and the winds blew, and they beat upon that house, and it fell; and great was its fall.

28 And it came to pass when Jesus had finished these words, the multitudes were astonished at his teaching;

29 for he taught them as having authority and not as their scribes.

ACCORDING TO MATTHEW CHAPTER 8

1 And when he had come down from the mountain, many multitudes followed him.

2 And behold, a leper came and worshipped him, saying: Lord, if thou wilt, thou canst make me clean.

3 And he stretched forth his hand and touched him, saying: I will, be clean. And immediately his leprosy was cleansed.

4 And Jesus said to him: See that thou tell no one; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony to them.

5 And when he had entered into Capernaum, there came to him a centurion beseeching him,

6 and saying: Lord, my servant lies in my house palsied, fearfully tormented.

7 He says to him: I will come and cure him.

8 But the centurion answering said: Lord, I am not worthy that thou shouldest come under my roof; but speak only in a word, and my servant shall be restored to health.

9 For I am a man under authority, having soldiers under me; and I say to this one: Go, and he goes; and to another: Come, and he comes; and to my servant: Do this, and he does it.

10 And hearing it Jesus was filled with admiration, and said to those that followed: Verily I say to you, not even in Israel have I found so great faith.

11 But I say to you, that many shall come from the east and the west, and shall recline at tables with Abraham and Isaac and Jacob in the kingdom of the heavens;

12 but the sons of the kingdom shall go forth into the darkness that is without: there shall be weeping and gnashing of teeth.

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13 And Jesus said to the centurion: Go; as thou hast believed, be it done for thee. And the servant was restored to health in that hour.

14 And Jesus came into the house of Peter, and saw his mother-inlaw lying and ill of a fever.

15 And he touched her hand, and the fever left her; and she arose and ministered to him.

16 But when evening had come, they brought to him many possessed with demons; and he cast out the spirits with a word, and cured all that were sick,

17 that it might be fulfilled that was spoken through Isaiah the prophet, saying: Himself took our infirmities and bore our diseases.

18 But Jesus seeing many multitudes about him, gave orders to depart to the other side.

19 And a scribe came and said to him: Teacher, I will follow thee wherever thou goest.

20 And Jesus said to him: The foxes have dens, and the birds of the heaven have roosts, but the Son of man has not where he may lay his head.

21 And another of his disciples said to him: Lord, permit me first to go and bury my father.

22 But he said to him: Follow me, and let the dead bury their own dead.

23 And after he had entered the ship, his disciples followed him.

24 And behold, a great tempest arose in the sea, so that the ship was covered by the waves; but he was sleeping.

25 And they came and awoke him, saying: Lord, save, we perish.

26 And he says to them: Why are you fearful, O you of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm.

27 And the men were astonished, saying: What manner of man is this, that even the winds and the sea obey him?

28 And when he had come to the other side, into the country of the Gadarenes, there met him two men possessed with demons, coming out of the tombs, very fierce, so that no one could pass by that way.

29 And behold, they cried out, saying: What have we to do with thee, Son of God? Hast thou come hither before the time, to torment us?

30 And there was, at a distance from them, a herd of many swine feeding.

31 And the demons besought him saying: If thou dost cast us out, send us into the herd of swine.

32 And he said to them: Go. And they came out, and went away into the swine; and behold, the whole herd rushed down the steep into the sea, and died in the waters.

33 But those who fed them fled, and going away into the city told all things, and what had happened to those possessed with the demons.

34 And behold, the whole city came out to meet Jesus; and seeing him they besought that he would depart from their borders;

ACCORDING TO MATTHEW CHAPTER 9

1 And he entered a ship and passed over, and came into his own city.

2 And behold, they brought to him a palsied man lying on a bed. And Jesus seeing their faith, said to the palsied man: Take courage, son, thy sins are for given.

3 And behold, some of the scribes said within themselves: This man blasphemes.

4 And Jesus perceiving their thoughts, said: Why think you evil in your hearts?

5 For which is easier, to say: Thy sins are forgiven; or to say: Arise and walk?

6 But that you may know that the Son of man on earth has authority to forgive sins, then he says to the palsied man: Arise, take up thy bed, and go to thy house.

7 And he arose and went away to his house.

8 And the multitudes saw and were afraid, and glorified God who had given such authority to men.

9 And Jesus passing by thence saw a man, called Matthew, sitting at the customhouse, and said to him: Follow me. And he arose and followed him.

10 And it came to pass that, as he reclined at tables in the house, behold, many publicans and sinners came and reclined at table with Jesus and his disciples,

11 And the Pharisees seeing it said to his disciples: Why does your teacher eat with the publicans and sinners?

12 But hearing it he said: Those who are in health have no need of a physician, but those who are sick.

13 But go and learn what “I desire mercy and not sacrifice” means. For I came not to call righteous men, but sinners.

14 Then came to him the disciples of John, saying: Why do we and the Pharisees fast, but thy disciples fast not?

15 And Jesus said to them: Can the sons of the bride chamber mourn while the bride groom is with them? But days will come when the bridegroom shall be taken away from them, and then will they fast.

16 No one puts a piece of unfulled cloth on an old garment; for that which fills it up takes from the garment, and a worse rent is made.

17 Neither do they put new wine into old bottles; otherwise, the bottles break, and the wine runs out, and the bottles perish; but they put new wine into new bottles, and both are preserved together.

18 While he was speaking these things to them, behold, a ruler came in and worshipped him, saying: My daughter just now died; but come and lay thy hand on her, and she shall live.

19 And Jesus arose and followed him, and so did his disciples.

20 And behold, a woman, that had had an issue of blood for twelve years, came behind and touched the fringe of his mantle;

21 for she said within herself: If I may only touch his mantle, I shall be saved.

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22 But he turned and saw her and said: Daughter, take courage; thy faith has saved thee. And the woman was saved from that hour.

23 And Jesus entered the house of the ruler and saw the pipers and the multitude making a noise, and said:

24 Withdraw, for the maid is not dead, but sleeps. And they derided him.

25 But when the multitude had been put out, he went in and took her hand, and the maid arose.

26 And the fame of this went forth into that whole land.

27 And as Jesus was passing by thence, two blind men followed him, crying out and saying: Have mercy on us, Son of David.

28 And after he had come into the house, the blind men came to him; and Jesus said to them: Believe you that I am able to do this? They said to him: Yes, Lord.

29 Then he touched their eyes, saying: According to your faith be it done to you.

30 And their eyes were opened. And Jesus charged them in a threatening manner, saying: See that no one know it.

31 But they went out and published him abroad in all that land.

32 But as they were going out, behold, they brought to him a man dumb possessed with a demon.

33 And after the demon had been cast out, the dumb man spoke. And the multitudes were astonished, saying: Never did it appear thus in Israel.

34 But the Pharisees said: By the prince of the demons casts he out the demons.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every disease and every infirmity.

36 But seeing the multitudes he was moved with pity for them, because they were troubled and scattered as sheep that had no shepherd.

37 Then said he to his disciples: The harvest indeed is great, but the laborers few:

38 pray therefore the Lord of the harvest that he send forth laborers into his harvest.

ACCORDING TO MATTHEW CHAPTER 10

1 And he called to him his twelve disciples, and gave them authority over unclean spirits so that they could cast them out, and cure every disease and every infirmity.

2 But the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;

3 Philip and Bartholomew, Thomas and Matthew the publican; James the son of Alphaeus, and Lebbeus;

4 Simon the Canaanite, and Judas Iscariot who also delivered him up.

5 These twelve Jesus sent forth after he had charged them, saying: Into the road to the Gentiles go not, and into a city of the Samaritans enter not;

6 but go rather to the lost sheep of the house of Israel.

7 And as you go, preach saying: The kingdom of the heavens is at hand.

8 Cure the sick, raise the dead, cleanse the lepers, cast out the demons: freely you received, freely give.

9 Provide not gold, neither silver, nor brass in your girdles;

10 no bag for the journey, neither two coats, nor sandals, nor a staff; for the laborer is worthy of his support.

11 Into whatever city or village you enter, inquire who in it is worthy; and there abide till you go forth.

12 And when you enter a house, salute it.

13 And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14 And whoever shall not receive you, nor hear your words, when you go out of that house or city, shake off the dust from your feet.

15 Verily, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be come therefore wise as serpents, and guileless as doves.

17 But beware of men; for they will deliver you up to councils, and in their synagogues they will scourge you;

18 and before governors also and kings shall you be brought for my sake, for a testimony to them and the Gentiles.

19 But when they deliver you up, be not anxious how or what you shall speak; for there shall be given you in that hour what you shall speak;

20 for you are not the speakers, but it is the Spirit of my Father that speaks in you.

21 And brother shall deliver up brother to death, and the father the child; and children shall rise up against parents and cause them to be put to death.

22 And you shall be hated by all because of my name; but he that endures to the end shall be saved.

23 But when they persecute you in this city, flee into the other for verily I say to you, you shall not have made the circuit of the cities of Israel, till the Son of man shall have come.

24 A disciple is not above the teacher, nor a servant above his lord.

25 It is enough for the disciple that he become as his teacher, and the servant as his lord. If they have surnamed the master of the house Beelzebub, how much more those of his household.

26 Be not then afraid of them; for nothing is concealed that shall not be revealed, and hid that shall not be known.

27 What I tell you in darkness, speak in the light; and what you hear in the ear, proclaim on the housetops.

28 And be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? And yet not one of them shall fall to the ground without your Father.

30 But even the hairs of your head are all numbered.

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31 Fear not therefore: you are of more value than many sparrows.

32 Every one therefore that shall confess me before men, him will I also confess before my Father who is in the heavens.

33 But whoever shall deny me before men, him will I also deny before my Father who is in the heavens.

34 Think not that I came to send peace on the earth, I came not to send peace, but a sword.

35 For I came to set a man in opposition to his father, and a daughter to her mother, and a daughter-in-law to her mother-in-law;

36 and a man's enemies shall be those of his household.

37 He that loves father or mother more than me, is not worthy of me, and he that loves son or daughter more than me, is not worthy of me;

38 and he that does not take his cross and follow after me, is not worthy of me.

39 He that finds his life shall lose it, and he that loses his life for my sake shall find it.

40 He that receives you receives me, and he that receives me receives him that sent me.

41 He that receives a prophet because he is a prophet, shall receive a prophet's reward; and he that receives a righteous man because he is a righteous man, shall receive a righteous man's reward.

42 And whoever shall give one of these little ones only a cup of cold water to drink, because he is a disciple, verily I say to you, he shall not lose his reward.

ACCORDING TO MATTHEW CHAPTER 11

(The name of Jesus' hometown is deliberately not mentioned; it was, in all likelihood, on the outskirts of Sepphoris where Nazareth and Bethlehem are found today, only 5-7 km from the city centre. Sepphoris was the great capital of Galilee and was located at the western end of the trade routes from India and China. It was a flourishing Roman city [with all the trappings] from which Jesus' family received their building contracts and through which Buddhist scholars traveled to Alexandria [Egypt]. Philo, a prominent contemporary of Jesus, reported on the Buddhist monasteries of Alexandria and the teachings, which almost entirely agree with those of Jesus. See: The Gospel according to Didymus Judas Thomas, here in the Appendix D. The Grand Bible: Philo of Alexandria - On the Contemplative Life, p. 2411; The Dhammapada [Laws of the Buddha], p. 7040; The Lotus Sutra [Teachings of the Buddha], pp. 7045 and 7381.)

1 And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 But John, having heard in prison of the works of Christ, sent by his disciples,

3 and said to him: Art thou he that comes, or look we for another?

4 And answering. Jesus said to them: Go and tell John what things you hear and see;

5 the blind receive sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised, and the poor have the gospel preached to them;

6 and blessed is he whoever shall not be offended at me.

7 But as these were going away, Jesus began to say to the multitudes concerning John: What went you out into the wilderness to see? a reed shaken by the wind?

8 But what went you out to see? a man clothed ill soft raiment? Behold, they that wear soft clothing are in kings' houses.

9 But why did you go out? To see a prophet? Yes, I say to you, and more than a prophet.

10 This is he of whom it is written: Behold, I send my messenger before thy face, who shall prepare thy way before thee.

11 Verily I say to you, among those born of women there has not arisen a greater than John the Baptist; but the least in the kingdom of the heavens is greater than he.

12 But from the days of John the Baptist till now, the kingdom of the heavens is taken by force, and men of force seize upon it eagerly.

13 For all the prophets and the law prophesied till John;

14 and if you will receive it, he is Elijah that was to come.

15 He that has ears, let him hear.

16 But to what shall I liken this generation? It is like children sit ting in the markets, who call to the others,

17 and say: We piped to you, and you did not dance: we wailed, and you did not lament.

18 For John came neither eating nor drinking, and they say: He has a demon.

19 The Son of man has come eating and drinking, and they say: Behold, a man, a glutton and a winebibber, a friend of publicans and sinners. And yet Wisdom is justified by her works.

20 Then he began to upbraid the cities in which most of his mighty works had been done, because they repented not.

21 Alas for thee, Chorazin; Alas for thee, Bethsaida; for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 Further more I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.

23 And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt be brought down to Hades; for if the mighty works which have been done in thee had been done in Sodom, it would have remained to this day.

24 Furthermore I say to you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 At that time Jesus answered and said: I thank thee. Father, Lord of heaven and of earth, that thou hart hid these things from the wise and prudent, and hast revealed them to babes:

26 yes, Father, for so it seemed good in thy sight.

27 All things have been delivered to me by my Father; and no one knows the Son but the Father: neither knows any one

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the Father but the Son, and he to whomever the Son will reveal him.

28 Come to me, all you that labor and are heavily burdened, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you shall find rest for your souls.

30 For my yoke is good, and my burden is light.

ACCORDING TO MATTHEW CHAPTER 12

(Jesus Defies the Commandment "Keep the Sabbath Day." This passage looks like a Roman propaganda text against Jewish traditions. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Incidentally, Sunday, the Christian equivalent of the Jewish Sabbath, has been a holy day free of work for ages.)

1 At that time Jesus went, on the sabbath, through the fields of grain: and his disciples were hungry, and they began to pull the ears of grain and to eat.

2 And the Pharisees seeing it said to him: Behold, thy disciples are doing what it is not lawful to do on the sabbath.

3 But he said to them: Have you not read what David did, when he was hungry, and they that were with him?

4 how he entered the house of God, and ate of the loaves of the presence, which it was not lawful for him to eat, nor for those who were with him, but for the priests only?

5 or have you not read in the law, that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say to you, that something greater than the temple is here.

7 And if you had known what “I desire mercy and not sacrifice” means, you would not have condemned the blameless.

8 For the Son of man is Lord of the sabbath.

9 And he departed thence, and came into their synagogue.

10 And behold, a man had a withered hand; and they asked him, saying: Is it lawful to cure on the sabbath? that they might accuse him.

11 But he said to them: What man shall there be of you, who shall have one sheep; and if this fall into a pit on the sabbath, will he not lay hold on it, and lift it up?

12 How much better then, a man is than a sheep: so then it is lawful to do well on the sabbath.

13 Then he says to the man: Stretch forth thy hand. And he stretched it forth; and it was restored to soundness as the other.

14 But the Pharisees went out and took counsel against him, that they might destroy him.

15 But Jesus perceived it and withdrew thence. And many folk followed him, and he cured them all,

16 and charged them that they should not make him known,

17 that it might be fulfilled that was spoken through Isaiah the prophet, saying:

18 Behold my servant whom I have chosen, my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall declare judgment to the Gentiles.

19 He shall not contend nor cry out, neither shall any one hear his voice in the streets.

20 A bruised reed shall he not break, and a smoking wick shall he not extinguish, till he send forth judgment to victory.

21 And in his name shall nations trust.

22 Then was brought to him a demoniac blind and dumb; and he cured him so that the dumb man spoke and saw.

23 And all the multitudes were astonished and said: Is this the Son of David?

24 But the Pharisees hearing it said: This man does not cast out the demons but by Beelzebub the prince of the demons.

25 And knowing their thoughts he said to them: Every kingdom divided against itself is made desolate; and no city or house divided against itself shall stand.

26 And if Satan casts out Satan, he is divided against himself: how then shall his kingdom stand?

27 And if I by Beelzebub cast out the demons, by whom do your sons cast them out? For this reason they shall be your judges.

28 But if I by the Spirit of God cast out the demons, then has the kingdom of God already come upon you.

29 Or how can any one enter the house of the strong man and seize on his instruments, unless he first bind the strong man, and then he will plunder his house?

30 He that is not with me is against me, and he that gathers not with me scatters.

31 For this reason I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.

32 And who ever shall speak a word against the Son of man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that to come.

33 Either make the tree goodly and its fruit goodly, or make the tree corrupt and its fruit corrupt; for by the fruit the tree is known.

34 Brood of vipers, how can you being evil speak good things? For out of the abundance of the heart the mouth speaks.

35 The good man out of his good ; treasure brings forth good things; and the evil man out of his evil treasure brings forth evil things.

36 But I say to you, that every idle word that men shall speak, they shall give an account of it in the day of judgment.

37 For by thy words thou shalt be justified and by thy words thou shalt be condemned.

38 Then answered him some of the scribes and Pharisees, saying: Teacher, we wish to see a sign from thee.

39 But he answered and saidto them: A wicked and adulterous generation seeks for a sign and no sign shall be given it but the sign of Jonah the prophet.

40 For as Jonah was three days and three nights in the belly of the great fish so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it, because they repented

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at the preaching of Jonah; and lo, something, greater than Jonah is here.

42 The queen of the south shall rise in the judgment with this generation, and shall condemn it, because she came from the most distant parts of the earth, to hear the wisdom of Solomon; and lo, something greater than Solomon is here.

43 When the unclean spirit has gone out from the man, he goes through dry places seeking rest, and finds none.

44 Then he says: I will return into my house whence I came. And he comes and finds it unoccupied, and swept, and adorned.

45 Then he goes and takes with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man becomes worse than the first. So shall it be also with this wicked generation.

46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood without seeking to speak to him.

47 And some one said to him: Behold, thy mother and thy brothers stand with out, seeking to speak to thee.

48 But he answered and said to him that told him: Who is my mother, and who are my brothers?

49 And stretching forth his hand over his disciples, he said: Behold my mother and my brothers;

50 for whoever shall have done the will of my Father who is in the heavens, this is my brother, and sister, and mother.

ACCORDING TO MATTHEW CHAPTER 13

1 In that day Jesus went out of the house, and sat by the sea.

2 And many multitudes came together to him so that he entered a ship and sat down, and the whole multitude stood on the shore.

3 And he spoke many things to them in parables, saying: Behold, the sower went forth to sow.

4 And, as he sowed, some fell by the way, and the birds came and ate them up.

5 But others fell on rocky places where they had not much earth; and they immediately sprung up because they had no depth of earth;

6 but when the sun had risen, they I were scorched, and because they had no root they withered.

7 But others fell on thorns, and the thorns grew up and choked them.

8 But others I fell on good ground, and brought forth fruit, one a hundredfold, one sixty, one thirty.

9 He that has ears, let him hear.

10 And the disciples came and said to him: Why speakest thou to them in parables?

11 And he answered and said: Because to you it is given to know the mysteries of the kingdom of the heavens, but to them it is not given.

12 For whoever has, to him shall be given, and he shall have abundance; but whoever has not, even that which he has shall be taken from him.

13 For this reason I speak to them in parables, because when seeing they see not, and when hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Isaiah which says: By hearing you shall hear, and shall not understand, and seeing you shall see, and shall not perceive.

15 For the heart of this people has become fat, and with their ears they hear heavily, and their eyes they have closed, lest perhaps they should see with their eyes, and hear with their ears and understand with their heart, and turn, and I should restore them to health.

16 But blessed are your eyes, for they see, and your ears, for they hear.

17 Verily I say to you: Many prophets and righteous men desired to see what you see, and saw not, and to hear what you hear, and heard not.

18 Hear you then the parable of him that sowed.

19 When any one hears the word of the kingdom, and understands it not, the wicked one comes and snatches away that which is sown in his heart. This is he that was sown by the way.

20 But he that was sown on the rocky places is he that hears the word, and immediately with joy receives it;

21 yet he has no root in himself, but endures for a while; and when affliction or persecution arises because of the word, he immediately takes offense.

22 But he that was sown among thorns is he that hears the word, and the care of the age and the deceitfulness of riches choke the word, and he becomes unfruitful.

23 But he that was sown on good ground, is he that hears the word and understands it, who also bears fruit, and produces, one a hundred fold, one sixty, one thirty.

24 Another parable laid he before them, saying: The kingdom of the heavens is likened to a man that sowed good seed in his field.

25 But while the men slept, his enemy came and sowed tares over in the midst of the wheat and went away.

26 But when the blade sprung up and produced fruit, then appeared the tares also.

27 And the servants of the master of the house came and said to him; Sir, didst thou not sow good seed in thy field? Whence then has it tares?

28 He said to them: An enemy did this. And the servants say to him: Wilt thou then that we go and gather them up?

29 But he said: No, lest perhaps while gathering the tares you root up the wheat together with them.

30 Let both grow together till the harvest, and in time of harvest I will say to the reapers: Gather first the tares, and bind them into bundles to burn them; but gather the wheat into my granary.

31 Another parable laid he before them, saying: The kingdom of the heavens is like a grain of mustard, which a man took and sowed in his field:

32 which indeed is less than all the seeds; but when it has grown, is greater than the garden plants, and becomes a tree, so that the birds of heaven come and roost in its branches.

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33 Another parable spoke he to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of flour, till the whole was leavened.

34 All these things spoke Jesus to the multitudes in parables, and without a parable spoke he nothing to them,

35 that it might be fulfilled that was spoken through the prophet Isaiah, saying: I will open my mouth in parables, I will utter things concealed from the foundation.

36 Then dismissing the multitudes he came into the house. And his disciples came to him, saying: Explain to us the parable of the tares of the field.

37 And he answered and said: He that sows the good seed is the Son of man:

38 the field is the world: the good seed, these are the sons of the kingdom; but the tares are the sons of the wicked one:

39 the enemy that sowed them is the devil: the harvest is the conclusion of the age, and the reapers are angels.

40 As then the tares are collected and burned in fire, so shall it be in the conclusion of the age.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause offense, and them that do iniquity,

42 and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that has ears, let him hear.

44 The kingdom of the heavens is like treasure hid in the field, which a man found and hid, and for joy over it he went and sold all that he had, and bought that field.

45 Again: the kingdom of the heavens is like a man, a merchant seeking goodly pearls:

46 when he had found one pearl of great value, he went and sold all that he had and bought it.

47 Again: the kingdom of the heavens is like a net that was cast into the sea and gathered of every kind:

48 which, when it was full, they drew to the shore, and sitting down they gathered the good into baskets, but threw the bad away.

49 So shall it be in the conclusion of the age: the angels shall come forth, and separate the wicked from among the righteous,

50 and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51 Have you understood all these things? They say to him, Yes.

52 And he said to them: Therefore, every scribe instructed in the kingdom of the heavens is like a man, a master of a house, who brings forth out of his treasury things new and old.

53 And it came to pass, when Jesus had made an end of these parables, he departed thence.

54 And he came into his own country, and taught them in their synagogue, so that they were astonished and said: Whence has this man this wisdom and the mighty works?

55 Is not this the son of the carpenter (Greek: tekton, "builder")? Is not his mother called Mary, and his brothers, James, and Joseph, and Simon, and Judah (Judas; Didymus Judas Thomas)?

56 And his sisters, are they not all with us? Whence then has this man all these things?

57 And they were offended at him. But Jesus said to them, A prophet is not without honor unless in his own country and in his own house.

58 And he did not many mighty works there because of their unbelief.

ACCORDING TO MATTHEW CHAPTER 14

(The name Herod appears repeatedly in the New Testament. This is not the name of a single person, but the name of an entire dynasty; about a dozen individuals of this name are known. The Herodians were hated by the Jews because they were Arabs and also because they were used by the Romans as tax collectors and rulers. The Alexanders in Egypt, the Herodians in the Middle East, and the Julio-Claudian dynasty in Rome were very intermingled; this was also true of the Flavians when they took power in Rome. Herod Berenice was the lover or wife of Flavius Titus before he became emperor.)

1 At that time Herod the tetrarch (of Galilee, Herod Antipas) heard of the fame of Jesus,

2 and said to his servants: This is John the Baptist: he has risen from the dead, and for this reason the powers are active within him.

3 For Herod having taken John, had bound him, and put him away in prison, because of Herodias the wife of Philip his brother.

4 For John said to him: It is not lawful for thee to have her.

5 And intending to kill him, he was afraid of the multitude, because they held him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced in the midst and pleased Herod:

7 wherefore he promised with an oath to give her whatever she would ask.

8 And she having been before instigated by her mother, said: Give me here in a dish the head of John the Baptist.

9 And the king though grieved, be cause of the oaths and the guests commanded it to be given,

10 and sent and beheaded John in the prison.

11 And his head was brought in a dish and given to the maiden; and she carried it to her mother.

12 And his disciples came and took away the corpse and buried it, and came and told Jesus.

13 And when Jesus heard it, he withdrew thence in a ship to a desert place apart; and the multitudes hearing it followed him on foot from the cities.

14 And he came forth and saw a great multitude, and was moved with pity for them and cured their sick.

15 But when evening had come, the disciples came to him, saying: The place is desert, and the hour has already passed: therefore send the multitudes away, that they may go into the villages and buy themselves food.

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16 But he said to them: They have no need to go away; do you give them to eat.

17 And they say to him: We have here nothing but five loaves and two fishes.

18 And he said: Bring them hither to me.

19 And after commanding the multitudes to recline on the grass, he took the five loaves and the two fishes, and having looked up to heaven he blessed, and broke, and gave the bread to the disciples, and the disciples gave it to the multitudes.

20 And all ate and were filled; and they took up what remained of the broken pieces twelve traveling baskets full.

21 And those who had eaten were about five thousand men besides women and children.

22 And he compelled the disciples to enter the ship, and go before him to the other side, till he should send the multitudes away.

23 And having sent the multitudes away, he went up into the mountain apart to pray. And when evening had come he was there alone.

24 But the ship now in the midst of the sea was tossed by the waves; for the wind was against it.

25 And at the fourth watch of the night, he came to them walking over the sea.

26 And seeing him walking on the sea, they were troubled, saying: It is a specter; and they cried out for fear.

27 But he immediately spoke to them, saying: Take courage, it is I: be not afraid.

28 And Peter answered him and said: Lord, if it is thou, command me to come to thee over the waters.

29 And he said: Come. And going down from the ship Peter walked over the waters, and came to Jesus.

30 But seeing the wind he was afraid; and beginning to sink he cried out, saying: Lord, save me.

31 And Jesus immediately stretched forth his hand, and took hold of him, and said to him: O thou of little faith, why didst thou doubt?

32 And after they had come up into the ship the wind ceased.

33 And those in the ship worshipped him, saying: Truly thou art the Son of God.

34 And they passed over and came to the land of Gennesaret.

35 And when they had knowledge of him, the men of that place sent into that whole region round about, and brought to him all that were sick;

36 and they besought him that they might only touch the fringe of his mantle; and as many as touched were thoroughly restored to health.

ACCORDING TO MATTHEW CHAPTER 15

1 Then came to Jesus Pharisees and scribes from Jerusalem, saying:

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But answering he said to them: Why do you also transgress the commandment of God because of your tradition?

4 For God commanded, saying: Honor thy father and thy mother; and he that curses father or mother let him surely die;

5 but you say: Whoever shall say to his father or his mother: That, by whatever thou mightest receive aid from me, is a gift, he shall no more honor his father or his mother.

6 And you have made the law of God of no effect because of your traditions.

7 Hypocrites, well did Isaiah prophesy of you, saying: This people honors me with their lips, but their heart is far distant from me.

9 But in vain do they show devotion to me, teaching teachings the commandments of men.

10 And calling the multitude to him he said to them: Hear and understand;

11 not that which enters the mouth defiles the man; but that which comes forth out of the mouth, this defiles the man.

12 Then came the disciples and said to him: Knowest thou that the Pharisees, when they heard the saying, were offended?

13 But he answered and said: Every plant that my heavenly Father has not planted shall be rooted up.

14 Let them alone; they are blind leaders of the blind; and if a blind man lead a blind man, both shall fall into the pit.

15 But Peter answered and said to him: Explain to us the parable.

16 And he said; Are you also yet without understanding?

17 Do you not perceive that every thing that enters the mouth goes into the belly, and is cast out into the sink?

18 But the things that come forth from the mouth proceed from the heart; and these defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, lewdness, thefts, false testimonies, blasphemies.

20 These are the things that defile the man; but to eat with unwashed hands defiles not the man.

21 And Jesus went out thence and withdrew into the regions of Tyre and Sidon.

22 And behold, a woman of Canaan* came forth from those borders and cried out, saying: Have mercy on me. Lord, Son of David: my daughter is grievously afflicted by a demon.

(The Canaanite [Phoenician] woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 400 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture [measures, Weights, currency (the shekel), calendar, etc.] of these people have remained the same for centuries.)*

23 But he answered her not a word. And his disciples came and besought him, saying: Dismiss her, for she cries after us.

24 But he answered and said: I have not been sent but to the lost sheep of the house of Israel.

25 And she came and worshipped him, saying: Lord, help me.

26 But he answered and said: It is not right to take the children's bread and throw it to the little dogs.

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27 And she said: Yes, Lord: and yet thou canst help me; for the little dogs eat of the crumbs that fall from their masters' table.

28 Then Jesus answered and said to her: O woman, great is thy faith: be it done for thee as thou wilt. And her daughter was restored to health from that hour.

29 And having departed thence Jesus came by the sea of Galilee; and going up into the mountain he sat there,

30 And there came to him many multitudes, having with them the lame, blind, dumb, maimed, and many others; and they threw them down at his feet; and he cured them,

31 so that the multitude was astonished when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel.

32 But Jesus called to him his disciples and said: I have pity on the multitude, because they have continued with me now three days, and have nothing to eat; and I am not willing to send them away fasting, lest perhaps they faint on the road.

33 And the disciples said to him: Whence have we in the desert as many loaves as can fill so great a multitude?

34 And Jesus said to them: How many loaves have you? They said: Seven, and a few little fishes.

35 And having commanded; the multitude to recline on the ground,

36 he took the seven loaves and the fishes, and after giving thanks he broke, and gave to the disciples, and the disciples gave them to the multitudes.

37 And all ate and were filled; and they took up what remained of the broken pieces, seven provision baskets full.

38 And they that had eaten were four thousand men besides children and women.

39 And he sent the multitudes away, and entered the ship, and came into the borders of Magadan.

ACCORDING TO MATTHEW CHAPTER 16

1 And the Pharisees (Roman Jews; allies of the Romans) and Sadducees (Jews of the Holy Land; enemies of the Romans) came, and tempting, asked him to show them a sign from heaven.

2 But he answered and said to them:

3 [no verse; the KJV has "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"]

4 A wicked and adulterous generation seeks for a sign, and no sign shall be given it but the sign of Jonah. And he left them and departed.

5 And the disciples having come to the other side had forgotten to take bread.

6 And Jesus said to them: Take heed and beware* of the leaven of the Pharisees and Sadducees. *(* Warning about the Pharisees and Sadducees. In the following passage, Jesus explains the teachings of the Essenes without mentioning them by name. They were the third party mentioned by Titus Flavius Josephus in his books, alongside the Pharisees and Sadducees. The Essenes had a kind of monastery at Qumran where modesty and an ascetic lifestyle prevailed, just like in a Buddhist monastery.)*

7 And they reasoned among themselves, saying: Because we took no bread.

8 But Jesus perceiving it, said: Why reason among yourselves, O you of little faith, because you took no bread?

9 Do you not yet understand, and do you not remember the five loaves of the five thousand, and how many traveling baskets you took up?

10 nor the seven loaves of the four thousand, and how many provision baskets you took up?

11 How is it that you do not understand that I spoke not to you of bread? But beware of the leaven of the Pharisees and Sadducees.

12 Then they understood that he did not bid them beware of the leaven of the Pharisees and the Sadducees, but of the teaching of the Pharisees and Sadducees.

13 And when Jesus had come into the regions of Caesarea Philippi, he asked his disciples, saying: Who do men say that the Son of man is?

14 They said: Some, John the Baptist, but others, Elijah, and yet others, Jeremiah, or one of the prophets.

15 He says to them: But who say you that I am?

16 And Simon Peter answering said: Thou art the Christ, the Son of the living God.

17 And Jesus answering said to him: Blessed art thou, Simon son of Jonah, for flesh and blood did not reveal it to thee, but my Father who is in the heavens.

18 And I also say to thee, that thou art Peter, and on this rock I will build my church, and the gates of Hades shall not prevail against it.

19 I will give to thee the keys of the kingdom of the heavens, and whatever thou shalt bind on earth, shall be bound in the heavens; and whatever thou shalt loose on earth, shall be loosed in the heavens.

20 Then he charged the disciples to tell no one that he was the Christ.

21 From that time Jesus began to show to his disciples, that he must go to Jerusalem, and suffer many things from the elders, and chief priests, and scribes, and be killed, and rise on the third day.

22 And Peter took him and began to rebuke him, saying: Be it far from thee, Lord: this shall not be to thee.

23 But he turned and said to Peter: Get behind me, Satan: thou art my stumbling block, for thou thinkest not the things of God, but the things of men.

24 Then Jesus said to his disciples: If any one will come after me, let him deny himself, and take up his cross, and follow me.

25 For whoever will save his life shall lose it; but whoever shall have lost his life for my sake shall find it.

26 For what shall it profit a man, if he shall have gained the whole world, but yet shall have lost his life? Or what will a man give as a ransom for his life?

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27 For the Son of man will come in the glory of his Father with his angels, and then will he reward each one according to his work.

28 Verily I say to you: There are some of those standing here, who shall not taste of death, till they see the Son of man coming in his kingdom.

ACCORDING TO MATTHEW CHAPTER 17

1 And after six days Jesus takes with him Peter and James and John his brother, and leads them up into a high mountain apart.

2 And he was transfigured before them; and his face shone as the sun, and his garments became white as light.

3 And behold, there appeared to them Moses and Elijah talking with him.

4 And Peter answered and said to Jesus: Lord, it is good that we are here; if thou wiltest I will make here three tents, one for thee, and one for Moses, and one for Elijah.

5 While he was yet speaking, behold, a cloud of light overshadowed them; and lo, a voice from the cloud saying: This is my beloved Son in whom I am well pleased: hear him.

6 And hearing it the disciples fell on their face and were greatly afraid.

7 And Jesus came forward, and touching them said: Arise and be not afraid.

8 But when they had lifted up their eyes they saw no one but Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no one till the Son of man shall have risen from the dead.

10 And the disciples asked him, saying: Why then do the scribes say that Elijah must first come?

11 He answered and said: Elijah indeed comes; and he will restore all things.

12 But I say to you, that Elijah has already come, and they knew him not, but did to him what they pleased. So also shall the Son of man suffer by them.

13 Then the disciples understood that he spoke to them of John the Baptist.

14 And when they came to the multitude, there came to him a man kneeling to him,

15 and saying, Lord, have mercy on my son, for he is a lunatic, and suffers grievously; for he often falls into the fire and often into the water.

16 And I brought him to thy disciples and they were not able to cure him.

17 And Jesus answered and said, O generation unbelieving and perverse, how long shall I be with you? How long shall I bear with you; Bring him hither to me.

18 And Jesus rebuked him, and the demon came out of him, and the child was cured from that hour.

19 Then the disciples came to Jesus privately and said: Why were we not able to cast it out?

20 He said to them: Because of your little faith; for verily I say to you, if you have faith as a grain of mustard, you shall say to this mountain: Be removed hence to that place, and it shall remove, and nothing shall be impossible for you.

21 [no verse]

22 And while they abode in Galilee, Jesus said to them: The Son of man shall be delivered into the hands of men,

23 and they shall kill him, and on the third day he shall arise. And they were very sad.

24 And when they came into Capernaum, they that collected the didrachma came to Peter and said: Does your teacher pay the didrachma?

25 He said: Yes. And after he had come into the house, Jesus anticipated him, saying: What think you, Simon? From whom do the kings of the earth collect tribute or custom? From their own sons, or from those of others?

26 And when he had said: From those of others; Jesus said to him: Then are the sons free.

27 But that we may not offend them, go to the sea, and throw in a hook, and take the fish that first comes up; and when thou hast opened his mouth, thou shalt find a stater: take that and give it to them for me and thee.

ACCORDING TO MATTHEW CHAPTER 18

1 In that hour the disciples came to Jesus, saying: Who then is greatest in the kingdom of the heavens?

2 And calling a little child to him, he placed it in the midst of them,

3 and said: Verily I say to you, unless you turn and become as little children, you shall in no way enter into the kingdom of the heavens.

4 Whoever therefore shall humble himself as this little child, he is greatest in the kingdom of the heavens.

5 And whoever shall receive one such little child in my name, receives me.

6 But whoever shall offend one of these little ones that believe in me, it were better for him that an upper millstone were hung about his neck and he were drowned in the depth of the sea.

7 Alas for the world because of offenses; for it is necessary that offenses come, yet alas for the man through whom the offense comes.

8 But if thy hand or thy foot offends thee, cut it off and throw it from thee: it is better for thee to enter into life maimed or lame, than having two hands or two feet to be cast into the eternal fire.

9 And if thy eye offends thee, pull it out and throw it from thee: it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.

10 Take heed that you despise not one of these little ones; for I say to you, that their angels in the heavens do always behold the face of my Father who is in the heavens.

11 For the Son of man has come to save that which is lost.

12 What think you? If any man have a hundred sheep, and one of them go astray, does he not leave the ninety-nine on the mountains, and go and seek for that which went astray?

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13 And if it happen that he find it, verily I say to you, that he rejoices over it more than over the ninety-nine that went not astray.

14 So it is not the will of your Father who is in the heavens that one of these little ones perish.

15 And if thy brother sin, go, tell him of his fault between thee and him alone; if he hear thee, thou hast gained thy brother.

16 But if he hear thee not, take with thee one or two more, that by the mouth of two or three witnesses every word may be established.

17 But if he refuses to hear them, tell it to the church; and if he refuse to hear the church also, let him be to thee as a heathen and a publican.

18 Verily I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you shall loose on earth shall be loosed in heaven.

19 Again, I say to you that if two of you on earth shall agree concerning any thing what ever they will ask, it shall be done for them by my Father who is in the heavens.

20 For where there are two or three that have come together for my name, there am I in the midst of them.

21 Then came Peter and said to him: Lord, how often shall my brother sin against me and I forgive him? Till seven times?

22 Jesus says to him: I say not to thee, till seven times, but till seventy times seven.

23 For this reason the kingdom of the heavens is likened to a man, a king, who wished to take up a settlement with his servants.

24 And when he had begun to settle, there was brought to him one that owed him ten thousand talents.

25 And as he was not able to pay, the lord commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made.

26 Falling down therefore, that servant worshipped him, saying: Have patience with me, and I will pay thee all.

27 And the lord of that servant moved with pity loosed him, and forgave him the debt.

28 But that servant went out and found one of his fellow servants that owed him a hundred denarii; and laying hold on him he took him by the throat, saying: Pay, if thou owest any thing.

29 Falling down therefore, his fellow servant besought him, saying: Have patience with me, and I will pay thee.

30 But he would not; but went and threw him into prison till he should pay the debt.

31 Therefore his fellow servants seeing what had been done, were greatly grieved, and came and made known to their lord all that had been done.

32 Then his lord called him and said to him: Wicked servant, all that debt I forgave thee, because thou didst entreat me:

33 did it not behoove thee also to have mercy onthy fellow servant, as I also had mercy on thee?

34 And being angryhis lord delivered him to the tormentors, till he should pay all that was due him.

35 So also will my heavenly Father do to you, if you from your hearts forgive not each one his brother.

ACCORDING TO MATTHEW CHAPTER 19

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family [the ancestors], and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Daoism known as Pancha Sila [the "Five Precepts"]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC; 2000 years before the Hebrew Bible was composed in the Persian Empire! See: Appendix D: The Instructions of Shuruppak.)

1 And it came to pass when Jesus had finished these words, he departed from Galilee and came into the borders of Judea beyond the Jordan.

2 And many multitudes followed him, and he cured them there.

3 And the Pharisees came to him, tempting him and saying: Is it lawful for a man to put away his wife for every cause?

4 And he answered and said: Have you not read that the Creator at the beginning made them male and female?

5 and said: For this cause shall a man leave father and mother, and be joined to his wife, and the two shall be one flesh.

6 So then no longer are they two, but one flesh. What therefore God has joined together, let not man put asunder.

7 They say to him: Why then did Moses command to give a bill of divorce and put her away?

8 He said to them: Moses because of the hardness of your heart permitted you to put away your wives; but from the beginning it was not so.

9 But I say to you: Whoever puts away his wife unless for lewdness, and marries another, commits adultery.

10 The disciples say to him: If such is the case of the man with the wife, it is not good to marry.

11 But he said to them: All cannot receive this saying, but those to whom it is given.

12 For there are eunuchs who were born so from their mother’s womb; and there are eunuchs who were made eunuchs by men; and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of the heavens. He that is able to receive it, let him receive it.

13 Then were brought to him little children, that he might lay his hands on them and pray; but the disciples rebuked them.

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14 But Jesus said to them: Let the little children alone and forbid them not to come to me; for to such belongs the kingdom of the heavens.

15 And he laid his hands on them, and departed thence.

16 And behold, one came to him and said: Teacher, what good thing shall I do that I may have eternal life?

17 And he said to him: Why dost thou ask me about the good? One is good. But if thou wilt enter into life, keep the commandments.

18 Which said he. And Jesus said: Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false testimony.

19 honor thy father and thy mother, and, thou shalt love thy neighbor as thyself.

20 The young man says to him: All these have I kept; what lack I yet?

21 Jesus said to him: If thou wilt be perfect, go sell thy goods, and give to the poor, and thou shalt have treasure in heaven, and come follow me.

22 And hearing it, the young man went away grieved; for he had great possessions.

23 And Jesus said to his disciples: Verily I say to you, that a rich man will with difficulty enter into the kingdom of the heavens.

24 But again I say to you that it is easier for a camel to enter in through the eye of a needle, than for a rich man to enter into the kingdom of the heavens.

25 And the disciples hearing it were greatly astonished, saying: Who then can be saved?

26 But Jesus looked on them and said to them: With men this is impossible, but with God all things are possible.

27 Then Peter answered and said to him: Behold, we have left all and followed thee: what therefore shall we have?

28 And Jesus said to them: Verily I say to you that you who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, you yourselves also shall sit on twelve thrones judging the twelve tribes of Israel.

29 And every one that has left brothers, or sisters, or father, or mother, or children, or lands, or houses, for the sake of my name, shall receive many times more and shall inherit eternal life. *(In other words: By obeying the second half of the Ten Commandments, [the Ethical Precepts], you will participate in the cycle of life and thus live forever!)*

30 But many first shall be last and last first.

ACCORDING TO MATTHEW CHAPTER 20

1 For the kingdom of the heavens is like a man a master of a house, who went out early in the morning to hire laborers into his vineyard.

2 And when he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing in the market idle,

4 and he said to them: Go you also into the vineyard, and whatever may be right I will give you.

5 And they went. And again he went out about the sixth and ninth hour, and did in like manner.

6 And about the eleventh hour he went out and found others standing, and said to them: Why do you stand here all the day idle?

7 They said to him: Because no one has hired us. He said to them: Go you also into the vineyard.

8 And when evening had come the lord of the vineyard said to his steward: Call the laborers, and pay the hire, beginning from the last even to the first.

9 And when those came who had been hired about the eleventh hour, they received each one a denarius.

10 But when those came who had been hired first, they thought that they should receive more; and they also received each one a denarius.

11 But when they received it they murmured against the master of the house,

12 saying: These the last worked one hour, and thou hast made them equal to us who bore the burden of the day, and the heat.

13 But he answered one of them and said: Friend, I do thee no wrong: didst thou not agree with I me for a denarius?

14 Take that which is thine and go. But I will give to this the last even as to thee:

15 is it not allowed me to do what I will with my own? or is thy eye evil because I am good?

16 So the last shall be first, and the first last.

17 And as Jesus went up to Jerusalem, he took the twelve aside privately, and on the way said to them:

18 Behold, we are going up to Jerusalem, and the Son of man shall be delivered to the chief priests and scribes, and they will condemn him to death.

19 And they will deliver him to the Gentiles, to mock, and to scourge, and to crucify; and on the third day he shall rise.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping and asking something of him.

21 And he said to her: What wilt thou? She says to him: Command that these two sons of mine may sit, one on thy right hand and one on thy left in thy kingdom.

22 But Jesus answered and said: You know not what you ask. Are you able to drink the cup that I am about to drink? They say to him: We are able.

23 He says to them: My cup indeed you shall drink, but to sit on my right and on my left, it is not mine to give this, but it shall be given to those for whom it has been prepared, by my Father.

24 But when the ten heard it, they were displeased with the two brothers.

25 But Jesus called them to him and said: You know that the rulers of the Gentiles exercise lord ship over them, and the great exercise authority over them.

26 Not so shall it be among you; but who ever will become great among you shall be your minister;

27 and whoever will be first among you, shall be your servant;

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28 as the Son of man came not to be ministered to, but to minister, and give his life a ransom for many.

29 And as they went out from Jericho, a great multitude followed him.

30 And behold, two blind men sitting by the way, hearing that Jesus was passing by, cried out saying: Have mercy on us, son of David.

31 But the multitude rebuked them that they should be silent; and they cried out the more, saying: Lord, have mercy on us, son of David.

32 And Jesus stood still, and called them, and said: What will you that I should do for you?

33 They say to him: Lord, that our eyes may be opened.

34 And moved with pity Jesus touched their eyes; and they immediately received sight, and followed him.

ACCORDING TO MATTHEW CHAPTER 21

1 And when they were near to Jerusalem, and had come to Bethphage to the mount of Olives, then Jesus sent two disciples,

2 saying to them: Go into the village that is opposite to you, and you will immediately find an ass tied and a colt with her; loose and bring them to me.

3 And if any one say anything to you, you shall say that the Lord has need of them; and he will immediately send them.

4 And this was done that it might be fulfilled that was spoken through the prophet, saying:

5 Say to the daughter of Zion: Behold, thy King comes to thee meek and mounted on an ass, yes, on a colt the foal of a beast of burden.

6 And the disciples went and did as Jesus had commanded them,

7 and brought the ass and the colt, and put their mantles on them, and he sat upon them.

8 And the most of the multitude spread their mantles in the road, but others cut branches from the trees, and spread them in the road.

9 And the multitudes that went before him, and those that followed cried out, saying: Hosanna to the Son of David, blessed is he that comes in the name of the Lord, Hosanna in the highest.

10 And as he entered into Jerusalem, the whole city was moved, saying: Who is this?

11 And the multitudes said: This is the prophet Jesus, who is from Nazareth of Galilee.

12 And Jesus entered into the temple of God, and cast out all that sold and bought in the temple, and overturned the tables of the money changers, and the seats of those that sold doves,

13 and said to them: It is written: My house shall be called a house of prayer; but you make it a den of robbers.

14 And there came to him the blind and the lame in the temple, and he cured them.

15 And the chief priests and the scribes seeing the wonderful things that he did, and the children crying out in the temple and saying: Hosanna to the Son of David, they were displeased,

16 and said to him: Hearest thou what these say? And Jesus says to them: Yes; have you never read that out of the mouth of babes and sucklings thou hast prepared praise?

17 And he left them and went out of the city to Bethany, and spent the night there.

18 But in the morning as he returned to the city he was hungry.

19 And seeing a fig tree on the road, he went to it, and found nothing on it, but leaves only; and he said to it: Let fruit grow from thee no more for ever. And the fig tree immediately withered.

20 And the disciples seeing it were astonished, saying: How did the fig tree immediately wither?

21 But Jesus answered and said to them: Verily I say to you, if you have faith and doubt not, you shall do not only this of the fig tree, but if you say even to this mountain: Be taken up, and be thrown into the sea, it shall be done.

22 And all things whatever you shall ask in prayer believing, you shall receive.

23 And when he had come into the temple, as he was teaching, the chief priests and the elders of the people came to him, saying: By I what authority doest thou these things? and who gave thee this authority?

24 But Jesus answered and said to them: I also will ask you one word, which if you tell me, I also will tell you by what authority I do these things.

25 The baptism of John, whence was it? Of heaven or of men? And they reasoned with themselves, saying:

26 If we say: Of heaven, he will say to us: Why then did you not believe him? but if we say: Of men, we fear the multitude; for all hold John as a prophet.

27 And they answered Jesus and said: We know not. And he said to them: Neither do I tell you by what authority I do these things.

28 But what think you? A man had two sons; coming to the first he said: Son, go, work today in the vineyard.

29 But he answered and said: I will not; afterward he regretted it and went.

30 And coming to the other he said in like manner. And he answered and said: I go, sir; and went not.

31 Which of the two did the will of the father? They say: The first. Jesus says to them: Verily I say to you that the publicans and the harlots go before you into the kingdom of God.

32 For John came to you in the way of righteousness, and you believed him not; but the publicans and the harlots believed him; and you, when you saw it, afterwards felt no regret that you might believe him.

33 Hear another parable. A man was master of a house, and he planted a vineyard, and put a hedge around it, and dug in it a wine press and built a tower, and let it out to vinedressers, and went into another country.

34 But when the season of the fruits drew near, he sent his servants to the vine dressers, to receive his fruits.

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35 And the vinedressers took his servants and scourged one, and killed another, and threw stones at another.

36 Again he sent other servants more than the first, and they did to them in like manner.

37 But at last he sent to them his son, saying: They will reverence my son.

38 But the vinedressers seeing the son said among themselves: This is the heir; come, let us kill him and have his inheritance.

39 And they took him, and cast him out of the vineyard, and killed him.

40 When therefore the lord of the vineyard comes, what will he do to those vinedressers?

41 They say to him: The wretches he will wretchedly destroy them, and the vineyard he will let out to other vinedressers, who will render to him the fruits in their seasons.

42 Jesus says to them: Did you never read in the Scriptures: A stone which the builders rejected, this be came the head of the corner: this was from the Lord, and it is wondrous in our eyes?

43 Wherefore I say to you that the kingdom of God shall be taken from you, and shall be given to a nation bringing forth its fruits.

44 And he that falls upon this stone shall be dashed to pieces; but him on whom it shall fall, it will make like chaff for the wind.

45 But when the chief priests and the Pharisees heard his parables, they knew that he spoke of them;

46 and seeking to lay hold of him they feared the multitudes, because they held him as a prophet.

ACCORDING TO MATTHEW CHAPTER 22

1 And answering, Jesus again spoke to them in parables, saying:

2 The kingdom of the heavens is likened to a man, a king, who made a marriage for his son.

3 And he sent forth his servants to call those that had been called to the marriage; and they would not come.

4 Again he sent forth other servants, saying: Tell those who have been called: Behold, I have prepared my dinner, my oxen and the fallings are killed, and all things are ready: come to the marriage.

5 But they were careless and went away, one to his farm, another to his merchandise.

6 But the rest, laying hold on his servants, outraged and slew them.

7 And the king was angry, and sending his armies, he destroyed those murderers, and their city he set on fire.

8 Then said he to his servants: The marriage indeed is ready, but those who were called were not worthy.

9 Go therefore to the crossroads, and whoever you find call to the marriage.

10 And those servants went out into the roads, and brought together all as many as they found, both bad and good, and the bride chamber was filled with guests.

11 But when the king came in to look upon the guests, he saw there a man that had not a wedding garment.

12 And he said to him: Friend, how camest thou in hither not having a wedding garment? But he was silent.

13 Then the king said to the waiters: Bind his feet and hands and cast him into the darkness that is without: there shall be weeping and gnashing of teeth.

14 For many are called, but few chosen.

15 Then went the Pharisees and took counsel that they might entrap him in a word.

16 And they send to him their disciples with the Herodians, saying: Teacher, we know that thou art true, and teachest the way of God in truth, and thou carest for no one, for thou lookest not on the person of men:

17 tell us therefore, what thinkest thou? Is it lawful to give tribute to Caesar or not?

18 But Jesus knowing their wickedness said: Why tempt me, hypocrites?

19 Show me the tribute money. And they brought him a denarius.

20 And Jesus says to them: Whose image is this, and the superscription?

21 They say: Caesar's. Then says he to them: Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.

22 And hearing they wondered, and leaving him they went away.

23 In that day came to him Sadducees who say that there is no resurrection; and they asked him,

24 saying: Teacher, Moses said: If any one die not having children, his brother shall marry his wife and raise up offspring for his brother.

25 Now there were with us seven brothers; and the first married and died; and not having offspring he left his wife to his brother.

26 In like manner also the second and the third, to the seventh.

27 But last of all, the woman died.

28 In the resurrection, therefore, of which of the seven shall she be the wife? for all had her.

29 But Jesus answered and said to them: You err, not knowing the Scriptures nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven.

31 But, concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying:

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living.

33 And the multitudes hearing it were astonished at his teaching.

34 But the Pharisees, hearing that he had put the Sadducees to silence, came together to the same place;

35 and one of them, a lawyer, asked a question, tempting him:

36 Teacher, what commandment is great in the law?

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37 And he said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

38 This is the great and first commandment.

39 A second is like it: Thou shalt love thy neighbor as thyself.

40 On these two commandments hang the whole law and the prophets.

41 But as the Pharisees had come together, Jesus asked them a question,

42 saying: What think you of the Christ? Whose son is he? They say to him: David's.

43 He says to them: How then does David in spirit call him Lord, saying:

44 The Lord said to my Lord: Sit at my right hand till I put thy enemies under thy feet.

45 If thus David calls him, Lord, how is he his son?

46 And no one was able to answer him a word, nor did any one from that day venture to ask him another question.

ACCORDING TO MATTHEW CHAPTER 23

1 Then Jesus spoke to the multitudes and to his disciples,

2 saying: The scribes and Pharisees have sat down in Moses' seat.

3 All things therefore whatever they bid you, do and observe; but do not according to their works; for they say and do not.

4 And they bind heavy burdens and lay them on the shoulders of men; but themselves will not move them with one of their fingers.

5 And all their works they do to be seen by men; for they make broad their phylacteries, and enlarge their fringes;

6 and they love the first reclining places at suppers and the first seats in the synagogues,

7 and the salutations in the markets, and to be called by men Rabbi.

8 But be you not called Rabbi; for one is your teacher, and you all are, brethren.

9 And call no one on earth your father; for one is your Father, the heavenly.

10 Neither be called leaders; for one is your leader, the Christ.

11 And the greatest of you shall be your minister.

12 For whoever shall exalt himself shall be humbled; and who ever shall humble himself shall be exalted.

13 But alas for you, scribes and Pharisees, hypocrites; for you eat up the houses of widows, and for a pretext make long prayers. For this reason you shall receive the greater condemnation.

14 But alas for you, scribes and Pharisees, hypocrites; for you shut up the kingdom of the heavens before men; for you go not in, neither do you permit those who are entering, to go in.

15 Alas for you, scribes and Pharisees, hypocrites; for you compass sea and land to make one proselyte; and when he is made, you make him twofold more a child of hell than yourselves.

16 Alas for you, blind guides, who say: Whoever shall swear by the temple, it is nothing; but whoever shall swear by the gold of the temple, is a debtor.

17 Fools and blind; for which is greater, the gold or the temple that sanctifies the gold?

18 And, Whoever shall swear by the altar, it is nothing; but whoever shall swear by the gift that is on it, is a debtor.

19 Blind! for which is greater, the gift, or the altar that sanctifies the gift?

20 Therefore, he that swears by the altar swears by it, and by all that is on it;

21 and he that swears by the temple swears by it, and by him that dwells in it;

22 and he that swears by heaven swears by the throne of God, and by him that sits upon it.

23 Alas for you, scribes and Pharisees, hypocrites; for you pay tithes of mint and dill and cummin, and have neglected the weightier matters of the law, the justice, and the mercy, and the faithfulness: these ought you to have done, and those you ought not to have left undone.

24 Blind guides, who strain out the gnat, but swallow the camel.

25 Alas for you, scribes and Pharisees, hypocrites; for you cleanse the outside of the cup and the dish, but within they are full of rapine and incontinence.

26 Blind Pharisee, cleanse first the inside of it the cup, that its outside also may become clean.

27 Alas for you, scribes and Pharisees, hypocrites; for you are like whitened sepulchers, which outwardly indeed appear beautiful, but within are full of the bones of the dead and of all uncleanness.

28 So also you outwardly indeed appear to men to be righteous, but within are full of hypocrisy and lawlessness.

29 Alas for you, scribes and Pharisees, hypocrites; for you build the tombs of the prophets and adorn the sepulchers of the righteous,

30 and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 So then you testify for yourselves that you are the sons of those who murdered the prophets.

32 Do you also fill up the measure of your fathers?

33 Serpents, brood of vipers, how can you escape the condemnation of hell?

34 Wherefore, behold, I send to you prophets and wise men and scribes: of them you will kill and crucify, and of them you will scourge in your synagogues, and persecute from city to city:

35 that there may come on you all the righteous blood shed on the earth, from the blood of Abel the righteous to the blood of Zachariah son of Barachiah, whom you murdered between the temple and the altar.

36 Verily I say to you, all these things shall come on this generation.

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37 Jerusalem, Jerusalem, that killest the prophets, and stonest them that have been sent to thee, how often have I desired to gather thy children, as a hen gathers her young under her wings, and you refused.

38 Behold, your house is left to you deserted.

39 For I say to you, you shall no more see me henceforth till you say: Blessed is he that comes in the name of the Lord.

ACCORDING TO MATTHEW CHAPTER 24

(The End of the Jewish World in the Holy Land. The text was written shortly after the destruction of the Temple in 70 AD and the author therefore knew that the end of his Jewish world happened in the past, it was composed as prophecy; a popular Old Testament text and teaching style addressed to readers in the future to warn of unrestrained zelotry.)

1 And going out Jesus was departing from the temple; and his disciples came to him to point out to him the buildings of the temple.

2 And he answered and said to them: See you not all these things? Verily I say to you, there shall not be left here a stone upon a stone that shall not be thrown down. *(This "prophecy" was fulfilled literally in 70 AD, when the soldiers of the Roman general Flavius Titus [son of the emperor] demolished Jerusalem.)*

3 And as he sat upon the mount of Olives, his disciples came to him privately, saying: Tell us, when shall these things be, and what the sign of thy coming and of the conclusion of the age?

4 And Jesus answered and said to them: See that no one deceive you.

5 For many shall come in my name, saying: I am the Christ, and shall deceive many.

6 But you shall hear of wars and rumors of wars; see that you be not troubled; for they must be, but not yet is the end.

7 For nation shall rise against nation and kingdom against kingdom; and there shall be famines and earthquakes in various places.

8 But all these are the beginning of pains.

9 Then they shall deliver you up to affliction, and shall kill you, and you shall be hated by all nations because of my name.

10 And then shall many be offended, and deliver one another up, and hate one another.

11 And many false prophets shall arise and deceive many.

12 And because iniquity shall be multiplied, the love of many shall grow cold.

13 But he that endures to the end, he shall be saved.

14 And this gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then shall the end come.

15 When therefore you see the abomination* of desolation (meaning: the Roman eagle), that was spoken of by Daniel the prophet, standing in the holy place, let the reader understand,

16 then let those that are in Judea flee to the mountains;

17 he that is on the housetop, let him not come down to take the goods out of his house;

18 and he that is in the field, let him not turn back to take his garment.

19 But alas for them that are with child, and them that give suck in those days.

20 And pray that your flight may not be in winter nor on a sabbath.

21 For there shall be great affliction, such as has not been from the beginning of the world till now, nor shall ever be.

22 And unless those days had been shortened, no flesh should be saved; but because of the elect those days shall be shortened.

23 Then if any one say to you: Lo, here is the Christ, or there, believe it not.

24 For false Christs and false prophets shall arise, and shall give great signs and wonders, so as to deceive, if possible, even the elect.

25 Behold, I have told you beforehand.

26 If then they say to you: Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe not.

27 For as the lightning comes forth from the east and shines even to the west, so shall the coming of the Son of man be.

28 Wherever the carcass is, there will the eagles come together.

29 But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heavens, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven, and all the tribes of the land shall wail, and shall see the Son of man coming on the clouds of heaven with power and great glory.

31 And he shall send his angels with a great trumpet, and they shall gather his elect from the four winds from the ends of the heavens to the ends of them.

32 But from the fig tree learn the parable. When its branch has now become tender and put forth leaves, you know that summer is near;

33 so also you, when you see all these things, know that it is near at the doors.

34 Verily I say to you, this generation shall not pass away till all these things take place.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour no one knows, neither the angels of the heavens, nor the Son, but the Father only.

37 But as the days of Noah, so shall the coming of the Son of man be.

38 For as they were in the days that were before the flood, eating and drinking, marrying and giving in marriage, till the day in which Noah entered the ark,

39 and knew not till the flood came and took them all away; so also shall the coming of the Son of man be.

40 Then shall two men be in the field, one shall be taken and one left:

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41 two women shall be grinding at the mill, one shall be taken and one left.

42 Watch therefore: for you know not in what day your Lord comes.

43 But know this: that if the master of the house had known at what watch the thief would come, he would have kept awake and not have permitted his house to be broken through.

44 Wherefore be you also ready, for at an hour at which you think not the Son of man comes.

45 Who is then is the faithful and wise servant, whom the lord has set over his household servants, to give them their food in season?

46 Blessed is that servant whom his lord on coming shall find so doing.

47 Verily I say to you that he will set him over all his goods.

48 But if the wicked servant shall say in his heart: My lord delays,

49 and shall begin to smite his fellow servants, and shall eat and drink with the drunken:

50 the lord of that servant shall come in a day which he looks not for, and at an hour that he knows not,

51 and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

ACCORDING TO MATTHEW CHAPTER 25

1 Then shall the kingdom of the heavens be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.

2 And five of them were foolish and five were wise.

3 For the foolish took the lamps and took no oil with themselves;

4 but the wise took oil in the vessels with their own lamps.

5 But while the bridegroom delayed they all nodded and fell asleep.

6 And at midnight a cry was made: Behold the bridegroom; go out to meet him.

7 Then arose all those virgins and adorned their lamps.

8 And the foolish said to the wise: Give us of your oil, for our lamps are going out.

9 But the wise answered, saying: Lest perhaps there be not enough for us and you, go rather to those that sell and buy for yourselves.

10 And while they were going to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut.

11 But afterwards came also the other virgins, saying: Lord, Lord, open for us.

12 But he answered and said: Verily I say to you, I know you not.

13 Watch therefore, for you know not the day nor the hour.

14 For as a man, on leaving home, called his servants, and delivered to them his goods;

15 and to one he gave five talents, to another two, to another one, to each according to his own ability, and left home.

16 Immediately he that had received the five talents went and traded with the same, and made other five talents.

17 In like manner he that had received the two gained other two.

18 But he that had received the one went and dug in the earth, and hid his lord's money.

19 But after a long time the lord of those servants comes and takes up a settlement with them.

20 And he that had received the five talents came and brought other five talents, saying: Lord, five talents thou didst deliver to me: see, other five talents have I gained.

21 His lord said to him: Well done, good and faithful servant; thou wast faithful over a few things, I will set thee over many: enter into the joy of thy lord.

22 And he that had received the two talents came and said: Lord, two talents thou didst deliver to me: see, other two talents have I gained.

23 His lord said to him: Well done, good and faithful servant; thou wast faithful over a few things, I will set thee over many: enter into the joy of thy lord.

24 And he that had received the one talent came and said: Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering whence thou didst not scatter;

25 and being afraid I went and hid thy talent in the earth: lo, thou hast thy own.

26 But his lord answered and said to him: Wicked and slothful servant, didst thou know that I reap where I did not sow, and gather whence I did not a scatter?

27 It behooved thee then to put my money with the bankers, and on coming I could have received my own with interest.

28 Take then from him the talent and give it to him that has the ten talents.

29 For to every one that has shall be given, and he shall have abundance; but from him that has a not, even that which he has shall be taken from him.

30 And cast the unprofitable servant into the darkness that is without: there shall be weeping and gnashing of teeth.

31 But when the Son of man shall have come in his glory, and all the angels with him, then shall he sit on the throne of his glory;

32 and there shall be gathered before him all the nations; and he shall separate them one from another, as the shepherd separates the sheep from the goats;

33 and he shall place the sheep on his right hand, but the goats on the left.

34 Then shall the king say to those on his right: Come, you blessed of my Father, inherit the kingdom that has been prepared for you from the foundation of the world.

35 For I was hungry, and you gave me to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me to your homes;

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36 I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.

37 Then shall the righteous answer him, saying: Lord, when saw we thee hungry and fed thee? or thirsty and gave thee drink?

38 And when saw we thee a stranger and took thee to our homes? or naked and clothed thee?

39 And when saw we thee sick or in prison and came to thee?

40 And the King shall answer and say to them: Verily I say to you, Inasmuch as you did it to one of the least of these my brethren, you did it to me.

41 Then shall, he say to those also on the left: Depart from me, you cursed, into the eternal fire that is prepared for the devil and his angels.

42 For I was hungry, and you gave me not to eat; I was thirsty, and you gave, me no drink;

43 I was a stranger, and you took me not to your homes; naked, and you clothed me not: sick and in prison, and you visited me not.

44 Then shall they also answer him, saying: Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered not to thee?

45 Then shall he answer them, saying: Verily I say to you, Inasmuch as you did it not to one of the least of these, you did it not to me.

46 And these shall go away into eternal punishment, but the righteous into eternal life.

ACCORDING TO MATTHEW CHAPTER 26

(The Plot committed by the High Priests, the Elders, and Judas Iscarioth. The name Judas Iscarioth is both Hebrew and Latin in the original. Yehuda means Jew; Iscariot is a retranslation from the Latin Sicarius into the Aramaic "Iscariot," which means dagger-wielding or knife-wielding man. The Sicarii were a terrorist group of the Zealots, who also included Sadducees [Zadokites = the Righteous]. As in modern Islam, their task was to infiltrate society and spread terror among the Romans and their friends. The "Stabbling Jew" was chosen by the Greco-Roman authors of the New Testament to create the worst possible image of the Jews among the Roman public. This negative image led directly to anti-Semitism and the murder of millions of Jews; mostly committed by Christians and Muslims.)

1 And it came to pass when Jesus had finished all these words, he said to his disciples:

2 You know that after two days the Passover is kept, arid the Son of man is delivered up to be crucified.

3 Then came together the chief priests and the elders of the people into the court of the chief priest who is called Caiaphas;

4 and they took counsel that they might take Jesus by craft and kill him.

5 But they said: Not during the feast, lest a tumult arise among the people.

6 And while Jesus was in Bethany, in the house of Simon the leper,

7 there came to him a woman having an alabaster box of very costly ointment, and she poured it on his head as he reclined at table.

8 And the disciples seeing it were displeased, saying: Why was this waste?

9 for this could have been sold for much and given to the poor.

10 But Jesus perceiving it said to them: Why trouble the woman? for she has wrought a good work on me.

11 For the poor you have always with you, but me you have not always.

12 For she, in pouring this ointment on my body, has done it to prepare me for burial.

13 Verily I say to you, Wherever this gospel shall be preached in the whole world, this also which she has done shall be told for a memorial of her.

14 Then went one of the twelve that was called Judas Iscariot, to the chief priests

15 and said: What will you give me, and I will deliver him to you? And they weighed to him thirty pieces of silver.

16 And from that time he sought an opportunity that he might deliver him up.

17 And on the first day of the unleavened bread the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the Passover?

18 And he said: Go into the city to a certain man, and say to him: The Teacher says: My time is at hand, with thee I keep the Passover with my disciples.

19 And the disciples did as Jesus had commanded them, and made ready the Passover.

20 But when evening had come, he reclined at table with the twelve disciples.

21 And as they were eating he said; Verily I say to you that one of you shall deliver me up.

22 And being very sad they began each one to say to him: Lord, is it I?

23 But he answered and said: He that dips the hand with me into the dish, he shall deliver me up.

24 The Son of man indeed goes as it is written of him. But alas for that man, by whom the Son of man is delivered up: good were it for that man if he had not been born.

25 And Judas who delivered him up answered and said: Rabbi, is it I? He says to him: Thou hast said.

26 But as they were eating, Jesus took bread and having blessed he broke, and giving to the disciples he said: Take, eat: This is my body. *(The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)*

27 And he took the cup, and having given thanks he gave to them, saying: Drink of it, all of you;

28 for this is my blood of the New Covenant, that is shed for many for remission of sins.

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29 But I say to you, I will not henceforth drink of this fruit of the vine, till that day when I drink it with you new in the kingdom of my Father.

30 And they sung a hymn and went out into the mount of Olives.

31 Then Jesus says to them: All of you shall be offended at me this night. For it is written: I will smite the shepherd, and the sheep of the flock shall be scattered.

32 But after I have risen, I will go before you into Galilee.

33 And Peter answered and said to him: Though all should be offended at thee, I will never be offended.

34 Jesus said to him: Verily I say to thee that on this night, before a cock shall have crowed, thou wilt deny me three times.

35 Peter says to him: Though it should be necessary for me to die with thee, I will not deny thee. In like manner also said all the disciples.

36 Then Jesus comes with them to a place called Gethsemane, and says to the disciples: Sit here till I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be in grief and anguish.

38 Then he says to them: My soul is encompassed with sorrow even to death: remain here and watch with me.

39 And going forward a little he fell upon his face in prayer, and saying: Father, if it is possible, let this cup pass from me; and not as I will, but as thou.

40 And he comes to his disciples and finds them sleeping, and says to

Peter: So you had not strength to watch with me one hour?

41 Watch and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

42 Again a second time he went away and prayed, saying: My Father, if this cannot pass away unless I drink it, thy will be a done.

43 And he came again and found them sleeping; for their eyes were heavy.

44 And leaving them he again went away, and prayed the third time, saying the same word again.

45 Then comes he to the disciples and says to them: Sleep the remaining time and rest. Behold, the hour is at hand, and the Son of man is delivered into the hands of sinners.

46 Arise, let us go: behold, he is at hand that delivers me up.

47 And as he was yet speaking, behold. Judas, one of the twelve, and with him a great multitude with swords and clubs, came from the chief priests and elders of the people,

48 He that delivered him up had given them a sign, saying: The one that I shall kiss is he; hold him fast.

49 And immediately he came to Jesus, and said: Hail, Rabbi! and kissed him.

50 Jesus said to him: Friend, for what purpose have you come? Then they came, and laid hands on Jesus, and held him fast.

51 And behold, one of those who were with Jesus stretched out his hand, and drew his sword, and struck the servant of the chief priest, and cut off his ear.

52 Then Jesus said to him: Put back your sword into its place; for all that take the sword shall perish by the sword.

53 Do you think that I cannot now call upon my Father, and he would cause more than twelve legions of angels to stand by me?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 At the same time Jesus said to the multitudes: Have you come out as against a robber, with swords and clubs, to take me? I sat daily with you in the temple and taught, and you did not take me.

56 All this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples left him and fled.

57 And those who took Jesus led him away to Caiaphas the chief priest, where the scribes and elders had come together.

58 But Peter followed him, at a distance, to the palace of the chief priest, and went in and sat with the attendants, to see the end.

59 And the chief priests and the elders, and the whole Sanhedrim, sought false testimony against Jesus, that they might put him to death,

60 and found none. Though many false witnesses came, yet they found none. At last two false witnesses came,

61 and said: This man said, I am able to destroy the temple of God, and to build it in three days.

62 And the chief priest arose, and said to him: Do you make no answer? What do these testify against you?

63 But Jesus remained silent. And the chief priest answered and said to him: I adjure you, by the living God, that you tell us whether you are the Christ, the Son of God?

64 Jesus said to him: You have said. Moreover, I say to you, Here after you shall see the Son of man sitting on the right hand of the Almighty, and coming upon the clouds of heaven.

65 Then the chief priest rent his clothes, and said: He has spoken impiously; what further need have we of witnesses? See now, you have heard his impious words:

66 What think you? They answered and said: He is a subject for death.

67 Then did they spit in his face, and strike him with their fists; some struck him with the open hand,

68 and said: Give an answer to us, Christ: Who is he that struck you?

69 But Peter was sitting without in the court; and a maidservant came to him, and said: You also l were with Jesus of Galilee.

70 But he denied before them all, saying: I know not what you say.

71 And when he went out into the entrance, another maidservant saw him, and said to those who were there: This man was also with Jesus the Nazarene.

72 And again he denied, with an oath: I know not the man.

73 After a little while, those who stood by came and said to Peter: Of a truth you also are one of them, for your speech betrays you.

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74 Then he began to curse and to swear: I know not the man. And immediately the cock crew.

75 And Peter remembered the word which Jesus had spoken to him: Before the cock crows, you will deny me three times. And he went out, and wept bitterly.

ACCORDING TO MATTHEW CHAPTER 27

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots or knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross, as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 When the morning came, all the chief priests and elders of the people held a consultation against Jesus, that they might put him to death.

2 And they bound him and led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, who had delivered him up, when he saw that he was condemned, stung by remorse, brought back the thirty pieces of silver to the chief priests and elders,

4 saying: I have sinned in having delivered up innocent blood. But they said: What is it to us? Thou wilt see to it.

5 And throwing the pieces of silver into the temple, he withdrew, and went and hanged himself.

6 But the chief priests took the pieces of silver and said: It is not lawful to put them into the sacred treasury, because they are the price of blood.

7 But they took counsel and bought with them the potter's field as a burial place for strangers.

8 Wherefore, that field has been called the field of blood to this day.

9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying: And they took the thirty pieces of silver, the price of him who had a price set upon him, on whom they of the sons of Israel set a price,

10 and gave them for the potter's field, as the Lord commanded me,

11 But Jesus stood before the governor; and the governor asked him, saying: Art thou the King of the Jews? And Jesus said: Thou sayest.

12 And while he was accused by the chief priests and elders he answered nothing.

13 Then says Pilate to him: Hearest thou not how many things they testify against thee?

14 And he answered him to not even one word, so that the governor was greatly astonished.

15 But at every feast the governor had been accustomed to release to the multitude one prisoner, whom they chose.

16 And they had then a notorious prisoner, called Barabbas (bar Abbas; Aramaic: "Father of the Son").

17 When therefore they had come together Pilate said to them: Whom will you that I release to you, Barabbas or Jesus who is called Christ?

18 For he knew that for envy they had delivered him up.

19 And while he sat on the judgment seat, his wife sent to him, saying: Have nothing to do with that just man; for I have suffered much this day in a dream because of him.

20 But the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

21 And the governor answered and said to them: Which of the two will you that I release to you? They said: Barabbas.

22 Pilate says to them: What then shall I do with Jesus who is called Christ? They all say: Let him be crucified.

23 But he said: Why, what evil has he done? They cried out the more, saying: Let him be crucified.

24 And Pilate seeing that nothing avails, but rather that a tumult is rising, took water and washed his hands before the multitude, saying: I am innocent of the blood of this man: see you to it.

25 And all the people answered and said: His blood be upon us and upon our children.

26 Then he released to them Barabbas, but Jesus, after he had scourged him, he delivered up that he might be crucified.

27 Then the soldiers of the governor took Jesus into the palace and brought together to him the whole band.

28 And having stripped him they put on him a purple cloak,

29 and having plaited a crown of thorns they put it on his head, and a reed in his right hand, and bowing the knee before him they mocked him, saying: Hail, King of the Jews;

30 and having spit upon him they took the reed and struck upon his head.

31 And when they had mocked him, they took off from him the cloak and put his own garments on him, and led him away to crucify him.

32 And going out they found a man of Cyrene, named Simon: him they impressed to carry his cross.

33 And when they had come to a place called Golgotha, which is called the place of a skull,

34 they gave him to drink wine mingled with gall; and when he had tasted, he would not drink.

35 But when they had crucified him, they divided his garments, casting the lot;

36 and sitting down they watched him there.

37 And they placed over his head his accusation written: THIS IS JESUS THE KING OF THE JEWS.

38 Then were crucified with him two robbers, one on the right and one on the left.

39 And they that passed by reviled him, wagging their heads

40 and saying: Thou that destroyest the temple and buildest it in three days, save thyself, if thou art the Son of God, and come down from the cross.

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41 In like manner the chief priests mocking with the scribes and elders said:

42 Others he saved, himself he cannot save; King of Israel is he, let him now come down from the cross, and we will believe on him;

43 he trusted in God; let him deliver him now, if he delights in him; for he said: I am the Son of God.

44 And the robbers that were crucified with him uttered the same reproaches against him.

45 But from the sixth hour darkness (synonymous for an Uprising) came over all the land till the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying: Elei, Elei, lema sabachtha nei? that is, My God, my God, why hast thou forsaken me?

47 And some of them that stood there hearing it said: This man calls for Elijah.

48 And immediately one of them ran and took a sponge, and having filled it with vinegar and put it on a reed, gave it to him to drink.

49 But the rest said: Wait, let us see if Elijah is coming to save him.

50 But Jesus again cried out with a loud voice, and gave up the spirit.

51 And behold, the veil of the temple was rent into two from top to bottom, and the earth quaked, and the rocks were rent,

52 and the sepulchers were opened, and many bodies of the saints that slept awoke;

53 and they came out of their sepulchers after his resurrection, and went into the holy city, and appeared to many.

54 And the centurion and those who were with him watching Jesus, seeing the earthquake and what things had taken place, were greatly afraid, saying: Truly this was the Son of God.

55 And many women were there looking on from a distance, who had followed Jesus from Galilee, ministering to him:

56 among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 But when evening had come, there came a rich man of Arimathaea*, named Joseph, who also himself was a disciple of Jesus: (* There was no place by that name. Arimathea is the hidden author's signature of Joseph [b]ar Mathea [Heb: Mattityahu, Greek: Mattathias, short: Matthias or Mathea, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

58 this man went to Pilate and asked for the body of Jesus. Then Pilate commanded it to be given.

59 And taking the body Joseph wrapped it in clean linen,

60 and laid it in his new sepulcher which he had hewn in the rock; and having rolled a great stone to the door of the sepulcher he departed.

61 And Mary Magdalene* was there, and the other Mary, sitting opposite to the tomb. (* According to Jewish traditions, only family members such as wife and mother are allowed to receive the body of a deceased for burial.)

62 But on the morrow, which is after the preparation, the chief priests and the Pharisees came together to Pilate,

63 saying: Sir, we remember that that deceiver said, while yet alive: After three days, I shall arise.

64 Command therefore that the tomb be made safe till the third day, lest perhaps the disciples come and steal him and say to the people: He has risen from the dead, and the last deception shall be worse than the first.

65 Pilate said to them: You have a guard: go, make it as safe as you know how.

66 And they went and made the tomb safe, sealing the stone and setting the guard.

ACCORDING TO MATTHEW CHAPTER 28

1 But after the sabbath, as it began to dawn into the first of the week, came Mary Magdalene and the other Mary to see the tomb.

2 And lo, there had been a great earthquake; for an angel of the Lord having descended from heaven and come, had rolled away the stone and had sat upon it.

3 And his appearance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake and became as dead men.

5 But the angel answered and said to the women: Fear not you; for I know that you seek Jesus who was crucified;

6 he is not here; for he has risen as he said: Come, see the place where he lay.

7 And go quickly and tell his disciples that he has risen from the dead; and behold, he goes before you into Galilee: there you shall see him. Lo, I have told you.

8 And going away quickly from the sepulcher with fear and great joy, they ran to bring his disciples word.

9 And behold, Jesus met them, saying: Hail. And they came and laid hold of his feet, and worshipped him.

10 Then says Jesus to them: Fear not: go, tell my brethren that they go into Galilee, and there shall they see me.

11 But as they were going, be hold, some of the guard came into the city and told the chief priests all that had been done.

12 And having come together with the elders, and taken counsel, they gave much money to the soldiers,

13 saying: Say that his disciples came by night and stole him while we slept.

14 And if this be heard before the governor, we will persuade him and make you secure.

15 And they took the money and did as they were taught; and this saying is commonly reported among the Jews to this day.

16 But the eleven disciples went into Galilee, to a mountain where Jesus had appointed them;

17 and when they saw him they worshipped, but some doubted.

18 And Jesus came and spoke to them, saying: All authority in heaven and on earth has been given to me.

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19 Go, make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.
20 teaching them to observe all things whatever I commanded you. And lo, I am with you, all the days, to the conclusion of the age.

THE GOSPEL ACCORDING TO MARK

or Gospel of Mark (Iohannes Marcus), or just Mark
Estimated Range of Dating: 75-80 A.D.

(The second, and probably second-oldest, Gospel is attributed to a writer called John Mark (Latin: Iohannes Marcus). His name occurs in several books of the New Testament, and seem to refer in all cases to the same person, though this has been questioned. In the Acts of the Apostles (12:12) we read of "John, whose surname was Mark," and gather that Peter was a familiar visitor at the house of his mother Mary, which was a centre of Christian life in Jerusalem. That he was, as his surname would suggest, a Greek speaking Roman citizen, follows from the fact that he was also cousin of Barnabas, a Roman citizen of Cyprus.
There is considerable doubt that the author of the Gospel of Mark can be identical with the disciple. He lacks first-hand knowledge of the geography of the Holy Land. Example: Anyone approaching Jerusalem from Jericho would come first to Bethany and then Bethphage, not the reverse. This is one of several passages showing that Mark knew little about Judaea or Israel. Indeed, Mark knew so little about the area that he described Jesus going from Tyrian territory "by way of Sidon to the Sea of Galilee through the territory of the Ten Towns" (refering to Decapolis which was a region east of the Dead Sea; Mark 31); this is similar to saying that one goes from London to Paris via Edinburgh and Rome. The logical conclusion only can be that (1st) the author has nothing to do with the disciple and (2nd) the Gospel of Mark is not likely to be the oldest gospel. The only gospel that was written by someone from the Holy Land was the Gospel of Matthew. And that is also, together with Luke, the gospel with the highest accuracy.

The 2-source and 4-source hypotheses
The two-source hypothesis is an attempt to explain the synoptic problem, the pattern of similarities and differences between the three Gospels of Matthew, Mark, and Luke. It proposes that the Gospel of Matthew and the Gospel of Luke were based on the Gospel of Mark and a hypothetical sayings collection from the Christian oral tradition called Q (German: Quelle = source). B. H. Streeter published this hypothesis in 1924. By adding two other sources, referred to as M (Matthean material) and L (Lukan material), it became the four-source hypothesis.
It is a failed hypothesis for three simple reasons. It (1st) does not take into account the many distinctions among the gospels, and worse, it (2nd) declares Mark (which is the most inconsistant and faulty gospel) as the origin of all the others. And (3rd) it does not even attempt to compare Mark (or any

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other canonical gospel for that matter) with any non-canonical gospel. If there is a gospel to be declared "the origin", then surely, the Gospel of Matthew has to be taken into consideration first because it matches with the contents of the books of Titus Flavius Josephus almost entirely.

The "problem of the long ending"

The Gospel of Mark generally ends with chapter 16, and it goes from verse 1 to verse 20. However, scholars point out that the earliest extant complete manuscripts of Mark, Codex Vaticanus (325-350 AD) and Codex Sinaiticus (330-360 AD), the only two surviving examples of Flavius Constantinus' first Bible edition, contain only the verses 16:1–8. In other words: Mark ended here abruptly. Codex Vaticanus has a blank column after the 8th verse placing into it "kata Markon", which is Greek for "according to Mark" (Almost every manuscript in Antiquity had its title at the end.).

It is obvious that the previous manuscript ended here either because the author did not finish the text or because the last part went lost. Later, second editions, such as Codex Alexandrinus (c. 400 AD), Codex Bezae (c, 400 AD), Codex Ephraemi Rescriptus (c. 450 AD) have been tampered with by adding verses with the numbers 9–20 without any explanations. Whether these additional verses were found later in another earlier document or they were a new created interpolation, is unknown. It seems that the Church officials did not like the gospel have an "incomplete" end.)

ACCORDING TO MARK 1

1 The beginning of the gospel of Jesus Christ,

2 As it is written in Isaiah the prophet: Behold, I send my messenger before thy face, who shall prepare thy way:

3 The voice of one crying in the wilderness: Make ready the way of the Lord, make his paths straight.

4 It was John who baptized in the wilderness and preached the baptism of repentance for the remission of sins.

5 And there went out to him all the country of Judea and all they of Jerusalem and were baptized by him in the river Jordan, confessing their sins.

6 And John was clothed with camel's hair and a girdle of leather around his loins, and he ate locusts and wild honey.

7 And he preached, saying: After me comes he that is mightier than I, the strap of whose sandals I am not worthy to stoop down and loose.

8 I have baptized you in water, but he shall baptize you in the Holy Spirit.

9 And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John.

10 And immediately going up out of the water he saw the heavens rent, and the Spirit like a dove coming down upon him.

11 And there was a voice from the heavens: Thou art my beloved Son, in thee I am well pleased.

12 And immediately the Spirit drives him into the wilderness.

13 And he was in the wilderness forty days tempted by Satan; and he was with the wild beasts, and the angels ministered to him.

14 But after John was delivered up, Jesus came into Galilee, preaching the gospel of God,

15 that the time is fulfilled and the kingdom of God is at hand: Repent and believe in the gospel.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon throwing a net about in the sea; for they were fishers.

17 And Jesus said to them: Come after me, and I will make you become fishers of men.

18 And immediately leaving the nets they followed him.

19 And going forward a little he saw James the son of Zebedee and John his brother, who were also in the ship mending the nets.

20 And he immediately called them; and leaving their father Zebedee in the ship with the hired servants they went away after him.

21 And they entered into Capernaum; and immediately, on the sabbath, he taught in the synagogue.

22 And they were astonished at his teaching; for he taught them as having authority, and not as the scribes.

23 And immediately there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying: What have we to do with thee, Jesus the Nazarene? thou hast come to destroy us. We know thee who thou art, the Holy One of God.

25 And Jesus rebuked him: Be silent, and come out of him.

26 And the unclean spirit threw him into convulsions, and having cried out with a loud voice came out of him.

27 And all were amazed, so that they inquired one of another, saying: What means this? A new teaching according to authority: he also commands the unclean spirits, and they obey him.

28 And his fame immediately went forth everywhere into the whole surrounding country of Galilee.

29 And immediately on going out of the synagogue, they came into the house of Simon and Andrew with James and John.

30 And the mother-in-law of Simon lay ill of a fever and they immediately tell him of her.

31 And he came to her and raised her up, taking her by the hand. And the fever left her, and she ministered to them.

32 But after evening had come, when the sun went down, they brought to him all that were sick, and those possessed with demons;

33 And the whole city was collected together at the door.

34 And he cured many that were sick with various diseases, and cast out many demons, and permitted not the demons to speak, because they knew him.

35 And very early while yet night, he rose up and went out, and went away to a desert place, and there prayed.

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36 And Simon and they that were with him followed after him.

37 And found him, and said to him: All seek for thee.

38 And he said to them: Let us go elsewhere to the next towns, that I may preach there also; for to this end came I forth.

39 And he went through the whole of Galilee, preaching in their synagogues, and casting out demons.

40 And there came to him a leper, entreating him and kneeling, saying to him: If thou wilt, thou canst make me clean.

41 And moved with pity he stretched forth his hand and touched him and said: I will; be clean.

42 And the leprosy immediately departed from him, and he was made clean.

43 And after charging him in a threatening manner, he immediately sent him forth,

44 and said to him: See that thou say nothing to any one, but go, show thyself to the priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them.

45 But he went out and began to proclaim it much, and publish the matter abroad, so that he could no longer openly enter into a city, but was without in desert places; and they came to him from every quarter.

ACCORDING TO MARK 2

1 And entering again into Capernaum after some days, it was reported that he was in a house.

2 And many came together, so that the house could no longer contain

them, nor the space about the door; and he spoke the word to them.

3 And they came bringing to him a palsied man borne by four.

4 And not being able to bring him near to him on account of the multitude, they took off the roof where he was, and digging through, they let down the bed on which the palsied man lay.

5 And Jesus seeing their faith says to the palsied man: Son, thy sins are forgiven.

6 But some of the scribes were sitting there and reasoning in their hearts:

7 Why speaks this man thus? He blasphemes: who can forgive sins but one, God?

8 And Jesus immediately perceiving by his spirit that they thus reasoned in themselves, said to them: Why reason these things in your hearts?

9 Which is easier, to say to the palsied man: Thy sins are forgiven, or to say: Rise and take up thy bed and go?

10 But that you may know that the Son of man on earth has authority to forgive sins, he says to the palsied man:

11 I say to thee, rise, take up thy bed and go to thy house.

12 And he arose and immediately taking up his bed, he went out before all, so that they all were astonished, and glorified. God, saying: Thus never saw we.

13 And he went forth again to the sea; and all the multitude came to him, and he taught them

14 And passing by he saw Levi the son of Alphaeus sitting at the customs-house, and said to him: Follow me And he rose up and followed him.

15 And it came to pass that he was reclining at table in his house, and many publicans and sinners reclined at table with Jesus and his disciples; for there were many, and there followed him,

16 also the scribes of the Pharisees. And seeing that he ate with the publicans and sinners, they said to his disciples: Why does he eat and drink with the publicans and sinners?

17 And hearing it Jesus says to them: They that are in health have no need of a physician, but they that are sick: I came not to call righteous men, but sinners.

18 And the disciples of John and the Pharisees were fasting. And they come and say to him: Why do the disciples of John and the disciples of the Pharisees fast, but thy disciples fast not?

19 And Jesus said to them: Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they can not fast.

20 But days will come when the bridegroom shall be taken away from them, and then shall they fast in that day.

21 No one sews a piece of unfulled cloth on an old garment: otherwise, that which fills up takes from it, the new from the old, and a worse rent is made.

22 And no one puts new wine into old bottles: otherwise, the wine bursts the bottles, and the wine and bottles are lost.

23 And it came to pass that he was going on the sabbath through the fields of grain; and his disciples began to go on the way pulling the ears of grain.

24 And the Pharisees said to him: See, why are they doing on the sabbath that which is not lawful?

25 And he said to them: Did you never read what David did, when he had need and was hungry, he and those who were with him?

26 how he entered into the house of God, in the days of Abiathar the chief priest, and ate the loaves of the presence, which it is not lawful to eat but for the priests, and gave to those also that were with him?

27 And he said to them: The sabbath was made for man, and not man for the sabbath:

28 So then the Son of man is Lord also of the sabbath.

ACCORDING TO MARK 3

1 And he entered again into a synagogue; and a man was there that had a withered hand;

2 And they watched him if he would cure him on the sabbath, that they might accuse him.

3 And he says to the man that had the withered hand: Rise and come into the midst.

4 And he says to them: Is it lawful on the sabbath to do good or to do evil, to save life or to kill? But they were silent.

5 And looking around on them with anger, being grieved at the hardness of their heart, he says to the man: Stretch

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forth the hand. And he stretched it forth, and his hand was restored to health.

6 And the Pharisees went out immediately with the Herodians, and took counsel against him, that they might destroy him.

7 And Jesus withdrew with his disciples to the sea; and a great multitude followed from Galilee and from Judea,

8 And from Jerusalem and from Idumea and beyond the Jordan and about Tyre and Sidon, a great multitude, hearing what things he did, came to him.

9 And he spoke to his disciples that a small ship should wait upon him because of the multitude, that they might not throng him;

10 For he cured many, so that they fell upon him, that they might touch him, as many as had scourges.

11 And the unclean spirits, when they saw him, fell down before him and cried out, saying: Thou art the Son of God.

12 And he charged their minds that they should not make him known.

13 And he went up into the mountain, and called to him whom he would; and they came to him.

14 And he appointed twelve that they might be with him, and that he might send them forth to preach,

15 and to have authority to cast out the demons.

16 And he appointed the twelve; and Simon he surnamed Peter.

17 And James the son of Zebedee and John the brother of James; and these he surnamed Boanerges, which is sons of thunder;

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

19 and Judas Iscariot, who also delivered him up, and he came into a house;

20 And a multitude again came together, so that they were able not even to eat bread.

21 And his relatives hearing it came forth to take him; for they said: He is beside himself.

22 And the scribes that came down from Jerusalem said: He has Beelzebub, and by the prince of the demons he casts out the demons.

23 And he called them to him and spoke to them in parables: How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom can not stand.

25 And if a house be divided against itself, that house can not stand.

26 And if Satan rise up against himself, he is divided; and he can not stand, but has an end.

27 But no one is able, on entering into the house of the strong man, to seize upon his instruments, unless he first bind the strong man, and then he will plunder his house.

28 Verily I say to you that all shall be forgiven the sons of men, the sins and the blasphemies, whatever things they shall blasphemously utter;

29 But whoever shall blaspheme against the Holy Spirit, has forgiveness never, but is guilty of an eternal sin.

30 Because they said: He has an unclean spirit.

31 And his mother and his brothers came, and standing without sent to him calling him.

32 And a multitude sat about him; and they said to him: Behold, thy mother, and thy brothers, and thy sisters without seek thee.

33 And he answered and said to them: Who is my mother, and who are my brothers?

34 And looking around on those sitting round about him, he says: Behold my mother and my brothers.

35 Whoever shall have done the will of God, this is my brother and sister and mother.

ACCORDING TO MARK 4

1 And again he began to teach by the sea. And there came together to him a very great multitude, so that he entered into a ship and sat in the sea, and the whole multitude was by the sea on the land.

2 And he taught them many things in parables, and said to them in his teaching:

3 Hear; Behold, the sower went forth to sow.

4 And it came to pass while he sowed some fell by the way, and the birds came and ate it up.

5 And other fell on the rocky place, where it had not much earth; and it immediately sprung up because it had not depth of earth;

6 And when the sun had risen, it was scorched; and because it had no root it withered.

7 And other fell among thorns, and the thorns grew up and choked it and it produced no fruit.

8 And others fell on good ground and yielded fruit, growing up and increasing, and produced to thirty and to sixty and to a hundred.

9 And he said: He that has ears to hear, let him hear.

10 And when he was alone, those about him with the twelve asked him about the parables.

11 And he said to them: To you is given the mystery of the kingdom of God but to them that are without all things are done in parables;

12 that seeing they may see and may not perceive; and hearing they may hear and not understand; lest perhaps they should turn and it; should be forgiven them.

13 And he says to them: Know you not this parable, and how will you know all parables?

14 The sower sows the word.

15 But these are they that are by the way side where the word is sown; and when they hear, Satan immediately comes and takes away the word that is sown in them.

16 And these are they in like manner that were sown on the rocky places; who when they hear the word immediately with joy receive it;

17 And yet they have no root in themselves, but endure for a time: then when affliction or persecution arises because of the word they immediately take offense.

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18 And others are they that were sown over the thorns: these are they that hear the word,

19 And the cares of the age, and the deceitfulness of riches, and the desires about other things entering in choke the word, and it becomes unfruitful.

20 And they that were sown on good ground are those who hear the word and receive it, and bring forth fruit in thirties, and in sixties, and in hundreds.

21 And he said to them: Is a lamp brought that it may be put under the measure or under the bed? Is it not brought that it may be put on the lampstand?

22 For there is nothing hid, unless that it may be made manifest: nor was any thing concealed, but that it might come into open view.

23 If any one has ears to hear, let him hear.

24 And he said to them: Take heed what you hear. With what measure you measure it shall be measured to you, and more shall be given to you.

25 For he that has, to him shall be given; and he that has not, even that which he has shall be taken from him.

26 And he said: So is the kingdom of God, as if a man should sow seed upon the earth,

27 And should sleep and awake night and day, and the seed should spring up and grow, he knows not how.

28 The earth of its own accord brings forth fruit, first the blade, then the ear, then the full grain in the ear.

29 But when the fruit shall have presented itself, immediately he sends forth the sickle, because the harvest is ready.

30 And he said: How shall we liken the kingdom of God, or with what parable shall we set it forth?

31 It is like a grain of mustard, which, when it is sown on the earth, is less than all the seeds that are on the earth;

32 And yet when it is sown, it springs up and becomes greater than all garden-plants, and; makes great branches, so that the birds of heaven can lodge under its shadow.

33 And with many such parables spoke he the word to them, as they were able to hear;

34 But without a parable spoke he not to them; but privately he explained all things to his disciples.

35 And on that day when it was evening he says to them: Let us pass over to the other side.

36 And leaving the multitude they took him as he was in the ship, and there were also other ships with him.

37 And there came a great storm of wind, and the waves beat into the ship, so that the ship was now full.

38 And he was sleeping in the prow on the boat-cushion; and they awoke him and said to him: Teacher, carest thou not that we perish?

39 And he awoke and rebuked the wind and said to the sea: Peace be still. And the wind ceased, and there was a great calm.

40 And he said to them: Why are you so fearful? How have you no faith?

41 And they were afraid with great fear, and said one to another: Who then is this, that even the wind and the sea obey him?

ACCORDING TO MARK 5

1 And they came to the other side of the sea to the, country of the Gadarenes (or of Gadara).

2 And when he had come out of the ship, immediately there met him a man from the tombs with an unclean spirit,

3 Who had his dwelling among the tombs; and not even with a chain was any one any longer able to bind him,

4 Because he had often been bound with fetters and chains, and the chains had been pulled asunder by him and the fetters had been broken; and no one was able to subdue him;

5 And always night and day among the tombs and in the mountains he was crying out and cutting himself with stones.

6 And seeing Jesus at a distance he ran and worshipped him;

7 and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of God most high? I adjure thee by God, that thou torment me not.

8 For he said to him: Unclean spirit, come out of the man.

9 And he asked him: What is thy name? And he said to him: My name is legion, for we are many.

10 And they besought him much that he would not send them out of the country.

11 But there was there near the mountain a great herd of swine feeding;

12 And they besought him, saying: Send us to the swine that we may enter into them.

13 And he permitted them. And the unclean spirits came out and entered into the swine; and the herd, about two thousand, rushed down the steep into the sea, and were choked in the sea.

14 And those who fed them fled, and told it in the city and in the country; and they came I to see what it was that had been done.

15 And they come to Jesus and see him that had the demon, sitting, clothed and in his right mind, him that had had the legion, and they were afraid.

16 And they that had seen told them how it had happened to the demon and concerning the swine.

17 And they began to beseech him to depart from their borders.

18 And as he was entering the ship, he that had been possessed with the demon besought him that he might be with him.

19 And he permitted him not, but said to him: Go to thy house to thy own, and tell them what things the Lord has done for thee, and has had mercy on thee.

20 And he went away, and began to proclaim in Decapolis what things Jesus had done for him; and all were astonished.

21 And when Jesus had again passed over in the ship to the other side, a great multitude came together to him, and he was by the sea.

22 And there comes one of the rulers of the synagogue, named Jairus; and seeing him he falls at his feet,

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23 and beseeches him much, saying: My little daughter is at the point of death, I pray that thou wouldst come and lay thy hand on her, that she may be saved and live.

24 And he went away with him; and a great multitude followed him, and they pressed upon him.

25 And a woman that had had an issue of blood for twelve years,

26 And had suffered many things under many physicians, and had spent all that she had, and was in no way benefited, but rather grew worse.

27 Hearing of the things concerning Jesus, came behind in the multitude, and touched his clothes;

28 For she said: If I may touch even his clothes, I shall be saved.

29 And immediately the fountain of her blood dried up, and she knew in her body that she was restored to health from that scourge.

30 And Jesus immediately perceiving in himself that power had gone forth from him, turned about in the multitude and said: Who touched my clothes?

31 And his disciples said to him: Seest thou the multitude thronging thee and sayest thou: Who touched me?

32 And he looked around to see her that had done this.

33 But the woman being afraid and trembling, knowing what had been done for her, came and fell before him and told him all the truth.

34 And he said to her: Daughter, thy faith has saved thee: go in peace, and be well of thy scourge.

35 While he was yet speaking there came some from the house of the ruler of the synagogue, saying: Thy daughter is dead, why trouble the Teacher further?

36 But Jesus, disregarding the word that was spoken, said to the ruler of the synagogue: Fear not, only believe.

37 And he permitted no one to follow with him but Peter, and James, and John the brother of James.

38 And they come to the house of the ruler of the synagogue; and he sees a tumult, and those who wept and bewailed much;

39 And entering in he says to them: Why make a tumult and weep? The child is not dead, but sleeps.

40 And they derided him. But he, having put them all out, takes the father of the child, and the mother, and those with him, and goes in where the child was.

41 And he took the child by the hand and said to her: Talitha kumi, which is translated: Maiden, I say to thee, arise.

42 And the maiden immediately rose up and walked; for she was twelve years old. And they were immediately astonished with great astonishment.

43 And he charged them much that no one should know this and commanded that there should be given her to eat.

ACCORDING TO MARK 6

1 And he went out thence, and came into his own country; and his disciples followed him.

2 And when the sabbath had come he began to teach in the synagogue; and many hearing were astonished, saying: Whence has this man these things, and what the wisdom that is given to this man? and are such mighty deeds done through his hands?

3 Is not this the carpenter, the son of Mary, and brother of James and Joses and Judah and Simon? And are not his sisters here with us? And they were offended at him.

4 And Jesus said to them: A prophet is not without honor, unless in his own country, and among his relatives, and in his own house.

5 And he was able to do no mighty work there, except that he laid his hands on a few sick persons and cured them.

6 And he wondered because of their unbelief. And he went about the villages round about teaching.

7 And he called to him the twelve, and began to send them forth two and two; and gave them authority over unclean spirits;

8 And charged them to take nothing for the journey but a staff only; no bread, no bag, no brass in the girdle,

9 But be shod with sandals: and put not on two coats.

10 And he said to them: Wherever you enter a house, there abide till you go forth thence.

11 And whatever place shall not have received you nor heard you, when you go out thence, shake off the dust that is under your feet, for a testimony against them.

12 And they went forth and preached that men should repent;

13 and they cast out many demons, and anointed with oil many sick and cured them.

14 And Herod the king heard, for his name had become known, and said: John the Baptist has risen from the dead, and for this reason the powers are active within him.

15 But others said: It is Elijah; but others said: He is a prophet like one of the prophets.

16 But Herod, when he heard, said: John whom I beheaded, he has risen.

17 For Herod himself had sent and taken John, and bound him in prison because of Herodias the wife of his brother Philip, for he had married her.

18 For John said to Herod: It is not lawful for thee to have thy brother's wife.

19 And Herodias was angry with him, and desired to kill him, and was not able.

20 For Herod feared John, knowing him to be a righteous and holy man, and he kept him in safety, and hearing him he was much perplexed, and heard him with pleasure.

21 And a suitable time having come, when Herod on his birthday had made a supper for his great men, and the officers of thousands, and the first men of Galilee;

22 and the daughter of the same Herodias having come in and danced, she pleased Herod and those that reclined with him at table; and the king said to the maiden: Ask of me whatever thou wilt, and I will give thee.

23 And he swore to her: Whatever thou shalt ask I will give thee to the half of my kingdom.

24 And she went out and said to her mother: What shall I ask? And she said: The head of John the Baptist.

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25 And coming in immediately with haste to the king, she asked, saying: I will that thou at once give me in a dish the head of John the Baptist.

26 And the king though he became very sad, because of the oaths and; those that reclined at table with him would not reject her.

27 And the king immediately sent an executioner and ordered to bring his head.

28 And he went and beheaded him in the prison, and brought his head in a dish, and gave it to the maiden; and the maiden gave it to her mother.

29 And his disciples heard it and came and took away his corpse, and laid him in a sepulcher.

30 And the apostles came together to Jesus, and told him all things that they had done and taught.

31 And he says to them: Do you yourselves come apart to a desert place, and rest a little. For many were coming and going, and they had leisure not even to eat.

32 And they went away by ship to a desert place apart.

33 And many saw them going and knew them, and ran thither on foot from all the cities, and outwent them.

34 And coming out he saw a great multitude, and was moved with pity for them, because they were as sheep that had no shepherd, and began to teach them many things.

35 And as much time had already passed, his disciples came and said: The place is desert, and already much time is spent:

36 dismiss them, that they may go into the country and villages round about and buy for themselves what they may eat.

37 But he answered and said to them: Do you give them to eat. And they say to him: Shall we go and buy two hundred denarii worth of bread, and give them to eat?

38 But he says to them: How many loaves have you? Go, see. And having learned they say: Five and two fishes.

39 And he ordered them that all should recline by table-parties on the green grass.

40 And they reclined in oblong squares, by hundreds and by fifties.

41 And having taken the five loaves and the two fishes, he looked up to heaven and blessed; and broke the loaves, and gave to the disciples to set before them; and the two fishes he divided among all.

42 And all ate and were filled:

43 And they took up of the broken pieces twelve provision-baskets full, and of the fishes.

44 And those that had eaten the loaves were five thousand men.

45 And he immediately constrained his disciples to enter the ship, and go before him to the other side to Bethsaida till he himself should send away the multitude.

46 And having sent them away he went into the mountain to pray.

47 And when evening had come, the ship was in the midst of the sea, and himself alone on the land.

48 And seeing them toiling in rowing, for the wind was against them, about the fourth watch of the night he came to them walking on the sea. And he intended to pass by them.

49 But seeing him walking on the sea they thought that it was a specter, and cried out;

50 for they all saw him and were alarmed. But he immediately talked with them, and said to them: Take courage, it is I, be not afraid.

51 And he went up to them into the ship and the wind ceased. And they were greatly astonished in themselves beyond measure.

52 For they had not learned by means of the loaves, but their heart was hardened.

53 And when they had passed over to the land they came to Gennesaret, and drew to shore.

54 And when they had come out of the ship, they immediately knew him,

55 And ran about that whole country, and began to carry the sick about in beds where they heard that he was.

56 And wherever he went into villages, or cities, or the country, they laid the sick in the markets, and besought him that they might touch even the fringe of his mantle; and as many as touched him were saved.

ACCORDING TO MARK 7

1 And there came together to him the Pharisees and some of the scribes that had come from Jerusalem.

2 And seeing some of his disciples that they ate bread with common, that is, with unwashed hands,

3 for the Pharisees and all the Jews, unless they wash their hands often, eat not. Holding the tradition of the elders;

4 And when they come from market, unless they immerse themselves, they eat not; and there are many other things that they received to hold, the immersion of cups and pitchers and brazen vessels:

5 And the Pharisees and the scribes asked him: Why walk not thy disciples according to the tradition of the elders, but eat bread with common hands?

6 And he said to them: Well did Isaiah prophesy of you hypocrites, as it is written. This people honor me with their lips, but their heart is far distant from me;

7 but in vain do they offer reverence to me, teaching teachings the commandments of men.

8 Leaving the commandment of God you hold the tradition of men.

9 And he said to them: Well do you set aside the commandment of God, that you may keep your tradition.

10 For Moses said: Honor thy father and thy mother, and: He that curses father or mother let him surely die.

11 But you say: If a man shall say to his father or mother: That, by whatever thou mightest receive aid from me, is corban, which is a gift.

12 You no longer permit him to do any thing for his father or mother,

13 Making the word of God of no effect by your tradition which you have delivered. And many things like these you do.

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14 And again calling the multitude to him he said to them: Hear me, all of you, and understand.

15 There is nothing from without a man, that entering into him can defile him; but the things that proceed from a man are they that defile a man.

16 [no verse]

17 And when he had entered the house apart from the multitude, his disciples asked him about the parable.

18 And he said to them: So even you are without understanding? Do you not perceive that nothing from without by entering into a man can defile him?

19 because it goes not into his heart, but into his belly, and is cast out into the sink, making all meats clean.

20 But he said: That which proceeds from a man, that defiles a man.

21 For from within, out of the heart of men, proceed evil thoughts, lewdness, thefts, murders,

22 Adulteries, covetousness, wicked counsels, deceit, wantonness, an evil eye, blasphemy, haughtiness, folly:

23 All these wicked things proceed from within, and defile a man.

24 But he arose and went away thence into the borders of Tyre. And entering a house he desired that no one should know it, and was not able to escape notice;

25 But a woman, whose little daughter had an unclean spirit, immediately heard of him, and came in and fell at his feet;

26 The woman was a Greek, a Syrophenician* by nation; and she asked him to cast the demon out of her daughter.

(A Greek-speaking Canaanite-Phoenician woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 400 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture of these people [measures, Weights, currency (the shekel), calendar, etc.] have remained the same for centuries.)*

27 And he said to her: Let the children first be filled; for it is not good to take the children's bread and throw it to the little dogs.

28 But she answered and said to him: Yes, Lord; and yet the little dogs under the table eat of the children's crumbs.

29 And he said to her: Because of this saying go, the demon has gone out of thy daughter.

30 And she went away to her house, and found the little child lying on the bed, and the demon gone out.

31 And again going forth out of the borders of Tyre, he came through Sidon to the sea of Galilee, through the midst of the borders of Decapolis (Ten Cities, northern Jordan).

32 And they bring to him one deaf and that spoke with difficulty; and they beseech him to lay his hand on him.

33 And taking him aside from the multitude, he put his fingers into his ears, and spit, and touched his tongue.

34 and looking up to heaven he sighed, and said to him: Ephphatha, which is, Be opened.

35 And his ears were opened, and the string of his tongue was immediately loosed, and he spoke plainly.

36 And he charged them to tell no one; but as much as he charged them, the more abundantly they proclaimed it.

37 And they were exceedingly amazed, saying: He has done all things well: he makes both the deaf to hear and the dumb to speak,

ACCORDING TO MARK 8

1 In those days, the multitude again being great, and they having nothing to eat, he called his disciples to him and said to them:

2 I have pity on the multitude, because they have now continued with me three days, and have nothing to eat.

3 And if I send them away to their homes fasting, they will faint on the way; and some of them have come from far.

4 And his disciples answered him: Whence shall any one be able to satisfy these with bread here in the wilderness?

5 And he asked them: How many loaves have you? They said: Seven.

6 And he commanded the multitude to recline on the ground; and taking the seven loaves, he gave thanks, broke, and gave to his disciples to set before them; and they set them before the multitude.

7 And they had a few little fishes; and he blessed and set them before them.

8 And they ate and were satisfied, and took up what remained of the broken pieces, seven provision-baskets.

9 And they were about four thousand; and he sent them away.

10 And immediately entering the ship with his disciples, he came into the regions of Dalmanutha.

11 And the Pharisees came out and began to dispute with him, seeking from him a sign from heaven, tempting him.

12 And sighing deeply in his spirit, he said: Why does this generation seek for a sign? Verily I say to you: No sign shall be given to this generation.

13 And leaving them he again embarked, and went to the other side.

14 And they had forgotten to take bread, and except one loaf they had nothing with them in the ship.

15 And he charged them, saying: Take heed, beware of the leaven of the Pharisees and of the leaven of Herod.

16 And they reasoned one with another: Because we have no bread.

17 And perceiving it he said to them: Why reason because you have no bread? Do you not yet perceive, neither understand? Have you your heart yet hardened?

18 Having eyes see you not, and having ears hear you not, and do you not remember,

19 when I broke the five loaves among the five thousand, and how many traveling-baskets full of broken pieces you took up? They say to him: Twelve.

20 When the seven also among the four thousand, how many provision-baskets full of broken pieces did you take up? And they say: Seven.

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21 And he said to them: Do you not yet understand?

22 And they come to Bethsaida And they bring to him a blind man, and beseech him to touch him.

23 And taking the blind man by the hand, he brought him out of the village; and having spit on his eyes, he laid his hands on him, and asked him if he saw anything.

24 And he looked up and said: I behold men, for I perceive them as trees walking.

25 Then he again laid his hands on his eyes; and he saw clearly and was restored, and beheld all things distinctly.

26 And he sent him away to his house, saying: Go not into the village.

27 And Jesus and his disciples went forth into the villages of Caesarea Philippi; and on the way he asked his disciples, saying to them: Who do men say that I am?

28 They answered him, saying: John the Baptist, and others, Elijah, but others, One of the prophets.

29 And he asked them: But you, who say you that I am? Peter answering said to him: Thou art the Christ (Messiah).

30 And he charged them to tell no one concerning him.

31 And he began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be put to death, and rise after three days.

32 And he uttered this saying plainly. And Peter took him and began to rebuke him.

33 But turning and looking on his disciples he rebuked Peter and said: Get behind me, Satan, for thou thinkest not the things of God, but the things of men.

34 And calling the multitude to him with his disciples, he said to them: Whoever will follow after me, let him deny himself and take up his cross, and follow me.

35 For whoever will save his life shall lose it; but whoever shall lose his life for my sake and the gospel's, shall save it.

36 For what shall it profit a man to gain the whole world and to lose his life?

37 For what would a man give as a ransom for his life?

38 For whoever shall have been ashamed of me and of my words in this adulterous and sinful generation, the Son of man shall also be ashamed of him, when, he shall come in the glory of his Father with the holy angels.

ACCORDING TO MARK 9

1 And he said to them: Verily I say to you that there are some of those standing here, who shall not taste of death, till they see the kingdom of God coming in power.

2 And after six days Jesus took with him Peter, and James, and John, and led them up into a high mountain apart by themselves; and he was transfigured before them;

3 And his clothing became shining, very white, as no fuller on earth can whiten.

4 And there appeared to them Elijah with Moses; and they were conversing with Jesus.

5 And Peter answering said to Jesus: Rabbi, it is good that we are here, and let us make three tents, one for thee, and one for Moses, and one for Elijah.

6 For he knew not what he should answer; for they were greatly afraid.

7 And there came a cloud overshadowing them; and there came a voice from the cloud: This is my beloved Son, hear him.

8 And suddenly looking around they no longer saw any one but Jesus alone with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no one what things they had seen, unless when the Son of man should have risen from the dead.

10 And they kept the saying among themselves, inquiring what to rise from the dead is.

11 And they asked him, saying: Why say the Pharisees and the scribes that Elijah must first come?

12 And he said to them: Elijah coming first restores all things. And how is it written of the Son of man? that he must suffer many things, and be set at naught.

13 But I say to you that Elijah also has come, and they have done to him what things they wished, as it is written of him.

14 And coming to the disciples, they saw a great multitude about them, and scribes disputing with them.

15 And immediately all the multitude seeing him were greatly amazed, and running to him saluted him.

16 And he asked them: Why are you disputing with them?

17 And one from the multitude answered him: Teacher, I brought to thee my son that has a dumb spirit.

18 And wherever he seizes him he throws him down; and he foams and gnashes with his teeth and pines away; and I spoke to thy disciples that they would cast him out, and they were not able.

19 And he answered and said to them: O faithless generation, how long shall I be with you? how long shall I bear with you? Bring him to me.

20 And they brought him to him. And when he saw him, the spirit immediately threw him into convulsions, and he fell upon the ground, and rolled foaming.

21 And he asked his father: How long is it since this came on him? He replied: From a child;

22 And he has often thrown him into the fire and into the water, to destroy him; but if in any way thou canst, have pity on us and help us.

23 But Jesus said to him: What is this "If thou canst"? All things are possible to him that believes.

24 The father of the child immediately crying out said: I believe; help thou my unbelief.

25 But Jesus, seeing that the multitude was running together, rebuked the unclean spirit, saying to him: Dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And after crying out and throwing him into strong convulsions he came out; and he became like one dead, so that many said: He is dead.

27 But Jesus took him by the hand and lifted him up, and he arose.

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28 And when he came into the house, his disciples asked him privately: Why were we not able to cast him out?

29 And he said to them: This kind can come out by nothing but by prayer.

30 And going out thence they passed along through Galilee, and he wished that no one should know it;

31 For he taught his disciples and said to them that the Son of man is to be delivered into the hands of men, and they will kill him, and when he has been killed he will rise after three days.

32 But they understood not the saying, and were afraid to ask him.

33 And they came into Capernaum. And when he was in the house he asked them: About what were you disputing on the way?

34 But they were silent; for they had disputed one with another on the way who was greatest.

35 And he sat down and called the twelve, and said to them: If any one will be first, he shall be last of all and minister of all.

36 And he took a little child and set him in the midst of them, and took him in his arms and said to them:

37 Whoever shall receive one of these little children in my name, receives me; and whoever shall receive me, receives not me, but him that sent me.

38 John said to him: Teacher, we saw one casting out demons in thy name, and he follows not us; and we forbade him, because he follows not us.

39 But Jesus said: Forbid him not; for there is no one who shall do a mighty deed in my name, and be able hastily to speak evil of me;

40 For he that is not against us, is for us.

41 For whoever shall give you a cup of water to drink in my name, because you are Christ's, verily I say to you, he shall not lose his reward.

42 And whoever shall offend one of these little ones that believe, it were better for him if an upper millstone were hung about his neck, and he were thrown into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go away into hell, into the unquenchable fire.

44 [no verse]

45 And if thy foot offend thee, cut it off: it is better for thee to enter into life lame, than having two feet to be thrown into hell.

46 [no verse]

47 And if thy eye offend thee, pull it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be thrown into hell,

48 Where their worm dies not and the fire is not quenched.

49 For every one shall be salted with fire.

50 Salt is good; but if the salt become saltless, by what means will you season it? Have salt in yourselves, and be at peace one with another.

ACCORDING TO MARK 10

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family [the ancestors], and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Taoism known as Pancha Sila [the "Five Precepts" in]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC - 2000 years before the Hebrew Bible was composed in the Persian Empire. See: Appendix D: The Instructions of Shuruppak.)

1 And rising up he came thence into the borders of Judea and beyond the Jordan; and multitudes came together again to him; and as he was accustomed he again taught them.

2 And the Pharisees came and asked him if it is lawful for a man to put away his wife, tempting him.

3 But answering he said to them: What did Moses command you? 4 They replied: Moses permitted to write a bill of divorce and put her away.

5 But Jesus said to them: Because of the hardness of your heart he wrote for you this commandment.

6 But from the beginning of creation, male and female made he them;

7 For this cause shall a man leave his father and his mother,

8 And the two shall be one flesh: so no longer are they two, but one flesh.

9 What therefore God has joined together, let not man put asunder.

10 And in the house the disciples again asked him about this matter.

11 And he said to them: Whoever puts away his wife and marries another commits adultery against her;

12 And if she puts away her husband and marries another, she commits adultery.

13 And they brought to him little children that he might touch them. But the disciples rebuked those that brought them.

14 And Jesus seeing it was displeased, and said to them: Let the little children come to me; forbid them not; for to such belongs the kingdom of God.

15 Verily I say to you: Whoever shall not receive the kingdom of God as a little child, shall in no way enter into it.

16 And he took them in his arms and blessed them much, putting his hands upon them.

17 And as he went forth into the road, one ran to him, and kneeling to him asked him: Good teacher, what shall I do that I may inherit eternal life?

18 But Jesus said to him: Why callest thou me good? None is good but one, God.

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19 Thou knowest the commandments: Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false testimony. Thou shalt not defraud, Honor thy father and thy mother.

20 And he said to him: Teacher, all these have I kept from my youth.

21 And Jesus looking upon him loved him, and said to him: One thing thou lackest: go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me.

22 But becoming sad at that saying he went away sorrowful; for he had great possessions.

23 And looking around, Jesus says to his disciples: How hardly shall they that have riches enter into the kingdom of God.

24 And the disciples were amazed at his words. But Jesus again answering says to them: Children, how hard it is to enter into the kingdom of God:

25 it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 But they were more amazed, saying among themselves: Who then can be saved?

27 Looking on them, Jesus says: With men, impossible, but not with God; for all things are possible with God.

28 Peter began to say to him: Behold, we have left all things and followed thee.

29 Jesus replied: Verily I say to you, there is no one that has left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake and for the sake of the gospel *("good news" which is eternal life by obeying the Ten Commandments),*

30 But he shall receive a hundred fold now at this time, houses, and brothers, and sisters, and mothers, and children, and land with persecutions, and in the age to come eternal life.

31 But many first shall be last, and last first (i.e. the cycle of life).

32 And they were in the road going up to Jerusalem; and Jesus was going before them, and they were amazed; and as they followed they were afraid. And taking the twelve aside again he began to tell them the things that were about to befall him:

33 Behold, we are going up to Jerusalem, and the Son of man shall be delivered to the chief of priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles,

34 And they shall mock him, and spit upon him, and scourge him, and put him to death, and after three days he shall rise.

35 And there came to him James and John, the sons of Zebedee, saying to him: Teacher, we wish that thou wouldst do for us whatever we ask of thee.

36 And he said to them: What will you that I should do for you?

37 And they said to him: Grant to us that we may sit, one on thy right hand and the other on thy left, in thy glory.

38 But Jesus said to them: You know not what you ask. Are you able to drink the cup that I drink, or be baptized with the baptism with which I am baptized?

39 They said to him: We are able. Jesus said to them: The cup that I drink you shall drink, and with the baptism with which I am baptized you shall be baptized;

40 but to sit on my right hand or on my left is not mine to give, but it shall be given to those for whom it has been prepared.

41 And when the ten heard they began to be displeased with James and John.

42 And calling them to him, Jesus says to them: You know that those who are accounted to rule the Gentiles exercise lordship over them, and their great men exercise authority over them.

43 Not so however is it among you; but whoever will become great among you, shall be your minister,

44 And whoever of you will become first, shall be servant of all.

45 For the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many.

46 And they come to Jericho. And as he went out from Jericho with his disciples and a great multitude, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the road.

47 And hearing that it was Jesus the Nazarene, he began to cry out and say: Son of David, Jesus, have mercy on me.

48 And many rebuked him that he should be silent; but he cried much more: Son of David, have mercy on me.

49 And Jesus stood and said: Call him. And they called the blind man, saying to him: Take courage, rise, he calls thee.

50 And throwing aside the mantle, he sprang up and came to Jesus.

51 And answering him, Jesus said: What wilt thou that I shall do for thee? And the blind man said to him: Rabboni, that I may receive sight.

52 Jesus said to him: Go, thy faith has saved thee. And he immediately received sight, and followed him in the way.

ACCORDING TO MARK 11

1 And when they drew near to Jerusalem, and to Bethany at the mount of Olives, he sent two of his disciples 2 And said to them: Go into the village that is opposite to you, and, immediately on entering it, you shall find a colt tied, on which no man has ever yet sat: loose and bring him.

3 And if any one say to you: Why do you this? say: The Lord has need of him, and he will immediately send him hither again.

4 And they went and found the colt tied at the door without at the turn of the street, and they loosed him.

5 And some of those standing there said to them: What do you loosing the colt?

6 And they answered them as Jesus' had said; and they gave them permission.

7 And they brought the colt to Jesus, and threw their clothes upon him, and he sat on him.

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8 And many spread their mantles in the road, but others, bundles of straw, having cut them from the fields.

9 And those that went before, and those that followed, cried: Hosanna, blessed is he that comes in the name of the Lord:

10 blessed is the coming kingdom of our father David: Hosanna in the highest.

11 And he went into Jerusalem into the temple; and having looked around on all things, the hour being now late, he went out to Bethany with the twelve.

12 And, on the morrow, as they came out from Bethany, he was hungry.

13 And seeing a fig-tree at a distance having leaves, he came if perhaps he might find anything on it; and when he came to it he found nothing but leaves; for it was not the season for figs.

14 And answering he said to it: No more for ever may any one eat fruit from thee. And his disciples heard him.

15 And they came to Jerusalem. And entering into the temple he began to drive out those that sold and those that bought in the temple, and he overturned the tables of the money-changers, and the seats of those that sold doves,

16 And permitted no one to carry a vessel through the temple;

17 and taught and said to them: Is it not written that my house shall be called a house of prayer for all nations? But you have made it a den of robbers.

18 And the chief priests and the scribes heard, and sought how they might destroy him; for they feared him, for all the multitude were astonished at his teaching.

19 And when it became late he went forth out of the city.

20 And as they passed by in the morning they saw the fig-tree withered from the roots.

21 And Peter calling it to mind said to him: Rabbi, See, the fig-tree that thou cursedst has withered.

22 And Jesus answered and said to them: Have faith in God.

23 Verily I say to you that whoever shall say to this mountain: Be taken up and thrown into the sea, and shall not doubt in his heart, but shall believe that what he says shall take place, it shall be done for him.

24 Wherefore I say to you, all things whatever you pray for and ask, believe that you receive, and you shall have them.

25 And when you stand praying, forgive if you have any thing against any one, that your Father who is in the heavens may forgive you your offenses.

26 [no verse]

27 And they came again into Jerusalem. And as he was walking in the temple, there came to him the chief priests and the scribes and the elders,

28 and said to him: By what authority doest thou these things? Or who gave thee this authority that thou shouldst do these things?

29 But Jesus said to them: I will ask you one word, and answer me, and I will tell you by what authority I do these, things.

30 The baptism of John, was it of heaven or of men? Answer me. 31 And they reasoned among themselves, saying: If we say: Of heaven, he will reply: Why then did you not believe him?

32 but shall we say: Of men, they feared the people; for all held John that he was a prophet indeed.

33 And they answered Jesus and said: We know not. And Jesus said to them: Neither tell I you by what authority I do these things.

ACCORDING TO MARK 12

1 And he began to speak to them in parables. A man planted a vineyard, and put a hedge about it, and dug an under winevat and built a tower, and let it out to vinedressers and went into another country.

2 And at the time he sent to the vinedressers a servant, that he might receive from the vinedressers of the fruits of the vineyard.

3 And they took him and scourged him, and sent him away empty.

4 And again he sent to them another servant; and they wounded him in the head and dishonored him.

5 And he sent another; and him they killed, and many others, scourging some, and killing some.

6 Yet one had he, a son beloved: he sent him to them last, saying: They will reverence my son.

7 But those vinedressers said among themselves: This is the heir: come, let us kill him, and the inheritance shall be ours.

8 And they took him and killed him, and cast him out of the vineyard.

9 What will the lord of the vineyard do? He will come and destroy the vinedressers, and give the vineyard to others.

10 Have you not read this scripture? A stone that the builders rejected, this became the head of the corner:

11 this was from the Lord, and it is wondrous in our eyes?

12 And they sought to lay hold on him and feared the multitude: for they knew that he had Spoken the parable against them. And leaving him they went away.

13 And they send to him some of the Pharisees and of the Herodians, that they may entrap him in a word.

14 And they come and say to him: Teacher, we know that thou art true, and thou carest for no one; for thou lookest not on the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar or not? Must we give or not give?

15 But he, perceiving their hypocrisy, said to them: Why tempt me? Bring me a denarius that I may see it.

16 They brought it. And he said to them: Whose image is this, and the superscription? They said to him: Caesar's.

17 And Jesus said to them: Return to Caesar the things that are Caesar's, and to God the things that are God's. And they were astonished at him.

18 And the Sadducees, who say that there is no resurrection, came to him, and questioned him, saying:

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19 Teacher, Moses wrote for us that, if any one's brother die, and leave a wife, and leave no child, his brother shall take his wife, and raise up offspring for his brother.

20 There were seven brothers; and the first took a wife, and dying left no offspring.

21 And the second took her, and died leaving no offspring; and the third in like manner;

22 and the seven left no offspring. Last of all the woman also died.

23 In the resurrection, when they rise, of which of them shall she be the wife? For the seven had her as a wife.

24 Jesus said to them: Do you not therefore err, not knowing the scriptures, nor the power of God?

25 For when they rise from the dead, they neither marry nor are given in marriage, but are as angels in the heavens.

26 But concerning the dead, that they do rise. Have you not read in the book of Moses, at the Bush, how God spoke to him, saying: I am the God of Abraham and the God of Isaac and the God of Jacob?

27 He is not the God of the dead, but of the living. You greatly err.

28 And one of the scribes came forward as he had heard them disputing, and seeing that he had answered them well, he asked him: Which is the first commandment of all?

29 Jesus answered him: The first is: Hear, O Israel, the Lord our God is one Lord;

30 and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.

31 The second is this: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these.

32 And the scribe said to him: Teacher, in truth hast thou well said that there is One, and there is no other beside him.

33 And to love him with the whole heart, and with the whole understanding, and with the whole strength, and to love one's neighbor as himself is more than all whole burnt-offerings and sacrifices.

34 And Jesus, seeing him that he had answered with understanding, said to him: Not far art thou from the kingdom of God. And no one any more ventured to ask him a question.

35 And Jesus answered and said, while teaching in the temple: How say the scribes that Christ is the son of David?

36 David himself said in the Holy Spirit: The Lord said to my Lord: Sit at my right hand till I make thy enemies thy footstool.

37 David himself calls him Lord; and whence is he his son? And the great multitude heard him with pleasure.

38 And in his teaching he said; Beware of the scribes, who delight to walk about in robes, and love salutations in the markets,

39 And the first seats in the synagogues, and the first reclining places at suppers:

40 Who eat up widow's houses and for a pretext make long prayers: these shall receive greater condemnation.

41 And as he sat opposite the treasury, he was observing how the multitude threw money into the treasury; and many rich men threw in much;

42 And there came one poor widow and threw in two mites, which make a farthing.

43 And calling his disciples to him, he said to them: Verily I say to you that this poor widow has thrown in more than all that are throwing into the treasury;

44 For all have thrown in out of their abundance; but she out of her poverty has thrown in all that she had, her whole living.

ACCORDING TO MARK 13

1 And as he was going out of the temple, one of his disciples said to him: Teacher, see what manner of stones, and what manner of buildings.

2 And Jesus said to him: Seest thou these great buildings? There shall not be left a stone upon a stone that shall not be thrown down.

3 And as he sat upon the mount of Olives opposite to the temple. Peter and James and John and Andrew asked him privately:

4 Tell us, when shall these things be? And what the sign when all these things shall be accomplished?

5 And Jesus began to say to them: See that no one deceive you.

6 Many shall come in my name, saying: I am he, and shall deceive many.

7 But when you hear of wars and rumors of wars, be not troubled: they must take place, but not yet the end.

8 For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in various places, there shall be famines.

9 These are the beginning of pains. But see you to yourselves: they shall deliver you up to councils, and in synagogues you shall be beaten, and before governors and kings shall you stand for my sake, for a testimony to them.

10 And among all nations shall the gospel first be preached.

11 And when they lead you delivering you up, be not anxious beforehand what you shall speak; but whatever shall be given you in that hour, this speak; for you are not the speakers, but the Holy Spirit.

12 And brother shall deliver up brother to death, and the father the child, and children shall rise up against parents and cause them to be put to death.

13 And you shall be hated by all because of my name; but he that endures to the end, he shall be saved.

14 But when you see the abomination of desolation standing where it ought not (let the reader understand), then let those in Judea flee to the mountains:

15 And he that is on the housetop let him not come down nor go in to take any thing from his house:

16 And he that is in the field let him not turn back to take his mantle.

17 But alas for them that are with child, and them that give suck in those days.

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18 But pray that it may not take place in winter.

19 For those days shall be affliction, such as has not been from the beginning of the creation, which God created, till now, and shall not be.

20 And unless the Lord had shortened the days, no flesh would have been saved; but because of the elect whom he has chosen he has shortened the days.

21 And then, if any one say to you: Lo, here is Christ, lo there; believe not.

22 But false Christs, and false prophets shall arise, and shall do signs and wonders in order to deceive, if possible, the elect.

23 But do you beware: I have told you all things beforehand.

24 But in those days after that affliction the sun shall be darkened, and the moon shall not give her light,

25 And the stars shall fall from heaven, and the powers which are in the heavens shall be shaken.

26 And then shall they see the Son of man coming in clouds with great power and glory.

27 And then shall he send the angels and gather the elect from the four winds, from the end of earth to the end of heaven.

28 But learn the parable from the fig-tree. When its branch has now become tender and put forth leaves, you know that summer is near:

29 So also you, when you see these things taking place, know that it is near, at the doors.

30 Verily I say to you that this generation shall not pass away, till all these things shall have been accomplished.

31 Heaven and earth shall pass away, but my words shall not pass away.

32 But of that day or the hour no one knows, neither the angels in heaven, nor the Son, but the Father.

33 Beware, watch; for you know not when the time is.

34 As a man, going to another country, left his house, and gave to his servants authority, to each one his work, and commanded the doorkeeper to watch.

35 Watch therefore; for you know not when the lord of the house comes, whether in the evening, or at midnight, or at cock-crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 But what I say to you, I say to all. Watch.

ACCORDING TO MARK 14

1 But after two days came the passover and the unleavened bread; and the chief priests and the scribes sought how they might take him by craft and put him to death;

2 For they said: Not on the feast, lest there be a tumult of the people.

3 And while he was in Bethany in the house of Simon the leper, as he reclined at table there came a woman having an alabaster box of ointment of pure spikenard, very costly: after breaking the box she poured it on his head.

4 But some expressed displeasure among themselves: Why was this waste of the ointment made?

5 For this ointment could have been sold for more than three hundred denarii and given to the poor; and they murmured against her.

6 But Jesus said: Let her alone: why give her trouble? a good work has she wrought on me.

7 For the poor you have always with you, and when you will you can do them good; but me you have not always.

8 What she could she has done: she has come beforehand to anoint my body for the burial.

9 And verily I say to you, wherever the gospel shall be preached in the whole world, this also that she has done shall be told for a memorial of her.

10 And Judas Iscariot, who was one of the twelve, went away to the chief priests that he might deliver him up to them.

11 And when they heard it they were glad, and promised to give him money; and he sought how he might conveniently deliver him up.

12 And on the first day of unleavened bread, when they killed the passover, his disciples say to him: Where wilt thou that we go and make ready that thou mayest eat the passover?

13 And he sends two of his disciples and says to them: Go into the city, and there shall meet you a man carrying a pitcher of water; follow him,

14 and wherever he enters, say to the master of the house that the Teacher says: Where is my guest-chamber where I may eat the passover with my disciples?

15 And he will show you a large upper room furnished, ready: there prepare for us.

16 And the disciples went out, and came into the city, and found as he had said to them, and made ready the passover.

17 And when it was evening he comes with the twelve.

18 And as they reclined at table and ate, Jesus said: Verily I say to you that one of you shall deliver me up, he that eats with me.

19 They began to be sad and to say to him one by one: Is it I?

20 But he said to them: one of the twelve, he that dips with me into the dish.

21 For the Son of man goes, as it is written of him; but alas for that man by whom the Son of man is delivered up: good were it for that man if he had not been born.

22 And as they ate, having taken bread and blessed, he broke and gave to them and said: Take: this is my body.

23 And having taken the cup and given thanks, he gave to them; and they all drank of it.

24 And he said to them: This is my blood of the covenant, which is poured out for many. (The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

25 Verily I say to you that I will no more drink of the fruit of the vine, till that day when I drink it new in the kingdom of God.

26 And they sung a hymn and went out into the mount of Olives.

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27 And Jesus says to them: You all shall be offended; for it is written: I will smite the shepherd, and the sheep shall be scattered.

28 But after I have risen I will go before you into Galilee.

29 But Peter said to him: Though all should be offended, yet not I.

30 And Jesus says to him: Verily I say to thee that thou, this day, on this night, before a cock shall have crowed twice, thou shalt deny me three times.

31 But he said with vehemence: Though it should be necessary for me to die with thee, I will in no way deny thee. And in like manner also said they all.

32 And they come to a place, the name of which is Gethsemane; and he says to his disciples: Sit here till I pray.

33 And he took with him Peter and James and John, and began to be greatly amazed and in anguish,

34 And said to them: My soul is encompassed with sorrow even to death: remain here and watch.

35 And going forward a little he fell on the ground, and prayed that if it was possible the hour might pass away from him;

36 And he said: Abba, Father, all things are possible for thee; remove this cup from me: yet not what I will, but what thou.

37 And he comes and finds them sleeping, and says to Peter: Simon, sleepest thou? hadst thou not strength to watch one hour?

38 Watch and pray, lest you enter into I temptation. The spirit indeed is willing, but the flesh is weak.

39 And again he went away and prayed, saying the same word.

40 And he returned and found them sleeping again; for their eyes were heavy; and they knew not what they should answer him.

41 And he comes the third time and says to them: Sleep the remaining time, and rest; it is enough; the hour has come: behold, the Son of man is delivered into the hands of sinners.

42 Rise, let us go: behold, he that delivers me up is at hand.

43 And immediately while he was yet speaking, comes Judas Iscariot, one of the twelve, and with him a multitude with swords and clubs, from the chief priests and the scribes and elders.

44 But he that delivered him up had given them a sign, saying: Whomever I shall kiss, he it is: hold him fast, and lead him away securely.

45 And when he had come he immediately came forward and said to him: Rabbi (Teacher), and kissed him;

46 And they laid hands on him and held him fast.

47 But some one of those standing by drew a sword, and smote the servant of the chief priest, and cut off his ear.

48 And Jesus answered and said to them: As against a robber you have come out with swords and clubs to take me.

49 Daily was I with you in the temple teaching, and you did not lay hold on me; but that the scriptures might be fulfilled.

50 And all left him and fled.

51 And one, a young man, followed him, having a linen cloth thrown around his naked body; and they laid hold of him;

52 But he left the linen cloth and fled naked.

53 And they led Jesus away to the chief priests; and all the chief priests and the elders and the scribes came together.

54 And Peter followed him at a distance, till within the court of the chief priests; and he was sitting with the attendants, and warming himself at the fire.

55 And the chief priests and the whole Sanhedrim sought testimony against Jesus, to put him to death, and found none;

56 For many testified falsely against him, and their testimony did not agree.

57 And some arose and testified falsely against him, saying:

58 We heard him say that I will destroy this temple that is made with hands, and in three days build another made without hands.

59 And not even thus did their testimony agree.

60 And the chief priest arose in the midst and asked Jesus, saying: Answerest thou nothing? What do these testify against thee?

61 But he was silent and answered nothing. Again the chief priest asked him and said to him: Art thou the Christ, the Son of the Blessed?

62 And Jesus said: I am; and you shall see the Son of man sitting on the right hand of Power, and coming with the clouds of heaven.

63 And the chief priest rent his clothes and said: What further need have we of witnesses?

64 You have heard the blasphemy: what think you? And they all condemned him to be worthy of death.

65 And some began to spit upon him, and to cover his face, and to strike him with the fist, and say to him: Prophesy; and the attendants, striking him with the open hand, took him into custody.

66 And while Peter was below in the court, there came one of the maidservants of the chief priest,

67 And seeing Peter warming himself, she looked on him and said: Thou also wast with Jesus the Nazarene (the Keeper of Moses' Law).

68 But he denied, saying: I neither know nor understand what thou sayest. And he went forth without into the entrance, and a cock crew.

69 And the maidservant saw him and began again to say to those standing by: This man is of them.

70 But he again denied. And after a little while again they that stood by said to Peter: Truly thou art of them; for thou art a Galilean.

71 But he began to call down curses on himself, and to swear: I know not this man of whom you speak.

72 And immediately a second time a cock crew. And Peter remembered the word as Jesus spoke to him: Before a cock shall have crowed twice, thou shalt deny me three times. And when he thought on it he wept.

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ACCORDING TO MARK 15

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots as knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 And immediately in the morning, the chief priests, with the elders and the scribes, and the whole Sanhedrim having prepared counsel, bound Jesus and led him away, and delivered him to Pilate.

2 And Pilate asked him: Art thou the King of the Jews? And he answered and said to him: Thou sayest.

3 And the chief priests accused him of many things.

4 And Pilate again asked him: Answerest thou nothing? See of how many things they accuse thee,

5 But Jesus no longer answered any thing: so that Pilate wondered.

6 But at every feast he released to them one prisoner whom they chose.

7 And there was one called Barabbas bound with the insurgents who, in the insurrection, had committed murder.

8 And the multitude coming up began to ask that he would do as he was accustomed to do for them.

9 And Pilate answered them, saying: Will you that I release to you the King of the Jews?

10 For he knew that because of envy the chief priests had delivered him up.

11 But the chief priests instigated the multitude that he should rather release Barabbas (bar Abbas, "the Son of the Father") to them.

12 And Pilate again answered and said to them: What then will you that I shall do with him whom you call King of the Jews?

13 They again cried out: Crucify him.

14 But Pilate said to them: Why, what evil has he done? But they cried out vehemently: Crucify him.

15 And Pilate, willing to satisfy the multitude, released to them Barabbas (bar Abbas; Aramaic: "Father of the Son"), and delivered Jesus, after he had scourged him, to be crucified.

16 And the soldiers led him away within the court, which is the Pretorium, and called together the whole band.

17 And they clothed him in purple, and having plaited a crown of thorns they put it on him:

18 And began to salute him: Hail, King of the Jews.

19 And they struck his head with a reed, and spit upon him, and bowing the knees they worshipped him.

20 And when they had derided him, they took off from him the purple, and put on him his own clothes. And they led him out to crucify him,

21 And they impressed one, Simon a Cyrenian, as he passed by coming from the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him to the place Golgotha, which is, when translated, the place of a skull.

23 And they gave him wine mingled with myrrh; but he did not receive it.

24 And they crucified him, and divided his garments among them, casting a lot on them what each should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation written on him was, THE KING OF THE JEWS.

28 [no verse]

27 And with him they crucify two robbers, one on his right and one on his left.

29 And they that passed by reviled him, wagging their heads and saying: Aha, thou that destroyest the temple and buildest it in three days,

30 Save thyself by coming down from the cross.

31 In like manner also the chief priests deriding among themselves with the scribes said: Others he saved, himself he cannot save.

32 Christ the King of Israel, let him now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33 And when the sixth hour had come, there came a darkness over the whole land till the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice: Eloi, Eloi, lema sabachthanei, which is, translated: My God, my God, why hast thou forsaken me?

35 And some of those that stood by, hearing it, said: Lo, he calls for Elijah.

36 But someone ran and filled a sponge with vinegar, and putting it on a reed, gave him to drink, saying: Wait, let us see if Elijah is coming to take him down.

37 But Jesus having uttered a loud cry expired.

38 And the veil of the temple was rent in two from top to bottom.

39 And the centurion that stood by opposite to him, seeing that he thus expired, said: Truly this man was the Son of God.

40 And there were women also looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger, and the mother of Jesus, and Salome;

41 Who, when he was in Galilee, followed him and ministered to him; and many others came up with him to Jerusalem.

42 And evening having now come, because it was the preparation, which is sabbath-eve,

43 Came Joseph who was of Arimathea*, an honorable counselor, who also himself was looking for the kingdom of God, and went in boldly to Pilate, and asked for the body of Jesus. *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph bar Mathea [Mattityahu,*

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Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

44 But Pilate wondered if he were already dead; and calling to him the centurion, he inquired if he had been dead any time;

45 And learning from the centurion, he gave the corpse to Joseph.

46 And he bought linen, took him down, wrapped him in the linen, and laid him in a sepulcher that had been hewed out of a rock, and rolled a stone to the door of the sepulcher.

47 And Mary Magdalene, and Mary the mother of Jesus saw where he was laid.

ACCORDING TO MARK 16

1 And when the sabbath had passed, Mary Magdalene and Mary the mother of James, and Salome bought spices, that they might come and anoint him.

2 And very early on the first of the week they came to the sepulcher, the sun having risen.

3 And they said among themselves: Who shall roll away for us the stone from the door of the sepulcher?

4 And looking up they see that the stone had been rolled away; for it was very great.

5 And they entered the sepulcher and saw a young man, sitting at the right side, clothed in a white robe; and they were amazed.

6 But he says to them: Be not amazed. You seek Jesus the Nazarene who was crucified; he has risen, he is not here: see the place where they laid him.

7 But go, tell his disciples, especially Peter, that he goes before you into Galilee: there you shall see him, as he said to you.

8 And going out they fled from the sepulcher; for trembling and astonishment had seized them; and they said nothing to any one, for they were afraid.

THE LONGER RECENSION OF MARK

According to the American Standard Version 1900 (See Holy Bible, Lord Henfield Edition, Internet Archive)

[Note: According to Tischendorf, the remaining twelve verses were not written by Mark. The Codex Sinaiticus and Vaticanus (also known as the two surviving issues of the Constantine Bible, commissioned by Emperor Flavius Constantinus and Eusebius of Caesarea and executed by Athanasius of Alexandria) have them not. The learned reader can see the proof as given by Tischendorf. See, also, Tregelles and Alford. Modern versions of the Gospel of Mark generally contain the longer ending. The origin of these two forms is unknown.]

9. Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

10. She went and told them that had been with him, as they mourned and wept.

11. And they, when they heard that he was alive, and had been seen of her, disbelieved.

12. And after these things he was manifested in another form unto two of them, as they walked, on their way into the country.

13. And they went away and told it unto the rest: neither believed they them.

14. And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.

16. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

17. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues;

18. they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

19. So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.

20. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

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THE GOSPEL ACCORDING TO LUKE

or The Gospel of Luke, or just Luke
Author: perhaps Lucius Mestrius Plutarchus
Estimated Range of Dating: c. 80-110 A.D.

(The Gospel of Luke contains almost everything which can be found in Flavius Josephus' writings. Some are puzzled on whether Luke used Flavius Josephus' writings, of which The Jewish War was published at around 75 AD and the Antiquities in about 93 AD, which would demand a date after 93 AD. Marcion used the Gospel of Luke as basis for his Gospel of the Lord, which sets an upper time limit of around 130 AD. A date for Luke-Acts in the 90s of the first century or first decade of the second would account for all the evidence, including the alleged use of Flavius Josephus and the apparent authorship by a sometime companion of Paul. If Luke did not use Flavius Josephus' texts, a date in the 80s is permissible.

The Gospel of Luke and the Book of Acts account for 27.5% of the New Testament, the largest contribution attributed to a single author who is unknown. The many linguistic and theological agreements and cross-references between the Gospel of Luke and The Acts of the Apostles are biographical works. There are indications that both works may well derive from the same author. If we want to find out the originator of this gospel (and the Acts), it might be helpful to analyse the name of the attributed author.

The name Luke is the English form of the Greek name Lucas which has in Latin the form Lucius. Lucius is a cognate of the name Lucas which derives from the Latin noun Lux for "light" (genitive: lucis), meaning "light" or "bright" as adjective and lucere for "to shine" as verb. So Lucius means "the enlightened one". As we know, the Gospel of Luke was written between 80 and 130 AD, there are not too many Greek-speaking candidates who would fit as bearer of such a distinguished name at this time:

1.) Lucius the martyr of Caesarea (Kayseri) in Cappadocia, Central Anatolia (died c. 100 AD)

2.) There is also a Lucius mentioned in Romans 16:21. There is no way of knowing for sure whether this is the same person, but Origen (Origenes Adamantios, a 2nd century theologian, better known as Origen of Alexandria) identifies the Lucius in Romans (by Saul of Tarsos) with the evangelist Luke (Comm. Rom. 10.39)

3.) Lucius of Cyrene (Greek: Loukios o Kurenaios) was, according to the Acts of the Apostles, one of the founders of the Christian Church in Antioch, then part of Roman Syria. He is mentioned by name as a member of the church there, following the account King Herod's Death: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up (educated) with Herod the tetrarch, and Saul (of Tarsos)." (Acts 13:1) The account in Acts 13 states that the group of prophets and teachers prayed and fasted, and were inspired to commission Barnabas and Saul to undertake missionary journeys further afield. Lucius is indicated as a founder of the Antioch church (Acts 11:19,20). He is considered to have been the first bishop of Cyrene (Libya).

4.) There are speculations whether Plutarch could have been the author. Plutarch of Chaeronea (c. 46–120) was a Greek historian, biographer, essayist, and Platonist philosopher. At some time, Plutarch received Roman citizenship. As shown by his new name, Lucius Mestrius Plutarchus, his sponsor for citizenship was Lucius Mestrius Florus, a Roman consul whom Plutarch also used as a historical source for his "Life of Otho". His "Parallel Lives", 46 biographies in which he compared Roman citizens with earlier celebraties, clearly demonstrate that he could have written the Gospel of Luke. After all, it is in its largest parts a biographical narrative, and it is also, considering its writing style, the most sophisticated gospel in existence, a bright masterpiece indeed. Lucius Mestrius Plutarchus would fit into the role of a Christian author than no other. His work Moralia and the fact that he was the priest of Delphi are clear indications.)

ACCORDING TO LUKE 1

1 Since many have undertaken to draw up a narrative of the matters that have been fully accomplished among us,

2 as those, who, from the beginning became eyewitnesses and ministers of the word, delivered them to us,

3 it seemed good to me also, after having accurately traced all things from the first, to write them in order for thee, most noble Theophilus (Godlove, Lover of God; See Acts 1:1; Luke and Acts were written by the very same author),

4 that thou mightst know the certainty of the words concerning which thou hast been instructed.

5 There was in the days of Herod king of Judea a priest, named Zachariah, of the class of Abijah, and his wife was of the daughters of Aaron, and her name was Elizebeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because Elizebeth was barren, and both were advanced in their days.

8 But it came to pass while he acted as priest, in the order of his class, before God,

9 according to the custom of the priesthood his lot was to burn incense when he went into the temple of the Lord;

10 and all the multitude of the people were praying without at the hour of incense.

11 And there appeared to him an angel of the Lord, standing on the right side of the altar of incense.

12 And Zachariah was troubled when he saw him, and fear fell upon him.

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13 But the angel said to him: Fear not, Zachariah, for thy prayer is heard, and thy wife Elizebeth shall bear thee a son; and thou shalt call his name John;

14 and thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great before the Lord, and wine and strong drink he shall by no means drink, and he shall be filled with the Holy Spirit even from his mother's womb;

16 and many of the sons of Israel shall he turn to the Lord their God;

17 and he shall go before him in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.

18 And Zachariah said to the angel: By what means shall 1 know this? for I am an aged man, and my wife is advanced in her days.

19 And the angel answered and said to him: I am Gabriel that stand in the presence of God, and I am sent to speak to thee, and bring thee these good tidings.

20 And behold, thou shalt be dumb and not able to speak, till the day in which these things shall be accomplished, because thou didst not believe my words, which shall be fulfilled in their time.

21 And the people were waiting for Zachariah, and wondered that he stayed so long in the temple.

22 But when he came out he was not able to speak to them; and they perceived that he had seen a vision in the temple; and he made signs to them, and remained speechless.

23 And it came to pass when the days of his service were completed, he departed to his house.

24 And after those days his wife Elizebeth conceived, and hid herself five months, saying:

25 Thus has the Lord dealt with me in the days in which he looked on me to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth,

27 to a virgin betrothed to a man, whose name was Joseph, of the house of David; and the name of the virgin was Mary.

28 And coming in to her, the angel said: Hail, highly favored, the Lord is with thee.

29 But she was troubled at the word, and was reasoning what manner of salutation this could be.

30 And the angel said to her: Fear not, Mary; for thou hast found favor with God.

31 And behold, thou shalt conceive in the womb and bear a son, and thou shalt call his name Jesus. *(Iesous is the Greek form of the original Hebrew name Yehoshua, Yeshua, Yeshu. It means "Yahweh is salvation" or "Yahweh's Saviour, God's Messiah." Another Greek form of this name is Soteros, a form of the better known Kristos, or Christus in Latin.)*

32 He shall be great, and Son of the Highest shall he be called; and the Lord God shall give him the throne of David his father,

33 and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

34 But Mary said to the angel: How shall this be, seeing I know not a man?

35 And the angel answered and said to her: The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: wherefore also the holy one that is born shall be called the Son of God.

36 And behold, thy relative Elizebeth, she also has conceived a son in her old age; and this is the sixth month with her that is called barren:

37 for no word from God shall be impossible.

38 And Mary said: Behold the handmaid of the Lord: let it be done for me according to thy word. And the angel departed from her.

39 And Mary arose in those days and went into the mountainous country with haste to a city of Judah,

40 and entered the house of Zachariah, and saluted Elizebeth.

41 And it came to pass when Elizebeth heard the salutation of Mary, the babe in her womb leaped. And Elizebeth was filled with the Holy Spirit,

42 and spoke out with a loud cry, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me that the mother of my Lord should come, to me?

44 For behold, as the voice of thy salutation came into my ears, the babe in my womb leaped with joy.

45 And blessed is she who believed that there shall be a fulfillment of the things spoken to her from the Lord.

46 And Mary said: My soul magnifies the Lord,

47 and my spirit rejoiced in God my Saviour,

48 because he looked upon the lowly condition of his handmaid. For behold, from this time shall all generations call me blessed,

49 because the mighty One has done great things for me. And holy is his name;

50 and his mercy is from generation to generation on them that fear him.

51 He has shown might with his arm; he has scattered the proud in the understanding of their heart:

52 he has cast down the mighty from thrones, and exalted the lowly:

53 the poor has he filled with good things and the rich has he sent empty away.

54 He has helped Israel his servant, by remembering mercy,

55 (as he spoke to our fathers), to Abraham and to his posterity forever.

56 And Mary remained with her about three months, and returned to her house.

57 But the time for Elizebeth to bring forth was completed, and she bore a son.

58 And her neighbors and relatives heard that the Lord had magnified his mercy to her and they rejoiced with her.

59 And it came to pass on the eighth day that they came to circumcise the child, and they called it by the name of its father, Zachariah.

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60 And its mother answered and said: No; but it shall be called John.

61 And they said to her: There is no one of thy kindred that is called by this name.

62 And they made signs to his father what he would have him called.

63 And having asked for a writing tablet, he wrote, saying: His name is John. And they all wondered.

64 But his mouth was immediately opened and his tongue loosed, and he spoke, blessing God.

65 And fear came on all that dwelt about them; and all these things were much talked of in all the mountainous country of Judea;

66 and all that heard laid them up in their heart, saying: What then will this child be? for the hand of the Lord was with him.

67 And Zachariah his father was filled with the Holy Spirit, and prophesied, saying:

68 Blessed be the Lord, the God of Israel, because he has visited and redeemed his people;

69 and has raised up for us, in the house of David his servant, a horn of salvation,

70 as he spoke through the mouth of his holy prophets of ancient times,

71 salvation from our enemies, and from the hand of all that hate us,

72 to show mercy to our fathers, and to remember his holy covenant,

73 the oath that he swore to Abraham our father, to grant to us

74 that being delivered from the hand of enemies we might serve him without fear,

75 in holiness and righteousness before him all our days.

76 And thou also, O child, shalt be called prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways,

77 to give to his people the knowledge of salvation in remission of their sins,

78 through the tender mercies of our God, in which the dawn from on high has visited us,

79 to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace.

80 And the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

ACCORDING TO LUKE 2

1 But it came to pass in those days, there went out a decree from Caesar Augustus (r. 31 BC - 14 AD), that all the habitable (Hebrew) land should be enrolled (taxed). (In order to take tax, a census was legally required because the Holy Land had officially become a Roman province in 6 AD).

2 This enrollment took place first when Cyrenius (Publius Sulpicius Quirinius) was governor of Syria (in 6 AD; Syria means the entire Roman Middle East).

3 And all went to be enrolled, each one to his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem*, because he was of the house and family of David, *(* Only five miles northwest of Nazareth is another Bethlehem.)*

5 to be enrolled with Mary who was betrothed to him, being with child.

6 And it came to pass while they were there, the days for her to bring forth were completed;

7 and she brought forth her son the firstborn, and swathed him, and laid him in a stall, because there was no place for them in the inn.

8 And there were in the same country shepherds living in the fields, and keeping guard over their flock during the watches of the night.

9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them, and they were afraid with great fear.

10 And the angel said to them: Fear not; for behold, I bring you glad tidings of great joy, which shall be for all the people;

11 for there is born to you this day, in the city of David, a Saviour, who is Christ the Lord.

12 And this shall be a sign to you: you shall find a babe swathed in a stall.

13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

14 Glory to God in the highest, and on earth peace among men of his good pleasure.

15 And it came to pass when the angels had gone away from them into heaven, the shepherds said one to another: Let us go now to Bethlehem, and see this thing that has come to pass, which the Lord has made known to us.

16 And they came in haste, and found both Mary and Joseph, and the babe lying in the stall.

17 And when they had seen it, they made known concerning this thing that had been told them of this child.

18 And all that heard were astonished at the things told to them by the shepherds.

19 But Mary kept all these words, pondering them in her heart.

20 And the shepherds returned, glorifying and praising God for all things that they had heard and seen as it had been told to them.

21 And when eight days had been completed for circumcising him, his name was also called Jesus, as it had been called by the angel before he had been conceived in the womb.

22 And when the days of their purification had been completed, according to the law of Moses, they brought him up to Jerusalem to present him to the Lord,

23 as it is written in the law of the Lord: Every male that opens the womb shall be called holy to the Lord;

24 and to offer a sacrifice according to what is said in the law of the Lord, a pair of doves or two young pigeons.

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25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was just and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him:
26 and it had been revealed to him by the Holy Spirit that he should not see, death, before he had seen the Lord's anointed.
27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus that they might do for him according to the custom of the law,
28 he also took him into his arms, and blessed God and said:
29 Now, Lord, lettest thou thy servant depart in peace, according to thy word,
30 for my eyes have seen thy salvation,
31 which thou hast prepared before the face of all the people,
32 a light for a revelation to the Gentiles, and the glory of thy people Israel.
33 And his father and his mother were wondering at the things spoken concerning him.
34 And Simeon blessed them and said to Mary his mother: Behold, this is set for the fall and rise of many in Israel, and for a sign to be spoken against.
35 And a sword shall pass through thy soul also that thoughts may be revealed out of many hearts.
36 There was also Anna a prophetess, a daughter of Phanuel, of the tribe of Asher: she was advanced in many days, having lived with a husband seven years from her virginity,
37 and she was a widow till eighty-four years, who departed not from the temple, serving day and night with fastings and prayers.
38 And coming in at the same hour, she gave thanks to God, and spoke of him to all that looked for the redemption of Jerusalem.
39 And when they had accomplished all things according to the law of the Lord, they returned to Galilee to their own city Nazareth.
40 And the child grew and became strong, being filled with wisdom, and the grace of God was upon him.
41 And his parents went yearly to Jerusalem at the feast of passover.
42 And when he was twelve years of age, they having gone up according to the custom of the feast,
43 and having completed the days, on their return the child Jesus remained in Jerusalem, and his parents knew it not.
44 But supposing that he was in the company, they went a day's journey, and sought for him among the relatives and the acquaintances,
45 and not finding him, they returned to Jerusalem seeking for him.
46 And it came to pass after three days they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions;
47 and all that heard him were astonished at his understanding and answers.
48 And when they saw him they were amazed, and his mother said to him: Child, why hast thou dealt with us thus? Behold, thy father and I have sought thee, sorrowing.
49 And he said to them: Why is it that you sought me? Did you not know that I must be about my Father's business?
50 And they understood not the word that he spoke to them.
51 And he went down with them and came to Nazareth, and was subject to them. And his mother kept all the words in her heart.
52 And Jesus increased in wisdom and age, and in favor with God and men.

ACCORDING TO LUKE 3

1 But in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and of the region of Trachonitis, and Lysanias tetrarch of Abilene,
2 in the days of the chief priest Annas and of Caiaphas, the word of God came to John the son of Zachariah in the wilderness;
3 and he came into all the region round about the Jordan, preaching the baptism of repentance for the remission of sins,
4 as it is written in the book of the words of Isaiah the prophet: The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight:
5 every ravine shall be filled, and every mountain and hill shall be brought low, and the crooked places shall be made straight, and the rough ways smooth,
6 and all flesh shall see the salvation of God.
7 He said therefore to the multitudes that came out to be baptized by him: Brood of vipers, who warned you to flee from the coming wrath?
8 Bring forth then fruits worthy of repentance, and begin not to say within yourselves: We have Abraham as a father; for I say to you that God is able from these stones to raise up children for Abraham.
9 And now also the ax is lying at the root of the trees: every tree therefore that brings not forth good fruit is cut down and thrown into the fire.
10 And the multitudes asked him, saying: What then shall we do?
11 And he answered and said to them: He that has two coats let him give to him that has none, and he that has food let him do in like manner.
12 And publicans also came to be baptized, and said to him: Teacher, what shall we do?
13 And he said to them: Exact no more than that which has been appointed to you.
14 And soldiers also asked, saying: What shall we also do? And he said to them: Do violence to no one, accuse no one falsely, and be content with your wages.
15 But while the people were in expectation, and all were reasoning in their hearts concerning John, whether he were the Christ or not,

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16 John answered, saying to them all: I indeed baptize you in water; but there comes he that is mightier than I, the strap of whose sandals I am not worthy to loose; he shall baptize you in the Holy Spirit and fire:

17 whose winnowing-shovel is in his hand to thoroughly cleanse his threshing-floor, and gather the grain into his granary; but the chaff he will burn up with unquenchable fire.

18 With many other exhortations then indeed preached he the gospel to the people;

19 but Herod the tetrarch being reproached by him concerning Herodias the wife of his brother, and concerning all the wicked things which Herod had done,

20 added this also to them all; he shut up John in prison.

21 But it came to pass that while all the people were baptized, Jesus also having been baptized, and praying, the heaven was opened,

22 and the Holy Spirit came down, in a bodily form like a dove, upon him, and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased,

23 And Jesus himself was, when he began his ministry, about thirty years old, being, as was supposed, the son of Joseph, son of Heli,

24 son of Matthat, son of Levi, son: of Malchi, son of Jannai, son of Joseph,

25 son of Mattithiah, son: of Amos, son of Nahum, son of Esli, son of Naggai,

26 son of Maath, son of Mattithiah, son of Shimei, son of Joseph, son of Joda,

27 son of Jonan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri,

28 son of Malchi, son of Addi, son of Cosam, son of Elmaam, son of Er,

29 son of Jesus, son of Eliezer, son of Jorim, son of Matthat, son of Levi,

30 son of Symeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim,

31 son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David,

32 son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon,

33 son of Aminadab, son of Admin, son of Ami, son of Hezron, son of Pharez, son of Judah,

34 son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor,

35 son of Serug, son of Reu, son of Peleg, son of Heber, son of Shelah,

36 son of Kenan, son of Arphaxad, son of Shem, son of Noah, son of Lamech,

37 son of Methusaleh, son of Enoch, son of Jared, son of Mahalaleel, son of Kenan,

38 son of Enos, son of Seth, son of Adam, son of God.

ACCORDING TO LUKE 4

1 But Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit into the wilderness forty days, tempted by the devil. And he ate nothing in those days, and when they were ended he was hungry.

3 And the devil said to him: If thou art the Son of God, speak to this stone that it may become bread.

4 And Jesus answered to him: It is written that not by bread alone shall man live.

5 And having led him up, he showed him all the kingdoms of the world in a moment of time.

6 And the devil said to him: To thee will I give all this authority and the glory of them, for to me it is delivered; and to whomever I will I give it:

7 if therefore thou wilt worship before me, all shall be thine.

8 And Jesus answered and said to him: It is written: Thou shalt worship the Lord thy God, and him only shalt thou serve,

9 And he brought him to Jerusalem, and set him on the wing of the temple, and said to him: If thou art the Son of God, cast thyself down hence;

10 for it is written that he shall give his angels charge concerning thee to guard thee safely;

11 and in their hands they shall take thee up, lest perhaps thou strike thy foot against a stone.

12 And Jesus answered and said to him: It is said: Thou shalt not put the Lord thy God to the proof.

13 And when the devil had ended all the temptation he departed from him for a time.

14 And Jesus returned in the power of the Spirit into Galilee; and a fame concerning him went forth through all that surrounding country.

15 And he taught in their synagogues, glorified by all.

16 And he came to Nazareth, where he had been brought up, and went, according to his custom, into the synagogue on the sabbath day, and stood up to read.

17 And there was given to him the book of the prophet Isaiah; and having unrolled the book he found the place where it is written:

18 The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he has sent me

19 to preach deliverance to the captives and recovering of sight to the blind; to set at liberty the bruised, to preach the acceptable year of the Lord.

20 And having rolled up the book and given it back to the attendant, he sat down; and the eyes of all in the synagogue were fixed upon him.

21 And he began to say to them: This day is fulfilled this Scripture in your ears.

22 And all applauded him and wondered at the words of grace that proceeded out of his mouth, and said: Is not this the son of Joseph?

23 And he said to them: You will surely speak this parable to me: Physician, heal thyself; whatever things we heard were done in Capernaum, do also here in thy country.

24 But he said: Verily I say to you, that no prophet is accepted in his own country.

25 And I tell you in truth that there were many widows in Israel in the days of Elijah, when the heaven was shut up for

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three years and six months, when there came a great famine on the whole land:

26 and to no one of them was Elijah sent but to Sarepta of Sidon, to a woman a widow.

27 And there were many lepers in Israel in the days of Elisha the prophet, and no one of them was cleansed but Naaman the Syrian.

28 And all in the synagogue, on hearing these things, were filled with anger,

29 and rose up and thrust him out of the city, and brought him to the brow of the mount on which their city was built, so as to cast him down headlong;

30 but passing through the midst of them, he went away.

31 And he came down to Capernaum, a city of Galilee, and taught them on the sabbaths;

32 and they were amazed at his teaching, for his word was with authority.

33 And in the synagogue there was a man that had a spirit of an unclean demon, and he cried out with a great voice:

34 Aha, what have we to do with thee, Jesus the Nazarene? Hast thou come to destroy us? I know thee who thou art, the holy one of God.

35 And Jesus rebuked him, saying: Be silent and come out of him. And the demon threw him into the midst and came out of him, and hurt him in no way.

36 And amazement came upon all, and they spoke one to another, saying: What a word is this, that with authority and power he commands the unclean spirits, and they come out?

37 And there went forth a rumor concerning him into every place of the surrounding country.

38 And rising up from the synagogue, he entered into the house of Simon. And Simon's mother-in-law was confined with a great fever; and they besought him for her.

39 And standing over her he rebuked the fever, and it left her; and she immediately rose and ministered to them.

40 But when the sun had gone down, all, as many as had any sick with various diseases, brought them to him; and he laid his hands on each one of them and cured them.

41 And demons also went forth from many, crying out and saying: Thou art the Son of God. And rebuking them, he permitted them not to speak, for they knew that he was the Christ.

42 But when it was day he went out and departed to a desert place; and the multitudes sought for him: and they came to him, and endeavored to detain him that he might not go away from them.

43 But he said to them: I must preach the kingdom of God to the other cities also, because for this was I sent.

44 And he preached in the synagogues of Galilee.

ACCORDING TO LUKE 5

1 But it came to pass while the multitude pressed upon him and heard the word of God, he was standing by the lake of Gennesaret,

2 and saw two ships standing by the lake; but the fishermen had gone out of them and had washed the nets.

3 And entering into one of the ships, which was Simon's, he asked him to put out a little from the land; and sitting down in the ship he taught the multitudes.

4 But when he ceased speaking, he said to Simon: Put out into the deep, and let down your nets for a draught.

5 And Simon answered and said: Master, through the whole night have we toiled and taken nothing; yet at thy word I will let down the nets.

6 And when they had done this, they enclosed a great number of fishes; and their nets began to break.

7 And they made signs to the partners in the other ship that they should come and help them; and they came, and filled both ships, so that they began to sink.

8 But Simon Peter, seeing it, fell at the knees of Jesus, saying: Depart from me, for I am a sinful man, O Lord.

9 For amazement had seized on him and all that were with him, at the draught of fishes that they had taken;

10 and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon: Fear not: from this time thou shalt catch men.

11 And they drew the ships to land, left all and followed him.

12 And it came to pass while he was in one of the cities, behold, a man full of leprosy; and seeing Jesus, he fell on his face and besought him, saying: Lord, if thou wilt, thou canst make me clean.

13 And he, stretched forth his hand and touched him, saying: I will; be clean. And immediately the leprosy departed from him.

14 And he charged him to tell no one; but go, show thyself to the priest, and offer for thy cleansing as Moses commanded, for a testimony to them.

15 But the more there went abroad the report concerning him; and many multitudes came together to hear, and to be cured of their infirmities.

16 But he withdrew into the deserts, and prayed.

17 And it came to pass on one of the days that he was teaching, and there were sitting Pharisees and teachers of the law, who had come out of every village of Galilee and Judea, and from Jerusalem; and the power of the Lord was present that he might heal.

18 And behold, men bringing on a bed a man who was a paralytic; and they sought to bring him in and lay him before him.

19 And not finding by what way they could bring him in be cause of the multitude, they went up on the housetop, and through the tiling let him down with the bed into the midst before Jesus.

20 And seeing their faith he said: Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying: Who is this that speaks blasphemies? Who is able to forgive sins but God alone?

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22 But Jesus perceiving their reasonings, answered and said to them: Why reason in your hearts?

23 Which is easier, to say: Thy sins are forgiven thee, or to say: Arise and walk?

24 But that you may know that the Son of man has authority on earth to forgive sins, he said to the paralytic: I say to thee, Rise, and take up thy bed, and go to thy house.

25 And he immediately rose up before them, took up that on which he had lain, and went away to his house glorifying God.

26 And astonishment seized on them all; and they glorified God, and were filled with fear, saying: We have seen strange things today.

27 And after these things he went out, and saw a publican named Levi sitting at the custom-house, and said to him: Follow me.

28 And leaving all, he arose and followed him.

29 And Levi made him a great feast in his house; and there was a great multitude of publicans and others who were reclining at table with them.

30 And the Pharisees and their scribes murmured against his disciples, saying: Why do you eat and drink with publicans and sinners?

31 And Jesus answered and said to them: They that have health have no need of a physician, but they that are sick;

32 I have not come to call righteous men, but sinners, to repentance.

33 And they said to him: The disciples of John fast often and make prayers; likewise also those of the Pharisees; but thine eat and drink.

34 But Jesus said to them: Can you make the sons of the bridechamber fast, while the bridegroom is with them?

35 But days will come; and when the bridegroom shall have been taken away from them, then shall they fast in those days.

36 And he spoke also a parable to them: No one tears a piece from a new garment and puts it on an old garment; otherwise, both the new makes a rent, and the piece that is from the new agrees not with the old.

37 And no one puts new wine into old bottles; otherwise, the new wine bursts the bottles, and itself is spilled, and the bottles perish;

38 but new wine must be put into new bottles.

39 And no one after drinking old, desires new; for he says: The old is good.

ACCORDING TO LUKE 6

(The Sermon on the Mount is much shorter in Luke (6:17-40) than in Matthew. Luke skips what was of interest only to Jewish readers. Being Greek, he knew that the Jews had always been allied with Persia, the archenemy of the Greeks.)

1 And it came to pass, on the first sabbath after the second day of the feast, that he went through the fields of grain, and his disciples pulled the ears of grain and ate, rubbing them in their hands.

2 But some of the Pharisees said: Why do you that which it is not lawful to do on the sabbath?

3 And Jesus answered and said to them: Have you not read this that David did, when he was hungry, himself and those that were with him?

4 How he entered into the house of God, and took the loaves of the presence, and ate and gave also to those that were with him, which it is not lawful to eat but for the priests alone?

5 And he said to them: The Son of man is Lord also of the sabbath.

6 And it came to pass on another sabbath that he went into the synagogue and taught. And a man was there, and his right hand was withered.

7 And the scribes and Pharisees watched him if he would cure on the sabbath, that they might find an accusation against him.

8 But he knew their thoughts; and he said to the man that had the withered hand: Rise and stand in the midst. And he arose and stood.

9 And Jesus said to them: I ask you if it is lawful on the sabbath to do good or to do evil, to save life or to destroy.

10 And looking around on them all, he said to him: Stretch forth thy hand. And he did so, and his hand was restored.

11 But they were filled with madness, and conferred one with another what they should do to Jesus.

12 And it came to pass in these days that he went into the mountain to pray; and he spent the night in prayer to God.

13 And when day had come, he called to him his disciples, and having chosen from among them twelve, whom he also named apostles,

14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,

15 and Matthew and Thomas, and James son of Alphaeus, and Simon who is called Zealot,

16 and Judas brother of James, and Judas Iscariot who became a traitor;

17 and having come down with them he stood in a plain; and a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the seacoast of Tyre and Sidon, who had come to hear him and to be cured of their diseases;

18 and those oppressed by unclean spirits were cured;

19 and all the multitude sought to touch him, for power went forth from him and cured all. *(Jesus uses his healing activities to defy the commandment "Keep the Sabbath Day holy." This passage looks like a Roman propaganda text against Jewish traditions because the Romans would lose one day of tax per week [ca. 13%]. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Nowadays, the free Sunday, the Christian equivalent of the Jewish Sabbath, is viewed as a great achievement.)*

20 And he lifted up his eyes upon his disciples and said: Blessed are you poor, for yours is the kingdom of God.

21 Blessed are you that hunger now, for you shall be filled. Blessed are you that weep now, for you shall laugh.

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22 Blessed are you when men shall hate you, and when they shall shut you out from their society, and shall reproach you, and cast your name out as evil for the sake of the Son of man.

23 Rejoice in that day and leap for joy; for behold, your reward is great in heaven; for so did their fathers to the prophets.

24 But alas for you that are rich, for you have your consolation in full.

25 Alas for you that are filled now, for you shall be hungry. Alas for you that laugh now, for you shall mourn and weep.

26 Alas when all men shall speak well of you; for so did their fathers to the false prophets.

27 But I say to you that hear: Love your enemies: do good to them that hate you,

28 bless them that curse you; pray for them that insult you. *(The passage "Love your enemies" calls for allowing oneself to be slaughtered and must therefore be viewed critically. It was addressed to the Jews here and meant politically, for they had been waging war against the invading Greeks and Romans for generations. The Jewish War [66-73], with over 1.1 million deaths, was still fresh in the memory of the authors of the Gospels when they were written after the war. "Love your neighbour as yourself" comes from the Old Testament [Leviticus 19:18; Hindus, Jains, Buddhists, and Daoists also know this commandment.], but it does not call for self-sacrifice in the event of defense! Unfortunately, the commandment was often misunderstood and caused over 100 million deaths among Christians, Jews, Hindus, Jains, and Buddhists unwilling to defend themselves during the invasion of the Mongols and Muslims. The following examples clearly illustrate that the idea of being forgiving, tolerant, and loving are intended to be in use in private life only. It does not say that you must allow invaders to conquer and murder you!)*

29 To him that smites thee on the cheek offer the other also; and from him that takes from thee thy mantle, thy coat also withhold not.

30 Give to every one that asks of thee; and from him that takes away thy goods ask them not again.

31 And as you would that men should do to you, do you also to them in like manner.

32 And if you love them that love you, what thanks have you? for sinners love those that love them.

33 For if you do good to those that do good to you, what thanks have you? even sinners do the same.

34 And if you lend to those of whom you hope to receive, what thanks have you? even sinners lend to sinners that they may receive the same.

35 But love your enemies and do good and lend, hoping for nothing in return; and your reward shall be great, and you shall be sons of the Highest; for he is kind to the unthankful and the evil.

36 Become merciful, as your Father is merciful.

37 And judge not, and you shall not be judged; and condemn not, and you shall not be condemned. Release, and you shall be released;

38 give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they give into your lap; for with what measure you measure it shall be measured to you again.

39 And he spoke also a parable to them: Can a blind man lead a blind man? will not both fall into a pit?

40 A disciple is not above the teacher; but every one thoroughly instructed shall be as his teacher.

41 And why beholdest thou l the splinter that is in thy brother's eye, but considerest not the beam that is in thy own eye?

42 How canst thou say to thy brother: Brother, let me pull out the splinter that is in thy eye, thyself not beholding the beam in thy eye? Hypocrite, pull first the beam out of thy eye, and then thou shalt see clearly to pull out the splinter that is in thy brother's eye.

43 For there is no good tree that produces corrupt fruit; nor again a corrupt tree that produces good fruit.

44 For every tree is known by its own fruit; for not from thorns collect they figs, neither from a bramble bush gather they grapes.

45 The good man, out of the good treasure of his heart, brings forth that which is good; and the evil man, out of the evil treasury, brings forth that which is evil. For out of the abundance of the heart his mouth speaks.

46 But why call me: Lord, Lord, and do not the things that I say?

47 Every one that comes to me and hears my words and does them, I will show you to whom he is like.

48 He is like a man building a house, who dug and deepened, and laid a foundation on the rock; and when a flood came, the stream dashed against that house, and had not strength to shake it; because it was well built.

49 But he that hears and does not, is like a man that without a foundation built a house on the earth, against which the stream dashed, and it immediately fell in heaps; and the ruin of that house was great.

ACCORDING TO LUKE 7

1 After he had finished all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's servant that was dear to him, being sick, was about to die.

3 But hearing of Jesus, he sent to him elders of the Jews, asking him that he would come and save his servant.

4 And they came to Jesus and asked him earnestly, saying: He is worthy for whom thou shalt do this:

5 for he loves our nation, and has himself built for us the synagogue.

6 And Jesus went with them. But when he was now not far from the house, the centurion sent friends, saying: Lord, trouble not thyself; for I am hot worthy that thou shouldst come in under my roof;

7 wherefore neither thought I myself worthy to come to thee; but say in a word, and let my servant be restored to health.

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8 For I am a man placed under authority, having soldiers under me; and I say to this one: Go, and he goes; and to another: Come, and he comes; and to my servant: Do this, and he does it.

9 And when Jesus heard these things he was astonished at him; and turning, he said to the multitude that followed him: I say to you, not even in Israel have I found so great faith.

10 And those that had been sent returned to the house and found the servant well.

11 And it came to pass on the following day he went to a city called Nain; and there went with him many of his disciples and a great multitude.

12 And when he came near the gate of the city, behold, there was carried out dead an only-born son of his mother, and she was a widow; and a great multitude of the city was with her.

13 And seeing her, the Lord had pity on her, and said to her: Weep not.

14 And coming forward he touched the bier; and those that bore it stopped; and he said: Young man, I say to thee. Arise.

15 And the dead man sat up and began to speak; and he gave him to his mother.

16 And fear seized them all, and they glorified God, saying: A great prophet has risen among us; and, God has visited his people.

17 And this saying concerning him went forth into the whole of Judea, and all the region round about.

18 And his disciples told John of all these things.

19 And having called some two of his disciples, John sent to the Lord, saying: Art thou he that comes, or look we for another?

20 And coming to him the men said: John the Baptist has sent us to thee, saying: Art thou he that comes, or look we for another?

21 In that hour he cured many of diseases and scourges and evil spirits, and to many blind he gave to see.

22 And he answered and said to them: Go tell John what things you have seen and heard, that the blind receive sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them;

23 and blessed is he whoever is not offended at me.

24 But when the messengers of John had departed, he began to say to the multitudes concerning John: What went you out into the wilderness to see? a reed shaken by the wind?

25 But what went you out to see? a man clothed in soft raiment? Behold, they that wear soft clothing and live in luxury are in kings' houses.

26 But what went you out to see? a prophet? Yes, I say to you, and more than a prophet.

27 This is he of whom it is written: Behold, I send my messenger before thy face who shall prepare thy way before thee.

28 I say to you, among those born of women there is no prophet greater than John; but the least in the kingdom of God is greater than he.

29 And all the people that heard and the publicans justified God, having been baptized with the baptism of John;

30 but the Pharisees and the lawyers rejected the counsel of God against themselves, not having been baptized by him.

31 To what then shall I liken the men of this generation, and to what are they like?

32 They are like children that sit in the market and call one to another, saying: We piped to you and you did not dance, we mourned and you did not lament.

33 For John the Baptist came neither eating bread nor drinking wine, and you say: He has a demon.

34 The Son of man has come eating and drinking, and you say: Behold, a man, a glutton and a winebibber, a friend of publicans and sinners.

35 And yet wisdom is justified on the part of all her children.

36 And some one of the Pharisees asked him to eat with him; and he went into the house of the Pharisee, and reclined at table.

37 And behold, a woman, who was in the city, a sinner, and had learned that he reclined at table in the house of the Pharisee, brought an alabaster box of ointment,

38 and stood behind at his feet weeping, and began to moisten his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39 But the Pharisee that had invited him seeing it, spoke within himself, saying: This man, if he were a prophet, would have known who and what manner of woman this is that touches him, that she is a sinner.

40 And Jesus answered and said to him: Simon, I have something to say to thee. He replied: Teacher, say on.

41 A certain creditor had two debtors: the one owed him five hundred denarii, the other, fifty.

42 As they had nothing to pay, he forgave them both. Which of them then would love him the more?

43 Simon answered and said: I suppose that he to whom he forgave the more. He said to him: Thou hast rightly judged.

44 And turning to the woman, he said to Simon: Seest thou this woman? I entered thy house; water for my feet thou gavest not; but she with her tears has moistened my feet, and with her hair has wiped them.

45 A kiss thou gavest me not; but she from the time I came in has not ceased to kiss my feet.

46 With oil my head thou didst not anoint; but she with ointment has anointed my feet.

47 Wherefore, I say to thee, her sins which are many are forgiven, because she loved much; but he to whom little is forgiven, loves little.

48 And he said to her: Thy sins are forgiven.

49 And they that reclined at table began to say within themselves: Who is this that also forgives sins?

50 But he said to the woman: Thy faith has saved thee, go in peace.

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ACCORDING TO LUKE 8

1 And it came to pass afterward that he went through every city and village, preaching and telling the glad tidings of the kingdom of God; and the twelve were with him,

2 and some women who had been cured of evil spirits and diseases; Mary called Magdalene, out of whom had gone seven demons,

3 and Joanna wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him of their goods.

4 But as a great multitude had come together, and they were coming to him from every city, he spoke by a parable:

5 The sower went forth to sow his seed. And as he sowed, some fell by the way, and was trod down, and the birds of heaven ate it up;

6 and other fell upon the rock, and springing up it withered because it had no moisture;

7 and other fell in the midst of thorns, and the thorns grew with it and choked it;

8 and other fell on the good ground, and springing up it produced fruit a hundredfold. Saying these things, he cried: He that has ears to hear, let him hear.

9 And his disciples asked him what the parable might be.

10 And he said: To you is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see, and hearing they may not understand.

11 But the parable is this: The seed is the word of God.

12 And they by the way are they that hear; then comes the devil and takes away the word from their heart, lest having believed they should be saved.

13 And they on the rock are they who when they hear, receive the word with joy; and these have no root, who believe for a time, and in time of temptation apostatize.

14 But that which fell among thorns, are they that hear, and, going forth, are choked by the cares and riches and pleasures of life, and bring no fruit to perfection.

15 But that on the good ground, are they that in a good and honest heart having heard the word keep it, and bring forth fruit in patience.

16 But no one after lighting a lamp covers it with a vessel or puts it under a bed, but puts it on a lampstand, that they who come in may see the light.

17 For there is nothing concealed that shall not become manifest, neither hid which shall not be known and come into open view.

18 Take heed therefore how you hear; for whoever has, to him shall be given; and whoever has not, even that which he seems to have shall be taken from him.

19 And his mother and his brothers were coming to him, and were not able to approach him because of the multitude.

20 And it was told him: Thy mother and thy brothers stand without desiring to see thee.

21 But he answered and said to them: My mother and my brothers are they that hear the word of God and do it.

22 And it came to pass on one of the days that he himself entered a ship, and his disciples; and he said to them: Let us go over to the other side of the lake; and they put to sea.

23 But as they were sailing he fell asleep; and a squall of wind came down on the lake, and they were filled and were in danger.

24 And coming forward, they waked him, saying: Master, Master, we perish. But he awoke and rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25 And he said to them: Where is your faith? But being afraid they were astonished, saying one to another: Who then is this, that he commands both the winds and the water, and they obey him?

26 And they sailed down to the country of the Gergesenes, which is opposite to Galilee.

27 And when he had come forth to land, there met him from the city a man that had demons; and for a long time he wore no clothing, and abode not in a house, but in the tombs.

28 But seeing Jesus, he cried out and fell before him, and with a loud voice said: What have I to do with thee, Jesus, Son of God Most High? I beseech thee, torment me not.

29 For he commanded the unclean spirit to come out of the man; for at many times it had seized him, and he was bound with chains and fetters, being imprisoned; and breaking the bonds he was driven by the demon into the deserts.

30 And Jesus asked him, saying: What is thy name? And he said: Legion, for many demons had entered into him.

31 And they besought him that he would not command them to go away into the abyss.

32 But there was a herd of many swine feeding in the mountain; and they besought him that he would permit them to enter into them. And he permitted them.

33 And the demons having come out of the man entered into the swine; and the herd rushed down the steep into the lake and were choked.

34 But those who fed them, seeing what had been done, fled and told it in the city and in the country.

35 And they came out to see what had been done, and came to Jesus, and found the man, out of whom the demons had gone, sitting, clothed and in his right mind, at the feet of Jesus; and they were afraid.

36 And those that saw told them how the possessed with demons had been saved.

37 And all the multitude of the surrounding country of the Gergesenes asked him to depart from them; for they were seized with great fear; and he entered a ship and returned.

38 And the man out of whom the demons had gone besought him, that he might be with him; but he sent him away, saying:

39 Return to thy house, and tell how great things God has done for thee. And he departed, proclaiming throughout the whole city how great things Jesus had done for him.

40 And it came to pass when Jesus had returned, the multitude received him gladly; for all were looking for him.

41 And behold, there came a man whose name was Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he besought him to come into his house,

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42 for he had a daughter, an only child, about twelve years old, and she was dying. But as he was going, the multitudes thronged him.

43 And a woman, who had had an issue of blood for twelve years, who had spent her whole living on physicians and could be cured by none,

44 came behind and touched the fringe of his mantle; and immediately the flow of her blood stopped.

45 And Jesus said: Who is it that touched me? And as all denied, Peter and those with him said: Master, the multitudes press on thee and crowd about thee.

46 But Jesus said: Some one touched me; for I perceived power going forth from me.

47 And the woman, seeing that she had not escaped notice, came trembling, and having fallen before him told before all the people for what cause she had touched him, and how she had been immediately restored to health.

48 But he said to her: Daughter, thy faith has saved thee; go in peace.

49 While he was yet speaking, there comes some one from the house of the ruler of the synagogue, saying: Thy daughter is dead: trouble the Teacher no more.

50 But Jesus hearing it answered him: Fear not; only believe, and she shall be saved.

51 And when he had come to the house, he permitted no one to go in with him but Peter and John and James, and the father and the mother of the child.

52 And all wept, and lamented her. But he said: Weep not: she is not dead, but sleeps.

53 And they derided him, knowing that she was dead.

54 And taking her by the hand, he called, saying: Child, awake.

55 And her spirit returned, and she immediately arose; and he commanded that food should be given to her.

56 And her parents were astonished; but he charged them to tell no one what had been done.

ACCORDING TO LUKE 9

1 And having called together the twelve, he gave them power and authority over all the demons, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal,

3 and said to them: Take nothing for the journey, neither staff, nor bag, nor bread, nor silver, nor have two coats apiece.

4 And whatever house you enter, there abide, and thence depart.

5 And as many as may not receive you, when going out from that city shake off even the dust from your feet for a testimony against them.

6 And they went out and passed through every village, preaching the gospel and curing everywhere.

7 But Herod the tetrarch heard of all things that were done, and was perplexed because it was said by some that John had risen from the dead,

8 and by some that Elijah had appeared, and by others that a prophet, some one of the ancients, had risen.

9 But Herod said: John I beheaded; but who is this of whom I hear such things? And he sought to see him.

10 And the apostles returned and told him all things that they had done. And he took them with him and withdrew privately to a city called Bethsaida.

11 But the multitudes knew it and followed him; and he received them and spoke to them of the kingdom of God, and healed those that had need of healing.

12 But the day began to decline; and the twelve came and said to him: Send the multitude away, that they may go into the villages and country round about, and lodge and find food; for we are here in a desert place.

13 But he said to them: Do you give them to eat. They replied: We have not more than five loaves and two fishes, unless we should go and buy food for all this people.

14 And they were about five thousand men. But he said to his disciples: Make them recline in table-parties of fifty each.

15 And they did so, and made them all recline.

16 And taking the five loaves and the two fishes, he looked up to heaven, blessed them and broke, and gave to the disciples to set before the multitude.

17 And all ate and were filled; and there was taken up what remained to them of broken pieces, twelve traveling-baskets.

18 And it came to pass as he was praying alone, the disciples were with him; and he asked them, saying: Who do the multitude say that I am?

19 And they answered and said; John the Baptist; and others, Elijah; and others, that a prophet, some one of the ancients, has risen.

20 But he said to them: But who say you that I am? And Peter answered and said: The Christ of God.

21 And charging them strictly, he commanded them to tell this to no one,

22 saying that the Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be put to death, and rise the third day.

23 And he said to all: If any one will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whoever will save his life, shall lose it; but whoever may lose his life for my sake, he shall save it.

25 For what is a man profited if he gain the whole world, but destroy himself or be lost?

26 For whoever shall have been ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his glory, and that of the Father, and of the holy angels.

27 But I tell you truly, there are some of these standing here that shall not taste of death till they shall have seen the kingdom of God.

28 And it came to pass about eight days after these sayings, that he took Peter and John and James, and went up into a mountain to pray.

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29 And it came to pass as he prayed that the appearance of his face was changed, and his clothing was white and glittering.

30 And behold, two men conversed with him, who were Moses and Elijah;

31 who appearing in glory spoke of his departure, which he was about to accomplish in Jerusalem.

32 But Peter and those with him were heavy with sleep; but keeping awake they saw his glory and the two men that stood with him.

33 And it came to pass as they were separated from him Peter said to Jesus: Master, it is good that we are here, and let us make three tents, one for thee, and one for Moses, and one for Elijah, not knowing what he said.

34 And as he spoke these things there came a cloud and overshadowed them; and they were afraid as they entered the cloud.

35 And a voice came from the cloud, saying: This is my Son, the elect; hear him.

36 And when the voice had passed, Jesus was found alone. And they kept silence, and told no one, in those days, any of the things that they had seen.

37 And it came to pass on the next day, when they had come down from the mountain, a great multitude met him.

38 And behold, a man from the multitude cried, saying: Teacher, I beseech thee, look upon my son, for he is my only born;

39 and lo, a spirit seizes him, and suddenly cries out, and convulses him so that he foams, and after bruising him hardly departs from him.

40 And I requested thy disciples that they would cast him out; and they were not able.

41 And Jesus answered and said: O generation faithless and perverse, how long shall I be with you, and bear with you? Bring thy son hither.

42 But while he was yet coming, the demon threw him down and convulsed him; and Jesus rebuked the unclean spirit, and restored the child to health, and gave him again to his father.

43 And all were amazed at the majesty of God. But while all were wondering at all things that he did, he said to his disciples:

44 Put you into your ears these words; for the Son of man is about to be delivered into the hands of men.

45 But they comprehended not this saying, and it was concealed from them that they could not perceive it; and they were afraid to ask him concerning this saying.

46 And there arose a reasoning among them as to which of them was greatest.

47 But Jesus, knowing the reasoning of their heart, took a little child and set it by him,

48 and said to them: Whoever shall receive this child in my name receives me; and whoever shall receive me, receives him that sent me; for he that is least among you all, he is great.

49 And John answered and said: Master, we saw one casting out demons in thy name, and we forbade him, because he follows not with us.

50 And Jesus said to him: Forbid not, for he that is not against us is for us.

51 But it came to pass as the days of his being received up were completing, he steadfastly fixed his face to go to Jerusalem,

52 and sent messengers before his face. And they went and entered a city of the Samaritans, so as to make ready for him;

53 and they received him not, because his face was going to Jerusalem.

54 And the disciples James and John, seeing it, said: Lord, wilt thou that we command fire to come down from heaven, and consume them?

55 But he turned and rebuked them.

56 And they went to another village.

57 And as they were going on the way, some one said to him: I will follow thee wherever thou goest.

58 And Jesus said to him: The foxes have dens, and the birds of the heavens have roosts, but the Son of man has not where he may lay his head.

59 And he said to another: Follow me. He replied: Permit me first to go and bury my father.

60 But he said to him: Let the dead bury their own dead: but go thou and proclaim the kingdom of God.

61 And another also said: I will follow thee, Lord; but first permit me to take leave of those at my house.

62 And Jesus said to him: No one that puts his hand to the plow and looks back is fit for the kingdom of God.

ACCORDING TO LUKE 10

(The Sending Out of the Seventy Disciples. Interesting: About 500 years earlier, the Buddha also had around 70 disciples [Source: Etadaggavagga, Chapter 7, Book 1, Vag 14]; and Kongzi, better known as Confucius, also [Source: Sima Qian's Shiji (The Grand Historian), and: Analects of Confucius.])

1 But after these things the Lord appointed seventy others also, and sent them two and two before his face into every city and place whither he himself was about to come.

2 And he said to them: The harvest indeed is great, but the laborers are few: pray therefore the Lord of the harvest that he send laborers into his harvest.

3 Go; behold, I send you forth as lambs in the midst of wolves.

4 Carry no purse, no bag, no sandals: salute no one by the way.

5 Whatever house you enter, first say: Peace to this house.

6 And if a son of peace be there, your peace shall rest upon it; but if not, it shall return upon you.

7 And abide in the same house, eating and drinking such things as they have; for the laborer is worthy of his hire. Go not from house to house.

8 And whatever city you enter and they receive you, eat what is set before you,

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9 and cure those in it that are sick, and say to them: The kingdom of God has come near to you,

10 But whatever city you enter, and they receive you not, go out into the streets of it and say:

11 Even the dust of your city that cleaves to us on our feet we wipe off against you: yet know this that the kingdom of God is near.

12 And I say to you that it shall be more tolerable for Sodom in that day than for that city.

13 Alas for thee, Chorazin; alas for thee, Bethsaida; for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

14 Furthermore, it shall be more tolerable for Tyre and Sidon in the judgment, than for you.

15 And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt be brought down to hades.

16 He that hears you hears me; and he that rejects you rejects me; and he that rejects me rejects him that sent me.

17 And the seventy returned with joy, saying: Lord, even the demons are subjected to us in thy name.

18 And he said to them: I beheld Satan like lightning from heaven fallen.

19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall in any way hurt you.

20 Yet in this rejoice not, that the spirits are subjected to you; but rejoice that your names are written in the heavens.

21 In that hour he rejoiced in the Holy Spirit and said: I give thee thanks, Father, Lord of heaven and of earth, because thou hast concealed these things from the wise and prudent, and hast revealed them to babes; yes, Father, for so it seemed good in thy sight.

22 And turning to the disciples, he said: All things have been delivered to me by my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomever the Son will reveal him.

23 And turning to the disciples he said privately: Blessed are the eyes that see what you see.

24 For I say to you that many prophets and kings desired to see what you see, and did not see, and to hear what you hear, and did not hear.

25 And behold, a lawyer stood up tempting him, saying: Teacher, what shall I do to inherit eternal life?

26 And he said to him: What is written in the law? How readest thou?

27 And he answered and said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind, and thy neighbor as thyself.

28 And he said to him: Thou hast rightly answered: do this, and thou shalt live.

29 But he, willing to justify himself, said to Jesus: And who is my neighbor?

30 Jesus replying said: A man went down from Jerusalem to Jericho, and fell among robbers, who stripped him and wounded him, and went away, leaving him half dead.

31 And by chance a priest went down on that road, and seeing him, passed by on the other side.

32 And in like manner also a Levite, having come to the place, went and looked on and passed by on the other side.

33 But a Samaritan on a journey came opposite to him, and seeing him, was moved with pity;

34 and going to him, he bound up his wounds, pouring on oil and wine; and setting him on his own beast, took him to an inn and took care of him.

35 And on the morrow, taking out two denarii, he gave them to the innkeeper and said: Take care of him, and whatever thou spendest more. I on my return will repay thee.

36 Which of these three, thinkest thou, was neighbor to him that fell among the robbers?

37 He replied: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

38 And it came to pass as they journeyed that he went into a certain village; and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, who also sat at the feet of the Lord and heard his word.

40 But Martha was perplexed about much service; and she stood by him and said: Lord, carest thou not that my sister has left me to serve alone? Bid her therefore that she help me.

41 But the Lord answered and said to her: Martha, Martha, thou art anxious and troubled about many things;

42 of one however there is need; for Mary has chosen the good part, which shall not be taken away from her.

ACCORDING TO LUKE 11

1 And it came to pass as he was in a certain place praying, when he had ceased, some one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples.

2 And he said to them: Whenever you pray, say: Father, thy name be hallowed: thy kingdom come:

3 give us day by day our needful bread;

4 and forgive us our sins, for we also forgive every one indebted to us; and lead us not into temptation.

5 And he said to them: Which of you shall have a friend, and shall go to him at midnight and say to him: Friend, lend me three loaves,

6 because a friend of mine has come from a journey to me, and I have not what I may set before him.

7 And he from within shall answer and say: Trouble me not; the door is now closed, and my children with me are in bed: I cannot rise to give thee.

8 I say to you, though he will not give him, having risen because he is his friend, yet because of his importunity he will rise and give him as many as he needs.

9 And I say to you: Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.

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10 For every one that asks receives, and he that seeks finds, and to him that knocks it shall be opened.

11 But should a son ask bread of any one of you that is a father, would he give him a stone? or also a fish, would he for a fish give him a serpent?

12 or should he also ask an egg, would he give him a scorpion?

13 If therefore you being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those that ask him.

14 And he was casting out a demon, and it was dumb; but it came to pass when the demon had gone out the dumb man spoke. And the multitudes wondered;

15 but some of them said: By Beelzebub, the prince of the demons, he casts out the demons.

16 And others tempting sought of him a sign from heaven.

17 But he knowing their thoughts said to them: Every kingdom divided against itself is made desolate, and house falls against house.

18 And if Satan also has been divided against himself, how shall his kingdom stand? for you say, that I cast out the demons by Beelzebub.

19 But if I cast out the demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges.

20 But if I by the finger of God cast out the demons, then has the kingdom of God already come upon you.

21 When the strong man armed keeps guard over his palace, his goods are in peace.

22 But when a stronger than he comes upon him and overcomes him, he takes away all his armor in which he has trusted, and distributes his spoils.

23 He that is not with me is against me, and he that gathers not with me scatters.

24 When the unclean spirit has gone out of the man, he goes through dry places seeking rest, and finding none, he says: I will return to my house whence I came.

25 And he comes and finds it swept and set in order.

26 Then he goes and takes with him seven other spirits more wicked than himself; and entering in, they dwell there; and the last state of that man becomes worse than the first.

27 And it came to pass as he said these things, a woman from the multitude lifted up her voice and said to him: Blessed is the womb that bore thee, and the breasts that thou didst suck.

28 But he said: Yes rather, blessed are they that hear the word of God and keep it.

29 And while the multitudes crowded together, he began to say: This generation is an evil generation: it seeks a sign, and no sign shall be given to it but the sign of Jonah.

30 For as Jonah was a sign to the Ninevites, so shall the Son of man also be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

32 The men of Nineveh shall stand up in the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

33 No one after lighting a lamp puts it in a secret place, nor under the measure, but upon the lamp-stand, that those who come in may see the light.

34 The lamp of the body is thy eye. When thy eye is simple, thy whole body also is full of light; but whenever it is evil, thy body also is full of darkness.

35 Take heed therefore lest the light that is in thee is darkness.

36 If thus thy whole body is full of light, having no part dark, the whole shall be full of light, as when the lamp by its brightness gives thee light.

37 But while he spoke, a Pharisee asked him to dine with him; and he went in and reclined at table.

38 And the Pharisee seeing it wondered that he had not first immersed himself before dinner.

39 But the Lord said to him: Now, you Pharisees make clean the outside of the cup and the dish, but your inward part is full of extortion and wickedness.

40 Senseless men; did not he that made the outside make the inside also?

41 But give the contents as charity, and behold, all things are clean to you.

42 But alas for you Pharisees, for you pay tithes of mint and rue and every herb, and pass by the judgment and the love of God: these ought you to have done and not leave those undone.

43 Alas for you Pharisees, for you love the chief seat in the synagogues and salutations in the markets.

44 Alas for you, for you are as graves that appear not, and the men that walk over them know it not.

45 And some one of the lawyers answering said to him: Teacher, saying these things, thou reproachest us also.

46 He replied: Alas for you lawyers also, for you burden men with burdens hard to be borne, and yourselves touch not the burdens with one of your fingers.

47 Alas for you, for you build the sepulchers of the prophets, and your fathers killed them.

48 Therefore you are witnesses and you consent to the deeds of your fathers, for they indeed killed them, but you build.

49 Wherefore also the wisdom of God said: I will send to them prophets and apostles, and of them they will kill and persecute,

50 that the blood of all the prophets, which has been shed from the foundation of the world, may be required of this generation;

51 from the blood of Abel to the blood of Zachariah, who perished between the altar and the house: yes, I say to you, it shall be required of this generation.

52 Alas for you lawyers, for you have taken away the key of knowledge: you went not in yourselves, and those that were entering you hindered.

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53 And when he had gone out thence the scribes and the Pharisees began to be very angry, and to press him to speak of many things,

54 lying in wait to catch something I from his mouth.

ACCORDING TO LUKE 12

1 In the meantime, when myriads of the multitude had come together, so that they trod one upon another, he began to say to his disciples first: Beware you of the leaven of the Pharisees, which is hypocrisy.

2 But nothing is concealed which shall not be revealed, and hid which shall not be made known.

3 Wherefore, whatever things you have said in darkness, shall be heard in the light, and what you have spoken in the ear in closets, shall be proclaimed on the housetops.

4 But I say to you, my friends, be not afraid of them that kill the body, and after this have no more that they can do.

5 But I will show you whom you shall fear: Fear him who after he has killed has authority to cast into hell. Yes, I say to you, fear him.

6 Are not five sparrows sold for two farthings? And yet not one of them is forgotten before God.

7 But even the hairs of your head are all numbered. Fear not: you are of more value than many sparrows.

8 But I say to you: Whoever confesses me before men, him also shall the Son of man confess before the angels of God;

9 but he that denies me before men shall be denied before the angels of God.

10 And every one that shall speak a word against the Son of man, it shall be forgiven him; but to him that blasphemes against the Holy Spirit it shall not be forgiven.

11 But when they bring you before synagogues, and rulers, and authorities, be not anxious how or what you shall answer in defense or what you shall say;

12 for the Holy Spirit shall teach you in the same hour what things you ought to say.

13 But someone from the multitude said to him: Teacher, speak to my brother that he divide with me the inheritance.

14 But he said to him: Man, who appointed me a judge or a divider over you?

15 And he said to them: Take heed and beware of all covetousness, for no one has his life in the abundance of the things which he possesses.

16 And he spoke a parable to them, saying: The ground of a certain rich man brought forth abundantly.

17 And he reasoned within himself, saying: What shall I do, for I have not where I shall gather in my fruits?

18 And he said: This will I do; I will pull down my barns and build greater, and there will I gather in all my produce and my good things;

19 and I will say to my soul: Soul, thou hast many good things laid up for many years: rest, eat, drink, be merry.

20 But God said to him: Senseless man, this night shall they require thy soul of thee: but the things that thou hast prepared, whose shall they be?

21 So is he that lays up treasure for himself and is not rich toward God.

22 And he said to his disciples: Therefore, I say to you, be not anxious for your life what you shall eat, neither for your body what you shall put on.

23 Is not the life more than the food, and the body than the clothing?

24 Consider the ravens, that they neither sow nor reap, which have neither storehouse nor granary, and yet God feeds them: how much better you are than the birds.

25 But which of you by being anxious can add to his age one cubit?

26 If then you can do not even the least, why are you anxious about the rest?

27 Consider the lilies, how they neither spin nor weave; yet I say to you, not even Solomon in all his glory was clothed like one of these.

28 And if God so clothes the grass that to-day is in the field, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith.

29 And you, seek not what you shall eat and what you shall drink, and be not of doubtful mind;

30 for all these things the nations of the world seek after; but your Father knows that you need these.

31 But seek his kingdom, and these things shall be given you in addition.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell your possessions and give charity: make for yourselves purses that grow not old, a treasury unfailing in the heavens, where no thief comes near, neither moth corrupts.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded and your lamps burning;

36 and be you like men awaiting their lord, when he shall return from the marriage, that when he comes and knocks they may immediately open to him.

37 Blessed are those servants, whom the lord when he comes shall find watching: verily I say to you that he will gird himself and make them recline at table, and coming forth he will serve them.

38 And if in the second, and if in the third watch, he shall come and find them so, blessed are they.

39 But know this, that if the master of the house had known at what hour the thief would come, he would not have permitted his house to be broken through.

40 And you, be ready, for at an hour at which you think not the Son of man comes.

41 But Peter said to him: Lord, to us dost thou speak this parable or also to all?

42 And the Lord said: Who then is the faithful steward, the prudent, whom the lord shall appoint over his company of servants to give the measure of food in season?

43 Blessed is that servant, whom his lord on coming shall find so doing.

44 Truly I say to you that he will set him over all his goods.

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45 But if that servant shall say in his heart: My lord delays to come, and shall begin to smite the menservants and the maidservants, to eat also and to drink and to be drunken:

46 the lord of that servant will come in a day that he looks not for, and at an hour that he knows not, and will cut him asunder, and appoint his portion with the unfaithful.

47 But that servant that knew his lord's will, and did not prepare or do according to his will, shall be beaten with many stripes;

48 but he that knew not, and did things worthy of stripes, shall be beaten with few. And every one to whom much has been given, of him much shall be required, and to whom much has been committed, of him will they ask the more.

49 A fire came I to throw upon the earth, and what would I if it were already kindled?

50 A baptism have I to be baptized with, and how am I in pain till it be accomplished.

51 Think you that I came to give peace on earth? I tell you no, but rather division.

52 For there shall be, from this time, five in one house divided; three against two and two against three

53 shall they be divided, father against son and son against father; mother against daughter and daughter against mother; mother-inlaw against daughter-in-law, and daughter-in-law against mother-inlaw.

54 And he said also to the multitudes: When you see a cloud rising in the west, immediately you say that a shower is coming, and so it comes to pass;

55 and when you see the south wind blowing, you say that there will be heat, and it comes to pass.

56 Hypocrites, you know how to judge of the face of the earth and of the heaven, but how do you not judge of this time?

57 And why also do you not of yourselves judge that which is right?

58 For as thou goest with thy opponent-at-law to the ruler, on the way endeavor to be delivered from him, lest perhaps he drag thee to the judge, and the judge deliver thee to the collector, and the collector throw thee into prison.

59 I tell thee, thou shalt not come out thence till thou shalt have paid even the last farthing.

ACCORDING TO LUKE 13

1 And there were present at that time some that told him of the Galileans (Early Christians), whose blood Pilate had mingled with their sacrifices.

2 And he answered and said to them: Think you that these Galileans had become sinners above all the Galileans because they suffered such things?

3 I tell you no; but unless you repent, you shall all in like manner perish.

4 Or those eighteen, on whom fell the tower in Siloam and killed them, think you that they had become debtors above all the men that dwell in Jerusalem?

5 I tell you no; but unless you repent, you shall all in like manner perish.

6 And he spoke this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none.

7 And he said to the vinedresser: Behold, for three years I come seeking fruit on this fig-tree and find none: cut it down; why also spoils it the ground?

8 But he answered and said to him: Sir, let it alone this year also, till I shall dig about it and throw in manure;

9 and if afterward it produce fruit; but if not, thou shalt cut it down.

10 And he was teaching in one of the synagogues on the Sabbath.

11 And behold, a woman that had had a spirit of infirmity eighteen years; and she was bowed together and was not able to lift herself up at all.

12 And seeing her, Jesus called to her and said to her: Woman, thou art loosed from thy infirmity;

13 and he laid his hands on her; and she immediately stood erect, and glorified God.

14 But the ruler of the synagogue answered, being angry because Jesus had cured on the sabbath, and said to the multitude: There are six days in which work ought to be done: on them therefore come and be cured, and not on the sabbath day.

15 But the Lord answered him and said: Hypocrites, does not each one of you on the sabbath loose his ox or his ass from the stall and lead him away and give him water?

16 But this woman, who is a daughter of Abraham, whom Satan has bound lo, eighteen years, ought she not to be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed, and all the multitude rejoiced for all the glorious things that had been done by him.

18 He said therefore: To what is the kingdom of God like, and to what shall I liken it?

19 It is like a grain of mustard that a man took and threw into his garden; and it grew and became a tree, and the birds of the heaven roosted in its branches.

20 And again he said: To what shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of flour, till the whole was leavened.

22 And he passed through the cities and villages teaching and making the journey to Jerusalem.

23 And some one said to him: Lord, are they few that are saved? But he said to them:

24 Strive to enter in through the strait gate; for many, I say to you, will seek to enter in and shall not be able.

25 From whatever time the master of the house shall have risen up and closed the door and you shall have begun to stand without and to knock at the door, saying: Lord, open to us, and he shall answer and say to you: I know you not whence you are:

26 then shall you begin to say: We have eaten and drunk in thy presence, and in our streets hast thou taught.

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27 And he will say: I tell you, I know you not whence you are: depart from me, all workers of iniquity.

28 There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast out.

29 And they shall come from east and west and north and south, and shall recline at table in the kingdom of God.

30 And behold, there are last that shall be first, and there are first that shall be last.

31 At that hour came to him some Pharisees, saying to him: Get out and depart hence, for Herod will kill thee.

32 And he said to them: Go and tell this fox: Behold, I cast out demons and perfect cures today and tomorrow, and on the third day I make an end.

33 But I must journey today and to-morrow and the day following; for it is not possible that a prophet perish out of Jerusalem.

34 Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee, how often have I desired to gather thy children together as a hen her young under her wings, and you refused.

35 Behold, your house is left to you. I say to you that you shall not see me till the time come when you shall say: Blessed is he that comes in the name of the Lord.

ACCORDING TO LUKE 14

1 And it came to pass that he entered on a sabbath into the house of some one of the chief men of the Pharisees to eat bread, and they were watching him.

2 And behold, there was before him a man that had the dropsy.

3 And Jesus answered and spoke to the lawyers and Pharisees, saying: Is it lawful to cure on the sabbath, or not? But they were silent.

4 And he took him and restored him to health and let him go.

5 And answering, he said to them: Shall a son or ox of any one of you fall into a pit and will he not immediately draw him out on the sabbath day?

6 And they were not able to answer him to these things.

7 But when he observed how they chose out the chief places, he spoke a parable to those that were called saying to them:

8 When thou art called by any one to a marriage, do not recline on the chief place, lest a more honorable than thou may have been called by him,

9 and he that called thee and him shall come and say to thee: Give this man place, and then thou begin with shame to occupy the last place.

10 But when thou art called, go and recline on the last place; that when he that called thee come, he shall say to thee: Friend, go up higher: then shalt thou have honor in the presence of those that recline with thee.

11 For every one that exalts himself shall be humbled, and he that humbles himself shall be exalted.

12 And he said also to him that had called him: When thou wouldst make a dinner or a supper, call not thy friends, nor thy brothers, nor thy relatives, nor rich neighbors, lest they also call thee in turn, and a recompense be made thee.

13 But when thou wouldst make a feast, call the poor, the maimed, the lame, the blind,

14 and thou shalt be blessed: for they cannot recompense thee; but thou shalt have recompense in the resurrection of the just.

15 And some one of those that reclined with him, hearing these things, said to him: Blessed is he that eats bread in the kingdom of God.

16 But he said to him: A certain man made a great supper and called many;

17 and sent his servant at the hour of supper to say to those that had been called: Come, for it is now prepared.

18 And they all with one consent began to make excuse. The first said to him: I have bought a field, and I must 1 needs go and see it: I pray thee, have me excused.

19 And another said: I have bought five yoke of oxen, and I am going to prove them: I pray thee, have me excused.

20 And another said: I have married a wife and therefore I cannot come.

21 And the servant came back and reported these things to his lord.

Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and the poor and maimed and blind and lame bring in hither.

22 And the servant said: Lord, what thou didst command has been done, and yet there is room.

23 And the lord said to the servant: Go out into the roads and hedges; and compel them to come in, that my house may be full;

24 for I say: to you that not one of those men that have been called shall taste of my supper.

25 And many multitudes journeyed with him; and he turned and said to them:

26 If any one comes to me and hates not his father and mother, and wife and children, and brothers and sisters, and even his own life also, he cannot be my disciple.

27 Whoever does not bear his cross and come after me cannot be my disciple.

28 For what one of you intending to build a tower sits not down first and counts the cost, if he has enough to finish it?

29 lest perhaps, after he has laid the foundation and is not able to finish, all that see begin to deride him,

30 saying: This man began to build and was not able to finish.

31 Or what king going to engage in battle with another king, will not sit down first and deliberate whether he is able with ten thousand to meet him that comes against him with twenty thousand?

32 But if not, while he is yet far off, he sends an embassy and asks conditions of peace.

33 So then, no one of you that forsakes not all that he has can be my disciple.

34 Salt then is good; but if the salt become tasteless, by what means shall it be seasoned?

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35 It is fit neither for earth nor for manure: they cast it out. He that has ears, let him hear.

ACCORDING TO LUKE 15

1 And all the publicans and the sinners were drawing near to him to hear him.

2 And both the Pharisees and the scribes murmured, saying: This man receives sinners and eats with them.

3 But he spoke to them this parable, saying:

4 What man of you, that has a hundred sheep, and loses one of them, does not leave the ninety-nine in the wilderness, and go after that which is lost, till he find it?

5 And when he finds it, he lays it on his shoulder rejoicing;

6 and having come home, he calls together the friends and the neighbors, saying to them: Rejoice with me, for I have found my sheep that was lost.

7 I say to you that so there shall be joy in heaven over one sinner that repents, more than over ninety-nine righteous who have no need of repentance.

8 Or what woman having ten drachmas, if she lose one drachma, does not light a lamp and sweep the house and seek carefully till she find it?

9 And when she has found it, she calls together the friends and neighbors, saying: Rejoice with me, for I have found the drachma that I lost.

10 So, I say to you, there arises joy in the presence of the angels of God over one sinner that repents.

11 And he said: A certain man had two sons.

12 And the younger of them said to the father: Father, give me the part of the estate that falls to me. And he divided to them the living.

13 And not many days after, the younger son gathered all together and went from home into a distant country, and there wasted his estate by riotous living.

14 But when he had spent all, there arose a great famine throughout that land, and he began to be in want.

15 And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine;

16 and he desired to fill his belly with the pods that the swine did eat; and no one gave to him.

17 But having come to himself, he said: How many hired servants of my father have bread enough and to spare; but I am perishing here with hunger.

18 I will arise and go to my father and say to him: Father, I have sinned against heaven and in thy sight;

19 no longer am I worthy to be called thy son: make me as one of thy hired servants.

20 And he arose and came to his father. And while he was yet a great way off, his father saw him and had pity on him; and running, he fell upon his neck and kissed him.

21 And the son said to him: Father, I have sinned against heaven and in thy sight; no longer am I worthy to be called thy son.

22 But the father said to his servants: Bring forth the best robe and put it on him, and put a ring on his hand, and sandals on his feet;

23 and bring the fatted calf, kill, and let us eat and be merry; 24 for this, my son, was dead and lives again, was lost and is found. And they began to be merry.

25 But his older son was in the field; and when he came and drew near to the house, he heard music and dancing;

26 and calling to him one of the servants, he inquired what these things meant.

27 And he said to him: Thy brother has come, and thy father has killed the fatted calf, because he has received him in health.

28 But he was angry, and would not go in; and his father came out and entreated him.

29 But he answered and said to the father: Behold, so many years do I serve thee, and at no time have I transgressed thy commandment; and yet to me thou hast at no time given a kid that I might make merry with my friends;

30 but when thy son, this that has eaten up thy living with harlots, came, thou didst kill for him the fatted calf.

31 But he said to him: Son, thou art always with me, and all mine is thine;

32 but to make merry and to be glad was needful, for this thy brother was dead and lives again; was lost and is found.

ACCORDING TO LUKE 16

1 And he said also to the disciples: There was a certain rich man who had a steward, and he was accused to him of wasting his goods.

2 And he called him and said to him: What is this that I hear of thee? Give an account of thy stewardship; for thou canst no longer act as steward.

3 And the steward said within himself: What shall I do? for my lord takes from me the stewardship. To dig I am not able, to beg I am ashamed.

4 I have found what I shall do, that when I am put out of the stewardship they may receive me into their houses.

5 And calling to him each one of his lord's debtors, he said to the first: How much owest thou my lord?

6 He said: A hundred baths of oil. And he said to him: Take back thy note, and sit down quickly and write fifty.

7 Then he said to another: And how much owest thou? And he said: A hundred homers of wheat. He says to him: Take back thy note, and write eighty.

8 And the lord commended the unjust steward, because he had acted prudently; for the children of this age are, in reference to their generation, wiser than the children of light.

9 And I say to you: Make to yourselves friends of the mammon of unrighteousness, that when it fails they may receive you into the eternal habitations.

10 He that is faithful in very little is faithful also in much, and he that is unjust in very little is unjust also in much.

11 If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches?

12 And if you have not been faithful in that which is another's, who will give to you that which is your own?

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13 No servant can serve two masters; for either he will hate the one and love the other; or he will hold the one and despise the other. You cannot serve God and mammon.

14 And the Pharisees*, who were lovers of money, heard all these things, and scoffed at him. *(*Pharisaic Jews were viewed as hypocrites and traitors by Jews of the Holy Land, in particular by radicals like Saducees, Zealots, Sicarii, "Knife Terrorists." The Pharisees in other parts of the Roman Empire, where they had already lived for many centuries, had to ally themselves with the Greeks and Romans because they had to follow their laws. In fact, Pharisees were very religious. The Greek Septuagint Bible was made for them, since they forgot the Hebrew or Aramaic languages of their forefathers.)*

15 And he said to them: You are they that justify yourselves before men, but God knows your hearts; for that which is highly esteemed among men is an abomination in the sight of God.

16 The law and the prophets preached till John; from that time the kingdom of God is preached, and every one enters it by force.

17 But it is easier for heaven and earth to pass away, than for one point of the law to fall.

18 Every one that puts away his wife and marries another commits adultery, and he that marries her that is put away from a husband commits adultery.

19 But there was a certain rich man, and he was clothed in purple and fine linen, feasting splendidly every day.

20 And a certain poor man named Lazarus had been laid at his gate, full of sores,

21 and desiring to be fed with that which fell from the rich man's table: moreover, even the dogs came and licked his sores.

22 But it came to pass that the poor man died and was carried by angels to Abraham's bosom; and the rich man also died and was buried.

23 And in hades he lifted up his eyes, being in torments, and saw Abraham afar off and Lazarus in his bosom.

24 And he cried and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

25 But Abraham said: Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus likewise evil things; but now here he is comforted and thou art tormented.

26 And in all these regions between us and you a great chasm is fixed, so that they that would pass hence to you cannot, neither can they pass thence to us.

27 And he said: I pray thee then, father, that thou wouldst send him to my father's house;

28 for I have five brothers: that he may earnestly testify to them, lest they themselves also come to this place of torment.

29 But Abraham said to him: They have Moses and the prophets: let them hear them.

30 And he said: No, father Abraham; but if one from the dead should go to them, they will repent.

31 But he said to him: If they hear not Moses and the prophets, neither will they be persuaded though one should rise from the dead.

ACCORDING TO LUKE 17

1 And he said to his disciples: It is impossible that offenses come not; but alas for him through whom they come:

2 it were better for him that an upper millstone were hung about his neck and he thrown into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves. If thy brother sin, rebuke him; and if he repent, forgive him.

4 And if he sin against thee seven times in a day, and seven times turn to thee, saying: I repent, thou shalt forgive him.

5 And the apostles said to the Lord: Increase our faith.

6 But the Lord said: If you have faith as a grain of mustard, you might say to this sycamine tree: Be uprooted and be planted in the sea, and it would obey you.

7 But which of you in having a servant plowing or feeding a flock, will say to him when he comes from the field: Come immediately and recline at table?

8 But will he not say to him: Make ready my supper, and gird thyself and serve me till I eat and drink, and after this thou shalt eat and drink?

9 Does he thank the servant because he did the things that were commanded?

10 So also you, when you shall have done all things that are commanded you, say that we are unprofitable servants; we have done what we ought to have done.

11 And it came to pass as he journeyed to Jerusalem, he also went through the midst of Samaria and Galilee.

12 And as he entered a certain village there met him ten leprous men, who stood afar off;

13 and they lifted up their voices, saying: Jesus, Master, have mercy on us.

14 And seeing, he said to them: Go, show yourselves to the priests. And it came to pass as they went they were cleansed.

15 And one of them, seeing that he was healed, returned, with a loud voice glorifying God;

16 and fell on his face at his feet, giving him thanks; and he was a Samaritan.

17 But Jesus answered and said: Were not the ten cleansed? Where are the nine?

18 Were there not found returning to give glory to God but this one of another race?

19 And he said to him: Arise and go: thy faith has saved thee.

20 And having been asked by the Pharisees when the kingdom of God would come, he answered them and said: The kingdom of God comes not with observation;

21 neither shall they say: Lo, here or there; for behold, the kingdom of God is among you.

22 But he said to his disciples: Days will come when you shall desire to see one of the days of the Son of man, and shall not see it.

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23 And they shall say to you: Lo here, lo there: go not after them nor follow them.

24 For as the lightning flashing out from one place under heaven shines to the other place under heaven, so shall the Son of man be in his day.

25 But first must he suffer many things, and be rejected by this generation.

26 And as it was in the days of Noah, so shall it be also in the days of the Son of man.

27 They were eating, they were drinking, they were marrying, they were giving in marriage till the day on which Noah entered the ark, and the flood came and destroyed all.

28 Likewise as it was in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

29 but on the day in which Lot went out of Sodom, there rained fire and brimstone from heaven and destroyed all.

30 So shall it be in the day in which the Son of man is revealed.

31 In that day he that shall be on the housetop, and his goods in the house, let him not come down to take them away; and he that is in the field let him likewise not turn back.

32 Remember Lot's wife.

33 Whoever shall seek to gain his life shall lose it: and whoever shall lose it shall save it alive.

34 I say to you, on that night there shall be two men in one bed: one shall be taken and the other left:

35 there shall be two women grinding together: the one shall be taken, but the other left.

37 And they answer and say to him: Where, Lord? And he said to them: Where the body is, there also will the eagles be gathered together.

ACCORDING TO LUKE 18

1 And he spoke a parable to them to this end, that they ought always to pray and not grow weary,

2 saying: There was in a city a judge that feared not God, and regarded not man.

3 And there was a widow in that city, and she came to him, saying: Avenge me, on my opponent-at-law.

4 And he would not for a time; but afterward he said within himself: Though I fear not God, neither regard man,

5 yet, because this widow gives me trouble, I will avenge her, lest coming continually she weary me.

6 And the Lord said: Hear what the unjust judge says;

7 and will not God avenge his elect who cry to him day and night, and does he bear long towards them?

8 I say to you that he will avenge them speedily. Nevertheless will the Son of man, when he comes, find the faith on the earth?

9 And he spoke also this parable to some that trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray, the one a Pharisee and the other a publican.

11 The Pharisee stood and prayed thus: God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I pay tithes of all that I possess.

13 But the publican, standing far off, would not lift even his eyes to heaven, but smote upon his breast, saying: God, be merciful to me the sinner.

14 I say to you, this man went down to his house justified rather indeed than the other; for every one that exalts himself shall be humbled, but he that humbles himself shall be exalted.

15 And they brought to him also their infants that he might touch them; but the disciples, seeing, rebuked them.

16 But Jesus called them to him, saying: Let the little children come to me and forbid them not; for to such belongs the kingdom of God.

17 Verily I say to you, whoever shall not receive the kingdom of God as a little child, shall not enter into it.

18 And a ruler asked him, saying: Good Teacher, what shall I do to inherit eternal life?

19 And Jesus said to him: Why callest thou me good? None is good but one, God.

20 Thou knowest the commandments: Thou shalt not commit adultery. Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false testimony, Honor thy father and thy mother.

21 And he said: All these have I kept from youth.

22 But Jesus, hearing, said to him: Yet lackest thou one thing: sell all that thou hast, and distribute to the poor and thou shalt have treasure in the heavens, and come follow me.

23 But hearing these things, he became very sad; for he was very rich.

24 But seeing him, Jesus said: How hardly do they that have riches enter into the kingdom of God:

25 for it is easier for a camel to go in through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they that heard said: Who then can be saved?

27 But he said: Things impossible with men are possible with God.

28 And Peter said: Behold, we have left our own and followed thee.

29 And he said to them: Verily I say to you, there is no one that has left house, or wife, or brothers, or parents, or children for the sake of the kingdom of God,

30 who shall not receive many times more in this time, and in the age to come, eternal life.

31 And taking the twelve aside, he said to them: Behold, we are going up to Jerusalem, and all things that are written by the prophets in reference to the Son of man shall be accomplished;

32 for he shall be delivered to the Gentiles, and shall be derided and outraged and spit upon;

33 and they shall scourge and kill him, and the third clay he shall rise.

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34 And they understood none of these things; and this saying was concealed from them; and they knew not the things that were spoken.

35 And it came to pass as he drew near to Jericho, a blind man sat by the road begging.

36 And hearing the multitude pass by, he inquired what this meant.

37 And they told him that Jesus the Nazarene was passing by.

38 And he cried out, saying: Jesus, son of David, have mercy on me.

39 But those that went before rebuked him that he should be silent; but much more did he cry: Son of David, have mercy on me.

40 But Jesus stood and commanded him to be brought to him. And when he had come near he asked him:

41 What wilt thou that I shall do for thee? And he said: Lord, that I may receive sight.

42 And Jesus said to him: Receive sight: thy faith has saved thee.

43 And he immediately received sight, and followed him, glorifying God. And all the people, seeing it, gave praise to God.

ACCORDING TO LUKE 19

1 And he entered and passed through Jericho.

2 And behold, a man named Zacchaeus, and he was chief publican, and was rich;

3 and he sought to see Jesus, who he was, and could not from the multitude, for in stature he was small.

4 And running before, he went up into a sycamore, that he might see him, for he was about to pass that way.

5 And when he came to the place, Jesus looked up and said to him: Zacchaeus, make haste and come down; for I must abide to-day at thy house.

6 And he hastened and came down, and received him joyfully.

7 And seeing it, they all murmured, saying: He has gone in to be guest with a sinful man.

8 And Zacchaeus stood and said to the Lord: Behold, the half of my goods, Lord, I give to the poor; and if from any one I have taken any thing by false accusation, I repay fourfold.

9 And Jesus said to him: This day has salvation come to this house, inasmuch as he also is a son of Abraham;

10 for the Son of man has come to seek and save the lost.

11 And as they heard these things he also spoke a parable, because he was near Jerusalem and they thought that the kingdom of God would immediately appear.

12 He said, therefore: A nobleman went into a distant country, to receive for himself a kingdom, and return.

13 And he called his ten servants and gave to them ten pounds, and said to them: Engage in trade till I come.

14 But his citizens hated him, and sent an embassy after him, saying: We are not willing that this man shall reign over us.

15 And it came to pass when he had returned, having received the kingdom, he also ordered that those servants to whom he had given the money should be called to him, that he might know what each had gained by trading.

16 And the first came to him, saying: Lord, thy pound has gained ten pounds.

17 And he said to him: Well done, good servant; because, thou hast been faithful in very little, have authority over ten cities.

18 And the second came, saying: Thy pound, lord, has made five pounds.

19 And he said also to him: Be thou also over five cities.

20 And the other came, saying: Lord, behold thy pound, which I have had laid away in a napkin;

21 for I feared thee, because thou art a hard man: thou takest up what thou didst not deposit, and reapest what thou didst not sow.

22 He says to him: Out of thy own mouth will I judge thee, wicked servant. Thou knowest that I am a hard man, taking up what I did not deposit, and reaping what I did not sow.

23 And why gavest thou not my money to the bank? and I on coming could have collected my own with interest.

24 And he said to those that stood by: Take from him the pound and give to him that has the ten pounds.

25 And they said to him: Lord, he has ten pounds.

26 I say to you: To every one that has shall be given, but from him that has not, even that which he has shall be taken away.

27 But these my enemies, that were not willing that I should reign over them, bring hither and slay them before me.

28 And having said these things, he went before, going up to Jerusalem.

29 And it came to pass when he came near to Bethphage and Bethany, at the mount of Olives, he sent two of the disciples,

30 saying: Go into the village opposite, in which, on entering, you shall find a colt tied, on which no one of men ever sat: loose and bring him.

31 And if any one ask you: Why loose him? say thus; that the Lord has need of him.

32 And those that were sent went and found as he had said to them.

33 And as they were loosing the colt, its owners said to them: Why loose the colt?

34 and they said: Because the Lord has need of him.

35 And they brought him to Jesus, and having thrown their mantles upon the colt, they set Jesus upon him.

36 And as he went they spread their mantles in the road.

37 But as he was drawing near now to the descent of the mount of Olives, the whole multitude of the disciples began joyfully to praise God with a loud voice for all the mighty deeds which they had seen,

38 saying: Blessed be the King in the name of the Lord: in heaven peace, and glory in the highest.

39 And some of the Pharisees from the multitude said to him: Teacher, rebuke thy disciples.

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40 And he answered and said: I say to you, that if these should be silent, the stones would cry out.

41 And when he drew near, beholding the city, he wept over it,

42 saying: If thou hadst known, even thou, even in this thy day, the things for thy peace; but now they are hid from thy eyes.

43 For days will come upon thee, and thy enemies shall cast up a mound about thee; and encircle thee round about, and shut thee up on every side;

44 and level thee with the ground and thy children within thee; and will not leave within thee a stone upon a stone, because thou knewest not the time of thy visitation.

45 And entering into the temple he began to cast out those that sold,

46 saying to them: It is written: And my house shall be called a house of prayer, but you have made it a den of robbers.

47 And he was teaching daily in the temple; and the chief priests and the scribes and the chief men of the people sought to destroy him,

48 and found not what they could do; for all the people hung listening upon him.

ACCORDING TO LUKE 20

1 And it came to pass on one of the days, as he was teaching the people in the temple, and preaching the gospel, the priests and the scribes, with the elders, came upon him.

2 and spoke, saying to him: Tell us, by what authority doest thou these things, or who is he that gave thee this authority?

3 But he answered and said to them: I also will ask you a word, and tell me:

4 The baptism of John, of heaven was it, or of men?

5 And they reasoned among themselves, saying: If we say: Of heaven, he will reply: Why did you not believe him?

6 But if we say: Of men, all the people will stone us; for they are persuaded that John was a prophet.

7 And they answered that they knew not whence.

8 And Jesus said to them: Neither tell I you by what authority I do these things.

9 And he began to speak to the people this parable. A man planted a vineyard and let it out to vinedressers, and went abroad for a long time.

10 And at the season he sent to the vinedressers a servant, that they might give him of the fruit of the vineyard; but the vinedressers scourged him and sent him forth empty.

11 And he also sent another servant; but they scourged that one also, and having dishonored him, sent him forth empty.

12 And he also sent a third; but they wounded this one also and cast him out.

13 And the lord of the vineyard said: What shall I do? I will send my beloved son: perhaps they will reverence him.

14 But seeing him, the vinedressers reasoned one with another, saying: This is the heir: let us kill him, that the inheritance may become ours.

15 And they cast him out of the vineyard and killed him. What then will the lord of the vineyard do to them?

16 He will come and destroy these vinedressers, and give the vineyard to others. And hearing, they said: May it not be.

17 But he looked on them and said: What then is this that is written? A stone that the builders rejected, this became the head of the corner.

18 Every one that falls on that stone shall be broken; but on whomever it shall fall, it will grind him to dust.

19 And the scribes and the chief priests sought to lay their hands on him at the same hour, and were afraid of the people; for they knew that against them he had spoken this parable.

20 And watching closely, they sent spies that feigned themselves to be just, that they might lay hold on a word of his, so that they could deliver him up to the power and authority of the governor.

21 And they asked him, saying: Teacher, we know that thou speakest and teachest rightly, and acceptest not a person, but teachest the way of God in truth:

22 is it lawful for us to give tribute to Caesar or not?

23 But perceiving their craftiness, he said to them:

24 Show me a denarius. Whose image and superscription has it? They said: Caesar's.

25 And he said to them: Therefore render to Caesar the things that are Caesar's, and to God the things that are God's.

26 And they were not able to lay hold of his speech in the presence of the people; and being astonished at his answer, they were silent.

27 And some of the Sadducees, who deny that there is a resurrection, came and asked him a question,

28 saying: Teacher, Moses wrote for us, if any one's brother die having a wife, and he be without children, that his brother shall take his wife and raise up offspring for his brother.

29 There were then seven brothers. And the first took a wife and died without children;

30 and the second

31 and the third took her, and in like manner also the seven left no children and died.

32 At last the woman also died.

33 The woman then in the resurrection, of which of them shall she be the wife? For the seven had her as a wife.

34 And Jesus said to them: The sons of this age marry and are given in marriage,

35 but they that shall be counted worthy to obtain that age and the resurrection from the dead, neither marry nor are given in marriage:

36 nor indeed can they die any more, for they are like the angels, and are sons of God, being sons of the resurrection.

37 But that the dead are raised, even Moses has made known at the Bush, since he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob;

38 and he is not a God of the dead, but of the living; for all live to him.

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39 And some of the scribes answered and said: Teacher, thou hast well said.
40 For no one again ventured to ask him another question.
41 But he said to them: How say they that Christ is David's son,
42 for David himself says in the book of Psalms: The Lord said to my Lord: Sit at my right hand
43 till I make thy enemies thy footstool?
44 David then calls him Lord; and how is he his son?
45 But as all the people were hearing, he said to the disciples:
46 Beware of the scribes that delight to walk about in robes, and love salutations in the markets, and first seats in the synagogues, and first places at suppers;
47 who eat up the houses of widows, and for a pretext make long prayers: these shall receive greater condemnation.

ACCORDING TO LUKE 21

1 And looking up, he saw the rich throwing their gifts into the treasury.
2 And he saw a widow, a needy one, throw in thither two mites,
3 and he said: Truly I say to you that this poor widow has thrown in more than they all;
4 for all these out of their abundance have thrown in among the gifts, but she out of her poverty has thrown in all the living that she had.
5 And as some were speaking of the temple that it was adorned with goodly stones and offerings, he said:
6 As to these things that you see, days will come in which there shall not be left a stone upon a stone, that shall not be thrown down.
7 And they asked him, saying: Teacher, when then shall these things be? and what the sign when these things shall be accomplished?
8 And he said: Take heed that you be not deceived; for many will come in my name, saying: I am he, and the time is at hand: go not after them.
9 But when you hear of wars and tumults, be not alarmed; for these things must take place first, but not immediately the end.
10 Then he said to them: Nation shall rise against nation, and kingdom against kingdom:
11 great earthquakes also shall there be, and in places famines and pestilences, fearful sights also shall there be, and great signs from heaven.
12 But before all these they shall lay their hands on you and persecute you, delivering you up to the synagogues and prisons, being brought before kings and governors for the sake of my name:
13 it shall turn out to you for testimony.
14 Resolve therefore in your hearts that you meditate not beforehand to make a defense;
15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist or gainsay.
16 But you shall be delivered up both by parents and brothers and relatives and friends, and some of you they shall put to death,
17 and you shall be hated by all because of my name.
18 And yet a hair from your head shall not be lost:
19 in your endurance preserve your souls.
20 But when you see Jerusalem encompassed by armies, then know that the desolation of it is near.
21 Then let those in Judea flee to the mountains, and those in the midst of it go out, and those in the country not enter into it;
22 for days of vengeance are these for the fulfilling of all things that are written.
23 Alas for them that are with child and them that give suck in those days; for there shall be great distress on the land and wrath on this people;
24 and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trod down by Gentiles, till the times of the Gentiles shall have been fulfilled.
25 And there shall be signs in the sun and the moon and the stars, and on earth distress of nations in perplexity at the roaring of the sea and the waves,
26 men failing in heart for fear and expectation of things coming on the habitable land; for the powers of the heavens shall be shaken.
27 And then shall they see the Son of man coming on a cloud with power and great glory.
28 But when these things begin to take place, look up and lift up your heads, because your redemption draws near.
29 And he spoke a parable to them: See the fig-tree and all the trees:
30 when they now put forth leaves, seeing it you know of yourselves that summer is now near.
31 So also you, when you see these things coming to pass, know that the kingdom of God is near.
32 Verily I say to you: This generation shall not pass away till all these things shall have been accomplished.
33 Heaven and earth shall pass away, but my words shall not pass away.
34 But take heed to yourselves lest perhaps your hearts become heavy with surfeiting, and drunkenness, and the anxieties of life, and that day come upon you suddenly
35 like a snare; for it shall come upon all that dwell on the face of all the land.
36 But watch at every time, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of man.
37 And he was teaching in the temple during the day, but he went out and spent the night in the mount of Olives.
38 And all the people came early to him in the temple to hear him.

ACCORDING TO LUKE 22

1 But the feast of unleavened bread, which is called passover, drew near;

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2 and the chief priests and scribes sought how they might destroy him; for they feared the people.

3 But Satan entered into Judas called Iscariot, who was of the number of the twelve;

4 and he went away and conferred with the chief priests and captains how he might deliver him up to them.

5 And they were glad, and agreed to give him money;

6 and he consented, and sought an opportunity to deliver him up to them in the absence of the multitude

7 And the day of unleavened bread came, on which the passover must be killed;

8 and he sent Peter and John, saying: Go and prepare for us the passover, that we may eat.

9 And they said to him: Where wilt thou that we make ready?

10 And he said to them: Behold, after you have gone into the city, there shall meet you a man carrying a pitcher of water; follow him into the house that he enters;

11 and you shall say to the master of the house: The Teacher says to thee: Where is the guest-chamber where I may eat the passover with my disciples?

12 And he will show you a large upper room furnished: there make ready.

13 And they went and found as he had said to them, and prepared the passover.

14 And when the hour had come, he reclined at table, and the apostles with him.

15 And he said to them: With desire have I desired to eat this passover with you before I suffer;

16 for I say to you that I will no more eat it till it is fulfilled in the kingdom of God.

17 And having taken a cup and given thanks, he said: Take this and divide it among yourselves;

18 for I say to you that I will not drink henceforth of the fruit of the vine till the kingdom of God shall have corner

19 And having taken bread and given thanks, he broke and gave to them, saying: This is my body, that is given for you: this do in remembrance of me.

20 And the cup in like manner, after he had supped, saying: This cup is the new covenant in my blood, that is poured out for you. (*The Institution of the Lord's Supper, the Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mitra of India and Persia. See Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)*

21 But behold, the hand of him that delivers me up is with me on the table.

22 For indeed the Son of man goes according to that which is determined, but alas for that man by whom he is delivered up.

23 And they began to inquire among themselves which of them it might be that was about to do this thing.

24 And there had been also a contention among them as to which of them was thought to be greatest.

25 But he said to them: The kings of the nations exercise lordship over them, and they that have authority over them are called benefactors:

26 you however shall not be so, but he that is the greatest among you,

let him become as the youngest, and he that leads as he that serves.

27 For which is greater, he that reclines at table or he that serves? Is not he that reclines at table? But I in the midst of you am as he that serves.

28 But you are they that have continued steadily with me in my trials.

29 And I appoint to you as my Father has appointed to me a kingdom,

30 that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 Simon, Simon, behold, Satan has greatly desired you that he may sift you as wheat;

32 but I have prayed for thee, that thy faith fail not. And thou, when thou hast turned to me, strengthen thy brethren.

33 And he said to him: Lord, with thee I am ready to go both to prison and to death.

34 But he said: I say to thee, Peter, a cock shall not crow this day, till thou shalt have three times denied that thou knowest me.

35 And he said to them: When I sent you forth without purse and bag and sandals, needed you any thing? They said: Nothing.

36 And he said to them: But now, he that has a purse, let him take it; in like manner, also a bag; and he that has no sword, let him sell his garment and buy.

37 For I say to you that this that is written must be fulfilled in me; this: And with the lawless was he numbered; for that concerning me has an end.

38 And they said: Lord, behold, here are two swords. And he said to them: It is enough.

39 And going out, he went according to custom to the mount of Olives; and the disciples also followed him.

40 And when he had come to the place he said to them: Pray that you enter not into temptation.

41 And he withdrew from them about a stone's throw, and kneeling down he prayed,

42 saying: Father, if thou art willing to remove this cup from me; yet, not my will, but thine, be done.

43 And there appeared to him an angel from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly. And his sweat became like great drops of blood falling to the ground.

45 And he arose from prayer, came to the disciples, and found them sleeping because of grief,

46 and said to them: Why sleep? arise and pray, that you may not enter into temptation.

47 While he was yet speaking, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and came near to Jesus to kiss him.

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48 And Jesus said to him: Judas, dost thou deliver up the Son of man with a kiss?

49 But they about him, seeing what would be, said: Lord, shall we smite with the sword?

50 And some one of them struck the servant of the chief priest and cut off his right ear.

51 But Jesus answered and said: Let me alone till this, and he touched his ear and healed him.

52 And Jesus said to the chief priests and captains of the temple and elders that had come to him: As against a robber you have come forth, with swords and clubs:

53 while I was with you a daily in the temple, you stretched not forth your hands against me. But this is your hour, and the authority of darkness.

54 And they took him, and led and brought him into the house of the chief priest; but Peter followed at a distance.

55 And after they had kindled a fire in the midst of the court, and were sitting together, Peter sat in the midst of them.

56 And a maidservant saw him sitting at the fire, and, looking earnestly on him, said: This man also was with him.

57 But he denied him, saying: Woman, I know him not.

58 And after a little another saw him and said: Thou also art of them. But Peter said: Man, I am not.

59 And after an interval of about one hour some other confidently affirmed, saying: Of a truth this man also was with him; for he is a Galilean.

60 But Peter said: Man, I know not what thou sayest. And immediately, while he was yet speaking, a cock crew;

61 and the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, as he had said to him: Before a cock shall have crowed this day, thou shalt deny me three times.

62 And he went out and wept bitterly.

63 And the men that held him derided him, striking him;

64 and having blindfolded him, they asked, saying: Prophesy: who is he that struck thee?

65 And many other things did they blasphemously say to him.

66 And when it was day, there came together the eldership of the people, chief priests also and scribes, and they led him away to their Sanhedrim (Jewish court of law), saying: If thou art the Christ, tell us.

67 And he said to them: If I tell you, you will not believe;

68 and if I ask, you will not answer.

69 But from this time shall the Son of man be sitting on the right hand of the power of God.

70 And they all said: Thou art then the Son of God? He said to them: You say it, for I am.

71 And they said: What further need have we of testimony? For we ourselves have heard from his mouth.

ACCORDING TO LUKE 23

1 And the whole number of them rose and led him to Pilate.

2 And they began to accuse him, saying: We found this man turning our nation away, and forbidding to pay tribute to Caesar, and saying that he himself is Christ a king.

3 And Pilate asked him, saying: Art thou the King of the Jews? And he answered and said to him: Thou sayest.

4 But Pilate said to the chief priests and the multitudes: I find no fault in this man.

5 But they were vehement, saying: He excites the people, teaching throughout the whole of Judea, even beginning from Galilee, to this place.

6 But Pilate, hearing, inquired if the man were a Galilean;

7 and learning that he was from Herod's jurisdiction, he sent him up to Herod, who was also in Jerusalem in those days.

8 And Herod, when he saw Jesus, was exceeding glad; for he had for a long time desired to see him, because he had heard of him, and hoped to see some sign done by him.

9 And he questioned him with many words; but he answered him nothing.

10 And the chief priests and the scribes stood, vehemently accusing him.

11 But Herod also, with his men of war having set him at naught and mocked him, put on him a splendid robe and sent him back to Pilate.

12 And on the same day Herod and Pilate became friends to each other; for before they had been at enmity between themselves.

13 But Pilate, having called together the chief priests and the rulers and the people,

14 said to them: You have brought to me this man as turning the people away; and behold, I, having examined him in your presence, have found in this man no fault as to the things which you charge against him.

15 No, nor even Herod; for he has sent him back to us; and behold, nothing worthy of death has been done by him.

16 I will therefore chastise and release him.

17 [no verse]

18 But they cried out all at once, saying: Away with this man, and release to us Barabbas:

19 who for a certain insurrection made in the city and for murder had been cast into prison.

20 Again, however, Pilate called to them, wishing to release Jesus.

21 But they cried against it, saying: Crucify, crucify him.

22 But the third time spoke he to them: Why, what evil has he done? No cause of death have I found in him: I will therefore chastise and release him.

23 But they were urgent with loud cries, demanding that he should be crucified; and their cries prevailed.

24 And Pilate gave sentence that their demand should go into effect.

25 And he released him that for insurrection and murder had been cast into prison, whom they chose; but Jesus he delivered up to their will.

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26 And as they led him away, laying hold on Simon a certain Cyrenian, as he came from the country, they laid on him the cross that he might bear it after Jesus.

27 And there followed him a great multitude of the people, and of women that bewailed and lamented him.

28 But Jesus turned to them and said: Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children;

29 for behold, there are coming days in which they shall say: Blessed are the barren, and the wombs that never bore, and the breasts that did not give suck.

30 Then shall they begin to say to the mountains: Fall on us, and to the hills: Cover us;

31 for if they do these things in the green tree, what shall be done in the dry?

32 And there were led others also, two evildoers, to be crucified with him.

33 And when they came to the place that is called Skull (Calvary or Golgotha, 'place of sculls'), there they crucified him and the evildoers, one on the right and the other on the left. (Titus Flavius Josephus also describes such a three-part ensemble in his biography "The Life of Josephus".)

34 But Jesus said: Father, forgive them; for they know not what they do. And dividing his clothing among them, they cast lots.

35 And the people stood looking on; but the rulers scoffed, saying: Others he saved, let him save himself, if he is the Christ, the chosen of God.

36 And the soldiers also derided him, coming to him, offering him vinegar,

37 and saying: If thou art the King of the Jews, save thyself.

38 And there was also a superscription over him: THIS IS THE KING OF THE JEWS.

39 And one of the evildoers that were hanged reviled him: Art not thou the Christ? save thyself and us.

40 But the other, answering, rebuked him and said: Dost not even thou fear God, seeing that thou art in the same condemnation?

41 And we indeed justly, for we are receiving the due reward of what we have done; but this man has done nothing amiss.

42 And he said: Jesus, remember me when thou comest in thy kingdom.

43 And he said to him: Verily I say to thee, this day thou shalt be with me in Paradise.

44 And it was now about the sixth hour, and darkness came over the whole land till the ninth hour,

45 the sun having failed; and the veil of the temple was rent in the midst.

46 And Jesus cried with a loud voice, and said: Father, into thy hands I commit my spirit. And having said this, he expired.

47 And the centurion, seeing what had taken place, glorified God, saying: Certainly this man was righteous.

48 And all the multitudes that had come together to that scene, having looked upon the things that were done, returned, smiting their breasts.

49 And all his acquaintance, and women that had followed him from Galilee, stood at a distance, looking upon these things.

50 And behold, a man named Joseph, who was a counselor, also a good and righteous man,

51 he had not consented to their counsel and deed of Arimathea*, a city of the Jews, who looked for the kingdom of God: *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph bar Mathea [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

52 this man came to Pilate and asked for the body of Jesus;

53 and having taken it down, he wrapped it in linen, and laid it in a sepulcher hewed in rock, where no one had yet lain.

54 And it was the day of the preparation, and the sabbath was beginning.

55 And women that had come up with him out of Galilee followed and observed the sepulcher, and how his body was laid;

56 and having returned, they prepared spices and ointments; and they rested indeed on the sabbath, according to the commandment.

ACCORDING TO LUKE 24

1 But on the first of the week, very early in the morning, they came to the sepulcher, bringing the spices that they had prepared.

2 And they found the stone rolled away from the sepulcher;

3 but entering, they found not the body of the Lord Jesus.

4 And it came to pass as they were perplexed about this, behold, two men stood by them in bright clothing

5 and the women being afraid and bowing their faces to the earth the angels said to them: Why seek among the dead for him that lives?

6 He is not here, but has risen. Remember how he spoke to you while he was yet in Galilee,

7 saying of the Son of man that he must be delivered into the hands of sinful men, and be crucified, and rise on the third day.

8 And they remembered his words,

9 and returned from the sepulcher and told all these things to the eleven and to all the rest.

10 And they were Mary Magdalene and Joanna and Mary the mother of James; and the rest with them told these things to the apostles.

11 And these words appeared in their sight as idle tales, and they believed them not.

12 But Peter arose and ran to the sepulcher, and stooping down, he saw the linen clothes lying by themselves; and he departed, wondering in himself at that which had come to pass.

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13 And behold, two of them were going on the same day to a village named Emmaus, distant from Jerusalem sixty furlongs;

14 and they were conversing one with another about all these things that had happened.

15 And it came to pass while they were conversing and discussing, Jesus himself came near and went with them;

16 but their eyes were held so that they did not know him.

17 And he said to them: What matters are these that you interchange one with another as you walk? And they stood still with countenances sad.

18 But one, whose name was Cleopas, answering, said to him: Dost thou only dwell as a stranger in Jerusalem and hast not known the things that have come to pass in it in these days?

19 And he said to them: What things? And they said to him: The things concerning Jesus the Nazarene, who became a man, a prophet mighty in deed and word before God and all the people,

20 and how the chief priests and our rulers delivered him up to the condemnation of death and crucified him.

21 But we were hoping that it had been he that was about to redeem Israel. Yet even with all this, this is the third day since these things were done.

22 But also some women of our company astonished us; having been early at the sepulcher,

23 and not finding his body, they came, saying that they had also seen a vision of angels, who said that he was alive.

24 And some of those with us went to the sepulcher, and found it so even as the women had said, but him they saw not.

25 And he said to them: O without understanding, and slow of heart to believe in all things that the prophets have spoken.

26 Was it not needful that the Christ should suffer these things and enter into his glory?

27 And beginning from Moses and from all the prophets, he explained to them in all the scriptures the things concerning himself.

28 And they drew near to the village whither they were going, and he made a show of going further;

29 and they constrained him, saying: Abide with us; for it is toward evening, and the day has now declined. And he went in to abide with them.

30 And it came to pass as he reclined at table with them, he took bread, blessed and broke and gave to them;

31 but their eyes were opened, and they recognized him; and he vanished out of their sight.

32 And they said one to another: Was not our heart burning within us, as he spoke to us on the way, as he opened to us the scriptures?

33 And they rose up the same hour and returned to Jerusalem, and found the eleven and those with them collected together,

34 saying that the Lord has certainly risen and has appeared to Simon.

35 And they told what had taken place on the way, and how he was made known to them in the breaking of bread.

36 But while they were talking of these things, he himself stood in the midst of them.

37 And being terrified and becoming fearful, they thought that they saw a spirit.

38 And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

39 See my hands and my feet, that it is I myself: handle me and see; for a spirit has not flesh and bones as you see me have.

40 And when he had said this, he showed them his hands and his feet.

41 But while they believed not for joy, and wondered, he said to them: Have you anything here to eat?

42 And they gave him a piece of broiled fish;

43 and he took it and ate in their presence.

44 And he said to them: These are my words, which I spoke to you while I was yet with you, that all things that are written in the law of Moses and the prophets and the psalms concerning me must be fulfilled.

45 Then opened he their understanding, that they might understand the scriptures;

46 and he said to them: Thus it is written, that the Christ (the Messiah) should suffer and rise from the dead on the third day,

47 and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 You are witnesses of these things.

49 And I send the promise of my Father upon you; but do you continue in the city, till you be clothed with power from on high.

50 And he led them out as far as Bethany, and having lifted up his hands, he blessed them.

51 And it came to pass, as he blessed them, he was separated from them.

52 And they returned to Jerusalem with great joy,

53 and were continually in the temple praising God.

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THE GOSPEL ACCORDING TO JOHN

or The Gospel of John, or just John
Estimated Range of Dating: 90-120 A.D.

(The Gospel of John is the fourth and the latest of the canonical gospels. Like the three other gospels it is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions. However, John is very different from the older Synoptic Gospels as it gives only a schematic account of the ministry of Jesus. It is more closely related in style and content to the three Johannine epistles. Some scholars treat these four books, along with the Book of Revelation, as a single group of Johannine literature, although it is not written by the same author.

The authorship of this group of literature has been debated by scholars since at least the 2nd century AD. The main question is which writer wrote which of the writings. Church tradition attributes all the books to John the Apostle which is highly unlikely. Most scholars conclude that the apostle John wrote none of these works. There may have been a single author for the gospel and the three epistles. They agree that all three letters are written by the same author, although there is debate on who that author is.

Although some scholars conclude the author of the epistles was different from that of the gospel, all four works probably originated from the same community that lived in the Greek City of Ephesus in around 90-110 AD. In the case of Revelation, scholars agree that it was written by a separate author, most likely by John of Patmos in c. 95.

The phrase "the disciple whom Jesus loved" or, in John 20:2, "the disciple beloved of Jesus" is used six times in the Gospel of John, but in no other New Testament accounts of Jesus. John 21:24 states that the Gospel of John is based on the written testimony of this disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist but this is rejected by most scholars.

The Gospel of John and the three Johannine epistles exhibit strong resemblances in theology and style. The letters were written later than the gospel because the gospel reflects the break between the Johannine Christians and the Jewish synagogue while in the letters the Johannine community itself is disintegrating (1 John 2:19).

The Gospel of John is significantly different from the synoptic gospels, with major variations in material, theological emphasis, chronology, and literary style. John lacks scenes from the Synoptics such as Jesus' baptism, the calling of the Twelve, exorcisms, parables, and the Transfiguration. Conversely, it includes scenes not found in the Synoptics, including Jesus turning water into wine at the wedding at Cana, the resurrection of Lazarus, Jesus washing the feet of his disciples, and multiple visits to Jerusalem. For John, Nazareth, Jesus' town of origin is irrelevant, for he saw it probably as synonymous with Sepphoris the large capital of Galilee. Whilst Jesus in the first three gospels is portayed as human leader, teacher and healer, for John, Jesus comes from beyond this world, from God the Father; a teaching of the Roman Church that became popular in the early 2nd century AD.

John never lists all of the Twelve Disciples and names at least one disciple, Nathanael, whose name is not found in the Synoptics. Nathanael or Nathaniel (Hebrew for "God has given") of Cana in Galilee was a follower or disciple of Jesus, mentioned only in the Gospel of John in Chapters 1 and 21. Nathanael has often been identified with Bartholomew the Apostle, mentioned in the synoptic gospels and Acts 1:13. He reappears (as "Nathanael of Cana") at the end of John's Gospel, as one of the disciples to whom Jesus appeared at the Sea of Galilee after the Resurrection.

There are also some discrepancies between John and the Synoptics, some amounting to contradictions. The teachings of Jesus found in the synoptic gospels are very different from those recorded in John, and since the 19th century scholars have almost unanimously accepted that these Johannine discourses are less likely than the synoptic parables to be historical, and were likely written for theological purposes. Scholars usually agree that John is not entirely without historical value: certain sayings in John are as old or older than their synoptic counterparts, his representation of the topography around Jerusalem is often superior to that of the synoptics, his testimony that Jesus was executed before, rather than on, Passover, might well be more accurate, and his presentation of Jesus in the garden and the prior meeting held by the Jewish authorities are possibly more historically plausible than their synoptic parallels.)

ACCORDING TO JOHN 1

[PROLOGUE]

(Originally, light and darkness had a religious, but also a political, significance. Especially since the time of Alexander's conquests, the Sadducees [the Zadokites ["the righteous"], Zealots, and Siccarii] also called themselves "sons of light" and referred to their unbelieving enemies as "sons of darkness" [See Appendix D: The Dead Sea Scrolls]. The Zealot freedom movement was known as "the Star" and its respective leader as the Messiah; hence, Bible scholars call it the "Messianic Movement".)

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was in the beginning with God.

3 All things came into being through him, and without him came into being not one thing that is in being.

4 In him is life, and the life was the light of men.

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5 And the light shines in darkness, and the darkness comprehended it not.

6 There came a man, sent from God; his name was John:

7 this man came for a testimony, that he might testify of the light, that all through him might believe.

8 He was not the light, but came that he might testify of the light.

9 That was the true light, which, coming into the world, gives light to every man.

10 He was in the world, and the world came into being through him, and the world knew him not.

11 He came to his own country, and his own people received him not.

12 But as many as received him, to them gave he the right to become children of God, to those that believe on his name,

13 who were born not of blood, nor of the will of the flesh, nor of the will of a man, but of God.

14 And the Word became flesh, and tabernacled among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth.

15 John testified of him and cried, saying: This was he of whom I said: He that comes after me has been advanced before me, because he was before me.

16 For of his fullness have we all received, and grace for grace;

17 for the law was given through Moses, the grace and the truth came through Jesus Christ.

18 No one has seen God at any time; the only begotten Son, who is in the bosom of the Father, he has made him known.

19 And the testimony of John is this, when the Jews of Jerusalem sent priests and Levites to ask him: Who art thou?

20 And he confessed and denied not, and confessed: I am not the Christ.

21 And they asked him: What then? Art thou Elijah? He said: I am not. Art thou the prophet? and he answered: No.

22 They then said to him: Who art thou? that we may give an answer to those that sent us: what sayest thou of thyself?

23 He replied: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said Isaiah the prophet.

24 And some had been sent from the Pharisees,

25 and they asked him, and said to him: Why then dost thou baptize, if thou art not the Christ, nor Elijah, nor the prophet?

26 John answered them, saying: I baptize in water: in the midst of you there stands whom you know not,

27 he that comes after me, the latchet of whose sandal I am not worthy to loose.

28 These things were done in Bethany beyond the Jordan, where John was baptizing. (Baptism is a Jewish initiation and purification ritual called a mikvah. John the Baptist or Baptiser: As in most biographies (and this is what the gospels chiefly are), the characters surrounding the main character are its relatives, friends, or schoolmates. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix: Maps & Charts.)

29 On the next day he sees Jesus coming to him, and says: Behold, the Lamb of God, that takes away the sin of the world.

30 This is he of whom I said: After me comes a man who has been advanced before me, because he was before me.

31 And I knew him not, but that he might be manifested to Israel, therefore have I come baptizing in water.

32 And John testified, saying: I saw the Spirit descending, like a dove, from heaven, and it abode upon him.

33 And I knew him not, but he that sent me to baptize in water, he said to me: On whom thou shalt see the Spirit descending and abiding on him, this is he that baptizeth in the Holy Spirit.

34 And I have seen, and I have testified that this is the Son of God.

35 On the next day again John stood, and two of his disciples,

36 and looking upon Jesus as he was walking, he says: Behold, the Lamb of God!

37 The two disciples heard him speaking, and followed Jesus.

38 Jesus turned and saw them following, and said to them:

39 What seek you? They said to him: Rabbi (which is called, when translated, Teacher), where abidest thou?

40 He says to them: Come and see. They came therefore and saw where he abode, and continued with him that day: it was about the tenth hour.

41 It was Andrew, the brother of Simon Peter, one of the two that had heard from John and followed him:

42 he first finds his own brother Simon and says to him: We have found the Messiah, which is, translated, Christ.

43 He brought him to Jesus. Looking upon him, Jesus said: Thou art Simon the son of Joanna: thou shalt be called Cephas, which is, translated. Peter.

44 On the next day he wished to go forth into Galilee, and found Philip. And Jesus said to him: Follow me.

45 But Philip was from Bethsaida, of the city of Andrew and Peter.

46 Philip finds Nathaniel, and says to him: We have found him of whom wrote Moses in the law, and the prophets, Jesus, who is of Nazareth, the son of Joseph.

47 Nathaniel said to him: Can any thing good come out of Nazareth? Philip says to him: Come and see.

48 Jesus saw Nathaniel coming to him, and said concerning him: Behold an Israelite indeed, in whom there is no guile.

49 Nathaniel said to him: Whence knowest thou me? Jesus answered and said to him: Before Philip called thee, whilst thou wast under the fig tree, I saw thee.

50 Nathaniel answered him: Rabbi, thou art the Son of God, thou art King of Israel.

51 Jesus answered and said to him: Because I said to thee that I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

52 And he said to him: Verily, verily, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of man.

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ACCORDING TO JOHN 2

1 And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there;

2 and Jesus also was called, and his disciples, to the marriage.

3 And they had no wine, because the wine of the marriage feast had failed. Then said the mother of Jesus to him: They have no wine.

4 Jesus said to her: Woman, what have I to do with thee? My hour has not yet come.

5 His mother said to the waiters: Whatever he says to you, do.

6 And according to the purification of the Jews, there were lying there six water vessels of stone, containing two or three baths each.

7 Jesus says to them: Fill the water vessels with water. And they filled them to the brim.

8 And he says to them: Draw out now, and carry to the master of the feast. And they carried it.

9 But when the master of the feast had tasted the water that had been made wine, and knew not whence it was, but the waiters that drew the water knew, the master of the feast called the bridegroom,

10 and said to him: Every man at the first sets out the good wine; and when they have become drunk, the inferior: thou hast kept the good wine till now.

11 This beginning of signs did Jesus in Cana of Galilee, and manifested his glory, and his disciples believed on him.

12 After this he went down to Capernaum, he and his mother and his brothers and his disciples, and they remained there not many days.

13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.

14 And he found in the temple those that sold oxen, and sheep, and doves, and the moneychangers sitting;

15 and having made a scourge of cords, he drove all out of the temple, the sheep also and the oxen, and poured out the money of the money-changers, and overturned the tables;

16 and to those that sold doves he said: Take these things hence; make not my Father's house a house of merchandise.

17 The disciples remembered that it is written: Zeal for thy house consumes me.

18 The Jews then answered and said to him: What sign showest thou to us, that thou doest these things?

19 Jesus answered and said to them: Destroy this temple, and in three days I will raise it up.

20 The Jews therefore said: Forty and six years was this temple in building, and in three days wilt thou raise it up?

21 But he spoke of the temple of his body.

22 When therefore he had risen from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

23 But when he was in Jerusalem on the Passover on the feast, many believed on his name, seeing his signs which he did;

24 but Jesus did not trust himself to them, because he knew all men,

25 and because he had no need that any one should testify concerning man; for he himself knew what was in man.

ACCORDING TO JOHN 3

(The Gospel of John, continually presents Jesus as the Son of God. In the Holy Land, the real Jesus would never have compared himself to God because such a deed would be a violation of the first three of the Ten Commandments and for this heresy he would have been stoned to death. This text has been written in the 2nd century for the Greek-speaking elite of the Roman Empire.)

1 But there was a man of the Pharisees, his name was Nicodemus, a ruler of the Jews;

2 he came to him by night and said to him: Rabbi, we know that from God thou hast come as a teacher; for no one can do these signs that thou doest, unless God be with him.

3 Jesus answered and said to him: Verily, verily, I say to thee, unless a man be born again, he cannot see the kingdom of God.

4 Nicodemus says to him: How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?

5 Jesus answered: Verily, verily, I say to thee, Unless a man be born of water and the Spirit, he cannot enter into the kingdom of the heavens.

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

7 Wonder not that I said to thee: You must be born again.

8 The wind blows where it pleases, and the sound of it thou hearest, but thou knowest not whence it comes and whither it goes: so is every one that is born of the Spirit.

9 Nicodemus answered and said to him: How can these things take place?

10 Jesus answered and said to him: Art thou the teacher of Israel and knowest not these things?

11 Verily, verily, I say to thee, that which we know we speak, and that which we have seen we testify, and our testimony you receive not.

12 If I have told you earthly things and you believe not, how will you believe if I tell you of heavenly things?

13 And no one has ascended into heaven but he that came down from heaven, the Son of man, who is in heaven.

14 And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up;

15 that every one that believes in him may have life eternal.

16 For God so loved the world, that he gave his only begotten Son, that whoever believes on him might not perish, but have life eternal.

17 For God sent not the Son into the world to condemn the world, hut that the world might be saved through him.

18 He that believes on him is not condemned: he that believes not is condemned already, because he has not believed on the name of the only begotten Son of God.

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19 But the condemnation is this, that light has come into the world, and men loved darkness rather than light; for their works were evil.

20 For every one that does evil hates the light, and comes not to the light, lest his works may be reproved;

21 but he that does the truth comes to the light that his works may be made manifest that they are wrought in God.

22 After this came Jesus and his disciples into the land of Judea, and there he abode with them and baptized.

23 But John also was baptizing in Enon near Salem, because much water was there; and they came and were baptized; (John the Baptist was a close relative of Jesus, probably his uncle or cousin; see family tree in the appendix.)

24 for not yet had John been cast into prison.

25 There arose therefore a discussion, on the part of some of the disciples of John, with a Jew, about purification.

26 And they came to John and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou hast testified, behold, he baptizes and all come to him.

27 John answered and said: A man cannot receive any thing unless it be given him from heaven.

28 You yourselves will testify for me that I said: I am not the Christ, but that I am sent before him.

29 He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, greatly rejoices because of the voice of the bridegroom. This my joy therefore has been fulfilled.

30 He must increase, but I must become less.

31 He that comes from above is over all: he that is of the earth is of the earth and speaks of the earth. He that comes from heaven

32 testifies of what he has seen and heard, and his testimony no one receives.

33 He that has received his testimony has attested that God is true.

34 For he whom God sent speaks the words of God; for not by measure does he give the Spirit.

35 The Father loves the Son, and has given all things into his hand.

36 He that believes on the Son has life eternal; he that believes not the Son shall not see life, but the wrath of God abides on him.

ACCORDING TO JOHN 4

1 When therefore Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John.

2 though Jesus himself baptized not, but his disciples baptized.

3 he left Judea and went away again into Galilee.

4 But he must needs go through Samaria (which is a strip of land between Galilee in the north and Judaea in the south. Samaritans are a community of Hebrews whose ancestors have not been deported to Assyria or Babylonia. They call themselves Bene Ysrael [sons, children of Israel]. They follow only the laws of the Torah [the Five Books of Moses]. They reject all other books of the Bible, since they have been written in foreign lands [Babylonia and Persia], and they despise the returning Jews as conquerors and upstarts.).

5 He comes therefore to a city of Samaria called Sychar, near the place which Jacob gave to his son Joseph.

6 And Jacob's well was there. Jesus then, having been wearied with the journey, sat thus on the well: it was about the sixth hour.

7 There comes a woman from Samaria to draw water. Jesus says to her: Give me to drink.

8 For his disciples had gone away into the city, to buy food,

9 The woman, who was a Samaritan, says to him: How dost thou, being a Jew, ask drink of me, who am a woman of Samaria?

10 Jesus answered and said to her: If thou hadst known the gift of God, and who he is that says to thee: Give me to drink, thou wouldst have asked of him, and he would have given thee living water.

11 The woman says to him: Sir, thou hast nothing to draw with, and the well is deep: whence hast thou the living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank of it himself and his sons and his cattle?

13 Jesus answered and said to her: Everyone that drinks of this water shall thirst again;

14 but whoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a fountain of water springing up to life eternal.

15 The woman says to him: Sir, give me this water, that I thirst not, neither come hither to draw.

16 He says to her: Go, call thy husband and come hither.

17 The woman answered and said: I have no husband, Jesus says to her: Well hast thou said: I have no husband;

18 for thou hast had five husbands, and he whom thou now hast is not thy husband. This thou hast spoken truly.

19 The woman says to him: Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and you say that in Jerusalem is the place where we ought to worship.

21 Jesus says to her: Believe me, woman, that the hour comes when neither in this mountain, nor in Jerusalem, shall you worship the Father.

22 You worship you know not what; we worship what we know, for salvation is of the Jews;

23 but the hour comes and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeks such to worship him.

24 God is spirit; and they that worship must worship in spirit and truth.

25 The woman says to him: I know that Messiah comes, who is called Christ: when he has come, he will tell us all things.

26 Jesus says to her: I that speak to thee am he.

27 And on this came his disciples, and wondered that he talked with the woman: no one, however, said: What seekest thou or why talkest thou with her?

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28 The woman therefore left her water-pot and went away into the city, and said to the men:

29 Come, see a man that has told me all things that I have done; is this the Christ?

30 They went forth from the city and came to him.

31 In n the meantime his disciples besought him, saying: Rabbi, eat.

32 But he said to them: I have food to eat that you know not of.

33 Then said the disciples one to another: Has any one brought him food?

34 Jesus says to them: My food is to do the will of him that sent me, and finish his work.

35 Say you a not that there are yet four months, and harvest comes?

Behold, I say to you, lift up your eyes and behold the fields, that they are white for the harvest.

36 Already he that reaps receives reward and gathers fruit for eternal life, that he that sows and he that reaps may rejoice together.

37 For in this is the saying true, that there is one that sows and another that reaps.

38 I have sent you to reap that on which you have not labored: others have labored, and you have entered into their labor.

39 And many of the Samaritans of that city believed on him because of the word of the woman who testified that he told me all things that I had done.

40 When therefore the Samaritans came to him, they besought him to abide with them; and he abode; there two days.

41 And many more believed because of his word,

42 and said to the woman: We no longer believe because of thy saying; for we ourselves have heard, and know that this is in truth the Saviour of the world.

43 But after the two days he went forth thence into Galilee.

44 For Jesus himself testified that a prophet has no honor in his own country.

45 When therefore he came into Galilee, the Galileans received him, having seen all things that he did in Jerusalem at the feast; for they also had come to the feast.

46 He came then again into Cana of Galilee, where he had made the water wine. And there was in Capernaum a nobleman, whose son was sick;

47 he, hearing that Jesus had come out of Judea into Galilee, came to him, and besought him that he would come down and restore his son to health; for he was about to die.

48 Jesus therefore said to him: Unless you see signs and wonders, you will not believe.

49 The nobleman said to him: Sir, come down before my child die.

50 Jesus said to him: Go, thy son lives. The man believed the word that Jesus had spoken to him, and went.

51 And as he was now going down, his servants met him and told him: Thy son lives.

52 He then inquired of them the hour in which he began to mend: they then said to him: Yesterday at the seventh hour the fever left him.

53 The father therefore knew that it was in that hour in which Jesus had said to him: Thy son lives; and he himself believed and all his house.

54 This again is the second sign that Jesus did on coming out of Judea into Galilee.

ACCORDING TO JOHN 5

1 After this was the feast of the Jews, and Jesus went up to Jerusalem.

2 And there is in Jerusalem at the sheep gate a pool, which is called in Hebrew, Bethesda, having five porches.

3 In these lay a multitude of sick persons, blind, lame, withered.

4 [no verse]

5 But there was a man there that had been sick thirty-eight years.

6 Jesus saw him lying, and, knowing that he had already been sick a long time, said to him: Wilt thou be restored to health?

7 The sick man answered him: Sir, I have no man, that when the water is stirred he may put me into the pool; but while I am coming another goes down before me.

8 Jesus says to him: Arise, take up thy bed, and walk.

9 And the man was restored to health, and took up his bed and walked; but a sabbath was on that day.

10 The Jews then said to him that had been cured: It is a sabbath, and it is not lawful for thee to carry thy bed.

11 He answered them: He that made me well said to me: Take up thy bed and walk.

12 They asked him: Who is the man that said to thee: Take up and walk?

13 But the sick man knew not who he was; for Jesus had withdrawn, as a multitude was in the place.

14 After this Jesus finds him in the temple; and he said to him: Behold, thou hast been restored to health: sin no more, lest something worse befall thee.

15 The man went away and told the Jews that it was Jesus that had made him well.

16 And for this reason the Jews persecuted Jesus, because he did these things on the sabbath.

17 But he answered them: My Father works till now, and I work.

18 For this reason did the Jews seek the more to kill him, because he not only broke the sabbath, but also called God his own Father, making himself equal to God.

19 Jesus therefore answered and said to them: Verily, verily, I say to you, The Son can do nothing of himself, but what he sees the Father do; for whatever he does, these also the Son does in like manner,

20 For the Father loves the Son and shows him all things that he himself does; and greater works than these will he show him, that you may wonder.

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21 For as the Father raises the dead and makes them alive, so also the Son makes alive whom he will.
22 For neither does the Father judge any one, but has given all judicial authority to the Son,
23 that all may honor the Son as they honor the Father. He that honors not the Son honors not the Father who sent him.
24 Verily, verily, I say to you, that he that hears my word and believes on him that sent me has life eternal, and comes not into condemnation, but has passed out of death into life.
25 Verily, verily, I say to you, that the hour comes, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.
26 For as the Father has life in himself, so has he given to the Son also to have life in himself.
27 And he has given him authority to execute judgment, because he is the Son of man.
28 Wonder not at this, for the hour comes in which all that are in the graves shall hear his voice,
29 and shall come forth, those that have done good, to the resurrection of life; those that have done evil, to the resurrection of condemnation.
30 I can do nothing of myself: as I hear I judge, and my judgment is righteous, because I seek not my will, but the will of him that sent me.
31 If I testify of myself, my testimony is not true:
32 there is another that testifies of me, and you know that the testimony which he testifies of me is true.
33 You have sent to John, and he has testified to the truth;
34 but I receive not testimony from man, but these things I say that you may be saved.
35 He was the burning and the shining light, and you were willing to rejoice for an hour in his light.
36 But I have testimony greater than that of John; for the works which the Father has given me to accomplish, the works themselves that I do, testify of me that the Father has sent me.
37 And the Father who sent me, he has testified of me: neither his voice have you heard at any time, nor his shape have you seen,
38 and his word you have not abiding in you, for whom he has sent, him you believe not.
39 You search the scriptures, because you think that in them you have eternal life, and they are they that testify of me;
40 and yet you will not come to me that you may have life.
41 I receive not glory from men,
42 but I know you, that you have not the love of God in you.
43 I have come in my Father's name, and you receive me not: if another should come in his own name, him you would receive.
44 How can you believe while receiving glory one from another, and you seek not the glory that is from the only God?
45 Think not that I will accuse you to the Father: there is he that accuses you, Moses, in whom you trust.
46 For if you had believed Moses, you would have believed me; for he wrote of me.
47 But if you believe not his writings, how will you believe my words?

ACCORDING TO JOHN 6

1 After this Jesus went away beyond the sea of Galilee, which is the sea of Tiberias;
2 and a great multitude followed him because they saw the signs that he did in case of the sick.
3 But Jesus went up into the mountain, and there he sat with his disciples.
4 And the Passover, the feast of the Jews, was near.
5 Jesus then, lifting up his eyes and seeing that a great multitude was coming to him, said to Philip: Whence can we buy bread, that these may eat?
6 But this he said to try him; for he himself knew what he was about to do.
7 Philip answered him: Two hundred denarii worth of bread is not enough for these, that each one may take some little.
8 One of his disciples, Andrew, the brother of Simon Peter, says to him:
9 There is a lad here who has five barley loaves and two little fishes; but what are these among so many?
10 Jesus said: Make the men recline. And there was much grass in the place. The men therefore reclined, in number about five thousand.
11 Jesus therefore took the loaves, and gave thanks, and gave to those that reclined; in like manner also of the fishes as much as they wished.
12 But when they were filled, he said to his disciples: Gather up the broken pieces that remain, that nothing be lost.
13 They gathered them therefore, and filled twelve traveling-baskets with broken pieces from the five barley loaves, which remained after they had eaten.
14 The men therefore, seeing the sign that he had done, said: This is in truth the prophet that comes into the world.
15 Jesus then, knowing that they were about to come and seize him to make him king, fled again into the mountain himself alone.
16 But when evening had come, his disciples went down to the sea,
17 and having entered a ship, were going beyond the sea to Capernaum. But darkness overtook them, and Jesus had not yet come to them:
18 the sea also arose, because a great wind was blowing.
19 Having rowed therefore about twenty-five or thirty furlongs, they see Jesus walking on the sea, and coming near the ship, and they were afraid.
20 But he said to them: It is I, be not afraid.
21 They then willingly received him into the ship, and immediately the ship was at the land to which they were going.

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22 On the morrow the multitude that stood on the other side of the sea saw that there was no other little ship there but one, and that Jesus had not entered the ship with his disciples, but his disciples had gone away alone:

23 however, little ships had come from Tiberias, near the place where they ate bread when the Lord had given thanks.

24 When, therefore, the multitude saw that Jesus was not there, nor his disciples, they entered the little ships and came to Capernaum, seeking Jesus.

25 And having found him on the other side of the sea, they said to him: Rabbi, when earnest thou hither?

26 Jesus answered them and said: Verily, verily, I say to you, you seek me not because you saw the signs, but because you ate of the loaves and were filled.

27 Labor not for the food that perishes, but for the food that abides to life eternal, which the Son of man gives you; for him has God the Father attested.

28 They said therefore to him: What must we do that we may work the works of God?

29 Jesus answered and said to them: This is the work of God, that you believe on him whom he has sent.

30 They said then to him: What doest thou then as a sign, that we may see and believe thee; what workest thou?

31 Our fathers ate the manna in the wilderness, as it is written: Bread from heaven gave he them to eat.

32 Then said Jesus to them: Verily, verily, I say to you, Moses has not given you the bread from heaven; but my Father gives you the bread from heaven, the true.

33 For the bread which is God's is he that comes down from heaven and gives life to the world.

34 They said therefore to him: Lord, always give us this bread.

35 Jesus then said to them: I am the bread of life: he that comes to me shall not hunger, and he that believes on me shall never thirst.

36 But I said to you that you have seen and do not believe.

37 All that the Father gives me shall come to me, and him that comes to me I will not cast out;

38 for I have come down from heaven, not that I might do my will, but the will of him that sent me.

39 And this is the will of him that sent me, that I shall lose nothing of all that he has given me, but shall raise it up in the last day.

40 For this is the will of my Father, that whoever sees the Son and believes on him may have life eternal, and I shall raise him up in the last day.

41 The Jews therefore murmured concerning him, because he said: I am the bread that came down from heaven;

42 and they said: Is not this Jesus the son of Joseph, whose father and mother we know? How now says this man: I have come down from heaven?

43 Jesus answered and said to them: Murmur not among yourselves.

44 No one can come to me unless the Father who sent me draw him, and I will raise him up in the last day.

45 It is written in the prophets: And they shall all be taught of God: every one that has heard from the Father and has learned, comes to me.

46 Not that any one has seen the Father, but he that is from God, he has seen the Father.

47 Verily, verily, I say to you, he that believes has life eternal.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness and died:

50 this is the bread that comes down from heaven, that any one may eat of it and not die.

51 I am the living bread, that came down from heaven: if any one eat of my bread, he shall live forever; and the bread also that I will give for the life of the world, is my flesh.

52 The Jews then contended one with another, saying: How can this man give us his flesh to eat?

53 Jesus therefore said to them: Verily, verily, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you.

54 He that eats my flesh and drinks my blood has life eternal, and I will raise him up in the, last day.

55 For my flesh is true food, and my blood is true drink.

56 He that eats my flesh and drinks my blood abides in me and I in him.

57 As the living Father sent me, and I live because of the Father, he also that eats me even he shall live because of me.

58 This is the bread that came down from heaven, not as the fathers ate and died: he that eats this bread shall live forever.

59 These things spoke he in the synagogue as he taught in Capernaum.

60 Therefore many of his disciples on hearing it said: A hard saying is this: who can hear it?

61 But Jesus, knowing in himself that his disciples murmured concerning this, said to them: Does this offend you?

62 If then you should see the Son of man ascending where he was before?

63 The spirit is that which makes alive; the flesh profits nothing: the words that I have spoken to you are spirit, and are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that would deliver him up.

65 And he said: For this reason have I said to you that no one can come to me unless it be given him of the Father.

66 From this time therefore many of his disciples went back and walked no more with him.

67 Jesus then said to the twelve: Will you also go away?

68 Simon Peter answered him: Lord, to whom shall we go? The words of eternal life hast thou;

69 and we have believed and known that thou art the Holy One of God.

70 He answered them: Have I not chosen you twelve? and one of you is a devil.

71 But he spoke of Judas, son of Simon Tscariot; for he was about to deliver him up, being one of the twelve.

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ACCORDING TO JOHN 7

1 After this Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him.

2 But the feast of the Jews, that of tabernacles, was near.

3 His brothers therefore said to him: Depart hence and go into Judea, that thy disciples also may see the works that thou doest;

4 for no one does any thing in secret and desires himself to be known openly. If thou doest these things, make thyself manifest to the world.

5 For neither did his brothers believe on him.

6 Jesus says to them: My time is not yet present, but your time is always ready.

7 The world cannot hate you, but me it hates, because I testify of it that its works are evil.

8 Do you go up to the feast: I go not up to this feast, because my time has not yet fully come.

9 Having said these things, he abode in Galilee.

10 But when his brothers had gone up to the feast, then he himself also went up, not openly, but in secret.

11 The Jews then sought for him at the feast, and said: Where is he?

12 And there was much murmuring concerning him among the multitude; some said: He is a good man: others said: No, but he deceives the multitude.

13 No one, however, spoke boldly concerning him, for fear of the Jews.

14 But now at the middle of the festival Jesus went up into the, temple and taught.

15 The Jews therefore were astonished, saying: How knows this man letters, not having learned?

16 Jesus then answered them and said: My teaching is not mine, but his that sent me:

17 if any one will do his will he shall know of the teaching, whether it is of God, or I speak of myself.

18 He that speaks of himself seeks his own glory: he that seeks the glory of him that sent him, he is true, and unrighteousness is not in him.

19 Has not Moses given you the law? and none of you does the law. Why do you seek to kill me?

20 The multitude answered: Thou hast a demon: who seekest to kill thee?

21 Jesus answered and said to them: One work I have done and you all wonder.

22 Moses has given you circumcision, not that it is of Moses, but of the fathers, and on the sabbath day you circumcise a man.

23 If a man receives circumcision on the sabbath, that the law of Moses may not be broken, are you angry with me because I restored the entire man to health on the sabbath?

24 Judge not, according to appearance, but judge righteous judgment.

25 Then said some of those of Jerusalem: Is not this he whom they seek to kill?

26 And lo, he speaks boldly, and they say nothing to him. Have the rulers then certainly known that this is the Christ?

27 However, we know this man, whence he is; but when the Christ comes, no one knows whence he is.

28 Jesus therefore cried out in the temple, teaching and saying: You both know me, and you know whence I am; and I have not come of myself, but he is true that sent me, whom you know not:

29 I know him, because I am from him and he sent me.

30 They therefore sought to take him, and no one laid his hand on him, because his hour had not yet come.

31 But many of the multitude believed on him, and said: When Christ (the Messiah) comes, will he do more signs than these that this man does?

32 The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent attendants that they might take him.

33 Therefore said Jesus: Yet a little while I am with you, and I go to him that sent me.

34 You shall seek me and shall not find me, and where I am you cannot come.

35 The Jews therefore said one to another: Whither does this man intend to go, that we shall not find him? Does he intend to go among the dispersion of the Greeks and teach the Greeks?

36 What means this word that he spoke: You shall seek me and shall not find me, and where I am, you cannot come?

37 But on the last day, the great day of the feast, Jesus stood and cried, saying: If any one thirst, let him come and drink.

38 He that believes on me, as the scripture said, out of his belly shall flow rivers of living water.

39 But this he spoke of the Spirit which those that believe on him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

40 Some of the multitude therefore, hearing these words, said: This is in truth the prophet;

41 others said: This is the Christ; others said: Does the Christ then come out of Galilee?

42 Has not the scripture said that the Christ comes of the posterity of David, and from Bethlehem, the town where David was?

43 There was therefore a division among the multitude, because of him;

44 but some of them wished to take him; no one, however, laid hands on him.

45 The attendants therefore came to the chief priests and Pharisees; and they said to them: Why did you not bring him?

46 The attendants answered: Never man so spoke, as this man speaks.

47 The Pharisees answered them: Are you also deceived?

48 Has any one of the rulers believed on him, or of the Pharisees?

49 But the multitude, that knows not the law, are cursed.

50 Nicodemus, being one of them, says to them:

51 Does our law condemn the man unless it first hear from him and know what he does?

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52 They answered and said to him: Art thou also of Galilee? Search and see that out of Galilee a prophet arises not.

[John 7:53 and 8:1–11 are not found in the Sinaiticus. Anderson includes instead two versions of these verses – the first from codex D and the second a different account supposed by Griesbach to be a very probable omission.]

53 And they went each one to his own house.

ACCORDING TO JOHN 8

[From Codex D:]

1 But Jesus went into the mount of Olives.

2 And early in the morning he comes again into the temple, and all the people came to him.

3 And the scribes and the Pharisees bring a woman taken in sin, and having placed her in the midst.

4 the priests say to him, tempting him, that they may have an accusation against him: Teacher, this woman has been taken in adultery, in the very act.

5 Now, Moses in the law commanded us to stone such: but now what sayest thou?

6 But Jesus stooped down and with his finger wrote on the ground.

7 But as they continued asking, he lifted himself up and said to them: Let him that is without sin among you be the first to throw a stone at her.

8 And he again stooped down and with his finger wrote on the ground.

9 And each one of the Jews went out, beginning from the elder, so that all went out; and he was left alone, and the woman being in the midst.

10 And Jesus lifted himself up and said to the woman: Where are they? Has no one condemned thee?

11 And she said to him: No one, sir. And he said: Neither do I condemn thee; go, from this time sin no more.

[The same passage supposed by Griesbach:]

8:1 But Jesus went into the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came to him, and he sat down and taught them.

3 And the scribes and the Pharisees bring to him a woman taken in adultery, and having placed her in the midst

4 they say to him: Teacher, this woman was taken in adultery, in the very act.

5 Now, in the law Moses commanded that such should be stoned: thou therefore, what sayest thou?

6 But this they said tempting him, that they might have to accuse him. But Jesus stooped down and with his finger wrote on the ground.

7 And as they continued asking him, he lifted himself up and said to them: He that is without sin among you, let him be the first to throw the stone at her.

8 And again he stooped down and wrote on the ground.

9 But they having heard, and being convicted by their conscience, went out one by one, beginning from the elder to the last; and Jesus was left alone, and the woman standing in the midst.

10 But Jesus lifted himself up, and seeing no one but the woman, said to her: Woman, where are, those thy accusers? Has no one condemned thee?

11 She said: No one, sir. And Jesus said to her: Neither do I condemn thee: go and sin no more.]

12 Again therefore Jesus spoke to them, saying: I am the Light of the world: he that follows me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said to him: Thou testifiest of thyself: thy testimony is not true.

14 Jesus answered and said to them: Though I testify of myself, my testimony is true, for I know whence I came and whither I go: you know not whence I come or whither I go.

15 You judge according to the flesh; I judge no one.

16 And even if I judge, my judgment is true, because I am not alone, but I and he that sent me.

17 And even in your law it is written that the testimony of two men is true.

18 I am one testifying of myself, and the Father who sent me testifies of me.

19 They said therefore to him: Where is thy Father? Jesus answered: You know neither me nor my Father: if you had known me, you would have known my Father also.

20 These words spoke he in the treasury while teaching in the temple; and no one took him, because his hour had not yet come.

21 He therefore said again to them: I go away, and you shall seek me, and in your sin you shall die: whither I go you cannot come.

22 The Jews then said: Will he kill himself, because he says: Whither I go you cannot come?

23 And he said to them: You are from beneath, I am from above: you are of this world, I am not of this world.

24 Therefore said I to you that you shall die in your sins; for if you believe not that I am he, you shall die in your sins.

25 They said therefore to him: Who art thou? Jesus said to them: Altogether that which I also say to you.

26 I have many things to say and to judge of you; but he that sent me is true, and what I have heard from him, these things I speak unto the world.

27 They knew not that he spoke to them of the Father.

28 Then said Jesus: When you shall have, lifted up the Son of man, then you shall know that I am he, and that I do nothing of myself, but as the Father has taught me, I speak these things.

29 And he that sent me is with me: he has not left me alone, for I do always the things that are pleasing to him.

30 While he was speaking these things many believed on him.

31 Jesus then said to the Jews that believed on him: If you abide in my word, you are my disciples in truth,

32 and you shall know the truth, and the truth shall make you free.

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33 They answered to him: We are Abraham's posterity, and have never been in bondage to any one; how sayest thou: You shall become free?

34 Jesus answered them: Verily, verily, I say to you, that every one that does sin is a servant of sin.

35 But the servant abides not in the house forever: the Son abides forever.

36 If, then, the Son shall make you free, you shall be free indeed.

37 I know that you are Abraham's posterity; but you seek to kill me, because my word has no place in you.

38 I speak what things I have seen with my Father, and you then do what things you have heard from your father.

39 They answered and said to him: Abraham is our father. Jesus says to them: If you were the children of Abraham, you would do the works of Abraham;

40 but now you seek to kill me, a man that has spoken to you the truth, which I heard from God: this Abraham did not.

41 You do the works of your fathers. They said to him: We have not been born of lewdness; we have one Father, God.

42 Jesus said to them: If God were your Father, you would love me; for I came forth from God and have come hither: nor indeed have I come of myself, but he sent me.

43 Why know you not my speech? because you cannot hear my word.

44 You are of your father, the devil, and the desires of your father you will do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks what is false, he speaks of his own, for he is a liar and the father of it.

45 But because I tell you the truth, you believe me not.

46 Which of you convinces me of sin? If I speak the truth, why do you not believe me?

47 He that is of God hears the words of God; for this reason you hear not, because you are not of God.

48 The Jews answered and said to him: Do we not well say that thou art a Samaritan, and hast a demon?

49 Jesus answered: I have not a demon, but I honor my Father, and you dishonor me.

50 But I seek not my glory: there is that seeks and judges.

51 Verily, verily, I say to you, if any one keep my word, he shall never see death.

52 The Jews said to him: Now we know that thou hast a demon.

Abraham is dead, and the prophets; and thou sayest: If any one keep my word, he shall never taste of death:

53 art thou greater than our father Abraham, who is dead? And the prophets are dead: whom makest thou thyself?

54 Jesus answered: If I glorify myself, my glory is nothing; it is my Father that glorifies me, of whom you say that he is your God;

55 and yet you have not known him, but I know him. If I should say that I do not know him, I should be a liar like you; but I know him, and his word I keep.

56 Abraham, your father, rejoiced that he could see my day, and he saw it and was glad.

57 The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said to them: Verily, verily, I say to you, before Abraham came into being, I am.

59 They therefore took up stones to throw at him; but Jesus hid himself and went out of the temple.

ACCORDING TO JOHN 9

1 And passing by he saw a man blind from his birth.

2 And his disciples asked him, saying: Rabbi, who sinned, this man or his parents, that he was born blind?

3 Jesus answered: Neither this man sinned nor his parents, but that the works of God might be manifested in him.

4 We must work the works of him that sent us while it is day: there comes night, when no man can work.

5 While I am in the world, I am the Light of the world.

6 He said these things, and spat on the ground, and made clay of the spittle, and anointed his eyes with the clay,

7 and said to him: Go wash in the pool of Siloam (in the City of David, south of Jerusalem), which is, translated. Sent. He went therefore and washed, and came seeing.

8 The neighbors therefore, and those that had seen him before, that he was a beggar, said: Is not this he that sat and begged?

9 Others said that this is he; others said: No, but he is like him. He said: I am he.

10 They therefore said to him: How were thy eyes opened?

11 He answered: The man that is called Jesus made clay and anointed my eyes, and said to me: Go to Siloam and wash. Having gone therefore and washed, I received sight.

12 They said to him: Where is he? He says: I know not.

13 They bring to the Pharisees him that was formerly blind.

14 And it was a sabbath on the day in which Jesus made clay and opened his eyes.

15 Again therefore the Pharisees also asked him how he had received sight. He said to them: He put clay upon my eyes and I washed and do see.

16 Some of the Pharisees therefore said: This man is not from God, for he keeps not the sabbath. Others said: How can a man a sinner do such signs? And there was a division among them.

17 They say therefore to the blind man again: What sayest thou of him, because he has opened thy eyes? He said: He is a prophet.

18 The Jews therefore did not believe concerning him, that he was blind and had received sight, till they had called the parents of him that had received sight,

19 and asked them, saying: Is this your son, of whom you say that he was born blind? How, then, does he now see?

20 His parents therefore answered and said: We know that this is our son, and that he was born blind;

21 but how he now sees we know not, or who opened his eyes we know not: ask him; he is of age: he shall speak for himself

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22 These things said his parents because they feared the Jews; for the Jews had already agreed that if any one should confess him to be Christ (the Messiah), he should be put out of the synagogue.

23 For this reason his parents said that he is of age, ask him.

24 They therefore a second time called the man that had been blind, and said to him: Give glory to God: we know that this man is a sinner.

25 He then answered: If he is a sinner, I know not: one thing I know, that, being blind, I now see.

26 They said therefore to him: What did he for thee? How opened he thy eyes?

27 He answered them: I have told you already, and you did not hear: why will you hear again? Will you also become his disciples?

28 They reviled him and said: Thou art a disciple of that man, but we are Moses' disciples:

29 we know that God spoke to Moses, but this man, we know not whence he is.

30 The man answered and said to them: Why, in this is that which is wonderful, that you know not whence he is, and yet he has opened my eyes.

31 We know that God hears not sinners, but if any one be a worshiper of God and do his will, him he hears.

32 Never was it heard that any one opened the eyes of one that had been born blind:

33 if this man were not of God, he could do nothing.

34 They answered and said to him: Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out, and he found him and said: Dost thou believe on the Son of man?

36 He answered and said: And who is he, Lord, that I may believe on him?

37 Jesus said to him: Thou hast both seen him, and he it is that talks with thee.

38 He said, Lord, I believe; and he worshiped him.

39 And Jesus said: For judgment have I come into this world, that those that see not may see, and that those that see may become blind.

40 Some of the Pharisees that were with him heard, and said to him: Are we also blind?

41 Jesus said to them: If you were blind, you would not have sin; but now you say: We see: your sin remains.

ACCORDING TO JOHN 10

1 Verily, verily, I say to you, he that enters not through the door into the sheepfold, but goes up by some other way, he is a thief and a robber:

2 but he that enters through the door is the shepherd of the sheep.

3 To him the porter opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.

4 When he puts forth all of his own sheep, he goes before them, and the sheep follow him, because they know his voice;

5 but a stranger they will not follow, but flee from him, because they know not the voice of strangers.

6 This parable spoke Jesus to them; but they knew not what things they were that he spoke to them.

7 Jesus therefore said: Verily, verily, I say to you: I am the door of the sheep.

8 All as many as have come are thieves and robbers, but the sheep did not hear them.

9 I am the door: through me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief comes not but that he may steal and kill and destroy: I have come that they may have life, and have it abundantly.

11 I am the good shepherd. The good shepherd lays down his life for the sheep:

12 he that is a hireling and not a shepherd, to whom the sheep do not belong, sees the wolf coming and leaves the sheep and flees, and the wolf seizes and scatters them,

13 because he is a hireling, and cares not for the sheep.

14 I am the good shepherd, and know mine, and mine know me,

15 as the Father knows me and I know the Father; and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold, one shepherd.

17 For this reason my Father loves me, because I lay down my life, that I may take it again.

18 No one takes it from me, but I lay it down of myself. Authority have I to lay it down, and authority have I to take it again: this commandment I received from my Father.

19 There arose again a division among the Jews because of these words.

20 Therefore many of them said: He has a demon and is mad; why hear him?

21 Others said: These words are not of one that has a demon: can a demon open the eyes of the blind?

22 But the feast of dedication was held in Jerusalem; it was winter;

23 and Jesus was walking in the temple, in Solomon's porch.

24 The Jews therefore came around him and said to him: How long dost thou keep us in suspense? If thou art the Christ, tell us plainly.

25 Jesus answered: I have told you, and you do not believe: the works that I do in my Father's name, these testify of me;

26 but you believe not, because you are not of my sheep.

27 My sheep hear my voice, and I know them, and they follow me,

28 and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand.

29 What the Father has given to me is greater than all, and no one can snatch them out of the Father's hand.

30 I and the Father are one.

31 Again the Jews took up stones to stone him.

32 Jesus answered them: Many good works have I shown you from the Father; for what one of these do you stone me?

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33 The Jews answered him: For a good work we stone thee not, but for blasphemy, and because thou, being man, makest thyself God.

34 Jesus answered them: Is it not written in your law, I said: You are gods?

35 If he called them gods, to whom the word of God came, and the Scripture cannot be broken:

36 of him whom the Father sanctified and sent into the world, say you: Thou blasphemest; because I said: I am the Son of God?

37 If I do not the works of my Father, believe me not;

38 but if I do, although you believe not me, believe the works, that you may know and acknowledge that the Father is in me and I in the Father.

39 They then sought to take him, and he went forth from their hand.

40 And he went away again beyond the Jordan into the place where John was first baptizing, and abode there.

41 And many came to him and said: John indeed did no sign, but all things whatever John said of this man were true.

42 And many believed on him there.

ACCORDING TO JOHN 11

1 But a man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.

2 And it was Mary that anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

3 The sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick.

4 But Jesus hearing it, said: This sickness is not to death, but for the glory of God, that the Son of God may be glorified through it.

5 Now, Jesus loved Martha and her sister and Lazarus. (Lazarus symbolizes Jesus, the Christ, or the Messiah)

6 When therefore he had heard that he was sick, then indeed he abode two days in the place where he was:

7 then after this he says to the disciples: Let us go into Judea again.

8 The disciples say to him: Rabbi, the Jews just now sought to stone thee, and goest thou thither again?

9 Jesus answered: Are there not twelve hours of the day? If any one walk in the day, he stumbles not, because he sees the light of the world:

10 if any one walk in the night, he stumbles, because the light is not in him.

11 These things said he, and after this he says to them: Our friend Lazarus has fallen asleep; but I go that I may awake him.

12 Then the disciples said to him: Lord, if he has fallen asleep, he shall be saved.

13 Jesus, however, had spoken of his death; but they supposed that he spoke of the rest of sleep.

14 Therefore Jesus then said to them plainly: Lazarus is dead;

15 and I rejoice for your sakes, in order that you may believe, that I was not there; but let us go to him.

16 Thomas*, who is called Didymus*, then said to his fellow-disciples: Let I us also go, that we may die with him. (*The Aramaic name Tuoma, as well as the Greek name Didymos, mean "twin" and refer to Jesus' brother Judas. See Appendix D: The Gospel according to Didymus Judas Thomas.)

17 Jesus came therefore and found that he had been four days in the tomb.

18 But Bethany was near Jerusalem, about fifteen furlongs off.

19 And many of the Jews had come to Martha and Mary and their friends, to comfort them concerning their brother.

20 Martha therefore, when she heard that Jesus was coming, met him; but Mary sat in the house.

21 Martha therefore said to Jesus: Lord, if thou hadst been here, my brother would not have died.

22 And now I know that whatever things thou shalt ask of God, God will give thee.

23 Jesus says to her: Thy brother shall rise.

24 Martha says to him: I know that he will rise in the resurrection, in the last day.

25 Jesus said to her: I am the resurrection and the life; he that believes on me, though he were dead, he shall live,

26 and whoever lives and believes on me shall never die: believest thou this?

27 She says to him: Yes, Lord: I have believed that thou art the Christ, the Son of God, he that comes into the world.

28 And after saying this she went away and called Mary her sister secretly, saying: The Teacher is present, and calls for thee.

29 When she heard, she rose quickly and came to him;

30 but Jesus had not yet come into the village, but was in the place where Martha had met him.

31 Therefore the Jews that were with her in the house, and were comforting her, seeing Mary, that she rose up quickly and went out, followed her, supposing that she was going to the tomb, that she might weep there.

32 Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him: Lord, if thou hadst been here, my brother would not have died.

33 Jesus therefore, when he saw her weeping and the Jews that came with her weeping, was greatly moved in spirit, and was troubled,

34 and said: Where have you laid him? They say to him: Lord, come and see.

35 Jesus wept.

36 Therefore said the Jews: See how he loved him.

37 But some of them said: Could not this man, that opened the eyes of the blind man, have caused that even this man should not die?

38 Jesus therefore, again greatly moved within himself, comes to the tomb; but it was a cave, and a stone lay upon it.

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39 Jesus says: Take away the stone. Martha, the sister of him that had died, says to him: Lord, the smell is now offensive; for he has been dead four days.

40 Jesus says to her: Did I not tell thee that if thou wouldst believe thou shouldst see the glory of God?

41 They therefore took away the stone; but Jesus lifted up his eyes and said: Father, I thank thee that thou hast heard me.

42 But I knew that thou always hearest me; but yet, on account of the multitude that stands around, I said it, that they may believe that thou didst send me.

43 And having said these things, he cried with a loud voice: Lazarus, come forth.

44 And he that had been dead came forth, bound hands and feet with swathing bands; and his face was bound around with a handkerchief. Jesus says to them: Loose him, and let him go.

45 Many therefore of the Jews, that had come to Mary and had seen what he did, believed on him;

46 but some of them went away to the Pharisees and told them what Jesus had done.

47 Therefore the chief priests and the Pharisees brought together the Sanhedrim (the Jewish Court of Law), and said: What do we, for this man does many signs?

48 If we let him alone thus, all will believe on him; and the Romans will come and take away both our place and nation.

49 But a certain one of them, Caiaphas (A gaecofied Hebrew name for "stone", possibly a relative of Cephas or Kepa [stone, rock], Simon Peter), being chief priest that year, said to them: You know nothing,

50 neither do you consider that it is profitable for us that one man die for the people and not that the whole nation perish.

51 But this he spoke not of himself, but, being chief priest that year, he prophesied that Jesus was about to die for the nation;

52 and not for the nation only, but that he might gather into one the children of God also, that were scattered abroad.

53 From that day therefore they took counsel to kill him.

54 Jesus then no longer walked openly among the Jews; but went away thence into the country near the wilderness, to a city called Ephraim; and there he abode with his disciples.

55 But the passover of the Jews was near, and many went up from the country to Jerusalem before the passover, that they might purify themselves.

56 They therefore sought Jesus and said among themselves while standing in the temple: What think you, that he will not come to the feast?

57 But the chief priests and the Pharisees had given commandments that, if any knew where he was, he should make it known, in order that they might take him.

ACCORDING TO JOHN 12

1 Jesus therefore, six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead.

2 They therefore made him a supper there, and Martha served, but Lazarus was one of those that reclined at table with him.

3 Then Mary took a pound of the ointment of pure nard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the perfume of the ointment.

4 But Judas Iscariot, one of his disciples, he that was about to deliver him up, says:

5 Why was this ointment not sold for three hundred denarii, and given to the poor?

6 But this he said, not because he cared for the poor, but because he was a thief, and having the bag he carried what was thrown in.

7 Jesus therefore said: Let her alone; she bought it that she might keep it to the day of my burial.

8 For the poor you have always with you, but me you have not always.

9 The great multitude of the Jews therefore knew that he was there, and came not because of Jesus only, but that they might see Lazarus also, whom he raised from the dead.

10 But the chief priests had determined that they would kill Lazarus also,

11 because many of the Jews, on account of him, went away and believed on Jesus.

12 On the next day a great multitude that had come to the feast, hearing that Jesus was coming to Jerusalem.

13 took branches of palm-trees and went forth to meet him, and cried: Hosanna, blessed is he that comes in the name of the Lord, and blessed is the King of Israel.

14 But Jesus, finding a young ass, sat upon it, as it is written:

15 Fear not, daughter of Zion: behold, thy King comes sitting upon the foal of an ass.

16 These things his disciples knew not at first, but when Jesus had been glorified, then they remembered that these things were written of him, and that they had done these things for him.

17 The multitude that was with him therefore testified that he had called Lazarus from the tomb, and raised him from the dead.

18 For this reason also the multitude met him, because they heardthat he had done this sign.

19 The Pharisees therefore said among themselves: You see that you profit nothing: behold, the world has gone after him.

20 But of those that went up to worship at the feast, there were some Greeks:

21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying: Sir, we wish to see Jesus.

22 Philip comes and tells Andrew: Andrew and Philip come and tell Jesus.

23 But Jesus answered them, saying: The hour has come that the Son of man should be glorified.

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24 Verily, verily, I say to you, unless a grain of wheat fall into the ground and die, itself abides alone; but if it die, it brings forth much fruit.

25 He that loves his life shall lose it, and he that hates his life in this world shall keep it to life eternal.

26 If any one serve me, let him follow me, and where I am, there shall my servant also be: if any one serve me him will my Father honor.

27 Now is my soul troubled, and what; shall I say? Father, save me from this hour. But for this cause came I to this hour.

28 Father, glorify thy name. There came therefore a voice from heaven: I have glorified it, and will glorify it again.

29 Therefore the multitude that stood by, hearing it, said that it thundered: others said: An angel has spoken to him.

30 Jesus answered and said: Not for my sake came this voice, but for yours.

31 Now is the judgment of this world: now shall the prince of this world be cast out,

32 and I, when I shall have been lifted up from the earth, will draw all men to myself.

33 But this he said, signifying by what kind of death he was about to die.

34 Then the multitude answered him: We have heard out of the law that the Christ abides forever, and how sayest thou that the Son of man must be lifted up? Who is this, the Son of man?

35 Jesus therefore said to them: Yet a little while the light is among you. Walk while you have the light, that darkness overtake you not; and he that walks in darkness knows not whither he goes.

36 While you have the light, believe on the light, that you may become sons of light. These things spoke Jesus and went away and hid himself from them.

37 But though he had done so many signs before them, they believed not on him.

38 that the word of Isaiah the prophet might be fulfilled, which he spoke: Lord, who of us has believed what is heard? and to whom has the arm of the Lord been revealed?

39 For this reason they could not believe, because Isaiah said again:

40 He has blinded their eyes and hardened their hearts, lest they should see with their eyes, and understand with their heart, and should turn and I should give them health.

41 These things said Isaiah, because he saw his glory, and spoke of him.

42 Yet however, of the rulers, many believed on him, but because of the Pharisees they did not confess, lest they should be put out of the synagogue;

43 for they loved the glory of men more than the glory of God.

44 But Jesus cried and said: He that believes on me believes not on me, but on him that sent me.

45 and he that sees me sees him that sent me.

46 I have come a light into the world, that whoever believes on me may not abide in darkness.

47 And if any one hear my words and keep them not, I judge him not; for I came not to judge the world, but to save the world.

48 He that rejects me and receives not my words, has that which judges him: the word that I have spoken, that shall judge him in the last day.

49 For I have not spoken of myself, but the Father who sent me, he himself has given me commandment what I should say and what I should speak.

50 And I know that his commandment is life eternal. What things therefore I speak, as the Father said to me, so I speak.

ACCORDING TO JOHN 13

[BOOK OF GLORY]

1 But before the feast of passover, Jesus, knowing that his hour had come that he should go out of this world to the Father, having loved his own that were in the world, he loved them to the end.

2 And when supper had ended, as the devil had already put into the heart of Judas Iscariot, son of Simon, to betray him.

3 Jesus, knowing that the Father had given all things into his hands, and that he had come forth from God and was going to God,

4 rises from supper and lays aside his garments; and having taken a towel, he girded himself:

5 then he poured water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel with which he was girded.

6 He then comes to Simon Peter; he says to him: Lord, dost thou wash my feet?

7 Jesus answered and said to him: What I am doing thou knowest not now, but thou shalt know after this.

8 Peter says to him: Thou shalt never wash my feet. Jesus answered him: Unless I wash thee, thou hast no part with me.

9 Simon Peter says to him: Lord, not my feet only, but also my hands and my head.

10 Jesus says to him: He that has bathed has no need to wash his hands and head, but is wholly clean; and you are clean, but not all.

11 For he knew him that would deliver him up; for this reason he said: Not all of you are clean.

12 When therefore he had washed their feet and had taken his garments, and reclined again at table, he said to them: Do you know what I have done for you?

13 You call me: Teacher and Lord, and you say well, for I am.

14 If, then, I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another;

15 for I have given you an example, that you also should do as I have done to you.

16 Verily, verily, I say to you, a servant is not greater than his lord, nor is an apostle greater than he that sent him.

17 If you know these things, blessed are you if you do them.

18 I speak not of you all; I know whom I have chosen; but that the scripture might be fulfilled: He that eats bread with me has lifted up his heel against me.

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19 Even now I tell you before it comes to pass, that when it shall have come to pass you may believe that I am he.

20 Verily, verily, I say to you, he that receives whom I shall send receives me, and he that receives me receives him that sent me.

21 After saying these things, Jesus was troubled in spirit, and testified and said: Verily, verily, I say to you, that one of you shall deliver me up.

22 The disciples looked one at another, doubting concerning whom he spoke.

23 One of his disciples, whom Jesus loved, was reclining in the bosom of Jesus:

24 Simon Peter then nods to this one and says to him: Tell who it is of whom he speaks.

25 Therefore he, leaning back thus on the breast of Jesus, says to him: Lord, who is it?

26 Jesus answers: He it is for whom I shall dip the morsel and give it to him. Therefore, having dipped the morsel, he takes it and gives it to Judas, son of Simon Iscariot.

27 And after the morsel, then Satan entered into him. Jesus therefore says to him: What thou doest, do quickly.

28 But no one of those reclining at table knew for what purpose he said this to him;

29 for some supposed, because Judas had the bag, that Jesus said to him: Buy the things of which we have need for the feast, or that he should give something to the poor.

30 Having therefore received the morsel, he went out Immediately; and it was night.

31 When therefore he had gone out, Jesus said: Now is the Son of man glorified, and God is glorified in him.

32 If God is glorified in him. God also will glorify him in himself, and he will immediately glorify him.

33 Little children, yet a little while am I with you: you shall seek me, and as I said to the Jews, that where I am you cannot come, to you also I say it now.

34 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

35 In this shall all men know that you are my disciples, if you have love one for another.

36 Simon Peter says to him: Lord. whither goest thou? Jesus answered: Whither I go, thou canst not follow me now, but thou shalt follow me hereafter.

37 Peter says to him: Lord, why can I not follow thee now? I will lay down my life for thee.

38 Jesus answered: Wilt thou lay down thy life for me? Verily, verily, I say to thee, a cock shall not crow till thou hast denied me three times.

ACCORDING TO JOHN 14

1 Let not your hearts be troubled: believe on God, believe also on me.

2 In my Father's house are many mansions; if not so, I would have told you; for I am going to prepare a place for you.

3 And when I shall have gone and prepared a place for you, I will come again, and take you to myself, that where I am you also may be.

4 And whither I go you know the way.

5 (Judas) Thomas says to him: Lord, we know not whither thou goest, and how know we the way?

6 Jesus says to him: I am he way, and the truth, and the life: no one comes to the Father but through me. 7 If you have known me, you shall know my Father also; and even now you know him and lave seen him.

8 Philip says to him: Lord, show us the Father, and it is enough for us.

9 Jesus says to him: So long a time am I with you, and hast thou not known me, Philip? He that has seen me has seen the Father: how sayest thou: show us the Father?

10 Believest thou not that I am in the Father and the Father is in me? The words that I say to you I speak not of myself: the Father, who abides in me, does the works.

11 Believe me that I am in the Father and the Father in me: if not, believe because of the works themselves.

12 Verily, verily, I say to you, he that believes on me, the works that I do he also shall do, and greater works than these shall he do because I go to the Father.

13 And whatever you shall ask in my name, this will I do, that the Father may be glorified in the Son.

14 If you ask any thing in my name. I will do it.

15 If you love me, you will keep my commandments.

16 And I will entreat the Father, and anther Advocate will he give you, that he may be with you for ever,

17 the Spirit of truth, whom the world cannot receive, because it sees (or discerns or acknowledges) him not, neither knows him: you know him, because he abides with you and shall be in you.

18 I will not leave you orphans; I am coming to you.

19 Yet a little while and the world sees me no more; but you shall see me; because I live and you shall live.

20 In that day you shall know that I am in my Father and you in me and I in you.

21 He that has my commandments and keeps them, he it is that loves me; and he that loves me shall be loved by my Father, and I will love him and will manifest myself to him.

22 Judas (Thomas), not Iscariot, says to him: Lord, and how is it that thou will manifest thyself to us, and not to the world?

23 Jesus answered and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him.

24 He that loves me not keeps not my words; and the word that you hear is not mine, but the Father's that sent me.

25 These things have I spoken to you while abiding with you;

26 but the Advocate, the Holy Spirit whom the Father will send in my name, he shall teach you all things, and shall bring to your remembrance all things that I have said to you.

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27 Peace I leave you, my peace I give you: not as the world gives, give I to you. Let not your heart be troubled, neither let it be afraid.

28 You heard that I said to you: I go away and come to you. If you loved me, you would rejoice because I go to the Father, for the Father is greater than I.

29 And now I have told you before it comes to pass, that when it comes to pass you may believe.

30 No longer will I talk much with you; for the prince of the world comes, and has nothing in me,

31 but that the world may know that I love the Father, and as the Father gave me commandment, so I do. Arise, let us go hence.

ACCORDING TO JOHN 15

1 I am the true vine, and my Father is the vinedresser.

2 Every branch in me that bears not fruit he takes away, and every one that bears fruit, he cleanses, that it may bear more fruit.

3 You are now clean, because of the word that I have spoken to you:

4 abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

5 I am the vine, you the branches. He that abides in me and I in him, he bears much fruit; for without me you can do nothing.

6 If any one abide not in me, he is cast out as the branch and withers, and they gather it and throw it into the fire, and it is burned.

7 If you abide in me and my words abide in you, ask whatever you will, and it shall be done for you.

8 In this is my Father glorified, that you bear much fruit and become my disciples.

9 As the Father has loved me, I also have loved you: abide in my love.

10 If you keep my commandments, you shall abide in my love, as I have kept my Father's commandments and abide in his love.

11 These things I have spoken to you that my joy may be in you and your joy may be fulfilled.

12 My commandment is this, that you love one another as I have loved you.

13 Greater love has no one than this, that he lay down his life for his friends.

14 You are my friends, if you do what things I command you.

15 I no longer call you servants, because the servant knows not what his lord does; but I have called you friends, because An all things that I have heard from my Father I have made known to you.

16 You have not chosen me, but I have chosen you, and appointed you that you may go and bring forth fruit, and that your fruit should remain, that whatever you ask the Father in my name he may give you.

17 These things I command you, that you love one another.

18 If the world hates you, you know that it has hated me first.

19 If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.

20 Remember the word that I spoke to you: The servant is not greater than his lord. If they have persecuted me, they will persecute you also: if they have kept my word, they will keep yours also.

21 But all these things will they do to you on account of my name, because they know not him that sent me.

22 If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin.

23 He that hates me hates my Father also.

24 If I had not done among them the works that no other did, they would have had no sin; but now they have both seen and hated both me and my Father.

25 But that the word might be fulfilled which is written in their law: They hated me without a cause.

26 When the Advocate has come, whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he shall testify of me;

27 and you also shall testify, because you have been with me from the beginning.

ACCORDING TO JOHN 16

1 These things have I spoken to you that you may not be offended.

2 They will put you out of the synagogues: indeed, the hour comes that every one that kills you will think that he offers service to God.

3 And these things will they do because they have not known the Father nor me.

4 But these things I have spoken to you that when the hour comes you may remember them, that I told you. And these things I told you not from the beginning, because I was with you.

5 But now I go to him that sent me, and no one of you asks me: Whither goest thou?

6 And yet, because I have told you these things, sorrow has filled your heart.

7 But I tell you the truth, it is profitable for you that I go away. For if I

go not away, the Advocate will not come to you; but if I go, I will send him to you.

8 And when he comes, he will convince the world of sin, and of righteousness, and of judgment.

9 Of sin indeed, because they believe not on me;

10 but of righteousness, because I go to the Father and you see me no more;

11 but of judgment, because the prince of this world is judged.

12 I have yet many things to say to you, but you cannot bear them now;

13 but when he has come, the Spirit of truth, he shall guide you in all the truth; for he shall not speak of himself, but

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whatever he hears he shall speak, and he shall announce to you things to come.

14 He shall glorify me, for he shall take of mine and announce it to you.

15 All things whatever the Father has are mine: therefore I said that he takes of mine and announces to you.

16 A little while, and you see me no more, and again a little while, and you shall see me.

17 Some of his disciples therefore said one to another: What is this that he says to us: A little while, and you see me not, and again a little while, and you shall see me? and that 1 go to the Father?

18 They said therefore: This, what is it that he says, The little while? We know not what he says.

19 Jesus knew that they desired to ask him, and he said to them: Concerning this do you inquire among yourselves because I said: A little while, and you see me not, and again a little while, and you shall see me?

20 Verily, verily, I say to you, that you shall weep and lament, but the world shall rejoice: you shall be sorrowful, but your sorrow shall become joy.

21 The wife, when she is in labor, has sorrow, because her hour has come; but when she has brought forth the child, she no longer remembers the affliction for joy that a man has been born into the world.

22 And you therefore now indeed have sorrow; but I shall see you again, and your heart shall rejoice, and your joy no one takes from you.

23 And in that day, of me you shall ask nothing. Verily, verily, I say to you, if you ask anything of the Father, he will give it to you in my name.

24 Till now you have asked nothing in my name: ask, and you shall receive, that your joy may be fulfilled.

25 These things I have spoken to you in parables: the hour comes when I will no longer speak to you in parables, but will tell you plainly concerning the Father.

26 In that day you shall ask in my name, and 1 say not to you that I will beseech the Father for you;

27 for the Father himself loves you, because you have loved me, and have believed that I came forth from God.

28 I came forth from the Father, and have come into the world: again I leave the world and go to the Father.

29 His disciples say: Behold, now thou speakest plainly, and utterest no parable.

30 Now we know that thou knowest all things, and hast no need that any one should ask thee: in this we believe that thou earnest forth from God.

31 Jesus answered them: Do you now believe?

32 Behold, the hour comes, and has come, that you shall be scattered each one to his own and leave me alone; and yet I am not alone, for the Father is with me.

33 These things I have spoken to you that in me you may have peace. In the world you have affliction; but take courage, I have overcome the world.

ACCORDING TO JOHN 17

(This entire chapter [1-26] is a prayer which is called the High Priestly Prayer because, according to the author, Jesus, completing his sacrifice on the cross, asks the Father [God] for the fruits of this sacrifice for himself [1-5], for his disciples [6-19], and for all believers [20-26] asks.)

1 These things spoke Jesus; and, lifting his eyes to heaven, he said: Father, the hour has come: glorify thy Son, that the Son may glorify thee,

2 as thou hast given him authority over all flesh, that to all that thou hast given him he may give them life eternal.

3 But eternal life is this, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth, having finished the work that thou gavest me to do;

5 and now, Father, glorify thou me with thyself with the glory that I had with thee before the world was.

6 I have manifested thy name to the men whom thou gavest me out of the world. Thine they were, and thou gavest them to me, and they have kept thy word;

7 now they know that all things whatever thou hast given me are from thee;

8 for the words that thou gavest me I have given them, and they have received them, and have known in truth that I came forth from thee, and have believed that thou didst send me.

9 I pray for them; I pray not for the world, but for those that thou hast given me, for they are thine,

10 and all mine are thine, and thine are mine, and I have been glorified in them.

11 And I am no longer in the world, and these are in the world, and I come to thee. Holy Father, keep them in my name that thou hast given me, that they may be one, as we.

12 When I was with them I kept them in thy name that thou hast given me, and I have guarded them, and no one of them is lost but the son of perdition, that the Scripture may be fulfilled.

13 But now I come to thee, and these things I speak in the world, that they may have my joy fulfilled in themselves.

14 I have given them thy word, and the world has hated them, because they are not of the world as I am not of the world.

15 I pray not that thou take them out of the world, but that thou keep them from the evil one.

16 They are not of the world, as I am not of the world.

17 Sanctify them in the truth: thy word is truth.

18 As thou didst send me into the world, I sent them into the world;

19 and for them I sanctify myself, that they also may be sanctified in the truth.

20 But not for these only do I pray, but also for those that believe on me through their word,

21 that they all may be one, as thou. Father, art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me.

22 And the glory that thou hast given me I have given them, that they may be one as we are one:

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23 I in them and thou in me, that they may be perfected into one, that the world may know that thou hast sent me and hast loved them as thou hast loved me.

24 Father, as to what thou hast given me, I would that they also be with me where I am, that they may see my glory, which thou hast given me because thou lovedst me before the foundation of the world.

25 Righteous Father, though the world has not known thee, yet I have known thee, and these have known that thou didst send me;

26 and I have made known to them thy name, and will make it known, that the love with which thou hast loved me may be in them and I in them.

ACCORDING TO JOHN 18

1 Having said these things, Jesus went forth with his disciples beyond the brook of Cedar, where was a garden, into which he entered, himself and his disciples.

2 But Judas, also, who delivered him up, knew the place, because Jesus had often gone thither in company with his disciples.

3 Judas therefore, having received the band, the attendants from the chief priests and from the Pharisees, comes thither with torches and lamps and weapons.

4 Jesus therefore, knowing all things that were coming upon him, went forth and said to them: Whom seek you?

5 They answered him: Jesus the Nazarene (the Keeper of the Law). Jesus says to them: I am he. But Judas also, who delivered him up, stood with them.

6 When therefore he said to them: I am he, they went back and fell on the ground.

7 Again therefore he asked them: Whom seek you? And they said: Jesus the Nazarene.

8 Jesus answered: I told you that I am he: if then ye seek me, let these go away.

9 That the word might be fulfilled which he spoke: Of those that thou hast given me I have lost none.

10 Simon Peter therefore, having a sword, drew it and struck the servant of the chief priest, and cut off his right ear; and the name of the servant was Malchus.

11 Jesus then said to Peter: Put the sword into the sheath. The cup that the Father has given me, shall I not drink it?

12 Therefore the band and the officer and the attendants of the Jews took Jesus and bound him,

13 and led him to Annas first; for he was father-in-law of Caiaphas who was chief priest that year.

14 and it was Caiaphas that advised the Jews that it was profitable that one man should die for the people.

15 But there followed Jesus, Simon Peter and another disciple. And that disciple was acquainted with the chief priest, and went with Jesus into the court of the chief priest,

16 but Peter stood at the gate without. Then the other disciple, the acquaintance of the chief priest, went in and spoke to the doorkeeper, and brought Peter in.

17 Then the maidservant that kept the door says to Peter: Art not thou also of the disciples of this man? He says: I am not.

18 But the servants and the attendants, having made a fire of coals, for it was cold, were standing and warming them selves; and Peter also was standing with them and warming himself.

19 Then the chief priest asked Jesus concerning his disciples and concerning his teaching.

20 Jesus answered him: I have spoken plainly to the world: I have always taught in a synagogue and in the temple, where all the Jews come together, and in secret have I spoken nothing.

21 Why dost thou ask me? Ask those that have heard what I spoke to them: behold, these know what I said.

22 But when he had spoken this, one of the attendants that stood by struck Jesus with his open hand, saying: Answerest thou the chief priest thus?

23 Jesus answered him: If I have spoken evil, testify of the evil; but if well, why smitest thou me?

24 Annas then sent him, bound, to Caiaphas the chief priest.

25 But Simon Peter was standing and warming himself. They then said to him: Art not thou also of his disciples? He denied and said: I am not.

26 One of the servants of the chief priest, being a relative of him whose ear Peter had cut off, says: Did I not see thee in the garden with him?

27 Again therefore Peter denied; and immediately a cock crew.

28 Then they lead Jesus from Caiaphas to the pretorium; and it was early morn. And they went not into the pretorium, that they might not be defiled, but that they might eat the passover.

29 Pilate therefore came forth to them and said: What accusation bring you against this man?

30 They answered and said to him: If this man had not done evil, we would not have delivered him to thee.

31 Pilate therefore said to them: Take you him and judge him according to your law. The Jews then said to him: It is not lawful for us to put any one to death:

32 that the word of Jesus might be fulfilled, which he spoke signifying by what kind of death he was about to die.

33 Then Pilate entered the pretorium again, and called Jesus and said to him: Art thou the King of the Jews?

34 Jesus answered: Sayest thou this of thyself, or did others tell thee of me?

35 Pilate answered: Am I a Jew? Thy nation and the chief priests delivered thee to me: what hast thou done?

36 Jesus answered: My kingdom is not of this world. If my kingdom were of this world my servants would fight, that might not be delivered to the Jews; but now my kingdom is not hence,

37 Pilate then said to him: Art thou not then a king? Jesus answered: Thou sayest, for I am a king. To this end was I born, and to this end have I come into the world, that I

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might testify to the truth: every one that is of the truth hears my voice.

38 Pilate says to him: What is truth? And having said this. he went out again to the Jews, and said to them: I find no fault in him.

39 But you have a custom that I release to you one at the passover: will you therefore that I release to you the King of the Jews?

40 They then cried out again, saying: Not this man, but Barabbas (the Son of the Father). But Barabbas was a robber.

ACCORDING TO JOHN 19

(The claim to be a king automatically resulted in the death penalty in the Roman Empire; the convicted person had, according to Roman law, committed political treason and sedition, and there is a historical reason for it. At the end of the kingdom [753-509 BC], the Romans killed their tyrannical kings; established the republic and made the proclamation of a king punishable by death. If Jesus merely had claimed to be a prophet (master teacher) or the Son of God, the Romans would have done nothing to him. Joseph bar Mattityahu claimed to be a prophet and predicted that Titus Flavius Vespasianus would become emperor. When this happened, the Flavians made Joseph their mouthpiece and family member: today he is known as Titus Flavius Josephus.)

1 Pilate therefore then took Jesus and scourged him.

2 And the soldiers plaited a crown of thorns and put it on his head, and threw a purple garment around him,

3 and came to him and said: Hail, King of the Jews; and they struck him with the open hand.

4 Pilate again came forth and said to them, Behold, I bring him forth to you, that you may know that I find no fault.

5 Jesus therefore came forth wearing the crown of thorns and purple garment. And he says to them: Behold the man.

6 Therefore when the chief priests and the attendants saw him, they cried out: Crucify, crucify. Pilate says to them: Take you him and crucify him; for I find no fault in him.

7 The Jews answered: We have a law, and according to the law he ought to die, because he made himself the Son of God.

8 Thereupon when Pilate heard this word, he was the more afraid,

9 and went into the pretorium again, and said to Jesus: Whence art thou? But Jesus gave him no answer.

10 Pilate says to him: Speakest thou not to me? Knowest thou not that I have authority to release thee and authority to crucify thee?

11 Jesus answered: Thou couldst have had no authority against me, unless it had been given thee from above: therefore he that delivered me to thee has the greater sin.

12 After this Pilate sought to release him; but the Jews cried out, saying: If thou release this man, thou art not a friend of Caesar: every one that makes himself king speaks against Caesar.

13 Then Pilate, after hearing these words, brought Jesus forth, and sat on the judgment-seat in a place called The Pavement, but in Hebrew, Gabbatha.

14 And it was the preparation of the passover: it was about the sixth hour. And he says to the Jews: Behold your king.

15 They therefore cried out: Away with him, away with him, crucify him. Pilate says to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar.

16 Then therefore he delivered him to them to be crucified. They therefore took Jesus;

17 and bearing the cross for himself, he went forth to a place called the place of a skull, which is called in Hebrew Golgotha,

18 where they crucified him, and with him two others, on this side and on that, but Jesus in the midst.

19 But Pilate wrote a title and put it on the cross; and it was written:

JESUS THE NAZARENE (the Keeper of the Law), THE KING OF THE JEWS.

20 Many of the Jews therefore read this title, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, in Greek.

21 The chief priests of the Jews then said to, Pilate: Write not: The king of the Jews, but that he said: I am the king of the Jews.

22 Pilate answered: What I have written, I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, for each soldier a part, and his coat. But the coat was without seam, woven from the top throughout.

24 They said therefore one to another: Let us not rend it, but cast lots for it, whose it shall be. That the scripture might be fulfilled: They divided my garments among them, and on my raiment they cast lots. These things therefore the soldiers did.

25 But there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene.

26 Jesus therefore seeing his mother, and the disciple whom he loved standing by, says to his mother: Woman, behold thy son.

27 Then he says to the disciple: Behold thy mother. And from that hour the disciple took her to his own home.

28 After this, Jesus, knowing that all things had been already finished, that the scripture might be fulfilled, says: I thirst.

29 There lay a vessel full of vinegar: having therefore put a sponge full of vinegar on hyssop, they put it to his mouth.

30 When therefore he had received the vinegar, he said: It is finished; and having bowed his head, he gave up the spirit.

31 The Jews therefore, because it was the preparation, that the bodies might not remain on the cross during the sabbath, for that sabbath was a great day, besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers and broke the legs of the first, and of the other that was crucified with him;

33 but coming to Jesus, when they saw him already dead, they broke not his legs;

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34 but one of the soldiers with a spear pierced his side, and immediately there came forth blood and water.

35 And he that saw it has testified, and his testimony is true, and he knows that he speaks what is true, that you also may believe.

36 For these things took place that the scripture might be fulfilled: A bone of him shall not be broken.

37 And again another scripture says: They shall look on him whom they pierced.

38 But after these things Joseph, who was of Arimathea*, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave permission. They came therefore and took him away. *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph bar Mathias [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

39 But Nicodemus also came, he that had come to him by night at the first, bringing a mixture of myrrh and aloes, about a hundred pounds.

40 They therefore took the body of Jesus, and bound it in linen cloths with the spices, as is the custom of the Jews to prepare for burial.

41 But there was, in the place where he had been crucified, a garden, and in the garden a new sepulcher, in which no one had ever yet been laid.

42 There then because of the preparation of the Jews, for the sepulcher was near, laid they Jesus.

ACCORDING TO JOHN 20

1 But on the first of the week, Mary Magdalene comes to the sepulcher early, it being yet dark, and sees the stone taken away from the sepulcher.

2 She therefore runs and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them: They have taken away the Lord out of the sepulcher, and we know not where they have laid him.

3 Thereupon Peter went forth and the other disciple, and came to the sepulcher.

4 But the two ran together; and the other disciple outran Peter, and came first to the sepulcher;

5 and having stooped down, he saw the linen cloths lying: however he went not in.

6 Then comes Simon Peter following him; and he went into the sepulcher, and saw the linen cloths lying,

7 and the handkerchief, which was on his head, not lying with the linen cloths, but folded up in a place by itself.

8 Therefore, the other disciple also that came first to the sepulcher then went in, and saw and believed;

9 for they not yet knew the scripture, that he must rise from the dead.

10 The disciples then went away again to their homes.

11 But Mary stood without at the sepulcher weeping. Then as she wept, she stooped down and looked into the sepulcher,

12 and saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had lain.

13 They say to her: Woman, why weepest thou? She says to them: They have taken away my Lord, and I know not where they have laid him. Having said these things, she turned back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus says to her: Woman, why weepest thou? Whom seekest thou? She, supposing that he was the gardener, says to him: Sir, if thou hast borne him away, tell me where thou hast laid him, and I will take him away.

16 Jesus said to her: Mary. She turned and said to him in Hebrew: Rabboni, which is called, Teacher.

17 Jesus says to her: Touch me not; for I have not yet ascended to my Father; but go to my brethren and say to them: I ascend to my Father and your Father, and to my God and your God.

18 Mary Magdalene comes and tells the disciples: I have seen the Lord; and that he had said these things to her.

19 When therefore evening had come on that day, the first of the week, and the doors had been closed where the disciples were for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace to you.

20 And having said this, he showed them his hands and his side. Thereupon the disciples rejoiced when they saw the Lord.

21 He then said to them again: Peace to you; as the Father has sent me, I also send you.

22 And having said this, he breathed on them and said to them: Receive the Holy Spirit.

23 Whosesoever sins you forgive, they are forgiven them; whosesoever sins you retain, they are retained.

24 But (Judas) Thomas ["twin"], who is called Didymus ["twin"], one of the twelve, was not with them when Jesus came.

25 The other disciples therefore said to him: We have seen the Lord. But he said to them: Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus came, the doors having been shut, and stood in the midst, and said: Peace to you.

27 Then he says to Thomas: Reach hither thy finger, and behold my hands, and reach thy hand, and put it into my side, and be not faithless, but believing.

28 Thomas answered and said to him: My Lord and my God.

29 Jesus says to him: Because thou hast seen me, thou hast believed: blessed are they that, though not seeing, have yet believed.

30 Many other signs truly did Jesus in the presence of his disciples, which are not written in this book;

31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that, believing, you may have life in his name.

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ACCORDING TO JOHN 21

[EPILOGUE]

(Jesus asks Simon Peter about leadership [15-18]. The following passage is often interpreted as if Jesus, the Good Shepherd, has been appointing Peter as his vicar and solemnly conferring upon him the office of supreme shepherd over his church. This is not the case, however, because, first, Peter is too fickle in character, and second, Jesus' brother James the Just [the Righteous] has taken over as leader of the first Jesus movement. Jesus answered the second and the third question with the word "sheep" instead of "lamb," since one cannot teach and tend an adult animal as much as one feeds [teaches] a lamb. James was already well-known as a teacher in his own right; he is mentioned several times in the Dead Sea Scrolls as a "teacher of righteousness" and is respected by the early church as Bishop of Jerusalem. He remained in office until his assassination in 62 AD. This is the very same period of time when Paul the Apostle [who was a fierce enemy of James] and Yosef bar Mattityahu [after the First Jewish War better known as Titus Flavius Josephus] left the Holy Land for Rome. If one or both have anything to do with James assassination is unsolved yet.)

1 After these things Jesus manifested himself to the disciples at the sea of Tiberias (Galilee): and he manifested himself thus.

2 There were together Simon Peter, and Thomas who is called Didymus, and Nathaniel who was from Cana of Galilee, and the sons of Zebedee, and two others of his disciples.

3 Simon Peter says to them: I go a fishing. They say to him: We also are going with thee. They went out and entered the ship, and on that night they caught nothing.

4 But the morning having now come, Jesus stood on the shore: the disciples, however, knew not that it was Jesus.

5 Jesus therefore says to them: Children, have you any thing to eat? (beside bread). They answered him: No.

6 He says to them: Cast the net on the right side of the ship, and you shall find. They cast therefore, and were no longer able to draw it because of the multitude of fishes.

7 That disciple whom Jesus loved therefore said to Peter: It is the Lord. Simon Peter therefore, hearing that it was the Lord, girded on his upper garment, for he was naked (probably meaning: he had on only an undergarment), and threw himself into the sea;

8 but the other disciples came with the ship (for they were not far from the land, but about two hundred cubits off), dragging the net of fishes.

9 Therefore when they had come to the land, they saw a fire of coals lying, and fish lying on it, and bread.

10 Jesus says to them: Bring of the fish that you have just now taken.

11 Simon Peter came up and drew the net to land, full of great fishes, a hundred and fifty-three: and though there were so many, the net was not rent.

12 Jesus says to them: Come and breakfast. But no one of the disciples ventured to ask him: Who art thou? knowing that it was the Lord.

13 Jesus comes and takes the bread and gives it to them, and the fish in like manner.

14 This was now the third time on which Jesus had manifested himself to the disciples, after he had risen from the dead.

15 Therefore, when they had breakfasted, Jesus says to Simon Peter: Simon, son of Jonah, lovest thou me more than these? He says to him: Yes, Lord, thou knowest that I love thee. He says to him: Feed my lambs.

16 He says to him again a second time: Simon, son of Jonah, lovest thou me? He says to him: Yes, Lord, thou knowest that I love thee. He says to him: Be a shepherd to my sheep.

17 He says to him the third time: Simon, son of Jonah, lovest thou me? Peter was grieved because he had said to him the third time: Lovest thou me? And he says to him: Lord, thou knowest all things; thou knowest that I love thee. He says to him: Feed my sheep.

18 Verily, verily, I say to you, when thou wast young thou didst gird thyself and walk whither thou wouldst; but when thou shalt become old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

19 But this he spoke signifying by what kind of death he should glorify God. And having said this, he says to him: Follow me.

20 Peter turned and saw the disciple that Jesus loved following, who also reclined at supper on his breast and said: Lord, who is he that delivers thee up?

21 Peter therefore, seeing this man, says to Jesus: Lord, but what shall this man do?

22 Jesus says to him: If I will that he remain till I come, what is that to thee? Follow thou me.

23 Therefore went this saying, forth among the brethren, that that disciple should not die; and yet Jesus did not say to him: Thou shalt not die, but: If I will that he remain till I come.

24 This is the disciple that testifies of these things, and that wrote these things; and we know that his testimony is true.

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THE ACTS OF THE APOSTLES

or The Book of Acts or The Acts
or the Story of the Two first Christianities
Author: perhaps *Lucius Mestrius Plutarchus*
Estimated Range of Dating: c. 80-130 A.D.

(Although the author is unknown, scholars speculate if Lucius Mestrius Plutarchus could have been the full name of Luke which then could indicate a presumable authorship of Plutarch the Greek philosopher, biographer and essayist who also held Roman citizenship.

The title "Acts of the Apostles" was first used by Irenaeus (Greek: Eirenaios; c. 130–202 AD, who was a Greek bishop of bishop of Lugdunum, now Lyon, his best-known work is 'Against Heresies', an attack on Gnosticism, in particular that of Valentinus) in the late 2nd century. It is not known whether this was an existing title or one invented by Irenaeus; it does seem clear that it was not given by the author, as the Greek word praxeis (deeds, acts) only appears once in the text (Acts 19:18) and there it does not refer to the apostles but refers to deeds confessed by followers to the apostles.

The Gospel of Luke and the Book of Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume.

According to Church tradition dating from the 2nd century, he was the "Luke" [Lucas] named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasises the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

The Book of Acts contains a hidden letter [15:13-31] by James the Just, the brother of Jesus. It seems to be a letter on righteousness by James to the king in Antioch in northern Syria [which probably refers to Edessa which also was called 'Antioch'] given needed instructions on how to keep Moses' Law. This letter is laying out some details.

Verse 29 says "That ye abstain from meats offered to idols, and from blood, and from things strangled [carion], and from fornication: from which if ye keep yourselves, ye shall do well." In Cave 4 of Qumran, Scientist found among some fragments a letter that had almost the same contents. Translation, Part 2 talks about "Concerning sacrifices by Gentiles, they sacrifice to the idol."That seduces them [therefore it is illicit]; . . . As for the fornication taking place among the people, they are a holy people, as it is written, 'Israel is Holy' [therefore it is forbidden]."

It seem to have been written by the "Teacher of Righteousnes", a character that frequently appears in the texts of the Dead Sea Scrolls from Qumran and who seems to be none other but James the brother of Jesus. By comparing the Book of Acts [particularly chapter 15] with the "Clementine Recognitions", written by Titus Flavius Clemens, we can get a very good insight of the vicious fight that James' early Christians had with the so-called 'Gentile Pauline Christians' of the Roman citizen Saul of Tarsos, better known as 'Paul the Apostle'.

In this most excellent detective-like deduction called "James the Brother of Jesus" the biblical scholar Robert Eisenman describes in finest details what this fight has been all about and why it is important to know about it.)

ACTS OF THE APOSTLES CHAPTER 1

(As in some Gospels, so too in the Acts of the Apostles, Peter is presented as the head of the entire Church of Christ. In reality, James, the brother of Jesus, was the bishop of Jerusalem for over 25 years and thus the de facto head of the early [Judeo-Christian] Church. He was murdered by the clergy of the Temple in 62 AD, and the next bishop was Simon [Symeon or Simeon], a younger brother of Jesus; he was murdered in the 10th year (c. 107) of the reign of Emperor Trajan. [Source: Hegesippus (Book III, chapter 32) and Eusebius, in his Chronicle.] The Gospels and the Acts of the Apostles were written long after the Jewish War [66-73], and at that time, the new Pauline [Roman] Church was striving to erase all family members of the real Jesus, and his disciples and apostles, from the overall narrative in writing, or to give them a bad image through words like sorcerer, magician, false prophet, Jew, Judas, Zealot, Sicarius [Iscariot, "knife-wielder, knife terrorist"], etc.)

1 The former discourse I made, O Theophilus (Godlove, Lover of God; see Luke 1:3), concerning all things that Jesus began both to do and to teach,

2 till the day in which he was taken up, after he had, through the Holy Spirit, given commandments to the apostles whom he had chosen:

3 to whom he also showed himself alive, after he had suffered, by many infallible proofs, appearing to them for

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forty days, and speaking of the things pertaining to the kingdom of God.

4 And being assembled together with them he charged them not to depart from Jerusalem, but to await the promise of the Father, which, said he, you heard from me:

5 for John indeed baptized in water, but you shall be baptized in the Holy Spirit not many days hence.

6 They that had come together therefore asked him, saying: Lord, dost thou at this time restore the kingdom to Israel?

He said to them: It is not for you to know times or seasons which the Father has appointed by his own authority;

8 but you shall receive power, after the Holy Spirit has come upon you, and you shall be my witnesses, both in Jerusalem and in all Judea, and Samaria, and to the end of the earth.

9 And when he had said these things, as they beheld, he was taken up, and a cloud received him out of their sight.

10 And while they were looking steadfastly toward heaven as he departed, behold, two men stood by them in white garments,

11 who also said: Men of Galilee, why stand looking towards heaven? This Jesus, who has been taken up from you into heaven, shall so come in like manner as you saw him go into heaven.

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey.

13 And when they had come in, they went up into an upper room where they were abiding, both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the brother of James.

14 These all continued with one accord in prayer, with the women, and Mary the mother of Jesus, and with his brothers.

15 And in these days Peter rose up in the midst of the brethren and said (and there was a multitude of names together, about a hundred and twenty):

16 Men, brethren, it was needful that the Scripture should be fulfilled which the Holy Spirit spoke before through the mouth of David concerning Judas, who became leader to those that took Jesus;

17 for he was numbered among us, and had obtained the part of this ministry.

18 This man therefore purchased a field with the reward of iniquity, and, having fallen headlong, he burst asunder in the midst, and all his bowels gushed out:

19 which also became known to all that dwell in Jerusalem, so that that field is called in their own language, Akeldama, that is, a field of blood.

20 For it is written in the book of Psalms: Let his habitation become deserted, and let no one dwell in it, and: His overseer's office let another take.

21 Therefore of these men who have accompanied us all the time, during which the Lord Jesus went in and out among us,

22 beginning from the baptism of John, till the day in which he was taken up from us, must one become a witness with us of his resurrection.

23 And they appointed two, Joseph, who is called Barsabbas (hellenised Aramaic: "Son of the Father"), who was surnamed Justus (the Just, the Righteous), and Matthias (Matthew, Mattheus, Mattathias, Mattityahu; this name could be an indicator that the father of Yosef bar Mattityahu, better known as Titus Flavius Josephus, was the chosem successor.).

24 And praying, they said: Thou, Lord, who knowest the hearts of all, make known which one of these two thou hast chosen,

25 that he may take the place of this ministry and apostleship, from which Judas turned away to go to his own place.

26 And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

ACTS OF THE APOSTLES CHAPTER 2

(Verses 8-11 demonstrate the large geographical range of knowledge that sophisticated cosmopolitans like Paul had in Antiquity. He was also well aware what power language and religion had over people.)

1 And when the day of Pentecost had fully come, they were all together at the same time.

2 And suddenly there came from heaven a sound as of a rushing, violent blast, and filled the whole house where they were sitting;

3 and there appeared to them tongues like fire distributing themselves, and it sat on each one of them;

4 and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven;

6 but when this sound had come, the multitude came together and were perplexed, because they heard them speaking, each one in his own language.

7 And they were all astonished, and wondered, saying: Behold, are not all these that speak Galileans?

8 And how hear we, each one in our own language in which we were born,

9 Parthians and Medes and Elamites (Iranians), and we that dwell in Mesopotamia, Judea also and Cappadocia, Pontus and Asia (Anatolians),

10 Phrygia also and Pamphylia (southwestern Anatolians), Egypt (down to Elephantine, Aswan) and the parts of Libya about Cyrene (northern Africa), and Roman residents, both Jews and proselytes (converts),

11 Cretes and Arabians, how hear we them speaking in our own tongues, the mighty works of God?

12 And they were all astonished and in doubt, saying one to another: What can this be?

13 But others, mocking, said: They are full of sweet wine.

14 But Peter, standing up with the eleven, lifted up his voice and said to them: Men of Judea, and all you that dwell in Jerusalem, be this known to you, and hearken to my words.

15 For these are not drunk, as you suppose, for it is the third hour of the day;

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16 but this is that which was spoken through the prophet Joel:

17 And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

18 and indeed on my servants and on my handmaids will I pour out in those days of my Spirit, and they shall prophesy.

19 And I will show wonders in heaven above and signs In the earth beneath, blood and fire and vapor of smoke.

20 The sun shall be turned into darkness and the moon into blood, before the great day of the Lord shall come.

21 And it shall come to pass that whoever shall have called on the name of the Lord shall be saved.

22 Men of Israel, hear these words: Jesus the Nazarene, a man eminently distinguished among you on the part of God by mighty deeds and wonders and signs, which God did through him in the midst of you, as yourselves know,

23 him delivered up by the fixed counsel and foreknowledge of God, you, through the hands of lawless men, did crucify and slay:

24 whom God raised up, having loosed the pains of death, inasmuch as it was not possible that he should be held in subjection by it.

25 For David says in reference to him: I foresaw the Lord always in my presence, for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoice and my tongue was glad: moreover, also, my flesh shall rest in hope,

27 because thou wilt not leave my soul in hades, neither wilt thou suffer thy Holy One to see corruption.

28 Thou didst make known to me the ways of life, thou shalt make me full of joy with thy countenance.

29 Men, brethren, I may freely say to you of the patriarch David, that he both died and was buried, and his sepulcher is among us till this day.

30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that he would set of the fruit of his loins upon his throne;

31 foreseeing, he spoke of the resurrection of Christ, that neither was he left in hades, nor did his flesh see corruption.

32 This Jesus has God raised up, of whom we all are witnesses.

33 Therefore, having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you both see and hear.

34 For David did not ascend into the heavens, but himself says: The Lord said to my Lord: Sit at my right hand,

35 till I make thy enemies thy footstool.

36 Therefore, let all the house of Israel know assuredly that God has made this same Jesus whom you crucified both Lord and Christ.

37 And hearing it they were pierced to the heart, and said to Peter and the rest of the apostles: Men, brethren, what must we do?

38 And Peter said to them: Repent, and be baptized every one of you in the name of Jesus Christ, for remission of your sins, and you shall receive the gift of the Holy Spirit.

39 For the promise is to you and to your children and to all that are afar off, as many as the Lord our God shall have called.

40 And with many other words did he testify, and exhort them, saying: Save yourselves from this perverse generation.

41 They therefore gladly received his word and were baptized, and were added on that day, about three thousand souls.

42 And they continued steadfastly in the teaching of the apostles and the fellowship, the breaking of the bread and the prayers.

43 And fear came on every soul; and many wonders and signs were done through the apostles in Jerusalem; and great fear was upon all.

44 And all that believed were together, and had all things in common;

45 and sold their possessions and goods, and distributed them to all as any one had need;

46 and continuing daily with one accord in the temple, breaking bread also from house to house, they partook of food in gladness and singleness of heart,

47 praising God and having favor with all the people. And the Lord daily added together the saved.

ACTS OF THE APOSTLES CHAPTER 3

1 But Peter and John were going up into the temple, at the hour of prayer, which is the ninth.

2 And a man, lame from his mother's womb, was borne along; whom they laid daily at the gate of the temple that is called Beautiful, to ask charity from them that went into the temple:

3 who, seeing Peter and John about to go into the temple, asked to receive charity.

4 But Peter, looking intently upon him with John, said: Look on us.

5 And he gave heed to them, expecting to receive something from them.

6 But Peter said: Silver and gold have I not; but what I have, this I give thee: in the name of Jesus Christ the Nazarene, walk.

7 And, taking him by the right hand, he raised him up, and immediately his feet and ankles became strong;

8 and leaping up, he stood and walked, and entered with them into the temple, walking and leaping and praising God.

9 And all the people saw him walking and praising God;

10 and they recognized him, that it was he that sat for charity at the Beautiful gate of the temple; and they were filled with amazement and astonishment at that which had happened to him.

11 But while he was holding Peter and John, all the people ran together to them in the porch called Solomon's, greatly amazed.

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12 And seeing it, Peter answered to the people: Men of Israel, why wonder at this man, or on us why earnestly look as if by our own power of godliness we had made him to walk;

13 The God of Abraham, and the God of Isaac, and the God of Jacob the God of our fathers, has glorified his servant Jesus, whom you delivered up, and denied in the presence of Pilate, though he had determined to release him;

14 the holy and just one you however denied, and demanded that a murderer should be given to you;

15 but the author of life you slew, whom God raised from the dead, of whom we are witnesses.

16 And his name, by faith in his name, has made this man strong, whom you see and know: even the faith that is through him has given him this entire soundness in the presence of you all.

17 And now, brethren, I know that through ignorance you did it, as did also your rulers:

18 but the things that God foretold through the mouth of all the prophets, that his Anointed should suffer, he has thus fulfilled.

19 Repent therefore and turn, that your sins may be blotted out that seasons of refreshing may come from the presence of the Lord,

20 and he may send him that was destined for you, Christ Jesus,

21 whom heaven must receive, till the times of the restoration of all things that God has spoken through the mouth of his holy prophets of ancient times.

22 Moses indeed said: A prophet shall the Lord our God raise up for you from among your brethren, like me: him shall you hear in all things whatever he shall say to you.

23 And it shall come to pass that every soul that will not hear that prophet shall be utterly destroyed from among the people.

24 And all the prophets also, from Samuel and those after, as many as have spoken, have also foretold these days.

25 You are the sons of the prophets and of the covenant which God covenanted with our fathers, saying to Abraham: And in thy offspring shall all the families of the earth be blessed.

26 To you first, God having raised up his Servant, sent him to bless you, in turning every one away from your iniquities.

ACTS OF THE APOSTLES CHAPTER 4

1 But as they were speaking to the people, there came upon them the priests and the captain of the temple and the Sadducees,

2 being vexed because they taught the people, and announced in Jesus the resurrection from the dead;

3 and they laid their hands on them, and put them in prison till the morrow; for it was already evening.

4 But many of them that heard the word believed, and the number of the men amounted to five thousand.

5 And it came to pass on the morrow, that their rulers and the elders and scribes, came together in Jerusalem,

6 Annas also the chief priest, and Caiaphas and John and Alexander, and as many as were of the family of the chief priest;

7 and, placing them in the midst, they inquired: In what power or in what name did you this?

8 Then Peter, filled with the Holy Spirit, said to them: Rulers of the people and elders,

9 if we are this day examined with respect to the good deed done to the infirm man, by what means he has been saved,

10 be it known to you all and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead, in him does this man stand before you in health.

11 This is the stone that was set at naught by you builders, which has become the head of the corner.

12 And salvation is in none other; neither indeed is there another name under heaven, given among men, by which we must be saved.

13 And seeing the boldness of Peter and of John, and perceiving that they were men without learning, and plain, they were astonished; they also recognized them that they had been with Jesus;

14 and seeing the man that had been cured standing with them, they had nothing to say in reply.

15 But having commanded them to go out of the Sanhedrim, they conferred one with another,

16 saying: What must we do to these men? For indeed that a wellknown sign has been done by them is manifest to all that dwell in Jerusalem, and we cannot deny it;

17 but that it may spread no further among the people, let us severely threaten them that they speak no more in this name to any one of men.

18 And having called them, they commanded them to speak not at all, neither to teach in the name of Jesus.

19 But Peter and John, answering, said to them: Whether it is right in the sight of God to hear you rather than God, judge you;

20 for we can but speak the things that we have seen and heard.

21 And having further threatened them, they let them go, not finding how they might punish them, because of the people; for all glorified God on account of what had been done;

22 for the man on whom this sign of healing had been done was more than forty years old.

23 But having been let go, they came to their own, and told all that the chief priests and elders had said to them.

24 And having heard, they, with one accord, lifted up a voice to God and said: Lord, thou that madest the heaven and the earth and the sea, and all things that in them are.

25 that through the Holy Spirit by the mouth of our father David thy servant didst say: Why did Gentiles rage and peoples desire vain things?

26 The kings of the land stood up, and the rulers were collected together against the Lord and against his Anointed.

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27 For in truth there were collected in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with Gentiles and peoples of Israel,

28 to do all that thy hand and thy counsel before determined to be done.

29 And now. Lord, look upon their threatenings, and give to thy servants to speak thy word with all boldness,

30 in stretching forth thy hand to heal, and that signs and wonders may be done through the name of thy holy Servant Jesus.

31 And after they had prayed, the place where they were collected together was shaken; and they were all filled with the Holy Spirit, and spoke the word of God with boldness.

32 And the heart and the soul of the multitude of believers were one; and not even one said that any of the things he had was his own; but they had all things in common.

33 And with great power did the apostles give testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

34 For neither was there any needy person among them; for as many as were possessors of lands or of houses sold them, and brought the prices of the things sold,

35 and laid them at the feet of the apostles; and distribution was made to each as any one had need.

36 But Joseph, who by the apostles was surnamed Barnabas, which is, when translated, Son of consolation, a Levite, by birth a Cyprian,

37 having a field, sold it, and brought the money and laid it at the feet of the apostles.

ACTS OF THE APOSTLES CHAPTER 5

(The author of the Acts, and Paul too, was aware that there were lots of messianic [Saducee, Zealot, Sicarii, and other homocidal] movements popping up but were immediately quelled by the Romans; See verses 36-38.)

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 and kept back part of the price, his wife also having knowledge of it, and having brought a certain part, laid it at the feet of the apostles.

3 But Peter said: Ananias, why has Satan filled thy heart, that thou shouldst attempt to deceive the Holy Spirit, and that thou shouldst keep back part of the price of the field?

4 While it remained, did it not remain thine, and when sold, was it not in thy own right? Why is it that thou didst conceive this thing in thy heart? Thou hast not lied to men, but to God.

5 And Ananias, hearing these words, fell down and expired; and great fear came on all that heard.

6 But the younger men, having risen, wound him up, and, having carried him out, buried him.

7 But there was an interval of about three hours, and his wife, not knowing what had been done, came in.

8 And Peter answered to her: Tell me, did you sell the field for so much? And she said: Yes, for so much.

9 And Peter said to her: Why is it that you have agreed together to tempt the Spirit of the Lord? Behold, the feet of them that have buried thy husband are at the door, and shall carry thee out.

10 And she fell down immediately at his feet and expired. And the young men coming in found her dead, and having carried her out buried her by her husband.

11 And great fear came upon the whole church, and upon all that heard these things.

12 And through the hands of the apostles many signs and wonders were done among the people: and they were all with one accord in Solomon's porch;

13 but of the rest, no one ventured to join himself to them, but the people magnified them;

14 and believers in the Lord were the more added, multitudes of both men and women:

15 so that they brought out the sick even into the streets, and laid them on beds and couches, that even the shadow of Peter as he came might overshadow some one of them.

16 And there came together also the multitude of the cities round about Jerusalem, bringing the sick and those oppressed by unclean spirits, all of whom were cured.

17 But the chief priest arose and all those with him, which is the sect of the Sadducees, and were filled with zeal,

18 and laid their hands on the apostles and put them in the public prison.

19 But an angel of the Lord during the night opened the doors of the prison and brought them out and said:

20 Go, and stand and speak in the temple to the people all the words of this life.

21 And hearing, they entered about daybreak into the temple and taught. And the chief priest came and those with him, and called together the Sanhedrim and all the eldership of the sons of Israel, and sent to the prison to have them brought.

22 But the attendants came and found them not in the prison; and, having returned, reported,

23 saying: The prison we found closed in all safety, and the guards standing before the doors, but on opening we found no one within.

24 And when both the captain of the temple and the chief priests heard these words, they were in doubt concerning them, what this might be.

25 And some one came and told them: Behold, the men whom you put in the prison are in the temple, standing and teaching the people.

26 Then went the captain with the attendants and brought them, not with violence, for they feared the people, lest they should be stoned.

27 And they brought them and made them stand in the Sanhedrim (Jewish Court of Law). And the chief priest asked them,

28 saying: We strictly charged you not to teach in this name, and behold, you have filled Jerusalem with your teaching, and you wish to bring upon us the blood of this man.

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29 But answering, Peter and the apostles said: We must obey God rather than men.

30 The God of our fathers raised up Jesus, whom you slew by hanging on a tree:

31 him has God exalted to his right hand as a prince and savior, to give repentance to Israel and remission of sins.

32 And we are witnesses of these things, and the Holy Spirit, whom he has given to those that obey him.

33 And hearing, they were cut to the heart, and counseled to kill them.

34 but there arose a certain one in the Sanhedrim, a Pharisee, named Gamaliel, a teacher of the law (and Paul's teacher), honored by all the people, and commanded to put the men out a little while;

35 and said to them: Men of Israel, take heed to yourselves with respect to these men, what you are about to do.

36 For before these days arose Theudas, saying that himself was somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all as many as were persuaded by him were scattered and came to naught.

37 After this man arose Judas the Galilean, in the days of the enrollment, and drew off people after him; and he was destroyed, and all as many as were persuaded by him were dispersed.

38 And now, I say to you, stand off from these men and let them alone; for if this counsel or this work be of men, it will come to naught;

39 but if it is of God, you cannot overthrow them, lest perhaps you also be found fighting against God.

40 And they were persuaded by him; and having called the apostles in, and beaten them, they charged them not to speak in the name of Jesus, and let them go.

41 They then went from the presence of the Sanhedrim rejoicing, because they were thought worthy to be dishonored for the name.

42 Also every day in the temple and from house to house, they ceased not to teach and preach Christ Jesus.

ACTS OF THE APOSTLES CHAPTER 6

1 And in these days, as the disciples were increasing in number, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministration.

2 But the twelve, calling to them the multitude of the disciples, said: It is not pleasing to us that we should leave the word of God and serve tables.

3 But look out, brethren, from among you seven men of good report, full of spirit and wisdom, whom we will appoint over this business;

4 and we will attend continually to prayer and the ministry of the word.

5 And the saying was pleasing in the sight of all the multitude; and they chose out Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch,

6 whom they placed before the apostles; and they prayed and laid their hands on them.

7 And the word of God increased, and the number of the disciples was enlarged in Jerusalem greatly, and a great number of the priests became obedient to the faith.

8 But Stephen, full of grace and power, did great wonders and signs among the people.

9 And there arose some of those that were of the synagogue called the synagogue of the Freedmen, and of the Cyrenians and Alexandrians, and of those from Cilicia and Asia, disputing with Stephen,

10 and were not able to withstand the wisdom and the spirit with which he spoke.

11 Then they suborned men to say: We have heard him speak blasphemous words against Moses and God;

12 and they excited the people and the elders and the scribes; and, coming upon him, they seized him, and led him to the Sanhedrim;

13 and set up false witnesses who said: This man ceases not to speak words against the holy place and the law;

14 for we have heard him say that this Jesus the Nazarene shall destroy this place, and change the customs that Moses delivered to us.

15 And all that sat in the Sanhedrim, looking earnestly on him, saw his face as the face of an angel.

ACTS OF THE APOSTLES CHAPTER 7

(Stephen's Testimony Before the Sanhedrin, the Jewish Court of Law. Throughout the entire paragraph [1-53], Stephen recounts the history of Israel from the time of the patriarchs to the present day.)

1 And the chief priest said: Are these things so?

2 And he said: Men, brethren and fathers, hear. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,

3 and said to him: Come out from thy land and from thy kindred, and come into the land that I will show thee.

4 Then he came out of the land of the Chaldeans and dwelt in Haran. And thence after his father had died he removed him into this land, in which you now dwell;

5 and he gave him no inheritance in it, not even a foot-breadth, though he had promised to give it to him for a possession, and to his posterity after him, while he had no child.

6 But God spoke thus, that his posterity should sojourn in a strange land, and they would bring them into bondage, and afflict them four hundred years;

7 and the nation to which they shall be in bondage will I judge, said God, and after that ‘they shall come forth and serve me in this place.’

8 And he gave him the covenant of circumcision; and so he begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob, and Jacob the twelve patriarchs.

9 And the patriarchs envied Joseph and sold him into Egypt; yet God was with him,

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10 and delivered him from all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, king of Egypt; and he made him ruler over Egypt and over all his house.

11 But there came a famine over the whole of Egypt and of Canaan, and great affliction, and our fathers found no sustenance.

12 And Jacob, hearing that there was grain in Egypt, sent forth our fathers the first time.

13 And the second time, Joseph was made known to his brothers, and the race of Joseph became known to Pharaoh.

14 And Joseph sent and called to him his father Jacob, and all his kindred, seventy-five souls.

15 And Jacob went down into Egypt, and died, himself and our fathers,

16 and were carried over to Sychem and laid in the sepulcher which Abraham bought for its value in silver, from the sons of Hamor, the father of Sychem.

17 But as the time of the promise which God had made to Abraham drew near, the people increased and multiplied in Egypt,

18 till there arose another king, who knew not Joseph.

19 This man dealt insidiously with our race, and afflicted our fathers, so that they exposed their infants, that they might not live.

20 At which time Moses was born, and he was beautiful before God. And he was nursed three months in his father's house;

21 but when he was exposed, the daughter of Pharaoh took him up and nursed him as a son for herself.

22 And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and deeds.

23 But when the time of forty years was completed for him, it came into his heart to look after his brethren, the sons of Israel.

24 And, seeing one unjustly treated, he defended him, and avenged him that was oppressed by smiting the Egyptian.

25 And he thought that his brethren would understand that God, through his hand, was giving salvation to them; but they understood not.

26 And on the following day he showed himself to them as they fought, and urged them to peace, saying: Men, you are brethren: why treat one another unjustly?

27 But he that treated his neighbor unjustly thrust him away, saying: Who appointed thee ruler and judge over us?

28 Wilt thou kill me as thou didst kill the Egyptian yesterday?

29 And at that saying Moses fled and became a sojourner in the land of Midian, where he begot two sons.

30 And when forty years were completed, there appeared to him in the wilderness of mount Sinai an angel in flaming fire of a bush.

31 And Moses, seeing, wondered at the sight; but as he drew near to behold it, there came the voice of the Lord:

32 I am the God of thy fathers, the God of Abraham, and Isaac, and Jacob. And Moses trembled and ventured not to behold.

33 And the Lord said to him: Loose the sandal of thy feet; for the place on which thou standest is holy ground.

34 I have surely seen the affliction of my people that are in Egypt, and their groaning have I heard, and I have come down to deliver them; and now come, I will send thee into Egypt.

35 This Moses, whom they denied, saying: Who appointed thee ruler and judge? this man God sent both as ruler and deliverer, with the hand of the angel that appeared to him in the bush.

36 This man led them out after having performed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is the Moses who said to the sons of Israel: A prophet shall God raise up for you from among your brethren, like me.

38 This is he that was in the assembly in the wilderness, with the angel that spoke to him in the mount Sinai, and with our fathers; who received the living oracles to give to us,

39 to whom our fathers would not become obedient, but thrust him away and turned in their heart to Egypt,

40 saying to Aaron: Make us gods that shall go before us; for this Moses, who brought us out of the land of Egypt, we know not what has become of him.

41 And they made a calf in those days and offered sacrifice to the idol, and rejoiced in the works of their hands.

42 But God turned and delivered them up to serve the host of heaven, as it is written in the book of the prophets: Victims and sacrifices did you offer to me forty years in the wilderness, O house of Israel,

43 and did you take up the tabernacle of Moloch, and the star of the god Remphan, the images that you made to worship? and I will remove you beyond Babylon.

44 Our fathers in the wilderness had the tabernacle of testimony, as he had appointed who spoke to Moses that he should make it according to the pattern which he had seen;

45 which also our fathers received and brought in with Joshua, when they took possession of the nations, whom God thrust out from the face of our fathers till the days of David:

46 who found favor in the sight of God, and asked that he might find a dwelling for the house of Jacob.

47 But Solomon built him a house.

48 However, the Most High dwells not in places made with hands, as says the prophet:

49 Heaven is my throne, and the earth is my footstool: what kind of a house will you build for me, says the Lord, or what the place of my rest?

50 Did not my hand make all these things?

51 Stiffnecked and uncircumcised in heart and ears, you always resist the Holy Spirit, as your fathers, also you.

52 Which of the prophets did not your fathers persecute? and they killed those who foretold concerning the coming of the Just One, of whom you have now become the betrayers and murderers:

53 who received the law as the arrangements of angels, and have not kept it.

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54 And hearing these things, they were cut to their hearts, and gnashed upon him with their teeth.

55 But being full of the Holy Spirit, he looked up into heaven and saw the glory of God, and Jesus standing at the right hand of God;

56 and he said: Behold, I see the heavens opened and the Son of man standing at the right hand of God.

57 And having cried with a loud voice, they stopped their ears and rushed with one accord upon him,

58 and having cast him out of the city, they stoned him. And the witnesses laid off their clothes at the feet of a young man called Saul;

59 and they stoned Stephen, calling on the Lord and saying: Lord Jesus, receive my spirit.

60 And he kneeled down and cried with a loud voice: Lord, let not this sin stand against them. And having said this, he fell asleep. And Saul was consenting to his death.

ACTS OF THE APOSTLES CHAPTER 8

1 And there arose at that day a great persecution against the church that was in Jerusalem: they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 But godly men helped to bury Stephen, and made great lamentation over him.

3 But Saul made havoc of the church, entering into every house, and, dragging men and women, he committed them to prison.

4 They therefore that had been scattered went everywhere, preaching the word;

5 but Philip went down to the city of Samaria and preached Christ to them.

6 And the multitudes with one accord gave heed to the things that were spoken by Philip, when they heard and saw the signs that he did.

7 For there were many of those that had unclean spirits; these, crying with a loud voice, came out of them; and many paralytics and lame persons were cured;

8 and there arose great joy in that city.

9 But a certain man named Simon before this used magic in the city, and astonished the nation of Samaria, saying that himself was some great one;

10 to whom they gave heed, from small to great, saying: This man is the power of God, which is called great.

11 And they gave heed to him because he had for a long time astonished them with his magic arts.

12 But when they believed Philip, preaching concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

13 And Simon himself also believed, and having been baptized, he continued with Philip, and seeing the mighty deeds and signs that were done, he was astonished.

14 But the apostles that were in Jerusalem, hearing that Samaria had received the word of God, sent to them Peter and John,

15 who went down and prayed for them, that they might receive the Holy Spirit.

16 For he had not yet fallen on any one of them, but they had only been baptized into the name of the Lord Jesus.

17 Then they laid their hands on them, and they received the Holy Spirit.

18 But Simon, seeing that through the laying on of the apostles' hands the Spirit was given, offered them money,

19 saying: Give me also this authority, that on whomever I shall have laid hands, he may receive the Holy Spirit.

20 But Peter said to him: Thy money perish with thee, because thou hast thought to purchase for thyself with money the gift of God.

21 Thou hast no part, neither lot, in this matter; for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray the Lord if perhaps the thought of thy heart may be forgiven thee;

23 for I perceive that thou art bitter gall and a bundle of unrighteousness.

24 But Simon answered and said: Pray you to the Lord for me, that none of the things that you have spoken may come upon me.

25 They therefore having testified and spoken the word of the Lord, returned to Jerusalem: they also preached the gospel in many cities of the Samaritans.

26 But an angel of the Lord spoke to Philip, saying: Arise, and go toward the south, to the road that goes down from Jerusalem to Gaza: this is desert.

27 And he arose and went; and behold, a man of Ethiopia, a eunuch, a high officer of Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship,

28 was also returning, and, sitting in his chariot, was reading the prophet Isaiah.

29 And the Spirit said to Philip: Go forward and join thyself to this chariot.

30 And running forward, Philip heard him reading Isaiah the prophet, and said: Understandest thou, then, what thou readest?

31 But he said: How should I unless some one guide me? And he requested Philip to come up and sit with him.

32 And the passage of Scripture which he was reading was this: As a sheep for slaughter was he led; and as a lamb before his shearer is dumb, so opens he not his mouth.

33 In his humiliation his judgment (meaning: the justice due him) was taken away: his generation who shall describe? for his life is taken from the earth.

34 And the eunuch answered and said to Philip: I pray thee, of whom speaks the prophet this? Of himself or of some other man?

35 But Philip opened his mouth and began at the same Scripture, and preached to him Jesus.

36 And as they went along the road, they came to some water; and the eunuch says: Behold, water: what hinders me from being baptized?

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37 [no verse]

38 And he commanded the chariot to stop, and both went down into the water, both Philip and the eunuch, and he baptized him.

39 But when they had come up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

40 But Philip was found at Azotus; and passing through he preached the gospel in all the cities till he came to Caesarea.

ACTS OF THE APOSTLES CHAPTER 9

(On his way to Damascus, Paul (Saul of Tarsus) had a "vision," often claimed to be The Conversion of Saul, in reality, he describes that he had the idea not to persecute the believers of Jesus anymore but to lead them from inside and from the front as the "Apostle to the Gentiles." Background was the growing tensions between Romans and the Zealots [Sadducees]. The Zealots had been sending out their Sicarii-terrorists to kill Romans and their allies; and Romans were threatening with retaliation and total war. It seems that Paul was seeking a peaceful solution by promoting the Jesus movement. For his future task, he was well equipped because his training with the Jewish scholar Gamaliel proved invaluable. He had already been a good speaker, but from Gamaliel he learned how and where to apply religious rhetoric; and he was able to be excellent in Aramaic but also in Greek. He could twist anyone's words, was not squeamish, and knew the laws inside out. See the letters of Paul.)

1 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went to the chief priest

2 and asked of him letters to Damascus to the synagogues, that, if he should find any of the way, both men and women, he might bring them bound to Jerusalem.

3 But as he was going, it came to pass that he drew near to Damascus, and suddenly there flashed around him a light from heaven;

4 and having fallen to the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me?

5 And he said: Who art thou, Lord? And he said: I am Jesus whom thou persecuteth!

6 But rise, and go into the city, and it shall be told thee what thou must do.

7 But the men that journeyed with him stood speechless, hearing indeed the voice, but seeing no one.

8 And Saul arose from the ground; but when his eyes were opened, he saw nothing; and leading him by the hand, they brought him into Damascus.

9 And he was three days without sight, and he ate not, neither did he drink.

10 But there was in Damascus a disciple named Ananias; and the Lord said to him in a vision: Ananias. And he said: Behold me, Lord.

11 And the Lord said to him: Arise, and go into the street that is called Straight, and inquire in the house of Judah for one named Saul, of Tarsus; for behold, he prays,

12 and has seen a man named Ananias coming in and laying his hand on him, that he may receive sight.

13 But Ananias answered: Lord, I have heard from many of this man, what evils he has done to thy saints in Jerusalem;

14 and how he has authority from the chief priests to bind all that call on thy name.

15 But the Lord said to him: Go; for a chosen vessel is this man to me, to bear my name before Gentiles and kings also, and the sons of Israel;

16 for I will show him how great things he must suffer for my name.

17 And Ananias went, and entered into the house, and having laid his hands on him, said: Brother Saul, the Lord Jesus, who appeared to thee on the way by which thou earnest, has sent me, that thou mayest receive sight and be filled with the Holy Spirit.

18 And immediately there fell from his eyes as if scales; and he received sight, and arose and was baptized;

19 and having taken food, he was strengthened. And he was with the disciples in Damascus some days;

20 and immediately in the synagogues he preached Jesus, that this is the Son of God.

21 But all that heard were astonished, and said: Is not this he that destroyed in Jerusalem those that call on this name, and has he not come hither for this purpose, that he might lead them bound to the chief priests?

22 But Saul increased the more in strength, and confounded the Jews that dwelt in Damascus, proving that this is the Christ.

23 But when many days were fulfilled, the Jews counselled together to kill him;

24 but their plot was made known to Saul. And they also watched the gates day and night, that they might kill him;

25 and his disciples took him. and by night let him down through the wall, lowering him in a basket.

26 And when he had come to Jerusalem, he attempted to join himself to the disciples; and they all feared him, not believing that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and told them how on the way he had seen the Lord, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.

28 And he was with them going in and out in Jerusalem; speaking boldly in the name of the Lord,

29 he spoke to, and also disputed with, the Hellenists; but they undertook to kill him.

30 And the brethren, knowing it, brought him down to Caesarea, and sent him forth to Tarsus.

31 Then indeed the church throughout the whole of Judea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord; and through the aid of the Holy Spirit was multiplied.

32 But it came to pass that Peter, passing through all places, came down also to the saints that dwell in Lydda.

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33 And he found there a man named Aeneas, that had lain on a bed for eight years, who was a paralytic.

34 And Peter said to him: Aeneas, Jesus Christ restores thee to health: arise, and make thy bed for thyself. And he immediately arose;

35 and all that dwelt in Lydda and Saron saw him, and they turned to the Lord.

36 And there was in Joppa a female disciple named Tabitha, which, translated, is called Dorcas; she was full of good works and charities that she did.

37 But it came to pass in those days that, having been taken sick, she died; and they washed her and laid her in an upper room.

38 And as Lydda was near to Joppa, the disciples, hearing that Peter was there, sent two men to him, beseeching: Delay not to come to us,

39 And Peter arose and went with them. When he had come, they brought him into the upper room; and all the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them.

40 But having put them all out, Peter kneeled down and prayed; and turning to the body, he said: Tabitha, arise. And she opened her eyes, and, seeing Peter, she sat up.

41 But giving her a hand, he raised her up; and having called the saints and widows, he presented her alive.

42 And it became known throughout the whole of Joppa, and many believed on the Lord.

43 And it came to pass that he remained many days in Joppa with one Simon, a tanner.

ACTS OF THE APOSTLES CHAPTER 10

1 But a man in Caesarea named Cornelius, a centurion of the band called Italian,

2 devout and fearing God with all his house who gave many charities to the people and prayed to God always,

3 saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him and saying to him: Cornelius.

4 But looking earnestly on him and becoming afraid, he said: What is it, Lord? And he said to him: Thy prayers and thy charities have come up for a memorial before God.

5 And now, send men to Joppa and call for one Simon, who is surnamed Peter:

6 he lodges with one Simon, a tanner, who has a house by the sea.

7 And when the angel that spoke to him had gone away, he called two of the household servants, and a devout soldier of those that waited on him,

8 and having made known all things to them, he sent them to Joppa.

9 But on the morrow, as they went on their way and drew near to the city. Peter went up on the housetop to pray, about the sixth hour.

10 And he became very hungry and desired to eat. But while they made ready, he fell into a trance,

11 and saw heaven opened, and some vessel, like a great sheet, descending, let down by the four corners upon the earth:

12 in which were all manner of fourfooted beasts, and creeping things of the earth, and birds of the heaven.

13 And there came a voice to him: Rise, Peter, kill and eat.

14 But Peter said: By no means, Lord, for I have never eaten anything common and unclean.

15 And a voice came again a second time to him: The things that God has cleansed call thou not common.

16 And this was done three times, and immediately the vessel was taken up into heaven.

17 But while Peter was doubting in himself, what the vision that he had seen might be, behold, the men that had been sent by Cornelius, having inquired for the house of Simon, stood at the gate,

18 and, calling, asked if Simon who is surnamed Peter lodged there.

19 But while Peter carefully considered about the vision, the Spirit said to him: Behold, men seek thee;

20 but arise and go down, and go with them, doubting nothing, for I have sent them.

21 And Peter went down to the men and said: Behold, I am he whom you seek: what is the cause for which you are present?

22 And they said: Cornelius, a centurion, a man just and fearing God, well reported of also by all the nation of the Jews, was warned by a holy angel to send for thee to his house, and to hear words from thee.

23 Having called them in therefore, he lodged them. But on the morrow he arose and went forth with them; and some of the brethren that were of Joppa accompanied him.

24 And on the next day he entered into Caesarea; and Cornelius was looking for him, having called together his relatives and near friends.

25 But as Peter went in, Cornelius met him, fell at his feet and worshipped.

26 But Peter raised him up, saying: Stand up: I myself also am a man.

27 And conversing with him, he went in, and found many that had come together,

28 and said to them: You know that it is not lawful for a man a Jew to join himself to or go in to one of another race; yet God has showed me that I must call no man common or unclean:

29 wherefore, having been sent for, I came also without objecting. I ask therefore, for what purpose have you sent for me?

30 And Cornelius said: Four days ago up to this hour, was I at the ninth praying in my house; and behold, a man stood before me in bright clothing,

31 and said: Cornelius, thy prayer is heard, and thy charities are remembered before God.

32 Send therefore to Joppa, and call for Simon, who is surnamed Peter; he lodges in the house of Simon a tanner, by the sea.

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33 Immediately therefore I sent to thee, and thou hast done well in coming. Now therefore we all are present before God, to hear all things that have been commanded thee by the Lord.

34 And Peter opened his mouth and said: In truth, I comprehend that God is not a respecter of persons,

35 but in every nation he that fears him and works righteousness is acceptable to him,

36 the word that he sent to the sons of Israel, preaching peace through Jesus Christ: he is Lord of all.

37 You know the word that was published throughout the whole of Judea, beginning from Galilee after the baptism which John preached,

38 JESUS OF NAZARETH, how God anointed him with the Holy Spirit and power, who went about doing good and giving health to all that were oppressed by the devil, for God was with him;

39 and we are witnesses of all things that he did in the country of the Jews and in Jerusalem: whom they slew by hanging upon a tree.

40 This man God raised on the third day and made him manifest, 41 not to all the people, but to witnesses that were before appointed by God, to us who

34 ate and drank with him after he had risen from the dead;

42 and he charged us to preach to the people, and to testify that it is he that has been appointed by God as judge of living and dead.

43 To him give all the prophets witness that, through his name, every one that believes on him shall receive remission of sins.

44 While Peter was yet speaking these words, the Holy Spirit fell on all that heard the word.

45 And the believers of the circumcision, as many as came with Peter, were astonished, because on the Gentile; also the gift of the Holy Spirit had been poured out;

46 for they heard them speaking with tongues and magnifying God. Then Peter answered:

47 Can any one forbid water, that those should not be baptized who have received the Holy Spirit even as we?

48 And he commanded them to be baptized in the name of Jesus Christ. Then they besought him to remain some days,

ACTS OF THE APOSTLES CHAPTER 11

(The Gentile Church was Paul's Church of Rome. Note: At the time of Jesus and the apostles, a Gentile was someone who was not a Jew. Over the centuries, this became someone who was not a Christian. There were several cities called Antioch. The Antioch here refers to modern Edessa in northern Syria, an early centre of the Jesus movement.)

1 but the apostles and the brethren that were throughout Judea heard that the Gentiles also had received the word of God.

2 And when Peter went up to Jerusalem, they of the circumcision contended with him,

3 saying: Thou wentest in to men uncircumcised, and didst eat with them.

4 And Peter began and laid the matter before them in order, saying:

5 I was in a city, Joppa, praying, and I saw in a trance a vision, some vessel, like a great sheet, descending, let down from heaven by four corners, and it came even to me.

6 Into which having looked attentively, I observed and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and birds of the heavens.

7 And I heard also a voice saying to me: Rise, Peter, kill and eat.

8 But I said: By no means, Lord, for a common or unclean thing has never entered my mouth.

9 But a voice answered a second time from heaven: The things that God has cleansed, call thou not common.

10 And this was done three times, and all were drawn up again into heaven.

11 And behold, immediately three men, sent from Caesarea to me, stood at the house in which I was.

12 And the Spirit bade me go with them, nothing doubting. And these six brethren also went with me, and we entered the man's house.

13 And he told us how he had seen the angel standing in his house and saying: Send to Joppa and call for Simon, who is surnamed Peter,

14 who shall speak words to thee, by which thou shalt be saved, and all thy house.

15 But when I began to speak, the Holy Spirit fell on them as on us also in the beginning.

16 And I remembered the word of the Lord, how he said: John indeed baptized in water, but you shall be baptized in the Holy Spirit.

17 If then God gave to them the like gift as to us also, when we believed on the Lord Jesus Christ, who was I that I could withstand God?

18 And when they heard these things they were silent, and glorified God, saying: Then has God given to the Gentiles also repentance to life.

19 They therefore that were scattered abroad because of the affliction that arose against Stephen, travelled as far as Phenice and Cyprus and Antioch, speaking the word to no one but Jews only.

20 But some of them were men of Cyprus and Cyrene, who came to Antioch and spoke to the Greeks also, preaching the gospel of the Lord Jesus.

21 And the hand of the Lord was with them, and a great multitude that believed turned to the Lord.

22 And the report concerning them came to the ears of the church that was in Jerusalem; and they sent forth Barnabas as far as Antioch:

23 who, having come and seen the grace of God, rejoiced, and exhorted all that with determination of the heart they should adhere to the Lord;

24 for he was a man good and full of the Holy Spirit and faith. And a great multitude was added to the Lord.

25 But he went out to Tarsus to seek for Saul; and he found and brought him to Antioch.

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26 And it happened to them that they met together in the church for a whole year and taught a great multitude; also, that the disciples were called Christians first in Antioch.

27 But in those days there came down prophets from Jerusalem to Antioch;

28 and one of them, named Agabus, rose up, and signified through the Spirit that there was about to be a great famine over the whole habitable land: which came to pass in the days of Claudius.

29 And as any one of the disciples was prosperous, they determined each one of them to send to the relief of the brethren that dwelt in Judea:

30 which they also did, sending to the elders through the hand of Barnabas and Saul.

ACTS OF THE APOSTLES CHAPTER 12

(The Herod now mentioned was [Marcus Julius] Agrippa I [41-44 AD], a friend of the Emperor Claudius. As son of Herod Aristobulus and Herod Berenice, he was also nephew of Herod Antipas, and grandson of Herod the Great. The name Herod is a typical example of how one name is used for several different persons while one person can likewise be represented by several different names in the Bible, eg. Peter for Cephas for Kepa, etc.)

1 But at that time Herod the king laid hands on some of those who were of the church, to afflict them,

2 And he slew James the brother of John with the sword.

3 And, seeing that it was pleasing to the Jews, he apprehended Peter also (but these were the days of unleavened bread);

4 whom having seized he put in prison, delivering him to four tetrads of soldiers to guard him, intending after passover to bring him out to the people.

5 Peter was, indeed, therefore, kept in prison; but earnest prayer was made to God by the church for him.

6 But when Herod was about to bring him forth, on that night Peter was sleeping between two soldiers, bound with two chains: guards also before the door watched the prison.

7 And behold, an angel of the Lord stood by, and light shone in the house; and striking Peter on the side, he raised him up, saying: Rise up quickly. And his chains fell off from his hands.

8 The angel also said to him: Gird thyself, and bind on thy sandals. And he did so. And he said to him: Throw thy mantle about thee and follow me.

9 And going out he followed, and knew not that what had been done by the angel was true, but thought that he saw a vision.

10 But after passing through the first and second guard, they came to the iron gate that leads into the city, which opened to them of its own accord; and having gone out they went along one street; and immediately the angel departed from him.

11 And Peter, having come to himself, said: Now I know in truth that the Lord has sent his angel, and delivered me from the hand of Herod and from all the expectation of the people of the Jews.

12 And being aware of this, he went to the house of Mary the mother of John, who is surnamed Mark, where many were assembled and praying.

13 But when he knocked at the door of the entrance there came a maidservant named Rhoda to listen;

14 and recognizing Peter's voice, she opened not the entrance for joy, but running in, told that Peter stood before the entrance.

15 But they said to her: Thou art mad. She however, strongly affirmed that it was so. But they said: It is his angel.

16 Peter, however, continued knocking; and, having opened, they saw him and were astonished.

17 But beckoning to them with his hand that they should be silent, he told how the Lord had brought him out of the prison: he said also:

Tell these things to James and the brethren. And he went out and departed to another place.

18 But when it was day there was no little consternation among the soldiers, what had become of Peter.

19 But Herod, having sought for him, and not finding him, examined the guards and commanded them to be put to death; and having gone down from Judea to Caesarea, he continued there.

20 And he was of hostile mind toward the Tyrians and Sidonians; but they came to him with one consent, and having gained the good will of Blastus, who had charge of the king's bedchamber, they sought for peace, because their country was sustained by that of the king.

21 And on an appointed day, Herod, having clothed himself in royal apparel, seated himself on the tribunal and made an oration to them.

22 And the people shouted: The voice of God, and not of a man,

23 But an angel of the Lord immediately smote him, because he gave not the glory to God; and, having been eaten by worms, he expired.

24 And the word of God increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem, after having fulfilled the ministry, taking with them also John who was surnamed Mark.

ACTS OF THE APOSTLES CHAPTER 13

(Saul persecutes Elymas, the Son of Jesus, in Cyprus [6-11]. And they traveled throughout the whole island, near the town of Paphos, and there they found a magician, a Jew and a false prophet, and his name was Barjesus (son of Jesus). He found the local governor Sergius Paulus (from whom he borrowed his new name), and a man of understanding. He called Barnabas and Saul and wanted to hear God's word from him. Most High Elymas, the magician, for that is his name in English (the meaning of elim, like that of the Persian word magos, is scholar, wise man), whom we met and wanted to deceive the local governor. As usual, almost anyone or anything that had to do with the real Jesus was described

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negatively by the authors of the New Testament; they contradicted Paul's church doctrine by its sheer existence.)

1 And there were in the church that was in Antioch prophets and teachers, both Barnabas and Simon who is called Niger, and Lucius of Cyrene, Manaen also, the foster brother of Herod the tetrarch, and Saul.

2 And as they were ministering to the Lord and fasting, the Holy Spirit said: Set apart to me Barnabas and Saul for the work to which I have called them.

3 Then, having fasted and prayed and laid hands on them, they sent them away.

4 They therefore having been sent forth by the Holy Spirit, went down to Seleucia, and thence they sailed to Cyprus;

5 and being in Salamis they preached the word of God in the synagogues of the Jews; and they had also John as attendant.

6 But having passed through the whole island as far as Paphos, they found a man, a magician, a Jewish false prophet, whose name was BarJesus,

7 who was with the proconsul Sergius Paulus, an intelligent man. This man called for Barnabas and Saul, and requested to hear the word of God.

8 But Elymas the magician, for so is his name translated, withstood them, seeking to turn away the proconsul from the faith.

9 But Saul, who is also Paul, being filled with the Holy Spirit, looked earnestly upon him

10 and said: O full of all deceit and all mischief, son of the devil, enemy of all righteousness, wilt thou not cease to pervert the straight ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness, and going about, he sought persons to lead him by the hand.

12 Then the proconsul, seeing what had been done, believed, being astonished at the teaching of the Lord.

13 And Paul and his companions, having loosed from Paphos, came to Perga of Pamphylia; but John departing from them, returned to Jerusalem.

14 But they continued their journey from Perga and came to Antioch of Pisidia; and having entered the synagogue on the sabbath day, they sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them saying: Men, brethren, if there is in you any word of exhortation for the people, speak.

16 And Paul arose, and, beckoning with Ills hand, said: Men of Israel and you that fear God, hear.

17 The God of this people Israel chose our fathers, and the people he exalted during the sojourn in the land of Egypt, and with an uplifted arm brought he them out of it;

18 and for a time of about forty years he nourished them in the wilderness;

19 and after he had destroyed seven nations in the land of Canaan, he divided to them their land for an inheritance,

20 for about four hundred and fifty years. And after this he gave judges till Samuel the prophet,

21 And after that they asked for a king; and God gave them Saul the son of Kish, a man of the tribe of Benjamin, forty years;

22 and he removed him and raised up for them David as a king; to whom he also gave testimony: I have found David the son of Jesse, a man according to my heart, who shall do all my will.

23 From this man's posterity, God, according to promise, has brought to Israel a Saviour, Jesus,

24 John having preached, before his entrance, the baptism of repentance to all the people of Israel.

25 But as John was fulfilling his course, he said: Who do you suppose that I am? I am not he: but behold, there comes after me one, the sandal of whose feet I am not worthy to loose.

26 Men, brethren, sons of the race of Abraham, and those among you that fear God, to us is the word of this salvation sent.

27 For they that dwell in Jerusalem and their rulers, being ignorant of this one, and of the voices of the prophets that are read every sabbath, have fulfilled them in condemning him;

28 and though they found no cause of death, they asked of Pilate that he might be put to death.

29 And when they had fulfilled all things that are written concerning him, they took him down from the tree and laid him in a sepulcher.

30 But God raised him from the dead;

31 and he appeared for many days to those that went up with him from Galilee to Jerusalem: who now are his witnesses to the people.

32 And we announce to you glad tidings of the promise made to the fathers, that God has fulfilled this to our children by raising up Jesus, 33 as it is also written in the second Psalm: Thou art my Son, this day have I begotten thee.

34 But that he raised him from the dead no more to return to corruption, he has thus spoken: I will give you the faithful, holy things of David.

35 Wherefore he says also in another Psalm: Thou wilt not suffer thy Holy One to see corruption.

36 For David indeed, having served his own generation by the counsel of God, fell asleep and was laid with his fathers and saw corruption;

37 but he whom God raised up saw no corruption.

38 Be it known to you, therefore, men, brethren, that through this man is preached to you remission of sins:

39 in this one, every one that believes is justified from all things, from which you could not be justified in the law of Moses.

40 Take heed, therefore, lest there come upon you that which is said in the prophets:

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41 Behold, you despisers, and wonder, and perish, for I work a work in your days, a work which you would not believe, though any one plainly declare it to you.

42 But when they had gone out they besought that these words might be spoken to them on the next sabbath.

43 And when the synagogue was dismissed, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God.

44 And on the next sabbath almost all the city came together to hear the word of the Lord.

45 But the Jews. seeing the multitudes, were filled with envy, and spoke against the things spoken by Paul, contradicting and blaspheming.

46 And Paul and Barnabas, speaking boldly, said: To you was it needful that the word of God should first be spoken; but since you thrust it from you and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles.

47 For so has the Lord commanded us: I have set thee as a light for the Gentiles, that thou shouldst be for salvation to the end of the earth.

48 And hearing it, the Gentiles rejoiced, and glorified the word of the Lord, and as many as had been ordered for eternal life believed;

49 and the word of the Lord was carried throughout the whole country.

50 But the Jews excited the devout women that were honorable, and the chief men of the city, and raised a persecution against Paul and Barnabas, and drove them out from their borders.

51 But having shaken off the dust from their feet against them, they came to Iconium;

52 and the disciples were filled with joy and the Holy Spirit.

ACTS OF THE APOSTLES CHAPTER 14

1 And it came to pass in Iconium (modern Konya, Central Anatolia) that they went together into the synagogue of the Jews, and so spoke that a great multitude of Jews and also of Greeks believed.

2 But the Jews that believed not excited and imbittered the souls of the Gentiles against the brethren.

3 A long time therefore spent they speaking, boldly in the Lord, who gave testimony to the word of his grace by giving signs and wonders to be done through their hands.

4 But the multitude of the city was divided, and some were with the Jews and some with the apostles.

5 But when there was a violent intent of the Gentiles and also of the Jews with their rulers, to outrage and to stone them,

6 being aware of it, they fled to the cities of Lycaonia, Lystra and Derbe, and the neighboring regions;

7 and there they preached the gospel.

8 And a man in Lystra, without strength in his feet, sat, lame from his mother's womb: who had never walked.

9 This man heard Paul speak, who, looking earnestly on him, and seeing that he had faith to be saved,

10 said with a loud voice: Stand erect on thy feet. And he leaped up and walked.

11 And the multitudes, seeing what Paul had done, lifted up their voice, saying in the Lycaonian language: The gods in the likeness of men have come down to us;

12 and they called Barnabas, Zeus; and Paul, Hermes; because he was the chief speaker.

13 And the priest of Zeus, who was before the city, having brought bulls and garlands to the gates, intended to offer sacrifice with the multitudes.

14 But the apostles Barnabas and Paul, hearing of it, rent their garments and ran forth among the multitude, crying out

15 and saying: Men, why do these things? We also of like passions with yourselves are men, preaching the gospel that you turn from these vanities to the living God, who made the heaven and the earth and the sea and all things that are in them;

16 who, in the past generations, permitted all the nations to walk in their own ways:

17 though, indeed, he left himself not without testimony in doing good, giving you rains from heaven and fruitful seasons, filling your hearts with food and gladness.

18 And saying these things, they scarcely restrained the multitudes from offering sacrifice to them.

19 But there came thither from Antioch and Iconium Jews; and having persuaded the multitudes and stoned Paul, they dragged him out of the city, supposing that he was dead.

20 However, as the disciples stood about him, he rose up and came into the city. And on the next day he went forth with Barnabas to Derbe.

21 Having preached the gospel to that city also, and having made many disciples, they returned to Lystra and to Iconium and to Antioch,

22 strengthening the souls of the disciples, exhorting them to abide in the faith, and saying that through many afflictions we must enter into the kingdom of God.

23 But having ordained elders for them in every church, with prayer and fasting they commended them to the Lord on whom they had believed.

24 And after passing through Pisidia they came to Pamphylia (ancient maritime district of southern Anatolia);

25 and having spoken the word in Perga, they came down to Attalia (modern Antalya, southwestern Asia Minor);

26 and thence sailed to Antioch, whence they had been delivered to the grace of God for the work which they had accomplished.

27 But after they had arrived and brought the church together, they related what things God had done with them, and that he had opened to the Gentiles the door of faith.

28 And they spent not a little time with the disciples.

ACTS OF THE APOSTLES CHAPTER 15

(James summons the Council of Jerusalem. The Jerusalem Conference was convened by Jesus' brother James in 49 or 50 AD to discuss the laws of Moses. James paid particular

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attention to circumcision and kosher food; Paul wanted to get rid of them: circumcision had already been forbidden to non-Jewish Romans by the dictator Lucius Cornelius Sulla [82–79 BC] [Lex Cornelia], and food restrictions were extremely unpopular among Romans. But Paul wanted to popularise his non-Jewish Christianity. Thus, conflict with James was inevitable, which is clearly evident in Paul's letters and in a more detailed fashion described in the socalled [pseudo-] Clementine Literature written by Titus Flavius Clemens, see the Grand Bible, pp. 1911.)

1 And some went down from Judea and taught the brethren that unless you shall have been circumcised according to the custom of Moses, you cannot be saved.

2 But after Paul and Barnabas had had no little dissension and discussion with them, they arranged that Paul and Barnabas and some others of them should go up to the apostles and elders at Jerusalem concerning this question.

3 They therefore, having been conducted on their journey by the church, passed through Phenice and Samaria, relating the conversion of the Gentiles; and they caused great joy to all the brethren.

4 But when they had arrived at Jerusalem they were received by the church and the apostles and the elders: they also announced what things God had done with them.

5 And there arose some of the sect of the Pharisees, who had believed, saying that it was necessary to circumcise them: also, to command that they keep the law;

6 And the apostles and elders came together to consider this matter.

7 But after there had been much discussion, Peter arose and said to them: Men, brethren, you know that at the first days God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe.

8 And God, who knows the heart, bore them testimony by giving them the Holy Spirit even as to us,

9 and made no distinction between us and them, having purified their hearts by faith.

10 Now, therefore, why tempt God by putting a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?

11 But, through the grace of the Lord Jesus, we believe that we shall be saved in the same manner as they.

12 And the whole multitude kept silence and heard Barnabas and Paul relate what signs and wonders God had done among the Gentiles through them.

13 But after they were silent, James answered, saying: Men, brethren, hear me.

14 Simeon has related how God at the first looked down to take from the Gentiles a people for his name.

15 And with this agree the words of the prophets, as it is written:

16 After this I will return and build again the tabernacle of David, which has fallen down, and its ruins I will build again, and I will set it up,

17 that the men that are left over may seek the Lord, and all the Gentiles on whom my name has been called,

18 says the Lord who does these things known from eternity.

19 Wherefore I judge that we trouble not them that from among the Gentiles are turning to God,

20 but that we write to them to abstain from the pollutions of idols, and from lewdness, and from what is strangled, and from blood.

21 For Moses has, from ancient generations, in every city, them that preach him, being read in the synagogues every sabbath day.

22 Then it seemed good to the apostles and the elders with the whole church, to choose men from among themselves and send them to Antioch, with Paul and Barnabas; Judas who is called Barsabbas, and Silas, leading men among the brethren,

23 having written by their hand: The apostles and the elder brethren, to the brethren who are of the Gentiles in Antioch and Syria and Cilicia, wish health.

24 Since we have heard that some have gone out from among us and troubled you with words, subverting your souls, to whom we gave no commandment;

25 it seemed good to us, having been of one mind, to choose men and send them to you with our beloved Barnabas and Paul;

26 who are men that have delivered up their lives for the name of our Lord Jesus Christ.

27 We have sent, therefore, Judas and Silas, who will tell the same things by word.

28 For it seemed good to the Holy Spirit, and us, to lay on you no greater burden than these necessary things,

29 that you abstain from things sacrificed to idols, and blood, and things strangled, and lewdness; from which if you keep yourselves you will do well. Farewell.

30 They therefore having been dismissed came to Antioch; and when they had gathered the multitude together they delivered the letter.

31 And having read it, they rejoiced at the consolation.

32 Judas also and Silas, who were prophets themselves, with much discourse exhorted the brethren, and strengthened them;

33 but having remained for a time, they were dismissed with peace from the brethren to those that had sent them.

34 [no verse]

35 But Paul and Barnabas continued in Antioch, teaching and preaching, with many others also, the word of the Lord.

36 And after some days Paul said to Barnabas: Let us return now and look after the brethren in every city in which we preached the word of the Lord how they do.

37 And Barnabas wished to take with them John who is called Mark;

38 but Paul thought it right not to take with them this one, who had turned away from them from Pamphylia, and had not gone with them to the work.

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39 And there arose a sharp contention, so that they separated one from the other; and Barnabas took with him Mark and sailed to Cyprus.

40 But Paul chose Silas and went forth, after having been delivered to the grace of God by the brethren;

41 and he passed through Syria and Cilicia, strengthening the churches.

ACTS OF THE APOSTLES CHAPTER 16

1 And he came down to Derbe and Lystra. And behold, a disciple was there named Timothy, son of a believing Jewess, but of a Grecian (Greek) father:

2 who was well reported of by the brethren in Lystra and Iconium.

3 Paul desired that this man should go forth with him; and he took him and circumcised him, on account of the Jews that were in those places; for all knew his father that he was a Greek.

4 And as they journeyed through the cities they delivered to them, for their observance, the decrees that had been made by the apostles and elders that were in Jerusalem.

5 The churches therefore were strengthened in faith and increased in number daily.

6 But they passed through Phrygia and the region of Galatia, being forbidden by the Holy Spirit to speak the word in Asia;

7 but having come towards Mysia, they attempted to go into Bithynia; and the Spirit of Jesus did not permit them;

8 and having passed by Mysia they came down to Troas.

9 And a vision appeared to Paul by night; a man of Macedonia stood beseeching him and saying: Come over into Macedonia and help us.

10 And when he had seen the vision we immediately sought to go forth into Macedonia, concluding that the Lord had called us thither to preach the gospel to them.

11 But sailing from Troas, we came by a straight course to Samothrace, and on the next clay to Neapolis,

12 and thence to Philippi, which is the first city of the region of Macedonia, a colony. And we were in that city abiding some days.

13 And on the sabbath day we went forth out of the gate by the river, where we supposed there was a house of prayer; and sitting down, we spoke to the women that had come together.

14 And a woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard; whose heart the Lord opened to attend to the things spoken by Paul.

15 But when she was baptized, and her house, she besought, saying: If you have judged me to be faithful to the Lord, come into my house and abide; and she constrained us.

16 But it came to pass as we went to the house of prayer that a maidservant, possessed of a soothsaying spirit, met us: who brought her owners much gain by soothsaying.

17 She, following Paul and us, cried out, saying: These men are servants of God Most High, who announce to us the way of salvation.

18 And this she did for many days. But Paul was grieved, and, turning, said to the spirit: I charge thee in the name of Jesus Christ to come out of her; and it came out the same hour.

19 But her owners, seeing that the hope of their gain had gone, seized Paul and Silas and dragged them into the market before the rulers;

20 and bringing; them to the commanders, said: These men do greatly disturb our city, being Jews,

21 and announce customs which it is not allowed us to receive nor do, being Romans.

22 And the multitude rose up together against them; and the commanders, having torn off their garments, gave orders to beat them with rods;

23 and having laid many stripes upon them, they cast them into prison, charging the keeper of the prison to guard them securely:

24 who, as he had received such charge, cast them into the inner prison, and made their feet fast in the stocks.

25 But about midnight Paul and Silas prayed and sung a hymn to God; and the prisoners listened to them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: immediately, also, were all the doors opened, and the bonds of all were loosed.

27 But the keeper of the prison, having been roused from sleep, and seeing the doors of the prison open, drew his sword and was about to kill himself, supposing that the prisoners had fled.

28 But Paul called with a loud voice, saying: Do thyself no harm; for we are all here.

29 And having called for a light, he sprang in, and trembling, fell before Paul and Silas.

30 and, bringing them out, said: Sirs, what must I do to be saved?

31 And they said: Believe on the Lord Jesus, and thou shalt be saved and thy house.

32 And they spoke to him the word of the Lord, with all that were in his house.

33 And he took them at that hour of the night and washed the blood from their stripes, and was baptized, himself and all his, straightway:

34 and having brought them into the house, he set a table before them, and rejoiced with all his house in having believed in God.

35 But when it was day, the commanders sent the lictors (or rod-bearers), saying: Release those men.

36 And the keeper of the prison told these words to Paul: The commanders have sent that you shall be released: now, therefore, come out and go in peace.

37 But Paul said to them: Having beaten us publicly, uncondemned, men that are Romans, they cast us into prison; and now do they put us out secretly? Not so: but let them come and bring us out themselves.

38 And the lictors told these words to the commanders; and they were afraid when they heard that they were Romans;

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39 and they came and entreated them, and leading them out, asked them to depart from the city.

40 But after going out from the prison they went to Lydia, and when they had seen the brethren they exhorted them and went forth.

ACTS OF THE APOSTLES CHAPTER 17

1 But having passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And, according to his custom, Paul went in to them, and for three sabbath days he discoursed to them from the Scriptures;

3 opening and laying before them that the Christ must needs have suffered, and risen from the dead; and that this is Christ Jesus whom I preach to you.

4 And some of them were convinced and were allotted to Paul and Silas, of the devout Greeks also a great multitude, and of the chief women not a few.

5 But the Jews, filled with envy, and taking with them some evil men that were about the markets, and collecting a mob, excited a tumult in the city, and coming upon the house of Jason, sought to bring them before the people;

6 but not finding them, they dragged Jason and some brethren before the rulers of the city, crying out: These that have thrown the world into confusion have come hither also;

7 whom Jason has received; and these all act in opposition to the decrees of Caesar, saying that there is another king, Jesus.

8 And they disquieted the multitude and the rulers of the city when they heard these things;

9 and having taken security of Jason and the rest, they dismissed them.

10 But the brethren immediately sent away Paul and Silas by night to Beroea: who, on coming thither, went into the synagogue of the Jews.

11 These were more nobleminded than those in Thessalonica; and they received the word with all readiness, searching the Scriptures day by day, whether these things were so.

12 Many of them therefore believed, also of honorable Grecian women, and of men not a few.

13 But when the Jews of Thessalonica knew that the word of God was preached by Paul in Beroea, they came thither, exciting and disturbing the multitudes.

14 But immediately then the brethren sent away Paul to go as far as to the sea; and Silas and Timothy remained there.

15 But they that conducted Paul brought him as far as Athens; and having received commandment for Silas and Timothy, that they should come to him as soon as possible, they departed.

16 But while Paul waited for them in Athens, his spirit was stirred within him when he saw the city full of idols.

17 He therefore reasoned in the synagogue with the Jews, and the devout persons, and in the market every day with those that happened to meet him.

18 But some of the Epicurean and Stoic philosophers disputed with him, and some said: What can this babbler wish to say? Others said: He seems to be a proclaimer of strange demons; because he preached Jesus and the resurrection.

19 And they took him and brought him to the Areopagus, saying: Can we know what new teaching this is that is spoken by thee?

20 for thou bringest some strange things to our ears: we desire, therefore, to know what these things may be.

21 Now, all the Athenians and resident strangers have leisure for nothing else than to tell or hear something new.

22 But Paul, standing in the midst of the Areopagus, said: Men of Athens, I look upon you as, in all respects, more religious than others.

23 For in passing through, and observing the objects of your worship. I found also an altar on which had been inscribed: To AN UNKNOWN GOD. What, therefore, you ignorantly worship, this I announce to you.

24 God, who made the world and all things that are in it, he being Lord of heaven and earth, dwells not in temples made with hands, 25 nor is he served by human hands as if he needed anything, since he gives to all life and breath and all things;

26 he also made of one every nation of men to dwell on all the face of the earth, having fixed the times before appointed, and the limits of their habitations,

27 to seek God, if perhaps they would feel and find him not far from each one of us.

28 For in him we live and move and are, as also some of your own poets have said: For we also his offspring are.

29 Therefore, being the offspring of God, we ought not to think that the godhood is like gold, or silver, or stone, the sculptured work of art and of a man's device.

30 The times, therefore, of ignorance God having overlooked, now announces to all men everywhere that they repent,

31 inasmuch as he has appointed a day in which he will judge the world in righteousness in a man whom he has ordained, giving faith to all by having raised him from the dead.

32 But hearing of a resurrection of the dead, some mocked; others said: We will hear thee even again concerning this matter.

33 Thus Paul went out from the midst of them:

34 some men, however, having attached themselves to him, believed: among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.

ACTS OF THE APOSTLES CHAPTER 18

(Paul's teachings are not always welcome among Greeks and Jews in and around Greece; his conversion attempts are often perceived as divisive and insulting.)

1 After this he departed from Athens and came to Corinth.

2 And finding a Jew named Aquilla, born in Pontus, having lately come from Italy, and Priscilla his wife, because

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Claudius had commanded all Jews to depart from Rome, he went to them;

3 and because he was of the same trade he abode with them, and worked; for by trade they were tentmakers.

4 But he discoursed in the synagogue every sabbath, and persuaded Jews and Greeks.

5 But when Silas and Timothy had come from Macedonia, Paul was wholly engaged in the word, testifying to the Jews that the Christ was Jesus.

6 But as they set themselves in opposition and blasphemed, he shook his clothing and said to them: Your blood be upon your head: clean I will henceforth go to the Gentiles.

7 And departing thence, he came into the house of one named Titus Justus, who worshipped God, whose house joined the synagogue.

8 But Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed and were baptized.

9 But the Lord spoke through a vision in the night to Paul: Fear not, but speak and be not silent,

10 because I am with thee, and , no one shall make an assault upon thee to maltreat thee, for I have much people in this city.

11 And he continued a year and six months, teaching among them the word of God.

12 But when Gallio was proconsul of Achaia (central Greece), the Jews, with one

consent, rose up against Paul, and brought him to the tribunal,

13 saying: This person induces men to worship God contrary to the law (of Moses).

14 But when Paul was about to open his mouth, Gallio said to the Jews: If, indeed, there were any wrong or wicked mischief, O Jews, I would with reason bear with you;

15 but if there are questions about a word, and names, and your law, see to it yourselves: I will not be a judge of these things.

16 And he drove them from the tribunal.

17 But all took Sosthenes, the ruler of the synagogue, and beat him before the tribunal; and none of these things were a care to Gallio.

18 But Paul, after remaining yet many days, took leave of the brethren and sailed to Syria; and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow.

19 And they arrived at Ephesus; and he left them there, but went himself into the synagogue and discoursed to the Jews.

20 And though they requested him to remain a longer time, he did not consent;

21 but taking leave and saying: I will return to you again, if God will, he sailed from Ephesus;

22 and arriving at Caesarea, he went up and saluted the church, and went down to Antioch;

23 and having spent some time he went forth, passing in order through the country of Galatia, and Phrygia, strengthening all the disciples.

24 But a Jew named Apollos, born in Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.

25 He was instructed in the way of the Lord, and, being fervent in spirit, he spoke and taught accurately the things concerning Jesus, knowing only the baptism of John:

26 he also began to speak boldly in the synagogue. But after hearing him, Priscilla and Aquila took him, and explained to him more correctly the way of God.

27 And as he wished to go over to Achaia, the brethren encouraged him, and wrote to the disciples to receive him cordially. Who, on coming, gave much strength to the believers through his grace;

28 for he with power utterly confuted the Jews publicly, showing through the Scriptures that the Christ is Jesus.

ACTS OF THE APOSTLES CHAPTER 19

(Everywhere in the empire, Paul encounters fierce Jewish resistance [26-41] because of his teaching that depicts Jesus as [Son of] God which is strictly forbidden by the first three of the Ten Commandments. And back in Jerusalem is James the Just incandescent with rage because Paul does not only approaches Gentiles but tries to convert Roman Jews as well, which is against the agreement he has made with James.)

1 But it came to pass while Apollos was in Corinth that Paul, having passed through the upper districts, came to Ephesus and found some disciples:

2 he also said to them: Did you receive the Holy Spirit when you believed? And they said to him: No: but we did not even hear whether there is a Holy Spirit.

3 And he said: Into what, then, were you baptized? And they replied: Into John's baptism.

4 And Paul said: John baptized with the baptism of repentance, saying to the people that they should believe on Him that was coming after him, that is, on Jesus.

5 And when they had heard, they were baptized into the name of the Lord Jesus;

6 and when Paul had laid hands on them, the Holy Spirit came on them, and they spoke with tongues and prophesied.

7 And all the men were about twelve.

8 But he entered the synagogue and spoke boldly for three months, discoursing, and persuading the things concerning the kingdom of God.

9 But when some were hardened and believed not, and spoke evil of the way before the multitude, he withdrew from them and separated the disciples, discoursing daily in the school of Tyrannus.

10 And this continued for two years, so that all that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11 Mighty deeds, also, that were unusual did God through the hands of Paul;

12 so that even to the sick there were carried from his body handkerchiefs or aprons, and diseases departed from them: the evil spirits also went out.

13 But some also of the wandering Jewish exorcists undertook to name over those that had evil spirits the name

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of the Lord Jesus, saying: I adjure you by the Jesus whom Paul preaches.

14 And there were some, seven sons of Sceva, a Jewish chief priest, who did this.

15 But the evil spirit, answering, said to them: Jesus I acknowledge and Paul I know; but who are you?

16 And the man in whom the evil spirit was leaped upon them, gained the mastery over them both, and prevailed against them, so that they fled from that house naked and wounded.

17 And this became known to all, both Jews and Greeks, that dwelt in Ephesus, and fear fell upon them all; and the name of the Lord Jesus was magnified:

18 many also of those that had believed came confessing and declaring their deeds.

19 And many of them that practiced magic arts brought their books together and burned them in the presence of all; and they computed the value of them, and found it fifty thousands of silver.

20 So mightily the word of the Lord grew and prevailed.

21 But when these things had been accomplished. Paul purposed in spirit, after having passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there I must also see Rome.

22 And having sent into Macedonia two of them that waited on him, Timothy and Erastus, he remained for a time in Asia.

23 But there arose at that time no small commotion about the way.

24 For one, Demetrius by name, a silversmith, by making silver shrines of Diana, brought no little gain to the artists:

25 whom he called together with those that worked in such things, and said: Men, you know that from this trade arises our wealth;

26 and you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and drawn off a great multitude, saying that they are not gods that are made with hands.

27 And not only is this trade of ours in danger of coming into disrepute, but also the temple of the great goddess Diana will be counted as nothing; and she also, whom all Asia and the world worships, will be deposed from her majesty.

28 But having heard and having become filled with wrath, they cried out, saying: Great is Diana of the Ephesians.

29 And the city was filled with confusion; and they rushed with one accord into the theater, after seizing Gaius and Aristarchus, Macedonians, Paul's fellow-travellers.

30 But when Paul wished to go in to the people, the disciples did not permit him;

31 and some of the rulers of Asia also, being friendly to him, sent to him and besought him not to trust himself in the theater.

32 Some therefore cried out one thing and some another; for the assembly was confused, and the greater part knew not for what cause they had come together.

33 But out of the crowd they brought forward Alexander, the Jews putting him forward; and Alexander, waving his hand, intended to make a defense to the people.

34 But, perceiving that he was a Jew, all with one voice cried out for about two hours: Great is Diana of the Ephesians.

35 But the town-clerk, having quieted the multitude, said: Men of Ephesus, what man is there, then, that does not know that the city of the Ephesians is the templekeeper of the great Diana, and of the image that fell down from Jupiter?

36 Therefore, as these things cannot be contradicted, you ought to be quiet and do nothing rashly.

37 For you have brought these men who are neither robbers of temples nor blasphemers of your goddess.

38 If, then, Demetrius and the artists with him have a matter against any one, court-days are kept, and there are proconsuls; let them bring charges one against the other.

39 But if you seek for anything further, it shall be determined in a lawful assembly.

40 For we are in danger of having charges laid against us concerning this day's tumult, there being no cause in relation to which we shall be able to give an account of this concourse.

41 And when he had said this, he dismissed the assembly.

ACTS OF THE APOSTLES CHAPTER 20

1 But after the tumult had ceased, Paul having sent for the disciples and exhorted them, took leave, and departed to go into Macedonia.

2 And having passed through those regions and exhorted them with much speech, he came into Greece;

3 and after remaining three months, a plot having been laid for him by the Jews as he was about to sail to Syria, he resolved to return through Macedonia.

4 But there followed him, Sopater the son of Pyrrhus, a Beroean; and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timothy; and of the Asiatics, Tychicus and Trophimus: and

5 these went before and waited for us in Troas;

6 but we sailed after the days of unleavened bread from Philippi, and came to them at Troas in five days, where we spent seven days.

7 But on the first of the week, when we came together to break bread, Paul discoursed to them, about to depart on the morrow, and continued his speech till midnight.

8 And there were many lamps in the upper room where we had come together.

9 And a young man, named Eutychus, who sat in the window, being oppressed with deep sleep, as Paul discoursed for a longer time, was borne down by sleep, and fell down from the third story, and was taken up dead.

10 But Paul went down and fell upon him and embracing him said: Be not troubled; for his life is in him.

11 And he went up and broke bread and ate; and having talked a long time till break of day, he thus departed.

12 And they brought the young man alive, and were comforted not a little.

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13 But we went in advance to the ship, and sailed to Assos, thence intending to take Paul in; for so had he arranged, intending himself to go on foot.

14 But when he met us at Assos, we took him in and came to Mitylene;

15 and sailing thence, on the following day we came opposite Chios; and on the next day we arrived at Samos; and we came on the following day to Miletus.

16 For Paul had determined to sail past Ephesus, that he might not spend time in Asia; for he hastened, if it was possible for him, to be in Jerusalem on the day of Pentecost.

17 But from Miletus he sent to Ephesus and called for the elders of the church.

18 And when they had come to him, he said to them: You know, from the first day on which I came into Asia. how I was with you the whole time,

19 serving the Lord with all lowliness of mind, and with tears, and trials that befell me by the plots of the Jews:

20 how I shunned to declare to you nothing that is profitable, and taught you publicly and from house to house,

21 testifying to Jews and also to Greeks repentance toward God, and faith that is toward our Lord Jesus Christ.

22 And now behold, bound in spirit I am going to Jerusalem, not knowing the things that will come upon me there,

23 except that the Holy Spirit in every city testifies to me, saying that bonds and afflictions await me.

24 But I esteem of no value the life dear to myself, so that I finish my course and the ministry which I received from the Lord Jesus, fully to testify the gospel of the grace of God.

25 And now behold, I know that you all, among whom I have gone preaching the kingdom, will see my face no more.

26 Wherefore I solemnly affirm to you this day that I am clean from the blood of all;

27 for I shunned not to declare to you all the counsel of God.

28 Take heed therefore to yourselves and to all the flock, in which the Holy Spirit made you overseers, that you act as shepherds to the church of the Lord, which he purchased with his own blood.

29 For I know that there shall come in among you, after my departure, grievous wolves, not sparing the flock;

30 and from among yourselves there shall arise men speaking perverse things to draw off the disciples after them.

31 Therefore, watch, remembering that night and day for three years I ceased not with tears to warn each one.

32 And now I commend you to God and to the word of his grace, who is able to build you up and give you an inheritance among all the sanctified.

33 I coveted no man's silver or gold or raiment:

34 yourselves know that to my own wants, and to those that were with me, these hands did minister.

35 In all things I showed you, that thus laboring you ought to sustain the weak, and to remember the words of the Lord Jesus, for he said: It is more blessed to give than to receive

36 And having said these things he kneeled down and prayed with them all.

37 And all wept much; and falling on Paul's neck they kissed him,

38 sorrowing most of all for the word that he had spoken that they should see his face no more. And they conducted him to the ship.

ACTS OF THE APOSTLES CHAPTER 21

(The Roman capital of Judaea was Caesarea Maritima on the coast near Jaffa, not Jerusalem. The horse racing track, called the Hippodrome, the aqueduct, and the great theater can still be seen today. Sepphoris was the Roman capital of Galilee, it can be found 3 miles northwest of Nazareth and 5 miles northeast of Bethlehem in Galilee; and it also has impressive ruins and a Roman theater.)

1 But when it came to a pass that we had set sail after having departed from them, running by a straight course we came to Cos, and on the next day to Rhodes, and thence to Patara.

2 And finding a ship that was passing over to Phoenicia (Lebanon), we embarked and set sail.

3 but having come in view of Cyprus, and leaving it to the left, we sailed to Syria, and landed at Tyre: for there the ship was to put off the lading.

4 But finding the disciples, we remained there seven days; and these said to Paul through the Spirit that he should not go to Jerusalem.

5 But when it came to pass that we had completed the days, we went out and departed, all conducting us with wives and children, till we were out of the city; and having knelt on the shore and prayed,

6 we finished taking leave one of the other, and went on board the ship, but they returned home.

7 But we, having finished the voyage from Tyre, came to Ptolemais (near Haifa), and having saluted the brethren remained with them one day.

8 But on the morrow we departed and came to Caesarea, and entering the house of Philip the evangelist, who was of the seven, we abode with him.

9 This man had four virgin daughters that prophesied.

10 But as we remained more days, there came down from Judea a prophet, named Agabus.

11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said: These things says the Holy Spirit: The man to whom this girdle belongs shall the Jews in Jerusalem thus bind, and deliver into the hands of the Gentiles.

12 But when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

13 And Paul answered and said: What do you effect by weeping and breaking my heart? for I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.

14 And as he was not persuaded, we were silent, saying: The will of the Lord be done.

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15 But after these days we prepared for the journey, and went up to Jerusalem;

16 and some of the disciples from Caesarea went with us, bringing Mnason, a Cyprian, an old disciple, with whom we should lodge.

17 And when we came to Jerusalem, the brethren received us gladly.

18 But on the following day Paul went in with us to James; and all the elders were present.

19 And having saluted them, he related one by one each of the things that God had done among the Gentiles through his ministry.

20 And when they had heard, they glorified God, and said to him: Thou seest, brother, how many myriads of believers there are; and all are zealots for the law;

21 and they have learned concerning thee that thou teachest apostasy from Moses to all the Jews that are among the Gentiles, telling them not to circumcise their children, nor to walk according to the customs.

22 What is it then? a multitude must by all means come together; for they will hear that thou hast come.

23 Do thou this that we tell thee: We have four men who have a vow upon them;

24 take them with thee and purify thyself with them, and pay expenses for them that they may shave their heads; and all will know that there is nothing of the things that they have learned concerning thee; but that thou thyself also walkest, keeping the law.

25 But with regard to the Gentiles that have believed, we have written, after deciding that they keep themselves from what is sacrificed to idols, and from blood, and what is strangled, and from lewdness.

26 Then Paul, taking the men, on the following day purified himself with them, and entered into the temple, announcing that he would keep the full number of the days of purification, till an offering should be made for each one of them.

27 But when the seven days were about to be completed, the Jews from Asia, having seen him in the temple, threw all the multitude into confusion and laid hands on him,

28 crying out: Men of Israel, help; this is the man that teaches all everywhere against the people, and the law, and this place; and further, he has brought Greeks also into the temple, and has defiled this holy place.

29 For they had previously seen in the city with him Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

30 And the whole city was moved, and there was a concourse of the people; and seizing Paul, they dragged him out of the temple, and immediately the doors were closed.

31 And while they were seeking to kill him, report was brought to the officer of the band that the whole of Jerusalem was in confusion;

32 and he immediately took with him soldiers and centurions and ran down to them; but when they saw the officer and the soldiers, they ceased to beat Paul.

33 Then the officer came near and took him, and commanded him to be bound with two chains, and inquired who he was and what he had done.

34 But some cried one thing and some another in the multitude; and as he was not able to ascertain the certainty on account of the tumult, he commanded him to be brought into the fortress.

35 But when he was on the steps, it happened that he was borne by the soldiers on account of the violence of the multitude;

36 for the multitude of the people followed, crying out: Away with him.

37 And as he was about to be brought into the fortress. Paul said to the officer: May I speak to thee? He replied: Hast thou a knowledge of Greek?

38 Art thou then not the Egyptian, that before these days made insurrection and led out into the wilderness the four thousand men of the assassins?

39 But Paul said: I am indeed a Jewish man, a Tarsean, a citizen of no unknown city of Cilicia; and I beseech thee, permit me to speak to the people.

40 And when he had given permission, Paul, standing upon the steps, waved his hand to the people; and as there was much silence, he addressed them in the Hebrew tongue, saying:

ACTS OF THE APOSTLES CHAPTER 22

1 Men, brethren and fathers, hear my present defense to you.

2 And when they heard that he addressed them in the Hebrew tongue, they the more kept silence. And he said:

3 I am a Jewish man, having been born in Tarsus of Cilicia, but brought up in this city, educated at the feet of Gamaliel, according to the exactness of the paternal law; being a zealot for God, as all of you are this day,

4 I persecuted this way even to death, binding and delivering into prisons both men and women.

5 as the chief priest, also, will testify for me, and all the presbytery; from whom also having received letters to the brethren. I was journeying to Damascus, to bring those that were there also bound to Jerusalem, that they might be punished.

6 But it came to pass as I was journeying and drawing near to Damascus about midday, suddenly there flashed around me a great light from heaven,

7 and I fell to the ground and heard a voice saying to me: Saul, Saul, why persecutest thou me?

8 But I answered: Who art thou, Lord? And he said to me: I am Jesus the Nazarene, whom thou persecutest.

9 And those that were with me saw indeed the light, but understood not the voice of him that spoke to me.

10 But I said: What shall I do. Lord? And the Lord said to me; Arise, and go into Damascus, and there it shall be told thee of all things which it has been appointed thee to do.

11 But when I did not see on account of the glory of that light, being led by the hand by those that were with me, I came into Damascus.

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12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there,
13 came to me and stood, by and said to me: Brother Saul, receive sight. And in the same hour I looked upon him.
14 And he said: The God of our fathers has chosen thee to know his will and to see the Just One, and to hear a voice from his mouth,
15 because thou shalt be for him a witness to all men of what thou hast seen and heard.
16 And now why delayest thou? Arise and be baptized and wash away thy sins, calling on his name.
17 But it came to pass after I had returned to Jerusalem, and while I was praying in the temple, that I was in a trance;
18 and saw him saying to me: Hasten and go quickly out of Jerusalem, for they will not receive thy testimony concerning me.
19 And I said: Lord, they know that I imprisoned and scourged throughout the synagogues those that believed on thee;
20 and when the blood of Stephen thy witness was shed, I also stood by and approved, and kept the garments of those that killed him.
21 And he said to me: Go, for I will send thee far off to the Gentiles.
22 And they heard him to this word, and lifted up their voice, saying: Away with such a man from the earth; for it is not fit that he should live.
23 And as they were crying out, and throwing off their garments, and casting dust into the air,
24 the officer commanded him to be led into the fortress, giving orders that he should be examined with scourging, that he might know for what cause they cried so against him.
25 But as they stretched him forward for the scourge, Paul said to the centurion that stood by: Is it lawful for you to scourge a man that is a Roman, and uncondemned?
26 And the centurion, hearing it, came and reported to the officer, saying: What art thou about to do? for this man is a Roman.
27 But the officer came and said to him: Tell me, art thou a Roman? And he said: Yes.
28 The officer answered: I purchased this citizenship at a great price. But Paul said: I, however, was born so.
29 Therefore they that were about to examine him immediately departed from him; and the officer also was afraid, having learned that he was a Roman, and because he had bound him.
30 But on the morrow, wishing to know the certainty of that of which he was accused by the Jews, he loosed him and commanded the chief priests and all the Sanhedrim to assemble, and brought Paul down and placed him among them.

ACTS OF THE APOSTLES CHAPTER 23

1 But Paul, looking earnestly on the Sanhedrim, said: Men, brethren, with all good conscience have I lived to God till this day.
2 And the chief priest Ananias commanded those that stood by him to smite him on the mouth.
3 Then Paul said to him: God will smite thee, whited wall; and sittest thou to judge me: according to the law, and in violation of law commandest thou me; to be smitten?
4 But those that stood by said: Revilest thou God's chief priest?
5 And Paul replied: I knew not, brethren, that he was chief priest; for it is written: Thou shalt not speak evil of the ruler of thy people.
6 But Paul, knowing that the one part belonged to the Sadducees and the other to the Pharisees, cried out in the Sanhedrim: Men, brethren, I am a Pharisee, a son of Pharisees: concerning the hope and the resurrection of the dead am I judged.
7 And when he had said this, there arose a dissension of the Pharisees and the Sadducees, and the multitude was divided.
8 For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.
9 And there arose a great cry; and some of the scribes of the part of the Pharisees arose and contended, saying: We find no fault in this man; but what if a spirit has spoken to him, or an angel?
10 But as there arose much dissension, the officer, fearing lest Paul might be torn in pieces by them, commanded the soldiers to go down and take him by force from the midst of them and lead him into the fortress
11 But on the following night the Lord stood by him and said: Take courage: for as thou hast testified concerning me in Jerusalem, so must thou testify also in Rome.
12 But when it was day, the Jews collected together and bound themselves by a curse, saying that they would neither eat nor drink till they had killed Paul,
13 And there were more than forty that made this conspiracy;
14 these came to the chief priests and the elders and said: We have bound ourselves by a great curse that we will taste nothing till we have killed Paul.
15 Now therefore do you with the Sanhedrim make known to the officer that he may bring him down to you, as if you would inquire more particularly into his case; but we are ready to kill him before he shall have come near.
16 But the son of Paul's sister, having heard of the plot, came and entered the fortress and told Paul.
17 And Paul called to him one of the centurions and said: Conduct this young man to the officer, for he has something to tell him.
18 He then took him and brought him to the officer and said: The prisoner Paul called me to him and requested me to conduct this young man to thee, as he has something to tell thee.
19 And the officer took him by the hand and withdrew to a private place, and inquired: What is it that thou hast to tell me?
20 And he said: The Jews have agreed to request thee that thou wouldst, on the morrow, bring Paul down into the

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Sanhedrim, as if thou wouldst inquire somewhat more particularly concerning him.

21 Thou therefore be not persuaded by them; for there lie in wait for him more than forty men of them, who have bound themselves by a curse neither to eat nor to drink till they shall have killed him; and now they are ready, awaiting the promise from thee.

22 Then the officer dismissed the young man, saying: I charge thee to tell no one that thou hast made these, things known to me,

23 And calling some two of the centurions to him, he said: Make ready two hundred soldiers that they may go to Caesarea, and seventy horsemen, and two hundred light-armed men, at the third hour of the night:

24 also, that they should provide beasts, that they might set Paul on them and carry him in safety to Felix the governor;

25 And he wrote a letter containing this form:

26 Claudius Lysias to the most noble Felix wishes health.

27 This man, taken by the Jews and about to be killed by them, I came with soldiers and rescued, having learned that he was a Roman;

28 wishing also to know the cause on account of which they accused him, I brought him down into their Sanhedrim:

29 I found him accused concerning questions of their law, but having nothing charged against him worthy of death or of bonds.

30 But as I was informed that a plot was about to be laid by them for the man, I sent him to thee, charging his accusers also to lay their charges before thee.

31 The soldiers therefore, as it had been appointed them, took Paul and brought him during the night to Antipatris;

32 but on the morrow, leaving the horsemen to go with him, they returned to the fortress.

33 These, after entering Caesarea (Maritima) and delivering the letter to the governor, presented Paul also before him.

34 But having read it, and inquired of what province he was, and having learned that he was from Cilicia, he said: I will hear thee when thy accusers also have come; and he commanded him to be kept in Herod's palace.

ACTS OF THE APOSTLES CHAPTER 24

1 But after five days, the chief priest Ananias came down with some elders and an orator, Tertullus; and these informed the governor against Paul.

2 And when he had been called Tertullus began to accuse him saying:

3 Since through thee we enjoy much peace, and worthy deeds have been done for this nation by thy foresight, we accept it always and everywhere, most noble Felix, with all thankfulness

4 But that I may not detain thee longer, I beseech thee to hear us in thy clemency for a short time.

5 For we have found this man a pest and a mover of sedition among all the Jews that are throughout the world, a ringleader also of the sect of the Nazarenes (the followers of Moses' Law; the Church of James the brother of Jesus);

6 who also at tempted to defile the temple: him we also seized,

7 [no verse]

8 from whom thou thyself canst by examination learn concerning all things of which we accuse him.

9 And the Jews also joined in, saying that these things were so.

10 And Paul answered, after the governor had nodded to him to speak: Knowing that thou hast for many years been a judge over this nation, I do readily make a defense for myself.

11 as thou canst know that there are not more than twelve days since I went up to Jerusalem to worship.

12 And neither in the temple did they find me disputing with any one, or making a tumult of the people, nor in the synagogues nor through the city:

13 nor are they able to prove the things of which they now accuse me.

14 But I confess this to thee that, according to the way which they call sect, so worship I the God of my fathers, believing all things that are written throughout the law, and those in the prophets,

15 having hope toward God, which they also accept, that there shall be a resurrection of both just and unjust.

16 And on this account do I exercise myself to have always a conscience void of offense toward God and man.

17 But after many years I had come to bring charities to my nation, and offerings;

18 while engaged in these things they found me purified in the temple, not with multitude, neither with tumult; but there are some Jews from Asia

19 who ought to be present before thee, and bring accusation, if they have anything against me.

20 Or let these very men say what they found as wrong, while I stood before the Sanhedrim (the Jewish court of Law),

21 except in this one word that I uttered while standing among them: Concerning the resurrection of the dead am I judged by you this day.

22 But Felix, as he had a more accurate knowledge concerning the way, put them off, saying: When Lysias the officer has come, I will thoroughly know your matters;

23 and he commanded the centurion to keep him, and let him have liberty, and to forbid no one of his friends to minister to him.

24 But after some days Felix came with his wife Drusilla, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

25 But as he reasoned of righteousness and temperance and the judgment that is to come, Felix became alarmed and answered: Depart for the present: but I will take a convenient time and call for thee,

26 hoping also at the same time that money would be given him by Paul: wherefore he called for him more frequently and conversed with him.

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27 But when two years had been completed, Felix received Porcius Festus as a successor: wishing also to confer a favor on the Jews, Felix left Paul bound.

ACTS OF THE APOSTLES CHAPTER 25

1 Festus therefore, having come into the province, after three days went up from Caesarea (Maritima) to Jerusalem;

2 and the chief priests and the first men of the Jews informed him against Paul, and besought him,

3 asking a favor against him, that he would send for him to Jerusalem, laying a plot to kill him on the way.

4 Festus therefore answered that Paul was under guard in Caesarea, and that he himself would soon go forth.

5 Therefore, said he, let those amongst you that have power go down, and, if there is any wrong in this man, accuse him.

6 But after spending among them not more than eight or ten days, he went down to Caesarea: on the morrow, having sat on the tribunal, he commanded Paul to be brought.

7 But when he had come, the Jews that had come down from Jerusalem stood around him, bringing many and heavy accusations, which they were not able to prove;

8 Paul answering in defense: Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned in any way.

9 But Festus, willing to confer favor on the Jews, answered and said to Paul: Wilt thou go up to Jerusalem, and there be judged before me concerning these things

10 But Paul said: Before the tribunal of Caesar am I standing where I ought to be judged. Jews have I wronged in nothing, as thou very well knowest.

11 If, then, I am a doer of wrong, and have committed any act worthy of death, I refuse not to die; but if there is nothing of the things of which these accuse me, no one can deliver me as a favor to them. To Caesar I appeal.

12 Then Festus, having conferred with the council, answered: To Caesar thou hast appealed, to Caesar thou shalt go.

13 But when some days had passed, (Herod) Agrippa the king and (Herod) Bernice came down to Caesarea to salute Festus.

14 And as they were spending more days there, Festus laid Paul's case before the king, saying: There is a man left in bonds by Felix,

15 concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for judgment against him:

16 to whom I answered that it is not the custom of the Romans to deliver any man up as a favor, before the accused has had the accusers face to face, and has taken an opportunity for defense concerning the charge.

17 When, therefore, they had come hither together, making no delay, I, on the next day, sat upon the tribunal and commanded the man to be brought;

18 against whom his accusers, when they stood up, brought no evil accusation in regard to such things as I supposed,

19 but had some questions against him concerning their own religion, and concerning a Jesus that had died, who, Paul affirmed, was alive.

20 But being in doubt with regard to the inquiry concerning these things, I asked if he would go to Jerusalem and there be judged concerning these.

21 And as Paul appealed to be kept for the examination of Augustus, I commanded him to be kept till I could send him to Caesar.

22 And Agrippa said to Festus: I also could wish to hear the man myself. Tomorrow, said he, thou shalt hear him.

23 On the morrow, therefore, when Agrippa and Bernice had come with great pomp, and had entered the audience-chamber with the officers and the chief men of the city, and when Festus had commanded, Paul was brought.

24 And Festus said: King (Herod) Agrippa, and all men that are present with us, ye see this man concerning whom all the multitude of the Jews have dealt with me, both in Jerusalem and here, crying out that he ought to live no longer.

25 But I perceived that he had done nothing worthy of death, and as this man himself has appealed to Augustus I determined to send him.

26 Concerning whom I have nothing certain to write to my Lord; wherefore I have brought him before you and especially before thee, King Agrippa, that after the examination has been held, I may have what shall write;

27 for it seems to me unreasonable in sending a prisoner not also to make known the charge against him.

ACTS OF THE APOSTLES CHAPTER 26

1 But Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretched forth his hand and made his defense.

2 I think myself happy, king Agrippa, because I shall make a defense this day before thee, concerning all things of which I am accused by the Jews;

3 especially as thou art acquainted with all the customs and questions that are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life, then, from youth, which at the first was among my own nation and in Jerusalem, know all the Jews,

5 who know me from the beginning, if they would testify, that according to the strictest sect of our religion I lived a Pharisee.

6 And now I stand judged for the hope of the promise made by God to the fathers,

7 to which hope our twelve tribes, persistently serving night and day, hope to come; concerning which hope, O king, I am accused by the Jews.

8 Why is it judged incredible among you that God raises the dead?

9 I then thought with myself that I ought to do many things in opposition to the name of Jesus the Nazarene (the Keeper of the Law);

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10 which I also did in Jerusalem, and many also of the saints did I shut up in prisons, having received the authority from the chief priests; and when they were put to death I readily gave my vote;

11 and punishing them often throughout all the synagogues, I compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to foreign cities.

12 While engaged in these things, and going to Damascus with the authority and commission of the chief priests,

13 at midday, while on the road, I saw, O king, a light from heaven above the brightness of the sun, shining round about me and those that journeyed with me;

14 and when we had all fallen to the ground, I heard a voice saying to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goads.

15 But I said: Who art thou, Lord? and the Lord said: I am Jesus, whom thou persecutest,

16 But rise and stand upon thy feet: for I have appeared to thee for this purpose, to appoint thee a minister and a witness of the things that thou hast seen, and of those in which I will appear to thee,

17 delivering thee from the people and from the Gentiles, to whom now I send thee,

18 to open their eyes, in order to turn them from darkness to light, and from the authority of Satan to God, that they may receive remission of sins, and inheritance among the sanctified by faith that is in me.

19 Wherefore, king Agrippa, I became not disobedient to the heavenly vision;

20 but, to those in Damascus first, and also to those in Jerusalem, and throughout all the country of Judea, and to the Gentiles, I announced that they should repent and turn to God, doing works worthy of repentance.

21 Because of these things, the Jews, having seized me while I was in the temple, attempted to kill me.

22 Having therefore obtained help that is from God, up to this day have I stood testifying to both small and great, saying nothing else than the things that the prophets and Moses did say should take place,

23 that Christ should suffer, that he first by a resurrection from the dead should show light both to the people and the Gentiles.

24 But as he spoke these things in his defense, Festus, with a loud voice, said: Paul, thou art mad: much learning leads thee to madness.

25 But Paul said: I am not mad, most noble Festus, but I utter words of truth and soberness.

26 For the king, before whom I also boldly speak, knows concerning these things; for I am persuaded that none of these things have escaped his notice; for this was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 But Agrippa said to Paul: With little labor thou persuadest me so as to make me a Christian.

29 And Paul said: I could pray to God that not only thou, but also all that hear me this day, would, both with little and with much labor, become such as I am, except these bonds.

30 And the king rose up, and the governor, and Bernice, and those that sat with them;

31 and having withdrawn, they conversed one with another, saying: This man does nothing worthy of death or of bonds.

32 And Agrippa said to Festus: This man could have been set at liberty, if he had not appealed to Caesar.

ACTS OF THE APOSTLES CHAPTER 27

(Approximately between the years 62 and 66 AD: Paul's journey to Rome. Also on the journey was another Pharisee in the service of Rome: Titus Flavius Josephus, at that time still known as Joseph bar Mattityahu [Mathia], and in the beginning of his biography, chapter 3, he gave the following reason: Around the time when Felix was governor of Judaea, he had some priests who were friends of his [Paul and others] arrested for a trivial reason and sent them to Rome to answer to Nero. He stayed with them for about two years until he could solve Paul's problem with the help of Nero's wife, Poppea, whom he described as religious [Jewish]. During the time of the two-years journey, Josephus listened to Paul explaining and preaching his new religion. Paul's vision made sense to him when he saw copies of Paul's letters to the newly founded communities promoting a peacful Jesus-movement. After the Jewish War [66-73] and as a new family member of Emperor Vespasian, Josephus advocated for a reform of Judaism and early Christianity. See: "The Life of Titus Flavius Josephus," chapter 3; in Appendix D.)

1 But when it had been determined that we should sail to Italy, they delivered Paul and some other prisoners to a centurion named Julius, of the Augustan band.

2 And embarking in a ship of Adramyttium, that would sail to the places in Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us;

3 and on the following day we landed at Sidon, and Julius treated Paul humanely and permitted him to go to the friends and receive attention.

4 And thence, having launched, we sailed under Cyprus, because the winds were adverse;

5 and having sailed through the sea that is opposite to Cilicia and Pamphylia, we came to Myra of Lycia.

6 And there, the centurion, finding a ship of Alexandria sailing to Italy, put us into it.

7 But, sailing slowly for many days, and having with difficulty come opposite Knidus, the wind not permitting us to go further, we sailed under Crete, opposite Salmone;

8 and sailing along by it with difficulty we came to a place called Fair Havens, near which was a city, Lasea.

9 But as much time had been spent, and as sailing was now unsafe because the fast was already past, Paul admonished,

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10 saying to them: Men, I perceive that the voyage will be with injury and much loss, not only of the cargo and of the ship, but also of our lives.

11 But the centurion had more confidence in the pilot and the owner of the ship than in the things spoken by Paul.

12 And the harbor being not well situated to winter in, the greater number resolved to set sail thence, if by any means they should be able to reach Phoenix and winter there, a harbor of Crete, looking to the southwest and northwest.

13 But as the south wind blew softly, supposing that they had gained their purpose, they loosed and sailed along near to Crete.

14 But not long after, a tempestuous wind called Euraquilon struck against it;

15 and the ship having been caught, and not being able to bear up against the wind, we gave it up and were driven.

16 And running under an island called Clauda, we were scarcely able to become masters of the boat;

17 having taken it up, they used aids, undergirding the ship; and fearing lest they should fall into the Syrtis, they lowered the tackling, and so were driven.

18 But as we were greatly tossed by the tempest, on the following day they threw out the cargo,

19 and on the third day with their own hands they threw out the furniture of the ship;

20 but neither sun nor stars appearing for many days, and no small tempest lying upon us, all hope of our being saved was finally taken away.

21 And after there had been much abstinence from food, then Paul stood in the midst of them and said: It behooved you, O men, having been persuaded by me, not to have sailed from Crete and to have avoided this injury and loss.

22 Yet, now I exhort you to be cheerful; for there shall be no loss of life among you, but of the ship.

23 For there stood by me this night an angel of God, whose I am, and whom I serve,

24 saying: Fear not, Paul; thou must stand before Caesar; and behold. God has given thee all that sail with thee.

25 Wherefore be cheerful, O men; for I believe God, that it will be so as it has been told me.

26 But we must be cast upon some island.

27 But when the fourteenth night had come, as we were driven up and down in the Adriatic sea, about midnight the sailors supposed that some land was drawing near to them.

28 And having sounded, they found twenty fathoms; but having gone a little further and sounded again, they found fifteen fathoms;

29 and fearing lest we should fall among rocks, they threw four anchors from the stern and wished that day would come.

30 But as the sailors were seeking to flee from the ship, and were letting down the boat into the sea, under the pretence that they would let go anchors from the prow,

31 Paul said to the centurion and the soldiers: Unless these remain in the ship, you cannot be saved.

32 Then the soldiers cut away the ropes of the boat and let it fall off.

33 But till day should come, Paul exhorted all to partake of food, saying: This day is the fourteenth day since you have waited and continued fasting, having taken nothing.

34 Wherefore I exhort you to partake of food; for this is for your safety; for from the head of no one of you shall a hair perish.

35 And having said these things and taken bread, he gave thanks to God in the presence of all and after breaking, he began to eat

36 And they all became cheerful am took food.

37 But we that were in the ship were in all two hundred and seventysix souls.

38 And having been satisfied with food, they lightened the ship by throwing the grain into the sea.

39 But when day had come, they knew not the land but they perceived an inlet that had a beach, into which they determined if possible, to thrust the ship.

40 And cutting away the anchors they let them fall into the sea at the same time loosing the fastenings of the rudders, and, hoisting the front sail to the wind, they held the ship firm to the beach.

41 But falling into a place where two seas met they ran the ship aground; and the prow, having stuck fast, remained immovable, but the stern was broken by the violence.

42 And the advice of the soldiers was that they should kill the prisoners, lest some should swim out and escape;

43 but the centurion, wishing to save Paul, kept them from their purpose, and commanded those that could swim to throw themselves off first, and go to land,

44 and the rest, some on planks, and some on pieces of the ship. And so it came to pass that all got safe to land.

ACTS OF THE APOSTLES CHAPTER 28

1 And when we were safe, then we learned that the island was called Melita.

2 And the barbarians showed us unusual kindness; for, having kindled a fire, they received all of us on account of the rain that had come upon us, and on account of the cold.

3 But when Paul had gathered a bundle of sticks and laid it on the fire, a viper came out because of the heat and fastened on his hand.

4 And when the barbarians saw the beast hanging from his hand, they said one to another: Surely this man is a murderer, whom, though saved from the sea, justice does not permit to live.

5 He then shook the beast off into the fire, and suffered no evil;

6 and they were expecting that he would become inflamed or suddenly fall down dead. But after looking for a long time and seeing no harm come to him, they changed their mind and said that he was a god.

7 But in the neighborhood of that place were the estates of the first man of the island, named Publius, who received us and for three days entertained us courteously.

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8 And it happened that the father of Publius lay sick of fever and dysentery, to whom Paul went in; and having prayed and laid his hands on him, he restored him to health.

9 But when this had been done, the rest also in the island that had diseases came and were cured;

10 who in also honored us with many honors; and when we put to sea, supplied us with what was needed.

11 But after three months we put to sea in a ship of Alexandria that had wintered in the island, that had the sign of the Dioscuri.

12 And having landed at Syracuse, we remained three days:

13 whence, coasting about, we came to Rhegium. And after one day, the south wind having risen, we came on the second day to Puteoli,

14 where we found brethren, and were entreated to remain with them seven days and so we came to Rome.

15 And thence the brethren, hearing of our affairs, came to meet us as far as Appii Forum and The Three Taverns: whom when Paul saw he thanked God and tool courage.

16 But when we had come to Rome, Paul was permitted to dwell by himself with the soldier that guarded him.

17 And it came to pass after three days that he called together those that were first among the Jews; and when they had come together, he said to them: Men, brethren, though I had done nothing against the people, or the customs of the fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans;

18 who, having examined me, were willing to release me, because there was no cause of death in me;

19 but as the Jews spoke against it, I was compelled to appeal to Caesar: not that I have anything to accuse my nation of.

20 I have then called you for this reason, that I may see you and speak to you; for on account of the hope of Israel am I bound with this chain.

21 And they said to him; We have neither received letters from Judea concerning thee, nor has any one of the brethren come and reported or spoken any evil concerning thee.

22 But we think worthy to hear from thee what thou thinkest; for concerning this sect we know that it is everywhere spoken against.

23 And having appointed him a day, many came to him at his lodging; to whom, with full testimony, he set forth the kingdom of God, persuading them also concerning Jesus, both from the law of Moses and the prophets, from morning till evening.

24 And some believed the things spoken, and some believed not;

25 but not being agreed among themselves, they departed, after Paul had spoken one word: Well did the Holy Spirit speak through Isaiah the prophet to your fathers,

26 saying: Go to this people and say: By hearing you shall hear and shall not understand, and seeing you shall see and shall not perceive;

27 for the heart of this people has become fat, and with their ears they hear heavily, and their eyes they have closed: lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and turn and I should restore them to health.

28 Be it known to you, therefore, that to the Gentiles has this salvation of God been sent; and they will hear. 30 And he dwelt two whole years in his own rented house, and received all that came to him,

31 preaching the kingdom of God and teaching the things concerning the Lord Jesus with all boldness, without hindrance.

(We do not know what became of Paul. He may have perished in the war. In 66 AD, the Sadducees began the First Jewish War, which ended in 73 AD with their total annihilation; their holy sites were razed, their books burned, and thousands of survivors executed on the cross. 1.1 million people died in this war. Titus Flavius Josephus became a member and chief propagandist of the Flavian dynasty, which launched the first attempt to establish Rabbinic [Pharisaic-Roman] Judaism and [Pauline] Christianity as religions of peace. During his tenure (circa 70-96) and with his help as chief propagandist of the Flavian dynasty, the first three Gospels (Matthew, Mark, Luke) and the Seven Authentic Epistles of Paul were disseminated; nothing could be published without the approval of Emperor Titus Flavius Vespasian; today, Rome would be described as a fascist dictatorship. The teachings of the Pharisees, Stoics, and Platonists formed the foundation of contemporary Judaism and Christianity.

In 1946, the Dead Sea Scrolls were discovered. Like a time capsule, the xenophobic texts [see Appendix D] of the Zealot Sadducees were preserved. Several Zealots had survived the wars and fled to the Arabian Desert, where generations later, radical Zealotry began anew: with Islam!).

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GENERAL EPISTLES
or Catholic Epistles or Universal Epistles

THE EPISTLE OF JAMES
The Letter of James, the Book of James, or simply James.
Author: James the Just, the brother of Jesus, 1st Bishop of the Christian Movement, Bishop of Jerusalem.
Estimated Range of Dating: 70-100 A.D.

(The Epistle of James, the Letter of James, or simply James, is a General epistle and one of the 21 epistles (didactic letters) in the New Testament. It is attributed to James the brother of Jesus and the main opponent of Paul the Apostle. [The name 'James' is an English name corruption of "Jacob", Greek: Iakobos, Latin: Iacobus, Hebrew Aramaic: Yakov.]. There are many other characters in the gospels called James. Scholars assume that these Jameses were created to lead the readers' attention away from the brother of Jesus as he remained a Jew all his life. Thus the Church gave him the degrading name James the Less. However, it was him who was the first Bishop of Jerusalem, and therefore the first Pope from the 30s to the late 60s of the 1st century AD.

The gospel writers could not just drop James as he was at that time a well-known leader in his own right; they just mentioned other Jameses as often as possibe, such as James, son of Alphaeus; James the Great; and James the Less. History experts call this propaganda style "writing out of history". The entire family of the real Jesus was written out of history because he was very different from the "heavenly Jesus", the god figure, created by Saul of Tarsus. The description of the real Jesus, his family, his disciples would have been an embarrassment to those who wanted to establish the "Christ the God".

The author identifies himself as "James, a servant [or slave] of God and of the Lord Jesus Christ" who is writing to "the twelve tribes scattered abroad". The epistle is traditionally attributed to James the brother of Jesus (James the Just), and the audience is generally considered to be Jewish Christians, who were dispersed outside Israel. James was the undisputed leader of this very first genuine Jesus movement which was at that time a purely Jewish movement whose members [including Jesus!] perceived themselves as part of the Jewish community. They followed the laws of Moses and had nothing to do with the movement that was later founded by the Roman citizen Saul of Tarsos [Paul the Apostle] and was to become the non-Jewish Christianity we know today; they were not following Moses law but Roman law because most of them were Roman citizens outside of Judaea or Galilee.

As first bishop of Jerusalem, James keeps in touch with Jews in the Holy Land but also with those who live abroad. About 5-10% of the entire population of the Roman Empire are estimated to be Jewish.

Framing his letter within an overall theme of patient perseverance during trials and temptations, James writes in order to encourage his readers to live consistently with what they have learned in Christ. He wants his readers to mature in their faith in Christ by living what they say they believe. He condemns various sins, including pride, hypocrisy, favouritism, and slander. He encourages and implores believers to humbly live by godly, rather than worldly wisdom and to pray in all situations.

For the most part, until the late 20th century, the epistle of James was relegated to benign disregard – though it was shunned by many early theologians and scholars due to its advocacy of Torah observance and good works. Famously, Luther at one time considered the epistle to be among the disputed books, and sidelined it to an appendix, although, elsewhere he called it the authoritative word of God.

The epistle aims to reach a wide Jewish audience. During the last decades, the epistle of James has attracted increasing scholarly interest due to a surge in the quest for the historical James, his role within the Jesus movement, his beliefs, and his relationships and views. This James revival is also associated with an increasing level of awareness of the Jewish grounding of both the epistle and the early Jesus movement.

There is little consensus as to the genre, structure, dating, and authorship of the book of James. There is the possibility that the letter was written by James before the Pauline epistles, and that the letter comprises material originally from James but edited by a later copyist.

The writer refers to himself only as "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1). According to the gospels, Jesus had two apostles named James: James, the son of Zebedee and James, the son of Alphaeus, but it is unlikely that either of these wrote the letter. According to the Book of Acts, James, the brother of John, was killed by Herod Agrippa I (Acts 12:1–2). James, the son of Alphaeus is a more viable candidate for authorship, although he is not prominent in the scriptural record, and relatively little is known about him. Hippolytus, writing in the early third century, asserted in his work On the 12 Apostles: "And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple." The similarity of his alleged martyrdom to the stoning of James the Just has led some scholars, such as Robert Eisenman and James Tabor, to assume that these "two Jameses" were one and the same. This identification of James of Alphaeus with James the Just (as well as James the Less) has long been asserted. From the middle of the 3rd century, patristic authors cited the epistle as written by James, the brother of Jesus and a leader of the Jerusalem church.

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We know more about James than we know about Jesus. As they were brothers, James is the key to understanding what the real Jesus was like. James was very important figure in his own right: Paul the Apostle described him as "the brother of the Lord" in Galatians 1:19 and as one of the three "pillars of the Church" in 2:9. "There is no doubt that James became a much more important person in the early Christian movement than a casual reader of the New Testament is likely to imagine."

The James believers are acquainted with, emerges out of Galatians 1–2; 1 Corinthians 15–17 and Acts 12,15,21. We also have accounts about James in the works of Titus Flavius Josephus, Eusebius, Origen, the Gospel of Didimus Judas Thomas, the Apocalypses of James, the Gospel of the Hebrews and the Pseudo-Clementine literature [of Titus Flavius Clemens] - most of whom cast him as righteous [just] and as the undisputed leader of the Jewish community. His influence is central and palpable in Jerusalem and in Antioch [meaning Edessa]. Although we are dependent on sources dominated and edited by the Pauline Roman Church the role and influence of James can be felt still today.)

EPISTLE OF JAMES CHAPTER 1

(The letters of the New Testament, which were not written by Paul but by other apostles, were called "Catholic letters" early on. This name stems from their intended purpose for a very general readership. The Catholic letters are circular letters, doctrinal texts, and treatises. THE Septuagint, they come before the Letters of Paul. Most passages in James are reminiscent of one of the best books in the Bible: The Wisdom of Jesus ben Sirach. This tiny book is the jewel of the New Testament as it is full of heavenly Wisdom.)

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes that are in the dispersion, greeting.

2 Count it all joy, my brethren, when you fall into diversified temptations,

3 knowing that the proof of your faith works out patience.

4 But let patience have a perfect work, that you may be perfect and entire, wanting in nothing.

5 But if any one of you is wanting in wisdom, let him ask from God, who gives to all liberally and upbraids not, and it shall be given to him.

6 But let him ask in faith, doubting nothing; for he that doubts is like a wave of the sea, driven by the wind and tossed.

7 Let that man surely not think that he shall receive anything from the Lord —

8 a man of two minds, unsteady in all his ways.

9 But let the brother that is of low degree glory in his exaltation,

10 and the rich in his humiliation, because as the flower of grass shall he pass away.

11 For the sun rises with the burning wind and withers the grass, and its flower falls away, and the beauty of its appearance perishes: so also shall the rich man fade away in his goings.

12 Blessed is the man that endures temptation, because having become approved he shall receive the crown of life, which he has promised to those that love him.

13 Let no one, when tempted, say: I am tempted by God. For God cannot be tempted by evils, and himself tempts no one.

14 But every one is tempted by his own desire, being drawn away and seduced:

15 then desire, having conceived, brings forth sin, and sin, having been perfected, brings forth death.

16 Be not deceived, my beloved brethren.

17 Every good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow cast by turning.

18 Having willed it, he begot us with the word of truth, in order that we should be a firstfruit of his creatures.

19 You know, my beloved brethren; but let every man be swift to hear, slow to speak, slow to wrath;

20 for the wrath of man works not the righteousness of God.

21 Wherefore, having put away all filthiness and overflowing of malice, receive in meekness the implanted word that is able to save your souls.

22 But become doers of the word, and not hearers only, deceiving yourselves.

23 For if any one is a hearer of the word and not a doer, he is like a man beholding his natural face in a mirror;

24 for he beholds himself, and goes away, and immediately forgets what kind of man he was.

25 But he that looks into the perfect law of liberty and continues, he not becoming a forgetful hearer, but a doer of the work, shall be blessed in his doing.

26 If any one seems to be religious, not bridling his tongue but deceiving his own heart, this man's religion is vain.

27 Religion pure, and undefiled with God and the Father is this, to visit the fatherless and widows in their affliction, to keep himself unspotted from the world.

EPISTLE OF JAMES CHAPTER 2

1 My brethren, hold not the faith of our Lord Jesus Christ of glory with respect of persons.

2 For if there come into your assembly a man with a gold ring on his finger, in splendid raiment, and there come in also a poor man in vile raiment,

3 and you look upon him that wears the splendid raiment, and say: Sit thou here honorably; and say to the poor man: Stand there, or sit under my footstool,

4 do you not then make distinctions among yourselves, and have you not become judges having evil thoughts?

5 Hear, my beloved brethren. Has not God chosen the poor in the world, rich in faith and heirs of the kingdom which he has promised to those that love him?

6 But you have dishonored the poor man. Do not the rich act as lords over you, and do not they themselves drag you to the judgmentseats?

7 Do not they themselves blaspheme that honorable name that has been called upon you?

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8 If, however, you fulfill the royal law according to the Scripture; Thou shalt love thy neighbor as thyself, you do well:

9 but if you have respect for persons, you work sin, being convinced by the law as transgressors.

10 For whoever shall have kept the whole law, but shall have offended in one, has become guilty of all.

11 For he that said: Thou shalt not commit adultery, said also: Thou shalt not kill: now, if thou commit no adultery, but if thou kill, thou hast become a transgressor of the law.

12 So speak and so act as those, that shall be judged by the law of liberty.

13 For the judgment is merciless to him that has shown no mercy: mercy glories over judgment.

14 What is the profit, my brethren, if any one say that he has faith, but has not works? Can his faith save him?

15 But if a brother or sister be naked and want daily food,

16 and any one of you say to them: Depart in peace, be warmed and be filled, but give them not the things needful for the body, what is the profit?

17 So also faith, if it have not works, is dead in itself.

18 But some one will say: Thou hast faith, and I have works: show me thy faith without the works, and I will show thee my faith by the works.

19 Dost thou believe that God is one? thou doest well: the demons also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is idle?

21 Was not Abraham our father justified by works, when he offered up Isaac his son on the altar?

22 Thou seest that faith worked with his works, and by the works the faith was made perfect;

23 and the Scripture was fulfilled which says: And Abraham believed God, and it was counted to him for righteousness, and he was called the friend of God.

24 You see that a man is justified by works, and not by faith only.

25 But in like manner also was not Rahab the harlot justified by works, when she received the messengers and sent them forth by a different way?

26 For as the body without spirit is dead, so also faith without works is dead.

EPISTLE OF JAMES CHAPTER 3

1 Become not many teachers, my brethren, knowing that we shall revive greater condemnation.

2 For in many things we all offend: if any one offends not in word, he is a perfect man, able to bridle also the whole body.

3 But if we put bits into the mouths of horses that they may obey us, we also turn about their whole body:

4 behold, also, the ships, though they are so great, and are driven by fierce winds, yet are they turned about by a very small rudder, to whatever point the will of the pilot may direct.

5 So also the tongue is a little member and boasts great things. Behold, how great a matter how small a fire, the tongue, kindles.

6 A fire, the world of unrighteousness, the tongue is set among our members, which also defiles the whole body, and sets on fire the wheel of nature, and is set on fire by hell.

7 For every nature of wild beasts, and of birds, and of creeping things, and things in the sea is tamed, and has been tamed by human nature,

8 but the tongue no one of men is able to tame: a restless evil, full of deadly poison.

9 With it we bless the Lord and Father, and with it we curse men who have been made according to the likeness of God:

10 out of the same mouth comes forth blessing and cursing. These things, my brethren, ought not so to be.

11 Does a fountain send forth from the same opening sweet water and bitter?

12 Can a fig-tree, my brethren, produce olives, or a vine, figs? Neither can salt water produce sweet.

13 Who is wise and intelligent among you? Let him show out of a good behavior his works in meekness of wisdom.

14 But if you have bitter envy and strife in your heart, glory not and lie not against the truth.

15 This wisdom descends not from above, but is earthly, sensual, demoniacal.

16 For where envy and strife are, there is tumult and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, easy to be persuaded, full of mercy and good fruits, without partiality, without hypocrisy.

18 But the fruit of righteousness is sown in peace by them that make peace.

EPISTLE OF JAMES CHAPTER 4

1 Whence wars and whence fightings among you? Are they not hence, from your lusts that war in your members?

2 You desire, and have not; you murder and envy, and cannot obtain: you fight and war. You have not because you ask not:

3 you ask and receive not, because you ask amiss, that you, adulterers and adulteresses, may spend it on your lusts.

4 Know you not that the friendship of the world is enmity to God? Whoever, then, intends to be a friend of the world, makes himself an enemy of God.

5 Think you that the Scripture speaks to no purpose? Against envy the Spirit that has taken up its abode in us has jealous desires,

6 but gives greater grace. Wherefore it says: God sets himself against the proud, but gives grace to the lowly.

7 Submit yourselves, therefore, to God; resist the devil, and he will flee from you:

8 draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you of two minds.

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9 Afflict yourselves and mourn and weep: let your laughter be turned into mourning, and your joy into sadness.

10 Humble yourselves in the sight of the Lord, and he will exalt you.

11 Speak not evil one of another, brethren. He that speaks evil of his brother, or judges his brother, speaks evil of the law and judges the law; but if thou judgest the law, thou art not a doer of the law, but a judge.

12 The lawgiver and the judge is one, who is able to save and to destroy: who art thou, that judgest thy neighbor?

13 Come now you that say: Today and to-morrow we will go to such a city, and spend there one year, and trade' and make gain,

14 you that know not what will be to-morrow; for what is your life? For you are a vapor that appears for a little while and then disappears:

15 instead of which you should say: If the Lord will, we shall both live, and do this or that.

16 But now you glory in your boastings: all such glorying is evil.

17 To him, then, that knows to do good and does it not, to him it is sin.

EPISTLE OF JAMES CHAPTER 5

1 Come now you that are rich, weep, howl for your miseries that are coming on you.

2 Your riches are corrupted, and your garments have become motheaten;

3 your gold and silver is eaten with rust, and the rust of them will be a testimony to you, and will eat your flesh as fire. You have heaped up treasure in the last days.

4 Behold, the hire of the laborers that have reaped your fields, which has remained unpaid by you, cries; and the cries of the reapers have entered into the ears of the Lord of hosts.

5 You have lived in pleasure on the earth, and been wanton: you have nourished your hearts in a day of slaughter.

6 You condemned, you killed the Just One: he does not resist you.

7 Be patient, therefore, brethren till the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it till he receive the early and latter rain:

8 be you also patient, strengthen your hearts, for the coming of the Lord draws near.

9 Complain not, brethren, one against another, lest you be condemned: behold, the judge stands before the door.

10 Take, brethren, the prophets, who spoke in the name of the Lord, as an example of suffering evil and of patience.

11 Behold, we call those happy that endure: you have heard of the patience of Job and have seen the end of the Lord, that the Lord is very compassionate and merciful.

12 But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yes be yes, and no be no, that you fall not under condemnation.

13 Does any one among you suffer evil? Let him pray: is any one cheerful? Let him sing psalms.

14 Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

16 Confess your sins one to another, and pray one for another, that you may be restored to health: the prayer of a righteous man, being energetic, avails much.

17 Elijah was a man with passions like ourselves, and he prayed earnestly that it might not rain, and it rained not on the earth for three years and six months;

18 and again he prayed, and the heaven gave rain, and the earth yielded its fruit.

19 Brethren, if any one among you go astray from the truth, and one turn him back,

20 let him know that he that turns a sinner back from the error of his ways shall save a soul from death, and cover a multitude of sins.

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THE FIRST EPISTLE OF PETER

The First Letter of Peter, or First Peter, or 1 Peter.
Estimated Range of Dating: 80-110 A.D.

(The author presents himself as Peter the Apostle, however, many scholars conclude that this letter is pseudonymous and the author is unlikely to have been the apostle Peter. The cultured Greek language of the epistle makes it perhaps the most literary composition in the New Testament. The apostle Simon Peter probably knew some Greek, because the entire region had been under a strong Greek influence since the times of Alexander the Great, but 1 Peter does not look like the product of an unlettered Galilean fisherman [Acts 4:13].)

1 EPISTLE OF PETER CHAPTER 1

(The apostle Peter, known by his civil name Simon or Symeon [Acts 15:14; 2 Peter 1:1], was the son of a certain John and came from Bethsaida on the Sea of Galilee [John 1:42-44]. Through his brother Andrew, he became acquainted with Jesus, who called him Kepa. This is an Aramaic name [Greek transcription: Cephas], and means "stone, rock" in Greek; this also applies to Caiaphas or Caiaphas, the high priest, who probably belonged to the same clan. Although Peter is highly praised by all Christians, it is through his indecisive, inactive, and his misogynistic character, it is doubtful whether he ever truly held a leadership position. Since he spoke neither Latin nor Greek, the language of the entire Roman upper class, it is also unclear whether he ever visited Rome or achieved anything there. Simon Peter, as well as all of Jesus' disciples, apostles, and family members, remained Jews ["circumcised"] for the rest of their lives. After the Council of Jerusalem [around 50 AD], James, the brother of Jesus, remained unequivocally the first pan-Christian leader, as "Bishop of Jerusalem," while Paul, outside the Holy Land, acted as he pleased. The Jewish War of the Zealots against the Romans from 66 to 73 resulted in the death of almost all the protagonists of the New Testament. Titus Flavius Clemens, the great-grandson and great-nephew of Emperor Titus Flavius Vespasianus, became the first Roman pope under the name Clement I of Rome.)

1 Peter, an apostle of Jesus Christ, to the elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 according to the foreknowledge of God the Father, in sanctification of the Spirit, in order to obedience and the sprinkling of the blood of Jesus Christ. Grace to you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us again to a living hope, through the resurrection of Jesus Christ from the dead,

4 for an inheritance incorruptible and undefiled and unfading, reserved in heaven for you,

5 who in the power of God are kept through faith to the salvation ready to be revealed in the last time.

6 In which you rejoice, being now for a little while, if need be, sorrowful in diversified temptations,

7 that the proof of your faith, much more precious than gold that perishes, though tried by fire, may be found for praise and glory and honor in the revelation of Jesus Christ,

8 whom not seeing, you love; on whom not now looking but believing, you rejoice with joy unspeakable and glorious,

9 receiving the end of your faith, the salvation of your souls.

10 Concerning which salvation the prophets that prophesied of the grace that was for you, earnestly sought and inquired,

11 inquiring into what and what kind of time the Spirit of Christ that was in them did signify, when it testified beforehand the sufferings that were for Christ, and the glories after these;

12 to whom it was revealed, that not for themselves, but for you, they were ministering these things, which are now announced to you through those that preached the gospel to you by the Holy Spirit sent down from heaven, into which things angels desire earnestly to look.

13 Wherefore, gird up the loins of your mind, be sober, and hope perfectly for the grace to be brought to you in the revelation of Jesus Christ.

14 As children of obedience, not fashioning yourselves according to the desires which you formerly had in your ignorance,

15 but as he that called you is holy, become yourselves also holy in all behavior,

16 because it is written: Be you holy, for I am holy.

17 And if you call on, as a Father, him who judges without respect of persons, according to each one's work, spend the time of your sojourning in fear;

18 knowing that not with corruptible things, as silver and gold, you were redeemed from your fruitless mode of life delivered to you by your fathers;

19 but with the precious blood of Christ, as of a lamb blameless and without spot;

20 foreknown indeed before the foundation of the world, but manifested in the last of the times for you,

21 who through him do believe in God who raised him from the dead, and gave him glory, so that your faith and hope are in God.

22 Having purified your souls in obedience to the truth, to unfeigned love of the brethren, love one another from the heart earnestly,

23 having been begotten again, not of corruptible seed, but of incorruptible, by means of the word of God that lives and abides.

24 Because all flesh is as grass, and all its glory as the flower of grass; the grass withers, and the flower of it falls;

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25 but the word of the Lord abides for ever. And this is the word which as gospel has been preached to you.

1 EPISTLE OF PETER CHAPTER 2

1 Having, then, laid aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 as babes just born, earnestly desire the spiritual unadulterated milk, that by it you may grow to salvation,

3 if indeed you have tasted that the Lord is good.

4 To whom coming, a living stone, by men indeed disapproved, but with God chosen, precious,

5 yourselves also as living stones are builded up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ;

6 because it is contained in Scripture: Behold, I lay in Zion a chief corner-stone, chosen, precious, and he that believes on him shall not be ashamed.

7 To you, therefore, that believe is the preciousness; but to those that believe not, a stone which the builders rejected, this became the head of the corner, and a stone of stumbling and a rock of offense,

8 to them that stumble at the word being disobedient, to which also they were appointed.

9 But you are a chosen race, a royal priesthood, a holy nation, a purchased people, that you should show forth the virtues of him that has called you out of darkness into his wonderful light:

10 who once were not a people, but now are the people of God, who had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech that you as strangers and sojourners abstain from fleshly desires, which war against the soul,

12 having your conduct among the Gentiles, that in what they speak against you as evildoers, they may, because of your good works, while beholding them, glorify God in the day of visitation.

13 Be subject, therefore, to every human creation for the Lord's sake; whether to the king as supreme,

14 or to governors as sent by him for the punishment of evil-doers, but the praise of those that do good;

15 for so is the will of God that by doing good you may put to silence the ignorance of foolish men:

16 as free, and not holding freedom as a cloak of malice, but as the servants of God.

17 Honor all men, love the brotherhood, fear God, honor the king.

18 Household servants, be subject in all fear to your masters, not only to the good and gentle, but also to the perverse.

19 For this is praiseworthy, if because of consciousness of God any one endures sorrows, suffering wrongfully.

20 For what glory is there, if, being buffeted for your faults, you take it patiently? But if, when you do well and suffer, you take it patiently, this is praiseworthy with God.

21 For to this end were you called, because Christ also suffered for you, leaving you an example that you should follow his steps;

22 who did no sin, neither was guile found in his mouth;

23 who when reviled reviled not in turn, when suffering he threatened not, but committed his cause to him that judges righteously,

24 who himself bore our sins in his own body on the tree, that having died to sins we should live to righteousness; by whose stripes you were healed;

25 for you were as sheep going astray, but have now returned to the shepherd and overseer of your souls.

1 EPISTLE OF PETER CHAPTER 3

1 Likewise, wives, be subject to your own husbands, that even if any obey not the word, they may without the word be gained through the conduct of the wives,

2 having beheld your conduct that is chaste in fear.

3 Whose adorning let it not be the outward, of braiding the hair, and of putting around of golden ornaments or of putting en of dresses,

4 but the hidden man of the heart in the incorruptible ornament of the meek and quiet spirit, which is in the sight of God of great price.

5 For so in former time also the holy women that hoped in God adorned themselves, being in subjection to their own husbands,

6 as Sarah obeyed Abraham, calling him lord; whose children you have become by doing good and not being afraid of any terror.

7 Husbands, likewise, dwell according to knowledge with the feminine as the weaker vessel, bestowing honor as on those that are also heirs with you of the grace of life, that your prayers be not hindered.

8 Finally, be all of the same mind, sympathetic, loving the brethren, compassionate, humble-minded,

9 not rendering evil for evil or railing for railing, but, on the other hand, blessing; because to this end were you called, that you might inherit blessing.

10 For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile;

11 let him turn away from evil and do good; let him seek peace and pursue it;

12 because the eyes of the Lord are upon the righteous, and his ears incline to their prayer; but the face of the Lord is against them that do evil.

13 And who is he that will do you evil if you become zealots for that which is good?

14 But if you should even suffer for the sake of righteousness, you are happy. But fear not their fear, neither be troubled;

15 but sanctify the Lord Christ in your hearts, and be ready always to give an answer to every one that asks you a reason concerning the hope that is in you; but with meekness and fear;

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16 having a good conscience, that in what you are evil spoken of, they may be ashamed who falsely accuse your good conduct in Christ.

17 For it is better to suffer for doing good, if the will of God should will it, than for doing evil.

18 For Christ also once suffered for sins, a just man for unjust men, that he might bring us to God, having been indeed put to death in flesh, but made alive in spirit,

19 in which also he went and preached to the spirits in prison, 20 that were disobedient once when the longsuffering of God waited in the days of Noah, while an ark was prepared, in which few, that is, eight souls, were saved through water.

21 Which (water) in its antitype, baptism, now saves you also (not the putting away of the filth of the flesh, but the inquiry of a good conscience toward God), through the resurrection of Jesus Christ,

22 who is at the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.

1 EPISTLE OF PETER CHAPTER 4

1 Christ then having suffered in the flesh, do you also arm yourselves with the same mind, because he that has suffered in the flesh has ceased from sin,

2 that you may no longer live the rest of your time in the flesh to the desires of men, but to the will of God.

3 For the time past is sufficient to have worked the will of the Gentiles, in having walked in lasciviousness, desires, wine-drinkings, carousals, banquetings, and lawless idolatries;

4 at which they are astonished, since you run out with them into the same confusion of riot, speaking evil of you,

5 who shall give an account to him that is ready to judge the living and dead.

6 For to this end was the gospel preached even to the dead, that they might indeed be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand. Be sober-minded, therefore, and be watchful that you may pray;

8 above all things have earnest love towards one another, for love covers a multitude of sins;

9 be hospitable one towards another without murmuring;

10 as each one has received a gracious gift, minister the same one to another as good stewards of the diversified grace of God;

11 if any one speaks, as the oracles of God: if any one ministers, as from the strength that God supplies, that in all things God may be glorified through Jesus Christ, to whom is glory and might from age to age: amen.

12 Beloved, be not astonished at the fiery trial that is among you, that has come upon you for a trial, as if a strange thing is happening to you,

13 but as far as you partake of the sufferings of Christ, rejoice, that also in the revelation of his glory you may rejoice with gladness.

14 If you are reproached in the name of Christ, happy are you, because the spirit of glory and of God rests upon you.

15 For let not any one of you suffer as a murderer, or a thief, or an evil-doer, or as a busybody in other men's matters;

16 but if he suffer as a Christian, let him not be ashamed, but let him glorify God in this name.

17 For it is the time that judgment should begin at the house of God; but if first at us, what shall be the end of those that obey not the gospel of God?

18 And if the righteous man is scarcely saved, the ungodly and sinner, where shall he appear?

19 So, then, let them also that suffer according to the will of God commit their souls to him in well-doing, as to a faithful creator.

1 EPISTLE OF PETER CHAPTER 5

1 Elders that are among you I exhort who am the fellow-elder, and a witness of the sufferings of Christ, who also am a partaker of the glory that shall be revealed:

2 be shepherds to the flock of God that is among you, not from necessity, but willingly, according to God, not for the sake of base gain, but readily,

3 neither as being lords of the portions, but becoming examples to the flock;

4 and when the chief shepherd shall appear, you shall receive the crown of glory that fades not away.

5 Likewise, you younger, submit yourselves to the elder, yes, do you all clothe yourselves with humility one towards another; for God sets himself against the proud, but gives grace to the lowly.

6 Humble yourselves therefore under the strong hand of God, that he may exalt you in due time,

7 casting all your care upon him, for he cares for you.

8 Be sober, be watchful. Your adversary, the devil, as a roaring lion, walks about, seeking whom he may devour:

9 whom resist firm in faith, knowing that the same sufferings are accomplished in your brethren that are in the world.

10 But the God of all grace, who has called you to his eternal glory in Christ, after you have suffered awhile, will himself make you perfect, establish, strengthen, confirm you.

11 To him be might through the ages, amen.

12 By Silvanus to you the faithful brother, as I suppose, I have written in few words, exhorting, and testifying that this is the true grace of God, in which you stand.

13 She that is elected together with you in Babylon salute you, and so does Mark my son.

14 Salute one another with a kiss of love. Peace to you all that are in Christ.

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THE SECOND EPISTLE OF PETER

The Second Letter of Peter,
also Second Peter, or just 2 Peter
Estimated Range of Dating: 100-160 A.D.

(According to the Epistle itself, it was composed by the Apostle Peter, an eyewitness to Jesus' ministry. Most scholars have concluded Peter is not the author, considering the epistle pseudepigraphical. Reasons for this include its linguistic differences from 1 Peter, its apparent use of Jude, possible allusions to 2nd-century gnosticism, and encouragement in the waiting of a delayed re-appearance of Jesus. The questions of authorship and date are closely related. For Petrine authorship to be authentic, it must have been written prior to Peter's death in c. 65–67 AD. The letter refers to the Pauline epistles and so must post-date at least some of them, regardless of authorship, thus a date before 60 is improbable. Further, it goes as far to name the Pauline epistles as "scripture"—the only time a New Testament work refers to another New Testament work in this way—implying that it postdates them by some time. Scholars consider the epistle to be written between c. 100–150 AD., after the death of Peter, and that is why it is pseudepigraphical.)

2 EPISTLE OF PETER CHAPTER 1

(This letter is intended for a Gentile Christian readership [Greeks and Romans] (1:1; 2:1; 20f.). The occasion for this was the emergence of false teachers who abused Christian freedom as a pretext for a life of depravity and described the apostles' teachings about the Second Coming of Christ as lies and deception [2 Peter 3:3f.]. Thus, the apostle warns believers against the activities of the false teachers and points to the seriousness of Christ's Second Coming.)

1 Simon Peter, a servant and apostle of Jesus Christ, to those that have obtained equally precious faith with us in the righteousness of our God and Saviour Jesus Christ.

2 Grace to you and peace be multiplied in the acknowledgment of God and Jesus our Lord.

3 As his divine power has given us all things that pertain to life and godliness, through the acknowledgment of him who has called us by his own glory and virtue,

4 through which very great and precious promises have been given to us, that through these you might become partakers of the divine nature, having escaped the corruption that is in the world in desire;

5 and for this very reason bringing forward all diligence, supply in your faith, virtue, and in virtue, knowledge,

6 and in knowledge, self-control, and in self-control, patience, and in patience, godliness,

7 and in godliness, friendship for brethren, and in friendship for brethren, love.

8 For these things being in you and abounding render you neither idle, nor unfruitful for the acknowledgment of our Lord Jesus Christ;

9 but he in whom these are not present, is blind, not seeing afar off, having taken up a forgetfulness of the purification of his old sins.

10 Wherefore the rather, brethren, be diligent to make your calling and election sure; for in doing these things you shall never stumble.

11 For so shall there be richly supplied to you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall always remind you of these things, though you know them and are established in the present truth.

13 Yes, I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance,

14 knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has shown me.

15 But I will endeavor that you may always be able, after my departure, to have these things in remembrance.

16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but had been made eye-witnesses of his majesty.

17 For he received from God the Father honor and glory, a voice having been borne to him by the most excellent glory, such as this: This is my beloved Son, in whom I am well pleased.

18 And this voice brought from heaven we heard, being with him in the holy mount;

19 and we have the prophetic word more sure, to which you do well to give heed, as to a lamp shining in a dark place, till the day dawn and the day-star arise in your hearts;

20 knowing this first, that no prophecy of Scripture comes from one’s own interpretation.

21 For not by the will of man was prophecy ever brought, but men from God spoke, being moved by the Holy Spirit.

2 EPISTLE OF PETER CHAPTER 2

1 But there arose false prophets among the people, as there shall be false teachers also among you, such as shall privily introduce heresies of destruction, even denying the Lord that bought them, who bring on themselves swift destruction;

2 and many will follow their licentiousness, because of whom the way of truth shall be blasphemed;

3 and in covetousness with deceitful words they will make merchandise of you; for whom the condemnation of old lingers not, and their destruction slumbers not.

4 For if God spared not the angels that sinned, but casting them down to Tartarus in chains of darkness delivered them up to be kept for judgment,

5 and spared not the old world, but preserved Noah, the eighth person, a preacher of righteousness, having brought a flood on the world of the ungodly,

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6 and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example of those that shall live ungodly,
7 and delivered righteous Lot, wearied out with the licentious conduct of the ungodly;
8 for the righteous man dwelling among them, by seeing and hearing, vexed his righteous soul from day to day with their lawless deeds:
9 the Lord knows how to deliver the godly out of temptation, and to keep the unrighteous to the day of judgment to be punished,
10 but especially those that walk after the flesh in unclean desire, and despise governments. Presumptuous, self-willed men, they tremble not while blaspheming dignities;
11 whereas angels, who are greater in strength and power, bring no railing accusation against them before the Lord;
12 but these, as irrational animals made by nature for capture and destruction, speaking evil of things in which they are ignorant, shall also perish in their corruption,
13 thus receiving the reward of unrighteousness, who count reveling in the daytime a delight; spots and blemishes they are reveling in their deceits while feasting with you,
14 having eyes full of an adulteress, and that can not cease from sin, seducing unsteady souls, having a heart exercised in covetousness, children of the curse:
15 having left the straight way, they have turned aside, following the way of Balaam the son of Beor, who loved the wages of unrighteousness,
16 but was reproved for his iniquity: the dumb beast of burden speaking with man's voice forbade the madness of the prophet.
17 These are wells without water, and mists driven by a tempest, for whom the blackness of darkness is reserved.
18 For speaking great swelling words of vanity, they seduce in the desires of the flesh by lasciviousness those that are just escaping from them that live in error,
19 promising them freedom, while they themselves are servants of corruption; for by whom any one has been overcome, by him has he also been made a servant.
20 For if, after escaping from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled in these and overcome, their last state becomes worse than the first.
21 For it had been better for them not to have known the way of righteousness, than having known it to turn from the holy commandment that had been delivered to them.
22 That of the true proverb has happened to them: A dog turned back to his own vomit; and: A sow washed to wallowing in the mire.

2 EPISTLE OF PETER CHAPTER 3

1 This now, beloved, is the second epistle that I write to you, in both of which I stir up your pure mind by way of remembrance,
2 that you be mindful of the words spoken before by the holy prophets, and of the commandment of the Lord and Saviour, that was given by your apostles,
3 knowing this first, that there shall come in the last days shameless scoffers walking according to their own desires,
4 and saying: Where is the promise of his coming? For since the fathers fell asleep, all things thus continue from the beginning of the creation.
5 For this they willingly know not, that the heavens were of old and the earth from water and by means of water consisting by the word of God,
6 by which the then world, having been overflowed with water, perished;
7 but the present heavens and earth are kept in store by the same word, reserved for fire at the day of judgment and perdition of ungodly men.
8 But be not ignorant of this one thing, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.
9 The Lord delays not concerning the promise, as some count delaying, but is longsuffering for your sake, not willing that any should perish, but that all should come to repentance.
10 But the day of the Lord will come as a thief, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are in it shall be burned up.
11 As all these things are thus to be dissolved, what manner of persons ought you to be in holy behavior and godliness,
12 looking for and hastening the coming of the day of God, because of which the heavens being on fire shall be dissolved and the elements shall melt with fervent heat?
13 But we, according to his promise, look for new heavens and a new earth, in which dwells righteousness.
14 Wherefore, beloved, as you look for these things, be diligent to be found spotless and blameless before him in peace,
15 and regard the longsuffering of our Lord salvation, even as our beloved brother Paul, according to the wisdom that is given to him, has written to you,
16 as also in all his epistles speaking in them of these things, in which things are some hard to be understood, which the unlearned and unsteady wrest, as they do also the other Scriptures, to their own destruction.
17 Do you then, beloved, knowing it before, beware lest being led away by the error of the lawless you fall from your own steadfastness,
18 but grow in grace and the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and to the day of eternity.

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THE FIRST EPISTLE OF JOHN

The First Letter of John, or First John, or just 1 John,
Estimated Range of Dating: 90-120 A.D.

(This epistle was probably written in Ephesus and is attributed to either John the Evangelist (John, son of Zebedee) or to John the Presbyter. The relationship of 1 John to the fourth gospel has been the subject of much scholarly debate. They have a certain similarity in style, tone, and thought that seems to indicate they and the gospel seem to have been written by the very same author. But a closer examination reveals a poverty of style in the first letter compared to the gospel - the author quite frequently repeats a few favourite constructions, and his vocabulary is more limited than that of the gospel - and some real differences in thought. Some indications suggest that the gospel has been redacted from an original text with no future parousia hope or concern for the sacraments, and that such a hope and concern were introduced into the gospel by the author of the first letter. If this is the case (and it is all very tentative), the main text of the gospel is by one author and the first letter by another.

There are at least two grammatical arguments for the view that the epistle and the gospel were written by different authors. The first is that the epistle often uses a demonstrative pronoun at the beginning of a sentence, then a particle or conjunction, followed by an explanation or definition of the demonstrative at the end of the sentence, a stylistic technique which is not used in the gospel. The second is that the author of the epistle uses the conditional sentence in a variety of rhetorical figures which are unknown to the gospel.)

1 EPISTLE OF JOHN CHAPTER 1

(The author of the following two letters calls himself only "the presbyter," the elder. This letter is addressed to "the chosen lady and her children." However, this does not refer to a Christian widow, but rather to a Christian community in Asia Minor. The apostle wishes to exhort them to adhere to the teachings of Jesus Christ and to ward off any contact with false teachers.)

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and our hands handled, of the word of life;

2 and the life was manifested, and we have seen and do testify and declare to you the life eternal, which was with the Father and was manifested to us:

3 that which we have seen and heard, declare we to you, that you also may have fellowship with us. And our fellowship indeed is with the Father and with his Son Jesus Christ.

4 And these things write we to you, that your joy may be made full.

5 And this is the message that we have heard from him, and declare again to you, that God is light and darkness in him there is none.

6 If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth;

7 but if we walk in the light as he himself is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin.

8 If we say that we have no sin, we deceive ourselves and the truth is not in us.

9 If we confess our sins, faithful is he and righteous to forgive us the sins and cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us,

1 EPISTLE OF JOHN CHAPTER 2

1 My little children, these things write I to you that you sin not. And if any one sin, we have an advocate with the Father, Jesus Christ the righteous;

2 and he himself is the expiation for our sins, not for ours only, however, but also for the whole world.

3 And in this we know that we have known him, if we keep his commandments.

4 He that says: I have known him and keeps not his commandments is a liar, and the truth is not in him;

5 but whoever keeps his word, truly in him has the love of God been perfected. In this we know that we are in him.

6 He that says that he abides in him ought himself also so to walk as he walked.

7 Beloved, no new commandment write I to you, but an old commandment, which you had from the beginning: the old commandment is the word which you heard.

8 Again a new commandment write I to you, which thing is true in him and in you, because the darkness is passing away and the true light now shines.

9 He that says that he is in the light, and hates his brother, is in darkness till now.

10 He that loves his brother abides in the light, and there is no stumbling-block in him;

11 but he that hates his brother is in darkness, and walks in darkness, and knows not whither he goes, because darkness has blinded his eyes.

12 I write to you, little children, because your sins have been forgiven for his name's sake.

13 I write to you, fathers, because you have known him that is from the beginning. I write to you, young men, because you have overcome the wicked one. I have written to you, little children, because you have known the Father.

14 I have written to you, fathers, because you have known him that is from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one,

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15 Love not the world, neither the things that are in the world. If any one love the world, the love of the Father is not in him;

16 because all that is in the world, the desire of the flesh and the desire of the eyes and the pride of life, is not of the Father, but is of the world

17 And the world is passing away and the desire of it; but he that does the will of God abides for ever.

18 Little children, it is the last time, and as you heard that antichrist comes, even now many antichrists have risen: whence we know that it is the last time.

19 They went out from us, but were not of us; for if they had been of us, they would have remained with us; but that they might be made manifest that they are all not of us.

20 And you have an anointing from the holy One, and know all things.

21 I have not written to you because you know not the truth, but because you know it, and that no lie is from the truth.

22 Who is the liar, but he that denies that Jesus is the Christ? This is the antichrist that denies the Father and the Son.

23 Every one that denies the Son, neither has he the Father: he that confesses the Son has the Father also.

24 Let that which you heard from the beginning abide in you. If that abide in you which you heard from the beginning, you also shall abide in the Son and in the Father.

25 And this is the promise that he himself promised us, the life eternal.

26 These things I have written to you concerning them that deceive you.

27 And you — the anointing which you received from him abides in you, and you have no need that any one teach, but as his anointing teaches you concerning all things, and is true and is no lie, even as it has taught you, abide in it.

28 And now, little children, abide in him that when he shall be manifested we may have boldness, and not be ashamed away from him in his coming.

29 If you know that he is righteous, you know that every one also that works righteousness has been begotten of him.

1 EPISTLE OF JOHN CHAPTER 3

1 Behold what manner of love the Father has bestowed on us that we should be called children of God. Therefore the world knows us not, because it knew him not.

2 Beloved, now are we children of God, and it has not yet been made manifest what we shall be. We know that when it shall be made manifest we shall be like him, because we, shall see him as he is.

3 And every one that has this hope on him purifies himself, as he is pure.

4 Every one that practices sin practices lawlessness also, and sin is lawlessness.

5 And you know that he was manifested that he might take away sins, and sin is not in him.

6 Every one that abides in him sins not: whoever sins has not seen him, neither known him.

7 Little children, let no one deceive you. He that practices righteousness is righteous, even as he is righteous:

8 he that practices sin is of the devil, because the devil sins from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil.

9 Whoever has been begotten of God does not practice sin, because his seed abides in him; and he can not sin, because he has been begotten of God.

10 In this the children of God are manifest and the children of the devil: whoever practices not righteousness is not of God, also he that loves not his brother.

11 For this is the message that you heard from the beginning, that we should love one another,

12 not as Cain was of the wicked one and slew his brother; and for what cause did he slay him? because his works were evil, but those of his brother righteous.

13 Wonder not, brethren, if the world hates you.

14 We know that we have passed from death into life, because we love the brethren: he that loves not abides in death.

15 Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

16 In this we have known the love, because he laid down his life for us; and we ought to lay down our lives for the brethren.

17 But whoever has this world's goods, and sees his brother have need, and shuts up his bowels from him, how abides the love of God in him?

18 Little children, let us not love in word, neither in tongue, but in deed and in truth.

19 And in this we know that we are of the truth, and shall persuade our hearts before him;

20 because if our hearts condemn us, God is greater than our heart, and knows all things.

21 Beloved, if our heart condemn us not, we have confidence toward God,

22 and whatever we ask we receive from him, because we keep his commandments and do the things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment.

24 And he that keeps his commandments abides in him and he in him; and in this we know that he abides in us, by the Spirit that he has given us.

1 EPISTLE OF JOHN CHAPTER 4

1 Beloved, believe not every spirit, but prove the spirits, whether they are from God; because many false prophets have gone forth into the world.

2 In this know you the Spirit of God: every spirit that confesses that Jesus Christ is come in the flesh is of God,

3 and every spirit that confesses not Jesus is not of God; and this is the spirit of antichrist, of which you have heard that it comes, and now is in the world already.

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4 You are of God, little children, and have overcome them, because greater is he that is in you than he that is in the world.

5 They are of the world: therefore they speak of the world, and the world hears them.

6 We are of God: he that knows God hears us, he that is not of God hears not us. By this we know the spirit of truth and the spirit of error.

7 Beloved, let us love one another, because love is of God, and every one that loves has been begotten of God, and knows God.

8 He that loves not has not known God, for God is love.

9 In this has been manifested the love of God in us, that God has sent his Son the only Begotten into the world that we might live through him.

10 In this is love, not that we loved God, but that he loved us, and sent his Son the expiation for our sins.

11 Beloved, if God so loved us, we also ought to love one another.

12 No one has seen God at any time: if we love one another, God abides in us and his love is perfected in us.

13 In this we know that we abide in him and he in us, because he has given us of his Spirit.

14 And we have seen and do testify that the Father has sent the Son the Saviour of the world.

15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

16 And we have known and have believed the love that God has in us.

God is love, and he that abides in love abides in God and God in him.

17 In this has been perfected the love with us, that we may have boldness in the day of judgment, because as he is we also are in this world.

18 Fear is not in love, but perfect love casts out fear, because fear has punishment, but he that fears is not made perfect in love.

19 We love, because he first loved us.

20 If any one say: I love God, and hate his brother, he is a liar; for he that loves not his brother, whom he has seen, God, whom he has not seen, how can he love?

21 And this commandment have we from him, that he that loves God loves his brother also.

1 EPISTLE OF JOHN CHAPTER 5

1 Every one that believes that Jesus is the Christ, has been begotten of God; and every one that loves him that begot, loves him also that has been begotten of him.

2 In this we know that we love the children of God, when we love God and do his commandments.

3 For this is the love of God, that we keep his commandments; and his commandments are not burdensome,

4 because all that has been begotten of God overcomes the world; and this is the victory that overcomes the world, our faith.

5 Who is he that overcomes the world but he that believes that Jesus is the Son of God?

6 This is he that came through water and blood, Jesus Christ: not in the water only, but in the water and in the blood; and it is the Spirit that testifies, because the Spirit is the truth.

7 For they that testify are three,

8 the Spirit, and the water, and the blood, and the three are one.

9 If we receive the testimony of men, the testimony of God is greater; because this is the testimony of God that he has testified concerning his Son.

10 He that believes on the Son of God has the testimony in himself: he that believes not God has made him a liar, because he has not believed on the testimony that God has testified concerning his Son.

11 And this is the testimony, that God gave us eternal life, and this life is in his Son.

12 He that has the Son has the life: he that has not the Son of God has not the life.

13 These things have I written to you that you may know that you have eternal life, who believe on the name of the Son of God.

14 And this is the confidence that we have towards him, that if we ask anything according to his will, he hears us.

15 And if we know that he hears us as to whatever we ask, we know that we have the petition that we have asked of him.

16 If any one see his brother sinning a sin not to death, he shall ask, and shall give him life, to those that sin not to death. There is a sin to death: not concerning this do I say that he should ask.

17 All unrighteousness is sin, and there is a sin not to death.

18 We know that every one that has been begotten of God sins not; but he that has been begotten of God keeps himself, and the wicked one touches him not.

19 We know that we are of God, and the whole world lies in the wicked one.

20 We know, however, that the Son of God has come, and has given us understanding, that we know him that is true; and we are in him that is true, in his Son Jesus Christ: This is the true God and life eternal.

21 Little children, keep yourselves from idols.

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THE SECOND EPISTLE OF JOHN

The Second Letter of John, or Second John or just 2 John
Estimated Range of Dating: 90-120 A.D.

(The Second Epistle of John, often is attributed either to John the Evangelist (John, son of Zebedee) or to John the Presbyter. No other New Testament letter has so completely the form of a Greek private letter as II and III John. Both are real letters. II and III John were written by the same author. They use the same language, they agree in their length and in their form of address, introduction, and conclusion. The text is addressed to "the elect lady and her children" (some interpretations translate this phrase as "elder lady and her children"), and closes with the words, "The children of thy elect sister greet thee." The person addressed is commended for her piety, and is warned against false teachers.
The "lady" has traditionally been seen as a metaphor for the church, the church being the body of believers as a whole and as local congregations. The "children" would be members of that local congregation. The term "the elect" was a fairly common term for those who believe in the gospel and follow Christ.
There is also the possibility that the letter refers to Mary, mother of Jesus; Jesus had entrusted his "beloved disciple" with Mary's life when Jesus was on the cross (John 19:26–27). The children would thus refer to the brothers of Jesus: James, Joses, Simon and Jude (Judas), and the sister to Mary's sister mentioned in John 19:25.)

2 EPISTLE OF JOHN CHAPTER 1

1 The elder to the elect lady and her children, whom I love in truth, and not I only, but also all that have known the truth,

2 because of this truth that abides in us, and shall be with us for ever.

3 There shall be with you grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I have found of thy children walking in the truth as we received commandment from the Father.

5 And now I beseech thee, lady, not as writing to thee a new commandment, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk according to his commandments: the commandment is this: as you heard from the beginning, that you walk in it.

7 For many deceivers have gone out into the world, who confess not that Jesus Christ is come in the flesh: this is the deceiver and the antichrist.

8 Take heed to yourselves, that you lose not the things that you have wrought, but that you receive a full reward.

9 Whoever advances and abides not in the teaching of Christ has not God: he that abides in the teaching, he has both the Son and Father.

10 If any one comes to you, and brings not this teaching, receive him not into the house, and wish him not well;

11 for he that wishes well is partaker in his evil deeds.

12 Having many things to write to you, I would not by means of paper and ink; but I hope to be with you, and speak mouth to mouth, that our joy may be full.

13 The children of thy elect sister salute thee.

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THE THIRD EPISTLE OF JOHN

The Third Letter of John, or Third John, or just 3 John
Estimated Range of Dating: 90-120 A.D.

(The Third Epistle of John is a private letter composed to a man named Gaius (probably a Christian traveling companion of Paul, along with Aristarchus (Acts 19:29) or a man from Corinth.), recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter.)

3 EPISTLE OF JOHN CHAPTER 1

(This letter is addressed to a highly deserving Gaius, of whom nothing else is known. The apostle turns to this confidant because the domineering Bishop Diotrephes had not disclosed his earlier letter to the congregation. He encourages him to continue his loving practice of hospitality, especially toward missionaries passing through.)

1 The elder to the beloved Gaius, whom I love in truth.
2 Beloved, concerning all things I pray that thou mayest prosper and be in health, as thy soul prospers.
3 For I rejoiced greatly when the brethren came and testified to thy truth, as thou walkest in the truth.
4 I have no joy greater than this, that I hear of my children walking in the truth.
5 Beloved, thou doest faithfully whatever thou workest for the brethren, and for strangers,
6 who have testified to thy love before the church, whom thou wilt do well in conducting forward in a manner worthy of God.
7 For in behalf of the name they went forth, taking nothing from the heathen.
8 We then, ought to receive such, that we may become fellowworkmen for the truth.
9 I wrote somewhat to the church; but Diotrephes, who loves the preeminence over them, receives us not.
10 Wherefore, if I come, I will bring to remembrance the works that he does, prating against us with evil words; and not content with this, he neither himself receives the brethren, and those that would he hinders and casts out of the church.
11 Beloved, imitate not that which is evil, but that which is good. He that does good is of God: he that does evil has not seen God.
12 To Demetrius good testimony is given by all and by the truth itself; and we also testify, and you know that our testimony is true.
13 I had many things to write to thee, but I will not write to thee by means of ink and pen:
14 I hope, however, to see thee soon, and we will speak mouth to mouth.
15 Peace to thee. The friends salute thee: salute the friends by name.

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THE EPISTLE OF JUDE

The Epistle of Jude, or just Jude
Author: Judas the brother of Jesus
(Didymos Judas Thomas, Judas the "Twin")
Estimated Range of Dating: 90-120 A.D.

(The epistle begins with: "Jude, a servant of Jesus Christ and brother of James". "James" is generally taken to mean James the Just, a prominent leader in the early church. Not a lot is known of Jude, which would explain the apparent need to identify him by reference to his better-known brother. As the brother of James the Just, it has traditionally meant Jude was also the brother of Jesus, since James is described as being the brother of Jesus. For instance Clement of Alexandria (Titus Flavius Clemens, c. 150–215 AD) wrote in his work "Comments on the Epistle of Jude" that Jude, the Epistle of Jude's author, was a son of Joseph and a brother of Jesus.

The Epistle of Jude (or "Judas") is traditionally attributed to Jude, the brother of Jesus and James the Just. The letter of Jude was one of the disputed books of the Canon. The links between the Epistle and 2 Peter, its use of the Apocryphal Books, and its brevity raised concern. It is one of the shortest books in the Bible: only 25 verses long. Scholars are quite certain that the letter was written when Jude was long dead. Therefore their verdict is: Author unknown.

Jude, also known as Judas Thaddaeus (Greek: Thaddaios, Addaios; Aramaic: Addai) was one of the Twelve Apostles of Jesus according to the New Testament. He is generally identified with Thaddeus, and is also variously called Jude of James, Jude Thaddaeus, Judas Thaddaeus or Lebbaeus. He is sometimes identified with Jude, the brother of Jesus, but is clearly distinguished from Judas Iscariot, the apostle who betrayed Jesus prior to his crucifixion. Catholic writer Michal Hunt suggests that Judas Thaddaeus became known as Jude after early translators of the New Testament from Greek into English sought to distinguish him from Judas Iscariot and subsequently abbreviated his forename. Most versions of the New Testament in languages other than English and French refer to Judas and Jude by the same name.

Robert Eisenman has pointed out contemporary talmudic references to Zealots as kanna'im "but not really as a group — rather as avenging priests in the Temple". Eisenman's broader conclusions, that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Gentiles, are more controversial.

Pauline Christians tried to write Jesus' family out of history as they were in the way to Pauls ambition to deify Jesus. According to tradition, Saint Jude suffered martyrdom about 65 AD in Beirut, in the Roman province of Syria, together with the apostle Simon the Zealot, with whom he is usually connected.

Simon the Zealot (Acts 1:13, Luke 6:15) or Simon the Cananite or Simon the Cananaean (Matthew 10:4, Mark 3:18) was one of the most obscure among the apostles of Jesus. This Simon could have been such an overwriting to disguise Simon the younger brother of Jesus. When we talk about the joint death of Jude and Simon we can find it logical that the two brothers were killed to keep their mouths shut.The discovery of a complete copy of the Gospel of Thomas in Nag Hammadi, Egypt, reveals the identity of "Jude." as that gospel begins "These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down." The Greek word didymos means "twin" and the Aramaic word tuoma [thomas] means "twin" as well. Whose twin brother does the name Thomas refer to if not Jesus' brother Judas? See: The Gospel of Thomas, p.1581.)

1 EPISTLE OF JUDE CHAPTER 1

(In his letter, Jude [Didymus Judas Thomas] assumes that his readers have a great knowledge of the Old Testament and Jewish tradition. Therefore, it can be assumed that he addressed the letter to predominantly Jewish-Christian congregations, most likely within the sphere of influence of the apostle James the Just. He displays the same adherence to the law as Jesus and James. Heretics abused Christian freedom from Old Testament law and indulged in the greatest licentiousness and debauchery.)

1 Jude, a servant of Christ Jesus, but brother of James, to the called that are beloved in God the Father, and kept for Jesus Christ.

2 Mercy to you and peace and love be multiplied.

3 Beloved, giving all diligence to write to you concerning this common salvation, I found it necessary to write to you, exhorting you to contend for the faith once delivered to the saints.

4 For some men have come in by stealth, who have long ago been written of beforehand for this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

5 But I wish to put you in remembrance, though you already know all things, that the Lord, after having saved the people from the land of Egypt, the second time destroyed those that believed not:

6 angels also that kept not their first estate, but left their own habitation, he has kept in eternal chains under darkness for the judgment of the great day:

7 how Sodom and Gomorrah and the cities about them, giving themselves over to lewdness in like manner with these men, and having gone after other flesh, are set forth as an example, suffering the punishment of eternal fire.

8 Yet still in like manner these dreamers also defile indeed the flesh, but despise dominion, and speak evil of dignities.

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9 But Michael the archangel, when contending with the devil he disputed about the body of Moses, dared not to bring a railing accusation, but said: The Lord rebuke thee.

10 But these speak evil of whatever things indeed they know not, but whatever things they understand naturally as the irrational animals, in these they corrupt themselves.

11 Alas for them, for in the way of Cain they have walked, and in the error of Balaam they have rushed headlong for hire, and in the contradiction of Corah have they perished.

12 These are they that are rocks in your love-feasts, feasting with you without fear, feeding themselves; clouds without water, driven rapidly by winds; late autumnal trees without fruit, twice dead, torn up by the roots;

13 raging waves of the sea foaming up their own shame; wandering stars, for whom the blackness of darkness has been kept forever.

14 But of these also prophesied Enoch, the seventh from Adam, saying: Behold, the Lord came in his holy myriads,

15 to execute judgment against all, and to convince all that are ungodly among them of all their ungodly works in which they were ungodly, and of all the hard things which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking according to their own desires, and their mouth speaks great swelling words, admiring persons for profit's sake.

17 But you, beloved, be mindful of the words that were spoken before by the apostles of our Lord Jesus Christ,

18 that they said that at the last time there shall be scoffers walking according to their own desires in ungodliness.

19 These are they that separate, psychical, not having spirit.

20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.

22 And some, indeed, reprove when they contend;

23 but others save, snatching them out of the fire; and on others have compassion in a spirit of fear, hating even the garment that is spotted by the flesh.

24 But to him that is able to keep you without falling, and to set you in the presence of his glory blameless in exceeding joy;

25 to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority before every age, both now and throughout all the ages: amen.

THE EPISTLES OF PAUL

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

or Paul To The Citizens Of Rome, or just Romans
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Sha'ul ha Tarsi, or Saul of Tarsos in English, also known as Paul the Apostle, was born a Jew but he also held Roman citizenship which was not granted automatically by birth, it was rather granted upon merit. This means that Paul was in Roman service of some kind and he had obtained the permission to persecute the Jewish Christians around James the Just, the brother of Jesus, and Jesus' family and disciples. On his way to Damascus, Paul had "a vision" [idea] of "his Jesus" who had nothing to do with the real Jesus.

Upon this event he became the creator of Pauline Christianity or Roman Christianity which was the forerunner of most of the modern Catholic, Orthodox, and Protestant Christian denominations. For this particular reason, Paul's letters are much more important to read than the gospels. The gospels represent just a colourful literature for their greatest part while Paul's letters reflect history, and above all, they also depict to some extent Paul's mindset and attitude. This includes his anti-Semitism [anti-Jewishness] with which he infected the entire Roman Christian movement, leading directly into the Holocaust committed by Hitler's Nazis in places like Auschwitz and Treblinka.

Romans is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 57 AD. Prior to the time of writing Romans, therefore, Paul had already written Galatians, and 1 and 2 Corinthians, in addition to 1 Thessalonians (believed to be Paul's earliest extant epistle), and perhaps Philippians as well. The Epistles to the Romans has also contributed significantly to the history of Christian doctrine. Almost every influential Christian thinker has dealt with Romans.)

The Epistle to the Romans or Letter to the Romans, often shortened to Romans, is the sixth book in the New Testament. Biblical scholars agree that it was composed by Saul of Tarsos (Paul the Apostle). This letter is the longest and doctrinally most significant of the letters published by Saul of Tarsos, and it was addressed to the Christian Church at Rome. The letter has been intensely studied since early Christian times and was the basis of Martin Luther's teaching on justification by faith alone. Saul's lengthy presentation is more a treatise than a letter and is an almost complete survey

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of his theology. There is no discussion of the Eucharist, the Resurrection, or eschatology. These ideas were added later. The Eucharist was taken from the Mithras Cult as well as a large part of the lithurgy; both groups worshipped in the same buildings, the Christians on the groundfloor, the Mithraists down below in the basements. the crypts.

Paul declares that God's righteousness has always been manifest in his dealings with men. Though the Apostle notes with pride the unique religious heritage of the Jewish people (the Covenant, the Law, the patriarchs, and Christ himself), he declares that righteousness no longer comes through observance of the Mosaic Law, not even for Jews, because God now manifests his righteousness through Christ, whose righteousness is the source of righteousness for all mankind. Paul, however, cautions his readers that righteousness is not a license to sin. The letter also contains several specific exhortations, such as to repay evil with good, to support and love one another, and to be obedient to civil rulers.

The inclusion of Gentiles (non-Jewish Foreigners) into early Christian Movement posed a problem for the Jewish identity of some of the early Christians, since the new converts did not follow all parts of the Jewish Law. Paul's geographic origin, his Greek-Roman cultural background and religious views are important. Paul was a Roman Jew. He also had a traditional Jewish bacckground. Both of these very different views shaped his identity, as it is normal for people who grow up with two cultural backgrounds. Not surprisingly, he tried to create his very own intellectual world. These views and his concern for his people is one part of the dialogue and runs throughout the letter.

Paul objected strongly to the insistence of traditional Jews on keeping all of the 613 Jewish commandments because as a Roman citizen he knew that his fellow-Roman citizen would never follow. Circumcision was a particular point here Romans were horrified about as they regarded it as genital mutilation, a kind of castration. Besides that it also was forbidden by law (the Lex Cornelia, the laws by Cornelius Sulla), most likely due to risk of infection.

While Simon Peter, according to most New Testamental texts, hated women, particularly when they had a position besides the role of being a mother, Saul of Tarsos loved women, their company, and he appreciated it when they took a strong position in Church. In this regard, he followed the example of Jesus and the situation of the early Church in general. It is obvious that he had several women disciples.

Phoebe was a first-century Christian woman mentioned by the Apostle Paul in his Epistle to the Romans, verses 16:1-2. A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Romans. Paul refers to her both as a deacon (Greek: diakonon) and as a helper or patron of many. This is the only place in the New Testament where a woman has a leading position in Church.

Romans chapter 16 names several women active in the Christian movement, including Junia ("prominent among the apostles"), Mary ("who has worked very hard among you"), and Julia. Women were frequently among the major supporters of the new Christian movement. In Romans 16:3–4, Paul sends his greetings to Priscilla and Aquila and proclaims that both of them "risked their necks" to save Paul's life. Chloe was an important member of the church in Corinth [1 Cor. 1:11]. Phoebe was a "deacon" and a "benefactor" of Paul and others [Rom. 16:1–2]. Saul became a partner in ministry with the couple Priscilla and Aquila who are specifically named seven times in the New Testament.)

PAUL TO THE ROMANS CHAPTER 1

(Since most people in the ancient world lacked any education, Paul's teachings were extremely simple: Believe in God and Jesus, follow the second half of the Ten Commandments, pay your taxes, be kind to your neighbour, help the poor, and do not let yourself be shaken in this faith. Paul describes in his seven authentic letters [Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon] how and why the schism between Judaism and Christianity arose. As already mentioned in the Acts of the Apostles, the focus here was on his conflict with James, the brother of Jesus, who was mainly concerned about circumcision (as a symbol of the covenant between God and Moses' nation) and kosher food. In the Roman Empire, the circumcision of non-Jews was strictly forbidden (Lex Cornelia), and any dietary restrictions were extremely unpopular. Thus, outside the Holy Land, Paul became the founder of his own church, with the Jewish Jesus, but with Roman law. All churches today are still Pauline-Roman. The Jewish church of James disappeared; its members were persecuted and eliminated by Paul's Roman church.)

1 Paul, a servant of Jesus Christ, a called apostle, set apart to the gospel of God,

2 which he announced beforehand through his prophets in the holy Scriptures,

3 concerning his Son, who was born of the posterity of David according to the flesh,

4 who was constituted Son of God in power, according to the spirit of holiness, from the resurrection of the dead, Jesus Christ our Lord,

5 through whom we received grace and apostleship in order to the obedience of faith among all the nations for his name’s sake,

6 among whom are you also the called, of Jesus Christ:

7 to all that are in Rome, beloved of God, called saints. Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ concerning you all, that your faith is spoken of in all the world.

9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you,

10 always in my prayers making request if by any means now at last I may be prospered in the will of God to come to you.

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11 For I greatly desire to see you, that I may share with you some spiritual gift, in order that you may be strengthened;
12 that is, that I may be comforted together among you through the faith that is in each other, both yours and mine.
13 But I desire that you be not ignorant, brethren, that I often purposed to come to you, and have been hindered to the present time, that I might have some fruit also among you, even as among the rest of the Gentiles.
14 Both to Greeks and to Barbarians, both to wise and to unwise, am I debtor:
15 so as far as I am able, I am ready to preach the gospel to you also that are in Rome.
16 For I am not ashamed of the gospel; for it is the power of God in order to salvation to every one that believes, to the Jew first, and also to the Greek.
17 For in it is revealed God's righteousness by faith for faith; as it is written: He that is righteous by faith shall live.
18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men that repress the truth in unrighteousness;
19 because that which is known of God is manifest in them, for God has manifested it to them.
20 For his attributes which are invisible, since the creation of the world, are clearly seen, being perceived by the things that are made, both his eternal power and divinity, so that they are without excuse;
21 because, though they knew God, they did not glorify him as God, or give him thanks, but became vain in their reasonings, and their heart, void of understanding, was darkened.
22 Professing to be wise, they became fools,
23 and exchanged the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.
24 Wherefore God delivered them up in the desires of their hearts to uncleanness, so that their bodies were dishonored among no them;
25 and these exchanged the truth of God for a lie, and worshipped and served the creature more than the Creator, who is blessed for ever: Amen.
26 For this reason God delivered them up to dishonorable passions; for their females exchanged the natural use for that against nature,
27 and in like manner also the males, leaving the natural use of the female, were inflamed in their lust one for another, males with males working the indecency, and receiving in themselves the due reward of their error.
28 And as they did not approve of holding God in their knowledge, God delivered them up to a mind incapable of approving, that they might do things unbecoming,
29 having been filled with all unrighteousness, wickedness malice, covetousness; full of envy murder, strife, deceit, malignity
30 whisperers, backbiters, haters of God, insolent, haughty, boasters: inventors of evil things, disobedient to parents,
31 without understanding, covenant-breakers, without natural affection, unmerciful:
32 who, acknowledging the just decree of God, that those who practice such things are worthy of death, not only do them, but approve those that practice them.

PAUL TO THE ROMANS CHAPTER 2

(The Sinfulness of the (Zealotic) Jews. Although the Jews are well-informed about the Laws (Moses' Commandments) and proud of them [17-20], they cannot claim to be righteous, because they [the Sadducees, Zealots, and Sicarii] spread their hatred in blatant contradiction to The Law and dishonour the name of God through their sinful behaviour [i.e., the murders they commit against others] [21-24].)

1 Wherefore thou art inexcusable, O man, whoever thou art that judges! For in what thou judgest the other, thou condemnest thyself; for thou that judgest doest the same things.
2 For we know that the judgment of God is according to truth, against those that practice such things.
3 But thinkest thou this, O man that judgest those who practice such things, and doest the same, that thou shalt escape the judgment of God?
4 Or dost thou despise the riches of his goodness and forbearance and longsuffering, not understanding that the goodness of God leads thee to repentance?
5 But, according to thy hardness and impenitent heart, thou dost treasure up for thyself wrath in a day of wrath and revelation of the righteous judgment of God,
6 who will render to each one according to his works;
7 to those that, by perseverance in good work, seek for glory and honor and incorruptibility, eternal life;
8 but to those that are of party-spirit, and obey not the truth, but obey unrighteousness, wrath and indignation shall be rendered.
9 Affliction and anguish shall be on every soul of man that works out that which is evil, of the Jew first, and also of the Greek;
10 but glory and honor and peace to every one that works that which is good, to the Jew first, and also to the Greek.
11 For there is no acceptance of persons with God.
12 For as many as sinned without law shall also perish without law; and as many as sinned under the law shall be judged by the law;
13 for not the hearers of law are righteous before God, but the doers of law shall be declared righteous.
14 For whenever Gentiles, that have no law, do by nature the things of the law, these, not having law, are a law to themselves:
15 who show the work of the law written in their hearts, their conscience also bearing testimony, and their reasonings between one another bringing accusation, or also making excuse
16 in the day when God shall judge the secrets of men through Jesus Christ according to my gospel.

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17 But if thou art named Jew, and restest on the law, and makest thy boast in God,
18 and knowest his will, and provest things that differ, being instructed out of the law;
19 and art confident that thou thyself art a guide of the blind, a light to those that are in darkness,
20 an instructor of the foolish, a teacher of babes, having the form of knowledge and of truth in the law:
21 thou, then, that teachest another, teachest not thou thyself? Thou that preachest that men should not steal, dost thou steal?
22 Thou that sayest that men should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou rob temples?
23 Thou that makest thy boast in the law, through transgression of the law dishonorest thou God?
24 For the name of God is blasphemed among the Gentiles because of you, as it is written.
25 For circumcision indeed profits if thou keep the law; but if thou be a transgressor of law, thy circumcision has become uncircumcision.
26 If, then, the uncircumcision keep the judgments of the law, shall not his uncircumcision be counted for circumcision?
27 And that which is by birth uncircumcision, if it keep the law, will judge thee, who with letter and circumcision art a transgressor of law.
28 For he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh;
29 but he is a Jew who is one inwardly, and circumcision is that of the heart, in spirit, not in letter, whose praise is not of men, but of God.

PAUL TO THE ROMANS CHAPTER 3

(Paul attempts to compare Jews and non-Jews, for he is both, a Jew and a Roman: As bearers of all their divine laws and revelations, Jews should actually possess great advantages over all other peoples (1:2). Despite their outward advantages, Jews have no advantage over Gentiles in terms of inner righteousness. According to God's pronouncement, all people, Jews and Gentiles alike, are guilty before God for disregarding their own laws. Even the law cannot free anyone from this guilt [of hatred, murder, stealing, rape, and malicious lying propaganda]. On his way to Damascus, Paul had clearly decided that the doctrine of boundless zealous hatred, which would come to fruition in the most cruel way in the Jewish War of 66-73, must be countered by the doctrine of love and forgiveness as Jesus' message of peace; not only as a religious idea but also as a political one.)

1 What, then, the pre-eminence of the Jew, or what the profit of circumcision?
2 Much in every way. First, indeed, that they were intrusted with the oracles of God.
3 What then? if some were unfaithful, will their unfaithfulness make null the faithfulness of God?
4 Let it not be; but let God become true, but every man a liar, as it is written: That thou mayest be declared just in thy words and mayest overcome when thou art judged.
5 But if our unrighteousness renders God's righteousness conspicuous, what shall we say? Is God unrighteous who brings on us the punishment? I speak as a man.
6 Let it not be; since how shall God judge the world?
7 For if the truth of God has, through my lie, become more abundant for his glory, why am I also still judged as a sinner?
8 And why not say (as we are blasphemously reported, and as some affirm that we do say): Let us do the evil, that the good may come? whose condemnation is just.
9 What then? Do we excel? Not at all; for we have before accused both Jews and Greeks all of being under sin,
10 as it is written: There is none righteous, no, not one;
11 there is none that understands, there is none that seeks after God:
12 they have all gone out of the way, they have together become unprofitable: there is none that does good, there is not even one.
13 Their throat is an open sepulcher; with their tongues they have used deceit, the poison of asps is under their lips.
14 Whose mouth is full of cursing and bitterness.
15 Swift are their feet to shed blood,
16 destruction and misery are in their ways,
17 and the way of peace have they not known.
18 There is no fear of God before their eyes.
19 But we know that whatever things the law says, it speaks to those under the law, that every mouth may be stopped, and all the world become guilty before God.
20 Because by works of law shall no flesh be declared righteous in his sight; for through law is the knowledge of sin.
21 But now without law the righteousness of God has been made manifest, being witnessed by the law and the prophets:
22 I say, the righteousness of God, through faith in Jesus Christ, to all that believe. For there is no difference;
23 for all sinned and do come short of the glory of God,
24 being justified freely by his grace, through the redemption that is in Christ Jesus,
25 whom God set forth as a propitiatory sacrifice through faith in his blood, for a manifestation of his righteousness, because of the passing by of past sins
26 in the forbearance of God, with a view to the manifestation of his righteousness in the present time, in order that he might be righteous, and declare righteous him that is of the faith of Jesus.
27 Where, then, is the boasting? It is excluded. Through what law? Of works? No; but through the law of faith.
28 We conclude, then, that a man is declared righteous by faith, without works of law.
29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.
30 Seeing there is one God who will declare the circumcision righteous by faith and the uncircumcision through the faith.

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31 Do we, then, make law void through faith? Let it not be: on the other hand, we establish law.

PAUL TO THE ROMANS CHAPTER 4

1 What, then, shall we say that Abraham, our forefather, has found according to the flesh?

2 For, if Abraham was justified by works, he has cause for boasting, but not before God.

3 For what says the Scripture? Abraham believed God, and it was counted to him for righteousness.

4 But to him that works, the reward is not counted as a favor, but as a debt:

5 to him, however, that works not, but believes on him that justifies the ungodly man, his faith is counted for righteousness.

6 Even as David also speaks of the blessedness of the man to whom God counts righteousness without works:

7 Blessed are they whose transgressions are forgiven, and whose sins are covered:

8 blessed is the man whose sin the Lord will not count.

9 Is this blessedness, then, upon the circumcision only, or also upon the uncircumcision? For we say: Faith was counted to Abraham for righteousness.

10 How, then, was it counted? While he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received a sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision, that he might be the father of all that believe while yet in uncircumcision, that righteousness might be counted to them,

12 and the father of circumcision to them that are not of the circumcision only, but that also walk in the steps of the faith of our father Abraham, which he had while in uncircumcision.

13 For not through law was the promise to Abraham, or to his posterity, that he should be heir of the world, but through the righteousness of faith.

14 For if they that are of law are heirs, faith is made void, and the promise is rendered powerless;

15 for the law works wrath; for where no law is, neither is there transgression.

16 Therefore it is of faith, that it might be according to grace, in order that the promise may be sure to all the posterity; not to that of the law only, but also to that of the faith of Abraham, who is the father of us all.

17 As it is written: A father of many nations have I made thee before him whom he believed, even God, who makes the dead alive and calls things that are not as if they are:

18 who against hope on hope believed, in order that he might become a father of many nations, according to that which was spoken: So shall thy posterity be;

19 and not being weak in faith, he considered his own body that had become dead, being about a hundred years old and the deadness of Sarah's womb;

20 but in regard to the promise of God he doubted not through unbelief, but grew strong in faith, giving glory to God,

21 and being fully persuaded that what he had promised he was able also to perform.

22 Wherefore also it was counted to him for righteousness.

23 It was not written, however, for his sake, only that it was counted to him,

24 but also for the sake of us. to whom it shall be counted if we believe on him that raised Jesus our Lord from the dead,

25 who was delivered up because of our offenses, and raised because of our justification.

PAUL TO THE ROMANS CHAPTER 5

1 Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ,

2 through whom, also, we have had the access, by faith, into this grace in which we stand, and we boast in hope of the glory of God.

3 And not only so, but we also boast in afflictions, knowing that affliction works endurance,

4 and endurance approval, and approval, hope;

5 and hope makes not ashamed, because the love of God has been poured out in our hearts through the Holy Spirit that was given to us.

6 Furthermore, we being yet without strength, at the proper time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; though for the good man perhaps some one would even dare to die;

8 but God renders his love for us conspicuous in this, that, we being yet sinners, Christ died for us.

9 Much more, then, being now justified in his blood, we shall be saved through him from the wrath.

10 For if being enemies we were reconciled to God through the death of his Son, much more having been reconciled we shall be saved in his life;

11 and not only so, but also glorying in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, as through one man sin entered into the world, and through sin death, and so death passed through upon all men, inasmuch as all sinned;

13 for till the law sin was in the world, but sin is not imputed where there is no law;

14 yet, death reigned from Adam to Moses, even over those that did not sin after the likeness of the transgression of Adam, who is a type of the coming one.

15 Yet, not as the offense, so also the gracious gift; for if through the offense of the one the many died, much more did the grace of God and the gift in the grace of the one man, Jesus Christ, abound to the many.

16 And not as through one that sinned is the gift; for the judgment passed from one offense to condemnation, but the gracious gift from many offenses to the righteous decree.

17 For if, in the offense of one, death reigned through the one, much more shall they that receive the abundance of

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grace and of the gift of righteousness reign in life through the one, Jesus Christ.

18 Therefore, as through one offense judgment came upon all men to condemnation, so also through one righteous deed, judgment came upon all men to justification of life.

19 For as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the one shall the many be constituted righteous.

20 But law came in beside, that the offense might abound; but where sin abounded, grace exceedingly abounded,

21 that, as sin reigned in death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

PAUL TO THE ROMANS CHAPTER 6

(No Longer Slaves to Sin. The Law of Moses had no power of breaking or diminishing the sin, but zealotry and arrogance before God increased the amount of sin in the world. Paul believed that blind faith in Christ would diminish sin and grant peace; unfortunately, he was mistaken. The world is still characterised by greed, thus creating eternal conflicts.)

1 What, then, shall we say? Let us continue in sin, that grace may abound?

2 Let it not be. How shall we that died to sin live any longer in it?

3 Know you not that as many of us as were baptized into Christ Jesus, were baptized into his death?

4 We were, therefore, buried with him through baptism into death, that as Christ was raised from the dead through the glory of the Father, so we, also, might walk in newness of life.

5 For if we have grown together with the likeness of his death, we shall grow together also with the likeness of his resurrection,

6 knowing this, that our old man was crucified with him, that the body of sin might be made powerless, that we should no longer serve sin;

7 for he that has died has been acquitted of sin.

8 But if we died with Christ, we believe that we shall also live with him,

9 knowing that Christ, having been raised from the dead, dies no more: death no longer has dominion over him.

10 For in that he died, to sin he died once for all; but in that he lives, he lives to God.

11 Thus do you also count yourselves dead indeed to sin, but living to God in Christ Jesus.

12 Therefore let not sin reign in your mortal body, in order to obey its desires;

13 neither present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

14 For sin shall not have dominion over you; for you are not under law, but under grace.

15 What then? shall we sin because we are not under law, but under grace? Let it not be.

16 Know you not that to whom you present yourselves servants for obedience, his servants you are whom you obey, either of sin to death, or of obedience to righteousness?

17 But thanks to God that you were servants of sin, but you obeyed from the heart the form of teaching into which you were delivered, 18 and having been made free from sin, you became servants to righteousness.

19 I speak as a man, because of the weakness of your flesh. For as you present your members servants to uncleanness and to lawlessness in order to lawlessness, so now present your members servants to righteousness in order to sanctification.

20 For when you were servants of sin you were free in respect to righteousness.

21 What fruit, therefore, had you then? Of which things you are now ashamed; for the end of those things is death.

22 But now, having been made free from sin, and having become servants to God, you have your fruit to sanctification, and the end, life eternal.

23 For the wages of sin is death; but the gracious gift of God is life eternal in Christ Jesus our Lord.

PAUL TO THE ROMANS CHAPTER 7

1 Know you not, brethren, for I speak to those that know law, that the law has dominion over the man as long as he lives?

2 For the married woman is bound by the law to the living husband; but if the husband shall have died, she is loosed from the law of the husband.

3 So then, if, while her husband lives, she be married to another man, she shall be called an adulteress; but if her husband shall have died, she is free from his law, so that she is not an adulteress, though she be married to another man.

4 So then, my brethren, you also became dead to the law through the body of Christ, in order that you should be married to another, him that was raised from the dead, that we should bring forth fruit to God.

5 For when we were in the flesh, the passions of sins which were through the law wrought in our members to bring forth fruit to death;

6 but now we have been delivered from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

7 What, then, shall we say? Is the law sin? Let it not be; but I had not known sin except through law; for I had not known desire unless the law had said: Thou shalt not desire.

8 But sin, taking occasion, through the commandment wrought in me all manner of desire; for without law sin is dead.

9 Now, I was alive without law once; but when the commandment came, sin became alive,

10 and I died; and the commandment which was for life, this was found by me to be for death.

11 For sin, taking occasion, through the commandment deceived me, and through it slew me.

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12 So, then, the law is holy, and the commandment holy and just and good.

13 Did, then, that which is good become death to me? Let it not be; but sin, that it might appear sin, working out death to me through that which is good, that sin through the commandment might become exceedingly sinful.

14 For we know that the law is spiritual: but I am flesh, sold under sin.

15 For what I work I know not; for I practice not what I wish, but what I hate this I do.

16 But if I do this that I wish not, I agree with the law that it is good;

17 and now I no longer do it, but sin that dwells in me.

18 For I know that there dwells in me, that is, in my flesh, no good. For to will is present with me, but to work out the beautiful, not;

19 for the good that I wish I do not, but the evil that I hate, this I practice.

20 But if I do this that I wish not, I no longer do it, but sin that dwells in me.

21 I find, then, the law, to me wishing to do the good, — That evil is present with me;

22 for I delight in the law of God according to the inward man,

23 but I see a different law in my members warring against the law of my mind, and making me a captive in the law of sin that is in my members.

24 Wretched man that I am: who shall deliver me from the body of this death?

25 Thanks to God, through Jesus Christ our Lord: so, then, I myself with the mind indeed serve the law of God, but with the flesh the law of sin.

PAUL TO THE ROMANS CHAPTER 8

(Spirit of Sonship. Since believers are freed from sin and condemnation through Jesus' death on the cross, they are obligated to allow themselves to be guided by the Spirit of God and thus prove themselves to be children of God, who follow the commandments of Moses [12-16] not with slavish fear, but with childlike love. Then, as children of God, they are also entitled to the divine inheritance, eternal blessedness, or the kingdom of wisdom.)

1 There is, therefore, now no condemnation to those who are in Christ Jesus.

2 For the law of the Spirit of life in Christ Jesus made thee free from the law of sin and of death.

3 For what the law could not do, because it was weak through the flesh, God, sending his own Son in the likeness of the flesh of sin, and on account of sin, condemned sin in the flesh,

4 that the righteous demand of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit.

5 For those that are according to the flesh mind the things of the flesh, but those that are according to the Spirit, the things of the Spirit.

6 For the mind of the flesh is death, but the mind of the Spirit is life and peace.

7 Because the mind of the flesh is enmity towards God; for it is not subjected to the law of God, neither indeed can it be.

8 And they that are in the flesh can not please God.

9 You, however, are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. And if any one has not the Spirit of Christ, he is none of his.

10 But if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness.

11 And if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also make your mortal bodies alive through his Spirit that dwells in you.

12 Therefore, brethren, we are debtors, not to the flesh, that we should live according to the flesh.

13 For if you live according to the flesh, you shall die; but if through the Spirit you put to death the deeds of the body, you shall live.

14 For as many as are led by the Spirit of God, these are sons of God.

15 For you did not receive the spirit of bondage again to fear; but you received the Spirit of adoption, in which we cry: Abba, Father.

16 The Spirit itself bears testimony with our spirit that we are children of God.

17 But if children, also heirs: heirs, indeed, of God, but joint-heirs with Christ, if so be that we suffer with him. that we may also be glorified with him.

18 For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed for us.

19 For the earnest expectation of the creation awaits the revelation of the sons of God.

20 For the creation was subjected to vanity, not willingly, but by reason of him who subjected it,

21 in hope that the creation itself shall be freed from the bondage of corruption into the liberty of the glory of the children of God.

22 For we know that the whole creation groans together and is in pain together till now;

23 and not only so, but ourselves also, having the firstfruits of the Spirit, even we ourselves groan within ourselves, awaiting the adoption, the redemption of our body.

24 For by hope were we saved; but hope seen is not hope; for what any one sees, why does he also hope for it?

25 But if we hope for that which we see not, we with patience wait for it.

26 And in like manner the Spirit also helps our weakness. For we know not what we shall pray for as we ought, but the Spirit itself intercedes with groanings unutterable:

27 he, however, who searches the hearts knows what is the mind of the Spirit, that he intercedes for the saints according to the will of God.

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28 But we know that to those who love God all things work together for good, to those who are called according to his purpose.

29 For whom he foreknew, he also predestinated to be conformed to the image of his Son, that he might be firstborn among many brethren;

30 and whom he predestinated, these he also called; and whom he called, these he also declared righteous; and whom he declared righteous, these he also made glorious (by conferring on them the doxa—glory of the New Covenant; See 2 Corinthians 3.).

31 What shall we then say to these things? If God is for us, who is against us?

32 He indeed that spared not his own Son, but delivered him up for us all, how will he not also with him freely give us all things?

33 Who shall bring a charge against God's elect? It is God who justifies.

34 Who is he that condemns? It is Christ Jesus who died; yes, more, who has risen, who is at the right hand of God; who also intercedes for us.

35 Who shall separate us from the love of Christ? Shall affliction, or distress, or persecution, or hunger, or nakedness, or danger, or the sword?

36 as it is written: For thy sake we are killed all the day; we are counted as; sheep for slaughter.

37 But in all these things we do more than conquer through him that loved us.

38 For I am persuaded that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers

39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God that is in Christ Jesus our Lord.

PAUL TO THE ROMANS CHAPTER 9

(Israel's Position on Justification. Paul repeatedly states that he is not lying, which makes it clear that most Jews saw him as a traitor. Paul's messianic proclamation of salvation, Jesus, is accessible to all believers, regardless of their ancestry. This is evident from the story of the sons of Abraham and Isaac.)

1 I speak the truth in Christ, I lie not, my conscience bearing me testimony in the Holy Spirit,

2 that I have great grief and unceasing sorrow in my heart.

3 For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh,

4 who are Israelites, to whom belong the adoption, and the glory, and the covenants, and the giving of the law, and the religious service, and the promises;

5 whose are the fathers, and from whom is Christ according to the flesh: who is over all, God blessed for ever, Amen.

6 But I do not say such a thing as: The word of God has failed. For these are not all Israel, who are of Israel;

7 neither, because they are the posterity of Abraham, are all children; but; In Isaac shall thy posterity be called:

8 that is, the children of the flesh, these are not the children of God, but the children of the promise are counted as the posterity.

9 For the word of promise was this: According to this season will I come, and Sarah shall have a son.

10 And not only this, but also Rebecca, having conceived by one, our father Isaac, —

11 for the children not yet having been born, neither having done any good or ill, that the purpose of God according to election might stand, not of works, but of him that calls, —

12 it was said to her: The elder shall serve the younger,

13 as it is written: Jacob I loved, but Esau I hated.

14 What, then, shall we say? Is there unrighteousness with God? Let it not be.

15 For he says to Moses: I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.

16 So, then, not of him that wills nor of him that runs, but of God who has mercy.

17 For the Scripture says to Pharaoh: For this same purpose did I raise thee up, that I might show in thee my power, and that my name might be published in all the earth.

18 Therefore, on whom he wills he has mercy, and whom he wills he hardens.

19 Thou wilt say to me therefore: Why does he yet find fault? For who has resisted his will?

20 Yes, rather, O man, who art thou that replies against God? Shall the thing moulded say to him that moulded it: Why didst thou make me thus?

21 Has not the potter right over the clay to make of the same lump one vessel for honor and another for dishonor?

22 But if God—willing to show his wrath, and to make known his power, endured in much longsuffering vessels of wrath fitted for destruction,

23 also that he might make known the riches of his glory on vessels of mercy, which he before prepared for glory?

24 whom he also called, us not only from among the Jews, but also from among the Gentiles,

25 as he also says in Hosea: I will call that my people which was not my people, and her beloved, that was not beloved;

26 and it shall come to pass in the place where it was said to them: You are not my people, there shall they be called sons of the living God.

27 But Isaiah cries concerning Israel: Though the number of the sons of Israel be as the sand of the sea, the remnant shall be saved.

28 For a fulfilling and cutting short of the word will the Lord make on the earth.

29 And as Isaiah predicted: Unless the Lord of Sabaoth had left us posterity, we had become as Sodom and had been made like Gomorrah.

30 What, then, shall we say? that the Gentiles, that were not following after righteousness, attained to righteousness, the righteousness that is of faith;

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31 but Israel, following after a law of righteousness, did not attain to a law.

32 Why? because they sought it not by faith, but as by works: for they stumbled at the stone of stumbling,

33 as it is written: Behold, I lay in Zion a stone of stumbling and a rock of offense; and he that believes on him shall not be ashamed.

PAUL TO THE ROMANS CHAPTER 10

1 Brethren, the good pleasure of my heart, and my prayer to God for them, is for their salvation;

2 For I bear them testimony that they have a zeal for God, but not according to knowledge.

3 For, being ignorant of God's righteousness, and seeking to establish their own righteousness, they have not submitted themselves to the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believes.

5 For Moses writes that the man that does the righteousness of the law shall live in it.

6 But the righteousness that is of faith speaks thus: Say not in thy heart: Who shall ascend into heaven? that is, to bring Christ down:

7 or, Who shall descend into the abyss? that is, to bring Christ up from the dead.

8 But what says it? The word is near thee, in thy mouth and in thy heart: that is, the word of faith which we preach.

9 Because, if thou shalt confess with thy mouth that Jesus is Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved;

10 for with the heart faith is exercised in order to righteousness, and with the mouth confession is made in order to salvation.

11 For the Scripture says: Whoever believes on him shall not be ashamed.

12 For there is no difference between Jew and Greek; for the same is Lord of all, rich toward all that call upon him.

13 For every one that calls on the name of the Lord shall be saved.

14 How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach unless they be sent? As it is written: How beautiful are the feet of them that bring glad tidings of good things.

16 But they have not all obeyed the gospel. For Isaiah says: Lord, who has believed that which was heard by us?

17 So, then, faith comes from what is heard, and that which is heard comes through the word of God.

18 But I say, have they not heard? Yes, verily, Their sound went forth into all the earth, and their words to the end of the world.

19 But I say, did not Israel know? First Moses says: I will provoke you to jealousy by that which is no nation, by a foolish nation I will excite you to anger.

20 But Isaiah is very bold, and says: I was found by them that sought me not, I became manifest to them that asked not after me.

21 But of Israel he says: All day long I stretched forth my hands to a disobedient and contradicting people.

PAUL TO THE ROMANS CHAPTER 11

1 I say, then, Did God cast away his people? It can not be; for I am an Israelite, of the posterity of Abraham, of the tribe of Benjamin.

2 God did not cast away his people whom he foreknew. Know you not what the Scripture says in speaking of Elijah, how he complains to God against Israel?

3 Lord, thy prophets they have killed, thy altars they have dug down, and I am left the only one, and they seek my life.

4 But what says the answer of God to him? I have reserved for myself seven thousand men who have not bowed the knee to Baal.

5 So, then, even in the present time there is a remnant according to the election of grace;

6 now if by grace, no longer of works, since grace no longer becomes grace.

7 What then? That which Israel seeks for, this he did not obtain, but the election obtained it, and the rest were hardened,

8 as it is written: God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, till this day.

9 And David says: Let their table become a snare, and a trap, and a stumblingblock, and a recompense to them:

10 let their eyes be darkened, that they may not see, and bow down their back always.

11 I say, then, did they stumble that they should fall? It can not be; but by their fall salvation has come to the Gentiles, in order to excite them to emulation,

12 But if their fall is the riches of the world and their worse estate the
riches of the Gentiles, how much more their fulness.

13 But I speak to you, the Gentiles. Inasmuch as I am the apostle of the Gentiles, I glorify my office,

14 if in any way I may excite to emulation my own flesh and save some of them.

15 For, if the casting away of them is the reconciliation of the world, what shall their reception be but life from the dead?

16 But if the firstfruit is holy, so also the lump; and if the root is holy, so also the branches.

17 But if some of the branches were broken off, and thou, being a wild olive, wert grafted in among them, and made a joint-partaker of the root and the fatness of the olive,

18 boast not against the branches; but if thou boastest, thou bearest not the root, but the root thee.

19 Thou wilt say then: The branches were broken off that I might be grafted in.

20 Well: because of unbelief they were broken off, but thou standest by faith. Be not highminded, but fear;

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21 for if God spared not the natural branches, neither will he spare thee.

22 Behold, then, the goodness and severity of God: towards those that fell severity, but towards thee the goodness of God, if thou continue in his goodness, otherwise thou also shalt be cut off.

23 And these, moreover, if they continue not in unbelief, shall be grafted in; for God is able to graft them in again.

24 For if thou wert cut out of an olive tree that is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these the natural be grafted into their own olive tree.

25 For I do not wish you, brethren, to be ignorant of this mystery, lest you should be wise in your own conceits, that hardness, in part, has come upon Israel till the fulness of the Gentiles shall have come in;

26 and so all Israel shall be saved, as it is written: There shall come out of Zion the deliverer, he shall turn away ungodliness from Jacob.

27 And this is the covenant which they shall have from me, when I take away their sins.

28 As to the gospel they are enemies for your sake, but as to the election they are beloved for the fathers' sakes:

29 for the gifts and the calling of God are irrevocable.

30 For as you in time past believed not God, but now have obtained mercy through the unbelief of these,

31 so also have these now believed not, that through your mercy they also may now obtain mercy;

32 for God has shut up all in unbelief, that he might have mercy upon all.

33 O the depth of the riches and wisdom and knowledge of God: how unsearchable are his judgments and his ways past finding out.

34 For who has known the mind of the Lord? or who has been his counsellor?

35 or who has first given to him, and a recompense shall be made him?

36 For of him, and through him, and for him, are all things: to him be glory through the ages. Amen.

PAUL TO THE ROMANS CHAPTER 12

1 I beseech you therefore, brethren, through the mercies of God, to present your bodies a sacrifice: living, holy, acceptable to God, which is your rational service.

2 And be not conformed to this age, but be transformed by the renewing of your mind, that you may prove what the will of God is, the good, and acceptable, and perfect.

3 For I say, through the grace that was given to me, to every one that is among you, that he think not of himself more highly than he ought to think, but that he think soberly, as God distributed to each a measure of faith.

4 For as in one body we have many members, but all the members have not the same office,

5 so we the many are one body in Christ, and every one members one of another,

6 but having gifts differing according to the grace that was given to us; whether prophecy, let us prophesy according to the proportion of faith;

7 or ministry, let us wait on our ministry; or he that teaches, on his teaching;

8 or he that exhorts, on his exhortation: he that gives, let him do it with simplicity: he that rules, with diligence: he that shows mercy, with cheerfulness.

9 Let love be unfeigned. Abhor that which is evil, cleave to that which is good:

10 in brotherly love, be affectionate one toward another: in honor, preferring one another:

11 in diligence, not slothful: in spirit, fervent; serving the Lord;

12 in hope, rejoicing: in affliction, patient: in prayer, persevering;

13 communicating to the necessities of the saints; following hospitality:

14 bless them that persecute you; bless, and curse not.

15 Rejoice with them that rejoice, weep with them that weep.

16 Be of the same mind one toward another; mind not high things, but condescend to things that are lowly: be not wise in your own conceits.

17 Render to no one evil for evil; provide for things honorable in the sight of all men;

18 if possible, as far as it is of you, be at peace with all men;

19 avenge not yourselves, beloved, but give place to the wrath; for it is written: Vengeance is mine, I will repay, says the Lord.

20 If, then, thy enemy hunger, feed him; if he thirst, give him drink; for in doing this thou shalt heap coals of fire on his head.

21 Be not overcome by evil, but overcome evil with good.

PAUL TO THE ROMANS CHAPTER 13

(Obedience to the Roman Authority. "The Romans are more powerful than your will for independence!" - This is what Paul means here when he demands "obedience to the Roman authorities." The rumblings from Rome were already clearly audible. Paul's concern and fear in this letter are palpable; they are real. The Holy Land was torn and divided. Violence among political groups was commonplace. Civil war was already looming. And terrorist attacks against the Romans and their friends only made the Romans more determined to take revenge for the murders committed by Zealots, Sadducees, and Sicarii. And that is exactly what the Romans did in the Jewish War of 66-73; over a million people died.)

1 Let every soul submit himself to the authorities that are over him. For there is no authority except of God, and those that are have been appointed by God.

2 So, then, he that sets himself against the authority resists the appointment of God: and they that resist shall receive to themselves condemnation.

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3 For rulers are not a terror to the good work, but to the evil. And dost thou desire not to be afraid of the authority? do that which is good, and thou shalt have praise from the same;

4 for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he wears not the sword in vain; for he is the minister of God, an avenger to execute wrath on him that practices that which is evil.

5 Wherefore it is needful that you submit yourselves, not only because of wrath, but also because of conscience.

6 For, for this reason you pay tribute also; for they are the ministers of God attending continually to this very thing.

7 Render to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.

8 Owe no one any thing, except to love one another; for he that loves another has fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not desire, and, if there is any other commandment, it is briefly summed up in this saying, in this: Thou shalt love thy neighbor as thyself.

10 Love works no evil to the neighbor: love, therefore, is the fulfillment of the law.

11 And this, knowing the time, that it is the hour, at which we should have already awaked out of sleep; for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand. Let us therefore put off the works of darkness, and let us put on the armor of light.

13 Let us walk becomingly as in the day, not in riotings and drunkenness, not in lewdness and wantonness, not in contention and envy;

14 but put on the Lord Jesus Christ, and make no provision for the desires of the flesh.

PAUL TO THE ROMANS CHAPTER 14

1 Now, him that is weak in the faith receive, not to judgments of thoughts.

2 One believes that he may eat all things, another who is weak eats herbs.

3 Let not him that eats despise him that eats not; and let not him that eats not judge him that eats; for God has received him.

4 Who art thou that judgest another man's servant? To his own master he stands or falls; but he shall stand, for the Lord is able to make him stand.

5 One esteems one day better than another; another esteems every day alike: let each one be fully persuaded in his own mind.

6 He that regards the day, to the Lord he regards it. And he that eats, to the Lord he eats, for he gives thanks to God; and he that eats not, to the Lord he eats not, and gives thanks to God.

7 For no one of us lives to himself, and no one dies to himself;

8 for if we live, to the Lord we live, and if we die, to the Lord we die. If, then, we live, and if we die, the Lord's are we.

9 For, for this purpose Christ died and lived, that he might be Lord both of the dead and the living.

10 But why judgest thou thy brother? And why dost thou despise thy brother? For we must all stand before the judgment-seat of God.

11 For it is written: As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So, then, each one of us shall give an account of himself to God.

13 No longer, therefore, let us judge one another; but judge this rather, to put no stumbling-block or occasion of falling in your brother's way.

14 I know and am persuaded in the Lord Jesus that nothing is unclean of itself, but to him that thinks that anything is unclean, to him it is unclean.

15 For if on account of meat thy brother is grieved, thou no longer walkest according to love. Do not by thy meat destroy him for whom Christ died.

16 Let not, then, your good be evil spoken of.

17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit;

18 for he that in this serves Christ is acceptable to God and approved by men.

19 So, then, let us pursue the things of peace, and things by which we may edify one another.

20 Do not for the sake of meat overthrow the work of God. All things, indeed, are clean; but it is evil for the man that eats so as to give offense:

21 it is good not to eat flesh, neither to drink wine, nor anything by which thy brother stumbles.

22 The faith that thou hast, have thou to thyself in the sight of God. Blessed is he that judges not himself in that which he allows;

23 he that doubts is condemned if he eat, because he eats not from faith; and everything that is not from faith is sin.

PAUL TO THE ROMANS CHAPTER 15

1 Now we the strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let each one of us please his neighbor, for his good with a view to edification;

3 for Christ pleased not himself, but, as it is written: The reproaches of them that reproached thee fell on me.

4 For whatever things were formerly written, were written for our instruction, that we, through the patience and the comfort of the Scripture, might have hope.

5 Now may the God of patience and of comfort grant to you to be of the same mind one toward another according to Christ Jesus,

6 that with one mind you may with one mouth glorify the God and Father of our Lord Jesus Christ.

7 Wherefore, receive one another, as Christ also received you, to the glory of God.

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8 For I say that Christ became a minister of the circumcision for the truth of God, that he might confirm the promises made to the fathers,

9 and that the Gentiles might glorify God for his mercy, as it is written: For this cause will I give thanks to thee among the Gentiles, and to thy name will I sing.

10 And again he says: Rejoice, you Gentiles, with his people.

11 And again: Praise the Lord, all you Gentiles, and applaud him, all you peoples.

12 And again Isaiah says: There shall be a root of Jesse, and he that rises to rule the Gentiles; in him shall Gentiles hope.

13 Now may the God of hope fill you with all joy and peace in believing, in order that you may abound in hope in the power of the Holy Spirit.

14 Now, my brethren, I am persuaded, even I myself, concerning you, that you also yourselves are full of goodness, having been filled with all knowledge, able also to admonish one another.

15 I have, however, written more boldly to you, brethren, in some measure, as putting you in mind because of the grace that is given to me by God,

16 that I should be a minister of Christ Jesus to the Gentiles, ministering as a priest in the gospel of God, that the offering of the Gentiles might become acceptable, being sanctified in the Holy Spirit.

17 I have, therefore, my boasting in Christ Jesus in things pertaining to God;

18 for I will not dare to speak of any of the things that Christ did not work through me for the obedience of the Gentiles, by word and deed,

19 in the power of signs and wonders, in the power of the Spirit of God, so that from Jerusalem and round about as far as Illyricum (Yugoslavia) I have fully preached the gospel of Christ.

20 But so making it a point of honor, I have preached the gospel not where Christ was named, that I might not build on another's foundation,

21 but as it is written: They to whom no message came concerning him, shall see, and they who have not heard, shall understand.

22 For which cause also I have been hindered many times from coming to you;

23 but now, no longer having a place in these parts, and having for many years a strong desire to come to you,

24 whenever I take my journey into Spain; for I hope, in passing through, to see you, and by you to be sent forward thither, if first I may be in some measure filled with you.

25 But now I am going to Jerusalem, ministering to the saints.

26 For Macedonia and Achaia have been pleased to make a contribution for the poor of the saints that are in Jerusalem.

27 For they have been pleased, and their debtors they are; for if the Gentiles have shared in their spiritual things, they ought also to minister to them in carnal things.

28 Having, therefore, performed this, and having secured to them this fruit, I will return through you into Spain;

29 but I know that in coming to you I shall come in the fulness of the blessing of Christ.

30 But I beseech you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me,

31 that I may be delivered from the disobedient in Judea, and that my service which is for Jerusalem may be acceptable to the saints,

32 that, coming to you, in joy through the will of God, I may with you be refreshed.

33 The God of peace be with you all. Amen.

PAUL TO THE ROMANS CHAPTER 16

1 I commend to you Phebe, our sister, who is a deaconess of the church that is in Cenchrea,

2 that you receive her in the Lord in a manner worthy of saints, and that you aid her in whatever matter she may have need of you; for she has been a helper of many, of myself also.

3 Salute Prisca and Aquila, my fellow-laborers in Christ Jesus,

4 who for my life laid down their own necks, to whom not I only give thanks, but all the churches of the Gentiles:

5 salute also the church that is in their house. Salute Epenetus, my beloved, who is the firstfruits of Asia to Christ.

6 Salute Mary, who labored much for us.

7 Salute Andronicus and Junias, my kinsmen and my fellowprisoners, who are well known among the apostles, who also were in Christ before me.

8 Salute Amplias, my beloved in the Lord.

9 Salute Urbanus, my fellow-laborer in Christ, and Stachys, my beloved.

10 Salute Apelles, approved in Christ. Salute those who are of the household of Aristobulus.

11 Salute Herodion my kinsman. Salute those who are of the household of Narcissus, who are in the Lord.

12 Salute Tryphsena and Tryphosa, who labored in the Lord. Salute Persis the beloved, who labored much in the Lord.

13 Salute Rufus, the chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them.

16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, to mark those that cause divisions and offenses contrary to the teaching that you learned, and turn away from them;

18 for such serve not our Lord Christ, but their own belly, and through good words and fair speeches deceive the hearts of the simple.

19 For your obedience has come abroad to all; I therefore rejoice over you: I desire, however, that you be wise in regard to that which is good, but harmless in regard to that which is evil.

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20 And the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.
21 Timothy my fellow-laborer salutes you: Lucius also, and Jason, and Sosipater, my kinsman.
22 I Tertius, who wrote the letter, salute you in the Lord.
23 Gaius my host, and the host of the whole church, salutes you. Erastus, the treasurer of the city, salutes you; and Quartus, our brother.
25 Now to him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept in silence during eternal times,
26 but is now made manifest, and through the Scriptures of the prophets, according to the commandment of the eternal God, made known for obedience of faith among all nations,
27 to the only wise God, through Jesus Christ: to whom be glory through the ages. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens of Corinth,
or 1 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(First Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to be authentic. The letter is usually dated c. 54/55 AD.

The First Epistle to the Corinthians, usually referred to as First Corinthians or 1 Corinthians is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Sosthenes, and is addressed to the Christian church in Corinth.[1 Cor.1:1–2] Scholars believe that Sosthenes was the amanuensis who wrote down the text of the letter at Paul's direction. It addresses various issues that had arisen in the Christian community at Corinth.

There is a consensus among historians and theologians that Paul is the author of the First Epistle to the Corinthians (c. 53–54 AD). The letter is quoted or mentioned by the earliest of sources, and is included in every ancient canon, including that of Marcion of Sinope. Some scholars point to the epistle's potentially embarrassing references to the existence of sexual immorality in the church as strengthening the case for the authenticity of the letter. [1 Cor 5:1ff] However, 14:34–35 is a passage that is widely believed to have been interpolated into the text by a later scribe as in some manuscripts, it is placed at the end of Chapter 14, instead of at its canonical location.

The epistle may be divided into seven parts:

1. *Salutation (1:1–3)*

Paul addresses the issue regarding challenges to his apostleship and defends the issue by claiming that it was given to him through a revelation from Christ. The salutation (the first section of the letter) reinforces the legitimacy of Paul's apostolic claim.

2. *Thanksgiving (1:4–9)*

A. The thanksgiving part of the letter is typical of Hellenistic letter writing. In a thanksgiving recitation the writer thanks God for health, a safe journey, deliverance from danger, or good fortune.

B. In this letter, the thanksgiving "introduces charismata and gnosis, topics to which Paul will return and that he will discuss at greater length later in the letter".

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3. Division in Corinth (1:10–4:21)
A. Facts of division
B. Causes of division
C. Cure for division
4. Immorality in Corinth (5:1–6:20)
A. Discipline an immoral Brother
B. Resolving personal disputes
C. Sexual purity
5. Difficulties in Corinth (1–14:40)
A. Marriage
B. Christian liberty
C. Worship
6. Doctrine of Resurrection (15:1–58)
7. Closing (16:1–24), intentions and efforts to improve the community.)

1 PAUL TO THE CORINTHIANS CHAPTER 1

(The Lord's Supper [24-29]. The Eucharist at that time was primarily a rite of the Mithras cult; its followers (mostly army men) and Christians (mostly their women] often held services in the same building: the men in the crypt [cellar], the women upstairs. See photo documents in Appendix A.)

1 Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes my brother,

2 to the church of God that is in Corinth, to the sanctified in Christ Jesus, called saints, with all that call on the name of our Lord Jesus Christ in every place, both theirs and ours:

3 Grace to you and peace from God our Father and our Lord Jesus Christ.

4 I thank my God always on your account for the grace of God that was given to you in Christ Jesus,

5 that in everything you were enriched in him, in all utterance and all knowledge,

6 inasmuch as the testimony of Christ was confirmed in you,

7 so that you come behind in no gift, waiting for the revelation of our Lord Jesus Christ,

8 who will also confirm you to the end that you may be blameless in the day of our Lord Jesus Christ.

9 God is faithful through whom you were called into the fellowship of his Son, Jesus Christ our Lord.

10 But I exhort you, brethren, through the name of our Lord Jesus Christ, that you all speak the same thing; and that there be no schisms among you; but that you be perfectly joined together in the same mind and in the same judgment.

11 For it has been declared to me concerning you, my brethren, by those of Chloe, that there are contentions among you.

12 And I say this, that each of you says: I am of Paul, and, I of Apollos, and, I of Cephas, and, I of Christ.

13 Is Christ divided? Was Paul crucified for you, or were you baptized into the name of Paul?

14 I thank God that I baptized no one of you except Crispus and Gaius:

15 that no one might say that you were baptized into my name.

16 And I baptized also the household of Stephanas: besides I know not whether I baptized any other.

17 For Christ did not send me to baptize, but to preach the gospel, not in wisdom of speech, lest the cross of Christ should be made of no effect.

18 For the preaching of the cross is to those that perish foolishness, but to those that are saved it is the power of God.

19 For it is written: I will destroy the wisdom of the wise, and I will set aside the prudence of the prudent.

20 Where is the wise man? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of the world?

21 For since, in the wisdom of God, the world, through wisdom, knew not God, it pleased God through the foolishness of what is preached, to save those that believe:

22 since Jews ask for signs, and Greeks seek for wisdom,

23 we, however, preach Christ crucified, to Jews indeed a stumblingblock, and to Gentiles foolishness,

24 but to these the called, both Jews and Greeks, Christ God's power and God's wisdom;

25 because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 For see your calling, brethren, that not many wise men according to the flesh, not many mighty, not many noble;

27 but the foolish things of the world has God chosen, that he may shame the wise, and the weak things of the world has God chosen, that he may shame the strong,

28 and the ignoble things of the world and things that are despised has God chosen, things that are not, that he may bring to nought things that are,

29 to the end that no flesh should glory in the sight of God.

30 But of him are you in Christ Jesus, who has become to us wisdom from God, righteousness also, and sanctification, and redemption,

31 that as it is written: He that glories, in the Lord let him glory.

1 PAUL TO THE CORINTHIANS CHAPTER 2

1 And I, brethren, on coming to you, came not according to excellence of speech or of wisdom, announcing to you the testimony of God.

2 For I determined not to know anything among you except Jesus Christ and him crucified.

3 And I was with you in weakness, and in fear, and in great trembling;

4 and my speech and what I preached was not in persuasive words of wisdom, but in demonstration of the Spirit and of power:

5 that your faith might not be in the wisdom of men, but in the power of God.

6 Wisdom, however, we do speak among the perfect, yet wisdom not of this age, nor of the rulers of this; age who are brought to naught;

7 but we speak God's wisdom in a mystery, the hidden which God ordained before the ages for our glory;

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8 which no one of the rulers of this age knew; for had they known it, they would not have crucified the Lord of glory.

9 But as it is written: Which things eye has not seen, and ear has not heard, and into the heart of man have not entered, as many as God has prepared for those that love him.

10 For to us has God revealed them through his Spirit. For the Spirit searches all things, even the depths of God.

11 For what one of men knows the thoughts of man but the spirit of man which is in him? So also the thoughts of God has no one known but the Spirit of God.

12 But we have received not the spirit of the world, but the Spirit that is from God, that we may know the things that are freely given to us by God;

13 which things we also speak not in words taught by human wisdom, but in words taught by the Spirit explaining spiritual things to spiritual men.

14 But the psychical man receives not the things of the Spirit of God; for they are foolishness to him, and he is not able to know them, because they are spiritually discerned.

15 But the spiritual man discerns all things; he himself, however, is discerned by no one.

16 For who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 PAUL TO THE CORINTHIANS CHAPTER 3

1 And I, brethren, was not able to speak to you as to spiritual, but as to flesh, as to babes in Christ.

2 I fed you with milk, not with meat; for you were not yet able. No, not even yet now are you able;

3 for you are yet carnal. For whereas there is among you envy and strife, are you not carnal, and do you not walk according to man?

4 For when one says: I am of Paul; and another: I of Apollos, are you not men?

5 Who, then, is Apollos? and who is Paul? Ministers through whom you believed, even as the Lord gave to each one.

6 I planted, Apollos watered, but God made to grow:

7 so, then, neither is he that plants anything, nor he that waters, but he that makes to grow, who is God.

8 Now, he that plants and he that waters are one, but each shall receive his own reward according to his own labor.

9 For we are God's fellow-laborers: God's field. God's building are you.

10 According to the grace of God that is given to me, as a wise architect I have laid the foundation, and another builds upon it. But let each one take heed how he builds upon it.

11 For other foundation no one can lay beside that which is laid, which is Christ Jesus.

12 Now, if any one builds on this foundation gold, silver, precious stones, wood, hay, stubble;

13 each man's work shall become manifest; for the day shall make it known, because it is revealed in fire; and each one's work, what kind it is, the fire itself shall prove.

14 If any one's work shall abide, which he has built on this, he shall receive a reward:

15 if any one's work shall be burned, he shall suffer loss, but himself shall be saved, so, however, as through fire.

16 Know you not that you are the temple of God, and the Spirit of God dwells in you?

17 If any one destroys the temple of God, him shall God destroy; for the temple of God is holy, and such are you.

18 Let no one deceive himself: if any one seems to be wise among you in this age, let him become a fool, that he may become wise.

19 For the wisdom of this world is foolishness with God. For it is written: He takes the wise in their own craftiness.

20 And again: The Lord knows the thoughts of the wise, that they are vain.

21 So, then, let no one glory in men; for all things are yours;

22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours,

23 and you are Christ's, and Christ is God's.

1 PAUL TO THE CORINTHIANS CHAPTER 4

1 So let a man regard us as ministers of Christ, and stewards of the mysteries of God.

2 Here, moreover, it is required in stewards that one be found faithful.

3 But to me it is the very least thing that I be judged by you or by human judgments; yes, I judge not even myself;

4 for I am conscious of no wrong, yet not in this am I justified: but he that judges me is the Lord.

5 So, then, judge nothing before the time, till the Lord come, who will also bring to light the secret things of darkness, and will make manifest the counsels of the hearts; and then shall each one have his praise from God.

6 And these things, brethren, I have transferred in figure to myself and Apollos for your sakes, that in us you may learn "Think not above what things are written," that you be not puffed up one for one against another.

7 For who makes thee to differ? and what hast thou that thou didst not receive? and, if thou really didst receive, why dost thou boast as if not having received?

8 Already are you full: already are you rich: without us have you reigned as kings; and I would indeed that you did reign, that we also might reign with you.

9 For, I think, God has set forth us the apostles last, as appointed to death; for we have become a spectacle to the world, both to angels and men.

10 We, fools for Christ's sake, but you, wise in Christ; we, weak, but you, strong; you, honored, but we, dishonored.

11 Till this present hour we both hunger and thirst, and are poorly clad, and are buffeted, and have no certain dwelling-place,

12 and labor, working with our own hands: being reviled, we bless; being persecuted, we endure;

13 being defamed, we entreat: as the refuse of the world have we become, of all things the offscouring till this day.

14 Not to shame you do I write these things, but as my beloved children I admonish you.

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15 For, though you have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I begot you through the gospel.

16 I beseech you, therefore, become imitators of me.

17 For this cause have I sent to you Timothy, who is my son, beloved and faithful in the Lord, who will remind you of my ways that are in Christ, as I teach everywhere in every church.

18 Now some have been puffed up as if I were not coming to you:

19 but I will come to you quickly, if the Lord will: and I will know not the speech of those that are puffed up, but the power;

20 for the kingdom of God is not in speech, but in power.

21 What will you? With a rod shall I come to you, or in love, also in the spirit of meekness?

1 PAUL TO THE CORINTHIANS CHAPTER 5

1 Lewdness is commonly heard of as being among you, and such lewdness as is not even among the Gentiles, that one has his father's wife.

2 And are you puffed up, and did you not rather mourn, that he that has done this deed might be taken from among you?

3 For I indeed, as absent in body but present in spirit, have already judged, as if I were present, him that has so perpetrated this thing:

4 in the name of our Lord Jesus, when you have come together, and my spirit, with the power of our Lord Jesus,

5 to deliver such a one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

6 The ground of your glorying is not good. Know you not that a little leaven leavens the whole mass?

7 Cleanse out the old leaven, that you may be a fresh lump, as you are unleavened; for our passover also has been sacrificed for us - Christ.

8 So, then, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote to you in the letter not to keep company with lewd persons,

10 not altogether with the lewd persons of this world, or with the covetous and extortioners, or idolaters, for then you ought to have gone out of the world.

11 But now I wrote to you not to keep company, if any one called brother be a lewd person, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one not even to eat.

12 For what have I to do to judge those also without? Do you not judge those within?

13 But those without God judges. Put away from among yourselves the wicked man.

1 PAUL TO THE CORINTHIANS CHAPTER 6

1 Dare any one of you, having a matter against another, go to law before the unjust and not before the saints?

2 Or know you not that the saints shall judge the world? and if among you the world is judged, are you unworthy of the smallest judgments?

3 Know you not that we shall judge angels? much more then things pertaining to this life.

4 If you have, then, judgments pertaining to this life, those who are esteemed as nothing in the church, these do you set up?

5 For shame to you do I speak. So, is there not among you a wise man, not even one, who shall be able to arbitrate between his brethren?

6 But brother goes to law with brother, and this, too, before unbelievers?

7 Now, assuredly there is wholly a loss to you, that you have lawsuits with yourselves. Why do you not rather take injustice? Why do you not rather suffer yourselves to be defrauded?

8 But you do injustice, and defraud, and this to brethren.

9 Or know you not that the unrighteous shall not inherit God's kingdom? Be not deceived: neither lewd persons, nor idolaters, nor adulterers, nor catamites, nor sodomites.

10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And these things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus, and in the Spirit of our God.

12 All things are in my power, but not all things are profitable: all things are in my power, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats; but God will destroy both it and them. But the body is not for lewdness, but for the Lord, and the Lord for the body;

14 and God both raised up the Lord, and will raise us up through his power.

15 Know you not that your bodies are the members of Christ? Shall I, then, take the members of Christ and make them the members of a harlot? Let it not be.

16 Know you not that he that is joined to a harlot is one body? For the two, says he, shall be one flesh.

17 But he that is joined to the Lord is one spirit.

18 Flee from lewdness. Every sin whatever a man might commit is without the body; but he that commits lewdness sins against his own body.

19 Or know you not that your bodies are the temple of the Holy Spirit which is in you, which you have from God, and you are not your own? for you were bought with a price: now, then, glorify God in your body.

1 PAUL TO THE CORINTHIANS CHAPTER 7

1 But concerning the things of which you wrote, it is good for a man not to touch a woman;

2 yet, on account of lewdness, let each one have his own wife, and let each woman have her own husband.

3 Let the husband render to the wife the duty, and in like manner also the wife to the husband.

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4 The wife has not power over her own body, but the husband; and in like manner also the husband has not power over his own body, but the wife.

5 Debar not one another, unless perhaps by consent for a time, that you may give yourselves to prayer; and be together again, lest Satan tempt you on account of your incontinency.

6 But this I speak as a permission, not as a commandment.

7 Yet I would that all men be as I myself also am; but each one has his own gift from God, one thus, another thus.

8 But I say to the unmarried and to the widows, it is good for them if they remain even as I;

9 yet, if they have not self-control, let them marry; for it is better to marry than to burn.

10 But to the married I give command, not I, but the Lord, that the wife depart not from the husband;

11 but if she have actually departed, let her remain unmarried or be reconciled to her husband; and that the husband put not away the wife.

12 But to the rest speak I, not the Lord; if any brother has an unbelieving wife, and she is well pleased to dwell with him, let him not put her away;

13 and if any woman has an unbelieving husband, and he is well pleased to dwell with her, let her not put away her husband.

14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: otherwise your children are unclean, but now are they holy.

15 But if the unbelieving depart, let him depart: the brother or the sister is not bound in such cases. But in peace has God called you.

16 For what knowest thou, O woman, whether thou shalt save thy husband? or what knowest thou, O man, whether thou shalt save thy wife?

17 But as the Lord has allotted to each one, as God has called each one, so let him walk. And so I ordain in all the churches.

18 Was any one called, having been circumcised? let him not become uncircumcised. Has any one been called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.

20 Let each one, in the calling in which he was called, in this abide.

21 Thou wast called being a servant; let it not be a care to thee; but if thou also canst become free, use it rather.

22 For he that is in the Lord, having been called as a servant, is the Lord's freedman: in like manner, the free man that has been called is Christ's servant.

23 You were bought with a price: become not servants of men.

24 Brethren, let each one, in what condition he was called, in this abide with God.

25 But concerning virgins, a commandment of the Lord I have not: yet advice I give as one that has obtained mercy of the Lord to be faithful.

26 I suppose therefore this to be good on account of the present distress, that it is good for a man so to be.

27 Hast thou been bound to a wife? seek not a separation: hast thou been loosed from a wife? seek not a wife.

28 If however thou hast also married, thou hast not sinned; and if a virgin marry, she has not sinned; yet affliction in the flesh shall such persons have; but I spare you.

29 But this I say, brethren, the time is shortened: it remains that those who have wives be as though they had none,

30 and those who weep as though they wept not, and those who rejoice as though they rejoiced not, and those who buy as not possessing,

31 and those who use the world as not abusing it; for the fashion of this world passes away.

32 But I wish you to be without care. The unmarried man cares for the things of the Lord, how he shall please the Lord;

33 but the married man cares for the things of the world, how he shall please his wife.

34 Both the wife and the virgin are divided: the unmarried woman cares for the things of the Lord, that she may be holy in both body and spirit; but the married woman cares for the things of the world, how she shall please her husband.

35 But this I say for your profit, not that I may throw a snare over you, but with a view to propriety and assiduous attention to the Lord without distraction.

36 But if any one thinks that he acts in an unbecoming manner towards his virgin daughter, if she be past the flower of age, and it must needs so be, let him do what he will; he sins not: let them marry.

37 But he that has stood steadfast in his heart, having no necessity, but has power over his own will, and has determined this in his own heart, to keep his daughter a virgin, does well.

38 So then even he that gives her in marriage does well, and yet he that gives her not in marriage does better.

39 A wife is bound as long as her husband lives; but if the husband shall have fallen asleep, she is free to be married to whom she will, only in the Lord.

40 But she is more blessed if she so abide, according to my judgment. I think too, even I, that I have the Spirit of God.

1 PAUL TO THE CORINTHIANS CHAPTER 8

1 But concerning idol-sacrifices we know that we all have knowledge. Knowledge puffs up, but love builds up.

2 If any one thinks that he knows anything, not yet has he known anything as he ought to know it;

3 but if any one loves God, he is known by him.

4 Concerning therefore the eating of idol-sacrifices we know that there is no idol in the world, and that there is no God other than the one.

5 For although indeed there are those called gods, whether in heaven or on earth; as there are gods many and lords many;

6 but for us there is one God the Father, from whom are all things and we to him, and one Lord Jesus Christ, through whom are all things and we through him.

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7 However there is not, in all this, knowledge; but some with conscience till now of the idols eat as a thing offered to an idol, and their conscience being weak is defiled.

8 But meat will not commend us to God: neither if we eat not, are we the worse, neither if we eat, are we the better.

9 But take heed lest perhaps this right of yours become a stumblingblock to the weak.

10 For if any one see thee that hast knowledge reclining at table in an idol's temple, will not the conscience of him that is weak be edified, so as to eat things sacrificed to idols?

11 For the weak one perishes in thy knowledge, the brother for whom Christ died.

12 Now in so sinning against the brethren and wounding their weak conscience, you sin against Christ.

13 Wherefore if meat cause my brother to fall, I will never eat flesh, lest I cause my brother to fall.

1 PAUL TO THE CORINTHIANS CHAPTER 9

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

2 If to others I am not an apostle, yet certainly to you I am; for the seal of my apostleship are you in the Lord.

3 This is my defense to them that examine me.

4 Have we not a right to eat and drink?

5 Have we not a right to lead about a sister wife, as the rest of the apostles also, and the brothers of the Lord, and Cephas?

6 Or I only and Barnabas, have we no right to forbear working?

7 Who ever goes to war at his own charges? Who plants a vineyard, and eats not its fruit? Or who feeds a flock, and eats not of the milk of the flock?

8 Say I these things as a man, or does the law also not speak these?

9 For in the law of Moses it is written: Thou shalt not muzzle the ox that treads out the grain. Is it for oxen that God cares?

10 Or on our account altogether does he speak? For on our account was it written, that he that thrashes ought to thrash in hope, and he that plows, in hope of partaking.

11 If we have sown to you spiritual things, is it a great thing if we reap your carnal things?

12 If others partake of this right over you, should not we rather? But we used not this right; but we endure all things, that we may give no hindrance to the gospel of Christ.

13 Know you not that those who perform sacred rites eat from the temple? Those who attend the altar are partakers with the altar?

14 So also has the Lord commanded those that preach the gospel to live of the gospel;

15 but I have used none of these things. And I have not written these things that it should be so done in my case; for it were better for me to die, than that any one should make my cause of glorying void.

16 For if I preach the gospel, I have no cause for glorying; for necessity is laid upon me; for woe is to me if I preach not the gospel.

17 For if I do this willingly, I have a reward; but if unwillingly, I am intrusted with a stewardship.

18 What then is my reward? that in preaching the gospel I make the gospel without charge, that I may not abuse my right in the gospel.

19 For being free from all I made myself servant to all, that I might gain the greater number;

20 and I became to the Jews as a Jew, that I might gain the Jews; to those under law as under law, not being myself under law, that I might gain those under law;

21 to those without law as without law, not being without law to God, but under law to Christ, that I might gain those without law;

22 to the weak I became weak, that I might gain the weak: to all I became all things, that by all means I might save some.

23 And all things I do for the sake of the gospel, that a fellowpartaker of it I may become.

24 Know you not that those who run in the racecourse all run, but one takes the prize? So run that you may obtain it.

25 And every one that contends for a prize is temperate in all things: they indeed then that they may take a corruptible crown, but we an incorruptible.

26 I therefore so run not as uncertainly, so fight I as not beating the air;

27 but I bruise my body and bring it into subjection, lest perhaps having preached to others I myself should become rejected.

1 PAUL TO THE CORINTHIANS CHAPTER 10

1 For I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea,

2 and were all baptized into Moses in the cloud and in the sea,

3 and all ate the same spiritual food,

4 and all drank the same spiritual drink; for they drank of the spiritual rock that followed, and the rock was Christ.

5 But in the greater number of them God had no pleasure; for they were overthrown in the wilderness.

6 Now these things became types of us, that we should not be desirers of evil things as they also desired.

7 Neither become idolaters, as some of them, as it is written: The people sat down to eat and to drink, and rose up to sport.

8 Neither let us commit lewdness, as some of them committed lewdness, and fell in one day twenty-three thousand.

9 Neither let us tempt Christ, as some of them tempted, and were destroyed by serpents.

10 Neither murmur, as some of them murmured, and were destroyed by the destroyer.

11 Now these things happened to them as examples, but were written for the instruction of us, on whom the ends of the ages have come.

12 So then let him that thinks he stands take heed lest he fall.

13 A temptation has not taken you except such as is common to man; but God is faithful, who will not suffer you

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to be tempted above what you are able, but will make with the temptation a way also of escape, that you may be able to endure.

14 Wherefore, my beloved, flee from idolatry.

15 As to wise men I speak: judge you what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 Because one bread, one body we the many are; for we all partake of the one bread.

18 See Israel according to the flesh: are not those that eat the sacrifices partakers of the altar?

19 What then do I say? that an idol-sacrifice is any thing, or that an idol is any thing?

20 But, that the things which they sacrifice, to demons they sacrifice and not to God; and I would not have you become partakers with demons.

21 You can not drink the cup of the Lord and the cup of demons: you can not partake of the table of the Lord and the table of demons.

22 Or do we provoke the Lord to jealousy? Are we stronger than he?

23 All things are in my power, but not all things are profitable: all things are in my power, but not all things edify.

24 Let no one seek that which is his own, but that which is the other's.

25 Everything that is sold in the meat-market, eat, examining nothing on account of conscience;

26 for the earth is the Lord's, and the fulness of it.

27 And if any one of the unbelievers invites you, and you be disposed to go, everything that is set before you eat, examining nothing on account of conscience.

28 But if any one say to you. This is offered in sacrifice; eat not for his sake that showed it, and for conscience' sake.

29 Conscience I say, not thy own, but that of the other. For why is my freedom judged by another's conscience?

30 If I partake with gratitude, why am I evil spoken of on account of that for which I give thanks?

31 Whether therefore you eat, or drink, or do any thing, do all to the glory of God.

32 Give no occasion for stumbling either to Jews or to Greeks or to the church of God,

33 as I also please every one in all things, not seeking my own profit, but that of the many, that they may be saved.

1 PAUL TO THE CORINTHIANS CHAPTER 11

1 Become imitators of me, as I also am of Christ.

2 But I praise you, brethren, that you remember me in all things, and hold fast the traditions as I delivered them to you.

3 But I wish you to know that the head of every man is Christ, and the head of every woman is the man, and the head of Christ is God.

4 Every man praying or prophesying having any thing on his head shames his head.

5 And every woman praying or prophesying with her head uncovered shames her own head; for it is one and the same thing as if she were shaved.

6 For if a woman is not covered, let her also be shorn; but if it is a shame to a woman to be shorn or shaved, let her be covered.

7 For a man indeed should not cover his head, as he is the image and glory of God; but the woman is the glory of man.

8 For man is not from woman, but woman from man;

9 for man was not created for the woman, but woman for the man.

10 For this reason ought the woman to have authority on her head because of the angels.

11 Nevertheless neither is woman without man, nor man without woman in the Lord;

12 for as the woman is from the man, so also is the man through the woman, but all things from God.

13 Judge among yourselves; is it becoming that a woman pray to God uncovered?

14 Does not even nature itself teach you, that, if a man have long hair, it is a dishonor to him,

15 but if a woman have long hair, it is a glory to her? because her hair is given for a covering.

16 But if any one seems to be contentious, we have no such custom, neither the churches of God.

17 Now this I announce not in praise, that you come together not for the better, but for the worse.

18 For first indeed when you come together in the church, I hear that schisms are among you, and I in some measure believe it.

19 For there must be parties also among you that the approved also may become manifest among you.

20 When therefore you come together to the same place, it is not to eat the Lord's supper;

21 for in eating, each one takes before another his own supper; and one is hungry, and another is drunken.

22 Why, have you not houses to eat and drink in? Or the church of God do you despise, and shame those that have nothing? What shall I say to you? Shall I praise you? In this I praise you not.

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus, on the night in which he was delivered up, took bread,

24 and after giving thanks he broke and said: This is my body which is for you; this do in remembrance of me.

25 In like manner also the cup, after he had supped, saying: This cup is the new covenant in my blood: this do, as often as you drink it, in remembrance of me.

26 For as often as you eat this bread and drink this cup, the death of the Lord you announce, till he come.

27 So then whoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and of the blood of the Lord.

28 But let a man examine himself, and so of the bread let him eat, and of the cup let him drink;

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29 for he that eats and drinks condemnation to himself, eats and drinks not discerning the body.

30 For this reason many among you are weak and sickly, and very many sleep.

31 But if we would judge ourselves, we should not be judged;

32 but being judged by the Lord we are chastened, that we may not be condemned with the world.

33 So then, my brethren, in coming together to eat, wait one for another.

34 If any one is hungry, let him eat at home, that you come not together to condemnation. But the rest will I set in order when I come.

1 PAUL TO THE CORINTHIANS CHAPTER 12

1 But concerning spiritual things, brethren, I do not wish you to be ignorant.

2 You know that when you were Gentiles you were carried away to the dumb idols as you were led.

3 Wherefore I make known to you that no one speaking in the Spirit of God says: Accursed is Jesus; and no one can say: Lord Jesus, unless in the Holy Spirit.

4 Now there are diversities of gifts, but the same Spirit;

5 and there are diversities of ministries, and the same Lord;

6 and there are diversities of operations, and the same God who works all things in all.

7 But to each one is given the manifestation of the Spirit with a view to the profit of all.

8 For to one is given, through the Spirit, the word of wisdom; to another, the word of knowledge, according to the same Spirit;

9 to another faith, in the same Spirit; to another gifts of healing, in the same Spirit;

10 to another the workings of mighty deeds, to another prophecy, to another discernings of spirits, to another kinds of tongues, to another interpretation of tongues;

11 but all these work the one and the same Spirit, distributing to each severally as he wills.

12 For as the body is one, and yet has many members, but all the members of the body, being many, are one body, so also is Christ;

13 for in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink one Spirit.

14 For the body is not one member, but many.

15 If the foot should say: Because I am not the hand, I am not of the body, it is not therefore not of the body.

16 And if the ear should say: Because I am not the eye, I am not of the body, it is not therefore not of the body.

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now God set the members, each one of them in the body as it pleased him.

19 But if they all were one member, where were the body?

20 But now many members, but one body.

21 And the eye can not say to the hand; I have no need of thee: or, again, the head to the feet: I have no need of you:

22 yes, much more the members of the body that seem to be weaker are necessary;

23 and those members of the body, which we think to be more dishonorable, around these we put more abundant honor; and our uncomely members have more abundant comeliness;

24 and our comely members have no need. But God has well ordered the body, giving more abundant honor to that which lacked,

25 that there should be no schism in the body, but that the members should have the same care one for another.

26 And whether one member suffers, all the members sympathize; or if one member is honored, all the members rejoice with it.

27 Now you are the body of Christ and members in particular.

28 And God has set some in the church, first apostles, secondly prophets, thirdly teachers, after that powers, after that gifts of healing, helps, governments, kinds of tongues.

29 Are all apostles? Are all prophets? Are all teachers? Are all powers? Have all gifts of healing? Do all speak with tongues? Do all interpret?

31 But ardently desire the greater gifts; and yet I show you a more excellent way.

1 PAUL TO THE CORINTHIANS CHAPTER 13

1 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

2 And though I have prophecy, and know all mysteries and all knowledge, and though I have all faith so as to remove mountains, but have not love, I am nothing.

3 And though I give all my goods away in food, and though I deliver up my body that I may be burned, but have not love, I am profited nothing.

4 Love suffers long, is kind; love envies not; love is not boastful, is not puffed up;

5 does not behave itself improperly, seeks not her own, is not provoked, charges not the evil,

6 rejoices not in iniquity, but rejoices in the truth:

7 bears all things, believes all things, hopes all things, endures all things.

8 Love never fails; but whether prophecies, they shall come to naught; or tongues, they shall cease; or knowledge, it shall come to naught.

9 But we know in part, and we prophesy in part:

10 when, however, the perfect has come, that in part shall come to naught.

11 When I was a child, I talked as a child, I thought as a child, I reasoned as a child: when I became a man, I put away the things of a child.

12 For now we see by means of a mirror in an enigma, but then face to face: now I know in part, but then I shall know even as I was known.

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13 And now abides faith, hope, love, these three; but the greatest of these is love.

1 PAUL TO THE CORINTHIANS CHAPTER 14

1 Pursue love, but ardently desire spiritual gifts, rather, however, that you may prophesy.

2 For he that speaks in a tongue speaks not to men, but to God; for no one understands, though in spirit he speaks mysteries;

3 but he that prophesies speaks to men edification, and exhortation, and comfort.

4 He that speaks in a tongue edifies himself; but he that prophesies edifies the church.

5 Now, I wish you all to speak in tongues, but rather that you prophesy; and greater is he that prophesies than he that speaks in tongues, unless he interpret, that the church may receive edification.

6 But now, brethren, if I come to you speaking in tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?

7 Even things without life, giving sound, whether pipe or harp, yet, if they give not a distinction in tones, how shall that be known which is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself for battle?

9 So, unless you also, through the tongue, give a word easy to be understood, how shall that be known which is spoken? for you shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and no one of them without signification:

11 if, then, I know not the power of the voice, I shall be to him that speaks a barbarian, and he that speaks a barbarian, in my judgment.

12 So also you, since you are ardently desirous of spirits, seek that you may abound with a view to the edification of the church.

13 Wherefore, let him that speaks with a tongue pray that he may interpret.

14 For if I pray with a tongue, my spirit prays, but my mind is unfruitful.

15 What, then, is it? I will pray with the spirit, but I will pray with the mind also: I will sing with the spirit, but I will sing with the mind also.

16 Else, if thou shalt have blessed with the spirit, he that occupies the place of the unlearned, how shall he say the amen at thy giving of thanks? since he knows not what thou sayest;

17 for thou indeed givest thanks well, but the other is not edified.

18 I thank God, I speak with a tongue more than you all;

19 but in the church I prefer to speak five words through my mind, that I may instruct others also, than ten thousand words in a tongue.

20 Brethren, become not little children in understanding, but in malice be childlike, but in understanding become full-grown men.

21 In the law it is written: In words of another tongue and in other lips will I speak to this people, and not even thus will they hearken to me, says the Lord.

22 So, then, the tongues are for a sign, not for the believers, but for the unbelievers, but prophecy, not for the unbelievers, but for the believers.

23 If, then, the whole church shall have come together into the same place, and all speak with tongues, but there come in unlearned men or unbelievers, will they not say that you are mad?

24 But if all prophesy, and there come in any unbeliever or unlearned man, he is convinced by all, he is judged by all;

25 the secrets of his heart become manifest; and so, falling on his face, he will worship God, reporting that in reality God is in you.

26 What, then, is it, brethren? When you come together, each one of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation: let all things be done with a view to edification.

27 If any one speaks with a tongue, by twos, or, at most, by threes, and in turn, and let one interpret;

28 but if there be no interpreter, let him be silent in the church, but let him speak to himself and to God.

29 And let two or three prophets speak, and let the others discern;

30 but if a revelation be made to another sitting by, let the first be silent.

31 For you can all prophesy one by one, that all may learn and all be comforted.

32 And the spirits of prophets are subject to prophets;

33 for God is not of disorder, but of peace. As in all the churches of the saints,

34 let your women be silent in the churches; for it is not permitted to them to speak, but to be in subjection, as the law also says.

35 But if they wish to learn any thing, let them ask their own husbands at home; for it is a shame to a woman to speak in a church.

36 Or came the word of God out from you, or to you only did it come?

37 If any one thinks he is a prophet or spiritual, let him acknowledge the things which I write. that they are of the Lord;

38 but if one is ignorant, let him be ignorant.

39 So then, brethren, ardently desire to prophesy, and forbid not to speak with tongues;

40 but let all things be done in a becoming manner and in order.

1 PAUL TO THE CORINTHIANS CHAPTER 15

(The Resurrection and Victory over Death [44-56]. In a time of extremely high mortality rates due to brutality, murder, war, disease, and ignorance of medicine, the doctrines of salvation, or resurrection [rebirth, as it is called in India], were naturally a very attractive belief concept. Paul integrated the idea of resurrection, together with

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obedience to the second half of the Ten Commandments, deliberately into his new religion and called it Evangelion, The Gospel, "the good news.")

1 Moreover, I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you have stood.

2 through which also you are saved, if you hold fast with what word I preached to you, unless you believed in vain.

3 For I delivered to you, among the first things, that which I also received; that Christ died for our sins, according to the Scriptures;

4 and that he was buried; and that he rose from the dead on the third day, according to the Scriptures;

5 and that he appeared to Cephas, then to the twelve.

6 After that he appeared to more than five hundred brethren at once, of whom the greater part remain till now, but some have also fallen asleep.

7 After that he appeared to James, after that to all the apostles.

8 But, last of all, as to the one born out of due time, he appeared to me also.

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God;

10 but by the grace of God I am what I am, and his grace which was for me became not vain, but I labored more abundantly than they all: not I, however, but the grace of God which was with me.

11 Whether, therefore, I or they, so we preach, and so you believed.

12 But if Christ is preached that he has risen from the dead, how say some among you that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, neither has Christ been raised;

14 and if Christ has not been raised, vain then both what we preached, and vain also your faith:

15 further, we are also found false witnesses of God, because we testified against God that he raised up Christ whom lie did not raise, if indeed then the dead are not raised.

16 For if the dead are not raised, neither has Christ been raised;

17 but if Christ has not been raised, fruitless your faith, you are yet in your sins:

18 then also those that have fallen asleep in Christ have perished.

19 If only in this life we have been hoping in Christ, more miserable than all men are we.

20 But now has Christ been raised from the dead, the firstfruits of those that have slept.

21 For since through man death, through man also the resurrection of the dead.

22 For as in Adam all die, so also in Christ shall all be made alive.

23 But each one in his own order; the firstfruit Christ, afterward those that are Christ's at his coming:

24 then the end, when he shall have delivered up the kingdom to the God and Father, when he shall have destroyed all principality and all authority and power.

25 For he must reign till he shall have put all enemies under his feet.

26 Death, the last enemy, shall be destroyed.

27 For he has put all things under his feet. But when he shall have said that all things have been subjected, it is evident that he is excepted who subjected all things to him;

28 but when all things shall have been subjected to him, then shall the Son also be subjected to him who subjected all things to him, that God may be the all in all.

29 Otherwise, what shall they do who are baptized for the dead? If the dead are not raised at all, why are they even baptized for them?

30 Why also are we in danger every hour?

31 I protest by the rejoicing over you, brethren, which I have in Christ Jesus our Lord, I die daily.

32 If as a man I fought with wild beasts in Ephesus, what advantage is it to me? If the dead are not raised, let us eat and drink, for tomorrow we die.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to sobriety, as it is right, and sin not: for ignorance of God some have. For shame to you I speak.

35 But some one will say: How are the dead raised up? and with what body do they come?

36 Foolish man, that which thou sowest is not made alive unless it die;

37 and that which thou sowest, thou sowest not the body that shall be produced, but naked grain it may be of wheat, or some of the rest;

38 but God gives it a body as it pleased him, and to each of the seeds its own body.

39 All flesh is not the same flesh, but one indeed of men, but another flesh of beasts, but another flesh of birds, but another of fishes.

40 And there are bodies celestial, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

42 So also the resurrection of the dead. It is sown in corruption, it is raised in incorruption.

43 It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:

44 it is sown a psychical body, it is raised a spiritual body. If there is a psychical body, there is also a spiritual body.

45 So also it is written: The first man Adam was made a living soul, the last Adam a life-giving spirit.

46 But not first the spiritual, but the psychical: after that the spiritual.

47 The first man is from the earth, earthy; the second man, from heaven.

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48 As the earthy, such also the earthy; and as the heavenly, such also the heavenly;
49 and as we have worn the image of the earthy, we shall also wear the image of the heavenly.
50 But this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither does corruption inherit incorruption.
51 Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,
52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruptibility, and this mortal must put on immortality.
54 And when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.
55 Where thy sting, O death? Where thy victory, O death?
56 The sting of death is sin, but the strength of sin is the law.
57 But thanks to God who gives us the victory through our Lord Jesus Christ.
58 So then, my beloved brethren, become steadfast, immovable, abounding in the work of the Lord always, knowing that your labor is not in vain in the Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 16

1 But concerning the collection which is for the saints, as I gave order to the churches of Galatia, so also do you.
2 On every first day of the week let each one of you lay by himself, treasuring up whatever he has been prospered, that there be no collections when I come.
3 And when I have come, whomever you may approve, these will I send with letters to bear your favor to Jerusalem;
4 and if it be worth my going also, they shall go with me.
5 But I will come to you when I shall have passed through Macedonia;
6 for I am going through Macedonia, but with you, it may be, I shall remain or even spend the winter, that you may send me forward wherever I may go.
7 For I do not wish to see you now in passing; for I hope to remain some time with you, if the Lord permit.
8 But I shall abide in Ephesus till Pentecost;
9 for there has been opened to me a door great and effectual, and there are many adversaries.
10 Now if Timothy come, see that he be with you without fear; for he works the work of the Lord as I also do:
11 let no one therefore despise him. But send him forward in peace, that he may come to me; for I wait for him with the brethren.
12 But concerning Apollos the brother, I exhorted him much to come to you with the brethren; and his will was not at all to come now; but he will come when he shall have opportunity.
13 Watch, stand firm in the faith, act like men, be strong.
14 Let all your deeds be done in love.
15 Now I beseech you, brethren: you know the house of Stephanas, that it is the firstfruit of Achaia, and they have given themselves to the ministry of the saints:
16 that you also submit yourselves to those that are such, and to every one that works with me and labors.
17 But I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have supplied the want of you;
18 for they have refreshed my spirit and yours. Therefore acknowledge those that are such.
19 The churches of Asia salute you. Aquila and Prisca, with the church that is in their house, salute you much in the Lord.
20 All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of Paul with my own hand.
22 If any one loves not the Lord, let him be accursed. The Lord comes.
23 The grace of the Lord Jesus be with you.
24 My love with you all in Christ Jesus.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens Of Corinth,
or 2 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Second Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to contain several authentic letters.)

The Second Epistle to the Corinthians, commonly referred to as Second Corinthians or in writing 2 Corinthians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to the Roman citizen Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the church in Corinth and Christians in the surrounding province of Achaea, in modern-day Greece. [2 Cor.1:1]

While there is little doubt among scholars that Paul is the author, there is discussion over whether the Epistle was originally one letter or composed from two or more of Paul's letters.

Although the New Testament contains only two letters to the Corinthian church, the evidence from the letters themselves is that he wrote at least four and the church replied at least once:

1. 1 Corinthians 5:9 ("I wrote unto you in an epistle not to company with fornicators", KJV) refers to an early letter, sometimes called the "warning letter" or the "previous letter."

2. 1 Corinthians

3. The Severe Letter: Paul refers to an earlier "letter of tears" in 2 Corinthians 2:3–4 and 8. 1 Corinthians does not match that description, so this "letter of tears" may have been written between 1 Corinthians and 2 Corinthians.

4. 2 Corinthians

The book is usually divided as follows:

• 1:1–11 – Greeting

• 1:12 – 16 – Paul defends his actions and apostleship, affirming his affection for the Corinthians.

• 8:1 – 9:15 – Instructions for the collection for the poor in the Jerusalem church.

• 10:1 – 13:10 – A polemic defense of his apostleship

• 13:11–13 – Closing greetings.)

2 PAUL TO THE CORINTHIANS CHAPTER 1

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy the brother, to the church of God which is in Corinth, with all the saints that are in all Achaia.

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

4 who comforts us in all our affliction, that we may be able to comfort those that are in all affliction through the comfort with which we ourselves are comforted by God;

5 for as the sufferings of Christ abound toward us, so through Christ our comfort also abounds.

6 But whether we are afflicted, it is for your comfort and salvation which is effectual in the enduring of the same sufferings which we also suffer; and our hope of you is firm: or if we are comforted, it is for your comfort and salvation,

7 knowing that as you are partakers of the sufferings, so also of the comfort.

8 For we do not wish you to be ignorant, brethren, concerning our affliction that came upon us in Asia, that we were exceedingly pressed beyond our strength, so that we despaired even of life;

9 but we ourselves have had in ourselves the sentence of death, that we should not trust in ourselves, but in God who raises the dead,

10 who delivered us from so great a death and does deliver, on whom we hope that he will even yet deliver,

11 you also helping together by prayer for us, that for the gift bestowed on us because of the prayers of many persons, thanks may be given through many on our behalf.

12 For our glorying is this, the testimony of our conscience, that in simplicity and godly sincerity, not in carnal wisdom, but in the grace of God, have we conducted ourselves in the world, but more abundantly with you.

13 For we write no other things to you than what you read or even acknowledge; and I hope you will acknowledge even to the end,

14 even as you also acknowledge us in part, that we are your cause of glorying as you also are ours in the day of the Lord Jesus.

15 And in this confidence I intended before to come to you, that you might have a second benefit;

16 and through you to pass into Macedonia, and to come again from Macedonia to you; and by you to be sent forward into Judea.

17 Intending this, then, did I use lightness? Or the things which I intend, do I intend according to the flesh, that there should be with me the yes yes and the no no?

18 But as God is faithful, our word which is toward you is not yes and no.

19 For the Son of God, Christ Jesus, who was preached among you through us-through me, and Silvanus, and Timothy: was not yes and no, but in him was yes.

20 For as many promises of God as there are, in him is the yes, and in him the amen to the glory of God through us.

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21 Now he who establishes us with you in Christ, and has anointed us is God,
22 who has also sealed us and given us the earnest of the Spirit in our hearts.
23 But I call God as a witness against my soul, that, because I would spare you, I came no more to Corinth.
24 Not that we are lords over your faith, but we are helpers of your joy; for by faith you stand.

2 PAUL TO THE CORINTHIANS CHAPTER 2

1 But I determined this for myself, that I would not come to you again in sorrow.
2 For if I give you sorrow, who then is he that gives me joy but he that is made sorrowful by me?
3 And I wrote this very thing, that I might not on coming have sorrow from those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all.
4 For out of much affliction and distress of heart I wrote to you through many tears, not that you might be made sorrowful, but that you might know the love that I have more abundantly toward you.
5 But if any one has caused sorrow, he has not made me sorrowful, but in part, that I may not overcharge all of you.
6 Sufficient for such a one is this punishment that was inflicted by the many:
7 so that on the other hand you should rather forgive and comfort that one, lest exceeding sorrow should swallow up such a one.
8 Wherefore I exhort you to confirm to him your love;
9 for to this end also did I write, that I might know the proof of you, whether you are obedient in all things.
10 Now to whom you forgive anything, I also forgive; for what I have forgiven, if I have forgiven anything, for your sakes I forgive it in the person of Christ,
11 lest Satan should gain an advantage over us; for of his devices we are not ignorant.
12 But when I came to Troas for the gospel of Christ, and a door was opened to me in the Lord,
13 I had no rest in my spirit because I found not Titus my brother; but taking leave of them I went forth into Macedonia.
14 Now thanks to God, who always causes us to triumph in Christ, and makes manifest the odor of his knowledge through us in every place;
15 for we are to God a sweet odor of Christ in the saved and in the lost:
16 to the one an odor from death to death, to the other an odor from life to life. And for these things, who is sufficient?
17 For we are not as the many that corrupt the word of God, but as from sincerity, but as from God, in the sight of God we speak in Christ.

2 PAUL TO THE CORINTHIANS CHAPTER 3

1 Do we begin again to commend ourselves? Or need we, as some, letters of commendation to you, or of commendation from you?
2 You are our epistle, written in our hearts, known and read by all men:
3 being made manifest that you are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God. Not in tables of stone, but in fleshy tables of the heart.
4 But such trust have we through Christ toward God.
5 Not that we are sufficient to think anything from ourselves as of ourselves, but our sufficiency is of God,
6 who also made us sufficient as ministers of the new covenant, not of letter, but of spirit; for the letter kills, but the spirit makes alive.
7 But if the ministration of death in letters, which was engraved on stones, was made in glory, so that the sons of Israel were not able to look steadfastly upon the face of Moses because of the glory of his face, which glory was to be done away,
8 how shall not the ministration of the spirit be in glory?
9 For if the ministration of condemnation is glory, much more does the ministration of the spirit abound in glory.
10 For that which has been made glorious has not been made glorious in this respect because of the excelling glory.
11 For if that which is done away was through glory, much more that which remains is in glory.
12 Having therefore this hope, we use great boldness of speech,
13 and not as Moses put a veil over his face, that the sons of Israel might not look steadfastly to the end of that which was to be done away.
14 But their understandings were hardened. For till this day the same veil in the reading of the old covenant remains, not taken away because in Christ it is done away;
15 but till this day when Moses is read a veil lies over their heart;
16 but when it has turned to the Lord, the veil is taken away.
17 Now the Lord is the Spirit; and where the Spirit of the Lord is, is freedom.
18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit.

2 PAUL TO THE CORINTHIANS CHAPTER 4

1 Wherefore, having this ministry, as we have received mercy, we faint not,
2 but have renounced the secret things of shame, not walking in craftiness, nor falsifying the word of God, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
3 But if our gospel is also veiled, among those that perish it is veiled,
4 among whom the god of this age has darkened the understandings of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, might not shine forth.

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5 For not ourselves do we preach, but Christ Jesus the Lord, but ourselves your servants for Jesus' sake.

6 For the God who said that out of darkness light should shine, he has shined in our hearts for the shining of the knowledge of the glory of God in the face of Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be God's, and not of us:

8 we are pressed in every way, but not straitened; perplexed, but not in despair;

9 persecuted, but not forsaken; cast down, but not destroyed;

10 always bearing about in the body the dying of Jesus, that the life also of Jesus may be made manifest in our body.

11 For we that live are always delivered up to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh.

12 So that death works in us, but life in you.

13 But having the same spirit of faith, according to that which is written: I believed, therefore I spoke; we also believe, and therefore also speak:

14 knowing that 1 he who raised up the Lord Jesus, will also raise us up with Jesus, and present us with you.

15 For all things are for your sakes, that the grace that abounds through: the greater number may multiply thanksgiving to the glory of God.

16 Wherefore, we faint not; but though our outward man perish, yet the inward is renewed day by day.

17 For the momentary lightness of our affliction works for us exceeding abundantly an eternal weight of glory,

18 while we look not at the things seen, but at the things not seen; for the things seen are temporal, but those not seen are eternal.

2 PAUL TO THE CORINTHIANS CHAPTER 5

1 For we know that if our earthly house of this tabernacle were dissolved, a building from God have we, a house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to put on over it our house that is from heaven,

3 since, indeed, having been clothed, we shall not be found naked.

4 For we that are in the tabernacle do groan, being burdened, because we do not wish to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.

5 Now he that has wrought us up to this very thing is God, who has also given us the earnest of the Spirit.

6 Being confident therefore always, and knowing that being at home in the body we are away from home from the Lord;

7 for by means of faith we walk, not by means of sight:

8 we are confident, I say, and well pleased to be away from home out of the body, and to be at home with the Lord.

9 Wherefore also we make our aim, whether at home or away from home, to be well-pleasing to him.

10 For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body according to what he has done, whether good or evil.

11 Knowing therefore the fear of the Lord, we persuade men; but we have been made manifest to God; and I hope also that we have been made manifest in your consciences.

12 For we do not again commend ourselves to you, but are giving you an occasion for glorying on our behalf, that you may have an answer to those who glory in appearance, and not in heart.

13 For if we have been beside ourselves, it is for God: if we are sober, it is for you.

14 For the love of Christ constrains us,

15 because we thus judged, that if one died for all, then all died; and he died for all that they that live should live no longer for themselves, but for him who died and rose for them.

16 So that henceforth we know no one according to the flesh; and even if we have known Christ according to the flesh, yet now no longer do we know him.

17 So that if any one is in Christ, he is a new creature: the old things have passed away, behold, all things have become new.

18 And all things are from God, who has reconciled us to himself through Christ, and has given to us the ministry of reconciliation,

19 seeing that God was reconciling to himself a world in Christ, not charging to them their offenses, and deposited in us the word of reconciliation.

20 For Christ, then, we act as ambassadors, as if God is beseeching through us: we pray in behalf of Christ, be reconciled to God.

21 Him that knew no sin made he sin for us, that we might become the righteousness of God in him.

2 PAUL TO THE CORINTHIANS CHAPTER 6

1 Now working together with him, we also beseech that you receive not the grace of God in vain

2 (for he says: In an acceptable season I heard thee, and in a day of salvation I helped thee: behold, now is a well-accepted season; behold, now is a day of salvation).

3 Giving no occasion for stumbling in any thing that the ministry be not blamed,

4 but as ministers of God commending ourselves in everything; in much patience, in afflictions, in necessities, in straits,

5 in stripes, in imprisonment's, in tumults, in labors, in watchings, in fastings,

6 in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned,

7 in the word of truth, in the power of God; through the armor of righteousness on the right hand and on the left,

8 through glory and dishonor, through evil and good report: as deceivers and true;

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9 as unknown and well known; as dying; and behold, we live; as chastened and not killed;

10 as sorrowing, but always rejoicing; as poor, but making many rich; as having nothing, and possessing all things.

11 Our mouth has been opened to you. Corinthians, our heart has been enlarged;

12 you are not straitened in us, but you are straitened in your own bowels:

13 now that you may repay me in like manner, I speak as to children, be you also enlarged.

14 Be not yoked with others, unbelievers: for what participation have righteousness and lawlessness? or what communion has light with darkness?

15 and what concord has Christ with Belial? Or what part has a believer with an unbeliever?

16 And what agreement has the temple of God with idols? For you are the temple of the living God, as God has said: I will dwell in them and walk among them, and I will be their God and they shall be to me a people.

17 Wherefore come out from the midst of them, and be separated, says the Lord, and touch not an unclean thing; and I will receive you,

18 and I will be to you a Father, and you shall be to me sons and daughters, says the Lord Almighty.

2 PAUL TO THE CORINTHIANS CHAPTER 7

1 Having therefore these promises, beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

2 Receive us: we wronged no man, we corrupted no man, we defrauded no man.

3 Not with a view to condemnation do I speak; for I have said before that you are in our hearts to die and live with.

4 Great is my boldness toward you, great is my glorying concerning you: I have been filled with comfort, I exceedingly abound in joy in all our affliction.

5 For when we came into Macedonia our flesh had no rest, but in every way were we pressed: fightings without, fears within.

6 But God who comforts those that are cast down comforted us in the coming of Titus;

7 and not only in his coming, but also with the comfort with which he was comforted among you, when he told us of your strong desire, your mourning, your zeal for me, so that I rejoiced the more.

8 For though I made you sorry by means of the letter, I do not regret it: though I did regret it (for I see that that letter made you sorry, though for an hour),

9 now I rejoice, not that you were made sorry, but that you sorrowed to repentance; for you sorrowed according to God, that you might receive injury from us in nothing.

10 For sorrow according to God works repentance to salvation not to be regretted; but the sorrow of the world works out death.

11 For behold, this very thing that you sorrowed according to God, what diligence it wrought out in you, yes rather, defense, yes rather, indignation, yes rather, fear, yes rather, strong desire, yes rather, zeal, yes rather, infliction of punishment. In every respect you have shown yourselves to be pure in this matter.

12 Therefore, although I wrote to you, I wrote not for his sake who had done the wrong, nor for his sake who had suffered the wrong, but that your zeal for us might be made manifest to you in the sight of God.

13 Therefore we have been comforted. But in addition to our comfort we rejoiced exceedingly more at the joy of Titus, because his spirit has been refreshed by you all;

14 for if in anything I boasted of you to him, I was not made ashamed; but as we spoke all things to you in truth, so also our boasting which was before Titus was found to be truth.

15 And his inward affection is more abundant toward you, while he remembers the obedience of you all. How with fear and trembling you received him.

16 I rejoice that I have confidence in you in everything.

2 PAUL TO THE CORINTHIANS CHAPTER 8

(The Collection of Money for the Church in Jerusalem. Jerusalem was the centre of the Jewish-Christian church under the leadership of Jesus' brother James "the Just"). Paul hoped to appease James with the money. When he arrived and entered the temple, an unexpected disaster began to unfold that led to the first split in the Jesus movement [into a Jewish Christianity and a Roman Christianity]: Paul was recognised by angry Jews, and riots broke out. Although Paul was a Jew, he also held Roman citizenship; Roman citizens were forbidden to enter the temple under penalty of death [see Temple Warning Inscription, Anhang A]. Paul was taken into protective custody, interrogated by King Herod Agrippa II and Berenice, and then deported to Rome [also known as Paul's Fourth Journey]. See: The Life of Titus Flavius Josephus, ch. 3, Appendix D; see also: Paul's Travel Maps, Appendix B.)

1 But we make known to you, brethren, the grace of God which has been bestowed among the churches of Macedonia,

2 that in a great trial of affliction the excess of their joy and their deep poverty abounded to the riches of their liberality;

3 for according to their power, I testify, and beyond their power, being willing of themselves,

4 with much entreaty beseeching of us the favor and the participation in the ministration which is for the saints,

5 and not as we had hoped, but themselves they gave first to the Lord and to us through the will of God,

6 so that we have besought Titus, that as he had before begun, so also he would complete among you this grace.

7 But as you abound in everything, in faith, and speech, and knowledge, and all diligence, and your love to us, see that you abound also in this grace.

8 Not as a commandment do I speak it, but by means of the forwardness of others, and to prove the sincerity of your love;

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9 for you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might become rich.

10 And I give an opinion in this matter; for this is profitable for you, who began before them not only to do, but also to be willing since last year;

11 but now complete also the doing, that as there was the readiness of willing, so also there may be the completion out of what you have.

12 For if the readiness of mind is present, it is accepted according to what it may have, not according to what it has not.

13 For it is not that there should be ease to others, but burden to you, but by equality: at the present time your abundance may be for their want,

14 that their abundance may be for your want, that there may be equality,

15 as it is written: He that gathered much had nothing over, and he that gathered little had no lack.

16 But thanks to God who is putting the same zeal for you into the heart of Titus;

17 for he accepted indeed the exhortation; but being more zealous, he went to you of his own accord.

18 And we sent with him the brother, whose praise in the gospel is through all the churches,

19 and not that only, but who also was chosen by the churches as our fellow-traveler with this grace which is ministered by us with a view to the glory of the Lord himself, and the manifestation of our readiness of mind,

20 avoiding this: that no one should reproach us in this abundance that is ministered by us;

21 for we provide for things honorable, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have in many things and at many times proved to be diligent, but now much more diligent because of the great confidence he has in you.

23 Whether any one inquire of Titus, he is my companion and fellowworkman for you: or if our brethren be inquired of, they are the apostles of churches, the glory of Christ.

24 Therefore, the proof of your love and of our glorying concerning you, to them you will show in the presence of the churches,

2 PAUL TO THE CORINTHIANS CHAPTER 9

1 For indeed concerning the relief which is for the saints, it is superfluous for me to write to you;

2 for I know your forwardness, of which I boast concerning you to the Macedonians, that Achaia has been ready since last year, and your zeal has roused the greater number.

3 But have sent the brethren, that our boasting concerning you may not be in vain in this respect; that, as I said, you may be ready:

4 lest perhaps if Macedonians come with me, and find you unprepared, we, that we say not you, should be ashamed in this confidence.

5 I thought it necessary therefore to exhort the brethren, that they would go before to you, and make up beforehand your blessing that was promised before, that this may be ready as a blessing, and not as covetousness.

6 But as to this, he that sows sparingly shall also reap sparingly, and he that sows with blessings shall also reap with blessings.

7 Let each one give as he purposes in his heart, not from sorrow or from necessity; for God loves a cheerful giver.

8 And God is able to make every grace abound to you, that you having always all sufficiency in everything, may abound for every good work;

9 as it is written: He scattered abroad, he gave to the poor, his righteousness remains for ever.

10 But he that supplies seed for the sower, and bread for eating, will supply and multiply your seed sown, and increase the fruits of your righteousness:

11 being enriched in everything for all liberality, which works out through us thanksgiving to God.

12 Because the administration of this service not only supplies the wants of the saints, but also abounds through many thanksgivings to God:

13 as, through the proof which this ministration gives, they glorify God for the subjection that is caused by your confession in respect to the gospel of Christ, and for the liberality of the contribution for them and for all,

14 and by their prayer for you, since they long for you on account of the exceeding grace of God that is in you.

15 Thanks to God for his unspeakable gift.

2 PAUL TO THE CORINTHIANS CHAPTER 10

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence indeed am lowly among you, but being absent am bold towards you;

2 but I entreat that I may not when present be bold with that confidence, with which I think to be bold against some who think of us as if we walk according to the flesh.

3 For though walking in the flesh, we do not war according to the flesh

4 (for the weapons of our warfare are not carnal, but mighty through God for the pulling down of strongholds),

5 casting down reasonings and every high thing that exalts itself against the knowledge of God, and leading captive every thought to the obedience of Christ,

6 and having in readiness to inflict punishment on every failure in obedience, when your obedience is fulfilled.

7 Do you look on things according to outward appearance? If anyone confides in himself that he is Christ's, let him conclude this again of himself, that as he is Christ's, so also are we Christ's.

8 For even if I should boast somewhat more abundantly of our authority, which the Lord gave us for edification, and not for your destruction, I shall not be made ashamed.

9 That I may not seem as if I would terrify you by letters.

10 For his letters, say they, are weighty and powerful, but his bodily presence weak, and his speech contemptible.

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11 Let such a one think this, that such as we are in word by letters, when absent, such are we also in deed, when present.

12 For we dare not number ourselves among or compare ourselves with some that commend themselves; but they, measuring themselves among themselves, and comparing themselves with themselves, are not wise.

13 But we will not boast without measure, but according to the measure of the rule, which God has apportioned to us, a measure to reach even to you.

14 For we do not stretch ourselves too far, as if we do not come to you; for even as far as to you did we come first in the gospel of Christ,

15 not boasting without measure in the labors of others; but having hope, when your faith is increased, to be enlarged among you according to our rule, abundantly,

16 to preach the gospel in regions beyond you, not to boast ourselves in things made ready in another man's line.

17 But he that boasts, in the Lord let him boast;

18 for not he that commends himself is approved, but he whom the Lord commends.

2 PAUL TO THE CORINTHIANS CHAPTER 11

1 Would that you could bear with some little of my folly; but indeed you do bear with me.

2 For I am jealous over you with a godly jealousy: for I have espoused you to one husband that I may present a chaste virgin to Christ:

3 I fear, however, lest perhaps, as the serpent completely deceived Eve in his craftiness, so your minds should be corrupted from the simplicity that is in Christ.

4 For if indeed he that comes preaches another Jesus whom we did not preach, or you receive another spirit which you did not receive, or another gospel which you did not accept, you might well bear with him;

5 for I think that I am in nothing inferior to these very great apostles.

6 If, however, I am rude in speech, yet not in knowledge, but in everything we have made it manifest toward you among all.

7 Or did I commit a sin in abasing myself that you might be exalted, because I preached to you the gospel of God without charge?

8 I robbed other churches, taking wages to do you service; and when present with you, though in want, I was a burden to no one;

9 for my want the brethren who came from Macedonia supplied; and in everything I have kept myself from being burdensome to you, and will keep myself.

10 The truth of Christ is in me, that this boasting shall not be stopped in my case in the regions of Achaia.

11 Why? Because I love you not? God knows.

12 But what I do, I will also do, that I may cut off occasion from them that desire the occasion, that in what they boast they may be found even as we.

13 For such as they are false apostles, deceitful workers, transforming themselves into apostles of Christ.

14 And no wonder; for Satan himself transforms himself into an angel of light.

15 No great thing, then, if his ministers also transform themselves as ministers of righteousness: whose end shall be according to their works.

16 I say again, let no one think that I am foolish; but if otherwise at least as foolish receive me, that I also may boast myself some little.

17 What I say, I say not according to the Lord, but as in folly, in this confidence of boasting.

18 Since many boast according to the flesh I also will boast.

19 For you bear with the foolish with pleasure, since you are wise;

20 for you bear with it if any one brings you into bond age, if any one devours you, if an one seizes upon you, if any on exalts himself, if any one smite you on the face.

21 To my reproach I say it, that we were weak but in whatever any one is bold, in folly I say it. I also am bold.

22 Are they Hebrews? I also. Are they Israelites? I also. Are they the posterity of Abraham? I also.

23 Are they ministers of Christ? Speak as if beside myself, I more in labors more abundant, in stripe above measure, in prisons more frequently, in deaths often;

24 of the Jews five times received forty stripes save one,

25 three times was I beaten with rods, once was I stoned, three times have I beer shipwrecked, a night and a day; spent I in the deep:

26 in journeying; often, in dangers of rivers, in dangers of robbers, in dangers from my countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the desert, in danger; in the sea, in dangers among false brethren,

27 in labor and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Apart from things besides these, that which presses upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? Who is ensnared, and I burn not?

30 If I must boast, of the things that concern my infirmities will I boast.

31 The God and Father of our Lord Jesus, who is blessed throughout the ages, knows that I lie not.

32 In Damascus, the governor under Aretas the king guarded the city of the Damascenes, that he might apprehend me;

33 and through a window, I was let down in a basket, through the wall, and escaped his hands.

2 PAUL TO THE CORINTHIANS CHAPTER 12

1 To boast surely profits me not; for I will come to visions and revelations of the Lord.

2 I know a man in Christ, fourteen; years ago, whether in the body I know not, or out of the body I know not, God knows, such a one was caught away even to the third heaven.

3 And I know such a man, whether in the body or apart from the body I know not, God knows;

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4 that he was caught away into paradise, and heard unspeakable words, which it is not lawful for man to utter.

5 Concerning such a one I will boast, but concerning myself I will not boast, except in my infirmities.

6 For though I should desire to boast, I shall not be foolish, for I will speak the truth; but I forbear, lest any one should think with regard to me above what he sees me, or hears anything from me.

7 And, lest I might be exalted above measure through the exceeding greatness of the revelations, there was given me a thorn in the flesh, a message of Satan that he might buffet me, that I might not be exalted above measure.

8 Concerning this, three times did I beseech the Lord that it might depart from me.

9 And he said to me: My grace is sufficient for thee; for my power is perfected in weakness. Most gladly; then will I rather glory in my infirmities, that the power of Christ may abide upon me.

10 Wherefore I am well pleased in infirmities, in outrages, in necessities, in persecutions. in straits, for Christ's sake; for when I am weak, then am I strong.

11 I have become foolish: you have compelled me. For I ought to be commended by you; for in nothing was I inferior to these very great apostles, though I am nothing.

12 The signs indeed of the apostle were wrought out among you in all patience, in signs and wonders and mighty deeds.

13 For what is that in which you were inferior to the other churches, except that I did not become a burden to you? Forgive me this wrong.

14 Behold, I am ready, to come to you the third time, and I will not be a burden to you; for I seek not yours, but you. For the children ought not to lay up treasure for the parents, but the parents for the children.

15 And I will most gladly spend and be spent for your souls, though the more abundantly I love you, the less I am loved.

16 But be it so, I did not become a burden to you; but, being crafty, I caught you with guile.

17 Did I make gain of you by any one of those that I sent to you?

18 I besought Titus, and with him sent the brother. Did Titus make gain of you? Walked we not in the same spirit? not in the same steps?

19 For a long time you are thinking that to you we are making a defense. In the presence of God in Christ do we speak; but all things, beloved, for your edification.

20 For I fear lest perhaps on coming I shall find you not such as I wish, and I shall be found to you as you do not wish; lest perhaps there be contentions, envyings, wraths, factions, evil-speakings, whisperings, high-mindedness, tumults:

21 lest when I come again my God will humble me with respect to you, and I shall bewail many of them that have sinned before, and have not repented because of the uncleanness, and lewdness, and wantonness which they have committed.

2 PAUL TO THE CORINTHIANS CHAPTER 13

1 This third time am I am coming to you: in the mouth of two or three witnesses shall every word be established.

2 I have said before, and I foretell, as when present the second time, also now in my absence, to those who have sinned before and to all the rest, that if I come again. I will not spare.

3 Since you seek a proof of Christ speaking in me, who toward you is not weak, but is mighty in you;

4 for though he was crucified through weakness, yet he lives by the power of God; for we are weak in him, but we shall live with him through the power of God toward you.

5 Try yourselves, whether you are in the faith, prove yourselves: or do you not know yourselves, that Christ Jesus is in you? unless you are disapproved.

6 But I hope that you shall know that we are not disapproved.

7 But we pray to God that you may do no evil, not that we may appear approved, but that you may do what is excellent, though we be as disapproved.

8 For we can do nothing against the truth, but for the truth.

9 For we rejoice when we are weak, and you are strong: this also we pray for, your perfect union.

10 For this reason I write these things while absent, that I may not, when present, use severity, according to the authority which the Lord gave me for edification, and not for destruction.

11 Finally, brethren, rejoice; be perfectly united, be comforted, be of the same mind, live in peace, and the God of love and of peace shall be with you.

12 Salute one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

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THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

or Paul To The Citizens Of Galata, or just Galatians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Galatians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 54 AD. There is an old debate as to whether Paul's letter was directed to northern Galatia, where the ethnic Galatians lived, or to southern part of the Galatian province, where cities such as Iconium are located.

The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is probably written by the Roman citizen Saul of Tarsos (Paul the Apostle) from southern Anatolia to a number of Early Christian communities in Galatia (central Anatolia).

Saul of Tarsos writes about the conflict he caused with James the undisputed leader of the Church and brother of Jesus. The controversy concerns the Gentile (Roman) and the Mosaic (Hebrew) Law as described in the 5 books of Moses. Saul knew that circumcision was against the Lex Cornelia (the Roman laws of Cornelius Sulla) argues that the gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision of males. But Saul tells us only a part of the story, he does not say that James has been furious seeing him as traitor and lier because he converted Jews to his version of Christianity. Saul has dared to turn James's brother Jesus into a caricature and a divine figurehead of Paul's newly created religion, smearing so the honour of Jesus' family by immoral (Roman) filth and violating the first three Commandments: "1. I am the Lord thy God, thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord your God in vain." In other words: In Judaism, it is absolutely probihited to elevate a human being (such as Jesus) to a godlike status. When Paul came to Jerusalem and Jews recognised him, his presence alone caused such a massive uprising that the Roman police force had to take him into protective custody.

We can learn in detail what has happened from the Clementine literature (also called Pseudo [false] -Clementine because the Church leaders did not like the contents of the texts), the Homilies and Recognition by name. These are records made by one Clement (whom the narrative identifies as both Pope Clement I, and Titus Flavius Vespasianus' nephew Titus Flavius Clemens) who tells us about the battles among James the brother of Jesus, Saul of Tarsos and the Apostle Simon Peter. There is also an accout of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history. The author is sometimes called Pseudo-Clement (as distinct from Clement of Alexandria)

The Epistle to the Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul because it is Saul's coming out. The central dispute in the letter concerns the question of how Gentiles and Jewss could convert to Paul's Christianity, which shows that this letter was written at an early stage in church history, when the vast majority of Christians were Jewish or Jewish proselytes, which historians refer to as the Jewish Christians. Another indicator that the letter is early is that there is no hint in the letter of a developed organisation within the Christian community at large. This puts it during the lifetime of Paul himself.)

PAUL TO THE GALATIANS CHAPTER 1

(During the era of the Roman Republic, like the filling of a sandwich, the Celts were squeezed out of the centre of Europe by the Germanic tribes coming from the north and the Romans coming from the south. In the west, they fled to Britain and in the east to Anatolia. The Turkish name Galata [Engish: Galatia; other Celtic names: Celtica, Gallica, Gallia, Gallega, Galicia, Gaul, etc.] still recalls them. Paul had visited Galatia on his second and third missionary journeys [Acts 16:6; 18:23] and established Christian communities there [Galatians 4:13-15]. These consisted primarily of Gentile Christians [Greeks; 4:8; 5:2; 6:13] and Jewish Christians [3:13f; 4:3]. As described in 2 Corinthians, Paul had a major conflict with James, the Bishop of Jerusalem and brother of Jesus, because Paul violated the laws of Moses. The letter must have been written soon after Paul's second missionary journey [4:13]; only then can we explain his surprise at the Galatians' rapid change of heart [1:6]. This suggests that the letter was written during the early part of his three-year stay in Ephesus, around the year 54 AD or a bit earlier.)

1 Paul an apostle, not of men, neither through man, but through Jesus Christ and God the Father, who raised him from the dead,

2 and all the brethren that are with me, to the churches of Galatia.

3 Grace to you and peace from God the Father and our Lord Jesus Christ,

4 who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father,

5 to whom be glory from age to age: amen.

6 I wonder that you are so soon turning away from him that called you into the grace of Christ, to a different gospel,

7 which is not another, except that there are some that trouble you, and wish to pervert the gospel of Christ.

8 But though even we or an angel from heaven preach to you a gospel beside that which we preached to you, let him be accursed.

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9 As we have said before, even now I say again, if any one preach to you a gospel beside that which you received, let him be accursed.

10 For do I now persuade men or God? or seek I to please men? For if I yet pleased men, Christ's servant I should not be.

11 But I make known to you, brethren, the gospel that was preached by me, that it is not according to man;

12 for neither received I it from man, nor was I taught it, but through a revelation of Jesus Christ.

13 For you have heard of my former conduct in Judaism, that I exceedingly persecuted the church of God and laid it waste;

14 and I made progress in Judaism beyond many of my own age in my nation, being exceedingly a zealot for the traditions of my fathers.

15 But when he that set me apart from my mother's womb, and called me through his grace, was pleased

16 to reveal his Son in me that I might preach him among the Gentiles, immediately I conferred not with flesh and blood;

17 neither went I up to Jerusalem to those who were apostles before me; but I went away into Arabia, and returned again to Damascus.

18 Then after three years, I went up to Jerusalem to become acquainted with Cephas; and I abode with him fifteen days;

19 but another of the apostles saw I not, except James the brother of the Lord.

20 Now as to the things that I write to you, behold, in the presence of God I lie not.

21 After that I came into the regions of Syria and Cilicia,

22 but was not known personally to the churches of Judea that were in Christ;

23 but they had only heard that he that once persecuted us now preaches the faith which he once destroyed;

24 and they glorified God in me.

PAUL TO THE GALATIANS CHAPTER 2

1 Then, fourteen years after, I again went up to Jerusalem, with Barnabas, taking with me Titus also;

2 but I went up according to a revelation, and laid before them the gospel that I preach among the Gentiles, but privately to them that were of reputation, lest I should run or had run in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised;

4 but because of brethren that were stealthily brought in, who had come in stealthily to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage:

5 to whom, not even for an hour, did we yield by subjection, that the truth of the gospel might abide with you.

6 But from those that seemed to be something, whatever they were is a matter of no importance with me; God accepts not the person of a man; for to me those that seemed to be something added nothing:

7 but, on the other hand, seeing that I had been entrusted with the gospel of the uncircumcision, as Peter with that of the circumcision;

8 for he that wrought mightily in Peter for the apostleship of the circumcision, wrought mightily in me also for the Gentiles;

9 and, knowing the grace that had been given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, but they to the circumcision:

10 only that we should remember the poor, which very thing I have also been diligent to do.

11 But when Cephas came to Antioch, I withstood him to the face, because he had been blamed.

12 For before some had come from James, he ate with the Gentiles; but when they had come, he withdrew and separated himself, fearing those of the circumcision;

13 and the rest of the Jews also acted hypocritically with him, so that Barnabas also was carried away with their hypocrisy.

14 But when I saw that they walked not uprightly with the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest as a Gentile and not as a Jew, why dost thou compel the Gentiles to live as the Jews?

15 We who are Jews by nature and not sinners of the Gentiles,

16 but knowing that a man is not justified by works of law, but through faith of Christ Jesus, even we have believed on Christ Jesus, that we might be justified by faith of Christ, and not by works of law; because by works of law shall no flesh be justified.

17 But if in seeking to be justified in Christ we are found even ourselves to be sinners, is Christ then a minister of sin? it can not be.

18 For if I build again those things that I have destroyed, I constitute myself a transgressor.

19 For through law I died to law, that I might live to God.

20 With Christ have I been crucified: I live; however, no longer I, but Christ lives in me; and the life that I now live in the flesh, I live in the faith of the Son of God, who loved me and delivered himself up for me.

21 I do not set aside the grace of God; for if righteousness is through law, then Christ has died in vain.

PAUL TO THE GALATIANS CHAPTER 3

1 O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ has been set forth among you as crucified?

2 This only I wish to learn of you, by works of law did you receive the Spirit, or by the message of faith?

3 Are you so foolish? Haying begun in spirit, are you now made perfect in flesh?

4 Have you suffered so many things in vain? If indeed it be yet in vain.

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5 He then that supplies to you the Spirit, and works mighty deeds among you, is it by works of law or by the message of faith?

6 As Abraham believed God, and it was counted to him for righteousness.

7 Know you then that they that are of faith, these are sons of Abraham.

8 But the Scripture, foreseeing that God would justify the Gentiles by faith, preached beforehand the gospel to Abraham: In thee shall all the nations be blessed.

9 So then they that are of faith are blessed with believing Abraham.

10 For as many as are of works of law, are under a curse; for it is written: Cursed is every one that abides not in all things that are written in the book of the law, to do them.

11 But that in law no one is justified with God is evident; because the just by faith shall live;

12 and the law is not of faith, but he that does them shall live in them.

13 Christ has bought us off from the curse of the law, having become a curse for us; for it is written: Cursed is every one that hangs on a tree;

14 that upon the Gentiles the blessing of Abraham might come in Christ Jesus, that we might receive the promise of the Spirit through faith.

15 Brethren, I speak as a man. No one sets aside or adds to a covenant when confirmed, though it be a man's.

16 Now to Abraham were the promises spoken and to his offspring. It does not say: And to offsprings, as of many, but as of one: And to thy offspring, who is Christ.

17 But this I say: A covenant confirmed by God, the law which was four hundred and thirty years after does not annul, so as to make the promise of no effect.

18 For if the inheritance is of law, it is no longer of promise; but God has given it as a favor to Abraham through promise.

19 Why then the law? Because of transgressions was it added, till the offspring should come, to whom the promise has been made, having been appointed through angels, in the hand of a mediator.

20 Now there is no mediator of one, but God is one.

21 Is the law then against the promises of God? It cannot be. For if a law had been given that could have made alive, verily righteousness would have been by law:

22 but the Scripture has shut up all under sin, that the promise by faith of Jesus Christ might be given to those that believe.

23 But before faith came we were kept in guard under law, shut up for the faith that was to be revealed.

24 So, then, the law was our pedagogue (educator) to Christ, that we might be

justified by faith;

25 but since faith has come we are no longer under a pedagogue.

26 For you are sons of God through faith in Christ Jesus;

27 for as many of you as were baptized into Christ, put on Christ.

28 There is not Jew, neither Greek; there is not servant, neither freeman; there is not male and female; for you are all one in Christ Jesus.

29 But if you are Christ's, then are you Abraham's posterity, heirs according to promise.

PAUL TO THE GALATIANS CHAPTER 4

1 But I say, as long as the heir is a minor, he differs nothing from a servant, though he is lord of all;

2 but is under tutors and stewards till the time appointed by the father.

3 So also we, when we were minors, were in bondage under the elements of the world;

4 but when the fulness of the time had come. God sent forth his Son, born of a woman, born under law,

5 that he might buy off those under law, that we might receive the adoption of sons.

6 And because you are sons. God has sent forth the Spirit of his Son into our hearts, crying: Abba, Father.

7 So then thou art no longer a servant, but a son; and if a son, an heir also through God.

8 But then, indeed, not having known God, you were in bondage to them that by nature are not gods:

9 now, however, having known God, rather having been known by God, how turn you again to the weak and poor elements, to which you desire again to be in bondage?

10 You observe days and months and seasons and years.

11 I am afraid of you lest perhaps I have bestowed on you labor in vain.

12 Brethren, I beseech you, become as I am, for I was as you are. You have injured me in nothing;

13 but you know that because of weakness of the flesh I preached to you the gospel formerly,

14 and my trial that is in my flesh you did not despise, neither loathe, but you received me as an angel of God, as Christ Jesus.

15 What, then, was your happiness? for I testify for you that if possible you would have pulled out your eyes and given them to me.

16 So, then, have I become your enemy because I tell you the truth?

17 They are zealous for you, not honorably: yes, they desire to exclude you, that you may be zealous for them.

18 But it is honorable to be zealous in what is honorable, always, and not only when I am present with you.

19 My little children, for whom I again suffer the pains of childbirth till Christ be; formed in you,

20 I was wishing, however, to be, present with you now, and to change my voice, for I am in doubt with regard to you.

21 Tell me, you that desire to be under law, do you not understand the law?

22 for it is written that Abraham had two sons, one by the maidservant and one by the free woman.

23 But the one by the maidservant was born according to the flesh, that by the free woman through the promise.

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24 Which things are allegorized; for these are two covenants, one indeed from Mount Sinai, bringing forth for bondage, which is Hagar.

25 For this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in bondage with her children.

26 But the Jerusalem above is free, which is the mother of us all;

27 for it is written: Rejoice, thou barren that bearest not, break forth and cry out, thou that travailest not, for many more are the children of the deserted, than of her that had the husband.

28 But you, brethren, as Isaac, are children of promise.

29 But as then he that was born according to the flesh persecuted him that was born according to the spirit, so also now.

30 But what says the Scripture? Cast out the maidservant and her son; for the son of the maidservant shall not be heir with the son of the free woman.

31 Wherefore, brethren, we are not children of the maidservant, but of the free woman.

PAUL TO THE GALATIANS CHAPTER 5

1 In the freedom with which Christ has freed us, stand fast, and be not again subject to the yoke of bondage.

2 Behold, I Paul say to you, that if you be circumcised, Christ shall profit you nothing.

3 But I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 You have withdrawn from Christ, whoever of you are justified in law: you have fallen from grace.

5 For we, through the Spirit, by faith wait for the hope of righteousness.

6 For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but faith working through love.

7 You were running well: who hindered you, that you should not obey the truth?

8 The credulity is not of him that calls you.

9 A little leaven leavens the whole mass.

10 I have confidence in you in the Lord, that you will have no other mind; but he that troubles you shall bear the condemnation, whoever he be.

11 But I, brethren, if I yet preach circumcision, why am I yet persecuted? Then has the offense of the cross ceased.

12 I would that they that subvert you would even cut themselves off.

13 For you, brethren, were called for freedom: only use not your freedom as an occasion for the flesh, but through love serve one another.

14 For the whole law has been fulfilled in one word, in this: Thou shalt love thy neighbor as thyself.

15 But if you bite and devour one another, see that you be not destroyed one by another.

16 But, I say, walk in the Spirit and you shall not fulfill the desire of the flesh.

17 For the flesh has desires against the Spirit, and the Spirit against the flesh; and these array themselves one against the other, so that you can not do the things that you would.

18 But if you are led by the Spirit, you are not under law.

19 But the works of the flesh are manifest, which are lewdness, uncleanness, wantonness,

20 idolatry, witchcraft, enmities, strife, emulation, wraths, contentions, divisions, heresies,

21 envyings, drunkenness, revellings, and things like these; as to which I foretell you as I have also said before, that those that do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 meekness, self-control: against such things there is no law.

24 But they that are Christ Jesus' have crucified the flesh with the passions and the desires.

25 If we live in the Spirit, in the Spirit also let us walk.

26 Become not vainglorious, provoking one another, envying one another.

PAUL TO THE GALATIANS CHAPTER 6

1 Brethren, if a man shall have been also overtaken in any fault, do you that are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

2 Bear the griefs of one another, and so fulfil the law of Christ.

3 For if any one thinks himself to be something, being nothing, he deceives himself. But let each one prove his own work, and then shall he have cause of boasting in regard to himself, and not in regard to another:

5 for each one shall bear his own burden.

6 But let him that is instructed in the word communicate to him that instructs, in all good things.

7 Be not deceived, God is not mocked. For whatever a man sows, this also shall he reap;

8 for he that sows for his own flesh shall of the flesh reap corruption, but he that sows for the Spirit shall of the Spirit reap life eternal.

9 But let us not be weary in doing that which is beautiful; for in the proper time we shall reap, if we faint not.

10 Therefore, as we I have opportunity, let us do good to all, but especially to those of the household of faith.

11 See in how large letters I have written to you with my own hand.

12 As many as wish to make a fair show in the flesh, these compel you to be circumcised, only that they are not persecuted for the cross of Christ.

13 For neither do they themselves that are circumcised keep the law, but they wish you to be circumcised that they may glory in your flesh.

14 But may it not happen to me that I glory except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world;

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15 for neither circumcision is anything, nor uncircumcision, but a new creature.

16 And as many as walk by this rule, peace upon them and mercy, and upon the Israel of God.

17 Finally, let no one give me trouble; for I bear in my body the marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brethren: amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

or Paul to the citizens of Ephesus, or just Ephesians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 80-100 A.D.

(The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been attributed to Paul the Apostle but starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought, probably "by a loyal disciple to sum up Paul's teaching and to apply it to a new situation fifteen to twenty-five years after the Apostle's death".

According to tradition, the Apostle Paul wrote the letter while he was in prison in Rome (around 62 AD). This would be about the same time as the Epistle to the Colossians (which in many points it resembles) and the Epistle to Philemon. However, many critical scholars have questioned the authorship of the letter and suggest that it may have been written between 80 and 100 AD.

The first verse in the letter identifies Paul as its author. While early lists of New Testament books, including Marcion's canon and the Muratorian fragment, attribute the letter to Paul, more recently there have been challenges to Pauline authorship on the basis of the letter's characteristically non-Pauline syntax, terminology, and eschatology.

The Pauline authorship of Ephesians is doubtful. In style it differs even more than the Epistle to the Colossians from the earlier Epistles attributed to Paul: 1. Many terms in Ephesians are not found in genuine Paulines but are found in the later NT writings; 2. Almost all of Ephesians evinces verbal contacts with Colossians, indicating that the author of Ephesians wrote in imitation of Colossians; 3. The use of grammar is quite different: The plural is employed where Paul always avoids it in his 4 Main Epistles.

Ephesians contains:

• 1:1,2. The greeting, from Paul to the church of Ephesus.

• 1:3–2:10. A general account of the blessings that the gospel reveals. This includes the source of these blessings, the means by which they are attained, the reason why they are given, and their final result. The whole of the section 1:3–23 consists in the original Greek of just two lengthy and complex sentences (1:3–14, 15–23). It ends with a fervent prayer for the further spiritual enrichment of the Ephesians.

• 2:11–3:21. A description of the change in the spiritual position of Gentiles as a result of the work of Christ. It ends

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with an account of how Paul was selected and qualified to be an apostle to the Gentiles, in the hope that this will keep them from being dispirited and lead him to pray for them.

• 4:1–16. A chapter on unity in the midst of the diversity of gifts among believers.

• 4:17–6:9. Instructions about ordinary life and different relationships.

• 6:10–24. The imagery of spiritual warfare (including the metaphor of the Armour of God), the mission of Tychicus, and valedictory blessings.)

PAUL TO THE EPHESIANS CHAPTER 1

(In the early 50s AD, Paul lived in Ephesus for three years and formed a church community. Ephesus was founded by Greeks around 600 BC near Izmir in Asia Minor. The former port city is famous for its library, whose facade still stands, and its beautiful Greek theatre. Under Emperor Augustus, Ephesus became the capital of the Roman province of Asia. Around 57 AD, there was a massive revolt of Greeks and Jews against the teachings of the Apostle Paul; it is described in the Book of Acts, chapter 19.)

1 Paul, an apostle of Christ Jesus through the will of God, to the saints that are [in Ephesus] and to the faithful in Christ Jesus.

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who blessed us in every spiritual blessing in the heavenly things in Christ,

4 as he chose us in him before the foundation of the world, that we should be holy and without blame before him,

5 having in love predestinated us for the adoption of sons to himself through Jesus Christ, according to the good pleasure of his will,

6 for the praise of the glory of his grace, in which he has graced us in the Beloved,

7 in whom we, have redemption through his blood, the remission of offenses, according to the riches of his grace,

8 which he made to abound to us in all wisdom and prudence,

9 having made known to us the mystery of his will, according to his good pleasure which he purposed in himself,

10 for a dispensation of the fulness of the seasons, to gather together for himself all things in Christ, things in the heavens and things on the earth, in him,

11 in whom also we have obtained inheritance, being predestinated according to the purpose of him who works all things according to the counsel of his will,

12 in order that we should be for the praise of his glory, who before trusted in Christ:

13 in whom you also trusted, having heard the word of truth, the gospel of your salvation, in whom also having believed, you were sealed with the Spirit of promise, the Holy,

14 who is the earnest of our inheritance in order to the redemption of the purchased possession, for the praise of his glory.

15 Wherefore I also, having heard of your faith in the Lord Jesus, and your love for all the saints,

16 cease not to give thanks for you, making mention of you in my prayers,

17 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and of revelation in the acknowledgment of him,

18 that the eyes of your heart being enlightened, you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 and what the exceeding greatness of his power toward us that believe according to the energy of the might of his strength,

20 which he wrought in Christ, when he raised him from the dead, and caused him to sit at his right hand in the heavenly places,

21 far above every principality and authority and power and lordship and every name that is named, not only in this age, but also in that to come,

22 and subjected all things under his feet, and gave him as the head over all things to the church,

23 which is his body, the fulness of him that fills all in all.

PAUL TO THE EPHESIANS CHAPTER 2

1 And you being dead to your offences and sins,

2 in which you formerly walked according to the age of this world, according to the prince of the authority of the air, the spirit that now works in the sons of disobedience,

3 among whom we all also lived formerly in the desires of our flesh, doing the wishes of the flesh and of the mind, and were by nature children of wrath as the rest also;

4 but God being rich in mercy, because of his great love with which he loved us,

5 even us being dead to offenses he made alive with Christ — by grace are you saved —

6 and raised us up and made us sit together in the heavenly places in Christ Jesus,

7 that he might show in the ages to come the exceeding riches of his grace in kindness to us in Christ Jesus.

8 For by grace are you saved through faith; and this not of you, the gift of God;

9 not of works, lest any one should boast;

10 for we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

11 Wherefore remember that formerly you Gentiles in the flesh — who are called Uncircumcision by that called Circumcision in the flesh, made with hands —

12 that you were at that time without Christ, alienated from the polity of Israel, and strangers to the covenants of promise, not having hope, and without God in the world;

13 but now in Christ Jesus you, who were formerly far off, have become near in the blood of Christ.

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14 For he is our peace, who has made both one, and broken down the middle wall of separation,
15 the enmity, having in his flesh caused to cease the law of commandments in ordinances, that the two he might create in himself one, a new man, making peace;
16 and might reconcile both in one body to God through the cross, having in it put to death the enmity;
17 and he came and preached peace to you the far off, and peace to the near,
18 for through him we both have access in one Spirit to the Father.
19 Therefore, then, you are no longer strangers and foreigners, but you are fellow-citizens with the saints, and of the household of God,
20 having been built on the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone;
21 in whom all the building fitly framed together grows into a holy temple in the Lord:
22 in whom you also are builded together for a dwelling-place of God in Spirit.

PAUL TO THE EPHESIANS CHAPTER 3

1 For this cause I Paul, the prisoner of Christ Jesus for you Gentiles,
2 if indeed you have heard of the dispensation of the grace of God, which was given to me for you,
3 that according to revelation was made known to me the mystery, as I wrote before in brief,
4 by which you may be able, when you read, to understand my knowledge in the mystery of Christ;
5 which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets in the Spirit:
6 that the Gentiles should be fellowheirs, and of the same body, and partakers of the promise in Christ Jesus through the gospel,
7 of which I became a minister according to the gift of the grace of God, which was given to me according to the energy of his power.
8 To me who am far the least of all the saints was this grace given, that I might preach among the Gentiles the unsearchable riches of Christ,
9 to enlighten all men as to what is the dispensation of the mystery that has been hid from the ages in God, who created all things;
10 that there might be made known now to the principalities and the authorities in the heavenly regions, through the church, the muchdiversified wisdom of God,
11 according to the purpose of the ages, which he established in Christ Jesus our Lord,
12 in whom we have boldness and access in confidence through the faith of him.
13 Wherefore I beseech that you faint not in my afflictions for you, which are your glory.
14 For this cause I bow my knees to the Father,
15 from whom all the family in the heavens and on the earth is named,
16 that he may grant to you according to the riches of his glory, that with power you may receive strength, through the Spirit, into the inner man,
17 that Christ may dwell, through faith, in your hearts,
18 that you, being rooted and founded in love, may be able to comprehend with all the saints what is the breadth and length and depth and height,
19 and to know the love of Christ that passes knowledge, that you may be filled to all the fulness of God.
20 Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us,
21 to him be glory in the church in Christ Jesus through all the generations of the age of ages: amen.

PAUL TO THE EPHESIANS CHAPTER 4

1 I therefore the prisoner in the Lord beseech you, that you walk in a manner worthy of the calling with which you were called;
2 with all lowliness of mind and meekness, with longsuffering, bearing with one another in love:
3 giving diligence to keep the oneness of the Spirit in the bond of peace.
4 One body and one Spirit, even as you were called in one hope of your calling;
5 one Lord, one faith, one baptism:
6 one God and Father of all, who is over all and through all and in all.
7 But to each one of us was given grace according to the measure of the gift of Christ.
8 Wherefore he says: Having ascended on high he led captivity captive and gave gifts to men.
9 But this: He ascended; what is it but that he also descended into the lower regions of the earth?
10 He that descended is the same that ascended far above all the heavens, that he might fill all things.
11 And he gave some apostles, some prophets, some evangelists, some pastors, and teachers,
12 for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ,
13 till we all come into the oneness of the faith, and of the acknowledgment of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ;
14 that we be no longer children, tossed and carried about by every wind of teaching in the sleight of men, in craftiness used with a view to the art of deception:
15 but speaking truth in love may grow up into him in all things, who is the head, Christ;
16 from whom all the body, fitly framed together and compacted through every joint of supply, according to the energy in the measure of each part, makes increase of the body for the building up of itself in love.

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17 This I say, therefore, and testify in the Lord, that you walk no longer as the rest of the Gentiles also walk in the vanity of their mind,

18 being darkened in understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart:

19 who, being past feeling, have delivered themselves up to lasciviousness for the working of all uncleanness in their greediness.

20 But you did not so learn Christ, 21 if indeed you heard him and in him were taught as the truth is in Jesus,

22 that you put off, according to the former behavior, the old man who is corrupt according to the deceitful desires;

23 but be renewed in the spirit of your mind,

24 and put on the new man which, according to God, has been created in righteousness and holiness of truth.

25 Wherefore having put away what is false, speak truth each one with his neighbor; for we are members one of another.

26 Be angry and sin not: let not the sun go down upon your wrath,

27 neither give place to the devil.

28 Let him that steals, steal no more, but rather let him labor, making with his hands that which is good, that he may have to distribute to him that has need.

29 Let no corrupt word proceed out of your mouth, but if any is good for needful edification, that may give grace to the hearers.

30 And grieve not the Holy Spirit of God, in which you have been sealed for a day of redemption.

31 Let all bitterness, and anger, and wrath, and clamor, and blasphemy, be taken away from you, with all malice.

32 But become kind one toward another, compassionate, forgiving one another as God also in Christ forgave you.

PAUL TO THE EPHESIANS CHAPTER 5

(Be the Children of Light and avoid all evil [8-13]. "Children of Light" [Sadokites, Zadiks, "the righteous or just"] was once the name the Sadducees, Zealots, and Sicarii [knife-wielding terrorists] used for themselves and recorded it in the Dead Sea Scrolls. They were the perpetrators of the Jewish War against Rome from 66 to 73, which was also a civil war, and ended with about a million deaths. They called all non-Jews "Children of Darkness." In this letter, the name Children of Light is deliberately used to depict the new Roman Christians of the Apostle Paul positively and to show that those terrorists are now the Children of Darkness. See: The Dead Sea Scrolls, Appendix D; a complete translation can be found in The Grand Bible.)

1 Become, therefore, imitators of God, as beloved children,

2 and walk in love, as Christ also loved us, and delivered himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.

3 But lewdness, and all uncleanness, or covetousness, let them not be named among you, as it becomes saints,

4 and filthiness and foolish talking or jesting, which are not becoming, but rather giving of thanks.

5 For this you know, that no lewd, or unclean person, or covetous man, who is an idolater, has inheritance in the kingdom of Christ and of God.

6 Let no one deceive you with vain words; for because of these things comes the wrath of God upon the sons of disobedience.

7 Become not therefore partakers with them.

8 For you were formerly darkness, but now light in the Lord: walk as children of light —

9 for the fruit of light is in all goodness and righteousness and truth —

10 proving what is acceptable to the Lord;

11 and have no communication with the unfruitful works of darkness, but rather even reprove them.

12 For the things done by them in secret, it is a shame even to speak of; but all things that are reproved are made manifest by light; for everything that is made manifest is light.

14 Wherefore he says: Awake, thou that sleepest, and rise from the dead, and Christ shall give thee light.

15 See, therefore, how exactly you walk, not as unwise, but as wise,

16 redeeming the time, because the days are evil.

17 Therefore become not foolish, but understand what the will of the Lord is.

18 And be not drunk with wine, in which is revelry; but be filled in Spirit;

19 speaking to yourselves in psalms and hymns and spiritual songs; singing and chanting in your heart to the Lord;

20 giving thanks always to the God and Father for all things, in the name of our Lord Jesus Christ:

21 being subject one to another in the fear of Christ.

22 Let wives be subject to their own husbands as to the Lord;

23 for the husband is the head of the wife, as Christ also is the head of the church, himself the saviour of the body.

24 But as the church is subject to Christ, so also the wives to their husbands in everything.

25 Husbands, love your wives, as Christ also loved the church, and delivered himself up for it,

26 that he might sanctify it, having cleansed it by the bath of water in the word,

27 that himself might present to himself the glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

28 So ought men to love their own wives as their own bodies. He that loves his wife loves himself;

29 for no one ever yet hated his own flesh, but nourishes and cherishes it, as Christ also the church;

30 for we are members of his body, of his flesh and of his bones.

31 For this cause shall a man leave father and mother and be joined to his wife, and the two shall I be one flesh.

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32 This mystery is great; but I speak in regard to Christ and the church.

33 Nevertheless, do you each one of you so love his own wife as himself, and let the wife see that she reverence her husband.

PAUL TO THE EPHESIANS CHAPTER 6

1 Children, obey your parents in the Lord; for this is right.

2 Honor thy father and mother, which is the first commandment with a promise,

3 that it may be well with thee, and thou mayest live long on the earth.

4 And, you fathers, provoke not your children to wrath, but bring them up in the training and admonition of the Lord.

5 Servants, obey your masters according to the flesh, with fear and trembling, in the simplicity of your heart as to Christ;

6 not according to eye-service as pleasing men, but as servants of Christ, doing the will of God from the soul;

7 with good will doing service as to the Lord and not to men:

8 knowing that whatever good thing any one does, for this he shall receive from the Lord, whether he be bond or free.

9 And, you masters, do the same thing towards them, forbearing threatening, knowing that the Lord of both them and of you is in the heavens, and there is no respect of persons with him.

10 Finally, be strong in the Lord and in the might of his strength.

11 Put on the whole armor of God, so that you may be able to stand against the wiles of the devil;

12 for we wrestle not against flesh and blood, but against the principalities, against the authorities, against the world rulers of this darkness, against bands of wicked spirits in the heavenly regions.

13 Wherefore take up the whole armor of God, that you may be able to withstand in the evil day, and having wrought out all things, to stand.

14 Stand therefore, having your loins girt about with truth, and having put on the breastplate of righteousness,

15 and having your feet shod with the readiness of the gospel of peace;

16 over all taking up the shield of faith, with which you shall be able to quench all the fiery darts of the wicked one.

17 And receive the helmet of salvation, and the sword of the Spirit, which is the word of God;

18 through every prayer and supplication, praying at every season in spirit, and in it being watchful in all perseverance and supplication for all the saints,

19 and for me, that speech may be given to me in the opening of my mouth, that I may in boldness make known the mystery of the gospel,

20 for which I am an ambassador in a chain, that in it I may speak boldly as I ought to speak.

21 But that you also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, will make known all things to you:

22 whom I have sent to you for this very purpose, that you may know what concerns us, and that he may comfort your hearts.

23 Peace to the brethren and love with faith from God the Father and the Lord Jesus Christ.

24 Grace with all those that love our Lord Jesus Christ in sincerity.

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THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

or Paul to the citizens of Philippi, or just Philippians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle to the Philippians, commonly referred to as Philippians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the Christian church in Philippi. While there is a general consensus that Philippians consists of authentically Pauline material, the majority of scholars believe that the epistle is a composite of multiple letter fragments from Paul to the church in Philippi.

Philippians is generally accepted to be authentic Pauline correspondence. The letter is actually composed of three letter fragments, accidentally saved as it appears and crudely joined together at some later time by those who collected the letters of Paul in the name of the Pauline school (Phil. 4:10-20; 1:1-3:1; 3:2-4:9). The first two seem to have been written from Ephesus around the time of Paul's imprisonment there (ca. 54-55 AD), or five to eight years after Paul first established the congregation in Philippi. It is possible that this third letter fragment was not originally addressed to Philippi at all but inserted between the other two letter fragments because of the personal tone.

Outline

1. Preface (1:1–11)[10]
A. Salutation (1:1–2)
B. Thanksgiving for the Philippians' Participation in the Gospel (1:3–8)
C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9–11)
2. Paul's Present Circumstances (1:12–26)
A. Paul's Imprisonment (1:12–13)
B. The Brothers' Response (1:14–17)
C. Paul's Attitude (1:18–26)
3. Practical Instructions in Sanctification (1:27–2:30)
A. Living Boldly as Citizens of Heaven (1:27–1:30)
B. Living Humbly as Servants of Christ (2:1–11)
1. The Motivation to Live Humbly (2:1–4)
2. The Model of Living Humbly (2:5–11)
C. Living Obediently as Children of God (2:12–18)
1. The Energising of God (2:12–13)
2. The Effect on the Saints (2:14–18)
D. Examples of Humble Servants (2:19–30)
1. The Example of Timothy (2:19–24)
2. The Example of Epaphroditus (2:25–30)
4. Polemical Doctrinal Issues (3:1–4:1)
A. The Judaizers Basis: The Flesh (3:1–6)
B. Paul's Goal: The Resurrection (3:7–11)
C. Perfection and Humility (3:12–16)
D. Paul as an Example of Conduct and Watchfulness (3:17–4:1)
5. Postlude (4:2–23)
A. Exhortations (4:2–9): 1. Being United (4:2–3), 2. Rejoicing without Anxiety (4:4–7), 3. Thinking and Acting Purely (4:8–9)
B. A Note of Thanks (4:10–20): 1. Paul's Contentment (4:10–13), 2. The Philippians' Gift (4:14–18), 3. God's Provision (4:19–20)
C. Final Greetings (4:21–23)

Philippians was not written as one unified letter, but is rather a compilation of fragments from three separate letters from Paul to the church in Philippi.

Philippians contains the following letter fragments:

Letter A consists of Philippians 4:10-20. It is a short thank-you note from Paul to the Philippian church, regarding gifts they had sent him.[Phil 4:17]

Letter B consists of Philippians 1:1-3:1, and may also include 4:4-9 and 4:21-23.

Letter C consists of Philippians 3:2-4:1, and may also include 4:2-3. It is a testament to Paul's rejection of all worldly things for the sake of the gospel of Jesus.)

PAUL TO THE PHILIPPIANS CHAPTER 1

(Philippi, named after Philip, the father of Alexander the Great, was one of the most important cities in Macedonia. Paul founded the first European Christian community here on his second missionary journey [Acts 16:11-40]. After leaving the city, Philippi remained his favourite community.)

1 Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus, that are in Philippi, with the bishops and deacons.

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God on every remembrance of you,

4 always in every prayer of mine for you all making request with joy,

5 for your contribution for the gospel from the first day till now,

6 having confidence in this very thing, that he that began a good work in you will accomplish it till the day of Christ Jesus,

7 as it is right for me to think this of you all, because I have you in my heart, that all of you are both in my bonds and in my defense and confirmation of the gospel, partakers of my grace.

8 For God is my witness, how I long after you all in the bowels of Christ Jesus.

9 And I pray for this, that your love may abound yet more and more in all knowledge and understanding,

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10 that you prove the things that are excellent, that you may be pure and without offense to the day of Christ,
11 having been filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.
12 But I wish you to know, brethren, that what has happened to me has turned out rather to the furtherance of the gospel,
13 so that my bonds have become manifest in Christ in the whole of the pretorium, and in all other places,
14 and the greater number of the brethren in the Lord, having confidence in my bonds, are more abundantly bold to speak the word without fear.
15 Some both because of envy and strife, some also because of good will, preach Christ:
16 the one part from love, knowing that I am appointed to the defense of the gospel,
17 the other from contention announce Christ not sincerely, thinking to awake affliction to my bonds.
18 What then? Yet in every way, whether in pretense or in truth, Christ is announced, and in this I rejoice. Yes, and I will rejoice;
19 for I know that this will turn out to me for salvation through your prayer and the supply of the Spirit of Jesus Christ,
20 according to my earnest expectations and hope that in nothing shall I be ashamed, but in all boldness, as at all times, even now Christ shall be magnified in my body, whether through life or through death.
21 For to me to live is Christ, and to die is gain.
22 But if to live in the flesh, this is the fruit of my work, and what I shall choose I know not.
23 But I am in a strait between two, having the desire to depart and be with Christ; for this is far better:
24 yet to abide in the flesh is more needful for you.
25 And having this confidence, I know that I shall abide and continue with you all for your advancement, and the joy of your faith,
26 that your rejoicing may be abundant in Christ Jesus, in me, through my coming again to you.
27 Only conduct yourselves in a manner worthy of the gospel of Christ, that whether I come and see you or be absent I shall hear of your affairs, that you stand fast in one spirit, with one soul striving together for the faith of the gospel,
28 and in nothing terrified by the adversaries, which is to them an evident token of perdition, but of your salvation, and this from God;
29 for to you has been graciously given in behalf of Christ, not only to believe on him, but also to suffer for him,
30 having the same contest which you saw in me and now hear to be in me.

PAUL TO THE PHILIPPIANS CHAPTER 2

1 If therefore there is any exhortation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,
2 fulfil my joy that you think the same thing, having the same love, being of one soul, thinking the one thing,
3 nothing according to contention, neither according to vainglory, but in lowliness of mind esteeming one another better than yourselves,
4 not considering each of you your own things, but each of you also the things of others.
5 For let this mind be in you which was also in Christ Jesus,
6 who, being in the form of God, thought it not robbery to be equal with God,
7 but he emptied himself, taking the form of a servant, having been born in the likeness of men; and found in fashion as a man,
8 he humbled himself, having become obedient even to death, and the death of the cross.
9 Wherefore God also highly exalted him and gave him a name that is above every name,
10 that in the name of Jesus every knee should bow, of those in the heavens and those on the earth and those under the earth,
11 and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
12 So then, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, with fear and trembling work out your own salvation;
13 for it is God that works in you both to will and to work for his good pleasure.
14 Do all things without murmurings and disputings,
15 that you may become blameless and harmless, children of God, unrebukable in the midst of a crooked and perverse generation, among whom you shine as lights in the world,
16 holding forth the word of life, for my rejoicing till the day of Christ, that I ran not in vain, neither labored in vain.
17 But if I am even poured out upon the sacrifice and service of your faith, I rejoice, and rejoice with you all;
18 and for the same do you also rejoice, and rejoice with me.
19 But I trust in the Lord to send Timothy to you soon, that I may be of good cheer by knowing of your affairs.
20 For I have no one of a like soul, who will sincerely care for your affairs;
21 for all seek their own, not the things of Christ Jesus.
22 But you know the proof of him, that as a child for a father he served with me for the gospel.
23 Him therefore I hope to send as soon as I know certainly of my matters;
24 but I have confidence in the Lord that I myself also will come soon.
25 But I thought it needful to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, but your apostle and minister to my need,
26 because he was longing after you all and greatly grieved, because you had heard that he was sick.
27 For he was sick near to death; but God had mercy on him, and not on him only, but on me also, that I might not have sorrow on sorrow.

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28 More diligently therefore did I send him, that on seeing him again you might rejoice and I be less sorrowful.
29 Receive him therefore in the Lord with all joy, and hold such in honor.
30 for because of the work he came near to death, not regarding his life, that he might fill up that which was wanting of your service to me.

PAUL TO THE PHILIPPIANS CHAPTER 3

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not burdensome, but for you it is safe.
2 Beware of the dogs, beware of the evil-workers, beware of the concision.
3 For we are the circumcision, who worship God in spirit, and glory in Christ Jesus, and have no confidence in the flesh,
4 though indeed I have confidence in the flesh. If any other one thinks that he has confidence in the flesh, I more:
5 circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, according to law a Pharisee,
6 according to zeal persecuting the church, according to the righteousness that is in law having been blameless.
7 But the things that were gain to me, these I have counted loss for Christ.
8 Yes, indeed, then I even count all things to be loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and count them to be refuse, that I may gain Christ,
9 and be found in him, not having my righteousness which is of law, but that through faith of Christ, the righteousness of God on faith,
10 that I may know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death.
11 if by any means I may attain to the resurrection from the dead.
12 Not that I have already grasped [the prize] or have already become perfect, but I am pursuing if I also may apprehend, because I was also apprehended by Christ.
13 Brethren, I count not myself to have apprehended;
14 but one thing I do; forgetting the things that are behind, and stretching myself forward to those that are before, I press along the mark for the prize of the high calling of God in Christ Jesus.
15 Let us therefore, as many as are perfect, have this mind; and if as to anything you have a different mind. God will reveal even this to you;
16 but to what we have attained, walk by the same.
17 Become imitators of me, brethren, and consider those that so walk, as you have us for an example.
18 For many walk, of whom I told you, and now tell you, even weeping, that they are the enemies of the cross of Christ,
19 whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.
20 For our commonwealth is in the heavens, whence we look for a Saviour, also the Lord Jesus Christ,
21 who shall transform the body of our humiliation, that it may be like the body of his glory, according to the energy of his ability, even to subdue all things to himself.

PAUL TO THE PHILIPPIANS CHAPTER 4

1 So then, my brethren beloved and longed for, my joy and my crown, so stand fast in the Lord, beloved.
2 I exhort Euodia and I exhort Syntyche, that they have the same mind in the Lord.
3 Yes, I beseech thee also, true yokefellow, aid these women, who aided me in the gospel, with Clement also and the rest of my fellowlaborers, whose names are in the book of life.
4 Rejoice in the Lord always: again I say: Rejoice.
5 Let your moderation be known to all men: the Lord is near.
6 Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God.
7 And the peace of God, which passes all understanding, shall keep your hearts and minds in Christ Jesus.
8 Finally, brethren, whatever things are true, whatever honorable, whatever right, whatever pure, whatever lovely, whatever of good report, if there is any virtue, and if any praise, think on these things;
9 what things you have both learned and received and heard and seen in me, these do; and the God of peace shall be with you.
10 But I rejoiced in the Lord greatly, that now at length you have flourished in your care for me; in which you also cared, but lacked opportunity.
11 Not that I speak in respect to want; for I have learned in what condition I am to be content.
12 I know how to be abased, I know also how to abound: in everything and in all things I have been instructed, both to be full and to be hungry, both to abound and to suffer want.
13 I have strength for all things in him that gives me power.
14 Nevertheless you did well in communicating with my affliction.
15 But you also know, Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as to an account of giving and receiving, but you only;
16 for even in Thessalonica you sent once and again to my need.
17 Not that I desire the gift, but I desire fruit that may abound to your account.
18 But I have all in full and abound; I have been filled, having received of Epaphroditus your gifts, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.
19 But my God will fill all your need according to his riches in glory in Christ Jesus.
20 Now to our God and Father be glory from age to age. Amen.

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21 Salute every saint in Christ Jesus. The brethren that are with me salute you.
22 All the saints salute you, but especially they of Caesar's household.
23 The grace of the Lord Jesus Christ be with your spirit.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

or Paul to the citizens of Colossea,
or just Colossians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 50-80 A.D.

(Several scholars dispute the authenticity of Colossians. Created 50-80 AD. Probably about 60 percent of critical scholarship holds that Paul did not write the letter but one of his disciples. Of these arguments, the strongest ones are those that maintain that Colossians shows a more developed theology in its christology, ecclesiology, and eschatology.)

The Epistle of Paul to the Colossians, (or simply Colossians), is the twelfth book of the New Testament. It was written, according to the text, by Saul of Tarsos (Paul the Apostle) and Timothy to the Church in Colossae, a small Phrygian city near Laodicea and approximately 100 miles (160 km) from Ephesus in Asia Minor.

Scholars have increasingly questioned Paul's authorship and attributed the letter to an early follower instead. The authenticity of the letter, however, has been defended with equal strength. If Paul was the author, he probably used an amanuensis, or secretary, in writing the letter (Col 4:18), possibly Timothy.

The letter's authors claim to be Paul and Timothy, but authorship began to be authoritatively questioned during the 19th century.

However, as with several epistles attributed to Paul, critical scholarship disputes this claim. One ground is that the epistle's language doesn't seem to match Paul's, with 48 words appearing in Colossians that are found nowhere else in his writings and 33 of which occur nowhere else in the New Testament. A second ground is that the epistle features a strong use of liturgical-hymnic style which appears nowhere else in Paul's work to the same extent. A third is that the epistle's themes related to Christ, eschatology and the church seem to have no parallel in Paul's undisputed works.

Members of the congregation at Colossae may have been incorporating pagan elements into their practice, including worship of elemental spirits. The Epistle to the Colossians declares Christ's supremacy over the entire created universe and exhorts Christians to lead godly lives. The letter consists of two parts: first a doctrinal section, then a second regarding conduct. Those who believe that the impetus of the letter was a growing heresy in the church see both sections of the letter as opposing false teachers who have been spreading error in the congregation. Others see both sections of the letter as primarily encouragement and edification for a developing church.

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Outline

1. Introduction (1:1–14)
A. Greetings (1:1–2)
B. Thanksgiving (1:3–8)
C. Prayer (1:9–14)
2. The Supremacy of Christ (1:15–23)
3. Paul's Labor for the Church (1:24–2:7)
A. A Ministry for the Sake of the Church (1:24–2:7)
B. A Concern for the Spiritual Welfare of His Readers (2:1–7)
4. Freedom from Human Regulations through Life with Christ (2:8–23)
A. Warning to Guard against the False Teachers (2:8–15)
B. Pleas to Reject the False Teachers (2:16–19)
C. An Analysis of the Heresy (2:20–23)
5. Rules for Holy Living (3:1–4:6)
A. The Old Self and the New Self (3:1–17)
B. Rules for Christian Households (3:18–4:1)
C. Further Instructions (4:2–6)
6. Final Greetings (4:7–18).)

PAUL TO THE COLOSSIANS CHAPTER 1

(Colossae, or Kolossai, a city in the Asia Minor province of Greater Phrygia, 220 km east of Ephesus, had been converted to Christianity by Paul's disciple Epaphras at the time Paul was staying in Ephesus. The apostle himself had never been there (Col. 2:1); however, he showed keen interest in his disciple's foundation.)

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy the brother,

2 to the saints that are in Colossae and the faithful brethren in Christ. Grace to you and peace from God our Father.

3 We thank God the Father of our Lord Jesus Christ, praying always for you,

4 since we heard of your faith in Christ Jesus and the love you have for all the saints,

5 because of the hope that is laid up for you in the heavens, of which you heard before in the word of the truth of the gospel,

6 which is present among you, as also in all the world, and is bringing forth fruit and increasing as also among you, from the day you heard and knew the grace of God in truth:

7 as you learned from Epaphras, our beloved fellow-servant, who is faithful in behalf of you, a minister of Christ,

8 who also made known to us your love in the Spirit.

9 Wherefore we also, from the day we heard, cease not to pray for you and to ask that you may be filled with the knowledge of his will in all wisdom and spiritual understanding,

10 so that you walk in a manner worthy of the Lord, to all pleasing, in every good work bringing forth fruit and increasing in the knowledge of God,

11 in all power made powerful according to the might of his glory for all patience and longsuffering, with joy,

12 giving thanks to the Father who made us fit for the portion of the inheritance of the saints in light,

13 who delivered us from the authority of darkness and translated us into the kingdom of the Son of his love,

14 in whom we have redemption, the remission of sins,

15 who is the image of the invisible God, the firstborn of every creature,

16 for in him were all things created that are in the heavens and that are on the earth, visible and invisible, whether thrones or lordships, or principalities or authorities: all things have been created through him and for him,

17 and he is before all things, and all things in him consist;

18 and he is the head of the body, and the church: who is the beginning, the firstborn from the dead, that he himself might become in all things pre-eminent;

19 for he was well pleased that all the fulness should dwell in him

20 and through him to reconcile all things to himself, having made peace through the blood of his cross, through him, whether things on the earth or things in the heavens;

21 and you being formerly alienated and enemies in mind in the wicked works, now, however, he has reconciled

22 in the body of his flesh through death, to present you holy and without fault and blameless in his presence;

23 if indeed you continue in faith founded and settled, and not moved away from the hope of the gospel which you heard, which was preached to every creature that is under heaven, of which I Paul became a minister.

24 Now I rejoice in sufferings for you, and, in your stead, I fill up that which remains of the afflictions of Christ in my flesh for his body's sake, which is the church,

25 of which I became a minister according to the dispensation of God, which was given to me for you to fulfil the word of God,

26 the mystery that having been hid from the ages and from the generations, now, however, has been made manifest to his saints,

27 to whom God wished to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

28 whom we announce, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ;

29 for which I also labor, striving according to his energy that is active in me in power.

PAUL TO THE COLOSSIANS CHAPTER 2

1 For I wish you to know how great a conflict I have for you and those in Laodicea and as many as have not seen my face in the flesh,

2 that their hearts may be comforted, they being knit together in love, and for all the riches of the full assurance of understanding, for the acknowledgment of the mystery of God,

3 in which are laid up all the treasures of wisdom and of knowledge.

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4 But this I say , that no one may beguile you with persuasive words.

5 For though in the flesh I am absent, yet in the spirit I am with you, rejoicing and I beholding your order and the steadfastness of your faith in Christ.

6 As therefore you received Christ Jesus the Lord, in him walk,

7 rooted and builded up in him and strengthened in the faith as you were taught, abounding in it in thanksgiving.

8 Take care that there shall be no one that leads you astray through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ,

9 for in him dwells all the fulness of the Godhead bodily,

10 and you are complete in him, who is the head of all principality and authority,

11 in whom you were also circumcised with a circumcision made without hands, in the putting off of the body of the flesh, in the circumcision of Christ,

12 having been buried with him in baptism, in which you were also raised with him through faith in the energy of God who raised him from the dead;

13 and you being dead in the offenses and the uncircumcision of your flesh, he made alive together with him, having forgiven us all offenses;

14 having blotted out the handwriting in ordinances that was against us, which was opposed to us, he also took it out of the midst, having nailed it to the cross:

15 after spoiling principalities and authorities, he made a show of them openly, having triumphed over them in it.

16 Let no one therefore judge you in eating or in drinking or in respect of a feast or of a new moon or of sabbaths,

17 which are a shadow of things to come, but the body of Christ is the substance.

18 Let no one deprive you of your reward by delighting in humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by the mind of his flesh,

19 and not holding the head, from whom all the body, through joints and bands, having nourishment, ministered and being knit together, increases with the increase of God.

20 If you die with Christ from the rudiments of the world, why as living in the world are you subject to dogmas, —

21 Touch not, neither taste nor handle, —

22 which things are all to perish in the using, according to the commandments and teachings of men.

23 And these have indeed a show of wisdom in will-worship and humility and austerity of the body, not in any honor for the satisfying of the flesh.

PAUL TO THE COLOSSIANS CHAPTER 3

1 If then you were raised with Christ, seek the things that are above, where Christ is sitting at the right hand of God:

2 think of things that are above, not of things that are on the earth.

3 For you died, and your life has been hid with Christ in God:

4 when Christ, our life, shall be made manifest, then shall you also be made manifest with him in glory.

5 Put to death therefore your members that are on the earth, lewdness, uncleanness, passion, evil desire, and covetousness, which is idolatry;

6 because of which things comes the wrath of God;

7 in which you also walked formerly when you lived in them;

8 but now do you also put off all these, anger, wrath, malice, blasphemy, filthy speech out of your mouth:

9 lie not one to another, as you have put off the old man with his deeds,

10 and have put on the new, that is renewed for knowledge according to the image of him that created him,

11 where there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, lowliness of mind, meekness, longsuffering,

13 bearing with one another and forgiving one another, if any one have a quarrel with any, as Christ also forgave you, so also do you;

14 but over all these put on love, which is the bond of perfectness.

15 And let the peace of Christ reign in your hearts, to which you were also called in one body, and become thankful.

16 Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing each other, in psalms, hymns, spiritual songs, in gratitude singing in your heart to God;

17 and everything whatever you do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

18 Wives, be subject to your husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things; for this is well-pleasing in the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh, not in eye-service, as pleasing men, but in simplicity of heart, fearing the Lord.

23 Whatever you do, work from the soul as to the Lord, and not to men,

24 knowing that from the Lord you shall receive the reward of the inheritance. Serve the Lord Christ;

25 for he that does wrong shall receive for the wrong that he has done, and there is no respect of persons.

PAUL TO THE COLOSSIANS CHAPTER 4

1 Masters, give to your servants that which is just and equal, knowing that you also have a Master in heaven,

2 Persevere in prayer, watching in it in thanksgiving,

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3 praying at the same time also for us, that God would open for us a door of the word to speak the mystery of Christ, for which I also have been bound,
4 that I may make it manifest as I ought to speak.
5 Walk in wisdom toward those who are without, redeeming the time.
6 Let your speech be always in grace, seasoned with salt, that you may know of how you ought to answer every one.
7 All things that concern me will Tychicus, the beloved brother and to faithful minister and fellow-servant in the Lord, make known to you,
8 whom I sent to you for this very purpose, that he may know your state, and comfort your hearts,
9 and Onesimus, the faithful and beloved brother, who is of you; they will make known all things here.
10 Aristarchus, my fellow-prisoner, salutes you, and so does Mark, the nephew of Barnabas, concerning whom you received commandments, —if he come to you, receive him,—
11 and Jesus who is called Justus, who are of the circumcision: these only are my fellow-workers for the kingdom of God, who have been a comfort to me.
12 Epaphras, who is of you, salutes you, a servant of Christ Jesus, always striving for you in prayers, that you may stand perfect and complete in all the will of God.
13 For I testify for him that he has great travail for you and for those in Laodicea and those in Hierapolis.
14 Luke, the beloved physician, salutes you, and Demas.
15 Salute the brethren in Laodicea, and Nymphas, and the church that is in his house.
16 And when the epistle has been read among you, cause that it be read also in the church of the Laodiceans, and see that you also read that from Laodicea.
17 And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
18 The salutation of Paul with my own hand. Remember my bonds. Grace be with you.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 1 Thessalonians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The epistle to the Thessalonians is certainly one of the most ancient Christian documents in existence. It is typically dated c. 50/51 AD. It is universally assented to be an authentic letter of Paul. Thessalonika was the capital of the province of Macedonia and a large seaport. The letter is thought to have been written by Paul from Corinth a few months after founding a congregation there.)

The First Epistle to the Thessalonians, commonly referred to as First Thessalonians or 1 Thessalonians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the "Apostle"), and is addressed to the church in Thessalonica, in modern-day Greece. It is likely the first of Paul's letters, probably written by the end of 52 AD (however, some scholars believe the Epistle to Galatians may have been written at an earlier date: 48 AD).

For the most part, the letter is personal in nature, with only the final two chapters spent addressing issues of doctrine, almost as an aside. Paul's main purpose in writing is to encourage and reassure the Christians there. Paul urges them to go on working quietly while waiting in hope for the return of Christ. Unlike all subsequent Pauline epistles, 1 Thessalonians does not focus on justification by faith or questions of Jewish–Gentile relations, themes that are covered in all other letters. Many scholars see this as an indication that this letter was written before the Epistle to the Galatians, where Paul's positions on these matters were formed and elucidated.

The majority of New Testament scholars hold 1 Thessalonians to be authentic. 1 Thessalonians matches other accepted Pauline letters, both in style and in content, and its authorship is also affirmed by 2 Thessalonians.

1 Thessalonians 2:13–16 have often been regarded as a post-Pauline interpolation. The following arguments have been based on the content:

It is perceived to be theologically incompatible with Paul's other epistles: elsewhere Paul attributed Jesus's death to the "rulers of this age" (1 Cor 2:8) rather than to the Jews, and elsewhere Paul writes that the Jews have not been abandoned by God, for "all Israel will be saved" (Rom 11:26); According to 1 Thes 1:10, the wrath of God is still to come; it is not something that has already shown itself.

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There were no extensive historical persecutions of Christians by Jews in Palestine prior to the first Jewish war.

The use of the concept of imitation in 1 Thes. 2.14 is singular.

The aorist eftasen ("has overtaken") refers to the destruction of Jerusalem.

The syntax of 1 Thes. 2:13–16 deviates significantly from that of the surrounding context.

It is also sometimes suggested that 1 Thes. 5:1–11 is a post-Pauline insertion that has many features of Lukan language and theology that serves as an apologetic correction to Paul's imminent expectation of the Second Coming in 1 Thes. 4:13–18.)

1 PAUL TO THE TESSALONIANS CHAPTER 1

1 Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace to you and peace.

2 We thank God always for you all, making mention of you in our prayers,

3 incessantly remembering your work of faith, and labor of love, and patience of hope of our Lord Jesus Christ before our God and Father,

4 knowing, brethren beloved of God, your election,

5 because our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance, as you know what sort of persons we were among you for your sake.

6 And you became imitators of us and of the Lord, having received the word in much affliction with joy of the Holy Spirit,

7 so that you became a pattern to all that believe in Macedonia and in Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but in every place your faith toward God has gone forth, so that we have no need to say anything;

9 for they themselves declare concerning us what manner of entrance we had to you, and how you turned to God from the idols, to serve the living and true God,

10 and to await his Son from the heavens, whom he raised from the dead, Jesus, who delivers us from the coming wrath.

1 PAUL TO THE TESSALONIANS CHAPTER 2

1 For yourselves know, brethren, our entrance to you, that it has not been vain;

2 but having suffered before, and having been outraged, as you know, in Philippi, we were bold in our God to speak to you the gospel of God in a great contest.

3 For our exhortation was not from delusion, neither from uncleanness, nor in guile;

4 but as we have been approved by God to be intrusted with the gospel, so we speak, not as pleasing men, but God, who proves our hearts.

5 For neither used we at any time words of flattery, as you know; nor a pretext of covetousness. God is witness;

6 neither sought we glory from men, neither from you nor from others, when we could have been burdensome as Christ's apostles;

7 but we were gentle in the midst of you, as if a nurse should nourish her own children,

8 so, having strong affection for you, we were well pleased to impart to you, not only the gospel of God, but our own souls also, because you had become dear to us.

9 For you remember, brethren, our labor and toil: working night and day that we might not burden any one of you, we preached to you the gospel of God.

10 You are witnesses, and God, how holily and righteously and blamelessly we conducted ourselves for you that believe,

11 even as you know how we exhorted, and comforted, and charged you, each one of you, as a father his own children,

12 that you should walk in a manner worthy of God, who calls you into his own kingdom and glory.

13 And for this reason we also thank God without ceasing, because on receiving from us the word of the message of God, you accepted not the word of men, but as it is in truth the word of God, which also works in you that believe.

14 For you, brethren, became imitators of the churches of God that are in Judea in Christ Jesus; for you also suffered the same things from your own countrymen, even as they have from the Jews,

15 who killed both the Lord Jesus and the prophets, and persecuted us, and please not God, and are opposed to all men,

16 forbidding us to speak to the Gentiles that they may be saved, so as to fill up their sins always. But the wrath has come upon them to completion.

17 But we, brethren, having been bereaved and separated from you for the space of an hour, in presence, not in heart, the more abundantly endeavored to see your face with great desire.

18 Wherefore we wished to come to you, I Paul indeed, both once and again, and Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing, are not even you before our Lord Jesus at his coming?

20 For you are our glory and joy.

1 PAUL TO THE TESSALONIANS CHAPTER 3

1 Wherefore, no longer enduring, we thought good to be left behind in Athens alone,

2 and sent Timothy, our brother, and God's fellow-workman in the gospel of Christ, to establish you and exhort you concerning your faith,

3 that no one should be moved in these afflictions. For yourselves know that we are appointed to this:

4 for even when we were with you, we told you before that we are to be afflicted, as it also came to pass, and you know.

5 For this reason, I also, no longer enduring, sent to know your faith, lest perhaps the tempter had tempted you, and our toil should have been in vain.

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6 But Timothy, having just now come to us from you, and brought us good news of your faith and love, and that you have a good remembrance of us always, greatly desiring to see us, even as we also to see you,
7 for this reason we were comforted over you, brethren, in all our distress and affliction through your faith;
8 for now we live if you stand fast in the Lord.
9 For what thanks can we render to God concerning you, for all the joy with which we rejoice for your sakes before our God,
10 night and day praying exceedingly that we may see your face, and complete what is lacking in your faith?
11 Now he himself, our God and Father, and our Lord Jesus, direct our way to you;
12 and the Lord make you increase and abound in love toward one another and toward all, even as we toward you,
13 in order that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his holy ones.

1 PAUL TO THE TESSALONIANS CHAPTER 4
1 Finally then, brethren, we beseech you and exhort in the Lord Jesus, that as you received from us how you ought to walk and please God, even as you do walk, that you would abound the more.
2 For you know what precepts we gave you through the Lord Jesus.
3 For this is the will of God, your sanctification, that you abstain from lewdness;
4 that each one of you know how to acquire for himself his own vessel in sanctification and honor,
5 not in the passion of desire, even as the Gentiles who know not God;
6 that no one go beyond and defraud in the matter his brother, because the Lord is an avenger for all such things, as we also told you before, and fully testified.
7 For God called us not for uncleanness, but in sanctification.
8 Therefore, he that rejects, rejects not man, but God, who also gave his Holy Spirit to you.
9 But concerning brotherly love, you have no need that I write to you; for you yourselves are taught of God to love one another;
10 for you also do it toward all the brethren that are in all Macedonia. But we exhort you, brethren, to abound the more,
11 and make it your honor to be quiet, and to do your own business, and to work with your own hands, as we charged you;
12 that you may walk in a becoming manner toward those that are without, and have need of nothing.
13 But we do not wish you to be ignorant, brethren, concerning those that have fallen asleep, that you sorrow not as the rest also who have no hope.
14 For if we believe that Jesus died and rose again, so also those that have fallen asleep, will God through Jesus bring with him.
15 For this we say to you in the word of the Lord, that we, the living, who remain over to the coming of the Lord, shall not precede those that have fallen asleep;
16 because the Lord himself, with a shout, with the voice of the archangel, and with the trumpet of God, shall descend from heaven, and the dead in Christ shall arise first;
17 then we, the living, who remain over, shall, together with them, be caught away in clouds to meet the Lord in the air; and so shall we always be with the Lord.
18 So then comfort one another in these words.

1 PAUL TO THE TESSALONIANS CHAPTER 5
1 But concerning the times and the seasons, brethren, you have no need that I write to you;
2 for yourselves know perfectly that the day of the Lord so comes as a thief in the night.
3 When they say: Peace and safety, then sudden destruction comes upon them, as pain upon her that is with child, and they shall not escape.
4 But you, brethren, are not in darkness, that the day should overtake you as a thief;
5 for you all are sons of light and sons of day; we are not of night, neither of darkness:
6 therefore let us not sleep as do also the rest, but let us watch and be sober.
7 For those that sleep, sleep by night, and those that are drunk are drunk by night;
8 but let us, as we are of day, be sober, having put on the breastplate of faith and love, and as a helmet the hope of salvation;
9 because God did not appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ,
10 who died for us that, whether we be awake or asleep, we should live together with him.
11 Wherefore comfort one another, and edify one the other, as you also do.
12 But we beseech you, brethren, to know those that labor among you, and preside over you in the Lord, and admonish you,
13 and to esteem them very highly in love for their work's sake. Be at peace among yourselves.
14 But we exhort you, brethren, admonish the disorderly, encourage the fainthearted, assist the weak, be longsuffering toward all.
15 See that no one render evil for evil to any one, but always pursue that which is good, both toward one another and toward all.
16 Rejoice always,
17 pray without ceasing,
18 in everything give thanks; for this is the will of God in Christ Jesus concerning you.
19 Quench not the Spirit,
20 despise not prophesyings.

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21 But prove all things, hold fast the excellent:
22 abstain from every appearance of evil.
23 But may the God of peace himself sanctify you wholly, and entire may your spirit and soul and body be kept without blame at the coming of our Lord Jesus Christ.
24 Faithful is he that calls you, who will also do it.
25 Brethren, pray for us.
26 Salute all the brethren with a holy kiss.
27 I adjure you by the Lore that the letter be read to all the holy brethren.
28 The grace of our Lord Jesus Christ be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 2 Thessalonians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: c. 49–51 / 80–115 A.D.

(The Second Epistle to the Thessalonians, commonly referred to as Second Thessalonians or 2 Thessalonians is a book from the New Testament of the Christian Bible. It is traditionally attributed to Paul the Apostle, with Timothy as a co-author. Modern biblical scholarship is divided on whether the epistle was written by Paul; many scholars reject its authenticity based on what they see as differences in style and theology between this and the First Epistle to the Thessalonians.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle. Those who see it as a later composition assign a date of around 80–115 AD.

The authenticity of this epistle is still in widespread dispute. If we only possessed Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians then doubts appear. There is a great dissimilarity between the two; this is not only one of words, small phrases and concepts but extends to the total structure of the two letters which is in addition different from what is taken to be the standard Pauline form. At the same time the second letter is alleged to be less intimate and personal in tone than the first, and in some of its teaching, particularly in relation to eschatology, to conflict with the first.

The first part of the letter praises this church for keeping their faith even though others were against them. The letter has a whole chapter mainly about the Second Coming of Christ. Someone had told the Thessalonians that Christ had already returned. Paul says this is not true. (chapter 2, verses 1 to 12), He tells the Thessalonians that a great tribulation (time of trouble) must occur before Christ's return. Since this has not yet happened, Christ cannot have returned yet. He then gives thanks that his readers were chosen by God for salvation and saved by His grace through faith, and so would not be deceived by false teachings. (Chapter 2, verses 13 and14)

The letter then tells the Thessalonian church to stand firm in their faith, and to "keep away from every brother who leads an unruly(evil) life and not according to the tradition which you received from us... do not associate (stay) with him, so that he will be put to shame. Yet do not regard him

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as an enemy, but admonish him as a brother" (Chapter 3, verses 6,7, 14 and 15).)

2 PAUL TO THE TESSALONIANS CHAPTER 1

1 Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ.

2 Grace to you and peace from God the Father and the Lord Jesus Christ,

3 We are bound to give thanks to God always concerning you, brethren, as it is fit, because your faith grows exceedingly, and the love of each one of you all toward one another increases,

4 so that we ourselves glory in you among the churches of God, on account of your patience and faith in all your persecutions and afflictions which you endure,

5 a proof of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer,

6 since it is a righteous thing with God to repay to those that afflict you, affliction,

7 and to you that are afflicted, rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power

8 in naming fire, rendering vengeance to those that know not God and that obey not the gospel of our Lord Jesus;

9 and these shall suffer punishment, an eternal destruction from the presence of the Lord and from the glory of his might;

10 when he shall have come to be glorified in his saints, and to be admired in all that believed (because our testimony to you was believed) in that day.

11 To which end also we pray always for you, that our God may count you worthy of the calling, and fulfill all the good pleasure of goodness, and the work of faith in power,

12 that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

2 PAUL TO THE TESSALONIANS CHAPTER 2

1 But we beseech you, brethren, in respect to the coming of our Lord Jesus Christ, and our gathering together to him,

2 that you be not so quickly shaken from the right understanding, nor yet be troubled, neither through spirit, nor through word, nor through letter as through us, as that the day of the Lord is at hand.

3 Let no one deceive you in any way, because, unless the apostasy come first, and the man of sin be revealed, the son of perdition,

4 who opposes and exalts himself against every one that is called God, or an object of worship, so that he sits in the temple of God, openly showing himself that he is God.

5 Remember you not that while I was yet with you, I told you these things?

6 And now you know what withholds, that he may be revealed in his own time.

7 For the mystery of iniquity already works, only till he that withholds be taken out of the way;

8 and then shall be revealed the lawless one, whom the Lord Jesus shall destroy with the breath of his mouth, and bring to naught by the appearance of his coming;

9 even him whose coming is according to the working of Satan, in all power and signs and wonders of falsehood,

10 and in all deceitfulness of unrighteousness for those that perish, because they received not the love of the truth, that they might be saved.

11 And for this reason God sends them the strength of delusion, that they may believe the lie.

12 that all may be condemned that believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks to God always for you, brethren beloved by the Lord, that God from the beginning chose you to salvation in sanctification of the Spirit and belief of the truth,

14 to which he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 So then, brethren, stand fast, and hold the traditions which you were taught, whether through word or through our letter;

16 and may our Lord Jesus Christ himself, and our God and Father, who loved us and gave eternal consolation and good hope in grace,

17 comfort your hearts, and establish you in every good work and word.

2 PAUL TO THE TESSALONIANS CHAPTER 3

1 Finally pray, brethren, for us, that the word of the Lord may run and be glorified as also among you,

2 and that we may be delivered from unreasonable and bad men, for not all have faith.

3 But the Lord is faithful, who will establish you, and keep you from the evil one.

4 But we have confidence in the Lord with respect to you, that you both do and will do the things which we give in charge.

5 And may the Lord direct your hearts into the love of God and into the patience of Christ.

6 But we charge you, brethren, in the name of the Lord Jesus Christ, that you withdraw yourselves from every brother that walks disorderly, and not according to the tradition which they received from us.

7 For yourselves know how you ought to imitate us, because we were not disorderly among you,

8 neither ate we bread from any one for naught, but in labor and toil working night and day, that we might not burden any one of you:

9 not that we have not authority, but that we might give ourselves as a pattern to you to imitate us.

10 For when we were with you, this we charged you, that if any one will not work, neither let him eat.

11 For we hear of some walking among you disorderly, working not at all, but being busybodies:

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12 now such we charge and exhort in the Lord Jesus Christ, that working with quietness they eat their own bread.
13 But you, brethren, be not weary in well doing.
14 And if any one obey not our word through the letter, mark that man, and keep no company with him, that he may be put to shame;
15 and count him not as an enemy, but admonish him as a brother.
16 Now may the Lord of peace himself give you peace always in every way. The Lord be with you all.
17 The salutation of Paul with my own hand, which is the token in every letter: so I write.
18 The grace of our Lord Jesus Christ be with you all.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or First Timothy, or just 1 Timothy
or: The First Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The First Epistle of Paul to Timothy is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Apostle Paul, consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

The letter is perhaps from the late 1st century or first half of the 2nd century AD. The earliest text of 1 Timothy has been found on the Oxyrhynchus Papyrus 5259. It comes from a leaf of a codex which is dated to the 3rd century

This historical relationship between Paul and Timothy is one of mentorship. Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek, not a Jew (Acts 16:1).)

The First Epistle of Paul to Timothy, usually referred to simply as First Timothy and often written 1 Timothy, is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Saul of Tarsos (Apostle Paul), consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

These counsels include instructions on the organisation of the Church and the responsibilities resting on certain groups of leaders therein as well as exhortations to faithfulness in maintaining the truth amid surrounding errors. In fact what we here before us is a blueprint for an early Book of Law.

Modern scholars generally place its composition some time in the late 1st century or first half of the 2nd century AD, with a wide margin of uncertainty. The text seems to be contending against nascent Gnosticism (1 Timothy 1:4, 1 Timothy 4:3), which would suggest a later date due to Gnosticism developing primarily in the latter 1st century. The term Gnosis ("knowledge") itself occurs in 1 Timothy 6:20. If the parallels between 1 Timothy and Polycarp's epistle are understood as a literary dependence by the latter on the former, as is generally accepted, this would constitute a terminus ante quem of 130–155 AD. However, Irenaeus (writing c. 180 AD) is the earliest author to clearly and unequivocally describe the Pastorals. The earliest known writing of 1 Timothy has been found on Oxyrhynchus

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Papyrus 5259, designated P133, in 2017. It comes from a leaf of a codex which is dated to the 3rd century.

The author of this epistle writes to Timothy concerning the organisation of the church and Timothy's own leadership within the body. Major themes include the use of The Law (1 Timothy 1:7–11), warnings against false doctrine such as Encratism, instructions for prayer (1 Timothy 2:1–8), roles of women in the church, qualifications for leaders of the church (1 Timothy 3:1–13), and the treatment of widows, elders, masters, youth, and church members in general (1 Timothy 5:1–5:20).

Outline

1. Salutation (1:1–2)
2. Negative Instructions: Stop the False Teachers (1:3–20)
A. Warning against False Teachers (1:3–11)
1. The Charge to Timothy Stated (1:3)
2. Their Wrong Use of the Law (1:4–7)
3. The Right Use of the Law (1:8–11)
B. Paul's Experience of Grace (1:12–17)
C. The Charge to Timothy Repeated (1:18–20)
3. Positive Instructions: Repair the Church (2:1–6:10)
A. Restoring the Conduct of the Church (2:1–3:16)
1. Instructions on Public Worship (2:1–15)
a. Concerning Prayer (2:1–7)
b. Concerning the Role of Men and Women (2:8–15)
1. Men: Pray in a Holy Manner (2:8)
2. Women: Quiet Conduct (2:9–15)
2. Instructions on Church Leadership (3:1–13)
a. Qualifications of Overseers (Elders) (3:1–7)
b. Qualifications of Deacons (3:8–13)
3. Summary (3:14–16)
a. Conduct of the Church (3:14–15)
b. Hymn to Christ (3:16)
B. Guarding the Truth in the Church (4:1–16)
1. In the Face of Apostasy (4:1–5)
2. Timothy's Personal Responsibilities (4:6–16)
3. Spiritual Exercises (4:7–9)
C. Dealing with Groups in the Church (5:1–6:10)
1. Men and Women, Young and Old (5:1–2)
2. Widows (5:3–16)
a. Older Widows (5:3–10)
b. Younger Widows (5:11–16)
3. Elders (5:17–25)
a. The Reward of Elders (5:17–18)
b. The Reputation of Elders (5:19–20)
1. The Reputation of Elders Protected (5:19)
2. The Sins of Elders Publicly Rebuked (5:20)
c. The Recognition of Prospective Elders (5:21–25)
4. Slaves (6:1–2)
5. False Teachers (6:3–10)
4. Personal Instructions: Pursue Godliness (6:11–21)
A. Fight the Good Fight (6:11–16)
B. A Final Word to the Wealthy (6:17–19)
C. Guard What has been Entrusted (6:20–21).)

1 PAUL TO TIMOTHY CHAPTER 1

(The two letters to Timothy and the one to Titus describe the tasks and duties of "good shepherds" and are therefore collectively called Pastoral Epistles. According to the decision of a so-called Bible Commission in 1913, the Apostle Paul is to be considered the author of the Pastoral Epistles, and their composition should be sought during Paul's Roman imprisonment. This letter was composed several decades after Paul's death. This shows how useless commissions are, because they fail to understand that with their foolish decisions they are destroying the true historical context and suggesting that nothing was written after Paul. In reality, there was never a gap. The Christian communities flourished and wrote new texts in the name of the ancient apostles and evangelists. Thus, we have the three Pastoral Epistles, the Gospel of John, the texts of Oxyrhynchus, Nag Hammadi, those of Marcion of Sinope, and others. See: The Grand Bible. Christians should prefer reality to empty doctrine if they want a future. Is it not better to know about the continuity of the first Christian communities and their creations?)

1 Paul, an apostle of Christ Jesus according to the appointment of God our Saviour and Christ Jesus our hope,

2 to Timothy, a true son in the faith. Grace, mercy, peace from God the Father and Christ Jesus our Lord.

3 As I besought thee to abide in Ephesus, when I went into Macedonia, that thou mightest charge some to teach no strange things,

4 neither to give heed to fables and endless genealogies, which cause questionings rather than a dispensation of God which is in faith:

5 now the end of the charge is love out of a pure heart, and out of a good conscience, and out of faith unfeigned,

6 which some having missed have turned aside to vain talking,

7 desiring to be teachers of law, understanding neither what they say, nor concerning what they strongly affirm.

8 But we know that the law is good, if any one would use it lawfully,

9 knowing this, that law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 for lewd persons, for sodomites, men-stealers, liars, false swearers, and if any other thing is opposed to healthful teaching,

11 according to the gospel of the glory of the blessed God, with which I have been entrusted.

12 And I thank Christ Jesus our Lord who gave me strength, because he counted me faithful, putting me into the ministry,

13 who before was a blasphemer, and persecutor, and overbearing; but I obtained mercy, because I did it ignorantly in unbelief,

14 and the grace of our Lord was very abundant with faith and love which is in Christ Jesus.

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15 Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief:

16 however, for this reason I obtained mercy, that in me first Christ Jesus might show forth the whole of his longsuffering, for a pattern of those who should believe on him to life eternal.

17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory from age to age: Amen.

18 This charge I commit to thee, son Timothy, according to the prophecies that went before on this. that in them thou mightest war the good warfare,

19 holding faith and a good conscience, which some having thrust away concerning faith have made shipwreck:

20 of whom is Hymenaeus and Alexander, whom I have delivered over to Satan that they may be taught not to blaspheme.

1 PAUL TO TIMOTHY CHAPTER 2

1 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men,

2 for kings and all that are in an eminent station, that we may lead a tranquil and undisturbed life in all godliness and gravity.

3 For this is good and acceptable in the sight of God our Saviour,

4 who wills that all men be saved and come to the knowledge of the truth.

5 For there is one God, and one mediator between God and man, the man Christ Jesus,

6 who gave himself a ransom for all; the testimony in its proper times;

7 for which I was appointed a preacher and an apostle, I speak the truth, I lie not, a teacher of the Gentiles in faithfulness and truth.

8 I will therefore that the men pray in every place, lifting up holy hands without wrath and disputations:

9 in like manner also, that women in decorous dress adorn themselves with modesty and soberness of mind, not in braided hair and gold, or pearls, or costly raiment,

10 but, which becomes women professing godliness, by means of good works.

11 Let a woman in silence learn in all subjection;

12 but I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in transgression.

15 But she shall be saved through child-bearing, if they abide in faith and love and holiness with sobriety.

1 PAUL TO TIMOTHY CHAPTER 3

1 Faithful is the saying: If any one aspires to the office of bishop, he desires a good work.

2 The bishop must then be blameless, the husband of one wife, watchful, sober-minded, of good behavior, given to hospitality, apt to teach,

3 not fond of wine, no striker; but gentle, not quarrelsome, not a lover of money;

4 one that rules his own house well — having his children in subjection with all gravity; —

5 but if any one knows not how to rule his own house, how shall he take care of the church of God? —

6 not a new convert, lest having become conceited he fall into the condemnation of the devil.

7 Moreover he must also have a good report from those that are without, lest he fall into reproach and the snare of the devil.

8 Deacons must likewise be grave, not double-tongued, not given to much wine, not greedy after base gain,

9 holding the mystery of the faith in a pure conscience.

10 And let these also be first proved, then let them use the office of a deacon, being blameless.

11 Their wives likewise must be grave, not slanderers, watchful, faithful in all things.

12 Let the deacons be husbands of one wife, ruling their children and their own houses well.

13 For they that have acted well as deacons purchase for themselves a good degree, and great boldness in the faith that is in Christ Jesus.

14 These things write I to thee, hoping to come to thee shortly;

15 but if I delay, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and support of the truth.

16 And confessedly great is the mystery of godliness: He who was manifested in flesh, was justified in spirit, seen by angels, preached among the Gentiles, believed on in the world, taken up in glory.

1 PAUL TO TIMOTHY CHAPTER 4

1 But the Spirit speaks expressly that in latter times some shall apostatize from the faith, giving heed to seducing spirits and teachings of demons,

2 through the hypocrisy of liars, seared as to their own conscience,

3 forbidding to marry, commanding to abstain from meats, which God created to be partaken of with thanksgiving by those that believe and acknowledge the truth.

4 For every creature of God is good, and nothing to be thrown away, being received with thanksgiving;

5 for it is sanctified through the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou wilt be a good minister of Christ Jesus, nourished in the words of the faith and good teaching which thou hast followed;

7 but profane and old wives' fables reject; and exercise thyself to godliness.

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8 For bodily exercise is profitable for little; but godliness is profitable for all things, having the promise of the life that now is and of that to come.

9 Faithful is the word and worthy of all acceptance.

10 For this reason we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of believers.

11 Give these things in charge and teach.

12 Let no one despise thy youth, but become a pattern for the believers, in word, in behavior, in love, in faith, in purity.

13 Till I come give attention to reading, to exhortation, to teaching.

14 Neglect not the gift that is in thee, which was given thee through prophecy with the laying on of the hands of the eldership.

15 Meditate on these things, be engaged in them, that thy advancement may be manifest to all.

16 Give heed to thyself and the teaching, continue in them; for in doing this thou shalt save both thyself and them that hear thee.

1 PAUL TO TIMOTHY CHAPTER 5

1 Rebuke not an aged man, but entreat him as a father, younger men as brethren,

2 older women as mothers, younger women and sisters in all purity.

3 Honor widows that are widows indeed.

4 But if any widow has children or grandchildren, let them learn first to show piety at home, and to requite their parents; for this is acceptable in the sight of God.

5 But she that is a widow indeed and left alone trusts in God, and continues in supplications and prayers night and day;

6 but she that lives in pleasure is dead while she lives.

7 And these things give in charge, that they may be blameless.

8 But if any one provides not for his own, and especially for those of his own house, he has denied the faith, and is worse than an unbeliever.

9 Let not a widow be taken into the number under sixty years of age, the wife of one husband,

10 well reported of for good works, if she has brought up children, if she has taken care of strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

11 But younger widows reject; for when they shall become wanton against Christ, they will marry,

12 having condemnation, because they have set aside their first faith;

13 and at the same time also they being idle learn to wander about from house to house, and not only idle, but tattlers also and busybodies, speaking things that they ought not.

14 I will therefore that younger widows marry, bear children, manage the house, give no occasion to the adversary to speak reproachfully;

15 for some have already turned aside after Satan.

16 If any believing man or woman has widows, let them relieve them, and let not the church be burdened, that it may relieve those that are widows indeed.

17 Let the elders that rule well be counted worthy of double honor, especially they that labor in word and teaching.

18 For the Scripture says: Thou shalt not muzzle the ox that treads out the grain, and: The laborer is worthy of his hire.

19 Against an elder receive not an accusation, unless before two or three witnesses.

20 Those that sin rebuke before all, that the rest also may fear.

21 I solemnly charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing according to partiality.

22 Lay hands hastily on no one, neither be partaker of other men's sins. Keep thyself pure.

23 No longer drink water, but use a little wine for thy stomach's sake and thy frequent infirmities.

24 The sins of some men are manifest beforehand, going before to judgment, but some they also follow after:

25 in like manner also works that are good are manifest beforehand, and those that are otherwise can not be hid.

1 PAUL TO TIMOTHY CHAPTER 6

1 Let as many as are under the yoke as servants, count their own masters worthy of all honor, that the name of God and the teaching be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren, but rather serve them, because they are faithful and beloved who are partakers of the benefit. These things teach and exhort.

3 If any one teach otherwise, and assent not to healthful words, those of our Lord Jesus Christ, and to the teaching which is according to godliness,

4 he is conceited, knowing nothing, but doting about questions and word-fightings, from which come envy, contention, blasphemies, evil surmisings,

5 wranglings of men corrupt in mind, and destitute of the truth, who suppose that godliness is a source of gain.

6 But godliness with contentment is great gain.

7 For we brought nothing into the world: it is evident that we can carry nothing out;

8 and having food and raiment, with these let us be content.

9 But they that will be rich fall into temptation and a snare, and many foolish and hurtful desires, which sink men into destruction and perdition.

10 For the love of money is the root of all evil, which some in longing after have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, for which thou wast called and didst confess the good confession before many witnesses.

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13 I charge thee before God, who makes all things alive, and Christ Jesus, who before Pontius Pilate witnessed the good confession,
14 that thou keep the commandment without spot, blameless, till the appearing of our Lord Jesus Christ,
15 which in his own times he will show, who is the blessed and only Potentate, the King of kings and Lord of lords;
16 who only has immortality, dwelling in light unapproachable, whom no one of men has seen, nor can see: to whom be honor and strength eternal. Amen.
17 Charge them that are rich in the present age that they be not highminded, nor trust in the uncertainty of riches, but in God who gives us all things richly for enjoyment;
18 that they do good, that they be rich in good works, ready to distribute, liberal,
19 treasuring up for themselves a good foundation, for the time to come, that they may lay hold of the real life.
20 O Timothy, keep that which is committed to thy trust, avoiding profane, vain babblings and oppositions of falsely named knowledge,
21 which some professing concerning the faith have erred.
22 Grace be with thee.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or Second Timothy, or 2 Timothy
or: The Second Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(In the New Testament, the Second Epistle of Paul to Timothy, usually referred to simply as Second Timothy and often written 2 Timothy or II Timothy, is one of the three pastoral epistles traditionally attributed to Paul the Apostle. The three epistles are called "pastoral" because they relate to the conduct of church leaders, thought of as pastors (literally shepherds). It is traditionally considered to be the last epistle he wrote before his death. It is addressed to Timothy, a fellow missionary.

The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.

Although the Pastorals are written under Paul's name, they are different from his other epistles, and since the early 19th century, scholars have increasingly seen them as the work of an unknown student of Paul's doctrine. They are believed to have been written between 90 and 140. They do not address Paul's common themes, such as the believers' unity with Christ, and they reflect a church hierarchy that is more organized and defined than the church was in Paul's time. Some scholars refer to the assumedly pseudonymous author as "the Pastor". Some recent scholarship has concluded that Paul probably used an amanuensis, or secretary, in writing his letters which was a common practice in the first century.

In the letter, Paul tells Timothy not to have a "spirit of fear" and not to "be ashamed to talk openly about our Lord (Jesus)" (Chapter 1, verses 7 and 8). He also tells Timothy to come to visit him before winter, and to bring Mark with him (cf. Philippians Chapter 2, verse 22). He thought that "the time of his death was at hand" (Chapter 4 ,verse 6), and he tells his "son Timothy" to work hard and be strong in the face of false teachings, and to be faithful in all the duties of his office of pastor (Chapter 4, verses 1 to 5), knowing that he would someday stand before the Judge of the living and the dead (God).

Paul thinks he will soon be killed and talks about that. In Chapter 4, verses 6 to 8 he writes "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course(race), I have kept the faith: in the future there is laid up for me a crown of

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righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.")

2 PAUL TO TIMOTHY CHAPTER 1

1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of life that is in Christ Jesus,

2 to Timothy, my beloved son. Grace, mercy, peace from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, that I have unceasing remembrance of thee in my prayers night and day,

4 greatly desiring to see thee, being mindful of thy tears that I may be filled with joy,

5 having taken in memory the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also.

6 For which cause I put thee in remembrance to kindle up the gift of God, which is in thee through the laying on of my hands.

7 For God has not given us the spirit of fear, but of power and of love and of soberness of mind.

8 Be not therefore ashamed of the testimony of our Lord, neither of me his prisoner; but suffer evil with the in the gospel, according to the power of God,

9 who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace that was given us in Christ Jesus before the times of the ages,

10 but is manifested now through the appearing of our Saviour Christ Jesus, who indeed abolished death, and brought life and incorruptibility to light through the gospel,

11 to which I was appointed a preacher, and an apostle, and a teacher of the Gentiles;

12 for which cause I also suffer these things, but I am not ashamed; for I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed to him to that day.

13 Hold fast the form of healthful words, which thou hast heard from me, in faith and love which is in Christ Jesus:

14 the excellent trust committed to thee, keep through the Holy Spirit that dwells in us.

15 Thou knowest this, that all those in Asia, of whom are Phygelus and Hermogenes, have turned away from me.

16 The Lord grant mercy to the house of Onesiphorus, because he often refreshed me, and was not ashamed of my chain.

17 but, when he was in Rome, he sought me out very diligently and found me.

18 The Lord grant to him to find mercy from the Lord in that day. And in how many things he ministered to me in Ephesus, thou knowest very well.

2 PAUL TO TIMOTHY CHAPTER 2

1 Thou therefore, my son, be strong in the grace that is in Christ Jesus,

2 and the things which thou hast heard from me through many witnesses, these commit to faithful men, who shall be able to teach others also.

3 Suffer affliction with me as a good soldier of Christ Jesus.

4 No one that wars entangles himself with the matters of life, that he may please him that has chosen him to be a soldier.

5 And if any one also contend in the games, he is not crowned unless he contend lawfully.

6 The laboring farmer must first partake of the fruits.

7 Consider what I say; for the Lord will give thee understanding in all things.

8 Keep in memory Jesus Christ raised from the dead, of the posterity of David, according to my gospel,

9 in which I suffer evil, even to bonds as an evil-doer, but the word of God is not bound.

10 For this reason I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with glory eternal.

11 Faithful is the saying: For if we have died with him, we shall also live with him;

12 if we are patient, we shall also reign with him; if we shall deny him, he will also deny us;

13 if we believe not, he abides faithful; for he can not deny himself.

14 Put them in remembrance of these things, charging them before the Lord not to fight about words, to no profit, for the subverting of the hearers.

15 Study to present thyself to God approved, a workman not to be made ashamed, cutting straight the word of truth.

16 But the profane vain-babblings avoid, for they will increase to a greater degree of ungodliness,

17 and their word will eat as a gangrene. Of whom are Hymenseus and Philetus,

18 who concerning the truth have erred, saying that the resurrection is already past, and overthrow the faith of some.

19 Nevertheless the firm foundation of God stands fast, having this seal: The Lord knows them that are his, and: Let every one that names the name of the Lord depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some for honor, and some for dishonor:

21 if then any one will cleanse himself from these, he shall be a vessel for honor, sanctified, fit for the Master's use, prepared for every good work.

22 But flee youthful desires, and pursue righteousness, faith, love, peace, with those that call on the Lord out of a pure heart.

23 But the foolish and unlearned questions reject, knowing that they gender fightings;

24 and the servant of the Lord must not fight, but be gentle towards all apt to teach, patient under evils,

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25 in meekness instructing those that oppose themselves, if perhaps God may give them repentance to the acknowledgment of the truth,
26 and they may awake to soberness out of the snare of the devil, being taken captive by him at his will.

2 PAUL TO TIMOTHY CHAPTER 3

1 But know this, that in the last days perilous times shall come.
2 For men shall be lovers of themselves, lovers of money, boasters, haughty, blasphemers, disobedient to parents, unthankful, unholy,
3 without natural affection, truce-breakers, false accusers, without self-control, fierce, that love not the good,
4 traitors, rash, conceited, lovers of pleasure more than lovers of God,
5 having a form of godliness, but denying its power; from these also turn away.
6 For of such are they that enter into houses, and lead captive silly women burdened with sins, led away by various desires,
7 always learning and never able to come to the acknowledgment of the truth.
8 But as Jannes and Jambres resisted Moses, so also these resist the truth, men corrupt in mind, disapproved concerning the faith.
9 But they shall not proceed further; for their madness shall be manifest to all, as theirs also became.
10 But thou hast followed my teaching, manner of life, purpose, faith, longsuffering, love, patience,
11 persecutions, sufferings, such as came on me in Antioch, in Iconium, in Lystra; which persecutions I endured, and out of them all the Lord delivered me.
12 And all indeed that desire to live godly in Christ Jesus shall suffer persecution.
13 But wicked men and seducers shall advance to the worse, deceiving and being deceived.
14 But abide thou in the things which thou hast learned and been assured of knowing from whom thou hast learned them,
15 and that from a child thou hast known the holy Scriptures, which are able to make thee wise to salvation, through faith that is in Christ Jesus.
16 All scripture is by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be perfect, thoroughly furnished for every good work.

2 PAUL TO TIMOTHY CHAPTER 4

I charge thee before God, and Christ Jesus, who shall judge the living and dead; I also charge thee by his appearing and his kingdom,
2 preach the word, be urgent in season, out of season, reprove, rebuke, exhort, in all longsuffering and teaching.
3 For a time will come when they will not endure healthful teaching, but according to their own desires they will heap up to themselves teachers, having itching ears,
4 and will turn away their ears from the truth, and be turned to fables.
5 But watch thou in all things, endure evil, do the work of an evangelist, fully accomplish thy ministry.
6 For I am now ready to be poured out, and the time of my departure is at hand.
7 I have fought the good fight, I have finished my course, I have kept the faith:
8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give to me in that day, and not to me only, but also to all those that love his appearing.
9 Be diligent to come to me shortly.
10 For Demas has forsaken me, having loved the present age, and has gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia (Illyria, modern Croatia):
11 only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for service.
12 But Tychicus I have sent to Ephesus.
13 The cloak, which I left in Troas with Carpus, bring when thou comest, and the books, especially the parchments.
14 Alexander the coppersmith laid many evil charges against me: the Lord render to him according to his works.
15 Do thou also be on thy guard against him; for he has greatly withstood our words.
16 In my first defense no one was present with me, but all forsook me; may it not be charged against them;
17 but the Lord stood by me, and gave me strength, that through me what is preached might be fully known, and all the Gentiles might hear; and I was delivered out of the mouth of the lion.
18 The Lord will deliver me from every evil work, and will keep me safe to his heavenly kingdom: to whom be the glory from age to age. Amen.
19 Salute Prisca and Aquila, and the house of Onesiphorus.
20 Erastus remained in Corinth, but Trophimus I left in Miletus sick.
21 Be diligent to come before winter. Eubulus salutes thee, Pudens also, and Linus, and Claudia, and the brethren all.
22 The Lord be with thy spirit. Grace be with you.

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THE EPISTLE OF PAUL THE APOSTLE TO TITUS

or The Letter to Titus or Paul's Letter to Titus
or The Third Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three Pastoral Epistles (along with 1 Timothy and 2 Timothy) in the New Testament. Traditionally the letter is attributed to the apostle Paul but it is considered pseudepigraphic (of unknown authorship) by most scholars. It is addressed to the missionary Titus and describes the requirements and duties of elders and bishops. Titus is usually one of the three Pastoral epistles attributed to Paul. Titus shares many similarities with 1 Timothy, such as similar phrases and expressions and similar subject matter.

Titus was an early Christian missionary and church leader, a companion and disciple of the Apostle Paul, mentioned in several of the Pauline epistles. Titus is believed to be a Greek Gentile (non-Jew), probably from Antioch, who is said to have studied Greek philosophy and poetry in his early years. He was converted to Christianity by Paul whereupon he served as Paul's secretary and interpreter. Titus was specially entrusted with collecting funds for poor Christians of Judaea and then acted as a commissioner of Paul at Corinth, where he replaced Timothy. In the year 49, Titus accompanied Paul to the council held at Jerusalem, on the subject of the Mosaic rites. Although Paul had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in regard to Titus, so as not to seem in agreement with those who would require it for Gentile converts. It seems that early Christian missionaries tried to catch converts by example. Titus went to the Island of Crete and there he appointed presbyters (elders) in every city Paul summoned Titus from Crete to join him at Nicopolis in Epirus. Later, Titus traveled to Dalmatia. He returned to Crete and remained there into his old age. Later tradition made him bishop of Crete. The New Testament does not record his death.)

The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three pastoral epistles (along with 1 Timothy and 2 Timothy) in the New Testament, historically attributed to Paul the Apostle. It is addressed to Saint Titus and describes the requirements and duties of elders and bishops.

Not mentioned in the Acts of the Apostles, Saint Titus was noted in Galatians (cf. Gal. 2:1, 3) where Paul wrote of journeying to Jerusalem with Barnabas, accompanied by Titus. He was then dispatched to Corinth, Greece, where he successfully reconciled the Christian community there with Paul, its founder. Titus was later left on the island of Crete to help organize the Church, and later met back with the Apostle Paul in Nicopolis. He soon went to Dalmatia (now Croatia). According to Eusebius of Caesarea in the Ecclesiastical History, he served as the first bishop of Crete. He was buried in Cortyna (Gortyna), Crete; his head was later removed to Venice during the invasion of Crete by the Saracens in 832 and was enshrined in St Mark's Basilica, Venice, Italy.

Titus (Greek: Titos; died: 96 or 107 AD) was an early Christian missionary and church leader, a companion and disciple of Saul of Tarsos (Paul the Apostle), mentioned in several of the Pauline epistles including the Epistle to Titus. All we know about early Christian persons and events are parts of "Church tradition", and this source is highly unreliable.

According to that tradition, Titus is believed to be a Gentile converted to Christianity by Paul and, according to tradition, he was consecrated as Bishop of the Island of Crete. There are no Roman records on Titus the Bishop or on Titus Favius Clemens the Pope Clement I (who was a companion of the Apostle Simon Peter at a time) and almost no records on Titus Flavius Clemens the consul either. All three persons have their date of death in common. Titus Flavius Clemens the consul died in 95 or 96, Titus Favius Clemens the Pope Clement I died some time between 95 and 99, and Titus the Bishop of Crete died either in 95 or in 107. That Titus the companion of Saul of Tarsos is described as "Greek" is at least doubtful as "Titus" is a Roman name closely related to the Flavian family. However, all Flavians (like all members of the Roman upper class) spoke fluent Greek due to their education at Greek schools.)

PAUL TO TITUS CHAPTER 1

(Titus, son of pagan parents, accompanied Paul and Barnabas on their journey to the Council of Jerusalem [c. 50 AD; Gal. 2:1-3]. After being appointed by Paul as the chief shepherd of Crete [Titus 1:5], Paul sent him to Dalmatia [Yugoslavia; 2 Tim. 4:10] and returned to Crete after his death. A journey by Paul to Crete [Titus 1:5] can only be imagined as part of his return journey from Rome, where he was "imprisoned" for two more years [Acts 18:23-28, 31]. Here, the accounts of Paul in Acts break off. According to tradition, he was acquitted after two years, then undertook a journey to Spain (Rom. 15:24-28) and another journey to the East, then returned to Rome, and at the beginning of the Jewish War [66-73], perhaps in Crete, suffered death as a Roman citizen by the sword.)

1 Paul, a servant of God, but an apostle of Christ Jesus, according to the faith of God's elect, and the acknowledgment of truth that is according to godliness,

2 in hope of eternal life, which God who lies not promised before the times of the ages,

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3 but in his own times manifested his word in what is preached, with which I was intrusted according to the appointment of our Saviour God,

4 to Titus, my true son according to the common faith. Grace and peace from God the Father, and Christ Jesus our Saviour.

5 For this cause left I thee in Crete, that thou mightest further set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 if any one is blameless, the husband of one wife, having faithful children that are not accused of riotous living, nor unruly.

7 For the bishop must be blameless as the steward of God, not selfwilled, not soon angry, not fond of wine, no striker, not eager after base gain,

8 but a lover of hospitality, a lover of the good, sober-minded, just, holy, having self-control,

9 holding fast the faithful word according to the teaching, that he may be able, in the teaching that gives health, both to exhort and convince the gainsayers.

10 For there are many and unruly vain talkers and deceivers, especially they of the circumcision,

11 whose mouths must be stopped: who subvert whole houses, teaching things that they ought not, for the sake of base gain.

12 Some one of them, a prophet of their own, has said: The Cretans are always liars, evil wild beasts, lazy bellies.

13 This testimony is true. For which cause reprove them with severity, that they may be healthy in the faith,

14 not giving heed to Jewish fables, and commandments of men that turn away from the truth.

15 To the pure all things are pure; but to the defiled and unbelieving nothing is pure, but both their mind and conscience are defiled.

16 God they profess to know, but in their works they deny him, being abominable and disobedient and, with regard to every good work, disapproved.

PAUL TO TITUS CHAPTER 2

1 But speak thou the things that become the teaching that gives health.

2 That aged men be watchful, grave, sober-minded, healthy in faith, in love, in patience:

3 that aged women in like manner be, in behavior, reverent, not false accusers, not addicted to much wine, teachers of what is good,

4 that they teach the young women to love their husbands, to love their children,

5 to be sober-minded, chaste, workers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 The younger men in like manner exhort to be sober-minded,

7 in all things showing thyself an example of good works, in teaching showing uncorruptness, gravity.

8 healthful speech that can not be condemned, that the opponent may be ashamed, having nothing evil to say of us.

9 Servants exhort to be subject to their own masters, to be acceptable to them in all things, not contradicting,

10 not taking a part for themselves, but showing all good faithfulness; that they may adorn the teaching of our Saviour God in all things.

11 For the grace of God that brings salvation to all men has appeared,

12 instructing us, that, denying ungodliness and worldly desires, we should live soberly and righteously and godly in the present age,

13 waiting for the blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ,

14 who gave himself for us that he might redeem us from all iniquity, and purify for himself a peculiar people, zealous for good works.

15 These things speak and exhort and reprove with all authority: let no one despise thee.

PAUL TO TITUS CHAPTER 3

1 Put them in mind to be subject to rulers, to authorities, to obey, to be ready for every good work,

2 to revile no one, to be without contention, gentle, showing all meekness to all men.

3 For we also were once foolish, disobedient, deceived, serving various desires and pleasures, living in malice and envy, hateful and hating one another;

4 but when the kindness and philanthropy of our Saviour God appeared,

5 not by works of righteousness which we had done, but according to his mercy, he saved us through the bath of regeneration and renewing of the Holy Spirit,

6 which he poured out upon us richly through Jesus Christ our Saviour,

7 that having been justified by his grace, we might become heirs according to the hope of life eternal.

8 Faithful is the saying, and concerning these things I will that thou affirm strongly, in order that those that believe in God may be careful to practice good works. These things are honorable and profitable for men;

9 but foolish questions, and genealogies, and strifes, and contentions about law, reject; for they are unprofitable and fruitless.

10 An heretical man, after the first and second admonition, reject,

11 knowing that such a man is perverted, and sins, being selfcondemned.

12 When I shall send Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis: for there have I determined to winter.

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13 Zenas, the lawyer, and Apollos send forward diligently, that nothing be wanting to them.

14 But let ours also learn to practice honorable works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Salute those that love us in the faith.

16 Grace be with you all.

THE EPISTLE OF PAUL THE APOSTLE AND TIMOTHY TO PHILEMON

or Paul to Philemon, or just Philemon
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle of Paul to Philemon, known simply as Philemon, is one of the books of the Christian New Testament. It is a prison letter, co-authored by Saul of Tarsos (Paul the Apostle) with Timothy, to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation. Paul does not identify himself as an apostle with authority, but as "a prisoner of Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother."(Philemon 1:1; 1:7; 1:20) Onesimus, a slave that had departed from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved."(Philemon 1:9–17) Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colosse. This letter is now generally regarded as one of the undisputed works of Paul. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text.

Paul wrote this letter on behalf of Onesimus, who may have been a runaway slave who had wronged his owner Philemon. We do not know what Onesimus had done, but perhaps he ran away after stealing money. Paul says in verse 18 that if Onesimus owes anything, Philemon should charge it to Paul's account. It is thought that Philemon lived in Colossae; in the letter to the Colossians, Onesimus (the slave who fled from Philemon) and Archippus (whom Paul greets in the letter to Philemon) are said to be members of the church there. Paul says that Onesimus has been very helpful to him while he was in prison in Rome. He would like for Philemon to free him and send him back to Rome. Paul says that Philemon should receive him not as a slave but as a brother. Paul did not seem to think that Onesimus should be punished, even though Roman law allowed the owner of a runaway slave to punish or even kill them.

Philemon is generally accepted to be an authentic letter of Paul. Creation: 50-60 AD. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text. The grounds for acceptance are simple; the letter is a short, mundane one, and presents no difficulties for Pauline authorship in style or thought.) Paul does not identify himself as an apostle with authority, but as "a prisoner for Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother." The letter is addressed to Philemon, Apphia and Archippus, and the church in Philemon's house. It is generally assumed

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that he lived in Colossae; in the letter to the Colossians, Onesimus, the slave who fled from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved." and Archippus (whom Paul greets in the letter to Philemon) are described as members of the church there. Philemon may have converted to Christianity through Paul's ministry, possibly in Ephesus. Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colossae. Apphia in the salutation is probably Philemon's wife. Some have speculated that Archippus, described by Paul as a "fellow soldier", is the son of Philemon and Apphia.)

PAUL TO PHILEMON CHAPTER 1

(This is the shortest and most personal letter [written c. 60 AD] of Paul's authentic texts. The apostle Paul acts on behalf of a runaway slave whose master, Philemon, was once converted to Christianity by Paul. Now, by God's providence, the apostle had met the slave Onesimus in Rome and converted him to Christianity as well. With this accompanying letter, he sent him back to his master.)

1 Paul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon the beloved, and our fellow-laborer,

2 and to Apphia the beloved, and Archippus our fellowsoldier, and to the church that is in thy house.

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always, making mention of thee in my prayers,

5 hearing of thy love and faith which thou hast toward the Lord Jesus and for all the saints,

6 that the fellowship of thy faith may become active in the acknowledgment of every good thing that is in us for Christ Jesus.

7 For we, have great gratification and comfort in thy love, because the bowels of the saints have been refreshed by thee, brother.

8 Wherefore having great boldness in Christ to command thee what is becoming,

9 because of love I rather beseech, being such a one as Paul an aged man, but now also a prisoner of Christ Jesus,

10 I beseech thee in behalf of my son, whom I have begotten in my bonds, Onesimus,

11 who for some time was unprofitable to thee, but now useful to thee and to me, whom I have sent back.

12 But do thou receive him, that is my own bowels,

13 whom I would have retained with myself, that in thy stead he might minister to me in the bonds of the gospel;

14 but without thy consent I wished to do nothing, that thy good deed might not be as of necessity, but according to free will;

15 for perhaps for this purpose he was separated from thee for an hour, that thou mightest receive him for ever,

16 no longer as a servant, but above a servant, a brother beloved, especially by me, but how much more by thee, both in the flesh and in the Lord.

17 If, then, thou regardest me a partner, receive him as myself.

18 But if in anything he has wronged thee, or owes thee, charge this to me.

19 I Paul have written it with my own hand: I will repay: that I may not say to thee that thou owest even thyself to me.

20 Yes, brother, let me have joy of thee in the Lord: refresh my bowels in Christ.

21 Having confidence in thy obedience, I have written to thee, knowing that thou wilt do even more than I say.

22 And at the same time also prepare for me a lodging; for I hope that through your prayers I shall be given to you, as a favor.

23 Epaphras, my fellow-prisoner in Christ Jesus, salutes thee,

24 also Mark, Aristarchus, Demas, Luke, my fellow-laborers.

25 The grace of our Lord Jesus Christ be with your spirit.

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THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

or just To the Hebrews, or just Hebrews
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 70-100 A.D.

(The Epistle to the Hebrews, or Letter to the Hebrews, or in the Greek manuscripts, simply To the Hebrews is one of the books of the New Testament. The text does not mention the name of its author, but was traditionally attributed to Saul of Tarsos (Paul the Apostle). However, doubt on Pauline authorship in the Roman Church is reported by Eusebius. Modern biblical scholarship considers its authorship unknown, perhaps written in deliberate imitation of the style of Paul. Although the writer's style reflects some characteristics of Paul's writing, there are some differences.

To whom was Hebrews originally addressed? The writer is obviously a Greek, and it might be quite possible that he wrote to Jewish Christians who lived in Jerusalem.. Since Clement of Rome (who probably was Titus Flavius Clemens, the consul and nephew of Flavius Vespasianus) knows and quotes the text within what could only have been a few years of its writing, that community may well have been in Rome. This view is supported by the greetings from 'those who have come from Italy' in Heb 13:24."

The theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity. Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism. Scholars have suggested that the Epistle to the Hebrews is part of an internal New Testament debate between the extreme Judaisers (who argued that non-Jews must convert to Judaism before they can receive the Holy Spirit of Jesus' new covenant) versus the extreme antinomians (who argued that Jews must reject God's commandments and that Jewish law was no longer in effect). James and Paul represent the moderates of each faction, respectively, and Peter served as moderator.).

The Greek text is written in a very fine and advanced style which was noted by Clement of Alexandria (another Titus Flavius Clemens), and Eusebius of Caesarea (Flavius Constantinus' right-hand man in the Church) wrote that every competent judge must recognise a great difference between this epistle and those of Paul (Eusebius, 6; 25).

The Greek text is more polished and eloquent than any other book of the New Testament, and "the very carefully composed and studied Greek of Hebrews is not Paul's spontaneous, volatile contextual Greek". The book has earned the reputation of being a masterpiece. Its sophisticated style reminds us of the Gospel of Luke and could therefore point to Lucius Mestrius Plutarchus the historian and Chief priest of Delphi.

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word".[1:1–3] The epistle presents Jesus with the titles "pioneer" or "forerunner", "Son" and "Son of God", "priest" and "high priest".)

PAUL TO THE HEBREWS CHAPTER 1

(The Epistle to the Hebrews, like the first Epistle of the Apostle John, lacks the usual introductory formula that names the writer and addressee. However, in the oldest manuscripts and translations, it bears the heading: "To the Hebrews." These are understood to refer to the Jewish Christians in Jerusalem. James the Just [the Righteous], brother of Jesus and the head of the Jewish Christians in the Holy Land, was murdered in 62 AD, probably perpetrated by the Temple clergy. This occurred at a time when the wildest Jewish fanaticism [triggered by the radical fundamentalist Sadducees, Zealots, and their jihadi troops, the Sicarii or "Knife-Stabbers"] led to open war against Rome and its allies, the Pharisees, and thus ultimately to the total destruction of Jerusalem. The text was written after the Jewish War. One can still sense today how its author triumphed over the extinct Judaism of the Zealots, the temple sanctuary, and its hated priesthood.)

1 God, after having in many parts and many ways spoken in ancient times to the fathers, in the prophets, has in the end of these days spoken to us in his Son,

2 whom he has appointed heir of all things, through whom also he made the ages,

3 who, being the effulgence of his glory and the exact image of his substance, bearing onward also all things by the word of his power, when he had through himself made a cleansing of sins sat down at the right hand of the majesty on high,

4 having become so much superior to angels as the name which he has inherited is more excellent than they.

5 For to which of the angels said he at any time: Thou art my Son, this day have I begotten thee? and again: I will be to him a Father, and he shall be to me a Son?

6 And when he shall have brought again the first begotten into the world, he says: And let all the angels of God worship him.

7 And in respect indeed to angels, he says: Who makes his angels winds, and his ministers a flame of fire.

8 But with respect to the Son: Thy throne, O God, is forever and ever; and: A scepter of rectitude is the scepter of thy kingdom.

9 Thou didst love righteousness and hate iniquity: therefore, O God, thy God has anointed thee with the oil of gladness above thy fellows.

10 And: Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands:

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11 they shall perish, but thou remainest: and they all shall grow old as a garment,
12 and as a mantle shalt thou roll them up, and they shall be changed, but thou art the same, and thy years shall not fail.
13 But to which of the angels has he said at any time: Sit at my right hand, till I make thy enemies thy footstool?
14 Are they not all ministering spirits sent forth to minister for the sake of those that shall inherit salvation?

PAUL TO THE HEBREWS CHAPTER 2

1 For this reason it is necessary that we give the more earnest heed to the things that have been heard, lest perhaps we glide away from them.
2 For if the word that was spoken through angels became steadfast, and every transgression and disobedience received a just recompense of reward,
3 how shall we escape if we neglect so great salvation? which began to be spoken through the Lord, and was confirmed for us by those that heard,
4 God jointly testifying with them, both by signs and wonders, and various mighty deeds, and distributions of the Holy Spirit, according to his will.
5 For not to angels did he put in subjection the world to come, of which we speak.
6 But one in some place testified, saying: What is man that thou art mindful of him? or the son of man, that thou lookest on him?
7 Thou madest him a little lower than angels, with glory and honor thou didst crown him,
8 thou didst put all things in subjection under his feet. For in having subjected all things to him, he left nothing not subjected to him; but now we see not yet all things subjected to him.
9 But him that was made a little lower than angels we do see, Jesus, because of the suffering of death, crowned with glory and honor; that he by the grace of God might taste of death for every man.
10 For it became him, for whom are all things and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.
11 For both he that sanctifies and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren,
12 saying: I will declare thy name to my brethren, in the midst of the congregation will I sing hymns to thee.
13 And again: I will put my trust in him. And again: Behold, I and the children that God gave to me.
14 Since then the children partake of flesh and blood, himself also in like manner took part in the same, that through death he might render powerless him that has the power of death, that is, the devil;
15 and deliver them who through fear of death were all their lifetime subject to bondage.
16 For surely not angels does he succor, but the posterity of Abraham he succors.
17 Whence, it behooved him in all things to be made like his brethren, that he might become a merciful and faithful high priest in things pertaining to God, that he might make expiation for the sins of the people.
18 For in that he himself has suffered being tempted, he is able also to assist those that are tempted.

PAUL TO THE HEBREWS CHAPTER 3

1 Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and high priest of our confession, Jesus,
2 who was faithful to him that appointed him, as Moses also in all his house.
3 For this man has been counted worthy of more honor than Moses, by as much as he that constructed the house has more honor than the house.
4 For every house is constructed by some one, but he that constructed all things is God.
5 And Moses indeed was faithful in all his house as a servant, for a testimony to those things that should afterward be spoken;
6 but Christ is a Son over his own house, whose house we are, if we hold fast the boldness and the glorying of the hope.
7 Wherefore, as says the Holy Spirit: Today, if you hear his voice,
8 harden not your hearts as in the provocation in the day of temptation in the wilderness,
9 where your fathers tempted me by proving and saw my works forty years.
10 Wherefore I was angry with that generation, and said: They do always err in their heart; and they have not known my ways,
11 so I swore in my wrath: They shall not enter into my rest.
12 Take heed, brethren, lest perhaps there shall be in any one of you an evil heart of unbelief in apostatizing from the living God,
13 but exhort one another each day, while it is called Today, lest any one of you be hardened through the deceitfulness of sin;
14 for we have become partakers of Christ, if indeed we hold fast the beginning of the confidence firm to the end.
15 In its being said: To-day, if you hear his voice, harden not your hearts as in the provocation;
16 for who, when they heard, did provoke? yes, did not all that came out of Egypt through Moses?
17 And with whom was he angry forty years? was it not with those that sinned, whose carcasses fell in the wilderness?,
18 And to whom did he swear that they should not enter into his rest, but to those that believed not?
19 And we see that they could not enter in because of unbelief.

PAUL TO THE HEBREWS CHAPTER 4

1 Let us fear, therefore, lest perhaps, as there remains a promise of entering into his rest, any of you should seem to have come short of it.

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2 For we also have had the good news preached to us, even as they; but the word that was heard did not profit them, not being mixed with faith in them that heard.

3 For we who have believed are entering into the rest, as he has said: So I swore in my wrath: They shall not enter into my rest, although his works had been finished from the foundation of the world.

4 For he has spoken in some place of the seventh day thus: And God rested on the seventh day from all his works.

5 And in this again: They shall not enter into my rest.

6 Since then it remains that some enter into it, and those, that formerly had the good news preached to them, entered not in because of unbelief,

7 again he determines a day, Today, saying in David after so long a time, as has been said before, To-day if you hear his voice, harden not your hearts.

8 For if Joshua had given them rest, he would not after this have spoken of another day.

9 There remains, therefore, a sabbath rest for the people of God.

10 For he that has entered into his rest has also himself rested from his works, as God from his own.

11 Let us therefore be diligent to enter into that rest, lest any one fall after the same example of unbelief.

12 For the word of God is living and energetic, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, of the joints also and the marrow, and is a judge of the thoughts and purposes of the heart;

13 and there is no creature not manifest in his sight, but all things are naked and exposed to the eyes of him, to whom we must give an account.

14 Having therefore a great high priest that has passed through the heavens, Jesus the Son of God, let us hold fast the confession.

15 For we have not a high priest that can not sympathize with our infirmities, but has been tempted in all things like ourselves, without sin.

16 Let us therefore come with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.

PAUL TO THE HEBREWS CHAPTER 5

1 For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins,

2 being able to have compassion on the ignorant and erring, since himself also is compassed with weakness,

3 and because of it he is obliged, as for the people, so also for himself, to offer for sins.

4 And not to himself does any one take the honor, but being called by God, just as also Aaron.

5 So, also, Christ glorified not himself in having become a high priest, but he that said to him: Thou art my Son, this day have I begotten thee:

6 as also in another place he says: Thou art a priest for ever, according to the order of Melchisedec:

7 who, in the days of his flesh, having with strong crying and tears offered up both prayers and supplications to him who was able to save him from death, and having been heard because of his piety,

8 although he was a Son, learned obedience from the things that he suffered;

9 and having been made perfect, he became, to all those that obey him, the author of eternal salvation,

10 having been addressed by God as high priest according to the order of Melchisedec (the "King of Righteousness").

11 Concerning whom we have many things to say, and hard to be explained, since you have become dull of hearing.

12 For while you ought, on account of the time, to be teachers, you again have need that some one teach you what are first principles of the oracles of God, and have need of milk, not of solid food.

13 For every one that partakes of milk is unskilled in the word of righteousness, for he is a babe;

14 but solid food belongs to full-grown men, who because of habit have their senses exercised to the discerning of both good and evil.

PAUL TO THE HEBREWS CHAPTER 6

1 Wherefore passing by the rudimental instruction concerning Christ, let us go onward to the perfection, not again laying a foundation of repentance from dead works, and of faith toward God,

2 of the teaching in respect to baptisms, also of the laying on of hands, also of the resurrection of the dead, and of eternal judgment.

3 And this will we do, if indeed God permit.

4 For it is impossible to renew again to repentance those that were once enlightened, and had tasted of the heavenly gift, and had become partakers of the Holy Spirit,

5 and had tasted the good word of God, and the powers of the coming age,

6 and have fallen away, crucifying to themselves the Son of God anew, and putting him to an open shame.

7 For land that drinks up the rain that often comes upon it, and yields herbs fit for those for whose sake it is also cultivated, shares blessing from God;

8 but bringing forth thorns and thistles it is disapproved and near a curse, the end of which is for burning.

9 But concerning you, beloved, we are persuaded better things, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work, and the love which you showed for his name, in having ministered to the saints, and in ministering.

11 But we desire that each one of you show the same diligence in respect to the full assurance of the hope to the end,

12 in order that you become not slothful, but imitators of those who through faith and longsuffering inherit the promises.

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13 For when God made promise to Abraham, since he could swear by no greater, he swore by himself,
14 saying: Surely blessing I will bless thee, and multiplying I will multiply thee;
15 and so having patiently endured he obtained the promise.
16 For men indeed swear by the greater, and to them an oath for confirmation is an end of all strife:
17 in which God being more abundantly willing to show to the heirs of the promise the immutability of his purpose, interposed with an oath,
18 that by two immutable things, in which it is impossible for God to lie, we may have strong consolation, who have fled for refuge to lay hold on the hope set before us,
19 which we have as an anchor of the soul both safe and steadfast and which enters into the part within the veil,
20 whither a forerunner for us has entered, Jesus, having become a high priest forever according to the order of Melchisedec.

PAUL TO THE HEBREWS CHAPTER 7

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him,
2 to whom Abraham also divided a tenth of all, first indeed being by interpretation king of righteousness, and then also king of Salem, which is king of peace,
3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but being made like unto the Son of God, abides a priest continually.
4 And consider how great this man was, to whom Abraham the patriarch gave even a tenth of the best of the spoils.
5 And they indeed of the sons of Levi who receive the priesthood have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham;
6 but he that counts not his genealogy from these took tithes of Abraham, and has blessed him that had the promises.
7 And without all contradiction the less is blessed by the greater.
8 And here indeed men that die receive tithes, but there he that has the testimony that he lives.
9 And, so to speak, even Levi, who receives tithes, has been tithed through Abraham;
10 for he was yet in the loins of his father when Melchisedec met him.
11 If indeed, then, perfection was through the Levitical priesthood (Levites: a Hebrew caste and tribe of Temple officials, judges, and priests), for upon it the people received the law, what further need that a different priest should arise according to the order of Melchisedec, and not be called according to the order of Aaron?
12 For the priesthood being changed, there becomes of necessity a change also of the law.
13 For he of whom these things are spoken, belongs to another tribe, from which no one has given attendance at the altar;
14 for it is evident that our Lord has sprung from Judah, of which tribe Moses spoke nothing concerning priests.
15 And it is yet more abundantly evident, if according to the likeness of Melchisedec there arises a different priest,
16 who was made such not according to the law of a carnal commandment, but according to the power of an indissoluble life.
17 For it is testified: Thou art a priest for ever according to the order of Melchisedec.
18 For there takes place indeed a setting aside of the preceding commandment on account of the weakness and unprofitableness of it,
19 for the law perfected nothing, and the introduction of a better hope, through which we draw near to God.
20 And inasmuch as not without the swearing of an oath, for they indeed have become priests without the swearing of an oath,
21 but he with the swearing of an oath by him that said to him: The Lord swore, and will not regret it, Thou art a priest for ever:
22 insomuch has Jesus become the surety of a better covenant.
23 And they indeed, many of them, have become priests, because by means of death they were forbidden to continue;
24 but he, because he continues forever, has a priesthood that does not pass to another;
25 whence, he is able also to save completely those that come to God through him, since he lives always to make intercession for them.
26 For such a high priest also became us, holy, harmless, undefiled, separated from sinners, and having become higher than the heavens,
27 who has no daily necessity, as the chief priests, to offer up sacrifices first for his own sins, then for those of the people; for this he did once for all, when he offered up himself.
28 For the law appoints men chief priests, that have infirmity, but the word of the oath, which was since the law, appoints the Son, who has been perfected forever.

PAUL TO THE HEBREWS CHAPTER 8

1 Now in respect to the things spoken, the main point is: we have such a high priest who took his seat at the right hand of the throne of the Majesty in the heavens,
2 a minister of the sanctuary and of the true tabernacle, which the Lord pitched, not man.
3 For every high priest is appointed to offer both gifts and sacrifices; whence, it is necessary that this one also have something that he can offer.
4 For if indeed he were on earth, he would not even be a priest, as there are those that offer gifts according to the law,
5 who serve a copy and shadow of the heavenly things, as Moses was admonished when about to complete the tabernacle: For see, says he, that thou make all things according to the pattern that was shown to thee in the mount;

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6 but now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which has been established upon better promises.

7 For if that first covenant had been faultless, no place would have been sought for a second.

8 For finding fault with them he says: Behold, days are coming, says the Lord, and I will make with the house of Israel and the house of Judah a new covenant,

9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, says the Lord.

10 Because this is the covenant that I will make with the house of Israel after those days, says the Lord, Putting my laws into their understanding, I will also write them on their hearts, and I will be to them a God, and they shall be to me a people.

11 And they shall not teach each one his fellow-citizen, and each one his brother, saying: Know the Lord; for all shall know me from the least of them to the, greatest of them.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he says: A new, he has made, the first antiquated; and that which is antiquated and growing old is ready to disappear.

PAUL TO THE HEBREWS CHAPTER 9

1 Indeed, then, even the first covenant had ordinances of service, and the sanctuary belonging to this world.

2 For a tabernacle (a tent) was constructed, the first, in which was the candlestick (Menora), and the table (altar), and bread of the presence, which is called sanctuary.

3 But beyond the second veil, the tabernacle that is called the holy of holies,

4 which had the golden altar of incense, and the ark of the covenant overlaid round about with gold, in which was the golden pot that held the manna, and the rod of Aaron that budded, and the tables of the covenant;

5 but above it cherubim (a cherub is a celestial winged sphinx) of glory shadowing the mercy-seat: concerning which things we can not now speak particularly.

6 And these things having been thus put in order, into the first tabernacle indeed the priests always go accomplishing the services,

7 but into the second the high priest alone once during the year, not without blood, which he offers for himself and the errors of the people,

8 the Holy Spirit signifying this, that the way into the sanctuary has not yet been made manifest while the first tabernacle is yet standing,

9 which is a figure for the time present, according to which are offered both gifts and sacrifices that are not able to perfect as pertains to the conscience him that serves,

10 only in connection with meats and drinks and different immersions, ordinances of the flesh imposed till the time of reformation.

11 But Christ having come, a high priest of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is, not of this creation,

12 neither through the blood of goats and calves, but through his own blood entered once for all into the holy places, having obtained eternal redemption.

13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling the defiled sanctifies in respect to the purification of the flesh,

14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God.

15 And for this reason he is the mediator of the new covenant, that death, having taken place for the redemption of transgressions that were under the first covenant, they that have been called may receive the promises of the eternal inheritance.

16 For where a testament is, it is necessary that the death of the testator be brought in;

17 for a testament is valid after men are dead, since has it any force at all while the, testator lives?

18 Whence, not even the first covenant was inaugurated without blood.

19 For when Moses had spoken every commandment to all the people according to the law, he took the blood of calves and of goats with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

20 saying: This is the blood of the covenant which God enjoined upon you.

21 And he sprinkled in like manner with blood the tabernacle also and all the vessels of the service.

22 And almost all things are cleansed with blood according to the law, and without the shedding of blood there takes place no remission.

23 It was necessary, then, that the copies of things in the heavens should be cleansed with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ did not enter the holy places made with hands, the likenesses of the true, but into heaven itself, now to appear in the presence of God for us,

25 neither that he might offer himself often, as the high priest enters year by year into the holy places with blood of others;

26 for then he must have suffered often since the foundation of the world, but now once in the conclusion of the ages has he been made manifest, to put away sin through the sacrifice of himself.

27 And inasmuch as it is appointed to men once to die and after this the judgment,

28 so also Christ, having been once offered to bear the sins of many, shall to those that look for him appear a second time without sin in order to salvation.

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PAUL TO THE HEBREWS CHAPTER 10

1 For the law, having a shadow of the coming good things, not the image itself of the things, can never with the same sacrifices, which they offer year by year continually, make those that come to them perfect;

2 for then would they not have ceased to be offered, because the worshippers, having been once cleansed, would have no longer a consciousness of sins.

3 But in them there is a remembrance of sins every year; 4 for it is impossible that the blood of bulls and goats should take away sins.

5 Wherefore on coming into the world he says: Sacrifice and offering thou didst not desire, but a body thou didst prepare for me; 6 in whole burnt offerings and offerings for sin thou didst not delight:

7 then said I: Behold, I come, in the volume of the book it is written of me, to do, O God, thy will.

8 Saying above: Sacrifices and offerings, and whole burnt offerings, and offerings for sin thou didst not desire, neither hadst pleasure in them, which are offered according to the law,

9 then he said: Lo, I come to do thy will. He takes away the first that he may establish the second,

10 in which will, we are sanctified, who have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest indeed stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins;

12 but he, after having offered one sacrifice for sins, forever sat down at the right hand of God,

13 henceforth awaiting till his enemies be made his footstool.

14 For by one, offering he has perfected forever the sanctified.

15 And the Holy Spirit also is a witness for us; for after having said before:

16 This is the covenant that I will make with them after those days, says the Lord: Putting my laws into their hearts, in their minds also will I write them,

17 and their sins and their iniquities I will remember no more.

18 Now where remission of these is, there is no more an offering for sin.

19 Having, then, brethren, boldness to enter into the holiest by the blood of Jesus,

20 by a new and living way which he has initiated for us through the veil, that is, his flesh;

21 and having a great priest over the house of God;

22 let us draw near with a true heart, in full assurance of faith, having had our hearts sprinkled from an evil conscience,

23 and our body washed in pure water; let us hold fast the confession of the hope without wavering, for he is faithful that has promised;

24 and let us consider one another to incite to love and good works,

25 not forsaking the assembling of ourselves together, as is the custom of some, but exhorting, and so much the more as you see the day approaching.

26 For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins,

27 but some fearful looking for of judgment, and fiery indignation that shall devour the adversaries.

28 Any one that has set aside the law of Moses dies without mercy under two or three witnesses:

29 of how much severer punishment think you he shall be thought worthy, who has trod under foot the Son of God, and has counted the blood of the covenant, with which he was sanctified, a common thing, and has outraged the Spirit of grace?

30 For we know him that said: Vengeance is mine, I will repay, says the Lord: and again: The Lord will judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to mind the former days, in which after you were enlightened you endured a great conflict of sufferings,

33 partly being made a spectacle both by reproaches and afflictions, partly having become companions of those that were thus treated.

34 For you sympathized with these in bonds, and accepted with joy the seizing of your goods, knowing that you have for yourselves a better possession and one that endures.

35 Cast not away, then, your confidence, which has great recompense of reward.

36 For you have need of patience, that after having done the will of God you may receive the promise.

37 For yet a little, very little while, He that comes will come and will not delay:

38 But my righteous man shall live by faith, and if he draw back, my soul shall have no pleasure in him.

39 But we are not of fearfulness for perdition, but of faith for the preservation of the soul.

PAUL TO THE HEBREWS CHAPTER 11

1 And faith is confidence as to things hoped for, conviction as to things not seen.

2 For in this the elders obtained a good report.

3 By faith we understand that the ages were set in order by the word of God, so that not from things that appear has that which is seen come into being.

4 By faith Abel offered to God more sacrifice than Cain, through which he obtained testimony that he was righteous, God testifying in regard to his gifts, and through it he though dead yet speaks.

5 By faith Enoch was translated that he should not see death, and was not found because

God translated him. For before the translation he had the testimony that he pleased God;

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6 and without faith it is impossible to please him; for he that comes to God must believe that he is, and that he becomes a rewarder of those that diligently seek him.

7 By faith Noah, having been warned of things not yet seen, moved with reverence, prepared an ark for the salvation of his house, through which faith he condemned the world, and became an heir of the righteousness according to faith.

8 By faith Abraham, being called, became obedient in going forth into a place which he should after receive for an inheritance, and he went forth not knowing whither he was going.

9 By faith he sojourned in the land of promise as a foreign land, having dwelt in tents, with Isaac and Jacob, heirs with him of the same promise;

10 for he looked for the city that has the foundations, of which the architect and builder is God.

11 By faith also Sarah herself received strength for the conception of seed even beyond the time of life, because she counted him faithful that had promised.

12 Wherefore there sprung even from one, and that, too, having become dead, as the stars of heaven in number, and as the sand that is along the seashore, innumerable.

13 According to faith died all these, not having received the promises, but having seen them at a distance and saluted them, and confessed that they were strangers and sojourners in the land.

14 For they that say such things show plainly that they seek a country.

15 And if indeed they had had in mind that from which they came, they would have had opportunity to return;

16 but now they desire a better; that is, a heavenly. Wherefore God is not ashamed to be called their God; for he has prepared for them a city.

17 By faith Abraham when tried offered up Isaac, even the firstborn did he offer up who had received the promises,

18 of whom it was said: In Isaac shall thy posterity be called;

19 accounting that God was able to raise even from the dead: whence, also, he received him back in a figure.

20 By faith also Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when dying, blessed each of the sons of Joseph, and worshipped on the top of his staff.

22 By faith Joseph, when dying, made mention of the departure of the sons of Israel, and gave commandment concerning his bones.

23 By faith Moses, after he had been born, was concealed three months by his parents, because they saw that the child was beautiful, and they were not afraid of the commandment of the king.

24 By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,

25 rather choosing to suffer evil with the people of God than to have a temporary enjoyment of sin,

26 esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked away to the recompense of reward.

27 By faith he left Egypt, not being afraid of the wrath of the king; for he endured as seeing him that is invisible.

28 By faith he kept the Passover and the sprinkling of blood, that he that destroyed the firstborn might not touch them.

29 By faith they passed through the Red Sea as over dry ground, which the Egyptians attempting to do were drowned.

30 By faith the walls of Jericho fell down, after they had been surrounded for seven days.

31 By faith Rahab the harlot perished not with those that believed not, because she received the spies with peace.

32 And what do I say more? For the time would fail me, should I tell of Gideon, Barak also and Samson and Jephtha, of David also and of Samuel and the prophets,

33 who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

34 quenched the violence of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, turned to flight armies of foreigners;

35 women received their dead after a resurrection; and others were beaten to death, not accepting deliverance, that they might obtain a better resurrection;

36 but others had trial of mockings and scourgings, and further of bonds and imprisonment:

37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they wandered about in sheepskins, in goatskins, being destitute, afflicted, maltreated,

38 of whom the world was not worthy, wandering in deserts, and mountains, and caves, and dens of the earth.

39 And these all having obtained a good report through faith received not the promise,

40 God having provided some better thing concerning us, that without us they should not be made perfect.

PAUL TO THE HEBREWS CHAPTER 12

1 Therefore, having so great a cloud of witnesses lying round about us, let us also lay aside every weight and the sin that easily besets, and run with perseverance the race that lies before us,

2 looking away to Jesus, the author and perfecter of the faith, who for the joy lying before him endured the cross, having despised the shame, and has sat down at the right hand of the throne of God.

3 For consider him who endured such contradiction by sinners against himself, that you may not be weary, fainting in your souls.

4 Not yet to blood have you resisted, striving against sin;

5 and you have forgotten the exhortation, which speaks to you as to sons: My son, despise not the chastisements of the Lord, neither be weary when corrected by him;

6 for whom the Lord loves he chastens, and scourges every son that he receives.

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7 For chastisement you endure; God deals with you as with sons. For who is a son whom the father chastens not?

8 But if you are without chastisement, of which all have become partakers, then are you bastards and not sons.

9 So, then, fathers of our flesh indeed have we had as chastisers, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live?

10 For they indeed for a few days chastened us according to their pleasure, but he for our profit, that we may partake of his holiness.

11 But all chastisement for the present indeed seems not a matter of joy, but of grief; afterward, however, it yields the peaceful fruit of righteousness to those that are exercised by it.

12 Wherefore set right again the hands that hang down and the enfeebled knees,

13 and make straight paths for your feet, that what is lame may not be turned out of the way, but may rather be healed.

14 Pursue peace with all, and holiness, without which no one shall see the Lord,

15 taking care lest anyone come short of the grace of God, lest any root of bitterness spring up and cause trouble, and by it the many be defiled,

16 lest there be any lewd person, or profane, as Esau, who for one meal sold his birthright.

17 For you know that also afterward, wishing to inherit the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.

18 For you have not come to a mountain that is touched, and to burning fire, and blackness, and thick darkness, and tempest,

19 and the sound of a trumpet, and the voice of words, which they that heard entreated that a word should not be further spoken to them;

20 for they did not endure that which was commanded: If even a beast touch the mountain, it shall be stoned;

21 and so fearful was the sight, Moses said: I exceedingly fear and quake;

22 but you have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads,

23 the festal assembly of angels, and to the church of firstborn ones enrolled in the heavens, and to the judge, God of all, and to the spirits of just men made perfect,

24 and to the mediator of the new covenant, Jesus, and to the blood of sprinkling that speaks more mightily than Abel.

25 See that you refuse not him that speaks; for if they escaped not who refused him when giving oracles on earth, much more shall not we, if we turn away from him giving oracles from the heavens,

26 whose voice then shook the earth, but now he has promised, saying: Yet once more I will shake not the earth only, but also the heaven.

27 And the “Yet once” signifies the removal of the things shaken as of things that have been made, that the things not shaken may remain.

28 Wherefore, receiving a kingdom that cannot be shaken, let us have gratitude, by which we may serve God acceptably, with reverence and fear;

29 for our God is a consuming fire.

PAUL TO THE HEBREWS CHAPTER 13

1 Let brotherly love continue.

2 Be not forgetful of hospitality; for by means of it some have unconsciously entertained angels.

3 Remember those in bonds, as having been bound; those that suffer evil, as being yourselves also in the body.

4 Let marriage be honored in all respects, and the bed be undefiled; but lewd persons and adulterers God will judge.

5 Let there be no money-loving disposition, being content with the things that you have; for he himself has said: I will never leave thee, nor will I in any way forsake thee;

6 so that we may boldly say: The Lord is my helper, and I will not fear: what shall a man do to me?

7 Remember your leaders, who spoke to you the word of God, the issue of whose life attentively considering, imitate their faith.

8 Jesus Christ is the same yesterday, to-day, and for ever,

9 Be not carried away by various and strange teachings; for it is good that the heart be established with grace, not with meats, which have not profited those that have walked in them.

10 We have an altar, from which they have no right to eat that serve the tabernacle.

11 For the bodies of those animals, whose blood is carried by the chief priest into the sanctuary, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.

13 Therefore let us go forth to him without the camp bearing his reproach;

14 for here we have no continuing city, but we seek one that is to come.

15 Through him therefore let us offer to God the sacrifice of praise continually, that is the fruit of lips that give thanks to his name.

16 But to do good and to distribute forget not; for with such sacrifices God is well pleased.

17 Obey your leaders and be submissive: for they watch for your souls, as they that shall give an account; that they may do this with joy, and not in grief; for this would be unprofitable for you.

18 Pray for us; for we are persuaded that we have a good conscience, in all things willing to live honorably.

19 And the more abundantly do I beseech you to do this, that I may be restored to you the sooner.

20 Now may the God of peace, who brought again from the dead the shepherd of the sheep who is great through the blood of the eternal covenant, our Lord Jesus,

21 make you perfect in every good work that you may do his will, working in you that which is well-pleasing in his

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sight, through Jesus Christ; to whom be glory, through the ages: amen.

22 And I beseech you, brethren, bear with the word of exhortation; for I have written to you in few words.

23 Know that our brother Timothy is set at liberty, with whom if he comes soon I will see you.

24 Salute all your leaders and all the saints. They of Italy salute you. 25 Grace be with you all: amen.

THE APOCALYPSE OF JOHN

or The Book Of Revelation, or Revelation to John
or Revelation of Jesus Christ, or just Revelation
Estimated Range of Dating: 90-95 A.D.

(The Book of Revelation (also called the Apocalypse of John, Revelation to John or Revelation from Jesus Christ) is the final book of the New Testament, and consequently is also the final book of the Christian Bible. Its title is derived from the first word of the Koine Greek text: apokalypsis, meaning "unveiling" or "revelation." The Book of Revelation is the only apocalyptic book in the New Testament canon. Thus, it occupies a central place in Christian eschatology.

The author names himself as "John" in the text, but his precise identity remains a point of academic debate. Second-century Christian writers such as Justin Martyr, Irenaeus, Melito (the bishop of Sardis), Clement of Alexandria, and the author of the Muratorian fragment identify John the Apostle as the "John" of Revelation. Modern scholarship generally takes a different view, with many considering that nothing can be known about the author except that he was a Christian prophet. Some modern scholars characterise Revelation's author as a putative figure whom they call "John of Patmos". The bulk of traditional sources date the book to the reign of the Roman emperor Titus Flavius Domitianus (81–96 AD), which evidence tends to confirm.

The book spans three literary genres: the epistolary, the apocalyptic, and the prophetic. It begins with John, on the island of Patmos in the Aegean Sea, addressing a letter to the "Seven Churches of Asia". He then describes a series of prophetic visions, including figures such as the Seven-Headed Dragon, the Serpent, and the Beast, which culminate in the Second Coming of Jesus.

The obscure and extravagant imagery has led to a wide variety of Christian interpretations. Historicist interpretations see Revelation as containing a broad view of history, whilst preterist interpretations treat Revelation as mostly referring to the events of the Apostolic Age (1st century AD), or, at the latest, the fall of the Roman Empire. Futurists, meanwhile, believe that Revelation describes future events, with the seven churches growing into the body/believers throughout the age, and a reemergence or continuous rule of a Greek-Roman system with modern capabilities described by John in ways familiar to him, and idealist or symbolic interpretations consider that Revelation does not refer to actual people or events, but is an allegory of the spiritual path and the ongoing struggle between good and evil.

The name Revelation comes from the first word of the book in Koine Greek: apokalypsis, which means "unveiling" or

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"revelation". The author names himself as "John", but modern scholars consider it unlikely that the author of Revelation also wrote the Gospel of John. He was a Jewish Christian prophet, probably belonging to a group of such prophets, and was accepted by the congregations to whom he addresses his letter. The beast with seven heads and the number 666 seem to allude directly to the emperor Nero (reigned 54–68 AD), but this does not require that Revelation was written in the 60s, as there was a widespread belief in later decades that Nero would return.)

REVELATION CHAPTER 1

(Content and Purpose of the Book of Revelation: Revelation [Greek: Apocalypse, full title: The Revelation of Jesus Christ through John] was initially intended for the churches in Asia Minor to encourage them to maintain their faith and remain steadfast in the face of tribulation and danger. No other book of the Bible has been subject to as many diverse interpretations as Revelation. This book appears to be a collection of individual passages written by a group of authors and then assembled. It is as if the authors were commissioned to imagine the most gruesome scenarios and let them flow from their pens onto parchment, demonstrating to believers what could happen if they abandoned Paul's new religion and its doctrine; depicted in a kind of Hieronymus Bosch painting with monstrous, apocalyptic scenes of chaos and nightmare in written form.)

1 The revelation of Jesus Christ, which God gave to him, to show to his servants things that must shortly take place, and having sent by his angel he made it known to his servant John,

2 who became a witness to the word of God and the testimony of Jesus Christ, whatever things he saw.

3 Blessed is he that reads and they that hear the words of the prophecy, and that keep the things that are written in it; for the time is at hand.

4 John to the seven churches that are in Asia: grace to you and peace

from him who is, and who was, and who comes, and from the seven spirits that are before his throne,

5 and from Jesus Christ, who is the faithful witness, the first-born of

the dead and the prince of the kings of the earth. To him that loves us

and that washed us from our sins in his blood,

6 and made us a kingdom, priests to his God and Father, to him be glory and strength through the ages: amen.

7 Behold, he comes with clouds, and every eye shall see him, and they also that pierced him, and all the tribes of the land shall wail because of him. Yes, amen.

8 I am the Alpha and the Omega, says the Lord God, who is, and who was, and who comes, the Almighty.

9 I John, your brother and companion in the affliction and kingdom and patience in Jesus, was in the island that is called Patmos because of the word of God and the testimony of Jesus.

10 I was in-spirit on the Lord's day and heard behind me a voice great as that of a trumpet,

11 saying: What thou seest write in a book, and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned to see the voice that talked with me; and having turned, I saw seven golden candlesticks,

13 and in the midst of the candlesticks one like the Son of man, clothed in a robe reaching to the feet, and girded about the breasts with a golden girdle;

14 but his head and his hair were white as white wool, like snow, and his eyes were as a flame of fire,

15 and his feet were like burnished brass, as if they burned in a furnace, and his voice as the sound of many waters;

16 and he had in his right hand seven stars, and out of his mouth went forth a sword two-edged, sharp, and his face as the sun when it shines in its strength.

17 And when I had seen him, I fell at his feet as dead; and he laid his

right hand upon me, saying: Fear not: I am the First and the Last,

18 and that lives, and I was dead, and behold, I am living from age to age, and have the keys of death and of hades.

19 Write therefore the things that thou sawest, and the things that are, and those that shall be after these,

20 the mystery of the seven stars that thou sawest in my right hand, and the seven golden candlesticks. The seven stars and angels of the seven churches, and the seven candlesticks are seven churches.

REVELATION CHAPTER 2

1 To the angel of the church in Ephesus write: These things says he that holds the seven stars in his right hand, that walks in the midst of the seven golden candlesticks (Menora);

2 I know thy works, and thy labor, and thy patience, and that thou canst not endure evil men, and hast tried those that say that they are apostles and are not, and hast found them liars;

3 and thou hast patience, and hast endured because of my name, and hast not fainted.

4 But I have against thee that thou hast left thy first love.

5 Remember therefore whence thou hast fallen, and repent and do the first works: else, I am coming to thee, and will move thy candlestick out of its place, unless thou repent.

6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

7 He that has an ear, let him hear what the Spirit says to the churches: To him that overcomes will I give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church in Smyrna (modern Izmir) write: These things says the First and the Last, who was dead and revived;

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9 I know thy affliction and thy poverty, (but thou art rich) and the blasphemy of those that say that they are Jews and are not, but are a synagogue of Satan.

10 Fear in no way the things that thou art about to suffer. Behold now, the devil is about to cast some of you into prison that you may be tried, and you shall have affliction ten days. Be thou faithful to death, and I will give thee the crown of life.

11 He that has an ear, let him hear what the Spirit says to the churches: He that overcomes shall not be hurt by the second death.

12 And to the angel of the church in Pergamus write: These things says he that has the sword two-edged, sharp;

13 I know where thou dwellest, where the throne of Satan is; and yet thou boldest fast my name, and didst not deny my faith, even in the days in which (Herod) Antipas was my faithful witness, who was slain among you, where Satan dwells.

14 But I have against thee a few things: thou hast there those that hold the teaching of Balaam, who taught Balak to put a stumblingblock before the sons of Israel and to cause them to eat idol-sacrifices and to commit lewdness.

15 So hast thou also in like manner those that hold the teaching of the Nicolaitans.

16 Repent therefore; otherwise I am coming to thee quickly, and I will war against them with the sword of my mouth.

17 He that has an ear, let him hear what the Spirit says to the churches: To him that overcomes I will give of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one knows but he that receives it.

18 And to the angel of the church in Thyatira write: These things says the Son of God, who has his eyes as a flame of fire, and his feet like burnished brass:

19 I know thy works and thy love and thy faith and thy service and thy patience, and thy works the last more than the first.

20 But I have against thee that thou sufferest thy wife Jezebel, who says that she is a prophetess, and teaches and leads my servants astray to commit lewdness and to eat idol-sacrifices.

21 And I gave her time to repent, and she will not repent of her lewdness.

22 Behold, I cast her into a bed, and those that commit adultery with her into great affliction, unless they repent of her works.

23 And her children will I kill with death; and all the churches shall know that I am he that searches the reins and the hearts; and I will give to you, to each one, according to your works.

24 But to you I say, to the rest that are in Thyatira, as many as have not this teaching, such as have not known the depths of Satan, as they say, I lay upon you no other burden;

25 but what you have hold fast till I come.

26 And he that overcomes and that keeps my works to the end, to him will I give authority over the nations,

27 and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to pieces, as I have received from my Father,

28 and I will give him the morning star.

29 He that has an ear, let him hear what the Spirit says to the churches.

REVELATION CHAPTER 3

1 And to the angel of the church in Sardis write: These things says he that has the seven spirits of God and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

2 Become wakeful, and strengthen the things that remain that are about to die. For I have not found thy works fulfilled before my God.

3 Remember therefore how thou hast received and heard, and watch and repent. If therefore thou wilt not be wakeful, I will come as a thief, and thou shalt not know at what hour I will come upon thee.

4 But thou hast a few names in Sardis who have not defiled their garments, and they shall walk with me in white, for they are worthy.

5 He that overcomes, he shall be clothed in white raiment, and I will not blot his name out of the book of life, and I will confess his name before my Father and before his angels.

6 He that has an ear, let him hear what the Spirit says to the churches.

7 And to the angel of the church in Philadelphia write: These things says he that is holy, he that is true, he that has the key of David, he that opens and no one shall shut, and shuts and no one shall open;

8 I know thy works; behold, I have placed before thee an open door, that no one can shut; because thou hast a little strength, and hast kept my word and hast not denied my name.

9 Behold, I will give to them of the synagogue of Satan, that say that they are Jews, and are not, but do lie: behold, I will make them come and worship before thy feet, and they shall know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come on all the world, to try them that dwell on the earth.

11 I come quickly: hold fast that which thou hast, that no one take thy crown.

12 He that overcomes, I will make him a pillar in the temple of my God, and he shall go out no more, and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem that comes down out of heaven from my God, and my new name.

13 He that has an ear, let him hear what the Spirit says to the churches.

14 And to the angel of the church in Laodicea write: These things says the Amen, the witness that is faithful and true, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot. I would that thou wert either cold or hot.

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16 So because thou art lukewarm, and neither cold nor hot, I will vomit thee out of my mouth.

17 Because thou sayest: I am rich and have abundance and have need of nothing, and knowest not that thou art wretched and pitiable and poor and blind and naked,

18 I counsel thee to buy of me gold purified in fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and the shame of thy nakedness may not be made manifest, and to anoint thy eyes with eyesalve, that thou mayest see.

19 As many as I love I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door and knock: if any one hear my voice and open the door, I will come in to him and will sup with him and he with me.

21 He that overcomes, I will give to him to sit with me in my throne, as I also overcame and sat down with my Father in his throne.

22 He that has an ear, let him hear what the Spirit says to the churches.

REVELATION CHAPTER 4

1 After these things I saw, and behold, a door opened in heaven, and the voice, the first that I heard, was as that of a trumpet talking with me, saying: Come up hither, and I will show thee things that must take place after these.

2 Immediately I was in spirit; and behold, a throne was set in heaven and upon the throne was one sitting,

3 and he that sat was like in appearance to a jasper and a sardine stone, and a rainbow round about the throne, like in appearance to an emerald.

4 And round about the throne were twenty-four thrones; and upon the twenty-four thrones I saw elders sitting, clothed in white raiment, and on their head golden crowns.

5 And out of the throne go forth lightnings and voices and thunders; and there were seven lamps of fire burning before the throne, which are the seven spirits of God;

6 and before the throne was as a sea of glass like crystal; and in the midst of the throne and round about the throne four living creatures full of eyes before and behind.

7 And the first living creature was like a lion, and the second living creature was like a calf, and the third living creature had the face as of a man, and the fourth living creature was like a flying eagle.

8 And the four living creatures, each of them having six wings, are full of eyes round about and within, and have no rest day and night, saying: Holy, holy, holy is the Lord God, the Almighty, who was, and who is, and who comes.

9 And whenever the living creatures give glory and honor and thanks to him that sits upon the throne, who lives from age to age,

10 the twenty-four elders fall before him that sits upon the throne, and worship him that live, from age to age, and throw their crowns before the throne, saying:

11 Worthy art thou, our Lord and God, to receive glory and honor and power, for thou didst create all things, and because of thy will they existed and were created.

REVELATION CHAPTER 5

1 And I saw in the right hand of him that sat on the throne a book written within and on the back, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice: Who is worthy to open the book and break its seals?

3 And no one in heaven, neither on the earth nor under the earth, was able to open the book nor to look upon it.

4 And I wept much, because no one was found worthy to open the book nor to look upon it.

5 And one of the elders said to me: Weep not; behold, he has prevailed who is the Lion of the tribe of Judah, the root of David, that opens the book and its seven seals.

6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as if it had been slain, having seven horns and seven eyes, which are the. seven spirits of God sent forth into all the earth.

7 And he came and took it out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four living creatures and the twenty-four elders fell down before the lamb, having each one a harp and golden vials full of incense, which are the prayers of the saints.

9 And they sing a new song, saying: Worthy art thou to take the book, and to open its seals, because thou wast slain and didst redeem to God in thy blood out of every tribe and tongue and people and nation,

10 and didst make them a kingdom and priests, and they shall reign on the earth.

11 And I saw, and I heard the voice of many angels round about the throne and the living creatures and the elders, and the number of them was myriads of myriads and thousands of thousands.

12 saying with a loud voice: Worthy is the Lamb that was slam to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13 And every created thing that is in heaven, and those that are on the earth, and under the earth, and in the sea, even those in them, all did I hear saying: To him that sits on the throne and to the Lamb be blessing, and honor, and glory, and might, from age to age.

14 And the four living creatures heard I saying: Amen; and the elders fell down and worshipped.

REVELATION CHAPTER 6

1 And I saw when the Lamb had opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder: Come.

2 And I saw, and behold, a white horse, and he that sat upon him had a bow, and to him was given a crown, and he went forth conquering and to conquer.

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3 And when he had opened the second seal. I heard the second living creature saying: Come.

4 And there went forth another horse that was red; and to him that sat on him was given to take peace from the earth, and that they should slay one another: and there was given to him a great sword.

5 And when he had opened the third seal, I heard the third living creature saying: Come. And I saw, and behold, a black horse, and he that sat on him had a balance in his hand.

6 And I heard a voice in the midst of the four living creatures, saying: A choenix of wheat for a denarius, and three choenices of barley for a denarius: and see that thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the fourth living creature saying: Come.

8 And I saw, and behold, a pale horse, and he that sat on him, his name was death, and hades followed with him; and there was given to them authority over the fourth part of the earth, to kill with the sword and with famine and with death and by the wild beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of those that had been slain because of the word of God and because of the testimony that they held.

10 And they cried with a loud voice, saying: How long, O Sovereign holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And there was given to them a white robe, and it was said to them that they should rest yet a while, till the number of their fellow servants and their brethren that should be killed as they had been should be fulfilled.

12 And I saw when he had opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the whole of the moon became as blood,

13 and the stars of heaven fell to the earth, as a fig tree casting her untimely figs when shaken by a mighty wind,

14 and the heaven departed as a scroll rolled together, and every mountain and island were moved out of their places.

15 And the kings of the earth and the great men and the officers and the rich and the mighty and every servant and free man hid themselves in the caves and in the rocks of the mountains,

16 and said to the mountains and rocks: Fall upon us and conceal us from the face of him that sits on the throne and from the wrath of the Lamb.

17 for the great day of his wrath has come, and who is able to stand?

REVELATION CHAPTER 7

1 And after this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth nor on the sea nor on any tree.

2 And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea,

3 saying: Hurt not the earth nor the sea nor the trees, till we shall have sealed the servants of our God on their foreheads.

4 And I heard the number of those that were sealed; a hundred and forty-four thousand were sealed of every tribe of the sons of Israel:

5 of the tribe of Judah twelve thousand were sealed; of the tribe of Reuben twelve thousand: of the tribe of Gad twelve thousand:

6 of the tribe of Asher twelve thousand; of the tribe of Naphtali twelve thousand; of the tribe of Manasseh twelve thousand;

7 of the tribe of Simeon twelve thousand; of the tribe of Levi twelve thousand; of the tribe of Issachar twelve thousand;

8 of the tribe of Zebulon twelve thousand; of the tribe of Joseph twelve thousand; of the tribe of Benjamin twelve thousand were sealed.

9 After these things I saw, and behold, a great multitude, which no one could number, out of every nation and the tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands;

10 and they cry with a loud voice, saying: Salvation to our God who sits on the throne, and to the Lamb.

11 And all the angels stood round about the throne and the elders and the living creatures, and fell before the throne on their faces and worshipped God,

12 saying: Amen, blessing and glory and wisdom and thanks and honor and power and strength to our God from age to age.

13 And one of the elders answered, saying to me: These “that are clothed in white robes, who are they and whence came they?

14 And I said to him: My lord, thou knowest. And he said to me: These are they that come out of great affliction, and they washed their robes and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and they serve him day and night in his temple, and he that sits on the throne shall dwell among them.

16 They shall hunger no more, neither shall they thirst any more, neither shall the sun fall upon them, nor any heat,

17 for the Lamb that is in the midst of the throne shall feed them, and lead them to living fountains of waters, and God shall wipe away every tear from their eyes.

REVELATION CHAPTER 8

1 And when he had opened the seventh seal, there was silence in heaven for about half an hour.

2 And I saw the seven angels that stand before God, and to them were given seven trumpets.

3 And another angel came and stood by the altar, having a golden censer; and there was given to him much incense, that he should

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offer it with the prayers of all the saints on the golden altar that is before the throne.

4 And the smoke of the incense ascended with the prayers of the saints out of the hand of the angel before God.

5 And the angel took the censer, and filled it from the fire of the altar and threw it into the earth; and there were thunders, and lightnings, and voices, and an earthquake.

6 And the seven angels that had the seven trumpets prepared themselves to sound.

7 And the first sounded; and there was hail and fire mingled with blood, and it was thrown into the earth; and the third part of the earth was burned up, and the third part of the trees was burned up, and all green grass was burned up.

8 And the second angel sounded; and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood,

9 and the third part of the creatures that were in the sea, that had life, died, and the third part of the ships were destroyed.

10 And the third angel sounded; and there fell from heaven a great star burning as a lamp, and it fell upon the third part of the rivers and upon the fountains of waters.

11 And the name of the star is called Wormwood. And the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, that the third part of them might be darkened, and the day might not shine for the third part of it, and the night likewise.

13 And I saw, and heard an eagle flying in the midst of heaven, saying with a loud voice: Woe, woe, woe to them that dwell on the earth because of the rest of the voices of the trumpet of the three angels that are about to sound.

REVELATION CHAPTER 9

1 And the fifth angel sounded: and I saw a star that had fallen from heaven to the earth, and to him was given the key of the pit of the abyss.

2 And he opened the pit of the abyss; and there arose out of the pit a smoke as the smoke of a great furnace, and the sun and the air were darkened by means of the smoke of the pit.

3 And out of the smoke came forth locusts upon the earth, and to them was given power as the scorpions of the earth have power.

4 And it was said to them that they should not hurt the grass of the earth, neither any green thing nor any tree, but the men such as have not the seal of God in their foreheads.

5 And it was given to them that they should not kill them, but that they should be tormented five months; and this torment is as the torment of a scorpion, when he strikes a man.

6 And in those days men shall seek death and shall not find it, and they shall desire to die and death flees from them.

7 And the shape of the locusts was like horses prepared for battle, and on their heads as crowns like gold, and; their faces as the faces of men.

8 and they had hair as the hair of women, and their teeth were as the teeth of lions,

9 and they had breastplates as breastplates of iron, and the sound of their wings as the sound of chariots of many horses running to battle.

10 And they have tails like scorpions, and stings, and in their tails is their power to hurt men five months:

11 they have a king over them, the angel of the abyss, his name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

12 The first woe has past: behold, there come two woes more after this.

13 And the sixth angel sounded; and I heard a voice from the four horns of the golden altar that is before God,

14 saying to the sixth angel, that had the trumpet: Loose the four angels that are bound on the great river Euphrates.

15 And the four angels were loosed, who were prepared for an hour and a day and a month and a year, to slay the third part of men.

16 And the number of the armies of horsemen was two myriads of myriads: I heard the number of them.

17 And thus I saw the horses in the vision, and those that sat on them, having breastplates fiery, hyacinthine, and of sulphur; and the heads of the horses as the heads of lions, and out of their mouths go forth fire and smoke and brimstone.

18 By these three plagues was the third part of men killed, by the fire, and the smoke, and the brimstone that went forth out of their mouths.

19 For the power of the horses is in their mouth and in their tails; for their tails are like serpents, and have heads, and with them they do hurt.

20 And the rest of men, that were not killed by these plagues, repented not of the works of their hands, that they should not worship demons and idols of gold and of silver and of brass and of stone and of wood, which can neither see, nor hear, nor walk,

21 and they repented not of their murders, neither of their sorceries nor of their lewdness nor of their thefts.

REVELATION CHAPTER 10

1 And I saw another angel that was mighty descending from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire;

2 and he had in his hand a little book opened. And he put his right foot on the sea, but his left on the land,

3 and he cried with a loud voice as a lion roars. And when he had cried, the seven thunders uttered their voices.

4 And when the seven thunders had spoken, I was about to write; and I heard a voice from heaven, saying: Seal up the things that the seven thunders spoke, and write them not.

5 And the angel that I saw standing on the sea and on the earth, lifted up his right hand to heaven.

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6 and swore by him that lives from age to age, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that time should no longer be,

7 but in the days of the voice of the seventh angel, when he shall sound, and the mystery of God was finished, as he proclaimed to his servants the prophets.

8 And the voice that I heard from heaven again spoke to me and said: Go, take the little book that is opened in the hand of the angel that stands on the sea and on the earth.

9 And I went to the angel, saying to him that he should give me the little book. And he said to me: Take it and eat it up, and it will make thy belly bitter, but in thy mouth it shall be sweet as honey.

10 And I took the little book out of the hand of the angel and ate it up; and it was in my mouth as honey, sweet; and when I had eaten it, my belly was bitter.

11 And they say to me: Thou must again prophesy against many peoples and nations and tongues and kings.

REVELATION CHAPTER 11

1 And there was given me a reed like a rod, saying: Arise and measure the temple of God and the altar and those that worship in it.

2 And the court that is without the temple leave out and measure it not, for it is given to the Gentiles, and the holy city shall they tread down forty-two months.

3 And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

4 These are the two olive-trees and the two candlesticks that stand before the Lord of the earth.

5 And if any one will hurt them, fire comes forth from their mouth and devours their enemies; and if any one will hurt them, they must be put to death.

6 These have authority to shut heaven, that rain fall not in the days of their prophecy, and they have authority over the waters to turn them into blood, and to smite the earth with every plague as often as they
will.

7 And when they shall have accomplished their testimony, the beast that ascends out of the abyss shall make war with them and overcome them and kill them.

8 And their dead bodies in the street of the great city, which is called, spiritually, Sodom and Egypt, where our Lord also was crucified.

9 And they of the peoples and tribes and tongues and nations see their dead bodies three days and a half, and suffer not their dead bodies to be put into a tomb.

10 And they that dwell on the earth rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth.

11 And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those that saw them.

12 And I heard a great voice out of heaven saying to them: Come up hither; and they went up into heaven in a cloud, and their enemies beheld them.

13 And in that hour there was a great earthquake, and the tenth part of the city fell, and there were killed in the earthquake names of men seven thousand, and the rest were frightened and gave glory to the God of heaven.

14 The second woe was passed: the third woe, behold, it comes quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying: The kingdom of the world has become our Lord's and his Christ's, and he shall reign from age to age.

16 And the twenty-four elders that sat on their thrones before God fell on their faces and worshipped God,

17 saying: We give thee thanks. Lord God, the Almighty who art and who wast, because thou hast taken thy great power and hast reigned;

18 and the nations were angry, and thy wrath has come, and the time of the dead that they should be judged, and that thou shouldst give reward to thy servants the prophets and to thy saints and to those that fear thy name, both small and great, and that thou shouldst
destroy those that destroy the earth.

19 And the temple of God was opened in heaven, and there appeared in his temple the ark of his covenant, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

REVELATION CHAPTER 12

1 And a great sign appeared in heaven, a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;

2 and being with child she cried, being in travail and in pain to be delivered.

3 And there appeared another sign in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his head seven diadems,

4 and his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman that was about to be delivered, that when she brought forth her child he might devour it.

5 And she brought forth a man-child, who was about to rule all nations with a rod of iron; and her child was caught away to God and to his throne.

6 And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred and sixty days.

7 And there was war in heaven: Michael and his angels went forth to war with the dragon. And the dragon fought and his angels,

8 and prevailed not, neither was their place found any more in heaven.

9 And the great dragon was cast out, the old serpent, that is called devil and Satan, that deceives the whole world; he was cast out into the earth, and his angels were cast out with him.

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10 And I heard a great voice in heaven, saying: Now has come the salvation, and the power, and the kingdom of our God, and the authority of his Christ, for the accuser of our brethren has been cast out, he that accused them before our God day and night.

11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their lives to their death.

12 Therefore rejoice, you heavens and those that dwell in them: alas for the earth and the sea, for the devil has come down to you having great wrath, knowing that he has a short time.

13 And when the dragon saw that he was cast out into the earth, he persecuted the woman who had brought forth the man-child.

14 And there were given to the woman two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time from the face of the serpent.

15 And the serpent cast out of his mouth after the woman water as a river, that he might carry her away with a flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the river that the dragon threw out of his mouth.

17 And the dragon was angry with the woman, and went away to make war with the rest of her children, that keep the commandments of God, and that hold the testimony of Jesus.

REVELATION CHAPTER 13

1 And I stood on the sand of the sea, and saw a beast coming up out of the sea, and he had seven heads and ten horns, and on his horns ten diadems, and on his heads names impiously irreverent.

2 And the beast that I saw was like a leopard, and his feet were as those of a bear, and his mouth was as the mouth of a lion. And the dragon gave him his power, and his throne, and great authority.

3 And I saw one of his heads as if it had been wounded even to death; and his deadly wound was healed; and all the earth wondered after the beast.

4 And they worshipped the dragon, because he gave authority to the beast; and they worshipped the beast, saying, Who is like the beast? and, Who is able to make war with him?

5 And there was given him a mouth that spoke great things and impious words; and authority was given to him to continue forty-two months.

6 And he opened his mouth in impious speeches against God, to utter impious words against his name, and his tabernacle, and against those who dwell in heaven.

7 And it was given him to make war with the saints, and to overcome them; and authority was given him over every tribe and people and tongue and nation.

8 And all that dwell upon the earth will worship him, those whose names are not written in the book of life of the Lamb that was slain from the foundation of the world.

9 If any one has an ear, let him hear.

10 If any one leads into captivity, he shall go into captivity. If any kills with the sword, he must be killed with the sword. Here is the patience and faithfulness of the saints.

11 And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

12 And he exercises all the authority of the first beast in his presence; and he causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.

13 And he does great signs, and even causes fire to descend from heaven upon the earth in the sight of men.

14 And he deceives those who dwell on the earth, by means of the signs which he is allowed to do in the presence of the beast, saying to those who dwell on the earth, that they should make an image for the beast which had the wound by the sword, and did live.

15 And it was granted him to give spirit to the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast, to be killed.

16 And he causes all, small and great, rich and poor, free and bond, to receive a mark on their right hand, or on their forehead,

17 and that no one should be able to buy or sell, but he that had the mark, the name of the beast, or the number of his name.

18 Here is wisdom. Let him that has understanding, count the number of the beast; for it is the number of a man, and his number is six hundred and sixty-six.

REVELATION CHAPTER 14

1 And I saw, and behold, the Lamb stood on the mount Zion, and with him a hundred and forty-four thousand, that had his name and his Father's name written in their foreheads.

2 And I heard a voice from heaven like the voice of many waters, and like the voice of loud thunder; and I heard the voice of harpers harping with their harps.

3 And they sung a new song before the throne, and before the four living creatures, and the elders; and no one was able to learn the song, but the hundred and forty-four thousand that had been redeemed from the earth.

4 These are they that were not defiled with women; for they are virgins; these are they that follow the Lamb wherever he goes; these were redeemed from among men, the first-fruits to God and to the Lamb.

5 And in their mouth was found no guile; for they are blameless.

6 And I saw another angel flying in mid-heaven, having the eternal gospel to preach to those who dwell on the earth, even to every nation and tribe and tongue and people;

7 and he said with a loud voice: Fear God, and give glory to him for the hour of his judgment has come; and worship him that made the heaven, and the earth, and the sea, and the fountains of waters.

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8 And another angel followed, saying: Babylon the great has fallen, has fallen: because she has made all nations drink of the maddening wine of her lewdness.

9 And the third angel followed them, saying, with a loud voice: If any one worship the beast and his image, and receive his mark in his forehead, or on his hand, even he shall drink of the wine of the wrath of God, which is prepared without mixture in the cup of his indignation;

10 and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb;

11 and the smoke of their torment ascends from age to age; and they who worship the beast and his image, and whoever receives the mark of his name, have no rest day or night.

12 Here is the patience of the saints, who keep the commandments of God and the faith of Jesus.

13 And I heard a voice from heaven, saying: Write, Blessed are the dead that die in the Lord from this time. Yes, says the Spirit, that they may rest from their labors, and their works do follow them.

14 And I saw, and behold, a white cloud, and on the cloud sat one like the Son of man, who had on his head a crown of gold, and in his hand a sharp sickle.

15 And another angel came out of the temple, and cried with a loud voice to him that sat on the cloud: Thrust in your sickle and reap, for the time has come for you to reap; for the harvest of the earth is fully ripe.

16 And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple that is in heaven, and he also had a sharp sickle.

18 And another angel that had power over fire, came out from the altar; and he cried with a loud cry to him that had the sharp sickle, and said: Thrust in your sharp sickle, and gather the clusters of the vine of the earth, for its grapes are fully ripe.

19 And the angel thrust in his sickle on the earth, and gathered the vine of the earth, and threw it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city; and blood came out of the winepress, even to the bridles of the horses, to the distance of a thousand and six hundred furlongs.

REVELATION CHAPTER 15

1 And I saw another sign in heaven, great and wonderful: seven angels that had seven plagues which are the last; for by them the wrath of God is brought to an end.

2 And I saw, as it were, a sea of glass mingled with fire, and those who had obtained the victory over the beast, and over his image, and over the number of his name, standing on the sea of glass, having the harps of God.

3 And they sung the song of Moses the servant of God, and the song of the Lamb, saying: Great and wonderful are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who will not fear thee, O Lord, and glorify thy name? For thou alone art holy; for all nations shall come and worship before thee, because thy judgments are made manifest.

5 And after this I saw, and the temple of the tabernacle of the testimony in heaven was opened;

6 and the seven angels that had the seven plagues came out of the temple, clothed in pure white linen, and girded about the breasts with golden girdles.

7 And one of the four living creatures gave to the seven angels seven golden cups full of the wrath of God, who lives from age to age.

8 And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter the temple, till the seven plagues of the seven angels were completed.

REVELATION CHAPTER 16

1 And I heard a great voice out of the temple, saying to the seven angels: Go and pour out the seven cups of the wrath of God upon the earth.

2 And the first angel went, and poured out his cup on the land; and there came a hurtful and afflictive sore upon the men that had the mark of the beast, and that worshiped his image.

3 And the second angel poured out his cup on the sea; and it became blood, like that of a dead man; and every soul in the sea died.

4 And the third angel poured out his cup on the rivers and the fountains of waters; and they became blood.

5 And I heard the angel of the waters, saying: Just art thou, who art and who wast, the Holy One, because thou hast thus judged.

6 For they have shed the blood of saints and of prophets, and thou hast given them blood to drink, and they are worthy.

7 And I heard a voice from the altar saying: Even so, Lord God Almighty, true and just are thy judgments.

8 And the fourth angel poured out his cup on the sun; and it was given to him to scorch men with fire.

9 And men were scorched with great heat; and they uttered impious words against the name of God who has power over these plagues; and they repented not, that they might give him glory.

10 And the fifth angel poured out his cup on the throne of the beast; and his kingdom was filled with darkness; and they gnawed their tongues because of pain;

11 and they spoke impiously against the God of heaven because of their pains, and because of their sores; and they repented not of their works.

12 And the sixth angel poured out his cup on the great river Euphrates; and its water was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast; and out of the mouth of the false prophet.

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14 For they are the spirits of demons that do signs, and they go forth to the kings of the whole world, to bring them together to the battle of that great day of God Almighty.

15 Behold, I come as a thief: blessed is he that watches, and keeps his garments, that he may not walk naked, and that men may not see his nakedness.

16 And they brought them together into a place that is called, in the Hebrew tongue, Armageddon.

17 And the seventh angel poured out his cup into the air; and there came a great voice from the temple of heaven, from the throne, saying: It is done.

18 And there were lightnings, and voices, and thunders; and there was a great earthquake, such as has not been since men were on the earth, so great an earthquake, and so mighty.

19 And the great city was divided into three parts, and the cities of the nations fell; and Babylon the great was remembered before God, that he might give her the cup of the wine of his fiercest wrath.

20 And every island fled, and the mountains were not found.

21 And great hail, every stone about the weight of a talent, fell from heaven upon men; and men spoke impiously against God, because of the plague of the hail; for the plague of it was very great.

REVELATION CHAPTER 17

1 And there came one of the seven angels that had the seven cups, and talked with me, saying: Come, I will show you the judgment of the great harlot that sits on many waters,

2 with whom the kings of the earth have practiced lewdness, and with the wine of whose lewdness the inhabitants of the earth have been made drunk.

3 And he carried me, away in spirit into the wilderness; and I saw a woman sitting on a scarlet beast, that was full of impious names, and that had seven heads and ten horns.

4 And the woman was clothed in purple and scarlet, and adorned with gold, and precious stones, and pearls; and she had in her hand a golden cup full of idolatrous pollutions, and the impurities of her lewdness.

5 And on her forehead was a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND OF THE IDOLATROUS POLLUTIONS OF THE EARTH.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus; and when I saw her, I wondered with great astonishment.

7 And the angel said to me: Why did you wonder? I will tell you the mystery of the woman, and of the beast that carries her, that had seven heads and ten horns.

8 The beast that you saw, was, and is not, and will come out of the abyss, and go to perdition; and those who dwell on the earth, whose names were not written in the book of life from the foundation of the world, will wonder, when they see the beast that was, and is not, though he is yet present.

9 Here is the mind that has wisdom: The seven heads are seven mountains, on which the woman sits.

10 And there are seven kings: five have fallen, one is, and the other has not yet come; and when he comes, he must remain but a little while.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goes to perdition.

12 And the ten horns which you saw are ten kings, who have received no kingdom as yet, but receive authority as kings at the same time with the beast.

13 These have one mind, and will give their power and authority to the beast.

14 These will make war with the Lamb, and the Lamb will overcome them, for he is Lord of lords, and King of kings; and those with him are called, and chosen, and faithful.

15 And he said to me: The waters which you saw, where the harlot sits, are peoples and multitudes and nations and tongues.

16 And the ten horns that you saw, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her up with fire.

17 For God has put into their hearts to fulfill his will, and to agree, and to give their kingdom to the beast, till the words of God be accomplished.

18 And the woman that you saw is that great city, which reigns over the kings of the earth.

REVELATION CHAPTER 18

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory.

2 And he cried with a strong voice, saying: Babylon the great has fallen, has fallen, and has become the habitation of demons, and the haunt of every unclean spirit, and the resort of every unclean and hateful bird.

3 For she has made all nations drink of the maddening wine of her lewdness; and the kings of the earth have practiced lewdness with her, and the merchants of the earth have become rich by the power of her voluptuousness.

4 And I heard another voice from heaven, saying: Come out of her, my people, lest you become partakers of her sins, and lest you receive of her plagues.

5 For her sins reach even to heaven, and God has remembered her iniquities.

6 Reward her as she has rewarded you, and render back to her double, according to her works; in the cup that she has mixed, mix for her double.

7 As much glory and voluptuousness as she has given to herself, so much torment and sorrow give her; for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore, her plagues shall come in one day, death and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judges her,

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9 And the kings of the earth. who have practiced lewdness and lived voluptuously with her, shall weep and lament for her, when they see the smoke of her burning

10 standing far off for fear of her torment, saying: Alas, alas, that great city of Babylon, that mighty city: for in one hour has your judgment come.

11 And the merchants of the earth shall weep and lament over her, because no one buys their merchandise any more;

12 the merchandise of gold and silver and precious stones, and of pearls, and of fine linen and purple, and of silk and scarlet; and every kind of thiyine wood, and every kind of vessel of ivory, and every kind of vessel of most costly wood, and of brass, and of iron, and of marble;

13 and cinnamon and amomum and incense, and ointment and frankincense, and wine and oil, and fine flour and wheat, and beasts and sheep, and horses and chariots, and bodies and souls of men.

14 And the fruits that your soul desired have departed from you: and all things that are dainty and sumptuous have perished from you and you shall find them no more at all.

15 Those who traded in these things, who were made rich by her, shall stand far off for fear of her torment, weeping and mourning and 16 saying: Alas, alas, that great city that was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls! for in one hour, so great riches have been brought to ruin.

17 And every master of a ship, and every one in ships, and sailors, and as many as trade by sea, stood far off,

18 and cried, when they saw the smoke of her burning, saying: What city is like the great city?

19 And they threw dust on their heads, and cried, weeping and mourning and saying: Alas, alas, that great city, by which all that had ships in the sea became rich by means of costly merchandise for in one hour she is made desolate.

20 Rejoice over her, O heaven, and you saints and apostles and prophets; for God has avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and threw it into the sea, saying: Thus, with violence shall Babylon, that great city, be thrown down, and shall be found no more at all.

22 And the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in you; and no artist of any art whatever, shall he found any more in you; and the sound of the millstone shall be heard no more in you;

23 and the light of a lamp shall shine no more in you; and the voice of the bridegroom and of the bride shall be heard no more in you; for your merchants were the great men of the earth; for by your sorcery were all nations deceived.

24 And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

REVELATION CHAPTER 19

1 After these things, I heard the great voice of a vast multitude in heaven, saying: Alleluia; Salvation and glory and honor and power to our God;

2 for true and righteous are his judgments, for he has judged the great harlot that corrupted the earth with her lewdness; and he has avenged the blood of his servant at her hand.

3 And again they said: Alleluia; and her smoke rises up from age-to age.

4 And the twenty-four elders, and the four living creatures, fell down, and worshiped God that sits upon the throne, saying: Amen, Alleluia.

5 And a voice came out of the throne, saying: Praise our God, all you his servants, and you that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluia; for the Lord God, the Almighty reigns.

7 Let us rejoice and be glad, and give glory to him; for the marriage of the Lamb has come, and his wife has made herself ready.

8 And to her was given that she should be clothed in fine linen, clean and white; for the fine linen is the righteousness of the saints.

9 And he said to me: Write, Blessed are they that are called to the marriage-supper of the Lamb. And he said to me: These are the true words of God.

10 And I fell at his feet to worship him; and he said to me: See that you do it not; I am your fellow-servant, and of your brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold, a white horse, and he that sat on him was called faithful and true, and in righteousness does he judge, and make war.

12 His eyes were like a flame of fire, and on his head were many diadems: and he had a name written which no one knew, but he himself.

13 And he was clothed with a garment dipped in blood; and his name is called The Word of God.

14 And the armies that were in heaven followed him on white horses; and they were clothed in fine linen, white and clean.

15 And out of his mouth goes a sharp, two-edged sword, that with it he may smite the nations; and he shall rule them with a rod of iron; and he treads the winepress of the fiercest wrath of God, the Almighty.

16 And he has, on his raiment and on his thigh, a name written, King of kings, and Lord of lords.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven: Come, gather yourselves to the great supper of God,

18 that you may eat the flesh of kings, and the flesh of officers, and the flesh of mighty men, and the flesh of horses, and of those who sit on them. and the flesh of all, both freemen and servants, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, assembled together to make war with him that sat on the horse, and with his army.

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20 And the beast was taken, and the false prophet that was with him, who did signs in his presence, with which he deceived those who received the mark of the beast, and those who worshiped his image. These two were thrown alive into the lake of fire, which burns with brimstone.

21 And the rest were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth: and all the birds were filled with their flesh.

REVELATION CHAPTER 20

1 And I saw angel come down from heaven, having the key of the abyss, and a great chain in his hand.

2 And he laid hold of the dragon, that old serpent, which is the devil and Satan, and bound him for a thousand years,

3 and threw him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be completed; and after this he must be loosed for a little while.

4 And I saw thrones, and they sat upon them, and the power of judging was given to them; and I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God; and of those who had not worshiped the beast, nor his image, and had not received his mark on their forehead, nor on their hand; and they

lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not till the thousand years were completed. This is the first resurrection.

6 Blessed and holy is he that has part in this first resurrection; over such the second death has no power; but they shall be priests of God and of the Christ, and shall reign with him a thousand years.

7 And when the thousand years shall have been completed, Satan shall be loosed from his prison,

8 and shall go out to deceive the nations that are in the four corners of the earth, Gog and Magog, to bring them together to battle: the number of these is as the sand of the sea.

9 And they went up on the breadth of the earth, and encompassed the camp of the saints, and the beloved city; and fire came down out of heaven from God, and devoured them.

10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night from age to age.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and no place was found for them.

12 And I saw the dead, small and great, stand before the throne; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things that were written in the books, according to their works.

13 And the sea gave up the dead that were in it; and death and hades have up the dead that were in them; and they were judged, every one according to his works.

14 And death and hades were cast into the lake of fire: this is the second death.

15 And if any one was not found written in the book of life, he was thrown into the lake of fire.

REVELATION CHAPTER 21

1 And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away; and the sea was no more.

2 And I saw the holy city, New Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying: Behold, the tabernacle of God is with men and he will dwell with them; and they shall he his people, and God himself will be with them, their God.

4 And he will wipe every tear from their eyes, and there shall be no more death; neither shall there be any more sorrow, nor crying, nor pain; for the former things have passed away.

5 And he that sat upon the throne said: Behold, I make all things new. And he said to me: Write, for these words are true and faithful.

6 And he said to me: It is done; I am the Alpha and the Omega, the Beginning and the End (like a cycle). To him that thirsts, I will give of the fountain of the water of life freely.

7 He that overcomes shall inherit these things, and I will be his God, and he shall be my son.

8 But the fearful, and the unbelieving, and the detestable, and murderers, and lewd persons, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burns with fire and

brimstone, which is the second death.

9 And there came one of the seven angels that had the seven cups full of the seven last plagues; and he talked with me, saying: Come hither, and I will show you the bride, the Lamb's wife.

10 And he carried me away in spirit to a mountain, great and high, and showed me the holy city, Jerusalem, coming down out of heaven from God,

11 having the glory of God: that which gave it light was like a most costly stone, like jasper-stone, brilliant as crystal.

12 It had a wall, great and high; and it had twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the sons of Israel;

13 on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

15 And he that talked with me had a measure, a golden reed, that he might measure the city, and its gates, and its wall.

16 And the city lies square; and its length is as great as its breadth. And he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

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17 And he measured the wall of it, a hundred and forty-four cubits, the measure of a man, that is, of an angel.

18 And the wall of it was built of jasper; and the city was pure gold, like clear glass.

19 And the foundations of the wall of the city were adorned with every costly stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

20 the fifth, sardonyx; the sixth, sardius; the seventh, crysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst.

21 And the twelve gates were twelve pearls; every gate was of one pearl: and the street of the city was pure gold, like clear glass.

22 And I saw no temple in it; for the Lord God, the Almighty, and the Lamb, are its temple.

23 And the city had no need of the sun, nor of the moon, to shine in it; for the glory of God gave it light, and the lamp of it is the Lamb.

24 And the nations shall walk by the light of it; and the kings of the earth bring their glory and their honor into it.

25 And its gates shall not be shut at all by day; for there shall be no night there.

26 And they shall bring the glory and honor of the nations into it.

27 And there shall not enter it any thing unclean, or that does what is detestable or that makes a lie; but those who are written in the Lamb's book of life.

REVELATION CHAPTER 22

1 And he showed me a river of water of life, clear as crystal, coming out from the throne of God and of the Lamb.

2 In the midst of the street of the city, and on each side of the river, was the tree of life, which bore twelve kinds of fruit, and yielded its fruit every month; and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse; and the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4 And they shall see his face, and his name shall be in their foreheads.

5 And there shall be no more night; and they have no need of the lamp, nor of the light of the sun; for the Lord God will give them light; and they shall reign from age to age.

6 And he said to me: These words are faithful and true; and the Lord God of the spirits of the prophets has sent his angel to show his servants the things that must shortly take place.

7 And behold, I come quickly: blessed is he that keeps the words of the prophecy of this book.

8 And I, John, am he that saw and heard these things. And when I had heard and seen, I fell down to worship before the feet of the angel that showed me these things.

9 And he said to me: See that you do it not; I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book: worship God.

10 And he said to me: Seal not the words of the prophecy of this book; for the time is at hand.

11 He that is unjust, let him be unjust still; he that is polluted, let him be polluted still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

12. Behold, I come quickly, and my reward is with me to give to every one as his work shall be.

13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

14 Blessed are those who do his commandments, that they may have right to the tree of life, and that they may go through the gates into the city.

15 Without are dogs and sorcerers and lewd persons and murderers and idolaters, and every one that loves and makes a lie.

16 I, Jesus, have sent my angel to testify these things to you for the churches. I am the root and the offspring of David, the bright morning star.

17 And the Spirit and the bride say. Come; and let him that hears, say, Come; and let him that is thirsty, come; and let him that is willing, take the water of life freely.

18 I testify to every one that hears the words of the prophecy of this book: If any one add to these things. God will add to him the plagues that are written in this book;

19 and if any one take away from the words of the book of this prophecy. God will take away his part from the tree of life, and from the holy city; which things are written in this book.

20 He that testifies these things says: Surely, I come quickly. Amen: come, Lord Jesus.

21 The grace of the Lord Jesus Christ be with all the saints.

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THE EPISTLE OF BARNABAS

From: Apostolic Fathers; Author: *Yosep bar Nehba*
Translation; Alexander Roberts and James Donaldson, 1867
Estimated Range of Dating: 90-140 A.D.

(The Epistle of Barnabas [bar Nehba or Nabas in Greek] is a Greek epistle probably written between 90 and 140 AD. It is preserved complete in the 4th-century Codex Sinaiticus, where it appears immediately after the New Testament and before the Shepherd of Hermas. For several centuries it was one of the "antilegomena" writings that some Christians looked on as sacred scripture, while others excluded them. Eusebius of Caesarea, right-hand-man of Constantine the Great [Emperor Flavius Constantinus I] , classified it as such. It is mentioned in a perhaps third-century list in the sixth-century Codex Claromontanus and in the later Stichometry of Nicephorus appended to the ninth-century Chronography of Nikephoros I of Constantinople. Some early Fathers of the Church ascribed it to the Barnabas who is mentioned in the Acts of the Apostles, but it is now generally attributed to an otherwise unknown early Christian teacher, perhaps of the same name. It is distinct from the Gospel of Barnabas.

The Epistle of Barnabas is possibly dated from about 90 to 140 AD. The Epistle was attributed to Barnabas, the companion of Paul the Apostle, by Titus Flavius Clemens, Clement of Alexandria (c. 150–215 AD) and Origen (c. 184–253 AD). Clement quotes it with phrases such as "the Apostle Barnabas says". Origen speaks of it as the General Epistle of Barnabas. Its inclusion in close proximity to the New Testament in the Codex Sinaiticus and the Codex Hierosolymitanus gives the Epistle of Barnabas a near-canonical authority. We can read more about Barnabas in the Book of Acts and in the Gospel of Barnabas.

The Book of Acts is one of the most exciting books in the New Testament when we understand what persons could be behind the mentioned names. Barnabas and his place Cyprus is of particular interest when it comes to stories of the two early Christianities.

Barnabas' story appears in the Acts of the Apostles, and Paul mentions him in some of his epistles. Tertullian named him as the author of the Epistle to the Hebrews, but this and other attributions are conjecture. Clement of Alexandria [Titus Flavius Clemens of Alexandria] and some scholars have ascribed the Epistle of Barnabas to him, but his authorship is disputed.

The name Barnabas is the Greek form of the Aramaic name Bar Nehba, meaning "son of consolation". In the Syriac-Aramaic Bible, the phrase "son of consolation" is translated bara dbuya'a. Barnabas' Roman Greek-speaking Jewish parents called him "Joses". Ioses is a Greek form of Joseph, so his Aramaic name was Yosep bar Nehba. The Hebrew name form Nabi means "Prophet". The name Joses reminds us of Joses, one of the brothers of Jesus. Barnabas is usually identified as the cousin of John Mark [Marcus] the Evangelist on the basis of the term "anepsios" used in Paul's Epistle to the Colossians [chapter 4], which carries the connotation of "cousin."

Acts 4:36 suggests that Barnabas was a disciple of Saul of Tarsos which is most certainly a premature interpretation for the simple reason that both went to the same school together and with Herod the Tetrarch, Simeon [who could have been the brother or cousin of Jesus], Lucius of Cyrene [Luke], and Manaen [teacher of the Church of Antioch and the foster brother of Herod Antipas].

Church legends hold that Barnabas' brother was Aristobulus of Britannia, one of the "Seventy Disciples". It also says that Barnabas and was martyred at Salamis, Cyprus. When we look at all these explanations, we get the feeling that Barnabas was somehow related to the inner circle of people around Jesus' family and companions.

Matthew George Easton, in his Bible Dictionary [1897], describes Barnabas as follows: "Barnabas son of consolation, the surname of Joses, a Levite (Acts 4:36). His name stands first on the list of prophets and teachers of the church at Antioch (13:1).*

[A Levite is a Jewish male descended patrilineally from the Tribe of Levi. The ancient Tribe of Levi descended from Levi, the third son of Jacob and Leah. In modern social terms we could describe the Levi as Jewish upper class or rank of nobility. The Tribe of Levi served particular religious duties for the Israelites and had political and educational responsibilities as well. In return, the landed tribes [tribes with land property] were expected to give tithe to support the Levites (Numbers 18:21-25), particularly the tithe [10% tax] known as the First tithe, ma'aser rishon. The Kohanim [cohen], a subset of the Levites, were the priests, who performed the work of holiness in the Temple.]*

*Luke speaks of him as a "good man" (11:24). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land (Acts 4:36, 37), which he sold. His personal appearance is supposed to have been dignified and commanding (Acts 14:11, 12). When Saul of Tarsos [the future Paul the Apostle] returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles (9:27). They had probably been companions as students in the school of Gamaliel**.*

*[** Gamaliel the Elder, also spelled Gamliel; [Hebrew: "Rabban Gamliel HaZaqen"], or Rabban Gamaliel I, was a leading authority in the Sanhedrin up to about 52 AD [followed by his son Simeon ben Gamliel up to the First Roman Jewish War]. In the Christian tradition, Gamaliel is recognised as a Pharisee doctor of Jewish Law. Acts of the Apostles, chapter 5, speaks of Gamaliel as a man held in great esteem by all Jews. Gamaliel encouraged his fellow Pharisees to show leniency to the apostles of Jesus [Acts 5:34].*

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He was the Jewish law teacher of Saul of Tarsos, also known as Paul the Apostle [Acts 22:3].]

The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and laboured with him for a whole year (Acts 11:25, 26). [It clearly shows that Barnabas was superior to Saul.] The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there (11:28-30). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen [Roman] world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor (Acts 13:14).

Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church (Acts 15:2: Galatians 2:1). This matter having been settled, they returned again to Antioch, bringing the decree of the councilas the rule by which Gentiles were to be admitted into the church.

When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark [often identified with Mark the Evangelist] with them again. The dispute ended by Saul and Barnabas taking separate routes [meaning here: separate routes of faith as Barnabas was not pleased that Saul ignored the real Jesus.]. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his nephew John Mark, and visited Cyprus (Acts 15:36-41). Barnabas is not again mentioned by Luke in the Acts."

It might well be that this dispute was about Elymas [bar Iesou, the son of Jesus] and Simon Magus because Barnabas was a follower of the real Jesus, not the fantasy character of Jesus that Saul had met in "a vision on the way to Damascus". We must be aware that the Acts give us the following account in the viewpoint of Pauline Christianity which did all efforts to degrade the people around the real Jesus and his followers.

Acts of the Apostles calls Elymas [bar-Jesus, the "son of Jesus"] a magus which is Persian for "wise man" or scholar. In most New Testament versions, the term Magus is translated as "sorcerer" a deliberate wrong interpretation indicating "Malefícium (sorcery), a form of evil magic and witchcraft". The name "Elymas" itself is derived from the Arabic alim "learned" or "wise". Elymas most certainly represented the first Christians around James the Just [the brother of Jesus] who were in the New Testament often called "Judaisers", meaning the Jewish Christians.

Elymas is represented [in Acts 13:6-12] as opposing Paul the Apostle [Saul of Tarsos], who is called at this point for the first time with his Roman name "and Saul who is also called Paul . . . the son of Cis, a man of the tribe of Benjamin", and Barnabas in the city of Paphos [today: Kouklia] on Cyprus, when Sergius Paulus [Lucius Sergius Paulus [or Paullus] the Proconsul of Cyprus under Emperor [Nero] Claudius, 54-68 AD] wishes to hear Saul of Tarsos and Barnabas speak about Jesus. During the audience with the proconsul, it became clear that Saul and Elymas had different viewpoints. Because of this opposition, Saul claims that God had decided to make Elymas temporarily blind.

In other words: Saul called Elymas "blind" beause he knew that Elymas' Judaist teachings of Jesus could not succeed due to the Jewish food- and circumcision laws which were abhorrent to all Romans in general. Therefore, Saul seem to have the better rhetoric arguments. It appeared that Saul of Tarsos out-argued Bar-Jesus (Elymas) in his attempt "to turn the proconsul away from the [Pauline] faith". Saul converted Sergius to his Pauline Christianity. Furthermore, it could be that Saul - due this event - changed his name to "Paul [Paulus] the Apostle".)

1 After the salutation, the writer declares that he would communicate to his brethren something of that which he had himself received.

All hail, ye sons and daughters, in the name of our Lord Jesus Christ, who loved us in peace.

Seeing that the divine fruits of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honoured spirits, because ye have with such effect received the engrafted spiritual gift. Wherefore also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord of love. Your greatly desired appearance has thus filled me with astonishment over you. I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord hath accompanied me in the way of righteousness. I am also on this account bound by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised. Considering this, therefore, that if I should take the trouble to communicate to you some portion of what I have myself received, it will prove to me a sufficient reward that I minister to such spirits, I have hastened briefly to write unto you, in order that, along with your faith, ye might have perfect knowledge. The doctrines of the Lord, then, are three: the hope of life, the beginning and the completion of it. For the Lord hath made known to us by the prophets both the things which are past and present, giving us also the first-fruits of the knowledge of things to come, which things as we see accomplished, one by one, we ought with the greater richness of faith and elevation of spirit to draw near to Him with reverence. I then, not as your teacher, but as one of yourselves, will set forth a few things by which in present circumstances ye may be rendered the more joyful.

2 The Jewish sacrifices are now abolished. Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and longsuffering and continence are

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things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them. For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, "What is the multitude of your sacrifices unto me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before me: for who hath required these things at your hands? Tread no more my courts, not though ye bring with you fine flour. Incense is a vain abomination unto me, and your new moons and sabbaths I, cannot endure." He has therefore abolished these things that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation. And again He says to them, "Did I command your fathers, when they went out from the land of Egypt, to offer unto me burnt-offerings and sacrifices? But this rather I commanded them. Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood." We ought therefore, being possessed of understanding, to perceive the gracious intention of our Father; for He speaks to us, desirous that we, not going astray like them, should ask how we may approach Him. To us, then. He declares, "A sacrifice pleasing to God is a broken spirit; a smell of sweet savour to the Lord is a heart that glorifieth Him that made it." We ought therefore, brethren, carefully to inquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl us forth from our true life.

3 The fasts of the Jews are not true fasts, nor acceptable to God. He says then to them again concerning these things, "Why do ye fast to me as on this day, saith the Lord, that your voice should be heard with a cry? I have not chosen this fast, saith the Lord, that a man should humble his soul. Nor, though ye bend your neck like a ring, and put upon you sackcloth and ashes, will ye call it an acceptable fast." To us He saith, "Behold, this is the fast that I have chosen, saith the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with thy bread, clothe the naked when thou seest him, bring the homeless into thy house, not despise the humble if thou behold him, and not turn away from the members of thine own family. Then shall thy dawn break forth, and thy healing shall quickly spring up, and righteousness shall go forth before thee, and the glory of God shall encompass thee; and then thou shalt call, and God shall hear thee; whilst thou art yet speaking, He shall say, Behold, I am with thee; if thou take away from thee the chain binding others, and the stretching forth of the hands to swear falsely, and words of murmuring, and give cheerfully thy bread to the hungry, and show compassion to the soul that has been humbled." To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall with guilelessness believe in His Beloved. For He revealed all these things to us beforehand, that we should not rush forward as rash acceptors of their laws.

4 Antichrist is at hand: let us therefore avoid Jewish errors. It therefore behoves us, who inquire much concerning events at hand, to search diligently into those things which are able to save us. Let us then utterly flee from all the works of iniquity, lest these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, lest we become like them. The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch says, "For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance." And the prophet also speaks thus: "Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings." In like manner Daniel says concerning the same, "And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns." Ye ought therefore to understand. And this also I further beg of you, as being one of you, and loving you both individually and collectively more than my own soul, to take heed now to yourselves, and not to be like some, adding largely to your sins, and saying, "The covenant is both theirs and ours." But they thus finally lost it, after Moses had already received it. For the Scripture saith, "And Moses was fasting in the mount forty days and forty nights, and received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord;" but turning away to idols, they lost it. For the Lord speaks thus to Moses: "Moses, go down quickly; for the people whom thou hast brought out of the land of Egypt have transgressed." And Moses understood the meaning of God, and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed upon our heart, in the hope which flows from believing in Him. Now, being desirous to write many things to you, not as your teacher, but as becometh one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification. We take earnest heed in these last days; for the whole past time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. That the Black One may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness. Do not, by retiring apart, live a solitary life, as if you were already fully justified; but coming together in one place, make common inquiry concerning what tends to your general welfare. For the Scripture saith, "Woe to them who are wise to themselves, and prudent in their own sight!" Let us be spiritually-minded: let us be a perfect temple to God. As much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His

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ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him. Take heed, lest resting at our ease, as those who are the called of God, we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus at length abandoned. Let us beware lest we be found fulfilling that saying, as it is written, "Many are called, but few are chosen."

5 The new covenant, founded on the sufferings of Christ, tends to our salvation, but to the Jews destruction. For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and the Scripture saith thus: "He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer." Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds." This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness," understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured what and as He did, in order that He might fulfil the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs. He preached the truth to him, and greatly loved him. But when He chose His own apostles who were to preach His gospel, He did so from among those who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance." Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him? Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from them;" and "when I shall smite the Shepherd, then the sheep of the flock shall be scattered." He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him, "Spare my soul from the sword, fasten my flesh with nails; for the assemblies of the wicked have risen up against me." And again he says, "Behold, I have given my back to scourges, and my cheeks to strokes, and I have set my countenance as a firm rock."

6 The sufferings of Christ, and the new covenant, were announced by the prophets. When, therefore, He has fulfilled the commandment, what saith He? "Who is he that will contend with me? let him oppose me: or who is he that will enter into judgement with me? let him draw near to the servant of the Lord." "Woe unto you, for ye shall all wax old, like a garment, and the moth shall eat you up." And again the prophet says, "Since as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a corner-stone, honourable." Next, what says He? "And he who shall trust in it shall live for ever." Is our hope, then, upon a stone? Far from it. But the language is used inasmuch as He laid his flesh as a foundation with power; for He says, "And He placed me as a firm rock." And the prophet says again, "The stone which the builders rejected, the same has become the head of the corner." And again he says, "This is the great and wonderful day which the Lord hath made." I write the more simply unto you, that ye may understand. I am the offscouring of your love. What, then, again says the prophet? "The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb," and "upon my garment they cast lots." Since, therefore, He was about to be manifested and to suffer in the flesh. His suffering was foreshown. For the prophet speaks against Israel, "Woe to their soul, because they have counselled an evil counsel against themselves, saying. Let us bind the just one, because he is displeasing to us." And Moses also says to them, "Behold these things, saith the Lord God: Enter into the good land which the Lord sware to give to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey." What, then, says Knowledge? Learn: "Trust," she says, "in Him who is to be manifested to you in the flesh—that is, Jesus." For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this: "into the good land, a land flowing with milk and honey?" Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, "Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?" Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, it is His purpose that we should possess the soul of children, inasmuch as He has created us anew by His Spirit. For the Scripture says concerning us, while He speaks to the Son, "Let us make man after our image, and after our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea." And the Lord said, on beholding the fair creature man, "Increase,

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and multiply, and replenish the earth." These things were spoken to the Son. Again, I will show thee how, in respect to us, He has accomplished a second fashioning in these last days. The Lord says, "Behold, I will make the last like the first." In reference to this, then, the prophet proclaimed, "Enter ye into the land flowing with milk and honey, and have dominion over it." Behold, therefore, we have been refashioned, as again He says in another prophet, "Behold, saith the Lord, I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them," because He was to be manifested in flesh, and to sojourn among us. For, my brethren, the habitation of our heart is a holy temple to the Lord. For again saith the Lord, "And wherewith shall I appear before the Lord my God, and be glorified?" He says, "I will confess to thee in the church in the midst of my brethren; and I will praise thee in the midst of the assembly of the saints." We, then, are they whom He has led into the good land. What, then, mean the milk and honey? This, that as the infant is kept alive first by honey, and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. But He said above, "Let them increase, and rule over the fishes." Who then is able to govern the beasts, or the fishes, or the fowls of heaven? For we ought to perceive that to govern implies authority, so that one should command and rule. If, therefore, this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect so as to become heirs of the covenant of the Lord.

7 Fasting, and the goat sent away, were types of Christ. Understand, then, ye children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord of all things, and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people gave previous indications of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins." Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes. These things were done that He might show that it was necessary for Him to suffer for them. How, then, ran the commandment? Give your attention. Take two goats of goodly aspect, and similar to each other, and offer them. And let the priest take one as a burnt-offering for sins. And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called Rachia, of which also we are accustomed to eat the fruits when we find them in the field. Of this kind of shrub alone the fruits are sweet. Why then, again, is this? Give good heed. You see "one upon the altar, and the other' accursed;" and why do you behold the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. For how like is He to Him! With a view to this, He required the goats to be of goodly aspect, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then, the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the church. They place the wool among thorns, that any one who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold me, and lay hold of my kingdom, must through tribulation and suffering obtain me."

8 The red heifer a type of Christ. Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and that then boys should take the ashes, and put these into vessels, and bind round a stick purple wool along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how He speaks to you with simplicity. The calf is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham, and Isaac, and Jacob, because these were great with God. And why was the wool placed upon the wood? Because by wood Jesus holds His kingdom, so that through the cross those believing on Him shall live for ever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, and because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord.

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9 The spiritual meaning of circumcision. He speaks moreover concerning our ears, how He hath circumcised both them and our heart. The Lord saith in the prophet, "In the hearing of the ear they obeyed me." And again He saith, "By hearing, those shall hear who are afar off; they shall know what I have done." And, "Be ye circumcised in your hearts, saith the Lord." And again He says, "Hear, O Israel, for these things saith the Lord thy God." And once more the Spirit of the Lord proclaims, "Who is he that wishes to live for ever? By hearing let him hear the voice of my servant." And again He saith, "Hear, O heaven, and give ear, O earth, for God hath spoken." These are in proof. And again He saith, "Hear the word of the Lord, ye rulers of this people." And again He saith, "Hear, ye children, the voice of one crying in the wilderness." Therefore He hath circumcised our ears, that we might hear His word and believe, for the circumcision in which they trusted is abolished. For He declared that circumcision was not of the flesh, but they transgressed because an evil angel deluded them. He saith to them, "These things saith the Lord your God"—(here I find a new commandment)—"Sow not among thorns, but circumcise yourselves to the Lord." And why speaks He thus: "Circumcise the stubbornness of your heart, and harden not your neck?" And again: "Behold, saith the Lord, all the nations are uncircumcised in the flesh, but this people are uncircumcised in heart," But thou wilt say, "Yea, verily the people are circumcised for a seal." But so also is every Syrian and Arab, and all the priests of idols: are these then also within the bond of His covenant? Yea, the Egyptians also practise circumcision. Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries of the three letters. For the Scripture saith, "And Abraham circumcised ten, and eight, and three hundred men of his household." What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I, and Eight by H. You have the initials of the name of Jesus. And because the cross was to express the grace of our redemption by the letter T, he says also, "Three Hundred." He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.

10 Spiritual significance of the precepts of Moses respecting different kinds of food. Now, wherefore did Moses say, "Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales?" He embraced three doctrines in his mind in doing so. Moreover, the Lord saith to them in Deuteronomy, "And I will establish my ordinances among this people." Is there then not a command of God that they should not eat these things? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, "Thou shalt not join thyself to men who resemble swine." For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And in like manner the swine, when it has eaten, does not recognise its master; but when hungry it cries out, and on receiving food is quiet again. "Neither shalt thou eat," says he, "the eagle, nor the hawk, nor the kite, nor the raven." "Thou shalt not join thyself," he means, "to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others." So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests to all by their wickedness. "And thou shalt not eat," he says, "the lamprey, or the polypus, or the cuttle-fish." He means, "Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned to death." In like manner as those fishes, above accursed, float in the deep, not swimming on the surface like the rest, but make their abode in the mud which lies at the bottom. Moreover, "Thou shalt not," he says, "eat the hare." Wherefore? "Thou shalt not be a corrupter of boys, nor like unto such." Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many it has. Moreover, "Thou shalt not eat the hyena." He means, "Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such." Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, "Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth." Moses then issued three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of literal meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: "Blessed is the man who hath not walked in the counsel of the ungodly," even as the fishes referred to go in darkness to the depths of the sea; "and hath not stood in the way of sinners," even as those who profess to fear the Lord, but go astray like swine;" and hath not sat in the seat of the scorners," even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, "Ye shall eat every animal that is cloven-footed and ruminant." What does he mean? The ruminant animal denotes him who, on receiving food, recognises Him that nourishes him, and being satisfied by Him, is visibly made glad. Well spake Moses, having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgements of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this

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world, yet looks forward to the holy state to come. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.

11 Baptism and the cross prefigured in the Old Testament. Let us further inquire whether the Lord took any care to foreshadow the water of baptism and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they should not receive that baptism which leads to the remission of sins, but should procure another for themselves. The prophet therefore declares, "Be astonished, O heaven, and let the earth tremble at this, because this people hath committed two great evils: they have forsaken me, a living fountain, and have hewn out for themselves broken cisterns. Is my holy hill Zion a desolate rock? For ye shall be as the fledglings of a bird, which fly away when the nest is removed." And again saith the prophet, "I will go before thee and make level the mountains, and will break the brazen gates, and bruise in pieces the iron bars; and I will give thee the secret, hidden, invisible treasures, that they may know that I am the Lord God." And "He shall dwell in a lofty cave of the strong rock." Furthermore, what saith He in reference to the Son? "His water is sure; ye shall see the King in His glory, and your soul shall meditate on the fear of the Lord." And again He saith in another prophet, "The man who doeth these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season; and his leaf shall not fade, and all that he doeth shall prosper. Not so are the ungodly, not so, but even as chaff, which the wind sweeps away from the face of the earth. Therefore the ungodly shall not stand in judgement, nor sinners in the counsel of the just; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Mark how He has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says He, they shall receive their reward in due time: then He declares, I will recompense them. But now He saith, "Their leaves shall not fade." This meaneth, that every word which proceedeth out of your mouth in faith and love shall tend to bring conversion and hope to many. Again, another prophet saith, "And the land of Jacob shall be extolled above every land." This meaneth the vessel of His Spirit, which He shall glorify. Further, what says He? "And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever." This meaneth, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit. "And whosoever shall eat of these shall live for ever." This meaneth: Whosoever, He declares, shall hear thee speaking, and believe, shall live for ever.

12 The cross of Christ frequently announced in the Old Testament. In like manner He points to the cross of Christ in another prophet, who saith, "And when shall these things be accomplished? And the Lord saith, When a tree shall be bent down, and again arise, and when blood shall flow out of wood." Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross, and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome for ever. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. For what reason? That they might know that they could not be saved unless they put their trust in Him. And in another prophet He declares, "All day long I have stretched forth my hands to an unbelieving people, and one that gainsays my righteous way." And again Moses makes a type of Jesus, signifying that it was necessary for Him to suffer, and also that He would be the author of life to others, whom they believed to have destroyed on the cross when Israel was falling. For since transgression was committed by Eve through means of the serpent, the Lord brought it to pass that every kind of serpents bit them, and they died, that He might convince them, that on account of their transgression they were given over to the straits of death. Moreover Moses, when he commanded, "Ye shall not have any graven or molten image for your God," did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam, and by proclamation assembles the people. When, therefore, they were come together, they besought Moses that he would offer sacrifice in their behalf, and pray for their recovery. And Moses spake unto them, saying, "When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored." And they did so. Thou hast in this also an indication of the glory of Jesus; for in Him and to Him are all things. What, again, says Moses to Jesus (Joshua) the son of Nave, when he gave him this name, as being a prophet, with this view only, that all the people might hear that the Father would reveal all things concerning His Son Jesus to the son of Nave? This name then being given him when he sent him to spy out the land, he said, "Take a book into thy hands, and write what the Lord declares, that the Son of God will in the last days cut off from the roots all the house of Amalek." Behold again: Jesus who was manifested, both by type and in the flesh, is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son of David, fearing and understanding the error of the wicked, he saith, "The Lord said unto my Lord, Sit at my right hand, until I make Thine enemies Thy footstool." And again, thus saith Isaiah, "The Lord said to Christ, my Lord, whose right hand I have holden, that the nations should yield obedience before Him;

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and I will break in pieces the strength of kings." Behold how David calleth Him Lord and the Son of God.

13 Christians, and not Jews, the heirs of the covenant. But let us see if this people is the heir, or the former, and if the covenant belongs to us or to them. Hear ye now what the Scripture saith concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived. Furthermore also, Rebecca went forth to inquire of the Lord; and the Lord said to her, "Two nations are in thy womb, and two peoples in thy belly; and the one people shall surpass the other, and the elder shall serve the younger." You ought to understand who was Isaac, who Rebecca, and concerning what persons He declared that this people should be greater than that. And in another prophecy Jacob speaks more clearly to his son Joseph, saying, "Behold, the Lord hath not deprived me of thy presence; bring thy sons to me, that I may bless them." And he brought Manasseh and Ephraim, desiring that Manasseh should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards. And what says the Scripture? And Jacob changed the direction of his hands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, "Transfer thy right hand to the head of Manasseh, for he is my first-born son." And Jacob said, "I know it, my son, I know it; but the elder shall serve the younger: yet he also shall be blessed." Ye see on whom he laid his hands, that this people should be first, and heir of the covenant. If then, still further, the same thing was intimated through Abraham, we reach the perfection of our knowledge. What, then, says He to Abraham? "Because thou hast believed, it is imputed to thee for righteousness: behold, I have made thee the father of those nations who believe in the Lord while in a state of uncircumcision."

14 The Lord hath given us the testament which Moses received and broke. Yes it is even so; but let us inquire if the Lord has really given that testament which He swore to the fathers that He would give to the people. He did give it; but "they were not worthy to receive it, on account of their sins. For the prophet declares, "And Moses was fasting forty days and forty nights on Mount Sinai, that he might receive the testament of the Lord for the people." And he received from the Lord two tables, written in the spirit by the finger of the hand of the Lord. And Moses having received them, carried them down to give to the people. And the Lord said to Moses, "Moses, Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt." And Moses understood that they had again made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy. Learn now how we have received it. Moses, as a servant, received it; but the Lord himself, having suffered in our behalf, hath given it to us, that we should be the people of inheritance. But He was manifested, in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him, might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us. For it is written how the Father, about to redeem us from darkness, commanded Him to prepare a holy people for Himself. The prophet therefore declares, "I, the Lord Thy God, have called Thee in righteousness, and will hold Thy hand, and will strengthen Thee; and I have given Thee for a covenant to the people, for a light to the nations, to open the eyes of the blind, and to bring forth from fetters them that are bound, and those that sit in darkness out of the prison-house." Ye perceive, then, whence we have been redeemed. And again, the prophet says, "Behold, I have appointed Thee as a light to the nations, that Thou mightest be for salvation even to the ends of the earth, saith the Lord God that redeemeth thee." And again, the prophet saith, "The Spirit of the Lord is upon me; because He hath anointed me to preach the gospel to the humble: He hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind; to announce the acceptable year of the Lord, and the day of recompense; to comfort all that mourn."

15 The false and the true Sabbath. Further, also, it is written concerning the Sabbath in the Decalogue which the Lord spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart." And He says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of the creation thus: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it." Attend, my children, to the meaning of this expression, "He finished in six days." This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, "Behold, to-day will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming again, shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day. Moreover, He says, "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, "Your new moons and your Sabbaths I cannot endure." Ye perceive how He speaks: Your present Sabbaths are not acceptable to me, but that is which I have made, namely this, when, giving rest to all things, I shall make a

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beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens.

16 The spiritual temple of God. Moreover, I will also tell you concerning the temple, how the wretched Jews, wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him in the temple. But learn how the Lord speaks, when abolishing it; "Who hath meted out heaven with a span, and the earth with his palm? Have not I?" "Thus saith the Lord, Heaven is my throne, and the earth my footstool: what kind of house will ye build to me, or what is the place of my rest?" Ye perceive that their hope is vain. Moreover, He again says, "Behold, they who have cast down this temple, even they shall build it up again." It has so happened. For through their going to war, it was destroyed by their enemies; and now they, as the servants of their enemies, shall rebuild it. Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture saith, "And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction." And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is—where He himself declared He would make and finish it. For it is written, "And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord." I find, therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to the will of God. But it shall be built, observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn as follows. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in our habitation God truly dwells in us. How? His word of faith; His calling of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple. He then, who wishes to be saved, looks not to man, but to Him who dwelleth in him, and speaketh in him, amazed at never having either heard him utter such words with his mouth, nor himself having ever desired to hear them. This is the spiritual temple built for the Lord.

17 Conclusion of the first part of the epistle. As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none of those things at present demanding consideration, which bear upon your salvation. For if I should write to you about things future, ye would not understand, because such knowledge is hid in parables. These things then are so.

18 Second part of the epistle. The two ways. But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels of Satan. And He indeed (i.e. God) is Lord for ever and ever, but he (i.e. Satan) is prince of the time of iniquity.

19 The way of light. The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. Thou shalt love Him that created thee; thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death. Thou shalt hate doing what is unpleasing to God: thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but shalt be of a lowly mind. Thou shalt not take glory to thyself. Thou shalt not take evil counsel against thy neighbour. Thou shalt not allow overboldness to enter into thy soul. Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt be peaceable. Thou shalt tremble at the words which thou hearest. Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind as to whether a thing shall be or not. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour more than thine own soul. Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord. Thou shalt not covet what is thy neighbour's, nor shalt thou be avaricious. Thou shalt not be joined in soul with the haughty, but thou shalt be reckoned with the righteous and lowly. Receive thou as good things the trials which come upon thee. Thou shalt not be of double mind or of double tongue, for a double tongue is a snare of death. Thou shalt be subject to the Lord, and to other masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to thy maid-servant or thy man-servant, who trust in the same God, lest thou shouldst not reverence that God who is above both; for He came to call men not according to their outward appearance, but according as the Spirit had prepared them. Thou shalt communicate in all things with thy neighbour; thou shalt not call things thine own; for if ye are partakers in common of things which are incorruptible, how much more should you be of those things which are corruptible! Thou shalt not be hasty with thy tongue, for the mouth is a snare

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of death. As far as possible, thou shalt be pure in thy soul. Do not be ready to stretch forth thy hands to take, whilst thou contractest them to give. Thou shalt love, as the apple of thine eye, every one that speaketh to thee the word of the Lord. Thou shalt remember the day of judgement, night and day. Thou shalt seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by thy hands thou shalt labour for the redemption of thy sins. Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee," and thou shalt know who is the good Recompenser of the reward. Thou shalt preserve what thou hast received in charge, neither adding to it nor taking from it. To the last thou shalt hate the wicked one. Thou shalt judge righteously. Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.

20 The way of darkness. But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz. idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God. In this way, too, are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgement to the widow and orphan, those who watch not to the fear of God, but incline to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.

21 Conclusion. It is well, therefore, that he who has learned the judgements of the Lord, as many as have been written, should walk in them. For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution. I beseech you who are superiors, if you will receive any counsel of my good-will, have among yourselves those to whom you may show kindness: do not forsake them. For the day is at hand on which all things shall perish with the evil one. The Lord is near, and His reward. Again, and yet again, I beseech you: be good lawgivers to one another; continue faithful counsellors of one another; take away from among you all hypocrisy. And may God, who ruleth over all the world, give to you wisdom, intelligence, understanding, knowledge of His judgements, with patience. And be ye taught of God, inquiring diligently what the Lord asks from you; and do it that ye may be safe in the day of judgement. And if you have any remembrance of what is good, be mindful of me, meditating on these things, in order that both my desire and watchfulness may result in some good. I beseech you, entreating this as a favour. While yet you are in this fair vessel, do not fail in any one of those things, but unceasingly seek after them, and fulfil every commandment; for these things are worthy. Wherefore I have been the more earnest to write to you, as my ability served, that I might cheer you. Farewell, ye children of love and peace. The Lord of glory and of all grace be with your spirit. Amen.

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THE SHEPHERD OF HERMAS

or The Shepherd
or The Pastor of Hermas
Translation: Stephen Emmel
Estimated Range of Dating: 90-160 A.D.

(The Shepherd of Hermas (Greek: Poimen tou Herma; Latin: Pastor Hermae), sometimes just called The Shepherd, is a Christian literary work of the late first half of the second century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus. The work comprises five visions, twelve mandates, and ten parables. It relies on allegory and pays special attention to the Church, calling the faithful to repent of the sins that have harmed it. The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries. It is found in the Codex Sinaiticus [c. 330–360 AD], and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.

The textual content of the book, and the author's apparent familiarity with the Book of Revelation and other Johannine texts are thought to set the date of composition in the 2nd century. However, the writers of the Johannine literature could have heavily borrowed from the Shepherd of Hermas. The reference to an unknown Clement is presumed by some scholars to be Clement of Rome [Titus Flavius Clemens of Rome]. If that is the case, it could suggest a date c. 90 for at least the historicised setting of the first two visions. The Shepherd of Hermas was first mentioned in the Muratorian fragment, a list earliest written c. 170 AD (although some scholars date it to the 3rd or 4th century AD). It identifies Hermas, the author of The Shepherd, as the brother of Pius I, bishop of Rome.

The book was probably written by an upper class citizen of the City of Rome, and as such he used the upper class language of the Roman Empire: Greek. Very shortly afterwards, it was translated into Vulgar Latin (the language of the common people in the western part of the Roman Empire), was made. Other translations followed in the 5th century AD when Latin was no longer used but "Roman", the common language and direct ancestor to that what we call today "Romance languages" [such as ancient Italian, Iberian, French etc.]. Of the Greek version, the last 10 to 15% is missing. The translations into Vulgar Latin and "Roman" are almost complete.

The Shepherd was also translated at least twice into the Coptic (Egyptian) language and fragments of both Sahidic and Akhmimic translations survive. Three translations into Ge'ez (Ethiopic) were also made, but none survives complete. The sole surviving Georgian translation may have been made from Arabic, but no Arabic translation has been preserved as the Muslims destroyed most libraries in the lands they conquered. There does not appear to have been a Syriac translation and no Syriac author shows any awareness of the Shepherd. It was always more popular in the Western Roman Empire and in Alexandria than in the east. There was a Middle Persian translation made for a Manichaean readership. It survives in a single fragmentary manuscript found in the Mogao Caves at Turfan in China.)

FIRST BOOK: VISIONS

FIRST VISION
Against Filthy And Proud Thoughts, And The Carelessness Of Hermas In Chastising His Sons.

1.1 SHEPHERD OF HERMAS CHAPTER 1
He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognised her, and I began to love her as a sister. Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, "I should be a happy man if I could but get a wife as handsome and good as she is." This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages, and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are, I fell asleep. And the Spirit carried me away, and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, "Hail, Hermas!" And looking up to her, I said, "Lady, what doest thou here?" And she answered me, "I have been taken up here to accuse you of your sins before the Lord." "Lady," said I, "are you to be the subject of my accusation?" "No," said she; "but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church, is angry with you for having sinned against me." I answered her, "Lady, have I sinned against you? How? or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens, and he has the Lord merciful to him in every business. But those who entertain wicked thoughts in their

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minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world, and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of themselves and their life. But do thou pray to God, and He will heal thy sins, and the sins of thy whole house, and of all the saints."

1.1 SHEPHERD OF HERMAS CHAPTER 2

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, "If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins, which are of the grossest character? With what words shall I ask the Lord to be merciful to me? While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool, of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, "Hail, Hermas!" And in sadness and tears I said to her, "Lady, hail!" And she said to me, "Why are you downcast, Hermas? for you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?

I answered her and said, "O Lady, I have been reproached by a very good woman, who says that I sinned against her." And she said, "Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit to desire an evil deed; and especially for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great guilelessness.

1.1 SHEPHERD OF HERMAS CHAPTER 3

"But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes," so shall righteous daily speech overcome all iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints." Having ended these words, she said to me, "Do you wish to hear me read?" I say to her, "Lady, I do." "Listen then, and give ear to the glories of God." And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure. The last words, however, I did remember; for they were useful to us, and gentle. "Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith."

1.1 SHEPHERD OF HERMAS CHAPTER 4

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me," Have you been pleased with my reading?" And I say to her, "Lady, 11 the last words please me, but the first are cruel and harsh." Then she said to me, "The last are for the righteous: the first are for heathens and apostates." And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man, Hermas."

SECOND VISION

Again, Of His Neglect In Chastising His Talkative Wife And His Lustful Sons, And Of His Character.

1.2 SHEPHERD OF HERMAS CHAPTER 1

As I was going to the country about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before. On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, "Can you carry a report of these things to the elect of God?" I say to her, "Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it." "Take it," says she, "and you will give it back to me." Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter; but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

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1.2 SHEPHERD OF HERMAS CHAPTER 2

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: "Your seed, O Hermas, has sinned against God, and they have blasphemed against the Lord, and in their great wickedness they have betrayed their parents. And they passed as traitors of their parents, and by their treachery did they not reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have, been filled up. But make known these words to all your children, and to your wife, who is to be your sister. For she does not restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you, then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds. For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits. Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteous, ness, and doubt not, that your passage may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life. For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming. To those who denied in earlier times, God became gracious, on account of His exceeding tender mercy.

1.2 SHEPHERD OF HERMAS CHAPTER 3

"But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs worketh death. And you, Henna, have endured great personal tribulations on account of the transgressions of your house, because you did not attend to them, but were careless and engaged in your wicked transactions. But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practise righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo! tribulation cometh on. If it seemeth good to thee, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

1.2 SHEPHERD OF HERMAS CHAPTER 4

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church." And I said to him, "Why then is she an old woman? "Because," said he, "she was created first of all. On this account is she old. And for her sake was the world made." After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, "You have done well for I have some words to add. But when I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte. And Clemens will send his to foreign countries, for permission has been granted to him to do so. And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church.

THIRD VISION
Concerning The Building Of The Triumphant Church,
And The Various Classes Of Reprobate Men.

1.3 SHEPHERD OF HERMAS CHAPTER 1

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see." I asked her, saying "Lady, into what part of the country am I to go?" And she said, "Into any part you wish." Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, "I will come where you wish." Accordingly, I went to the country, and counted the hours, and reached the place where I, had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men

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whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, cease praying continually for your sins; pray for righteousness, that you may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, 'permit my elders to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, "Are you vexed, Hermas? The place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

1.3 SHEPHERD OF HERMAS CHAPTER 2

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of santification on the right hand, and to every one who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those. of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

1.3 SHEPHERD OF HERMAS CHAPTER 3

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory." And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless. The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have vouchsafed to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God, and doubt not whatsoever you shall see."

I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It is because your life has been, and will be, saved through water. For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 4

In reply I said to her, "This is magnificent and marvellous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished." "But who are the other persons who are engaged in carrying the stones?" These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify God,

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because the tower is finished." I asked her, saying, "Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?" In reply she said to me, "Not because you are more deserving than all others that this revelation should be made to you--for there are others before you, and better than you, to whom these visions should have been revealed--but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation.

1.3 SHEPHERD OF HERMAS CHAPTER 5

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practised His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?" "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower.

1.3 SHEPHERD OF HERMAS CHAPTER 6

"As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints. On this account are they unfit for use." "Who are those that have rents?" "These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole." "But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?" She answered and said, "How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord." I answered and said to her, "When, then, will they be useful for the building, Lady?"When the riches that now seduce them have been circumscribed, then will they be of use to God. For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be ye useful to God; for you also will be used as one of these stones.

1.3 SHEPHERD OF HERMAS CHAPTER 7

"Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned? are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptised in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires." She finished her exposition of the tower. But I, shameless as I yet was, asked her, "Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?" "Repentance," said she, "is yet possible, but in this tower they cannot find a suitable place. But in another and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken

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of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts. But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart."

1.3 SHEPHERD OF HERMAS CHAPTER 8

When then I ceased asking in regard to all these matters, she said to me, "Do you wish to see anything else?" And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, "Do you see seven women around the tower?" "I do, Lady," said I. "This tower," said she, "is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved? Another, who has her garments tucked up and acts with vigour, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life." "But the others," said I, "O Lady, who are they?" And she said to me, "They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother, you will be able to live." "I should like to know," said I, "O Lady, what power each one of them possesses." "Hear," she said, "what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God." Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, "Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits.

But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all.

For after three days--this you will take care to remember--I Command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them."

1.3 SHEPHERD OF HERMAS CHAPTER 9

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that ye may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgement that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison m your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 10

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me: "With regard to them, you must ask another to reveal their meaning to you." For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: "Every prayer should be accompanied with humility: fast, therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day.

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That very night there appeared to me a young man, who said, "Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be content with these revelations. Will you be able to see greater' revelations than those which you have seen?" I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless? But your doubts make you senseless, because you have not your hearts turned towards the Lord." But I answered and said to him, "From you, sir, we shall learn these things more accurately."

1.3 SHEPHERD OF HERMAS CHAPTER 11

"Hear then," said he, "with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows." "I should like then to know, sir, why she sat on a chair?" He answered, "Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! you have the form of the first vision.

1.3 SHEPHERD OF HERMAS CHAPTER 12

"Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear," said he, "this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed, and he no longer sits, but acts with vigour. So happened it with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your spirit, and ye laid aside your infirmities. Vigour arose within you, and ye grew strong in faith; and the Lord, seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart.

1.3 SHEPHERD OF HERMAS CHAPTER 13

"Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful. For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so ye also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you? Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you."

FOURTH VISION
Concerning The Trial And Tribulation
That Are To Come Upon Men.

1.4 SHEPHERD OF HERMAS CHAPTER 1

Twenty days after the former vision I saw another vision, brethren --a representation of the tribulation that is to come. I was going to a country house along the Campanian road. Now the house lay about ten furlongs from the public road. The district is one rarely traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me, and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He vouchsafed to show me His marvels. And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, "Doubt not, Hermas;" and I began to think with myself, and to say, "What reason have I to doubt--I who have been established by the Lord, and who have seen such glorious sights?" I advanced a little, brethren, and, lo! I see dust rising even to the heavens. I began to say to myself, "Are cattle approaching and raising the dust?" It was about a furlong's distance from me. And, lo! I see the dust rising more and more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn. I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord? and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colours on its head-black, then fiery and bloody, then golden, and lastly white.

1.4 SHEPHERD OF HERMAS CHAPTER 2

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed

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entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood.s And she had white hair. I knew from my former visions that this was the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered. and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care on God, and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name. On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri, and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, ye who doubt, for He is all-powerful, and can turn His anger away from you, and send scourges" on the doubters. Woe to those who hear these words, and despise them: better were it for them not to have been born."

1.4 SHEPHERD OF HERMAS CHAPTER 3

I asked her about the four colours which the beast had on his head. And she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady, said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are you who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue stedfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will ye cast away all sadness and straitness, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If ye wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.

FIFTH VISION
Concerning The Commandments.

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I. "I," said he, "am that shepherd to whom you have been entrusted." And as he was speaking, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and similitudes, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and similitudes first, that you may read them easily, and be able to keep them." Accordingly I wrote down the commandments and similitudes, exactly as he had ordered me. If then, when you have heard these, ye keep them and walk in them, and practise them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have heard them, ye do not repent, but continue to add to your sins, then shall ye receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.

SECOND BOOK: COMMANDMENTS

FIRST COMMANDMENT
On Faith In God.

FIRST Of all, believe that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

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SECOND COMMANDMENT
On Avoiding Evil-Speaking,
And On Giving Alms In Simplicity.

He said to me, "Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practise goodness; and from the rewards of your labours, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned, but they who receive on false pretences will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God. Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart may be pure and stainless."

THIRD COMMANDMENT
On Avoiding Falsehood, And On The Repentance
Of Hermas For His Dissimulation.

Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth, that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwelleth in you, will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood. If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers." On hearing these words, I wept most violently. When he saw me weeping, he said to me, "Why do you weep?" And I said, "Because, sir, I know not if I can be saved." "Why?" said he. And I said, "Because, sir, I never spake a true word in my life, but have ever spoken cunningly to all, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit." s And I said to him, "Never, sir, did I listen to these words with so much attention." And he said to me, "Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth, it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God."

FOURTH COMMANDMENT
On Putting One's Wife Away For Adultery.

2 SHEPHERD OF HERMAS CHAPTER 1

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions." "Say on," said he. And I said to him, "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery." And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband do not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not frequently. For there is but one repentance to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover,

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adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions." Wherefore if any one persists in such deeds, and repents not, withdraw from him, and cease to live with him. Otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure; for it is He, indeed, who has power over all."

2 SHEPHERD OF HERMAS CHAPTER 2

I asked him again, and said, "Since the Lord has vouchsafed to dwell always with me, hear with me while I utter a few words; for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing." And he answered and said unto me, "I am set over repentance, and I give understanding to all who repent. Do you not think," he said, "that it is great wisdom to repent? for repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom." And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments, and walk in them; and whosoever shall hear and keep these commandments, shall live to God."

2 SHEPHERD OF HERMAS CHAPTER 3

And I said to him, "I should like to continue my questions." "Speak on," said he. And I said, "I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins." He said to me, "That was sound doctrine which you heard; for that is really the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them. The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life, he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live." And I said, "Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more." And he said, "You will be saved, you and all who keep these commandments."

2 SHEPHERD OF HERMAS CHAPTER 4

And again I asked him, saying, "Sir, since you have been so patient in listening to me, will you show me this also?" "Speak," said he. And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin?" "There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin. Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

FIFTH COMMANDMENT
Of Sadness Of Heart, And Of Patience.

2 SHEPHERD OF HERMAS CHAPTER 1

"Be patient," said he, "and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself. But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to

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God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to God." "I should like, sir," said I, "to know the power of anger, that I may guard myself against it." And he said, "If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart. For I will be with them, and I will save them all. For all are justified by the most holy angel.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away. For as soon as it sees such men standing stedfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord. Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong, then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them."

SIXTH COMMANDMENT
How To Recognise The Two Spirits Attendant
On Each Man, And How To Distinguish
The Suggestions Of The One From Those Of The Other.

2 SHEPHERD OF HERMAS CHAPTER 1

"I gave you," he said, "directions in the first commandment to attend to faith, and fear, and self-restraint." "Even so, sir," said I. And he said, "Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road." "I wish to go by this road," said I. "You will go by it," said he; "and whoever turns to the Lord with all his heart will walk in it."

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "in regard to faith. There are two angels with a man--one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I donor know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel

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ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity.

"This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God."

SEVENTH COMMANDMENT
On Fearing God, And Not Fearing The Devil.

"Fear," said he, "the Lord, and keep His commandments. For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought on no account to be an object of fear; but He in whom there is glorious power is truly to be feared. For every one that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds: for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God." "Why," said I, "sir, did you say in regard to those that keep His commandments, that they will live to God?" "Because," says he, "all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God; but as to those who keep not His commandments, there is no life in them."

EIGHTH COMMANDMENT
We Ought To Shun That Which Is Evil, And Do That Which Is Good.

"I told you," said he, "that the creatures of God are double, for restraint also is double; for in some cases restraint has to be exercised in others there is no need of restraint." "Make known to me, sir," say I, "in what cases restraint has to be exercised, and in what cases it has not." "Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin; but if you exercise restraint, so as not to do that which is evil, you are practising great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good." "What, sir," say I, "are the evil deeds from which we must restrain ourselves?" "Hear," says he: "from adultery and fornication, from unlawful revelling, from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these." "Are there, sir," said I, "any other evil deeds?"

"There are," says he; "and many of them, too, from which the servant of God must restrain himself--theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these." "Do you not think that these are really wicked?" Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself.

"But listen," says he, "to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself in regard to that which is good, but do it." "And tell me, sir," say I, "the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved." "Listen," says he, "to the good deeds which you ought to do, and in regard to which there is no self-restraint requisite.

First of all there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If any one attend to these, and restrain himself not from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable--for in hospitality good-doing finds a field--never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practising righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these. Do these seem to you good?" says he. "For what, sir," say I, "is better than these?" "Walk then in them," says he, "and restrain not yourself from them, and you will live to God. Keep, therefore, this commandment. If you do good, and restrain not yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain

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yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them."

NINTH COMMANDMENT
Prayer Must Be Made To God Without Ceasing
And With Unwavering Confidence.

He says to me, "Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, 'How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him?' Do not thus reason with yourself, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfil the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature, Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repent, will with difficulty be saved. Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request [than you expected], do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they be very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then," says he, "that, faith is from above--from the Lord --and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things." Second Book: Commandments

TENTH COMMANDMENT
Of Grief, And Not Grieving
The Spirit Of God Which Is In Us.

2 SHEPHERD OF HERMAS CHAPTER 1

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? for anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man.

Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?"

"I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world, do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business, and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear, then," says he, "foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has wrought a wicked deed. This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented. Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit--doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor straitness. Wherefore put on

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cheerfulness, which always is agreeable and acceptable to God, and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief; but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit, he works iniquity, neither entreating the Lord nor confessing to Him. For the entreaty of the sorrowful man has no power to ascend to the altar of God." "Why," say I, "does not the entreaty of the grieved man ascend to the altar?" "Because," says he, "grief sits in his heart. Grief, then, mingled with his entreaty, does not permit the entreaty to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure [as wine alone gives], so grief mixed. with the Holy Spirit does not produce the same entreaty [as would be produced by the Holy Spirit alone]. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."

ELEVENTH COMMANDMENT
The Spirit And Prophets To Be Tried By Their Works;
Also Of The Two Kinds Of Spirit.

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, "Do you see the persons sitting on the seat?" "I do, sir," said I. "These," says he, "are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned." "How then, sir," say I, "will a man know which of them is the prophet, and which the false prophet?" "I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from, all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a comer, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not Crashed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit tees from him through fear, and that man is made dumb, and is entirely crashed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky." "How, sir," say I, "can these things take place? for both of them are impossible." "As these things," says he, "are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the

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power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man's head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other."

TWELFTH COMMANDMENT

On The Twofold Desire. The Commandments Of God Can Be Kept, And Believers Ought Not To Fear The Devil.

2 SHEPHERD OF HERMAS CHAPTER 1

He says to me, "Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire, and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death." "What then, sir," say I, "are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them." "Listen, then, to the works in which evil desire slays the servants of God."

2 SHEPHERD OF HERMAS CHAPTER 2

"Foremost of all is the desire after another's wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining ye may live to God. But as many as are mastered by them, and do not resist them, will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire see you armed with the fear of God, and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armour. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it even as it wishes. If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."

2 SHEPHERD OF HERMAS CHAPTER 3

"I should like to how," say I, "in what way I ought to serve good desire." "Hear," says he: "You will practise righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practising these, you will be a well-pleasing servant of God, and you will live to Him; and every one who shall serve good desire, shall live to God."

He concluded the twelve commandments, and said to me, "You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much. For you will find favour among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you." I say to him, "Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard." He answered and said to me, "If you lay it down as certain that they can be kept, then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man."

2 SHEPHERD OF HERMAS CHAPTER 4

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: "O feel, senseless and doubting, do you not perceive how great is the glory of God, and how strong and marvellous, in that He created the world for the sake of man, and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips, but their hearts hardened, and who are far from the Lord, the commandments are hard and difficult. Put, therefore, ye who are empty and fickle in yoUr faith, the Lord in your heart, and ye will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, ye who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength. Fear him not, then, and he will flee from you."

2 SHEPHERD OF HERMAS CHAPTER 5

I say to him, "Sir, listen to me for a moment." "Say what you wish," says he. "Man, sir," say I, "is eager to keep the commandments of God, and there is no one who does not ask

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of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you. As many, therefore," says he, "as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty, then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants.

2 SHEPHERD OF HERMAS CHAPTER 6

"But I, the angel of repentance, say to you Fear not the devil; for I was sent," says he, "to be with you who repent with all your heart, and to make you strong in faith. Trust God, then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practise righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy, and keep His commandments, and ye will live to God." I say to him, "Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments s which you have enjoined upon me, the Lord strengthening me." "You will keep them," says he, "if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God."

THIRD BOOK: SIMILITUDES

FIRST SIMILITUDE
As In This World We Have No Abiding City,
We Ought To Seek One To Come.

HE says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one. If, then," he continues, "you know your city in which you are to dwell, why do ye here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Dost thou not understand that all these things belong to another, and are under the power of another? for the lord of this city will say, 'I do not wish thee to dwell in my city; but depart from this city, because thou obeyest not my laws.' Thou, therefore, although having fields and houses, and many other things, when cast out by him, what wilt thou do with thy land, and house, and other possessions which thou hast gathered to thyself? For the lord of this country justly says to thee, 'Either obey my laws or depart from my dominion.' What, then, dost thou intend to do, having a law in thine own city, on account of thy lands, and the rest of thy possessions? Thou shalt altogether deny thy law, and walk according to the law of this city. See lest it be to thy hurt to deny thy law; for if thou shalt desire to return to thy city, thou wilt not be received, because thou hast denied the law of thy city, but wilt be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for thyself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast thee out for disobeying his law, to leave his city, and to depart to thine own, and to obey thine own law without being exposed to annoyance, but in great joy. Have a care, then, ye who serve the Lord, and have Him in your heart, that ye work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments be observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit s widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which ye received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practise the expenditure of the heathen, for it is injurious to you who are the servants of God; but practise an expenditure of your own, in which ye can rejoice; and do not corrupt nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work thine own work, and thou wilt be saved."

SECOND SIMILITUDE
As The Vine Is Supported By The Elm, So Is The Rich
Man Helper By The Prayer Of The Poor.

AS I was walking in the field, and observing an elm and vine, and determining in my own, mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other

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exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine be trained upon the elm, it cannot bear much fruit when extended at length upon the ground; and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both, from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because," he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This similitude, therefore, is for the servants of God--for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God--because the poor man is rich in intercession and confession, and his intercession has great power with God--then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner, unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him. Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine l and the vine, having an unfailing supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches, and who understand that they are from the Lord. [For they who are of that mind will be able to do some good.]"

THIRD SIMILITUDE

As In Winter Green Trees Cannot Be Distinguished From Withered, So In This World Neither Can The Just From The Unjust.

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, "Do you see those trees?" "I see, sir," I replied, "that all are alike, and withered." He answered me, and said, "These trees which you see are those who dwell in this world." "Why, then, sir," I said, "are they withered, as it were, and alike?" "Because," he said, "neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another."

FOURTH SIMILITUDE

As In Summer Living Trees Are Distinguished From Withered By Fruit And Living Leaves, So In The World To Come The Just Differ From The Unjust In Happiness.

He showed me again many trees, some budding, and others withered. And he said to me, "Do you see these trees?" "I see, sir," I replied, "some putting forth buds, and others withered." "Those," he said, "which are budding are the righteous who are to live in the world to come; for the coming world is the summer of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known. But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord. How, then," he continued, "can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who serve Him not shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be

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able to bear fruit for the life to come. And every one who will do these things shall bear fruit."

FIFTH SIMILITUDE
Of True Fasting And Its Reward: Also Of Purity Of Body.

3 SHEPHERD OF HERMAS CHAPTER 1

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, "Why have you come hither early in the morning?" "Because, sir," I answered, "I have a station." "What is a station?" he asked. "I am fasting, sir," I replied. "What is this fasting," he continued, "which you are observing?" "As I have been accustomed, sir," I reply, "so I fast." "You do not know," he says, "how to fast unto the Lord: this useless fasting which you observe to HIm is of no value." "Why, sir," I answered, "do you say this?" "I say to you," he continued, "that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen," he continued: "God does not desire such an empty fasting? For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God.

3 SHEPHERD OF HERMAS CHAPTER 2

"Hear the similitude which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard, and selecting a faithful and beloved and much valued slave, he called him to him, and said, 'Take this vineyard which I have planted, and stake it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.' And the master of the slave departed to a foreign country. And when he was gone, the slave took and staked the vineyard; and when he had finished the staking of the vines, he saw that the vineyard was full of weeds. He then reflected, saying, 'I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.' He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, Having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councillors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, 'I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.' With this resolution of the master his son and friends were well pleased, viz., that the slave should be co-heir with the son. After a few days the master made a feast, and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favour with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling; together his friends and his son, reported to them the slave's proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son."

3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, I do not see the meaning of these similitudes, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. [Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honoured by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you enjoin upon me I will observe, for I know that you are with me." "I will be with you," he replied, "because you have such a desire for doing good; and I will be with all those," he added, "who have such a desire. This fasting," he continued, "is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep. First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows. Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit

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humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive."

3 SHEPHERD OF HERMAS CHAPTER 4

I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable. And he answered me, and said, "You are exceedingly persistent with your questions. You ought not," he continued, "to ask any questions at all; for if it is needful to explain anything, it will be made known to you." I said to him "Sir whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not unfold them, I shall have heard your words in vain." And he answered me again, saying, "Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables? But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel, and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?" I said to him, "Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them."

3 SHEPHERD OF HERMAS CHAPTER 5

"I said to you a little ago," he answered, "that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the similitudes of the field, and of all the others that follow, that you may make them known to every one. Hear now," he said, "and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; [and the son is the Holy Spirit;] and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God's servants; and the dishes which He sent Him from His able are the commandments which He gave His people through His Son; and the friends and fellow-councillors are the holy angels who were first created; and the Master's absence from home is the time that remains until His appearing." I said to him, "Sir, all these are great, and marvellous, and glorious things. Could I, therefore," I continued, "understand them? No, nor could any other man, even if exceedingly wise. Moreover," I added, "explain to me what I am about to ask you." "Say what you wish," he replied. "Why, sir," I asked, "is the Son of God in the parable in the form of a slave?"

3 SHEPHERD OF HERMAS CHAPTER 6

"Hear," he answered: "the Son of God is not in the form of a slave, but in great power and might." "How so, sir?" I said; "I do not understand." "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father. [You see," he said, "that He is the Lord of the people, having received all authority from His Father.] And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking reli giously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and co-operating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels, in order that this flesh, which had been subject to the body without a fault, might have some place of tabernacle, and that it might not appear that the reward [of its servitude had been lost], for the flesh that has been found without spot or defilement, in which the Holy Spirit dwelt, [will receive a reward]. You have now the explanation of this parable also."

3 SHEPHERD OF HERMAS CHAPTER 7

"I rejoice, sir," I said, "to hear this explanation." "Hear," again he replied: "Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live." "And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can such

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man be saved who has defiled his flesh?" "Respecting former sins of ignorance," he said, "God alone is able to heal them, for to Him belongs all power. [But be On your guard now, and the all-powerful and compassionate God will heal former transgressions], if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God."

SIXTH SIMILITUDE

Of The Two Classes Of Voluptuous Men, And Of Their Death, Falling Away, And The Duration Of Their Punishment.

3 SHEPHERD OF HERMAS CHAPTER 1

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me." And after he had uttered these words, he said to me, "Let us go into the fields, and I will show you the shepherds of the flocks." "Let us go, sir," I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.]

3 SHEPHERD OF HERMAS CHAPTER 2

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption:" I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have tom themselves away from God for ever, and have delivered themselves over to luxuries and deceits [of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of this ties and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

3 SHEPHERD OF HERMAS CHAPTER 3

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and severe, and so completely devoid of compassion for these sheep?"

"This," he replied, "is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments." "I would know, sir," I said, "Of what nature are these diverse tortures and punishments?" "Hear," he said, "the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disOrder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the

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faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil."

3 SHEPHERD OF HERMAS CHAPTER 4

I said to him, "Sir, explain this also to me." "What is it you ask?" he said. "Whether, sir," I continued, "they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?" He said to me, "They are tortured in the same manner." ["They are tormented much less, sir," I replied;] "for those who are so luxurious and who forget God ought to be tortured seven-fold." He said to me "You are foolish, and do not understand the power of torment." "Why, sir," I said, "if I had understood it, I would not have asked you to show me." "Hear," he said, "the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long."

3 SHEPHERD OF HERMAS CHAPTER 5

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last a his luxury and deceit, and knows that an their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury, sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

SEVENTH SIMILITUDE

They Who Repent Must Bring Forth Fruits Worthy Of Repentance.

After a few days I saw him in the same plain where I had also. seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?"

"Listen," he said: "Your sins are many, but not so great as to require that you be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction."

"Well, sir," I said, "they have repented with their whole heart." "I know, too," he answered, "that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted? Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing: and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage." I said to him, "Sir, be thou with me, and I will be able to bear

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all affliction." "I will be with you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction," he added, "will depart from all who walk in these my commandments."

EIGHTH SIMILITUDE

The Sins Of The Elect And Of The Penitent Are Of Many Kinds, But All Will Be Rewarded According To The Measure Of Their Repentance And Good Works.

3 SHEPHERD OF HERMAS CHAPTER 1

He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large, pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marvelled within myself, saying, "How is the tree sound, after so many branches have been cut off?" And the Shepherd said to me, "Do not be surprised if the tree remains sound after so many branches were lopped off; [but wait,] and when you shall have seen everything, then it will be explained to you what it means." The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. [And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted.] And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were; and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

3 SHEPHERD OF HERMAS CHAPTER 2

And the angel of the Lord ordered crowns to be brought; and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches Which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals. And all who went into the tower had the same clothing--white as snow. And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, "I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with care. See that no one escape you,". he added; "and if any escape you, I will try them at the altar." Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, "Let us take the branches of all these and plant them, and see if any of them will live." I said to him, "Sir, how can these withered branches live?" He answered, and said, "This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour waters upon them; and if any of them live I shall rejoice with them, and if they do not I at least will not be found neglectful." And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live."

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3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed." "Listen," he said: "This great tree that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God, proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them; for this is he who gave them the law into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law You see, accordingly, many branches that have been rendered useless, and you will know them all--those who have not kept the law; and you will see the dwelling of each one." I said to him, "Sir, why did he dismiss some into the tower, and leave others to you?" "All," he answered, "who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority." "Who, then," I continued, "are they who were crowned, and who go to the tower?" "These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered."

3 SHEPHERD OF HERMAS CHAPTER 4

And after a few days we came to the place, and the Shepherd sat down in the angel's place, and I stood beside him. And he said to me, "Gird yourself with pure, undressed linen made of sackcloth;" and seeing me girded, and ready to minister to him, "Summon," he said, "the men to whom belong the branches that were planted, according to the order in which each one gave them in." So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, "Let each one pull out his own branch, and bring it to me." The first to give in were those who had them withered and cut; and because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked; and many of them gave them in green and without crocks; and some green and with offshoots and fruits upon the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them.

3 SHEPHERD OF HERMAS CHAPTER 5

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks. And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. [Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row.] And they gave them in who had them green, but to a very slight extent withered and cracked. Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

3 SHEPHERD OF HERMAS CHAPTER 6

After the Shepherd had examined the branches of them all, he said to me, "I told you that this tree was tenacious of life. You see," he continued, "how many repented and were saved." "I see, sir," I replied. "That you may behold," he added, "the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance." "Why then, sir," I said, "did not all these repent?" He answered, "To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance, lest they should again profane His name." I said to him, "Sir, show me now, with respect to those who gave in the branches, of what sort they are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you. a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits." "Listen," he said: "they whose branches were found withered and moth-eaten are the apostates and

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traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called. These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed? And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants Of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines. These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spake to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then," he said, "that repentance involves life to sinners, but non-repentance death.

3 SHEPHERD OF HERMAS CHAPTER 7

"And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half-withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, [railing against the absent,] and never at peace with one another, but always at variance. And yet to these also," he continued, "repentance is possible. You see," he said, "that some of them have repented, and there is still remaining in them," he continued, "a hope of repentance. And as many of them," he added, "as have repented, shall have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry. Yet they also, being naturally good, on hearing my commandments, purified themselves, and soon repented. Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be east out of the tower, and will lose his life. Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death.

3 SHEPHERD OF HERMAS CHAPTER 8

"And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead. Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures; but if they abide in their deeds, these, too, work to themselves death.

3 SHEPHERD OF HERMAS CHAPTER 9

"And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them. They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, [departed from God, serving the works and deeds of the heathen.] These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near.

3 SHEPHERD OF HERMAS CHAPTER 10

"And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered, but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses.

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Having accordingly heard of this repentance, they unhesitatingly repented, and practise all virtue and righteousness; and some of them even [suffered, being willingly put to death]. knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower."

3 SHEPHERD OF HERMAS CHAPTER 11

And after he had finished the explanations of all the branches, he said to me, "Go and tell them to every one, that they may repent, and they shall live unto God. Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved." I said to him, "Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent." He answered me, and said, "All who with their whole heart shall purify themselves from their wickedness before enumerated, and shah add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live." Having shown me these things, and spoken all these words, he said to me, "And the rest I will show you after a few days."

NINTH SIMILITUDE

The Great Mysteries In The Building Of The Militant And Triumphant Church,

3 SHEPHERD OF HERMAS CHAPTER 1

After I had written down the commandments and similitudes of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the HOly Spirit that spake with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see [them] through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill; and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sons of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

3 SHEPHERD OF HERMAS CHAPTER 2

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains, rectangular in shape, so as to be capable of containing the whole world: and that rock Was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate; and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others--they were all, however, distinguished--and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marvelled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me "Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labour about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain."

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3 SHEPHERD OF HERMAS CHAPTER 3

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned, a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower above the rock. And great was the noise of those men who came to build the tower, as they ran hither and thither around the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

3 SHEPHERD OF HERMAS CHAPTER 4

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and the others stooped down under the sides of the stones. And in this way they carried all the stones. And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty [five] came up out of the pit, and these were fired into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, [and there were four rows in the foundation of the tower,] and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various, colours, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colours were placed in the building, they all became white alike, and lost their different colours. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to their own place whence they had been taken; [and being removed one by one, they were laid aside; and] they say to the men who brought the stones, "Do not ye bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless," they said, "they be carried through the gate by the hands of the virgins, they cannot change their colours: do not toil, therefore," they said, "to no purpose."

3 SHEPHERD OF HERMAS CHAPTER 5

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, "What is the reason that the building of the tower was not finished? "The tower," he answered, "cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure." "I would like to know, sir," I said, "what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me." "If you are not found to be curious about trifles," he replied, "you shall know everything. For after a few days [we shall come hither, and you will see the other things that happen to this tower, and will know accurately all the similitudes." After a few days] we came to the place where we sat down. And he said to me, "Let us go to the tower; for the master of the tower is coming to examine it." And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come to examine the building.

3 SHEPHERD OF HERMAS CHAPTER 6

And, behold, after a little I see an array of many men coming, and in the midst of them one man of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honourable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them

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became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having Every many] stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. [And the builders asked him from what mountain he wished them to be brought and put in their place.] And he did not command them to be brought from the mountains, [but he bade them be brought from a certain plain which was near at hand.] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to field slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.

3 SHEPHERD OF HERMAS CHAPTER 7

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." [Having given these orders to the Shepherd, he departed from the tower], with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the others."

"How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly? and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

3 SHEPHERD OF HERMAS CHAPTER 8

And beginning, we first examined the black stones: And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building: and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, arid some to have great crocks. And these also he commanded to be laid down along with those which had been rejected. But the remainder, after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

3 SHEPHERD OF HERMAS CHAPTER 9

He next came to examine the white and rounded stones, and said to me, "What are we to do with these stones? "How do I know, sir? "I replied. "Have you no intentions regarding them? "Sir," I answered, "I am not acquainted with this art, neither am I a stone-cutter, nor can I tell." "Do you not see," he said, "that they are exceedingly round? and if I wish to make them ractangular, a large portion of them must be cut away; for some of them must of necessity be put into the building." "If therefore," I said, "they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?" He selected the

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larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carded away, and laid down on the plain from which they were brought. They were not, however, rejected, "because," he said, "there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright." And twelve women were called, very beautiful in form, clothed in black, and with dishevelled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carded away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

3 SHEPHERD OF HERMAS CHAPTER 10

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslacked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

3 SHEPHERD OF HERMAS CHAPTER 11

The virgins said to me, "The Shepherd does not come here today." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain? "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them: for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult? "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you sup? "I supped, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

3 SHEPHERD OF HERMAS CHAPTER 12

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation: for this reason is He old." "And why is the gate new, sir?" I said. "Because," he answered, "He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and

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that those which did not come, were again thrown back to their own place? "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receive His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious angels, and by them accordingly is the Lord surrounded. And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tail and glorious man in the midst of them, who walked round the tower, and rejected the stones from the building? "I saw him, sir," I answered. "The glorious man," he said, "is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels," he continued, "will enter in unto God apart from Him. Whosoever does not receive His name, shall not enter into the kingdom of God."

3 SHEPHERD OF HERMAS CHAPTER 13

"And the tower," I asked, "what does it mean? "This tower," he replied, "is the Church." "And these virgins, who are they?" "They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones," he continued, "which you saw rejected bore His name, but did not put on the clothing of the virgins." "Of what nature is their clothing, sir?" I asked. "Their very names," he said, "are their clothing. Every one who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names of these virgins. As many stones," he continued, "as you saw [come into the building of the tower through the hands] of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord through His Son, and are clothed with these spirits, shall become one spirit, one body, and the colour of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower." "Those stones, sir, that were rejected," I inquired, "on what account were they rejected? for they passed through the gate, and were placed by the hands of the virgins in the building of the tower." "Since you take an interest in everything," he replied, "and examine minutely, hear about the stones that were rejected. These all," he said, "received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair dishevelled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have," he said, "the explanation of those who were rejected."

3 SHEPHERD OF HERMAS CHAPTER 14

"What, then, sir," I said, "if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God? "They shall enter in," he said, "if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life." "Now, sir," I continued, "show me why the tower was not built upon the ground, but upon the rock and upon the gate." "Are you still," he said, "without sense and understanding? "I must, sir," I said, "ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand." "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name."

3 SHEPHERD OF HERMAS CHAPTER 15

"Explain to me, sir," I said, "the names of these virgins, and of those women who were clothed in black raiment." "Hear," he said, "the names of the stronger virgins who stood at the comers. The first is Faith, the second Continence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity,

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Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also," he continued, "the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it." "And the stones, sir," I said, "which were taken out of the pit and fitted into the building: what are they?" "The first," he said, "the ten, viz, that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God." "Why, then, sir," I asked, "did the virgins carry these stones also through the gate, and give them for the building of the tower?" "Because," he answered, "these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower."

3 SHEPHERD OF HERMAS CHAPTER 16

"Explain to me a little further, sir," I said. "What is it that you desire?" he asked. "Why, sir," I said, "did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits? "They were obliged," he answered, "to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God s he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God." "Why, sir," I asked, "did the forty stones also ascend with them out of the pit, having already received the seal?" "Because," he said, "these apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. [But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive.] By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also."

3 SHEPHERD OF HERMAS CHAPTER 17

"I understand, sir," I replied. "Now, sir," I continued, "explain to me, with respect to the mountains, why their forms are various and diverse."

"Listen," he said: "these mountains are the twelve tribes, which inhabit the whole world. The Son of God, accordingly, was preached unto them by the apostles." "But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir." "Listen," he answered: "these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one." "First, sir," I said, "explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one colour, shining like those also that had ascended out of the pit." "Because," he said, "all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God. Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins. On this account the building of the tower became of one colour, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse."

3 SHEPHERD OF HERMAS CHAPTER 18

"How, sir," I said, "did they become worse, after having known God?" "He that does not know God," he answered, "and practises evil, receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever. In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out thence, so [they also shall be cast out, and] there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding,

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of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure." "All these things, sir," I said, "are great and glorious.

"Moreover, sir," I said, "explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvellous, and glorious name." "Hear," he said, "the diversity of the mountains and of the twelve nations.

3 SHEPHERD OF HERMAS CHAPTER 19

"From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former." "Why, sir," I said, "have these repentance, but the former not? for their actions are nearly the same." "On this account," he said, "have these repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors.

3 SHEPHERD OF HERMAS CHAPTER 20

"And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not] cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing lest these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.

But to all these repentance, and that speedy, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death.

3 SHEPHERD OF HERMAS CHAPTER 21

"And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are [neither alive nor] dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord. Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life.

3 SHEPHERD OF HERMAS CHAPTER 22

"And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them.

3 SHEPHERD OF HERMAS CHAPTER 23

"And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is

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corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him? I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.

3 SHEPHERD OF HERMAS CHAPTER 24

"And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile, and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labour to every man, without reproach and without hesitation. The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labours of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for ye have received of His Spirit.

3 SHEPHERD OF HERMAS CHAPTER 25

"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels.

3 SHEPHERD OF HERMAS CHAPTER 26

"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants, who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received. If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if any one is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that any one who has denied may obtain repentance, for It is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts. which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed.

3 SHEPHERD OF HERMAS CHAPTER 27

"And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord for ever. They who do these things are honourable before God, and their place is already with the angels, if they remain to the end serving God.

3 SHEPHERD OF HERMAS CHAPTER 28

"And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives." "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? "Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God. And why their fruits are of various kinds, and some of them superior, listen. All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully--these are held in greater honour with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion--that a servant should deny his Lord--is evil. Have a care, therefore, ye who

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are planning such things, lest that suggestion remain in your hearts, and ye perish unto God. And ye who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that ye have done a great thing, if any of you suffer on account of God. The Lord bestows upon you life, and ye do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, ye would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that ye have the Lord, lest, denying Him, ye be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God.

3 SHEPHERD OF HERMAS CHAPTER 29

"And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children, without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him. Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God."

After he had finished the similitudes of the mountains, I said to him, "Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round."

3 SHEPHERD OF HERMAS CHAPTER 30

"Hear," he answered, "about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would remain bright, and not one of them become black. But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good, and could be good, He ordered their riches to be cut down, not to be taken s away for ever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

3 SHEPHERD OF HERMAS CHAPTER 31

"But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race. therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord.

I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children, because your part is good, and honourable before God.

Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks? Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you.

3 SHEPHERD OF HERMAS CHAPTER 32

"Heal yourselves, therefore, while the tower is still building. The Lord dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as ye received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, 'I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?' Would you not say all

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this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? for its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences. Do not trample His mercy under foot, He says, but rather honour Him, because He is so patient with your sins, and is not as ye are. Repent, for it is useful to you.

3 SHEPHERD OF HERMAS CHAPTER 33

"All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God. If therefore ye believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner of that class will live unto God. All these words which I had to say have been spoken unto you."

The Shepherd said to me," Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out. For these shapes were their sins, and they were levelled down, that they might not appear."

TENTH SIMILITUDE

Concerning Repentance And Alms-Giving.

3 SHEPHERD OF HERMAS CHAPTER 1

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his fight hand. He then called me, and spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honour and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

3 SHEPHERD OF HERMAS CHAPTER 2

I said to him, "Ask himself, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on heating these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honour with the Lord. But those who do not keep his commandments, flee from his life, and despise him. But he has his own honour with the LOrd. All, therefore, who shall despise him, and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood.

But I enjoin you, that you obey his commands, and you will have a cure for your former sins.

3 SHEPHERD OF HERMAS CHAPTER 3

"Moreover, I sent you these virgins, that they may dwell with you. For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation." When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house

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to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

3 SHEPHERD OF HERMAS CHAPTER 4

The angel then said to me, "Conduct yourself manfully in this service, and make known to every one the great things of God, and you will have favour in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practise good works is useful to them. And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood. Do good works, therefore, ye who have received good from the Lord; lest, while ye delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded."

After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.

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THE APPENDICES

Appendix A: Photo Documentation
Appendix B: Map Documentation
Appendix C: Exploration on History
Appendix D: Supplements

Editor: Lord Henfield

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APPENDIX A

THE
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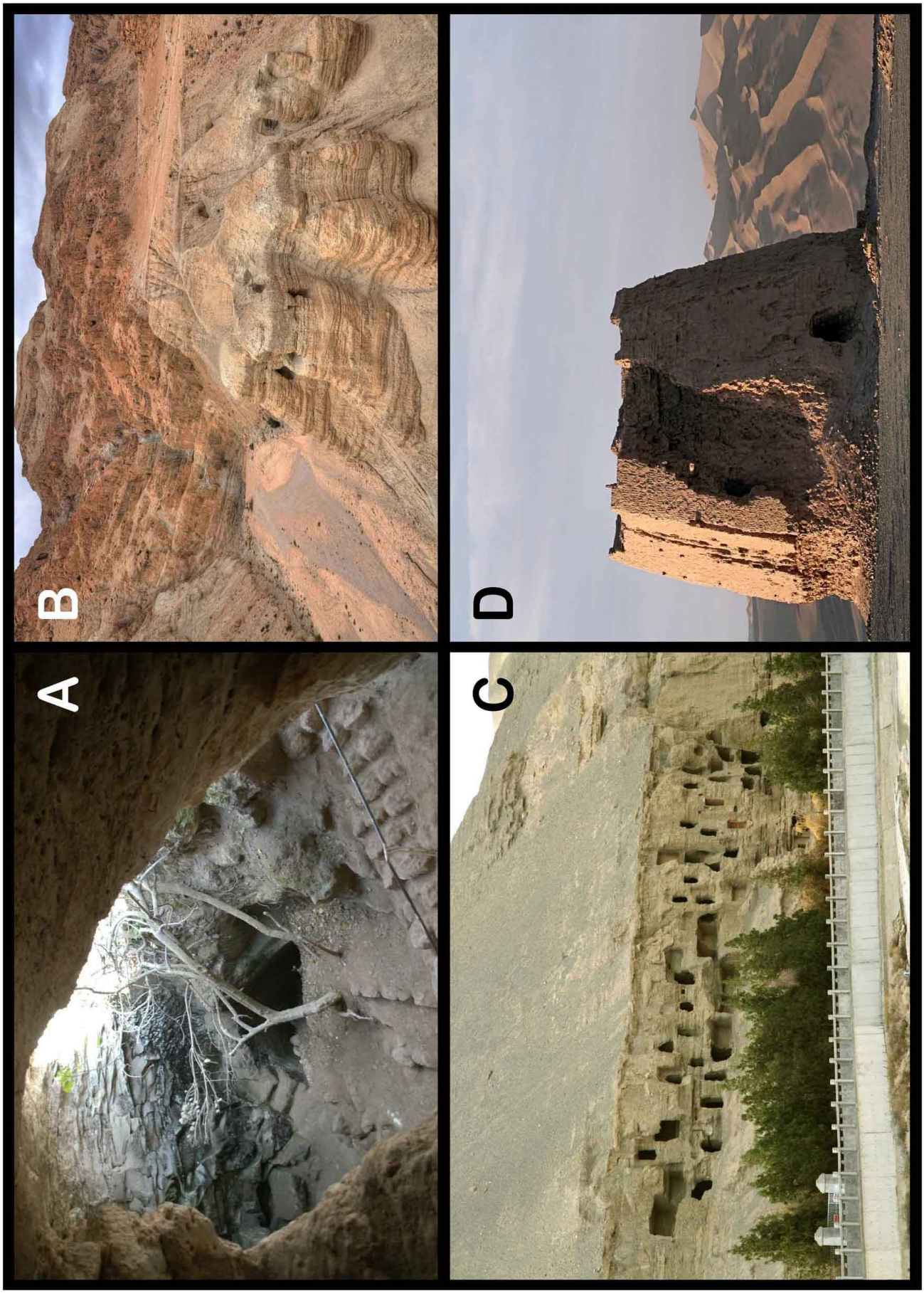

A.) Cave used by Bar Kokhba, near the Dead Sea, Israel. Archaeologists found some of his letters here. B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel. C.) Tonnes of documents were found in the Mogao Caves at Dunhuang, China, and, D.) Sir Aurel Stein found more in such a watchtower.

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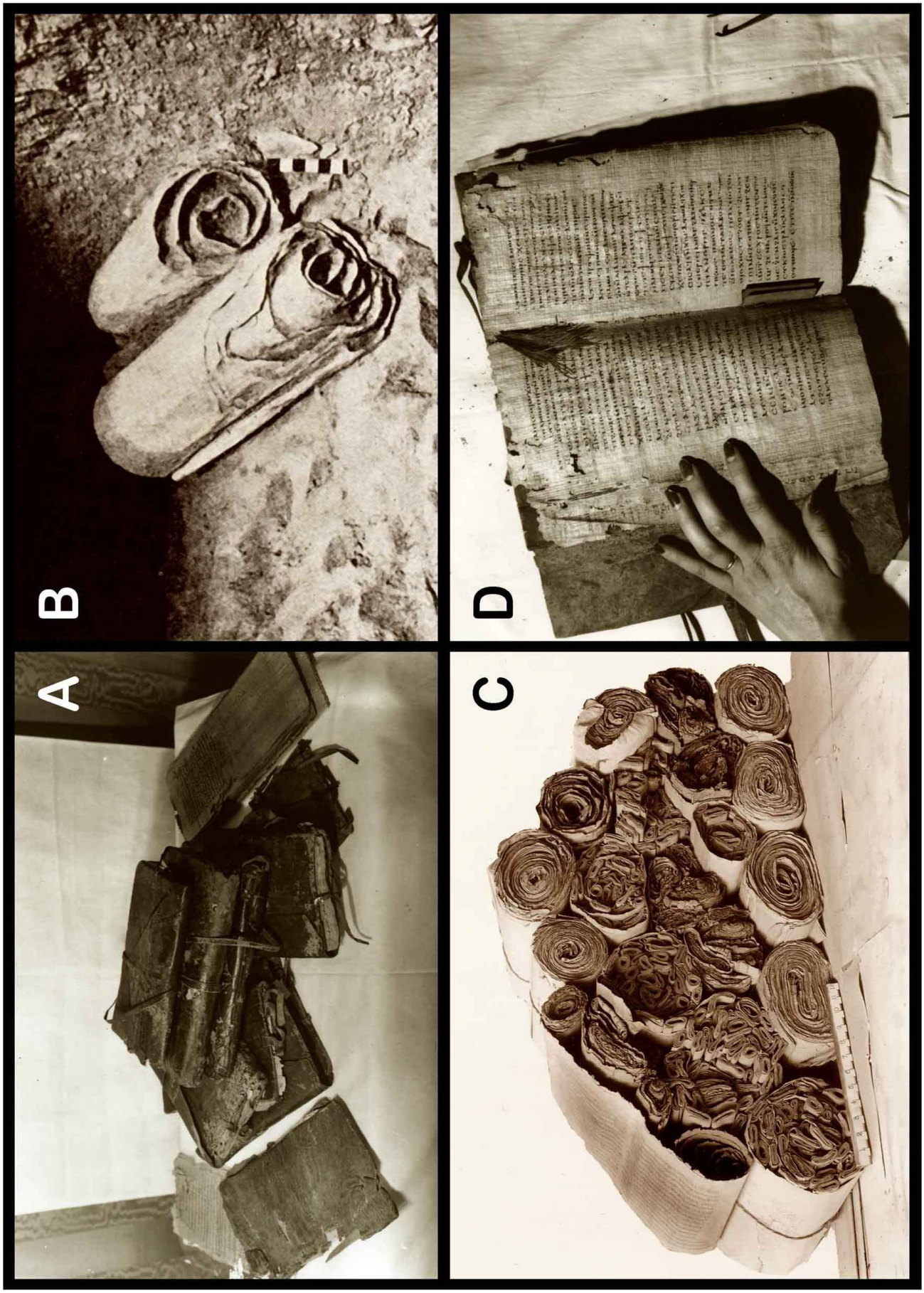

A.) Early Christian codices found in leather folders at Nag Hammadi, Egypt, 1945. B.) Dead Sea Scrolls found at Qumran, Israel, 1947. C.) Indian, Chinese, Hebrew, and Aramaic documents found at Dunhuang, China, 1907. D.) Collection of Christian codices opened.

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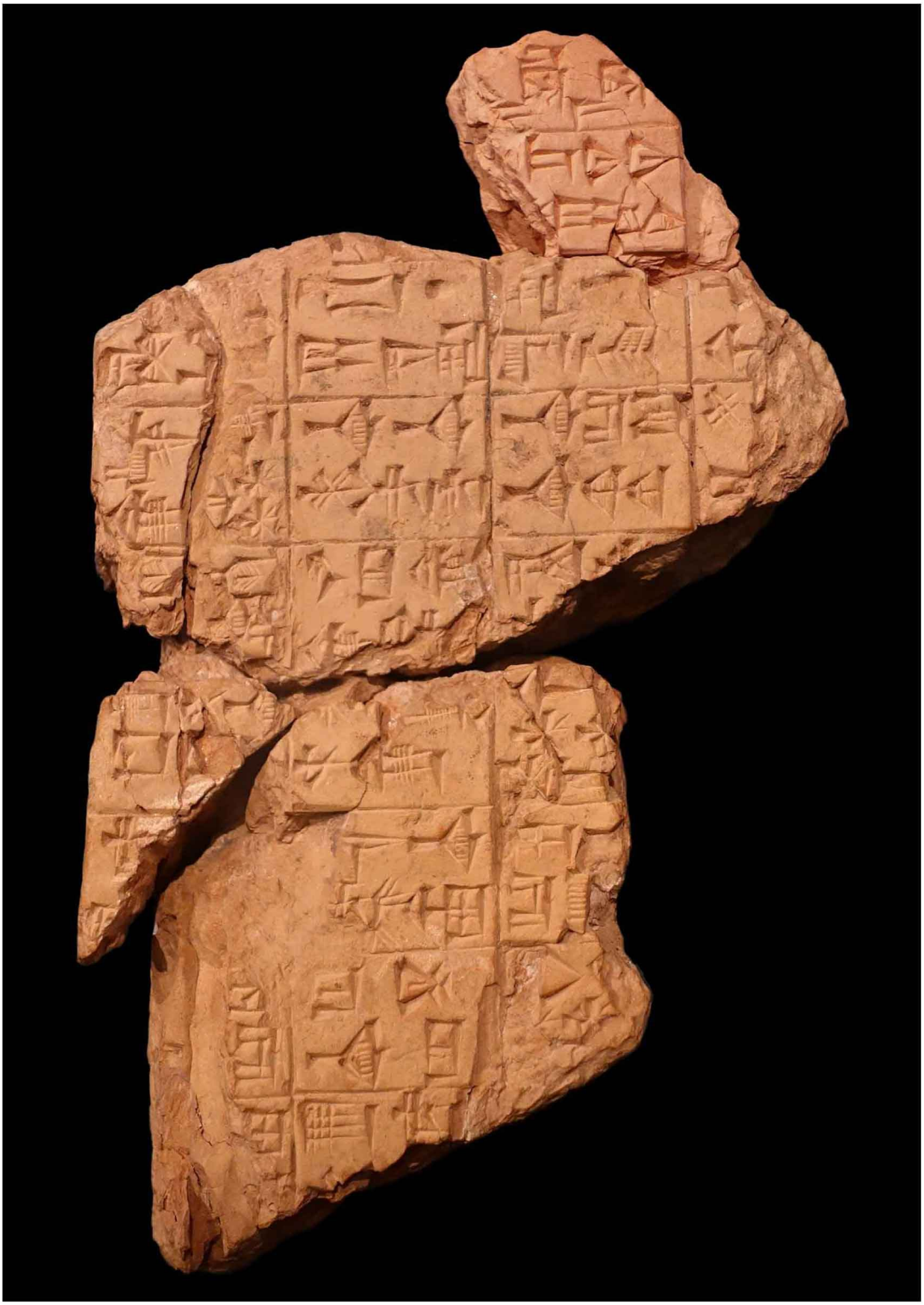

The origin of Moses' Covenant: The tablets with the 100 "Instructions of Shuruppak" (c. 2600—2500 B.C.), found in 1963 at Tell Abu Salabikh, 20 km (12 mi) northwest of Nippur, Iraq. The similarities to the Ten Commandments are striking: Thou shouldst not question the words of thy mother and thy personal god; The instructions of the father should be complied with; Thou shouldst not kill; Thou shouldst not steal anything; Thou shouldst not have sex with thy slave girl; Thou shouldst not abduct a wife; Thou shouldst not break into a house; Thou shouldst not wish for the money chest.

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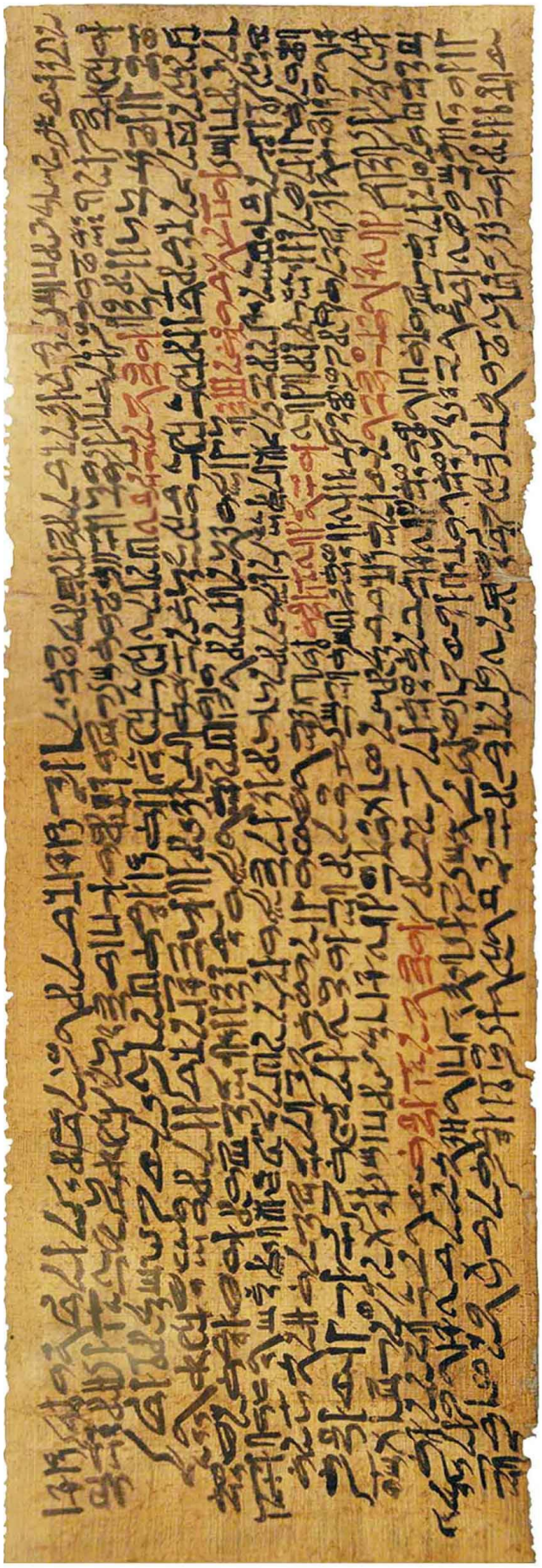

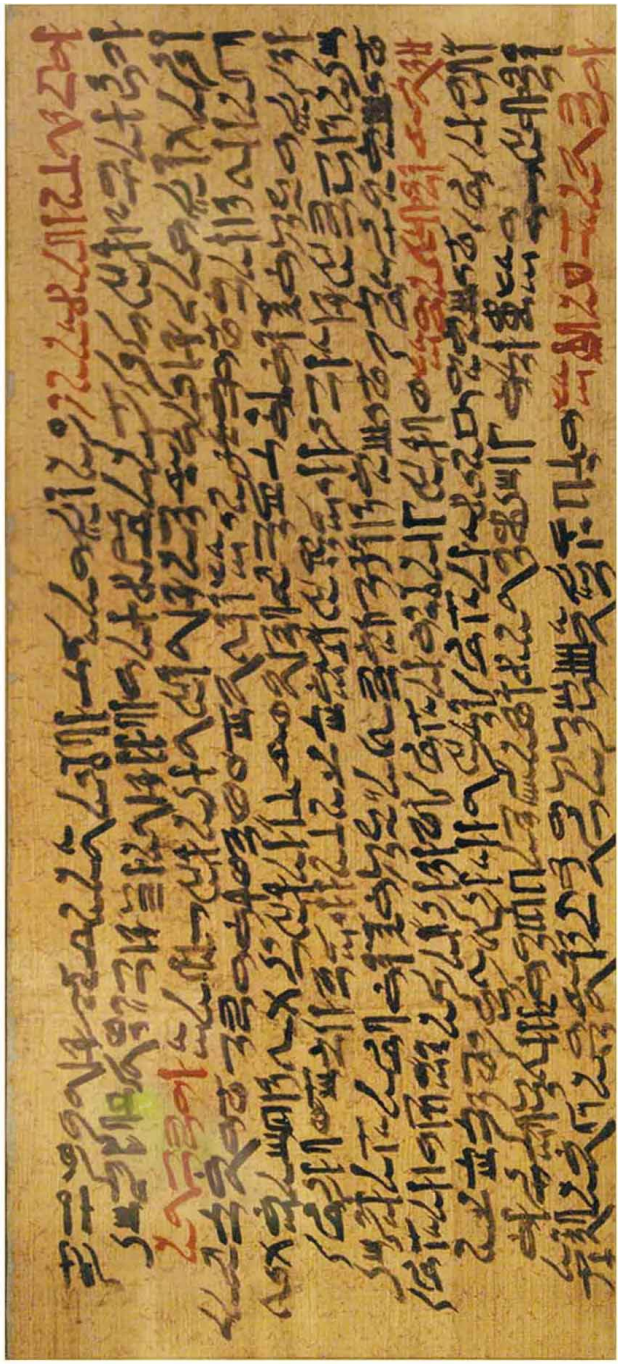

The 'Prisse Papyrus', dating from the 12th Dynasty. Middle Kingdom, Egypt, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque Nationale de France in Paris.
The papyri documents were written in Hieratic script. They contain two texts: 1st, The last two pages of the 'Instructions of Kagemni', precepts written by a vizier who served during the reign of the Pharaoh Sneferu (2613–2589 B.C., 4th Dynasty; who was one of the pyramid builders) and 2nd, the only complete surviving copy of the 'Instructions of Ptah-Hotep'. We show here Ptah-Hotep's precepts on two long papyri. Ptah-Hotep was vizier during the rule of King Djedkare (c. 2375–2350 B.C.; 5th Dynasty).

The "Maxims or Instructions of Ptah-Hotep" were published to teach people how to avoid conflicts. Like the Instructions of Shuruppak, the maxims may have influenced the Laws of Moses and laws of other civilisations and their religions. Bear in mind, Moses came from Egypt, Abraham from Sumer.

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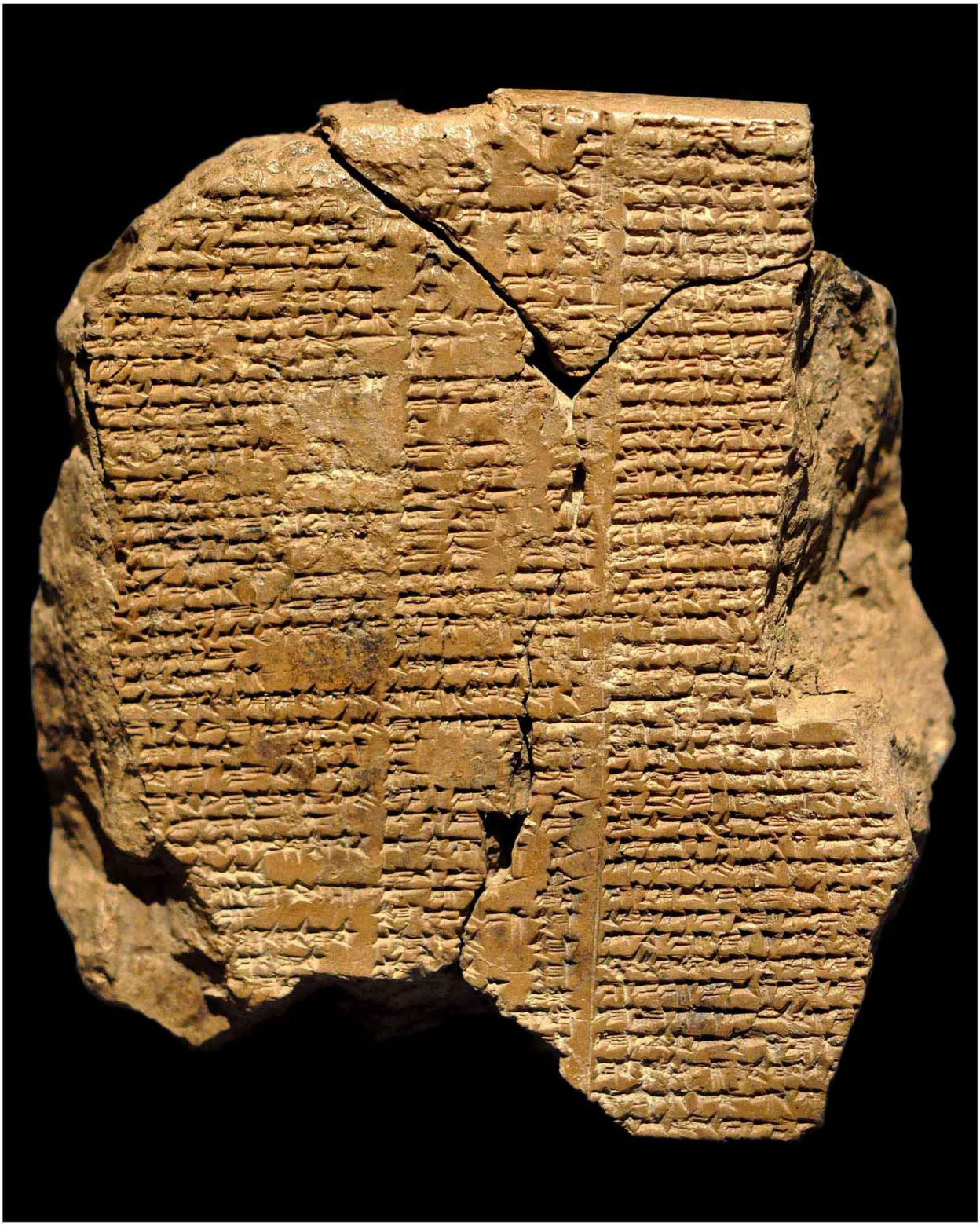

Cuneiform script tablet No. 5 of the "Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq. The Gilgamesh Epic is an ancient Mesopotamian story written in the (Semitic) Akkadian language. It is about King Gilgamesh of the Sumerian city-state of Uruk (Erech) and the story of a Great Flood. Abraham is the most likely source of Noah's flood story as he came from the city of Ur nearby. The Eridu Genesis, the Gilgamesh Epic and the Atra-Hasis Epic were bestsellers. Archaeologists found lots of different versions. The fullest extant text of the Gilgamesh epic is on 12 incomplete tablets found in the mid-19th century at Nineveh, Iraq, in the library of the Assyrian king Ashurbanipal (reigned 668–627 BC). The gaps in the tablet text have been partly filled by various fragments from other copies. Tablet 11 of the Gilgamesh epic introduces Utnapishtim (in other versions called Ziusudra; Greek: Xisuthros), who, like Noah, survived cataclysmic destruction by following divine instruction to build an ark. This interesting text eventually found its way into the Hebrew Bible, among Christians known as the 'Old Testament', chapters 6–9 of the Book of Genesis.

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Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse. The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC),. Today they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen) the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, they have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt, When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Moses.

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: *"And the children of Israel journeyed from Rameses (Pi-Rameses), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."* The text was obviously written long after the exodus. Their starting point was not Rameses because that city was build by Rameses I. The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which was at the very same location. When the author used the name Rameses several hundred years later, Avaris was already forgotten or shamefully replaced.

The name Succoth was chosen not incidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or confinement, such as a canal lock. Today, Sukkot is known as a festival's name—*"the Festival of Ingathering at the year's end"* (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: *"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."* (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us too much.

The expulsion of the Canaanite Hyksos (or "children of Israel" as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC! **>**

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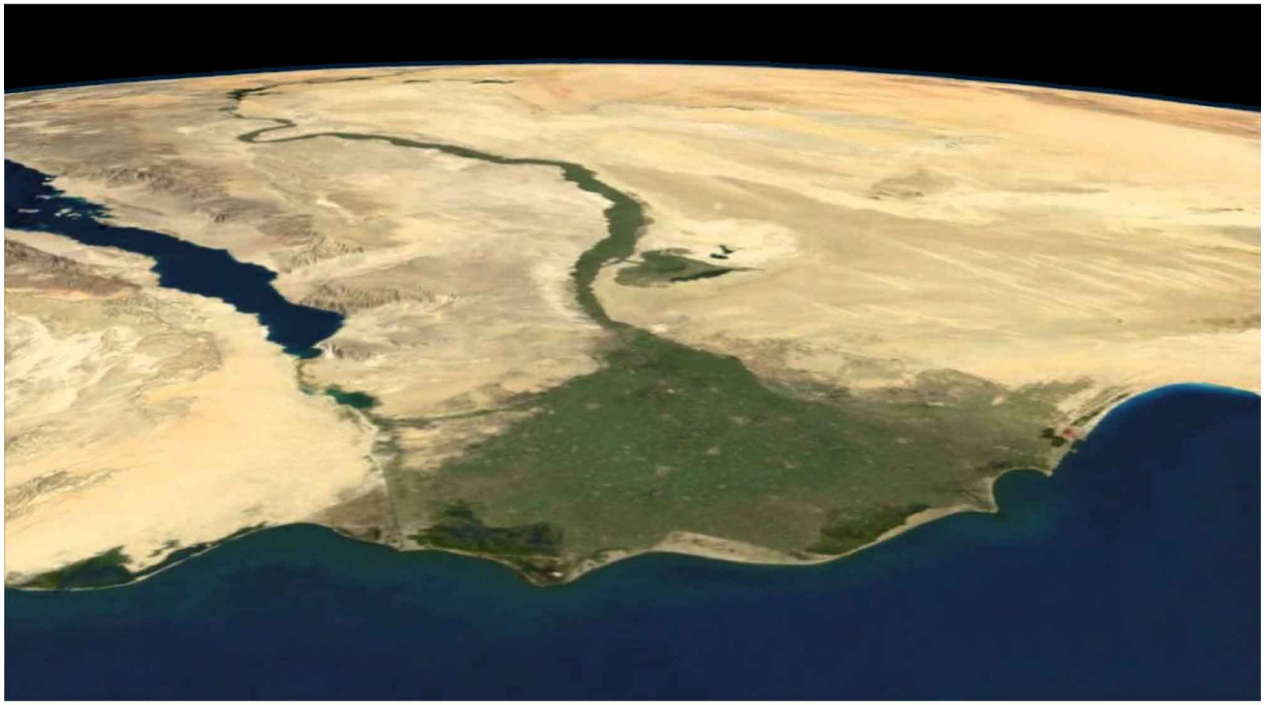

Egypt seen from a spaceship. The photographer was looking south when he took the photograph. We clearly can see the green Nile delta that has the shape of a triangle. From Nubia (modern Sudan) at the horizon (to the left), the River Nile winds itself through the Sahara Desert like a snake and approaches the corner of the triangle; this is the location of Cairo and the Giza Pyramids. Left of the triangle is the Suez Canal visible as a long green string leading from the Mediterranean (in front) to a dark spot, which is called the Bitter Lakes, before the canal resumes its journey to the Gulf of Suez in the Red Sea. Right at the dark spot, we can see another long string coming from the middle of the triangle. This is the Canal of the Pharaos, built in c. 1850 BC. This "ancient Suez Canal" is still green like the modern canal because it still contains water which feeds the plants above. It was once the end of a trade route from India leading right into the Egyptian heartland. **>**

The Blue Nile in northern Ethiopia. The first Hebrews most likely used the water way of the River Nile (the Blue Nile) which brought them from their community in Elephantine directly into this green and fertile land in northern Ethiopia. Aramaic documents have been found in Elephantine and Aswan (southern Egypt). Most of these documents are marriage contracts, private letters, religious and business documents from a Hebrew community that lived there from about 500 to 400 BC. Later, these people disappeared from Elephantine. They might have moved to northern Ehiopia and are now known as Beta Israel (House of Israel or Community of Israel).

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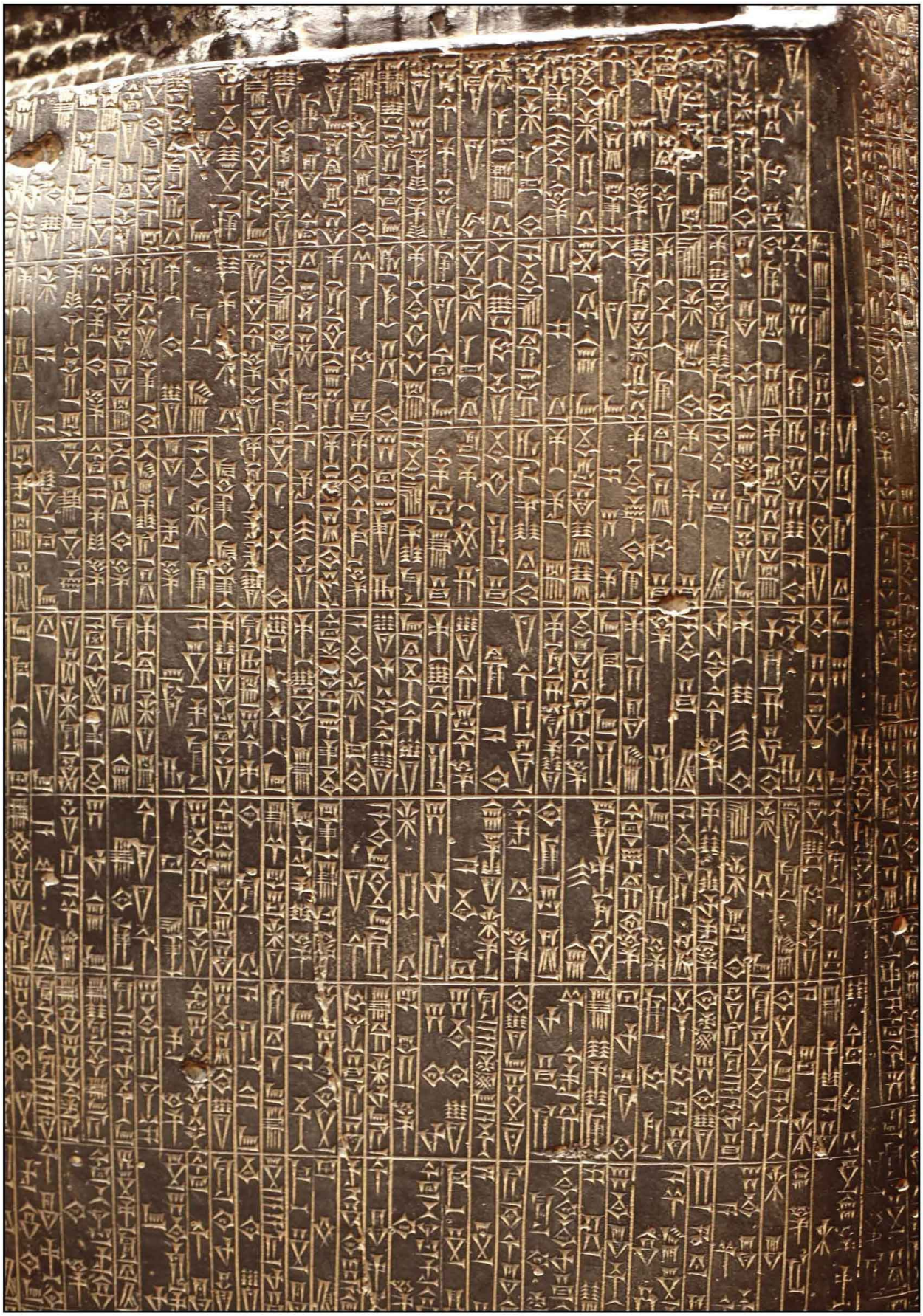

Stele with the 282 laws of the "Code Hammurabi" on it; Musée Champolion, Paris, France. It dates back to the reign of King Hammurabi (c. 1790–1750 B.C.). Law No.196 says: "If a man destroy the eye of another man, they shall destroy his eye". The Hittite laws, the Assyrian laws, the Laws of Moses, the Islamic Laws, better known as Sharia, are based on the Code of Hammurabi.

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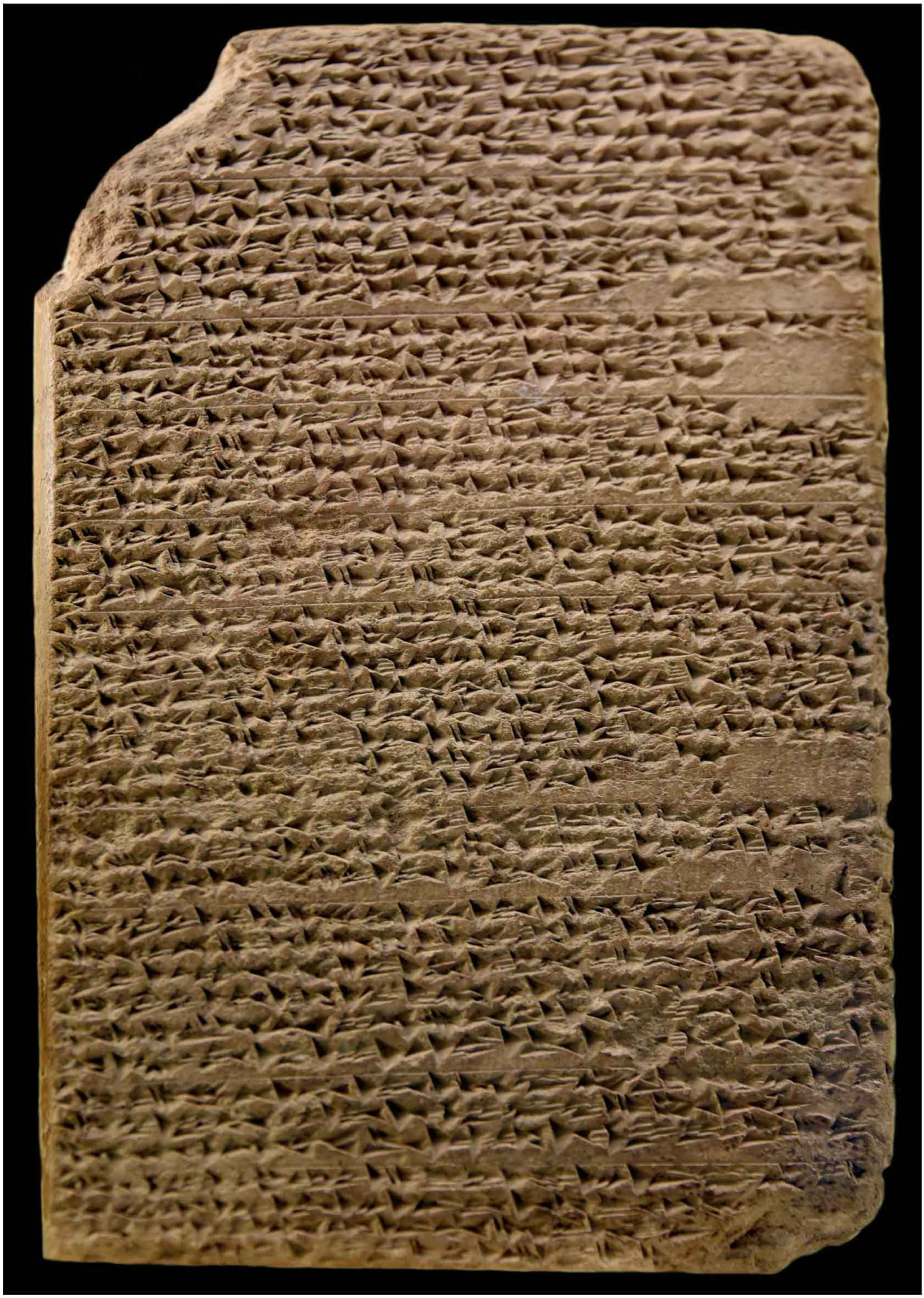

Nations can be identified by their language. Hyksos, Canaanites, Hebrews, Israelites, Phoenicians, and Carthaginians, spoke the same West-Semitic language. All shared the same circle of culture. In 1887, over 380 letters were found in Amarna, Egypt, written in (Semitic) Akkadian, trade language of the entire Middle East. This letter was written by Pharao Akhenaten to Aziru, the Canaanite ruler of Amurru, c. 1350 B.C. Akhenaten established monotheism in Egypt and in his province Canaan.

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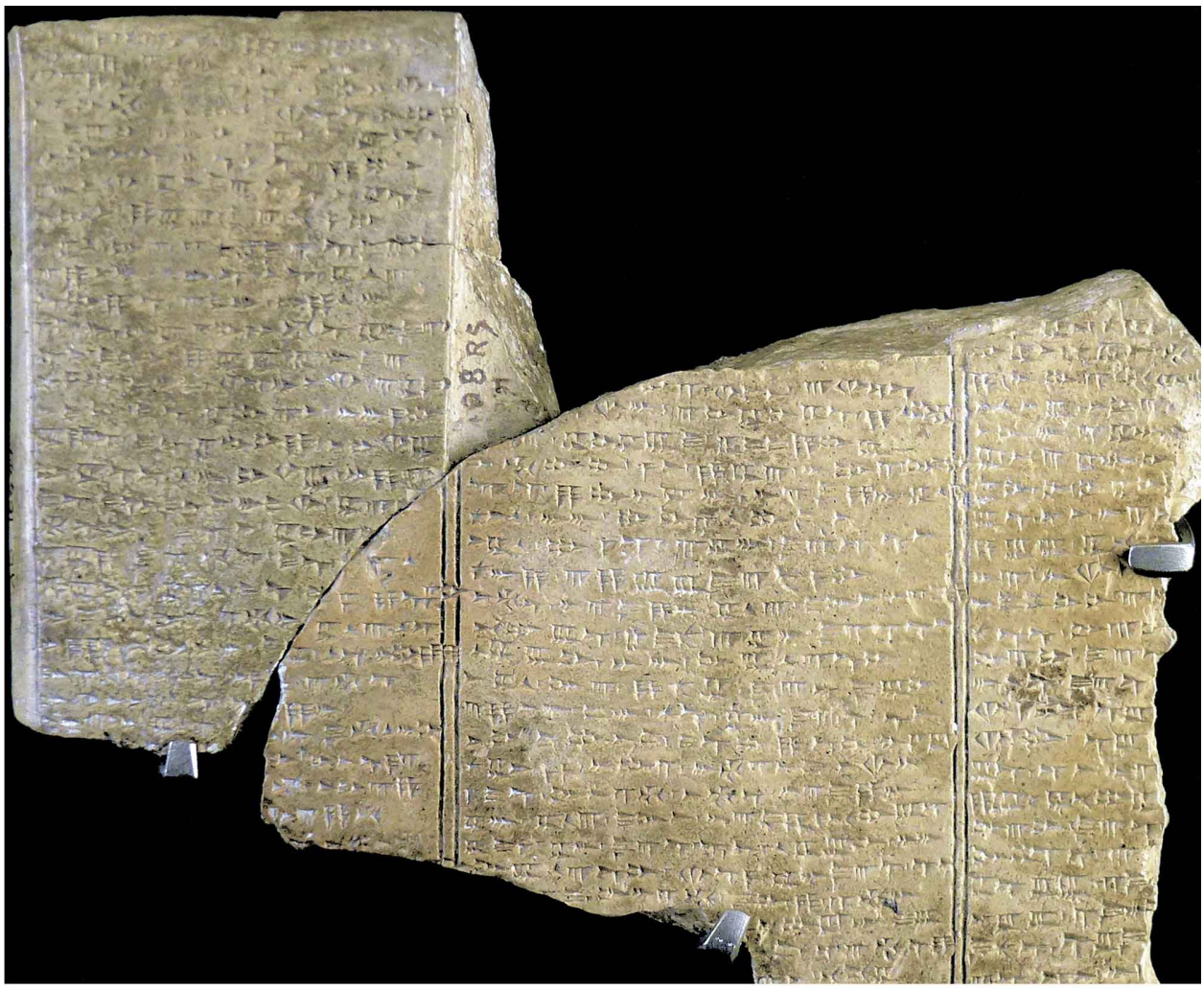
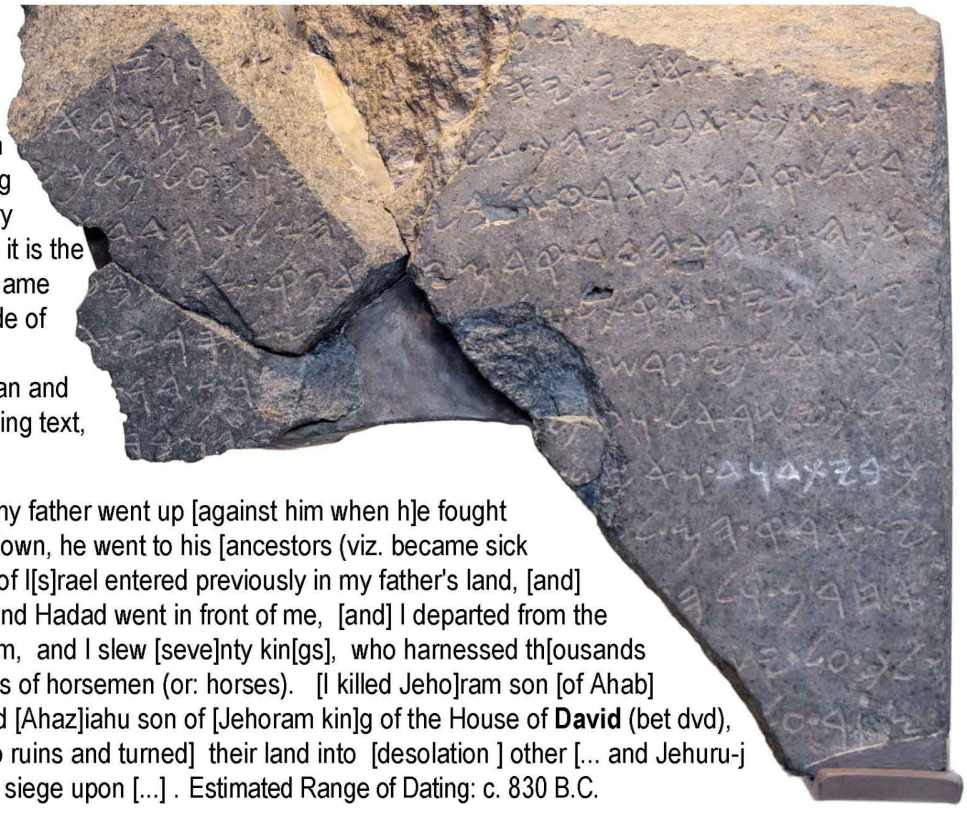


In 1928, a bunch of clay tablets was found in the Canaanite city of Ugarit, Syria. The sensation: The cuneiform text from about 1360 BC, called “The Baal Cycle,” was written in the oldest alphabet that has ever been discovered.

THE TEL DAN STELE
Aramaic Stele Fragment;

This stele was found in 1993 at Tel Dan, northern Israel and shows that King David was not a legendary but a real historic person; it is the earliest reference to the name **David** (highlighted) outside of the Hebrew Bible.
Translation: Avraham Biran and Joseph Naveh [...] = missing text, [xx] reconstructed text.



[...] [...] and cut [...] [...] my father went up [against him when h]e fought at [...] and my father lay down, he went to his [ancestors (viz. became sick and died). And the king of I[s]rael entered previously in my father's land, [and] Hadad made me king, And Hadad went in front of me, [and] I departed from the seven [...]s of my kingdom, and I slew [seve]nty kin[gs], who harnessed th[ousands of cha]riots and thousands of horsemen (or: horses). [I killed Jeho]ram son [of Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of **David** (bet dvd), and I set [their towns into ruins and turned] their land into [desolation] other [... and Jehuru-j led over Is[rael and I laid] siege upon [...] . Estimated Range of Dating: c. 830 B.C.

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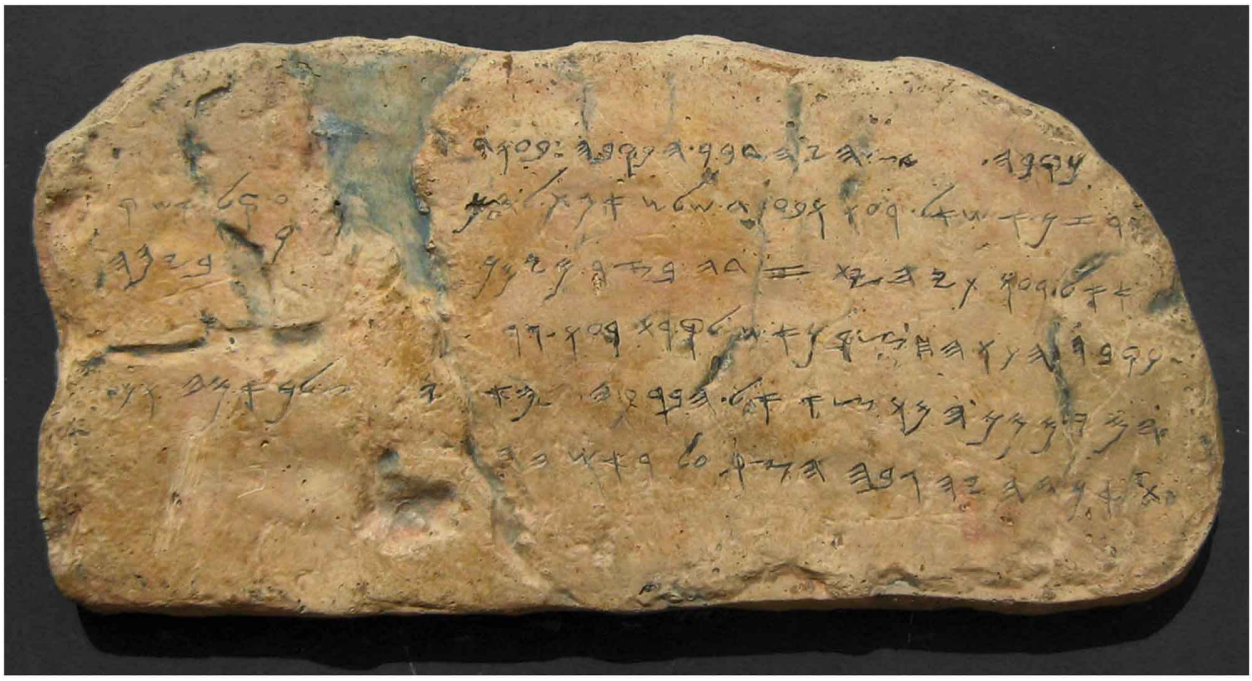
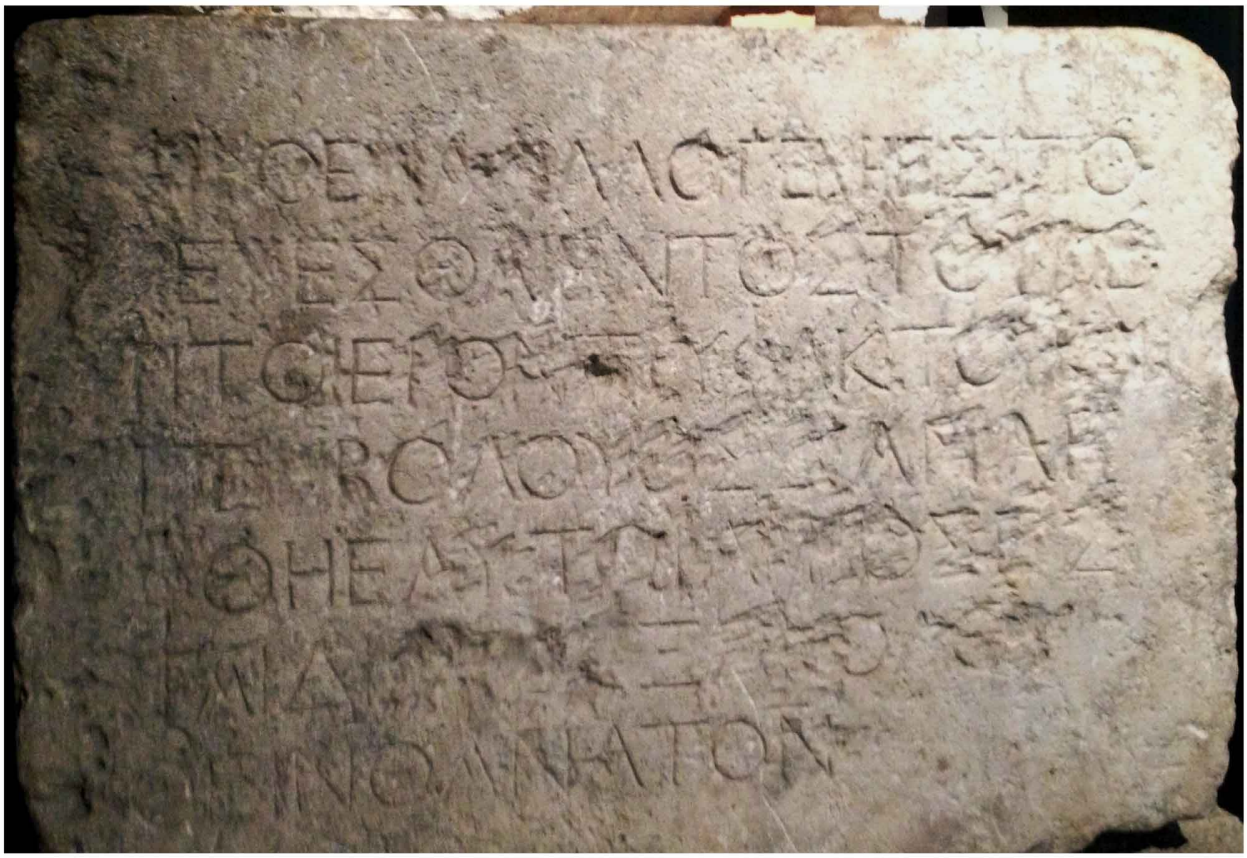


The Siloam (also Silwan or Shiloah) Inscription, known as KAI 189, is a Hebrew (Phoenician Aramaic) inscription found in the Siloam tunnel which brings water from the Gihon Spring to the Pool of Siloam, located in the City of David in East Jerusalem neighborhood of Shiloah or Silwan. The inscription records the construction of the tunnel, which has been dated to the 8th century BC on the basis of the writing style. Siloam Shiloah Silwan inscription, replica, City of David, East-Jerusalem. The passage reads: "... the tunnel ... and this is the story of the tunnel while ... the axes were against each other and while three cubits were left to (cut?) ... the voice of a man ... called to his counterpart, (for) there was ZADA in the rock, on the right ... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1,200 cubits. and (...) cubits was the height over the head of the stonecutters ..."



The Temple Warning inscription (created c. 23 BC - 70 AD), also known as the Temple Balustrade inscription or the Soreg inscription, is an inscription that hung along the balustrade outside the Sanctuary of the Second Temple in Jerusalem. Two of these tablets have been found in 1871. The inscription was a warning to non-Jewish visitors to the temple not to proceed further. Both Greek and Latin inscriptions on the temple's balustrade served as warnings to pagan visitors not to proceed under penalty of death. Jerusalem Temple Warning Inscription translated into English: "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be himself responsible for his ensuing death." This inscription clearly shows the authority that the Temple priests have had. It clearly also questions the total Roman rule over the Hebrews.

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The "Edict of Restoration" on the Cyrus Cylinder in Akkadian Cuneiform script, size: 22.5 cm (8.9 in) by 10 cm (3.9 in). 6th century B.C., discovered in Babylon in 1879. The text refers to the repatriation of deported peoples held in captivity in Babylon (Book of Ezra) by Cyrus (c. 600–530 B.C. According to Isaiah 45,1, God anointed Cyrus for this task, referring to him as Messiah.

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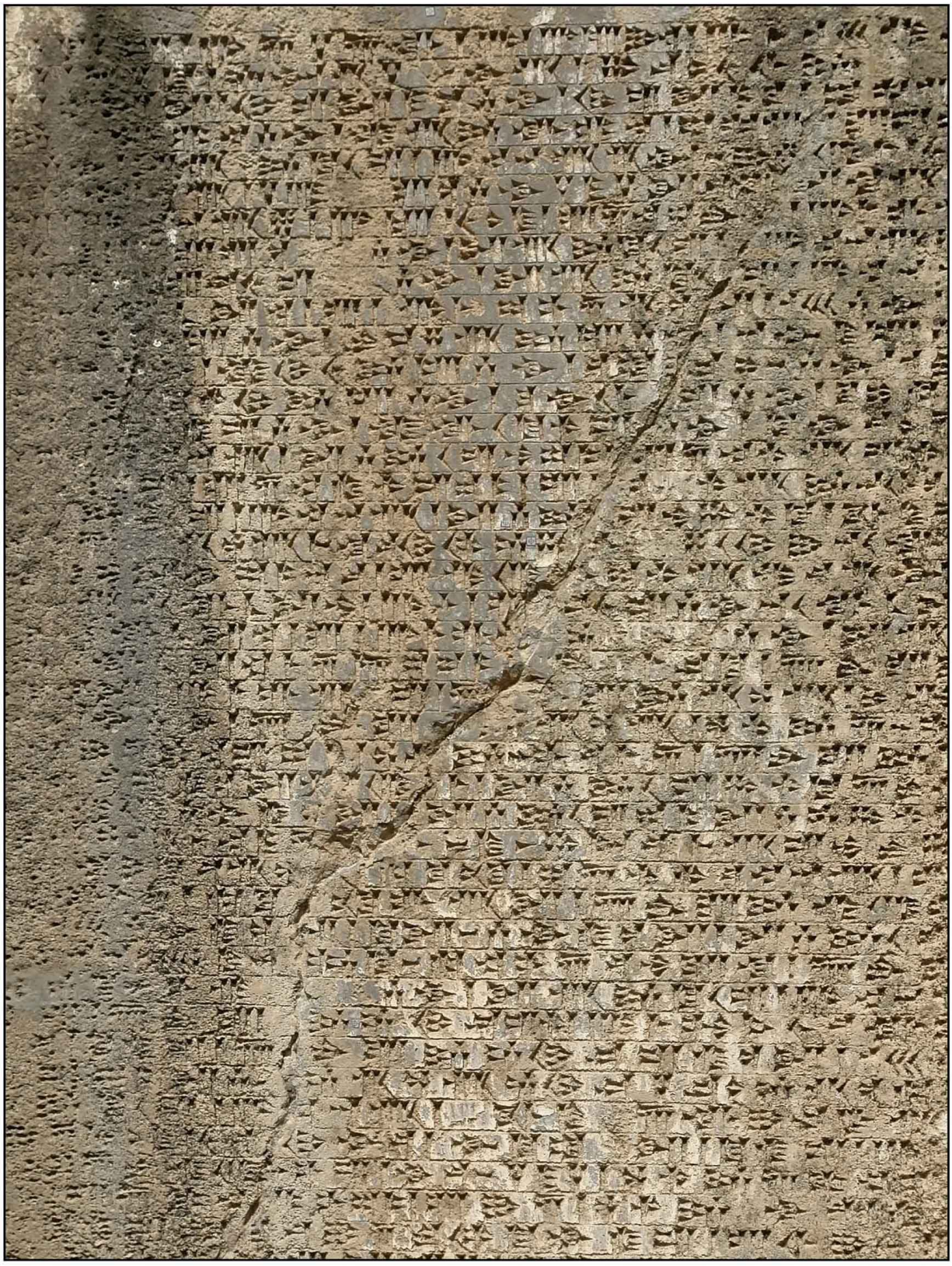

The "Behistun Inscription" is part of a large rock relief on a cliff at Mount Behistun, near Kermanshah, western Iran. Behistun means "The Place of God". The inscription is remarkable for four reasons: Firstly, it tells the story of King Darius' activities; secondly, Darius attributes his success to "Ahura Mazda", the sole God of Zarathustra's monotheistic religion; thirdly, this inscription is the oldest document that reliably bears witness to the existence of Zoroastrianism; and fourthly, it is written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian. Like the Rosetta Stone, this inscription gave linguists the chance to decipher and understand older languages. Darius elevated Zoroastrianism to the state religion of the Persian Empire, and in 519 B.C., Darius authorised the Jews to rebuild the Temple at Jerusalem making them natural allies of the Persians for a long time.

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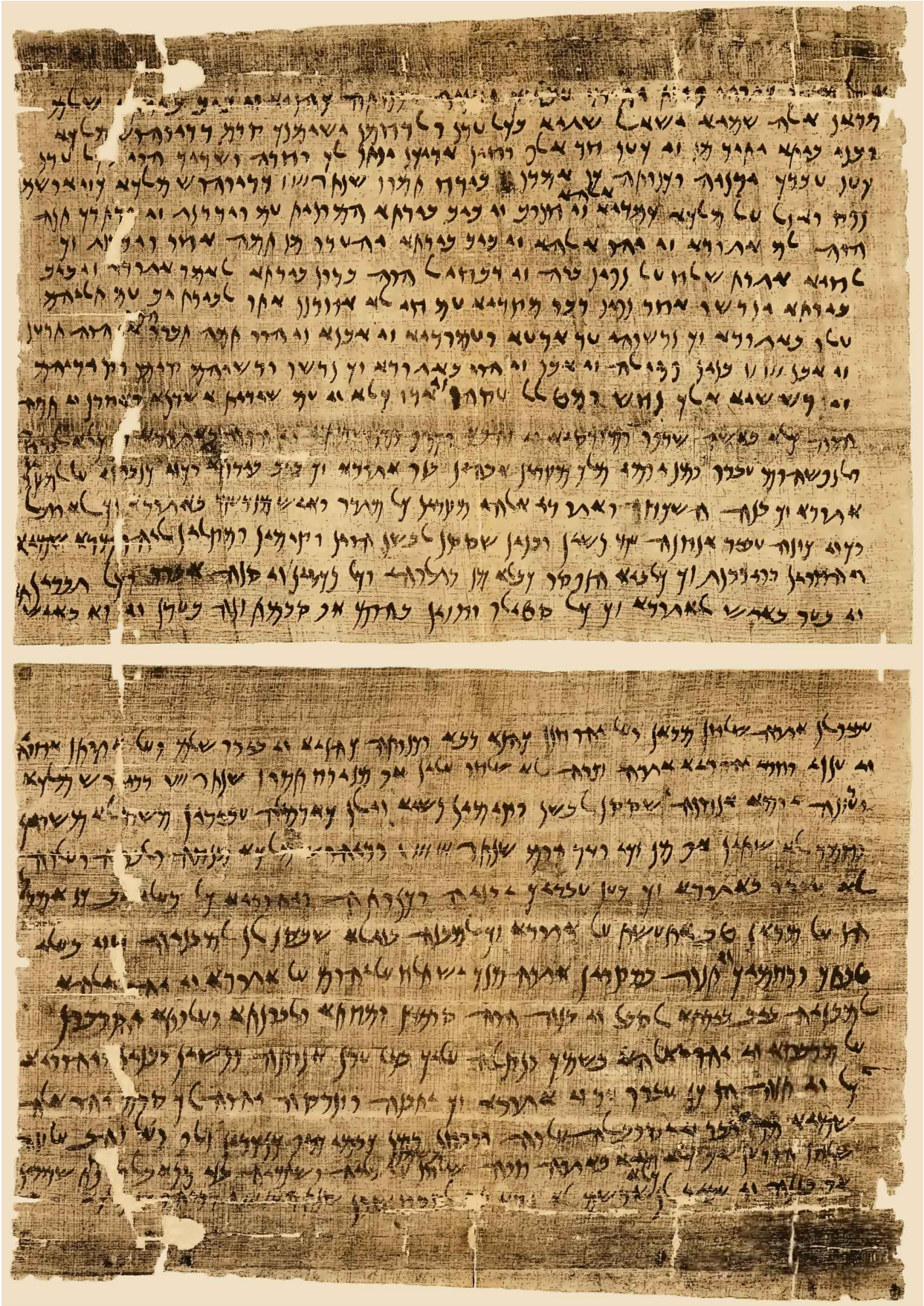

The most important document of the Elephantine Papyri is this petition (averse and reverse) to Bagohi (Bagoas), the Persian governor of Judah from the year 407 BC, which asks for permission to rebuild the Yahweh Temple of Elephantine. The so-called "fragment" it is actually complete and preserved in two copies which differ only in small details of expression. (Eduard Sachau, 1911)

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A papyrus page from the “Story of Ahikar", also called the ”Words of Aqihar”, found in the ancient Jewish settlement in Elephantine, southern Egypt, Aramaic language, Syriac script, 27th dynasty (525-404 B.C.); Elephantine document P 13446 F. The Story of Ahikar was immensely popular in antiquity. Migration is one of the most important doctrines of Islam; it follows old Jewish traditions of Abraham, Noah, and Moses. It were not the Roman conquerors who created the 'Jewish Diaspora'. Already between 1500 BC and 300 BC., the Semitic Phoenicians migrated across the Mediterranean and Aramaic-speaking Assyrians conquered the entire Near East. Their Jewish cousins accompanied them. Elephantine was such an early Diaspora settlement. The name "Mose" (= be born, child, son; Greek-Latin: Moses) bears witness to the long and deep relationship of Jews and Egyptians as it is an Ancient Egyptian name closely connected to the Pharaos' name Ahmose [son of the moon], Kamose [son of wisdom] and Thutmose [son of moonlight]. The word "Ah" (also transliterated as Aah, Iah, Yah, Yah(w), Jah, or Joh, from which the Hebrew word Jahweh [for 'God'] derives) simply means "moon". Mose was born in Egypt and it was the "Daughter of Pharao" who "found" Moses at the bank of the River Nile (Exodus 2) and the name Mose was given to the infant by Pharaoh's daughter.

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In this particular draft letter from 353 BC, Akhvamazda (Ahura Mazda), the Persian Chief Governor of Bactria, reproaches Bagavant, the mayor of Khulmi, who - against the decree of his master - had taken taxes from camel keepers and detained them. He informs Bagavant that he will interrogate him about this matter, and orders him to release the camel keepers and pay them back what he had taken from them. From 1993 to 2002, over 8 dozen Bactrian documents emerged, in the bazaar of Peshawar and other sources. They included economic and legal documents, and Buddhist texts. Some were found in perfect condition, still sealed. Most of these documents were bought by the British-Iranian scholar Nasser David Khalili. The documents were written in Imperial Aramaic, the official language and script of the Persian Aechaemenid Empire. They belonged to the administration of Bactria and Sogdiana, the court of the Governor of Bactria, whose capital city was Bactra (today: Balkh). Similarities between these documents suggest that they are almost all from one archive in Bactra. 30 of the documents are written on leather; the remaining 18 are sticks of wood used to record debts. The documents are dated between 353 BC to 324 BC, from the reigns of Artaxerxes III and Alexander the Great. They are of great significance as they have confirmed that Aramaic (the daily language of Jews, including Jesus) was in use in the Indian sphere of influence, that Aramaic script was in fact the ancestor of all Indian alphabets, that Jews, Greeks and Persians were active in this region, and above all, that the Indian sacred texts such as the Ramayana, the Mahabharata, and the Harivamsha were correct because they reported the activities of those foreigners. The Hindu authors mentioned them in those texts by name like Yadava, Yaudeva (Yudavah, Judaea), Abhira (Abiru, Habiru, Hebrew), Yavana, Yona (Ion[a], Ionian), Pahlava (Pahlavi, Persian) and Kuru (Kurush, Kyros, Cyrus). (Nasser D. Khalili Collection of Aramaic Documents, No. IA6)

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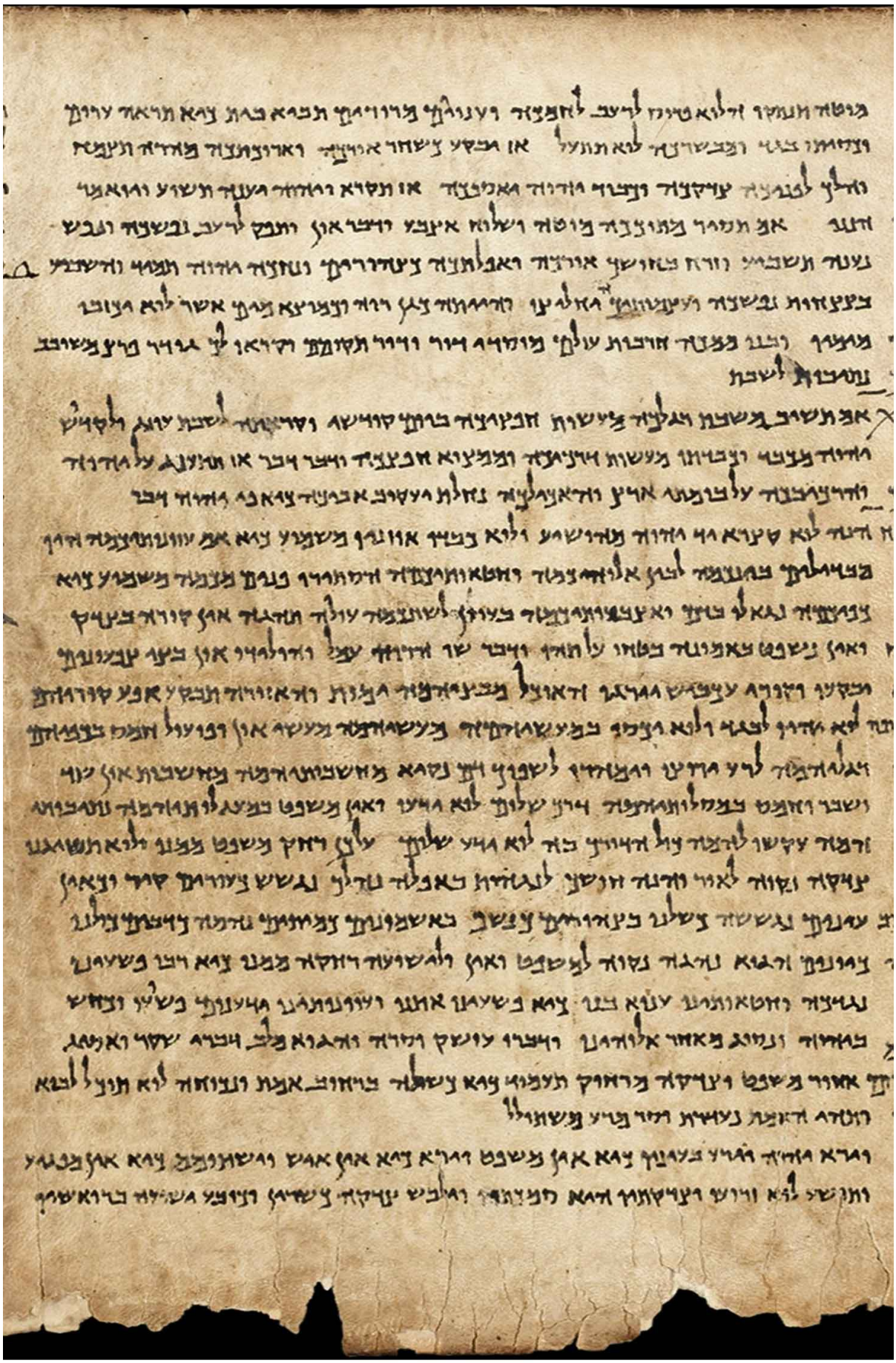

The Great Isaiah Scroll (1Qalsa), Column 48, 3rd century BC. It is one of the famous Dead Sea Scrolls, and it is about a 1,000 years older than any other previously known Old Testament book.

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The "Temple Scroll" (11Q20), found in 1947, is a text written by members of the ancient Jewish Messianic Movement who fought in a thousand years, between 333 B.C. and 630 A.D., a series of wars against Greece, Rome, Persia and Islam.

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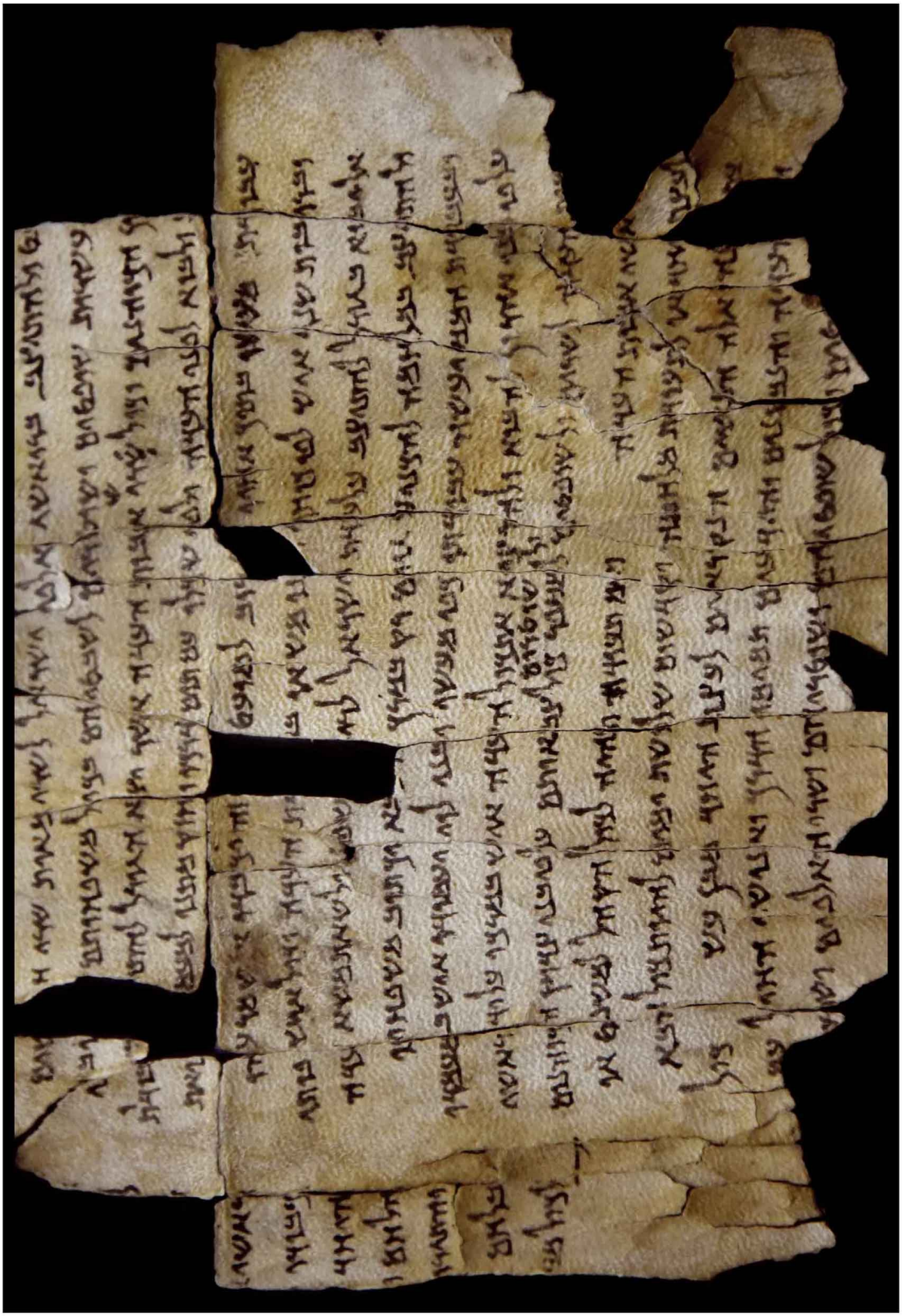

This is "Dead Sea Scroll No.28a" (1Q28a), which was found in Cave 1 at Qumran. The document is called the "Messianic Rule" as it talks about a 'Messiah' who will lead the ancient Jewish 'Messianc Army' to military victory over the non-Jewish powers that have occupied their land. The “Teacher of Righteousness” (which is probably a cover name for James the Just, the Righteous, the brother of the Lord) plays a main role in the Messianic documents from Qumran. Jordan Museum, Amman.

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Part of the 'War Scroll' found at Qumran. It was written in the Maccabean or the Roman Eras.

Letter of Simon bar Kokhba, leader of the third Jewish War. Found in a Dead Sea cave in 1960. The drastic orders given in this letter show clearly that Kokhba ruled his people with an iron fist.

The ancient Jewish 'Messianic Movement' fought rightfully for freedom, but it also fought for suppremacy of their religion. Its uncompromising doctrines towards unbelievers look like a blueprint for the cruel mindset of Islam, often word for word. The "War Scroll" even mandates offensive warfare against neighbouring countries and civilisations.

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Dead Sea Scrolls Jars. The parchment and papyrus scrolls were found rolled up inside special jars with tight-fitting covers which helped to a large degree in their preservation. The lids were often sealed with resin or bitumen. These jars were locally made in the Dead Sea area. The larger jar in the background is about 70 cm high, the foreground one about 30 cm.
Such jars were also used for document preservation in Nag Hammadi, Egypt (where they were drop-shaped and wider) and Gandhara, Bactria (Afghanistan, Pakistan).

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The "Gospel of Didymos Judas Thomas", a papyrus from the Nag Hammadi Library, Egypt, 3rd or 4th century copy and translation of an original from around 50 A.D. According to contents and style, this gospel might well be the oldest gospel in existence. The name of the author is an enigma as "Thomas" means 'twin' and so does the Greek name "Didymos". Jesus had four brothers, and one of then bore the name "Judas". That Judas Thomas bore the soubriquet "twin" twice is significant.

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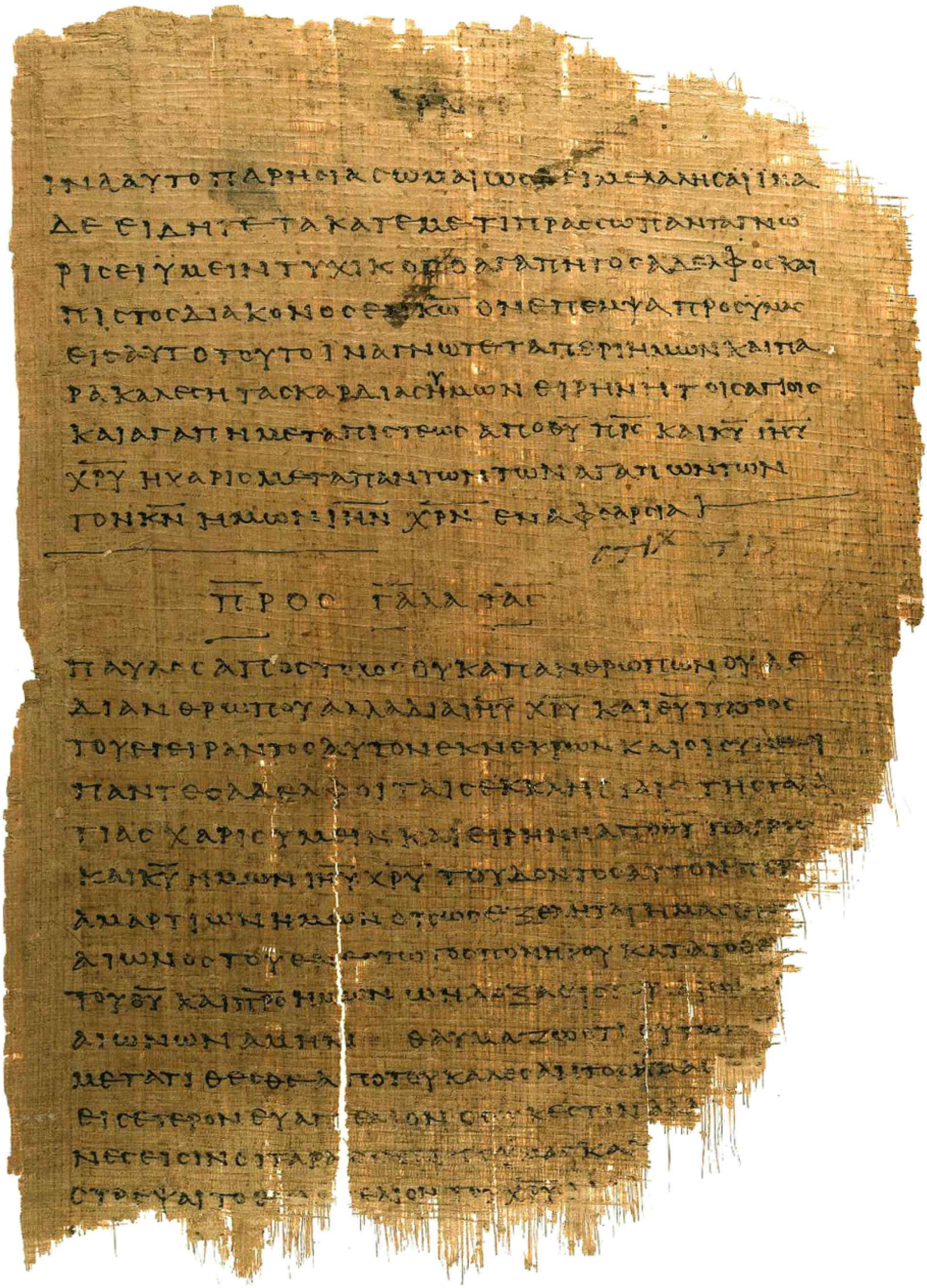

Papyrus in Greek showing the end of Ephesians (verses 6,20–24) and the start of Galatians (verses 1,1–8), c.150-250 AD. Saul of Tarsos (Aramaic Hebrew: Sha'ul ha-Tarsi; Greek: Saulos Tarseus; c. 5-64 or 67 AD), commonly known as Saint Paul or Paul the Apostle (though not one of the 12 Apostles), was a Pharisee (a Jew affiliated to the Greek-Roman civilisation). In Galatians 1:13, Paul admitted that he "persecuted the church of God and tried to destroy it." In order to do that, he had to be a holder of Roman citizenship and to be a Roman official. The vision of "the Lord" on the road to Damascus (Acts 9; Galatians 1:23) is often interpreted as Paul's "conversion" to Christianity; it equally could be interpreted as event in which he had the idea to create a new Christian faith as opposed to the old Jewish-Christian faith represented by James the Just, the brother of Jesus. Hebrews always considered Paul as liar and traitor simply because with the version of Christianity he had created, in which Jesus was depicted as another god (the son of God), he had violated against the first three of the Ten Commandments (Hebrew: Aseret ha'Dibrot; Exodus 20:2–17 and Deuteronomy 5:6–21): 1. Thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord thy God in vain. And so, Christianity as a religion is not viewed in a favourable light by Jews, even today; because they are still breaking The Law.

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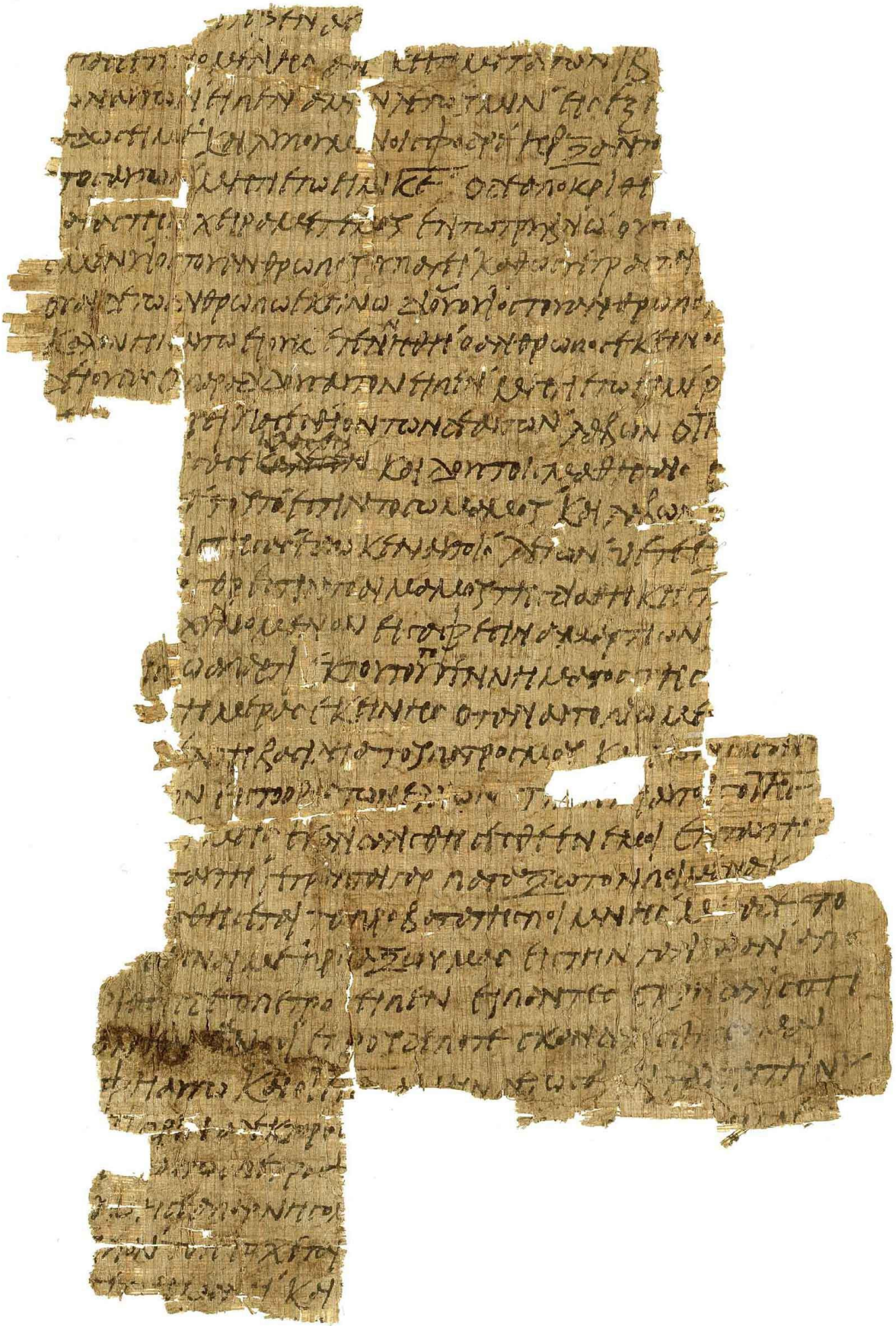

The "Gospel of Matthew", frontside of Papyrus 37, Michigan, Ann Arbor Lib., 3rd century A.D. The English name "Matthew" is a word corruption from French Mathieu, and this comes from the Greek translation Mattathias, in short Matthias. The original Hebrew-Aramaic form is Matityahu, meaning "Gift of Yahweh". The typology of "The Jewish War" by Titus Flavius Josephus (Yosef bar Matityahu) is almost identical with this gospel.

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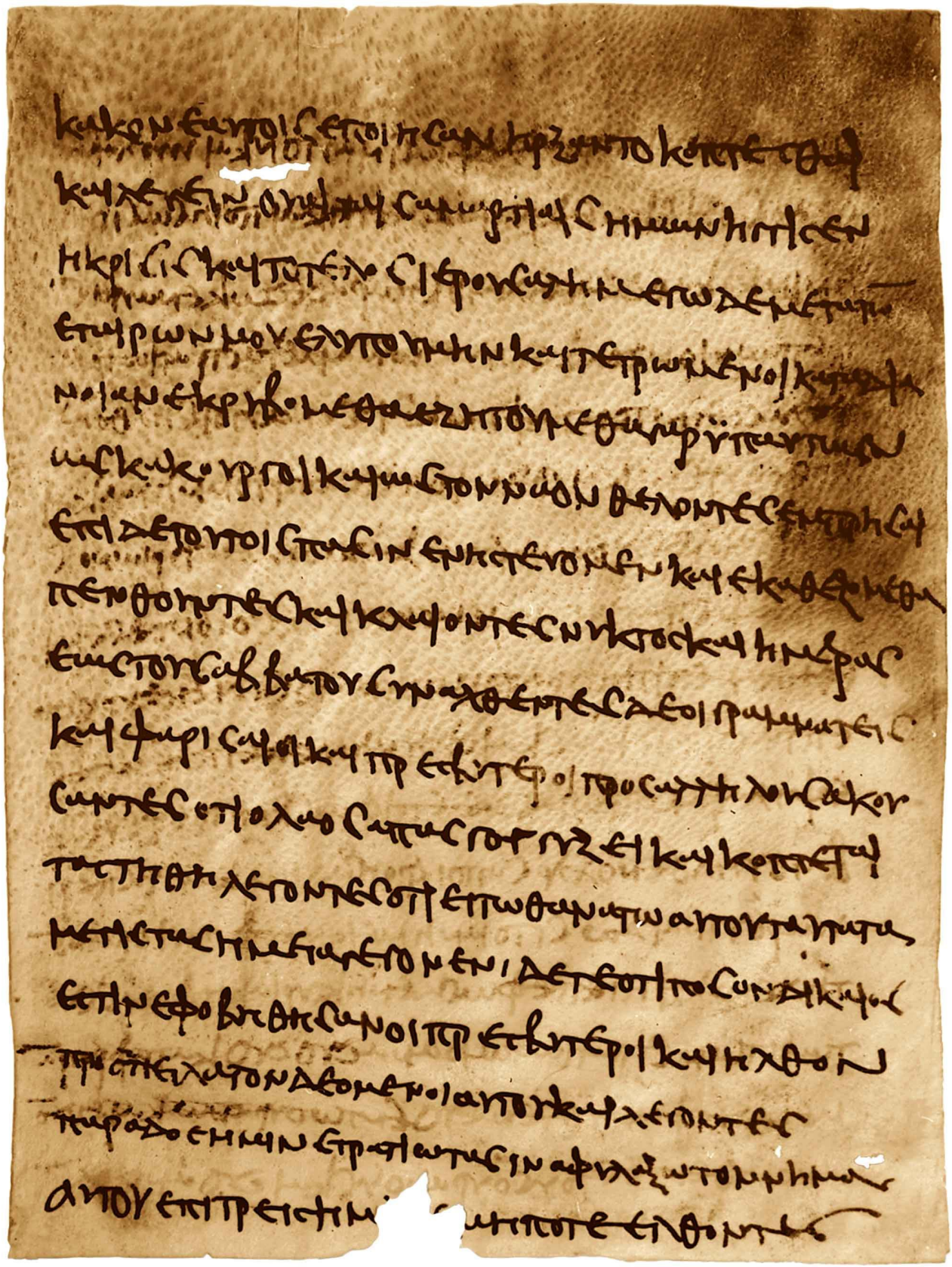

The Gospel of Peter. The Gospel of Peter or Gospel according to Peter, is an ancient narrative text concerning Jesus Christ, only partially known today. The Gospel of Peter explicitly claims to be the work of Saint Peter: *"And I with my companions was grieved; and being wounded in mind we hid ourselves:"* — GoP, 7. *"But I Simon Peter and Andrew my brother took our nets and went to the sea;"* — GoP, 14. However, the Gospel of Peter was condemned as heretical by ca. 200 AD for its alleged docetic elements and particularly because it ascribes responsibility for the crucifixion of Jesus to Herod Antipas and the Temple clergy rather than to Pontius Pilate. Peter or Simon Peter, that is Shimon bar Yonah (Simon the son of Yonah), Simon Bar-Jona (also: Simon Cephas, Kefa or Kepha; Aramaic: Simon, Simeon, "the Listener," Kefa, "stone, rock." The Gospel of Peter, which was assumed lost, was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim (sixty miles north of Nag Hammadi) and published in 1892. The 8th- or 9th-century was the first non-canonical gospel to have been rediscovered, preserved in the dry sand of Egypt. Two other papyrus fragments from Oxyrhynchus (P.Oxy 4009 and P.Oxy. 2949) were uncovered later and published in 1972.

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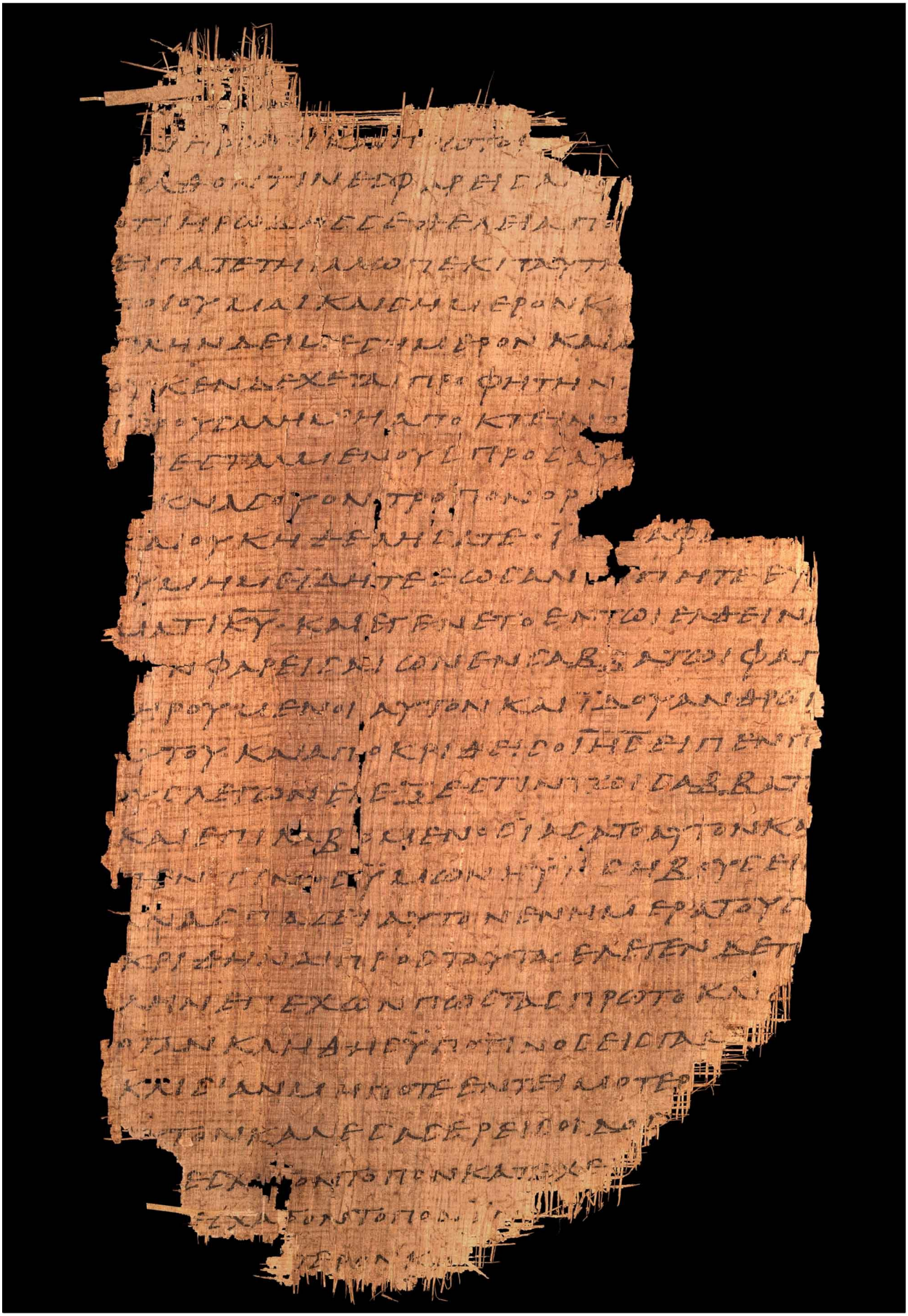

Luke 13:29-35 and 14:10, copy from circa 200–250 AD, Chester Beatty Library BP I, f.15r. Literary range and the sophisticated style point to only one man who could have written the Gospel of Luke as well as the Book of Acts: Lucius Mestrius Plutarchus (c. 46-120 AD), with over 200 works the most able and prolific author of the time.

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"Jesus with his mother Mary and the (three) Wise Men from the East (Matthew 2:1) celebrating a blood sacrifice and Eucharist"—This, or something similar, could have been the title of this relief, but it is not! Indeed, it shows a Eucharist, and a blood sacrifice, and even three men from the East; their Persian hats identify them as such. The Gospel of Matthew is the only one of the four canonical gospels to mention the Magi. The gospel's author probably wanted to say that Christianity was partly of Roman as well as of Persian origin. Mithraism, also known as the Mithraic mysteries, was a Roman religion in which the Persian (Zoroastrian) divine archangel Mithra became the Roman god Mithras. The name Mithra itself originates from the Indian (Hindu) deity Mitra. The real name of this 2nd-3rd century relief is "Mithras banquet" or "Mithras killing a bull." It is on an altarpiece found near Fiano Romano, near Rome in 1926. Numerous archaeological finds have contributed to modern knowledge about Mithraism in the Roman Empire. About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene, and about 400 other monuments. It is estimated that there would have been at least 680 mithraea in the city of Rome and several thousands of them within the entire territory of the Roman Empire. Interpretation of the physical evidence remains problematic and contested. It seems that the Greek-Roman followers of Mithras have had no scripture at all. However, there is one religious document that has survived. The "Mithras Liturgy" recorded in the Greek Magical Papyri (Number PGM IV.475-834; See: The Grand Bible, pp. 7484.) is the only authentic Mithraic text to have survived so far.

Worshippers of Mithras had a complex system of seven grades of initiation and communal ritual meals, Eucharists, to be precise. Initiates called themselves Syndexioi, those "united by the handshake". They met in their mithraea, which survive in large numbers as "crypts" under ancient church buildings. The cult appears to have had its centre in Rome, and was popular throughout the western half of the empire, as far south as Roman Africa and Numidia, as far north as Roman Britain, and to a lesser extent in Roman Syria in the east.

Mithraism is often viewed as a rival of early Christianity, but it is not that simple. For quite a long time, scholars thought that Mithraists faced persecution from Christians and the religion was subsequently suppressed and eliminated in the Roman empire by the end of the 4th century. This is not the entire truth either. When we look at the families of the Roman emperors a bit more closely, we can discover the astonishing fact that the female members were Christians while their husbands were followers of Mithras. This is true for the "Christian persecutor" Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244-311 AD) whose wife Prisca and his daughter Galeria Valeria were Christians, as well as for Helena, (also known as Helena Augusta, or Saint Helena; c. 246-330 AD) who was the wife of Roman emperor Constantius Chlorus and mother of Constantine the Great. How could that work out in their family lives? Paying attention to hictorical details, one gets aware of dozens of Christian movements florishing in the Empire. When we study the amazing book series Ante-Nicene Fathers (1867-1873; 10 Vols), and the Nicene and Post-Nicene Fathers (1885; 14 Vols), published by Philip Schaff, we can read chilling details of those events that lasted for hundreds of years. The Church claims that Christians to be persecuted by the Romans. By studying all that material, it becomes quite clear that not Christianity as a whole was persecuted. It was the official "Roman Christianity" who sided with Roman authorities whilst persecuting dozens of different groups of Gnostics, Manichaeans, Mandaeans, Jews, and others.

In the first 4 centuries AD, Mithraism was popular among the Roman army officers while early Christianity among the common soldiers. This is the reason why worshippers of Mithras and Jesus usually celebrated their church service together, officers downstairs in the underground crypt (called mithraeum; plural: mithraea), soldiers and women upstairs in the room above, now called "church." Helena the mother of Flavius Constantinus (c. 272-337 AD) was a Christian, while Constantinus became an army officer, who naturally worshipped Mithras like his father Constantius Chlorus. This was not a contradiction at the time. He did not convert to Christianity at the time of the Battle of the Milvian Bridge, this is just a legend made up by his friend and right-hand-man Eusebius of Caesarea Maritima (c.260-340 AD). He did much more: Either Constantinus or his father adopted the name Flavius to show that they follow the programme of Flavius Vespasian. In order to gather all armed forces behind him, he fused Mithraism and Christianity together. The facts speak for themselves: the Eucharist is a Mithraist idea, so is the 25th of December the date of the Mithraist Winter Solstice and the birthday of their gods, the look-alike of the long-haired Jesus with a sun halo around his head, even the interiors of the Mithraea, they all are Mithraic but became part of Christian liturgy. The "Imperial Cult," the ministery of religion, with the Pontifex Maximus at its helm, turned into the Roman Catholic Church in the West and the Orthodox Church in the East. With the fusion of Mithraism and Christianity, Contantine led not only the masses celebrate him as a divine figure, like Caesar, Augustus, and Vespasian before him, but he laid the foundation of a unifying faith with which the Roman Empire survived for another 1,000 years. **>**

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Mithraeum of the Baths of Mithras (Mitreo delle Terme del Mitra) in Ostia. Ostia at the mouth of the River Tiber was Rome's seaport and the western end of the Silk Road. It is located 15 mi (25 km) southwest of Rome. Due to lower ocean level and silting the site lies today 2 mi (3 km) from the sea. >

The mithraeum of Fort Brocolitia in Carrawburgh, Northumberland, England. In Roman times, it was the site of a 3 1⁄2-acre (1.5 ha) auxiliary fort on Hadrian's Wall in the Province Britannia. Flavius Constantinus I was stationed nearby for a year.

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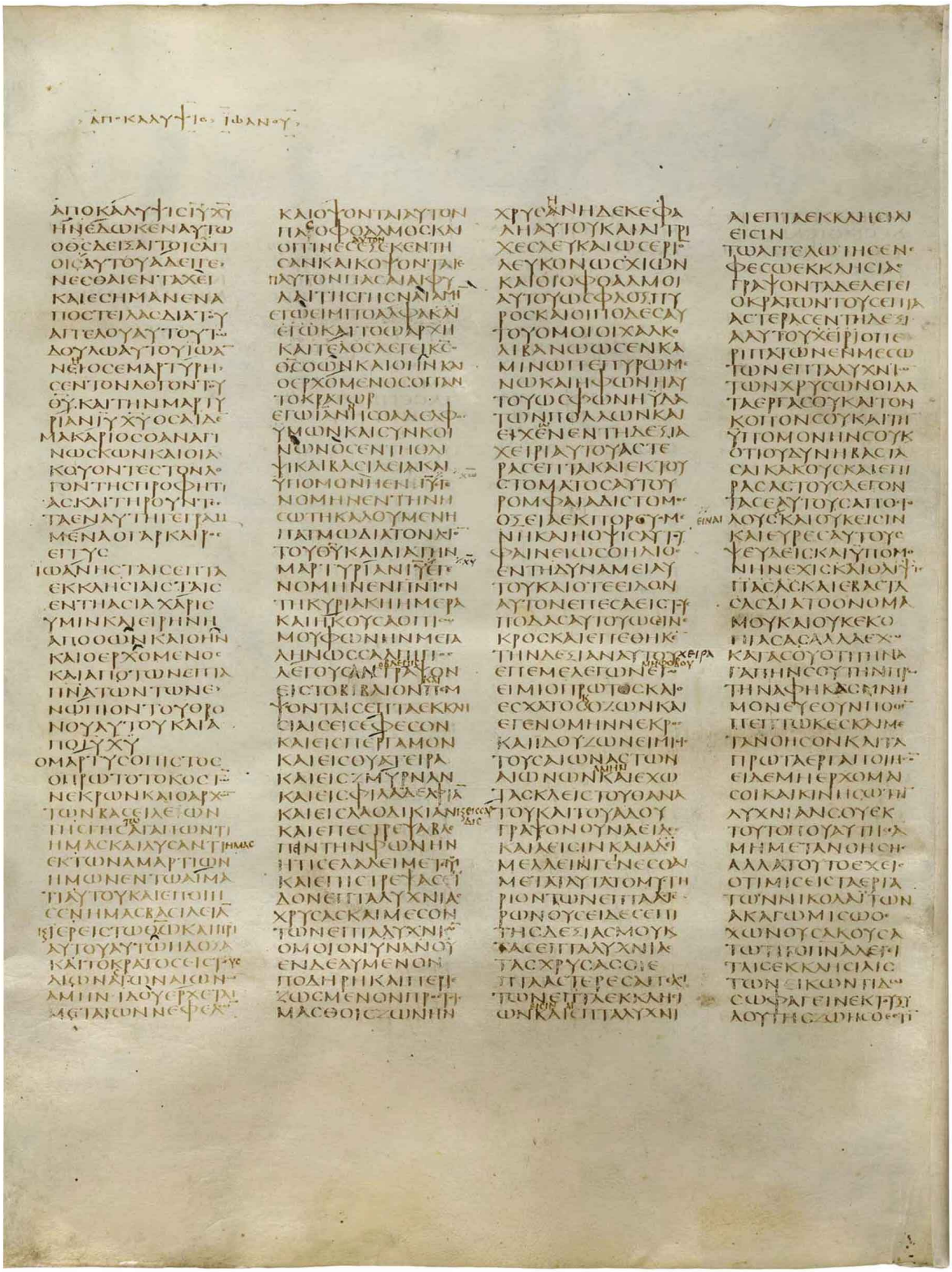

In 1844, Constantin von Tischendorf discovered the world's oldest and most complete Bible, the "Codex Sinaiticus", in the St. Catherine's Monastery at Mount Sinai, Egypt, dating from 325 A.D. Codex Sinaiticus and Codex Vaticanus were among the 50 Bibles commissioned by Emperor Flavius Constantinus: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." – Life of Constantine.

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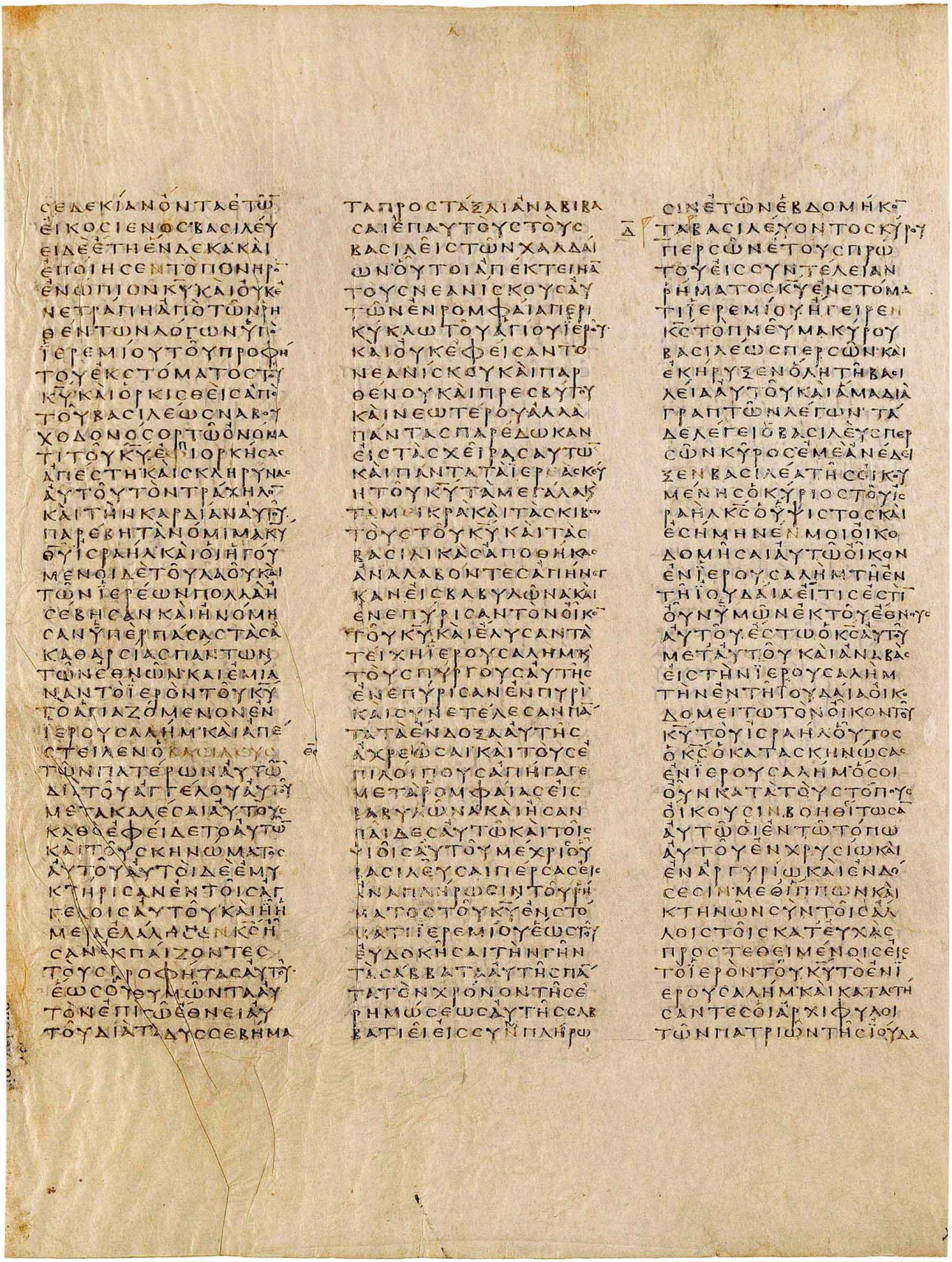

The "Codex Vaticanus", folio 575, showing the cropped section of the 3-column text block, written on vellum in elegant uncial (capital) letters, mid-4th century A.D. Codex Vaticanus is regarded as "the oldest extant copy of the Bible." According to the "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus and prepared by his right-hand man Eusebius of Caesarea in 331 A.D. They were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion.

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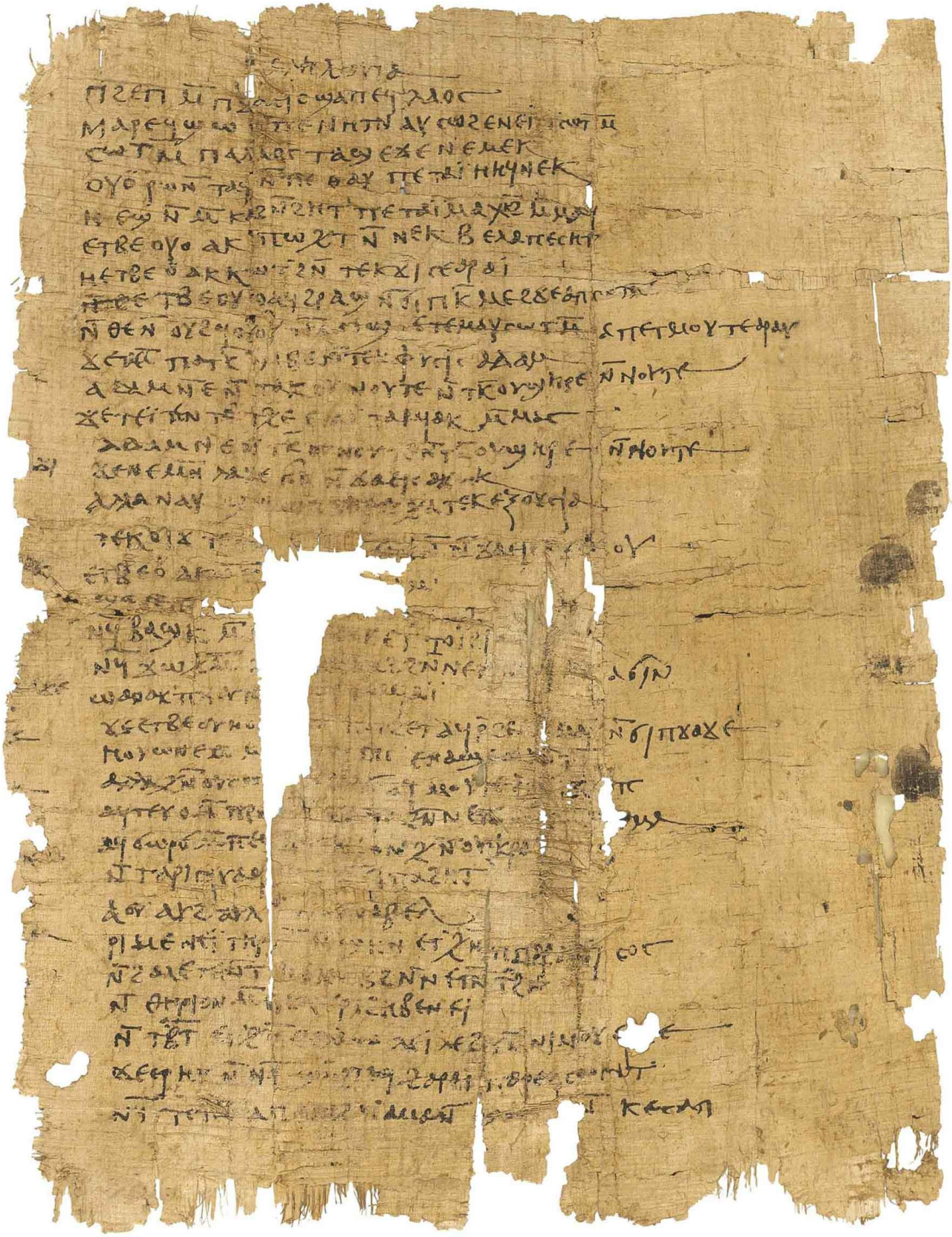

A very early Manichaean Psalm text, the "Ode on the Judgement of God", on a papyrus leaf, 3rd century A.D. 35 lines were written in the Akhmimic dialect of Coptic, in black ink, and were also written in Coptic half-uncials. Manichaeism, the religion of Mani(chaeus), the prophet from the Sassanid-Persian Empire, was the very first global religion as it streched from the northwest of Africa to China. Its prophets were Zarathustra, Buddha, Jesus, and Mani. This combination made the Manichaean teachings very attractive among common people but hated by adversaries of all state religions as they saw their established positions in their societies threatened.

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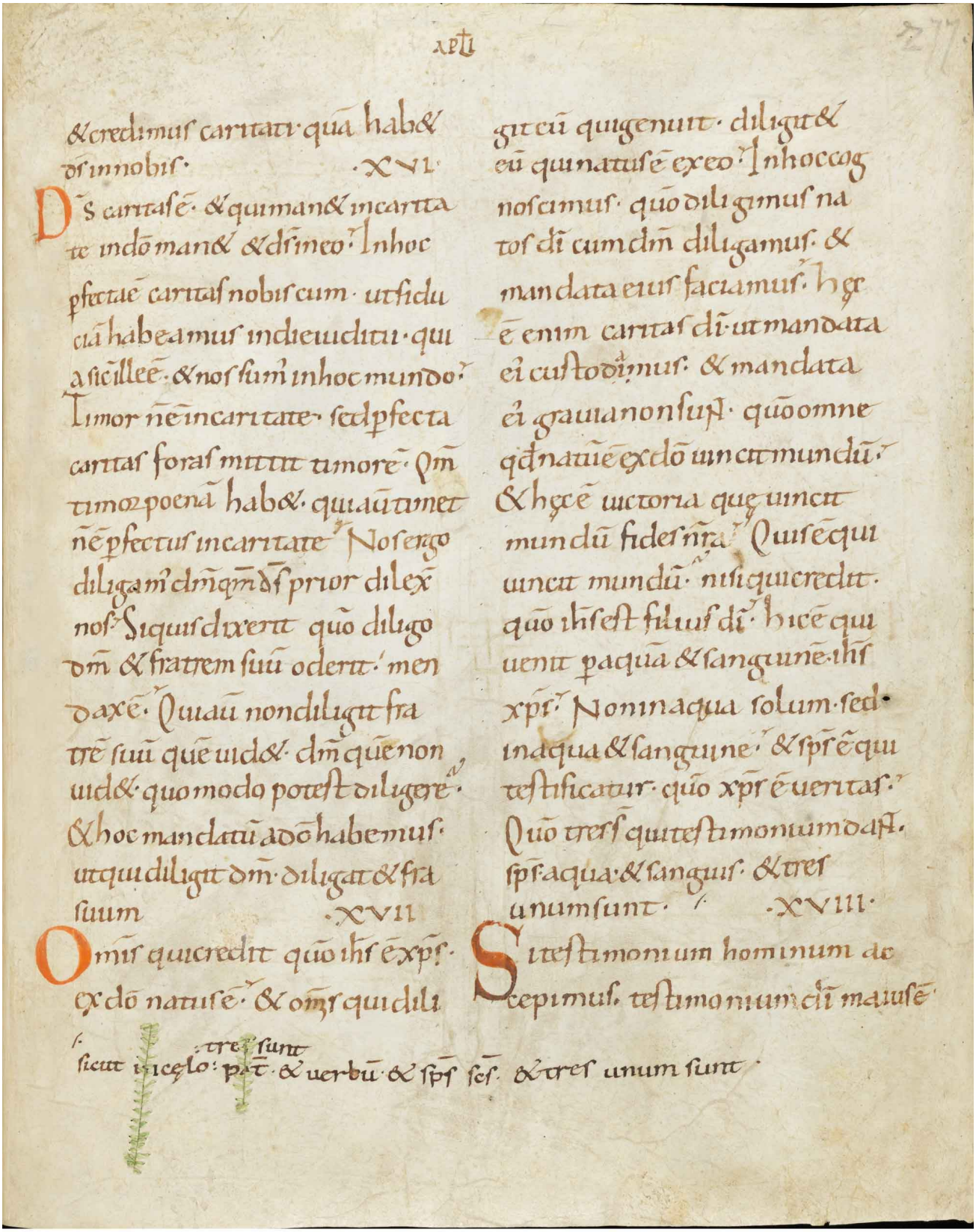

The Vulgate (from Latin editio vulgata: “common version”), was a Latin Bible used by the Roman Catholic Church, primarily translated by St Jerome (Full name: Eusebius Hieronymus, pseudonym Sophronius, c. 347-420 AD). In 382, Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used.
His revised Latin translation of the Gospels appeared about 383. Begininng to translate the Greek Septuagint Bible, he later decided to translate the entire Old Testament from original Hebrew versions, which he completed in c. 405. This document is known as Codex Sangallensis 63. It was written by hand in the 8th century AD.

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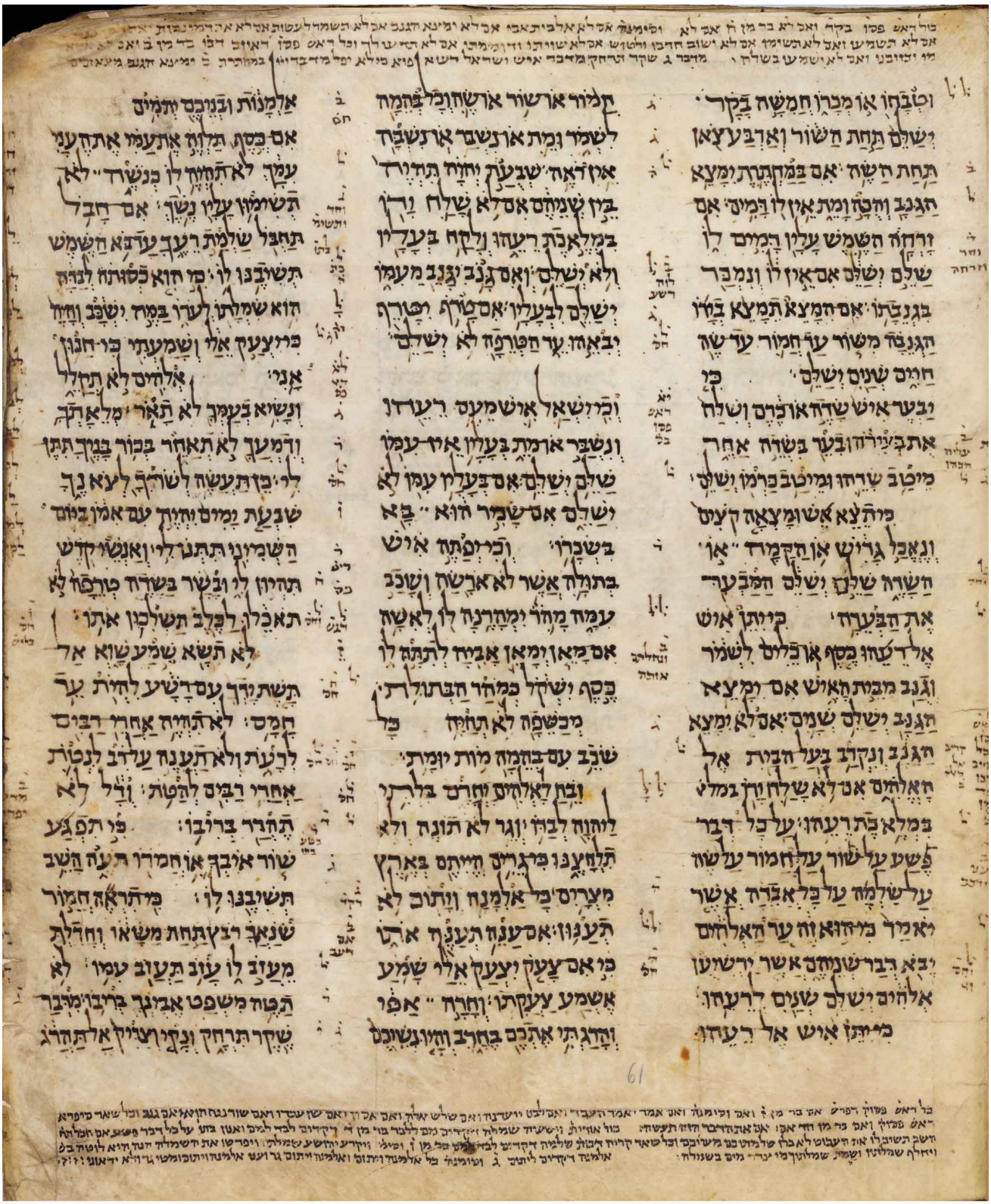

The Damascus Pentateuch or Codex Sassoon 507 is an almost complete Pentateuch from about 800 AD. It was considered to be the oldest extant Hebrew Bible manuscript, until in 1947 the Isaiah Scroll was found in Qumran near the Dead Sea which was about a 1,000 years older. Like other codices of its era, it bears Masora (critical notes of the Masoretic annotations) on the top and bottom of each page, as well as in between the columns. Masoretic texts (from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and the Holy Land, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament that had been lost a long time ago.

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Selihah (Selichah / Selichot; penitential poem or prayer) leaf written in Hebrew Aramaic. 8th or 9th century, found in the Mogao Caves of Dunhuang, Gansu, China in 1908 by sinologist Paul Eugene Pelliot. The Mogao Caves or Dunhuang Caves, also known as the Thousand Buddha Grottoes or Caves of the Thousand Buddhas, form a system of 500 temples 25 km (16 mi) southeast of Dunhuang, an oasis at a religious and cultural crossroads on the Silk Road, in Gansu province, China. The Silk Road went directly through Sepphoris c. 5km / 3 mi north of Nazareth. Dunhuang was established as a garrison outpost and gateway to the West by the Han Dynasty Emperor Wudi to protect against the Xiongnu (Huns) in 111 BC. From the 4th until the 14th century, caves were constructed by Buddhist monks and scholars. In 1900, the "Library Cave", which had been walled-up and camouflaged against Islamic raiders in the 11th century, was discovered. Up to 50,000 manuscripts may have been kept there, one of the greatest treasure troves of ancient documents ever found. While most of them are in Chinese, a large number of documents are in more than fifteen different scripts and languages such as Aramaic, Kharosthi, Brahmi, Persian, Tocharian, Uyghur, Sanskrit, Sogdian, Khotanese, Sanskrit, Tangut, Tibetan and Greek. For Britain and India, Aurel Stein bought 7,000 complete manuscripts and 6,000 fragments including the Diamond Sutra from 868 AD (the oldest printed book) and the Lotus Sutra. Then Paul Pelliot bought 10,000 documents for France including Nestorian (Jingjiao) documents, Chinese language texts connected with the 7th-century mission of Alopen (See: Nestorian Stele).

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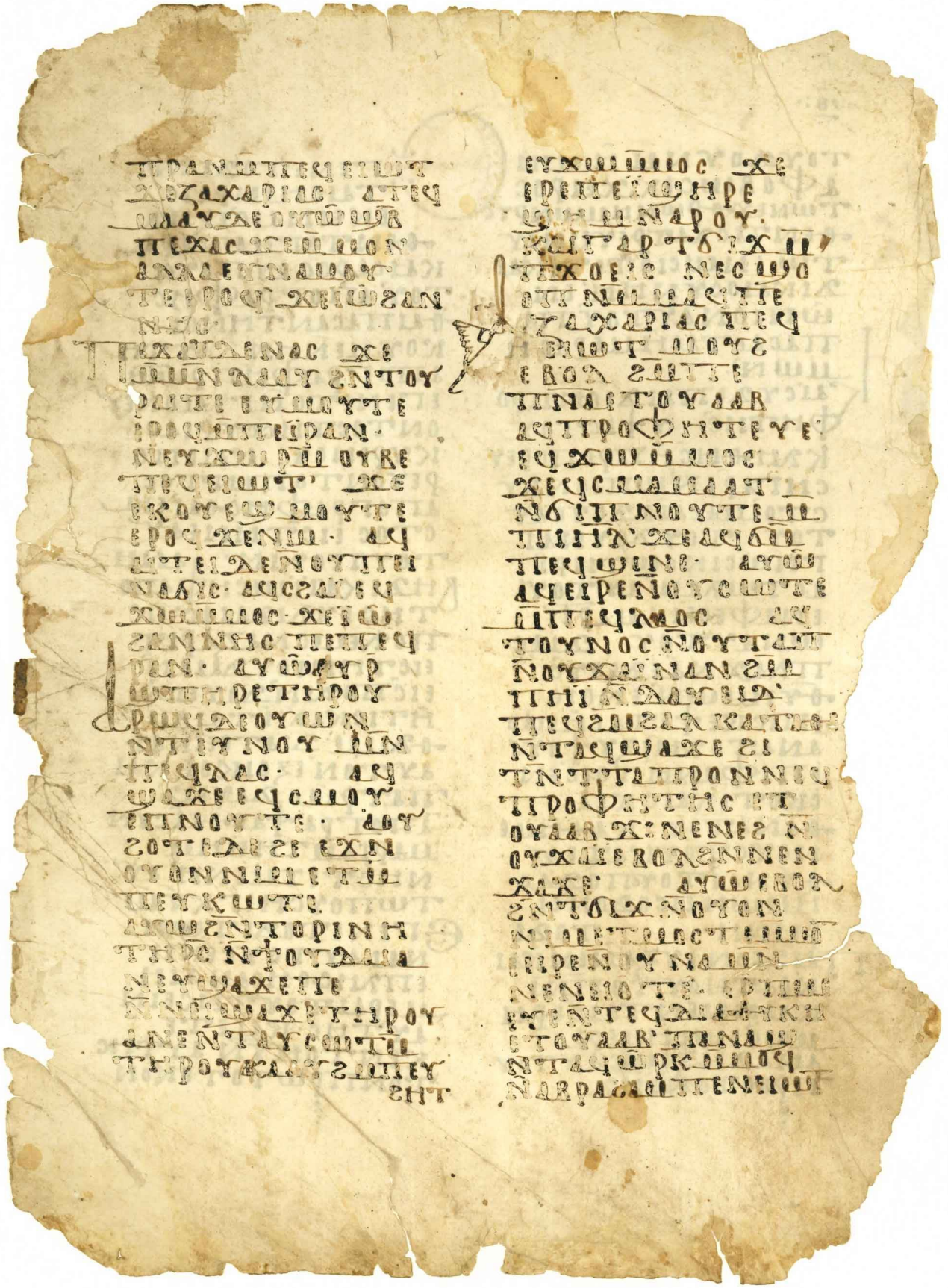

Uncial 0177 (Gregory-Aland), Greek-Coptic manuscript of Luke 1,59-73_c. 950 AD

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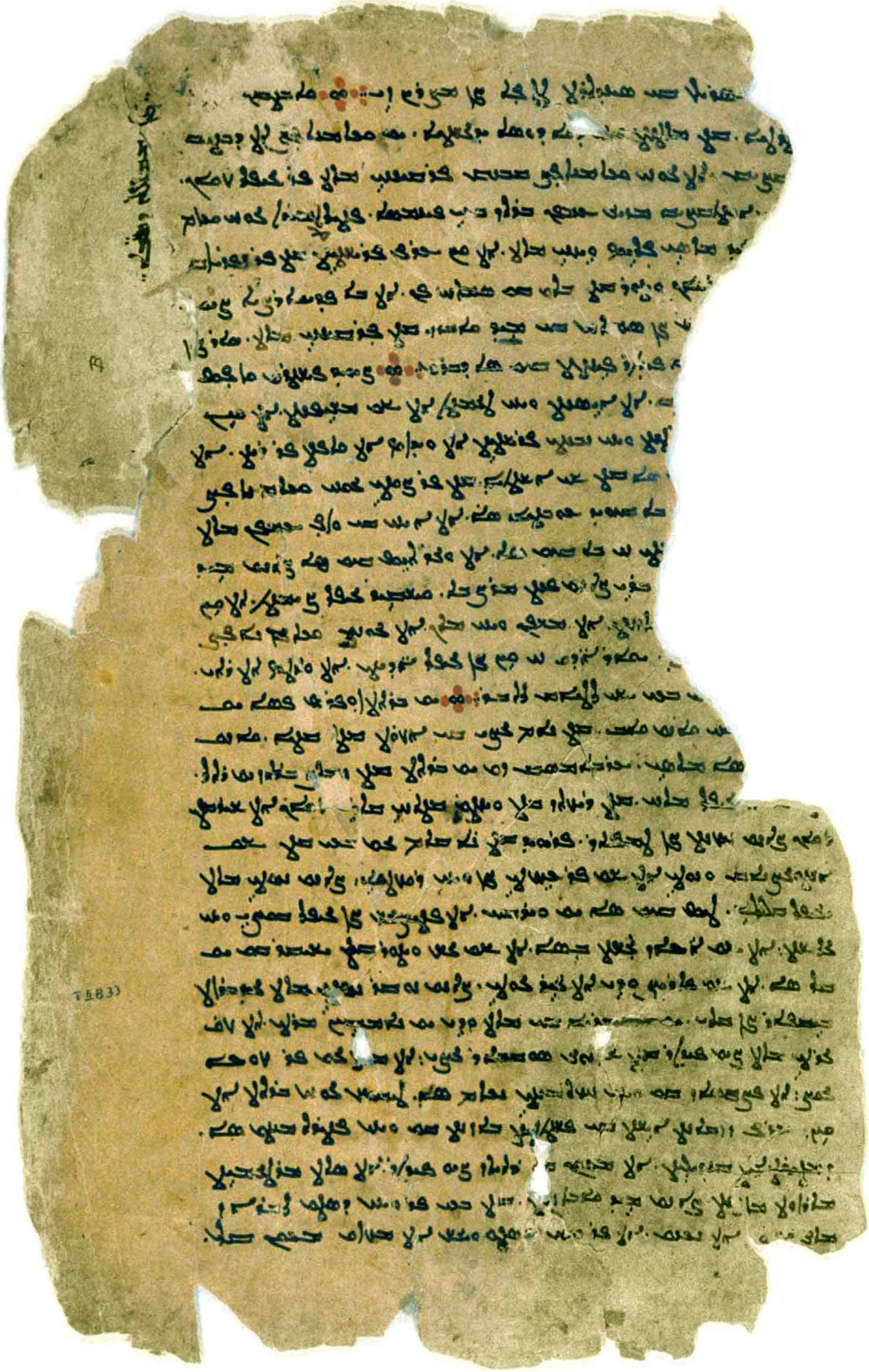

The Christian "Sayings of the Old Men" or "Sayings of the Holy Elders", a text originally written by desert monks from Egypt. Sogdian language, Syriac-Aramaic script, from Bulayiq near Turfan, Xinjiang, China, c. 9th century A.D., document S6-7-Syriac-script-n489V.

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The "Peshitta" is the standard version of the Bible for eastern churches (the Near-East, Central Asia, China) in the Syriac-Aramaic writing. Bible page from the Megillot-Ruth Parchment, 9th century A.D.

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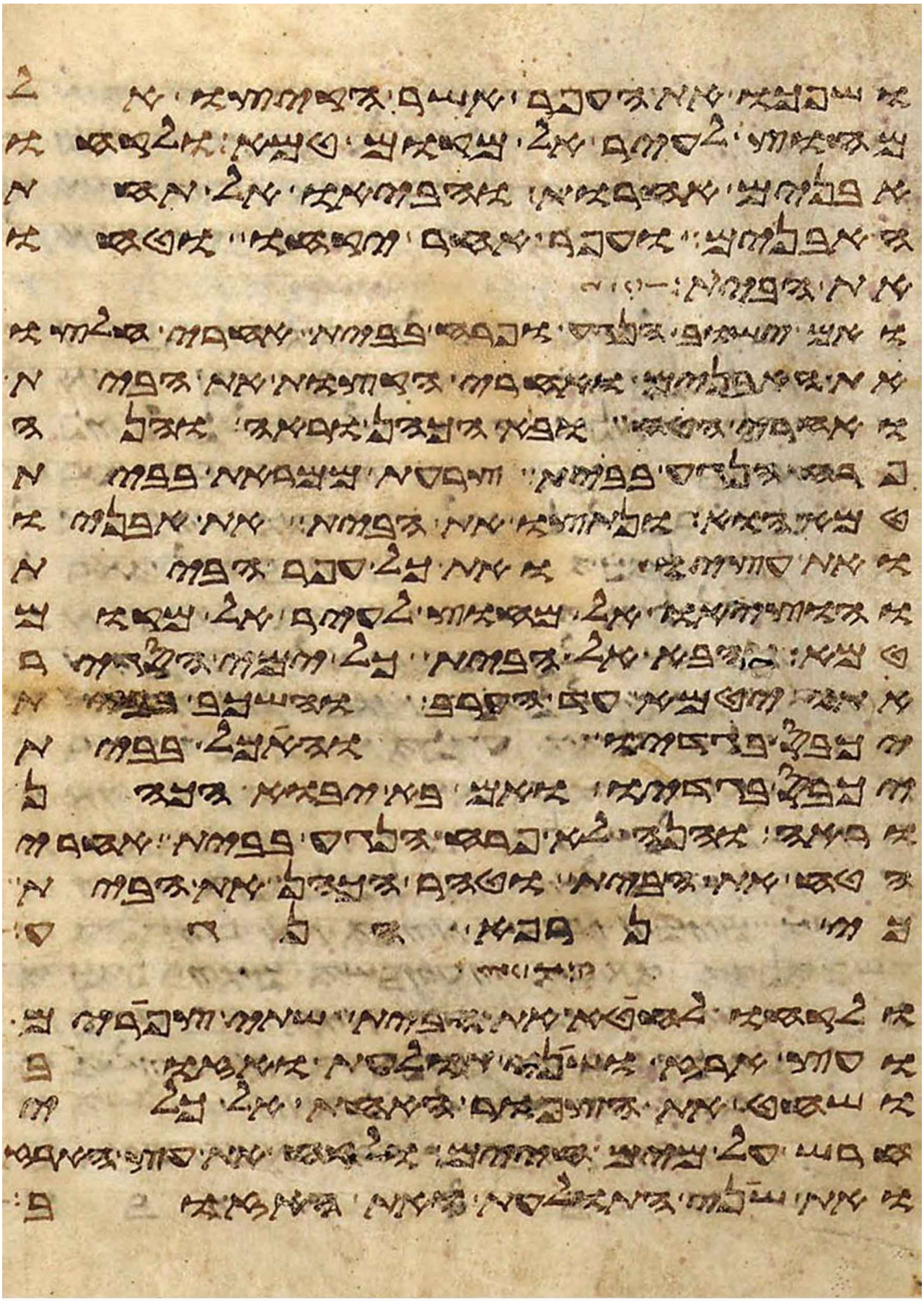

Page from the Samaritan Bible MS 201: Leviticus. Ascalon, Israel, 1189 AD

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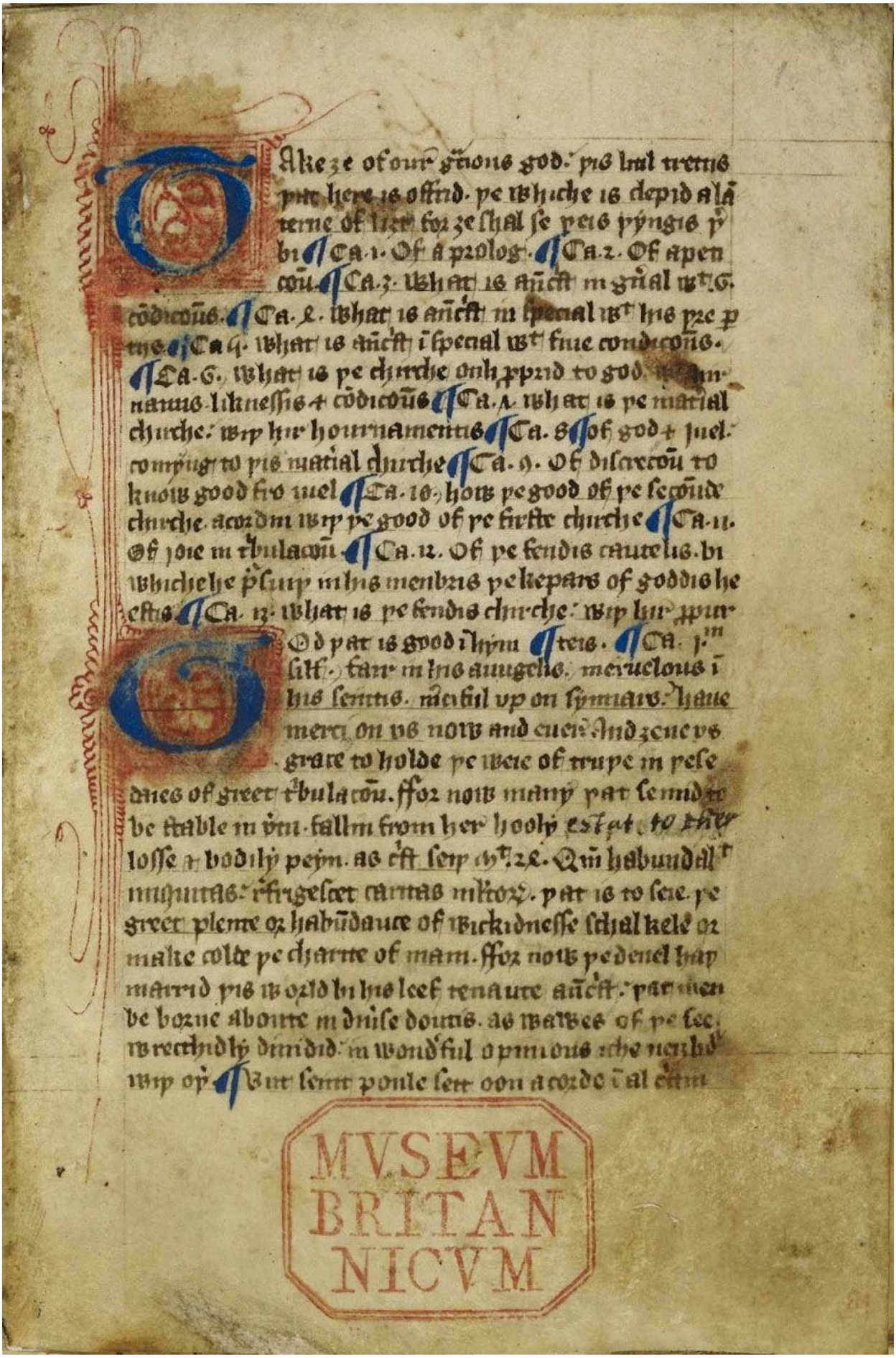

Beautiful document with a Lollard text from the 14th century, British Museum

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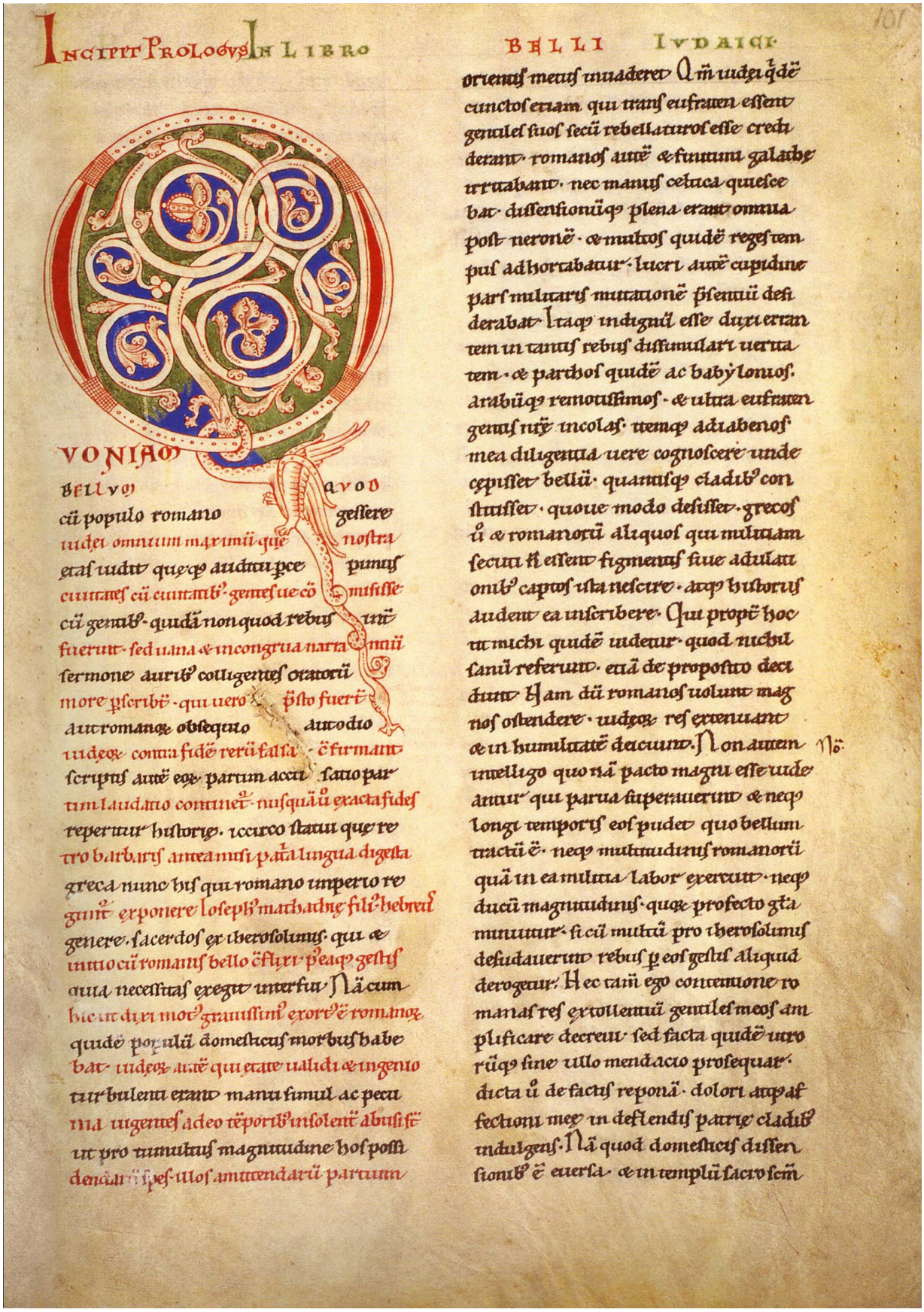

There is one probable author of the Gospel of Matthew, and he left his signature at the end of that Gospel (27:57) to proof it: "... there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple;" Joseph Arimathaea is non other but Joseph (b)ar Mathaea, alias Josef bar Matityahu (Joseph son of Matthew), alias Titus Flavius Josephus. By saying that he was a disciple of (Paul's interpretation of) Jesus, he also said that he was a colleague of Paul. He left also a countersignature (the 3 crucified) likewise at the end of his book 'Life of Josephus' (chap.75) "... I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered." Illustration: Page of Josephus' famous book 'The Jewish War,' published in 75 AD.

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A beautifully decorated page of a Gutenberg Bible, c. 1455. With the epochal invention of his printing press, Johannes Gutenberg pushed mankind into modernity. Consequence: Luther's Reformation, the Age of Discovery, revival of science and education, democratisation and massive industrialisation.

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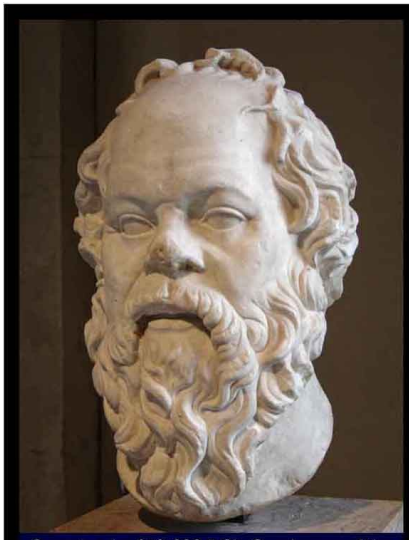
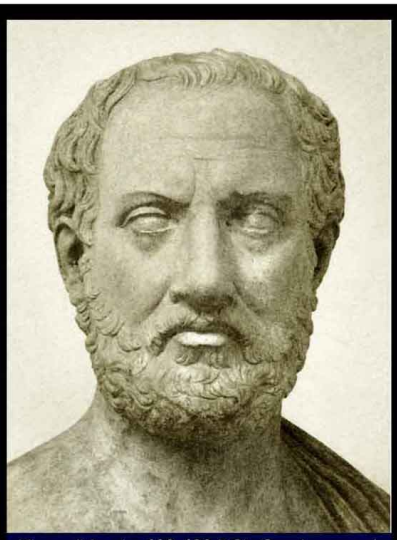
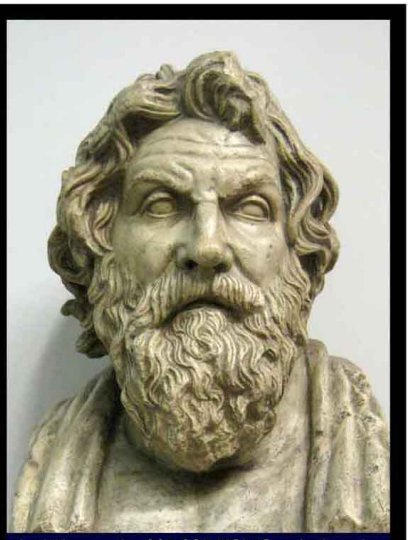


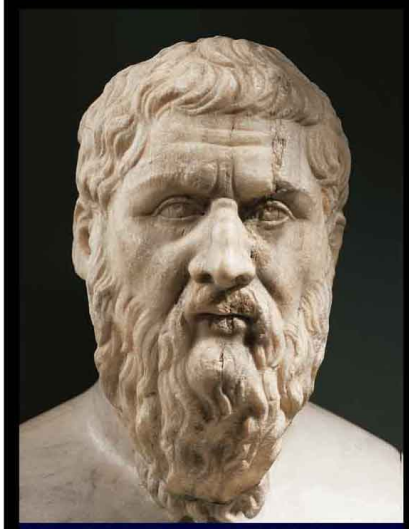
Socrates (c. 470-399 BC), Greek, one of the founders of Western philosophy. Among his students were Plato and Xenophon.



Thucydides (c. 460-400 BC), Greek general and historian. Noted for 'scientific history', 'political realism', 'analysis of human nature'.

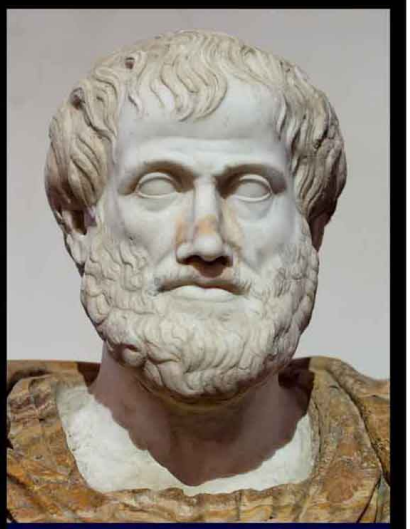


Antisthenes (c. 445-365 BC), Greek, founder of Cynic philosophy. Noted for ethics and virtues. Student and disciple of Sokrates.



Plato (Greek: Platon; c. 428-348 BC), noted for his School of Thought, and the Academy, 1st Western university. Student: Aristoteles.

Philip II of Macedon (382-336 BC), united most of Greece, hired Aristotle as teacher for his son Alexander and his generals.



Aristotle (Greek: Aristoteles; 384-322 BC), polymath, he taught almost every subject. Most influential in the West and the East.

Alexander the Great (Greek: Alexandros III, 356-332 BC), conquered most civilisations between Greece / Egypt and India / China.

Seleucos I Nicator (c. 358-281 BC), general of Alexander, he spread Greek culture and language eastwards up to India and China.

Ptolemy I Soter (Greek: Ptolemaios Soter, lit. "Ptolemy the Saviour"; c. 367-282 BC), spread Greek culture and language in Egypt.

Clash of Civilisations began when the 'Law of Man' (critical thought and the Golden Rule) challenged the 'Law of God' (blind subjugation under theocratic rule). These men built up Western Civilisation.

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Poppaea Sabina (30-65 AD), Nero's wife. In 63, Flavius Josephus met her in Rome. He described her as friendly and 'religious'.

Vespasian, Titus Flavius Vespasianus (9-79 AD). Having crushed the Druids before, he was told by Nero to crush the Messianists.

Flavia Domitilla Mayor (c. 20-65 AD), the wife to Vespasian, mother of Flavia Domitilla Minor as well as Titus and Domitian.

Titus, Titus Flavius Vespasianus (39-81 AD), like all upper class people, he spoke Greek. He crushed the Messianic Army in Judaea.

Titus Flavius Josephus (c. 37-100 AD), adopted son of Vespasian. From c. 68 AD, he controlled all writings in the Empire.

Flavia Domitilla Minor (c. 45-66 AD), Vespasian's daughter, wife to Quintus Petillius Cerialis, mother of Flavia Domitilla the Saint.

Domitian, Titus Flavius Domitianus (51-96 AD). He controlled public and private morals. The people loved him, the politicians not.

Flavia Domitilla the Saint (c. 63-100 AD), daughter of Domitilla Minor, wife to Titus Flavius Clemens, Clement I, the '1st Pope'.

Titus Flavius Clemens (c. 45-95? AD), 2nd son of Vespasian's brother Titus Flavius Sabinus, husband to Flavia Domitilla the Saint.

The Flavian family formed Christianity and modern Judaism by controlling and editing their texts. It was their aim to pacify Messianic Jews and Christians, and Titus Flavius Josephus was in charge.

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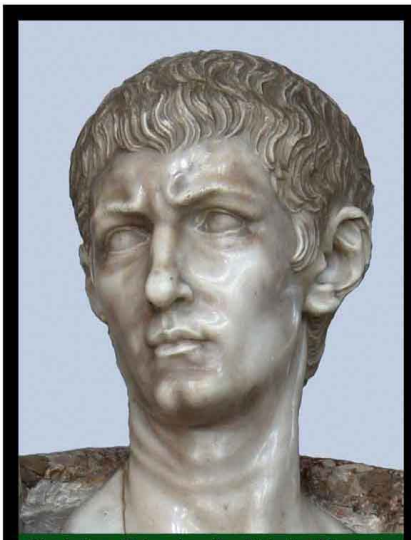
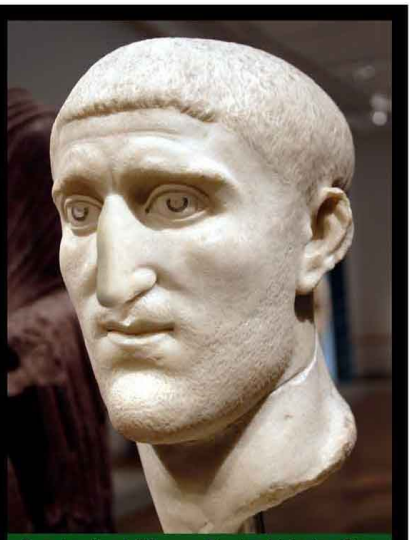
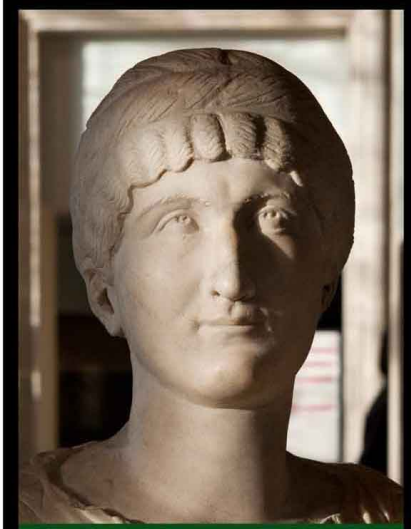
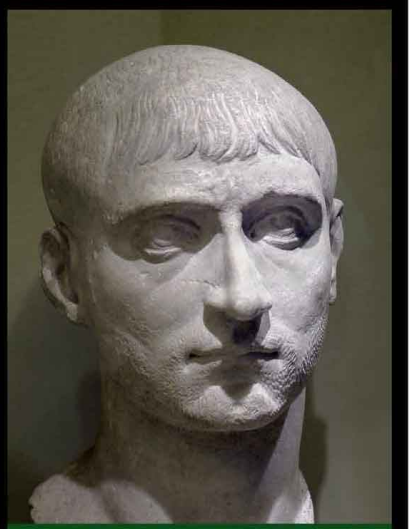

Diocletian, Gaius Aurelius Valerius Diocletianus (244-311 AD), His wife Prisca and his daughter Galeria Valeria were Christians.

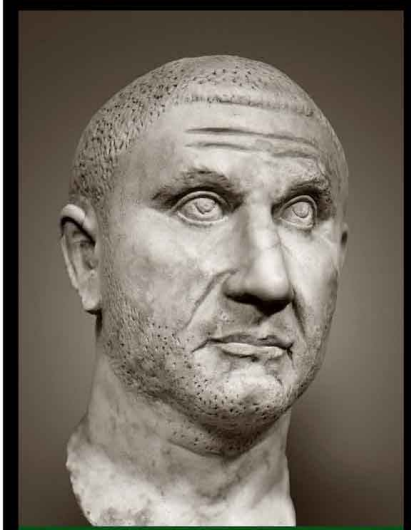
Galerius, Gaius Galerius Valerius Maximianus, 250-311 AD); his wife Galeria Valeria convinced him to sign the Edict of Serdica.


Constantius I (Marcus Flavius Valerius Constantius Herculius) 'Chlorus' (c. 250-306 AD), He was the father of Constantine the Great.


(Saint) Helena (Flavia Iulia Helena; c. 247-330), Greek Christian wife of Constantius Chlorus, mother of Constantine the Great.

Constantine I, the Great, Flavius Valerius Aurelius Constantinus (272-337), His friend Eusebius ran the 1st Council of Nicaea.


(Marcus Aurelius Valerius) Maxentius; 276-312 AD, brother of Constantine's wife Fausta, His army.saw defeat at the Milvian Bridge


(Gaius Valerius Licinianus) Licinius, c. 263-325 AD), was a Christian. His wife: Flavia Julia Constantia, half-sister of Constantine I.

Galeria Valeria (275-315 AD), daughter of Diocletian and his Christian wife Prisca (c. 270-315 AD), became wife to Galerius.

Julian, Flavius Claudius Julianus, 331-363) grandson of Constantine I and philosopher; rejected Christianity for Plato's teachings.

The Constantines called themselves 'Flavian' because in Antiquity, a name was 'programme'. And indeed, most members were Roman Christians long before Constantine, particularly the women.

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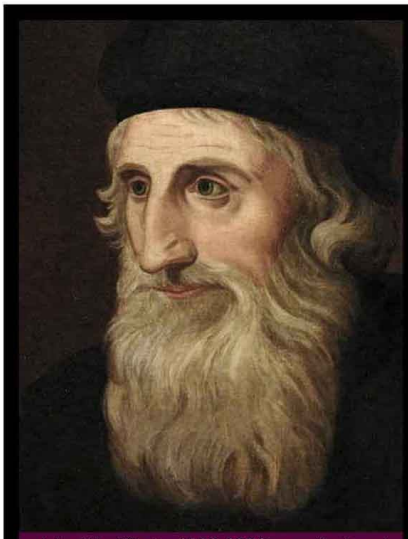

John Wycliffe (c. 1320-1384) was the head translator of the Wycliffe Bible. He knew: the Black Death was devastating for Christianity.

Johannes Gutenberg (c. 1395-1468) offered in 1455 the first printed Bible. It was sensational due to its high quality and low price.

Martin Luther, (1483 -1546) was a German theologian and translator. His printed Bibles in German were an immediate success.

Charles V (1500-1558), His uncompromising attitude towards any Reformation engulfed Europe in a series of war that ended in 1648.

Henry VIII (1491 -1547), created the Royal Navy, started English Reformation, ended the Pope's political power in England.

William Tyndale (1494 -1536) was inspired by Luthers translation and began the English translation of the Bible in Wittenberg.

Philip II of Spain (Spanish: Felipe II; 1527-1598), tried to conquer England but failed. The Roman-Catholics could not come back.

Elizabeth I of England (1533-1603) defeated the Spanish Armada and laid foundations for a Protestant empire: the British Empire.

Jan III Sobieski of Poland (1629-1696), the 'Saviour of Christendom'; he defeated the Islamic Turks on 12th September 1683.

The Black Death of 1346-1353 killed half of Europe's population. Most who could read were dead. Christianity was to live on only if people could read mass-produced Bibles in their own language.

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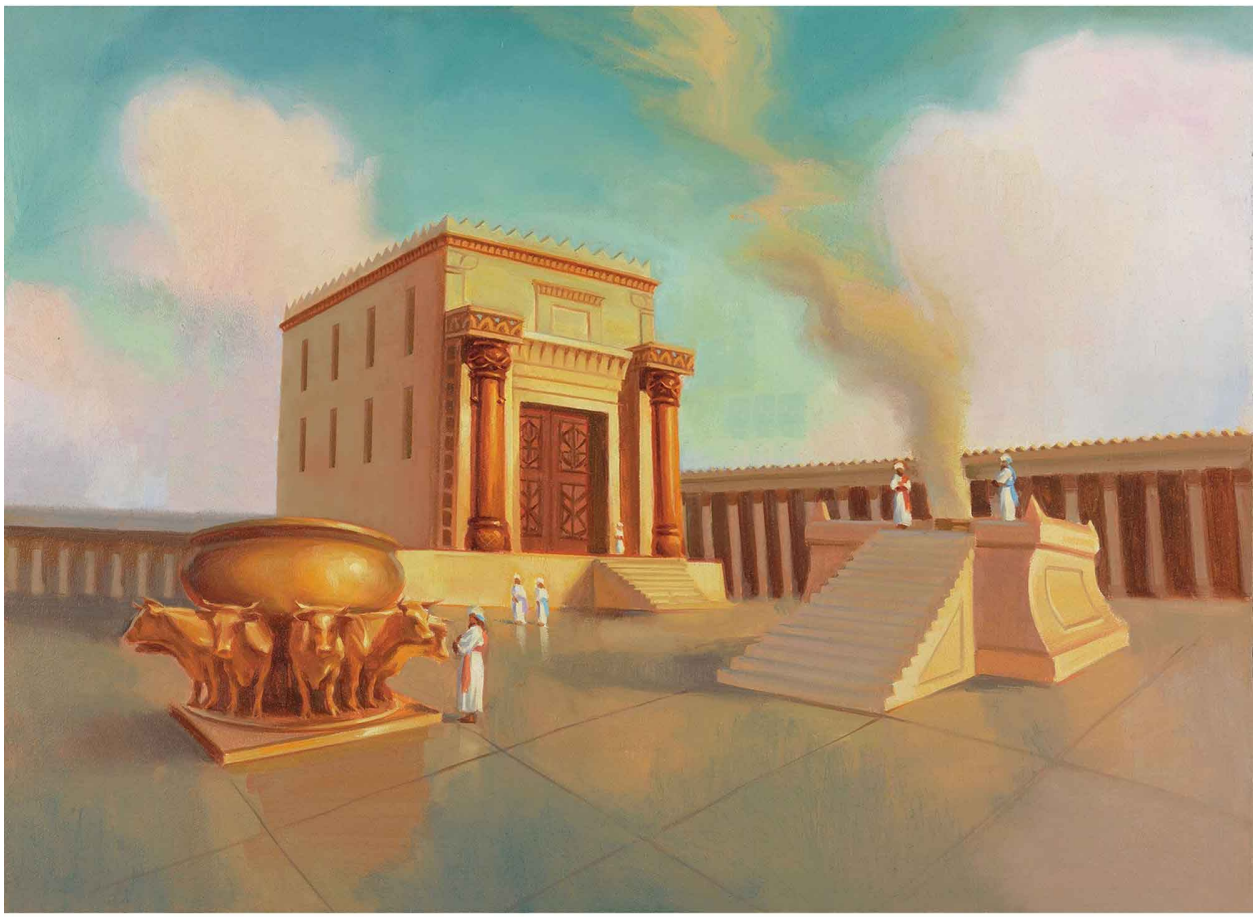
Archaeologists found the ruins of the so-called Kalabsha Temple just besides the big Khnum-Temple It is only 7.30m long, 5.80m wide and circa 4.5m high. Archaeologists restored it. Before its entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. This little temple could well have been the Yahweh Temple of Elephantine.



The description of Solomon's Temple given in the Septuagint (1 Kings, Chapter 6 and II Chronicles) is remarkably detailed, In 1 Kings 6:20 we read: “The length [of the Holy of Holies was] 20 cubits and 20 cubits the width and 20 cubits its height," (ca. 11m x 11m x 11m.). Reconstruction Lord Henfield.

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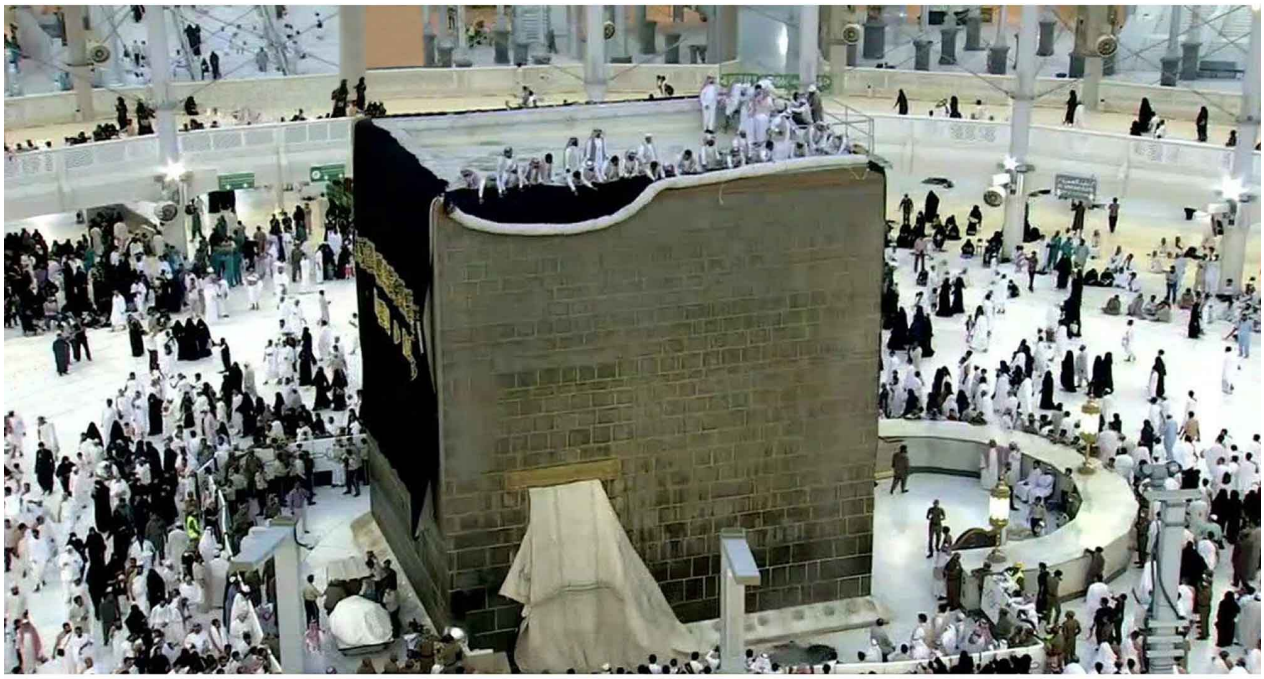
The Ka'ba-ye Zartosht (Persian for "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13 km (9 mi) northwest of Persepolis in Iran. The word kaba is Hebrew for the Greek kubos (cube). The ashlar structure was a copy of a sister building at Pasargad (called the "Prison of Solomon") which had been built by Kurush II (the Messiah) who freed the Jews from Babylonian captivity in 538 BC. (See: 2 Chron 36:22–23; Ezra 1:1–4; 4:6–24; Cyrus Cylinder). There is a linguistic link between Persian (Iranic) and Sanskrit (Indic) and the Indian "Kuru Kingdom" (c. 1200–500 BC) in the northwest of ancient India. Lucius Mestrius Plutarchus stated that Kurush was named from the Sun (Kuros). In its form “kur” the word means also 'child' and 'son,' therefore has the same meaning as the Egyptian name Mose, and Kurush II was probably aware of it.



The Kaaba, also called Bayt Allah (Arabic: 'House of God'), is a cuboid-shaped temple made of grey stone at the centre of Islam's most important mosque and holiest site, the Masjid al-Haram (gathering place where fight is forbidden) in Mecca, Saudi Arabia. It is 13.10 m high with sides measuring 12.04 m (northwest-southeast) × 11.28 m. In early Islam, Muslims faced to the direction of Jerusalem when praying. When the prophet Mohammed got into conflict with the Jews over law issues, he changed this prayer direction (qibla) to the direction to the location of the Kaaba (See: Koran 2:144; 142, 143, 150). Things like the 24 Jewish prophets in the Koran, laws, temple, pilgrimage, circumambulation, circumcision, dietary laws, xenophobia, ideology, propensity to violence etc. identify Islam as a sect of Jewish Zealots. When the Romans punitively destroyed the Zealots and their holy Temple in the Roman-Jewish War 66-73 AD, survivors fled ito Arabia. The War Scroll, found at Qumran in 1947, shows in its text the same hatred towards non-Zealots as Koran, Sira and Hadith.

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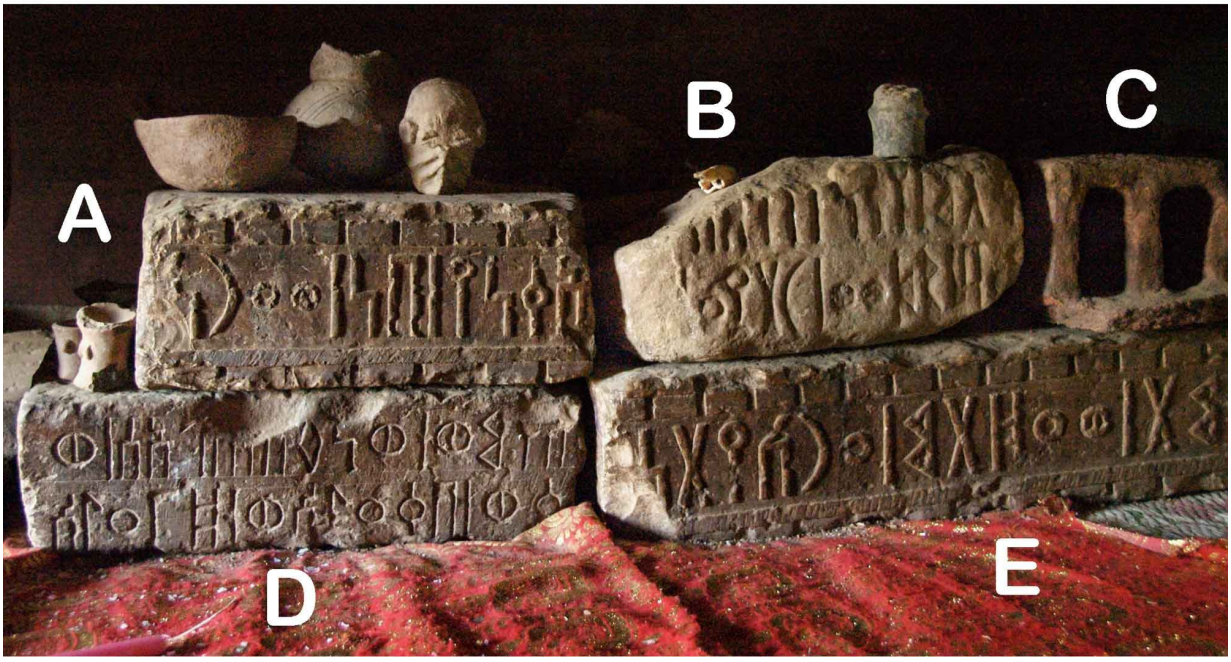
The most important pre-Christian sacred building in East Africa was restored by the DAI (Deutsches Archäologisches Institut, German Archaeological Institute) to ensure the stability of the upper masonry shells. The “Great Temple” of Yeha in Ethiopia from the 7th century BC is the most important preserved pre-Christian sacred building in East Africa. The 14 metre high and cube-like structure stands in the northern highlands of Ethiopia in the village of Yeha. It was severely damaged by fire in 400 BC. For decades it was considered in danger of collapse, but in 2017, its stabilising restoration has been completed. The same archaeological team analysed and restored also the Barran Temple in Marib, Yemen; in 2000, the DAI began its huge renovation project which was completed in 2007. The comparison between the structure of the Great Temple in Yeha and the Marib temple shows such clear similarities so that the archaeologists could reconstruct the appearance of the temple in Yeha. Below: Yeha inscriptions. Fragments A and E were parts of an altar like the one of the Temple of Meqaber Ga’ewa, Wuqro, 70km to the south.



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Interior of the 27-centuries-old temple in Yeha is still impressive: The temple had **two** floors; the wall (2.10m thick) is actually two walls: an outer wall (1m thick) that was holding the top ceiling or roof in c. 13 or 14 m height, and an inner wall (1.1m thick) whose upper (6.30m high) sill carried the coffered ceiling of the Hall of Pillars and therefore the floor of the room above.
The Greek Septuagint from the 3rd century BC describes Solomon's temple in 1 Kings 6:6,8 as follows: **6.)** The lower side [the podium] 5 cubits its width [height] and the middle [hall of pillars] 6 and the third [storey above] 7 its width [height] in cubits; . . . , [In other words: The temple had 3 levels: On the ground (a solid podium; the temple in Yeha has no such podium, but the temple in Marib does) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps a library) was 7 cubits high;] **8.)** . . . and there was a winding ascent [staircase] into the middle and from the middle to the third-storey. [The temple in Yeha had probably two staircases, one in each corner of the back.] Photo below: The entrance seen from inside.

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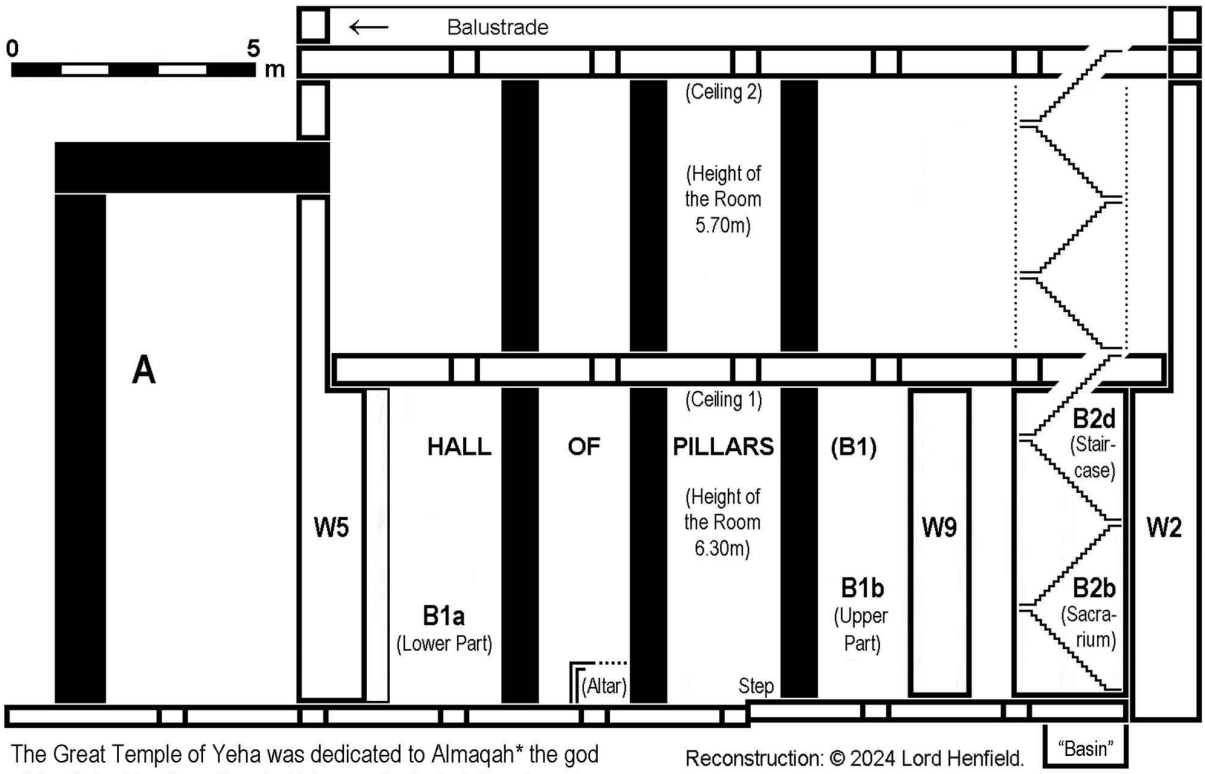

Reconstruction: © 2024 Lord Henfield.

The Great Temple of Yeha was dedicated to Almaqah* the god of the Saba kingdom. [* as in Hebrew, al, el, ah, iah, yahu, etc., denotes the moon but simply means "God."], The almost cubical structure was constructed of well-cut ashlar blocks measuring up to 3 m long and circa 25 cm thick. The ashlar blocks fit together tightly without mortar, which contributed to the structure's preservation. The temple is surrounded by a cemetery and enclosed by a double wall. Foundation fragments of an earlier temple have been identified beneath the Great Temple and likely date to the 8th century BC. In front of the temple was a porch with six pillars on a platform leading to a tall two-wing door and though that entrance into an interior with five aisles created by four rows of three squarish pillars. The two side aisles in the north and south were covered by a ceiling and above it was a second storey. The central aisle was open to the sky. Three wooden-walled or wooden panelled chambers of equal size were located at the eastern end of the temple interior. The middle chamber **B2b** had a small cellar room also called "basin," (see photo down below) although it could not be used as mikvah or baptisterium because it was not watertight; it was 3 m wide, 2 m long and almost 2 m deep. May be it was a hidden room for the Ark of the Covenant. The other two chambers contained two staircases to the floor above and from there to the roof. There was a sacrificial altar in the Hall with a blood canal leading out through the southern wall.

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The Barran Temple, better known as the Throne of the Queen of Sheba (or Saba; in Ethiopia: Queen Makeda), in Arabic: Arsh (or) Arash Bilquis. The Barran (Bar'ān) Temple is located 3 km south of the ancient city of Marib and 1.4 km west of the Awām (Awwam) temple (the Mahram Bilqis). Marib is c. 170 km east of Sanaa, Yemen. The entrance of the temple is directed (like most temples in Yemen and Ethiopia) to the West (west-southwest, to be precise); that could mean that the general prayer direction (Hebrew: mizrah, Arabic: qibla) always pointed to the east, to the sunrise; to the god Almaqah symbolising the Sun as life on Earth itself. The temple has a width of 18.60m and an entire depth of 35.60m. The courtyard is 31.50m x 36.50m and is partly surrounded by a medieval fortresswall built from stones of the temple.

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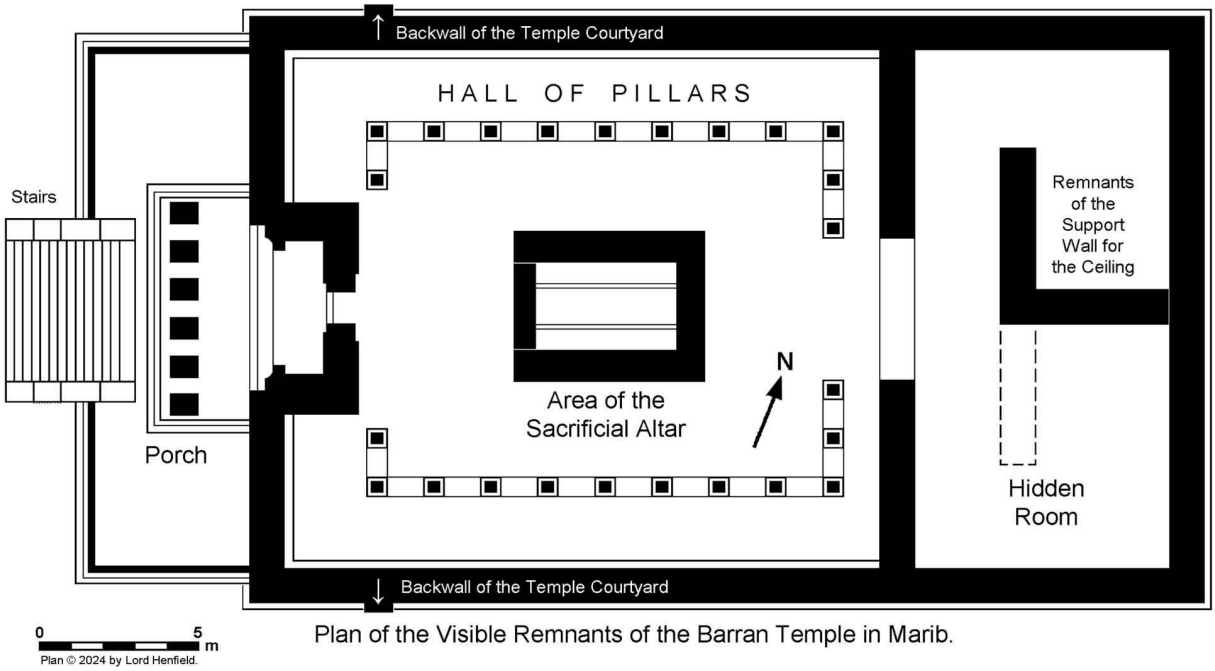
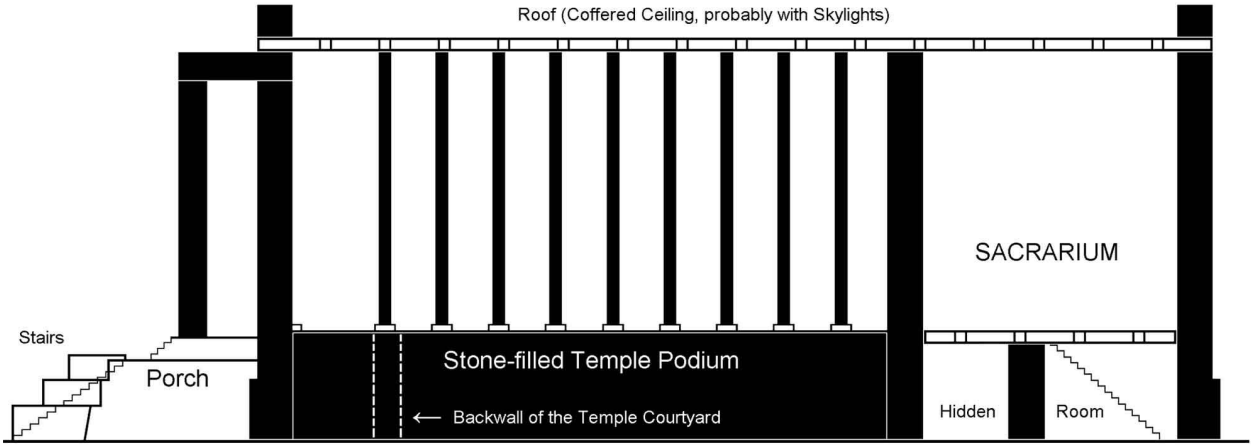


Plan of the Visible Remnants of the Barran Temple in Marib.



Section of the Barran Temple in Marib, Reconstruktion, View from the South.

Reconstruction of the Barran Temple in Marib, its Courtyard, and the Purification Well with the Base of the Pool.

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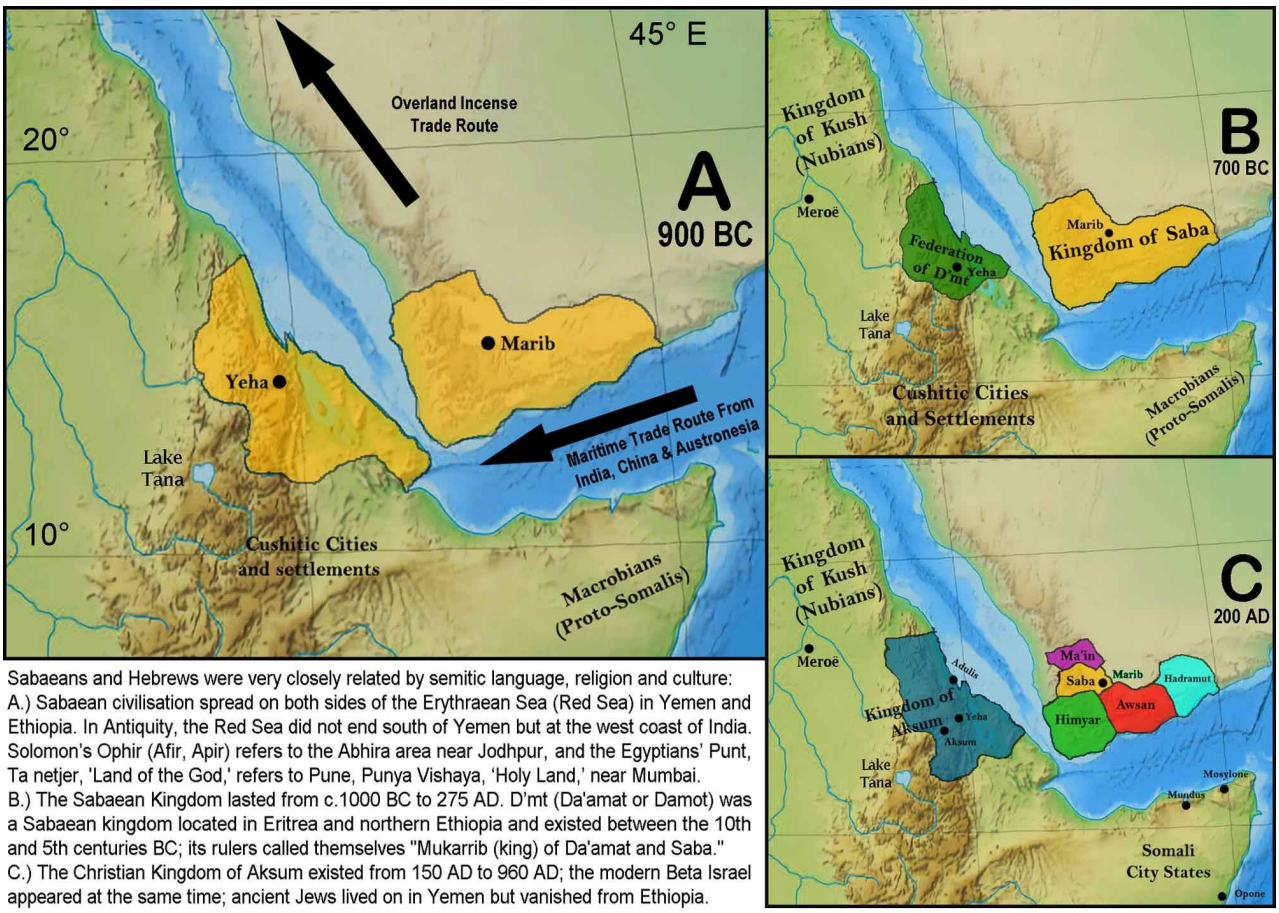
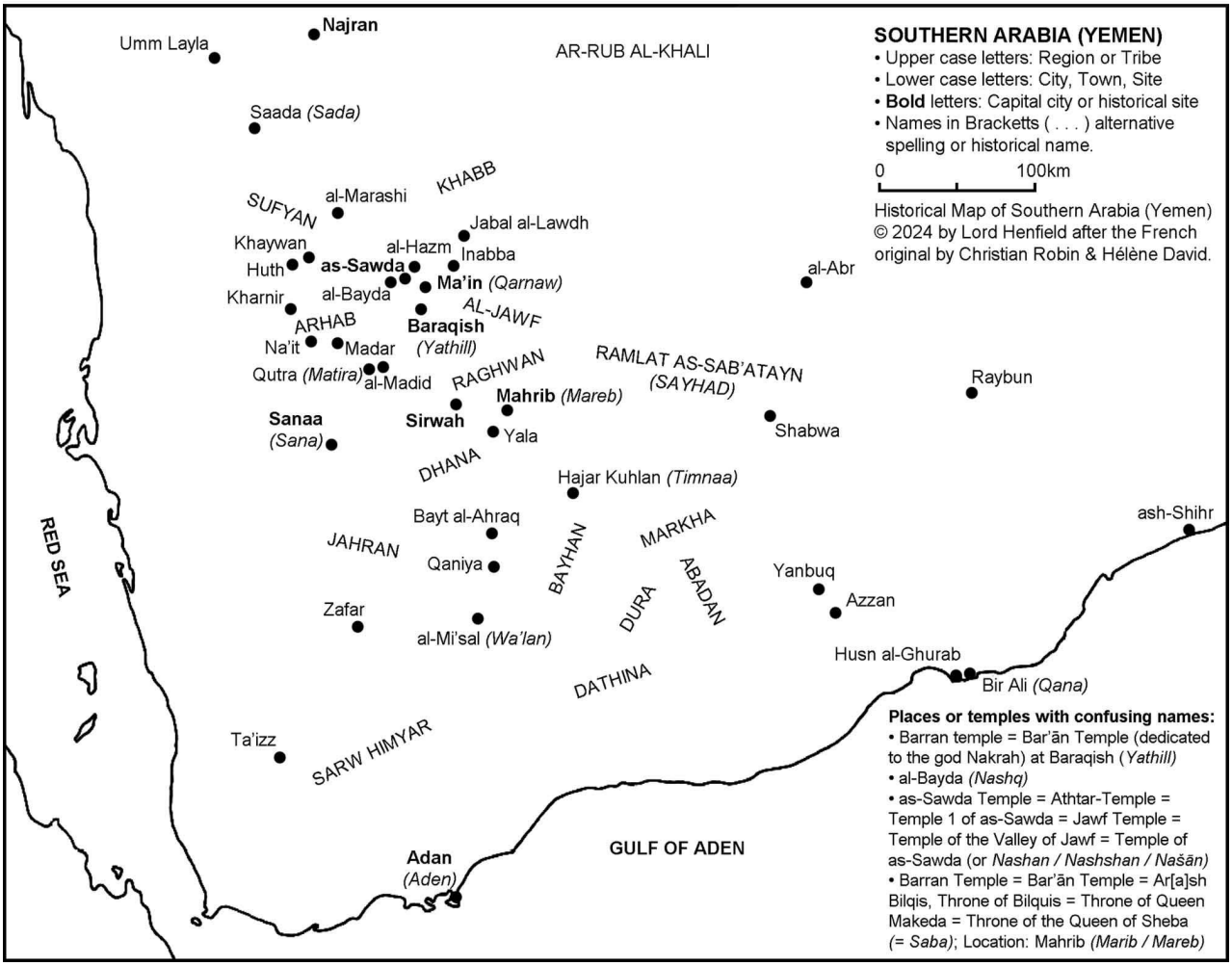


Sabaeans and Hebrews were very closely related by semitic language, religion and culture:
A.) Sabaean civilisation spread on both sides of the Erythraean Sea (Red Sea) in Yemen and Ethiopia. In Antiquity, the Red Sea did not end south of Yemen but at the west coast of India. Solomon's Ophir (Afir, Apir) refers to the Abhira area near Jodhpur, and the Egyptians' Punt, Ta netjer, 'Land of the God,' refers to Pune, Punya Vishaya, 'Holy Land,' near Mumbai.
B.) The Sabaean Kingdom lasted from c.1000 BC to 275 AD. D'mt (Da'amat or Damot) was a Sabaean kingdom located in Eritrea and northern Ethiopia and existed between the 10th and 5th centuries BC; its rulers called themselves "Mukarrib (king) of Da'amat and Saba."
C.) The Christian Kingdom of Aksum existed from 150 AD to 960 AD; the modern Beta Israel appeared at the same time; ancient Jews lived on in Yemen but vanished from Ethiopia.



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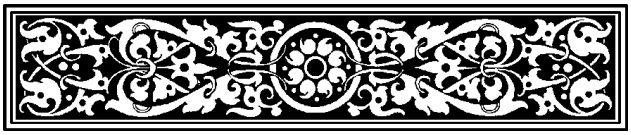
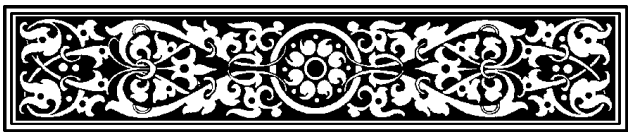
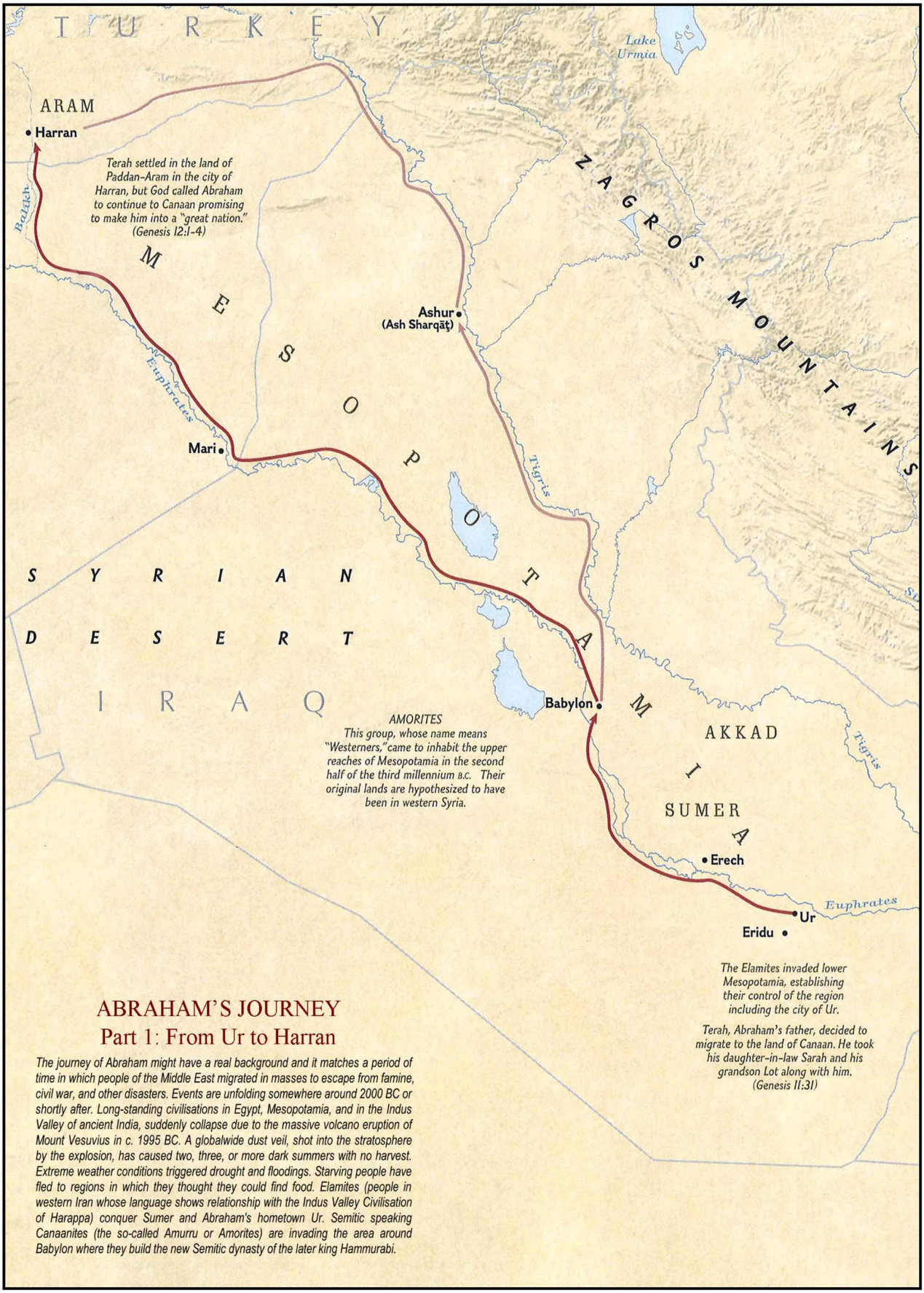


APPENDIX B

THE
MAP & CHART
DOCUMENTATION





ABRAHAM'S JOURNEY
Part 1: From Ur to Harran

The journey of Abraham might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius in c. 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused two, three, or more dark summers with no harvest. Extreme weather conditions triggered drought and floodings. Starving people have fled to regions in which they thought they could find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civilisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amurru or Amorites) are invading the area around Babylon where they build the new Semitic dynasty of the later king Hammurabi.

The stories of the Bible, or other scriptures for that matter, are often rejected as pure fantasy. The stories of Abraham contain some amount of historicity nevertheless. When Abraham left his Sumerian hometown Ur for Harran, on the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km / 18 mi southeast of Sanlıurfa. The settlement that would become Harran began as a typical Halaf Culture village established circa 6200 BC. The archaeological remains in ancient Harran show clearly why Abraham came here, it was one of the largest commercial, cultural, and religious centres of the region. The Greeks called the city Hellenopolis (meaning "Greek city") in the Early Christian period. (The grey line along the River Tigris represents an alternative route of Abraham and his clan.)

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The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundred of years. Ezekiel (c. 622-570BC) writes (30:13-17): "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros [Upper Egypt, Thebes] desolate, and will set fire in Zoan [Tanis], and will execute judgements in No [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. And I will pour my fury upon Sin [the Desert of Sin or Tsin: between Elim and Mount Sinai], the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily. [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] The young men of Aven [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] and of Pibeseth [Bubastis] shall fall by the sword: and these cities shall go into captivity."
If the Habiru (ancient Hebrews) were no Canaanites, as they claimed, they would have had no need for such a grudge against exactly those places the Canaanites once have been expulsed from, would they?

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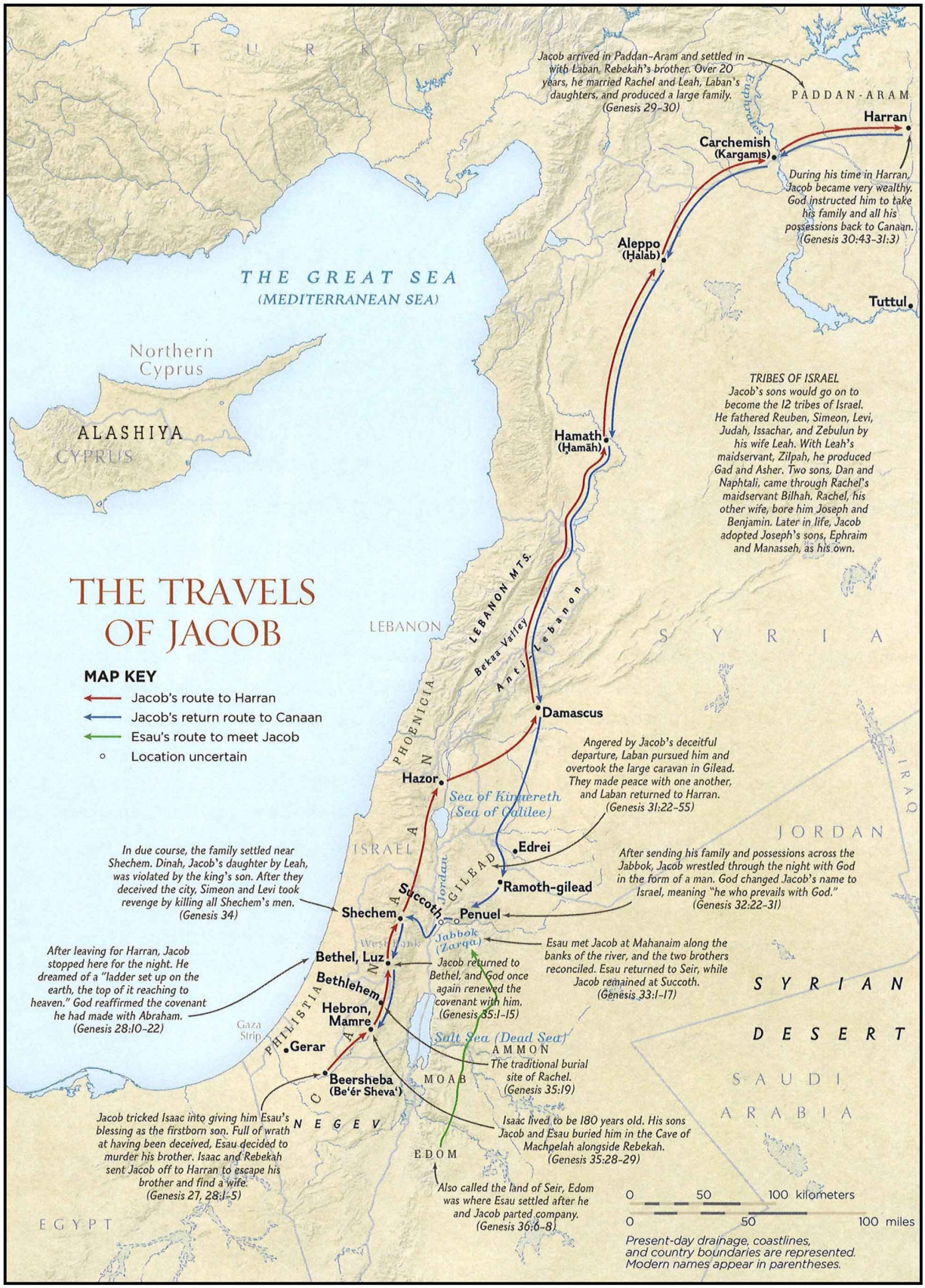

The history of the "Israelites" begins with ***Jacob***: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect". The name ***Israel*** (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

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Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the ***Twelve Tribes of Israel***, and it is also known that he had a daughter, Dinah.

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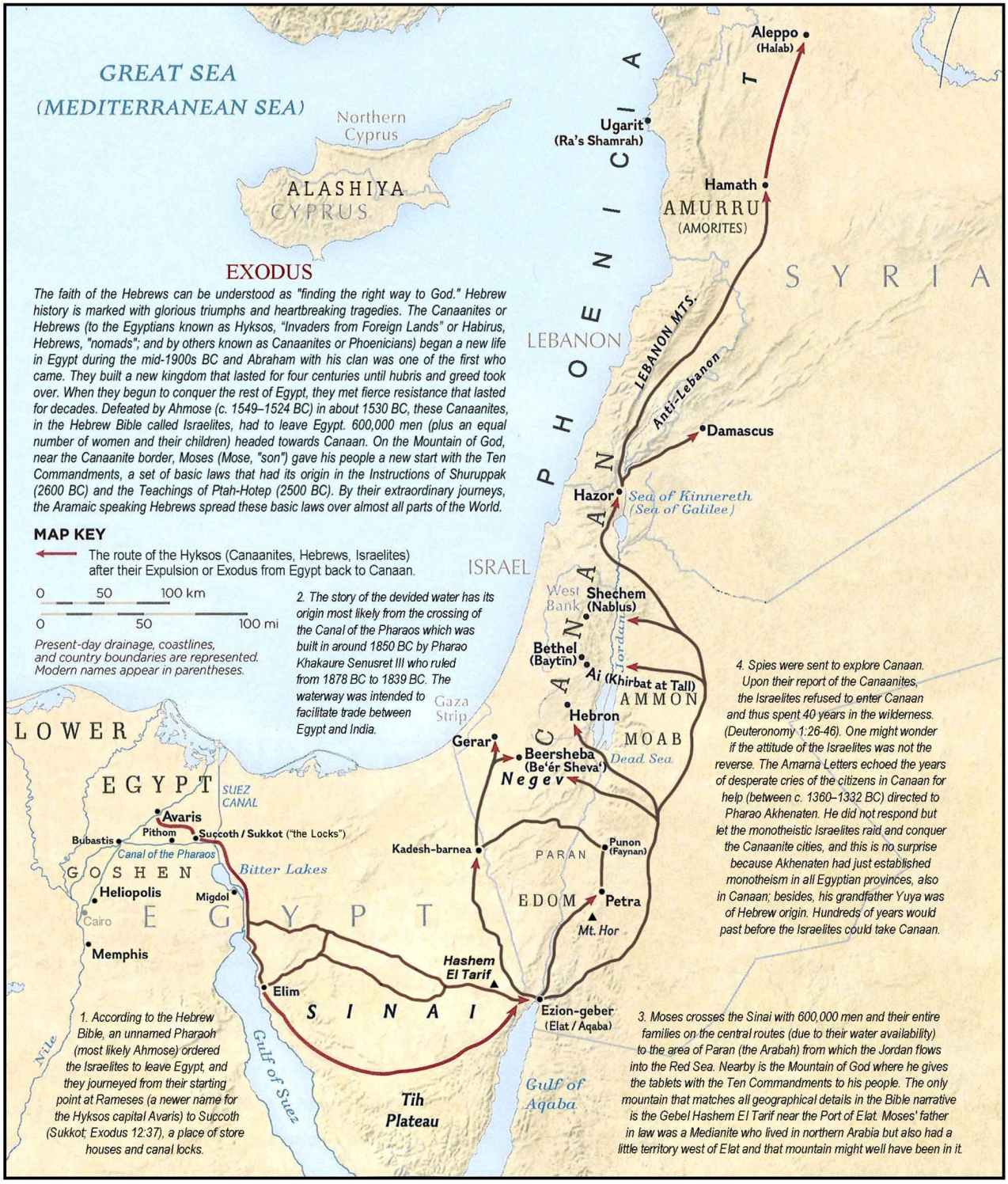

EXODUS

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they begun to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549–1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

MAP KEY

The route of the Hyksos (Canaanites, Hebrews, Israelites) after their Expulsion or Exodus from Egypt back to Canaan.

0 50 100 km
0 50 100 mi

Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret III who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wilderness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amarna Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360–1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. Hundreds of years would past before the Israelites could take Canaan.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot; Exodus 12:37), a place of store houses and canal locks.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat. Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the ***Biblical Mount Sinai***. Potential candidates had to meet the following criteria: **1.** The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. **2.** It must have a water source to support the people. **3.** It must be accessible and easy to climb (due to the old age of Moses). **4.** It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) **5.** It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: **1.** Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. **2.** Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. **3.** Be within "goat grazing distance" of Midianite territory. ***Moses*** (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.].

Criticisms against the proposal that Hashem El Tarif is Mount Sinai are: **1.** There is no mention in history nor tradition of Hashem El Tarif as Mount Sinai. [A weak argument as Christians and Muslims have deliberately destroyed almost all texts that contradicted their doctrine.]. **2.** There is no widespread Rabbinic-era Jewish tradition about the location of Mount Sinai. [Also weak because "Rabbinic Literature" was edited by the Romans after the 1st Roman-Jewish War, 66-73 AD, and therefore cannot really be called authoritative.]. **3.** The Sinai was controlled by the Egyptian Empire [Also a weak point because the Egyptians controlled all their provinces between the Nile and southern Anatolia anyway, including all of Canaan and Phoenicia.]

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Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was ***Hoshea*** (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from Jesus the Nazorean (in the New Testament).

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Kingdoms of ***Saul***, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small. The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was ***David*** (Hebrew for: "beloved by family"). Samuel describes David is a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. ***Solomon*** (Hebrew: Shlomoh from shalom, "peace"), also called Jedidiah (Hebrew: Yedidyah from "beloved of Jah, Yahweh, God"), was, according to the Hebrew Bible or Old Testament a fabulously wealthy and wise king of the United Kingdom of Israel who succeeded his father, King David from c. 970 to 931 BC. (See: Kebra Nagast and 1 Kings 10; Queen of Sheba / Saba, Queen Makeda). Following the split in c. 930 BC, his patrilineal descendants ruled over Judah alone.

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The next significant Hebrew ruler was ***Hezekiah*** (reign c. 715-686 BC; Hebrew: Hizkiyyahu, Hizqiyyahu, Khizkiyahu, Yehizqiyyahu, or Y'khizkiyahu, meaning "Yahweh strengthens" or "Yahweh is my strength"; Greek: Ezekias). He was a king of Judah who appears in 2 Chronicles 18-32, in 2 Kings 18-20, Proverbs 25:1, and in Jeremiah, Hosea, and Micah. He was compared favourably with David and Solomon. Undoubtedly, Hezekiah was a historical figure as his story is one of the best to cross-reference with the rest of the Mid Eastern world's historical documents. The Hebrew Bible (Kings 19:35) states that the Assyrians attempted to conquer Judah and lost 185,000 soldiers. This might be an exaggeration but Hezekiah was a fierce warrior and documents such as the Siloam inscription, Lachish relief, Sennacherib's Prism of Nineve, bear witness to that. He is the first Hebrew ruler who made monotheism the official doctrine of the state. In an effort to abolish the Canaanite idolatry from his kingdom, he destroyed the high places (or bamot) and the "bronze serpent" (or Nehushtan), recorded as being made by Moses, which had become objects of idolatrous worship.

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With first religious reforms, King Hezekiah began a political process that was finally concluded by King ***Josiah*** (or Yoshiyahu, c. 640–609 BC) and it split Israelites from the rest of all Canaanites. Triggered was this reform probably by the ruthless conquests of Canaan by Assyria and Babylonia (also Semites). Statecraft was deliberately replaced by zeal as religious weapon. Greeks and Romans should experience that weapon some centuries later. The Books of 2 Kings and 2 Chronicles record about the programme and its execution in quite some detail. Josiah began the destruction of (Canaanite) Baalist altars and images throughout Jerusalem and Judah. While restoring the Temple of Jerusalem, the High Priest Hilkiah discovered a scroll described in 2 Kings as "the book of the Law", and in 2 Chronicles as "the book of the Law of the Lord given by Moses". Meant is most likely a collection of manuscripts that included The Instructions of Shuruppak (with c. 100 precepts and laws), the Code of Ur-Nammu (or Shulgi, 32 laws), the Code of Eshnunna (61 laws), the Code of Lipit-Ishtar (37 laws) and The Code of Hammurabi (282 laws), the Code of the Nesilim (Hittite, 200 laws), [Look for these law texts in the Grand Bible, see also: the 5 Precepts, the 10 Commandments, the 613 Mitzvot]. Many of these ancient law texts became directly a part of the Torah. The compilation of the Torah took place at c. 600 BC, may be by decree of Josiah.

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During the occupation of Judah and Israel, Israelites and Judaeans became prisoners of war, particularly the educated ones. All their leaders were taken hostage by Aramaic speaking Assyrians (8th century BC) and later by Akkadian and Aramaic speaking Babylonians (6th century BC), as it was general custom of that time. It ensured that the remaining population stayed leaderless and obeyed tlhe laws of the new rulers. When the Persian king ***Kurush II*** (Cyrus the Great, hailed by Hebrews as "Messiah") conquered Mesopotamia, the Israelite leaders were freed. Many of the Aramaic speaking ex-captives began to work as scribes for the Persians, some of them moved to Bactria and India, some others went to Egypt, Greece and Rome. The conquest of ***Alexander the Great*** triggered a cultural revolution spreading to Rome and India. Some Jews felt happy in the new culture. Their opponents took Josiah's fundamentalism to heart and fought against the Greeks. In 166 BC, ***Judah Maccabee*** led a Jewish army to victory over the Seleucid dynasty, which at first was directed against the many ***Greek Jews***, of whom there were many. The Maccabean (Hasmonean) dynasty ruled until the Roman Army under ***General Gnaeus Pompeius*** crushed them in 63 BC. The Hasmonean dynasty ended in 37 BC when ***Herod the Great*** became king of Israel. The Hebrews did not like him because he was an Edomite (Arab) and he worked for the Romans.

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The Biblical scholars Joseph Atwill and Robert Eisenman have compared the text of the ***Gospel of Matthew*** with the text of ***The Jewish War*** by ***Titus Flavius Josephus*** and made a revolutionary discovery. In his book "Caesar's Messiah," Atwill, outlines a series of events in ***Jesus' ministry***, described in the Gospels, are exact, sequential parallels to the ***battle campaign of General Titus*** (Flavius Vespasianus, son of Emperor Vespasian). The origins of Christianity seem far different than we have been led to believe. Remarkable is also how close Jewish families were connected to Roman families on a private basis. ***Philo of Alexandria***, known as Philo Judaeus, c. 20 BC–50 AD), was a Greek Jewish philosopher who lived in Alexandria, Egypt. His family had social ties to the ***priesthood in Judaea***, the ***Hasmonean dynasty***, the ***Herodian dynasty***, the ***Julio-Claudian dynasty***, and the ***Flavian dynasty*** in Rome. Philo had two brothers, Alexander the Alabarch and Lysimachus. Through Alexander, Philo had two nephews, ***Tiberius Julius Alexander*** (a high-ranking Roman general and governor) and Marcus Julius Alexander. The latter was the first husband of the ***Herodian princess Berenice***, lover or secret wife of the general and later ***Emperor Titus***. She was the daughter of King Herod Agrippa I and a sister of ***King Herod Agrippa II*** who was a friend of ***Emperor Claudius*** as well as of ***Titus Flavius Josephus***, having supplied him with information for his history books. And the Roman historian Titus Flavius Josephus was none other but the Jewish general ***Yosep bar Matityahu***, Joseph the son of Matthew.

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Unknown to the rest of the World, the Hebrews created their own states far away from the Middle East. The most successful of those people were two distinct groups: the Bene Israel (Sons of Israel) of India and the Beta Israel (House of Israel), also known as Ethiopian Jews (Hebrew: Yehudey Etyopyah; Ge'ez: ye-Ityoppya Ayhudi). The Beta Israel are a Jewish community that developed and lived for possibly over 2500 years in the area of the Kingdom of Aksum in the North of Ethiopia. They are also known as Falasha (nomads, which points to an earlier era). Documents of the early Hebrews in Ethiopia are rare, and if there are any, they give us different stories. Many of the Beta Israel's accounts state of their origins that they stem from the very ancient migration of some portion of the Tribe of Dan to Ethiopia, were led by the sons of Moses, perhaps at the time of the Exodus. A Christian account points to of Menelik's return to Ethiopia. Menelik is considered the first Solomonic Emperor of Ethiopia, and is traditionally believed to be the son of King Solomon of ancient Israel, and Makeda, ancient Queen of Sheba (Saba, which was on the eastern coast of the Red Sea). Alternative timelines include the later crises in Judaea, e.g., the split of the northern Kingdom of Israel from the southern Kingdom of Judah after the death of King Solomon. Then there are rumours about prisoners of war of the Assyrians and the Babylonians who migrated to Yemen, India and Ethiopia. According to another account, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia by coming from the North, independently from Menelik and his company: "The Falashas migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BC the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for a few hundred years until the reign of Cleopatra. When she was engaged in a war against Augustus Caesar, the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt so there was another migration (between approximately 39–31 BC). Some of the migrants went to South Arabia and settled in Yemen. Some of them went to the north of Ethiopia.

In 1893, the New York journalist Charles Edwin Wilbour acquired some documents. He stored them in a warehouse where they were found more than 50 years later. The documents turned out to be papyri from the antique City of Elephantine near the border to Sudan. Up to this day, thousands of ancient documents in hieratic and demotic Egyptian, Greek, Latin and Coptic have been found in Aswan and Elephantine, once called Rabau, Jubau or Yaba. Among them are a collection of Hebrew manuscripts from the 5th century BC. And they tell us amazing stories. The largest number of papyri are written in Aramaic, the language of the Hebrews and lingua franca of the Achaemenid Persian Empire. They belong to a community of Hebrew mercenaries stationed at Elephantine under Achaemenid rule, 495–399 BC. The Elephantine papyri pre-date all extant manuscripts of the Hebrew Bible, and thus give scholars a very important glimpse at how Judaism was practised in the fifth century BC. They show clear evidence of the existence in c. 400 BC of a polytheistic sect of Jews, who seem to have had no knowledge of a written Torah or the narratives described therein. In one of the letters (Document "B17, TAD A4.5 Cowley 27", The Elephantine Papyri, Brill 1996, p.135), the Jews of Elephantine asked the High Priest in Jerusalem for permission to rebuild their own 'Jerusalem Temple' in Egypt. Excavation work done in 1967 revealed the remains of the Jewish colony centered around a small temple which is still standing on the island today. Along with Yahweh, other deities seem to have been worshiped by these Jews, including Anat-Yahu, the wife of Yahweh. There are two significant questions: Where did the Beta Israel originally come from? and: Where did the Hebrew mercenaries and their families go to when they left Elephantine? The answer could well be that the Beta Israel came from the north, as some legends suggest, namely from Elephantine. We can even figure out the travel route. They went by boat upstream the Nile, then they travelled up the Blue Nile, into the River Dindar or the River Rahad. Both, the Blue Nile as well as the Black Nile, begin exactly in the mountainous region of the Lake Tana, the original settlement area of the Beta Israel in northen Ethiopia. There are many places with Hebrew names and there is even another 'Jerusalem Temple' still standing in Yeha near Adigrat (New Bethel) about 50 km northeast of Aksum. The cube-like temple is dedicated to Almaqah, the "Bull of God's Land" and is dated to c.900-700 BC. The Beta Israel suffered ruthless persecution by the Communists and were then rescued by Israel's Forces from 1980 to 1992.

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Paul's Journey to southern Anatolia (Acts 13 and 14). Acts 13:4-8 says, "So they [Paul and Yosef bar-Nabas] ... departed unto Seleucia [Celeucia, south of Antioch, Antakya] and from thence they sailed to Cyprus. And when they were at Salamis ... they found a certain sorcerer, a false prophet, a Jew [meaning a member of the Jewish messianic party of Zealots and Sicarii that Paul used to persecute], whose name was Bar-jesus. ... Elymas the sorcerer [magos] (for so his name is translated) opposed them." Elymas is a Semitic term from 'alim' meaning "learned" or "wise," usually translated into the Persian term magos, meaning 'wise' like in "the three magi." Bar-Jesus or "bar Yoshua" in Aramaic means "Son of Jesus." The Book of Acts tells us here a crucial fact: Jesus had a son, so he had a wife. Paul used words like "Jew, sorcerer, false prophet" to lower his opponents.

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Paul's Journey to the Greek-speaking eastern half of **the Roman Empire** (Acts 16-18). Paul and his companion Barnabas left for the journey from Jerusalem after the meeting of the Council of Jerusalem, led by James the Just [the brother of Jesus], where the circumcision question was debated. They stopped in Antioch [meant is here Antiocheia, Edessa, one of the earliest Christian centres] where they had a sharp argument about taking John Mark with them on their voyages, as in the previous trip he had left them and gone home. Unable to resolve the dispute, Paul and Barnabas separated; Barnabas took John Mark to Cyprus with him, while Silas joined Paul and together they left for Tarsus [Paul's birthplace]. The final dispute on Jewish law split Christianity into a Jewish Christianity led by James, and a Roman Christianity led by Paul and his Gentile companions.

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Paul's Journey to the City of Ephesus (Acts 18, 19, 21) brought him to the centre of Greek civilisation. He lived there for 3 years and made lots of short trips. Paul's real name was Saul of Tarsus because he was born in Tarsus, Anatolia. Paul was a Roman Jew, a pious Pharisee and a sophisticated cosmopolitan who spoke Greek, Aramaic and Hebrew. He wanted to establish his own version of Christianity because he saw that the Jews stumbled into a war with the Romans. On his way to Damascus he had a "vision of Jesus," meaning he had an idea. Over time, the Romans grew angrier due to the terrorist acts of the Zealots. Paul's idea was to replace their violent ideologies with his teachings of a peaceful Jesus. In 57 AD, protests erupted in the theatre of Ephesus against Paul's teachings (Acts 19). The bishop of the Jerusalem, James the Just, summoned him for talks.

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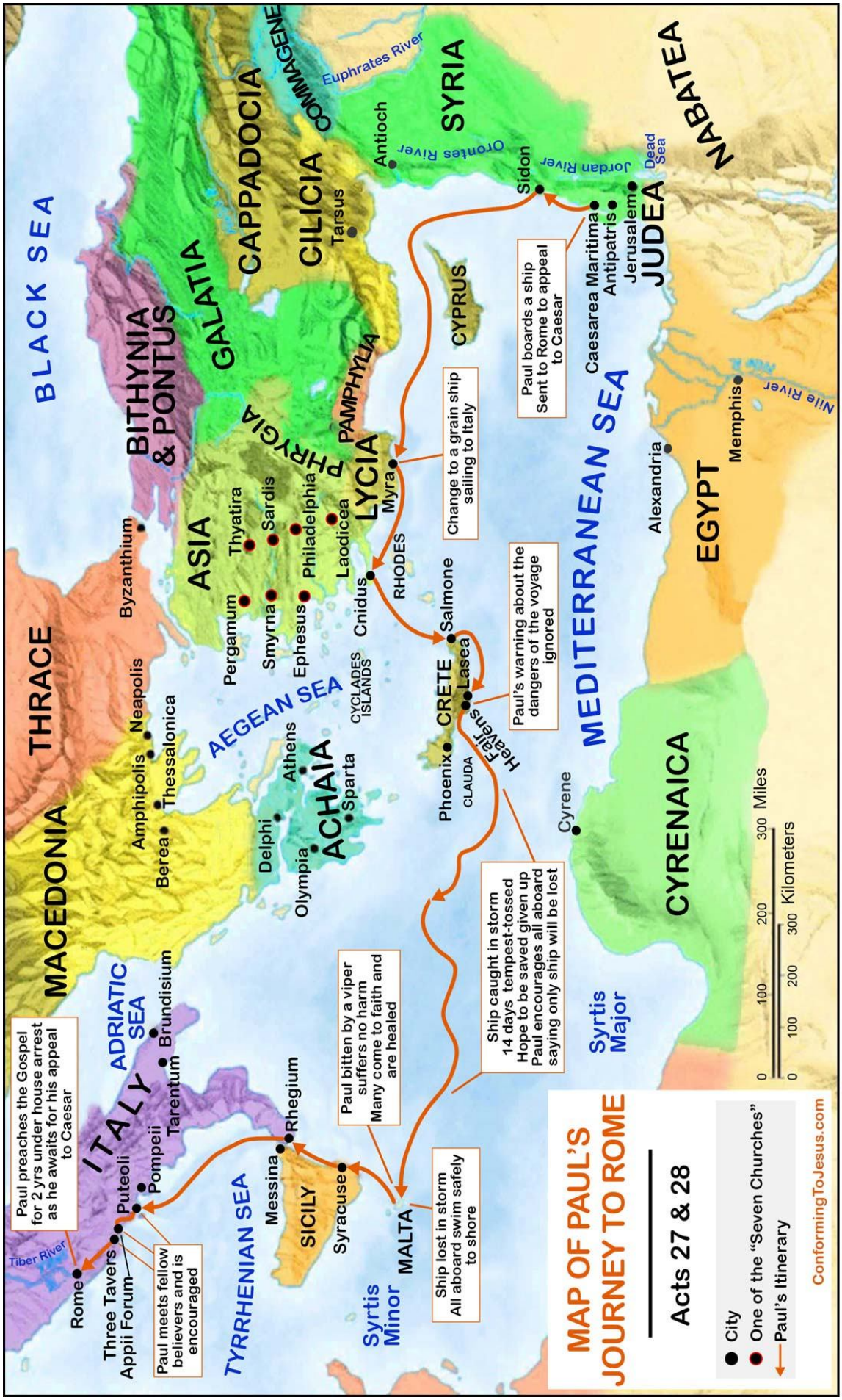

Paul's Journey to Rome (Acts 27 and 28) and to Spain (Romans 15:24, 28). According to Prof Robert Eisenman, translator of the Dead Sea Scolls, to get to the historical Jesus we have to get to him through James the Just, the bother of Jesus, as they grew up together. James was the leading, righteous man of his time. Paul had a major altercation with James about kosher food, circumcision and the fact that Paul converted Jews to his Roman Christianity, contrary to former made agreements. A mob of Jewish Zealots found out and tried to kill him, the Roman governors put him into protective custody. And in 62 AD, they got him out of the Judaea to sent him to Rome on an appeal to Caesar Nero. On his ship to Rome travelled also Yosef bar Matityahu on a diplomatic mission to Nero. He too wrote about the shipwreck and he became the famous historian Titus Flavius Josephus.

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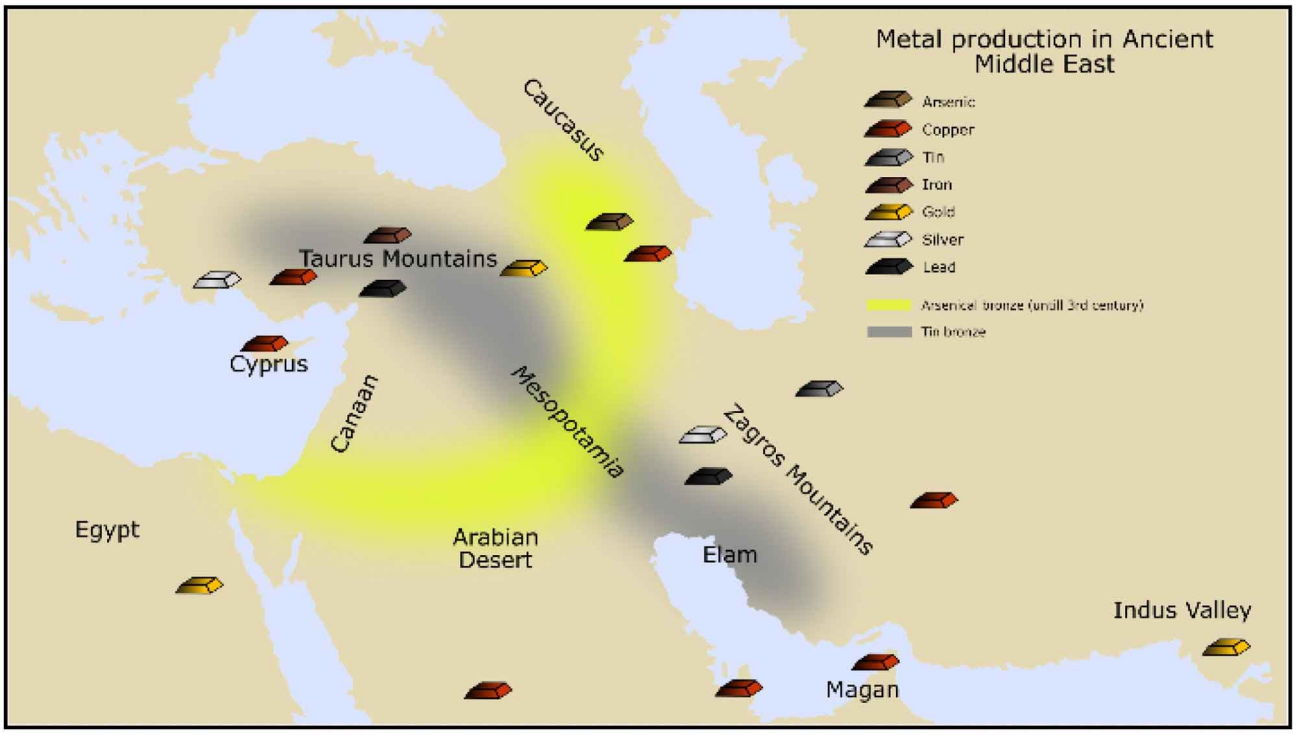

The new material of the time was bronze, a durable alloy made of copper and either tin or arsenic. Mining and Metal production was boosting early trade in the Ancient Middle East and around; 3rd millenium BC.

With Ahmose's reconquest of Lower Egypt, his New Kingdom soon gained power over Canaan, Phoenicia, and Amurru (the Amorites who now ruled over Babylonia). The international language was Akkadian written in cuneiform script; it was closely related to the Semitic languages Canaanite, Phoenician, Aramaic, and Amorite. The Amarna Letters give us a detailed image of political and personal relationships. 16th - 14th centuries BC.

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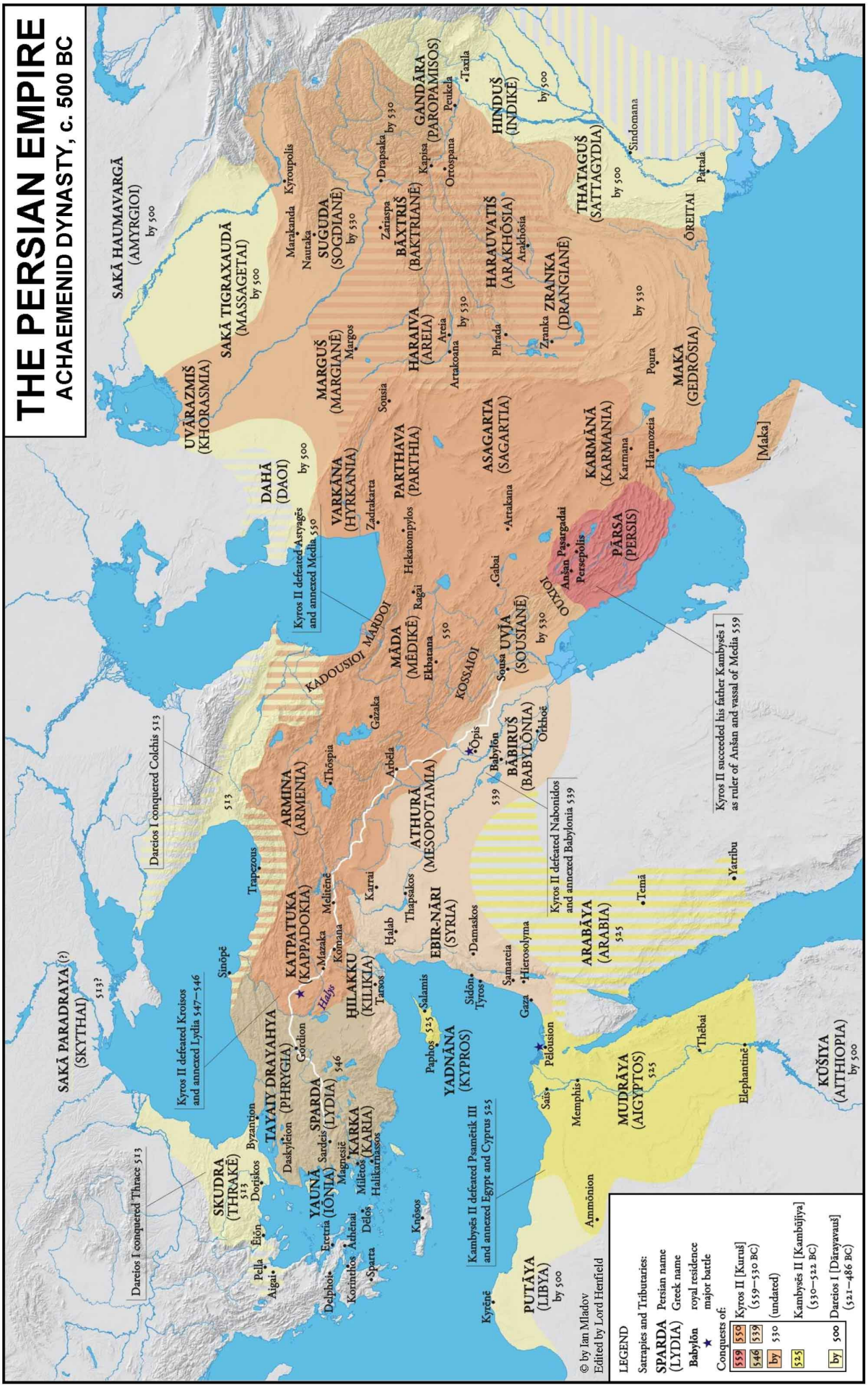

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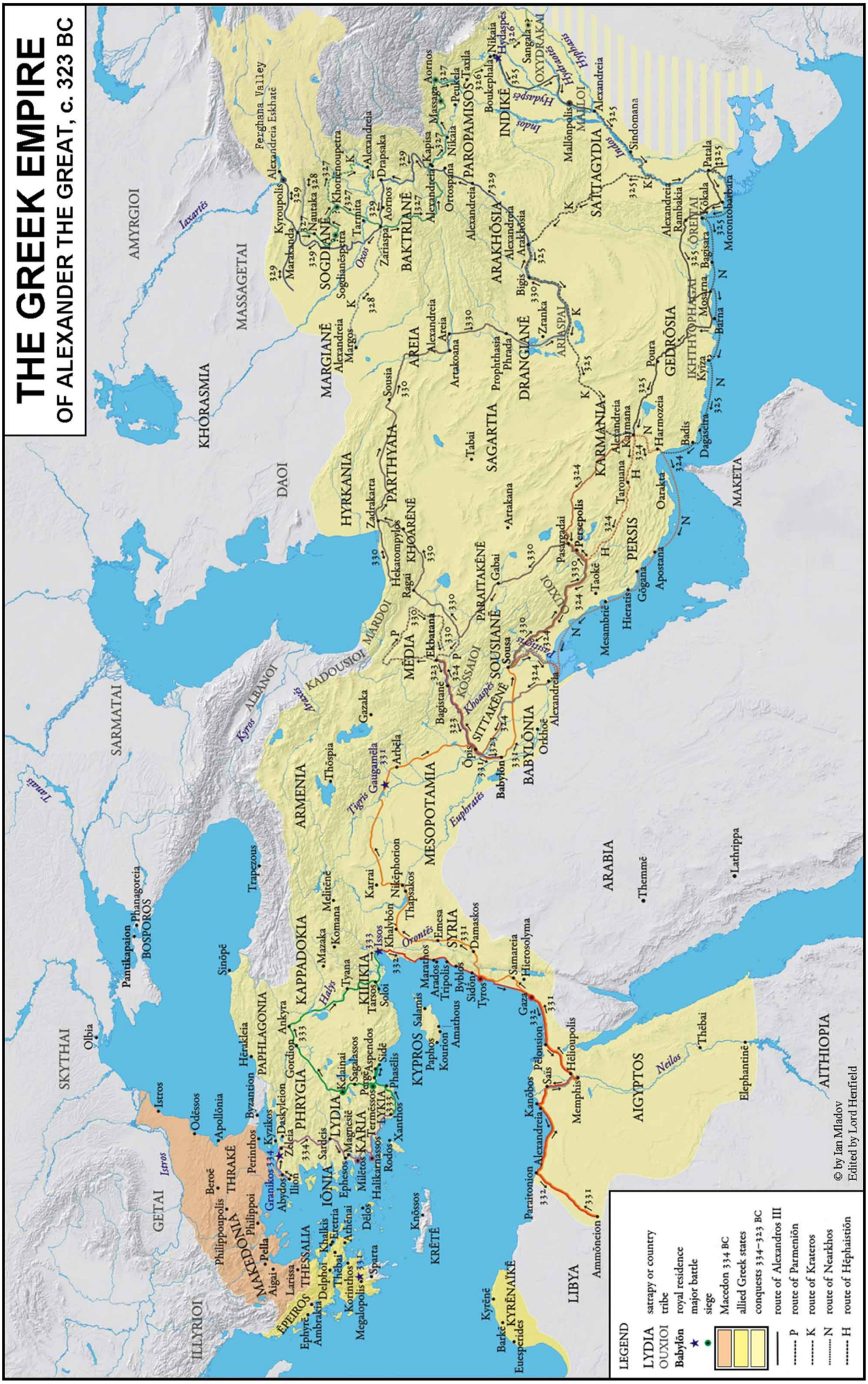

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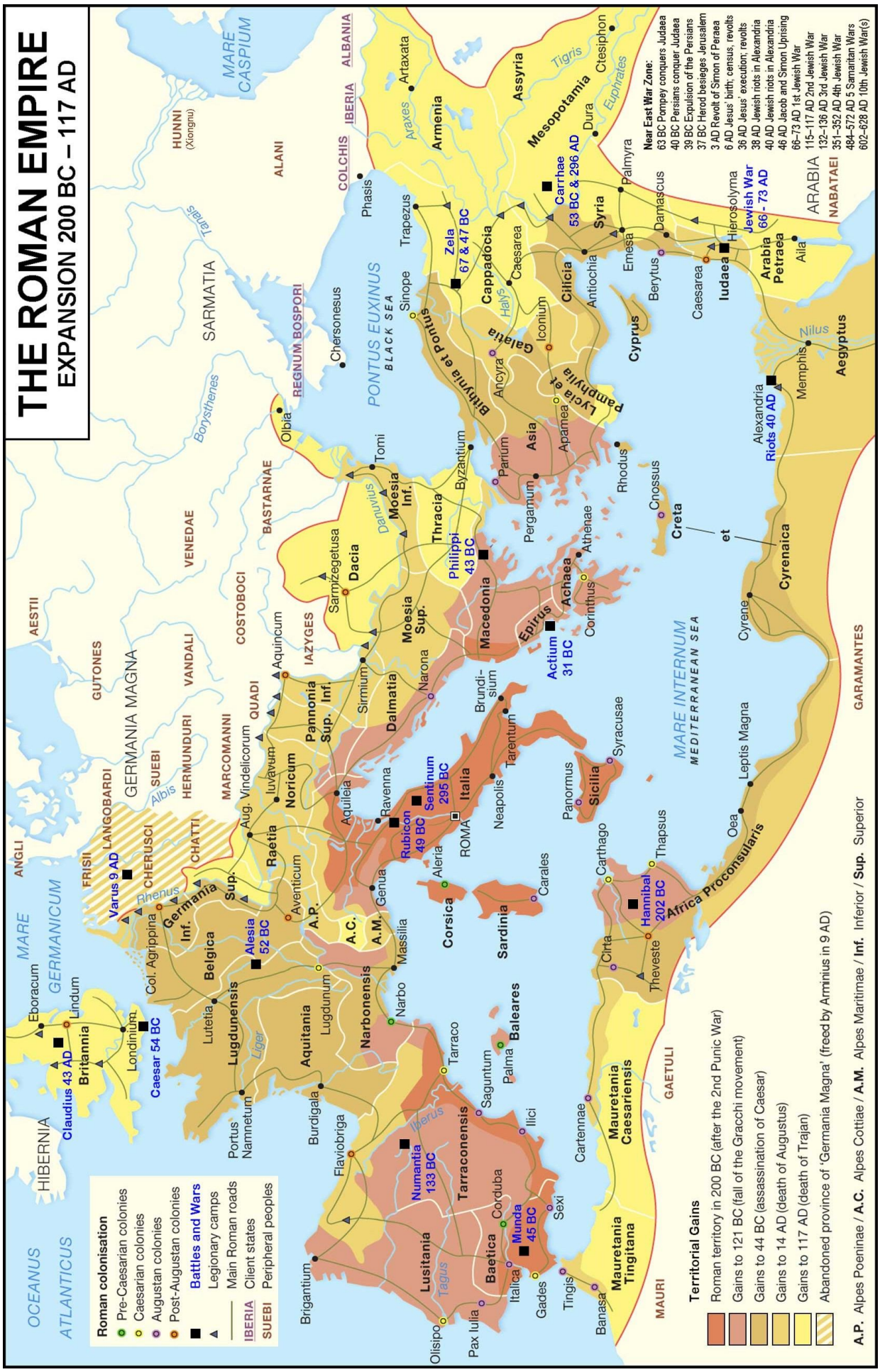

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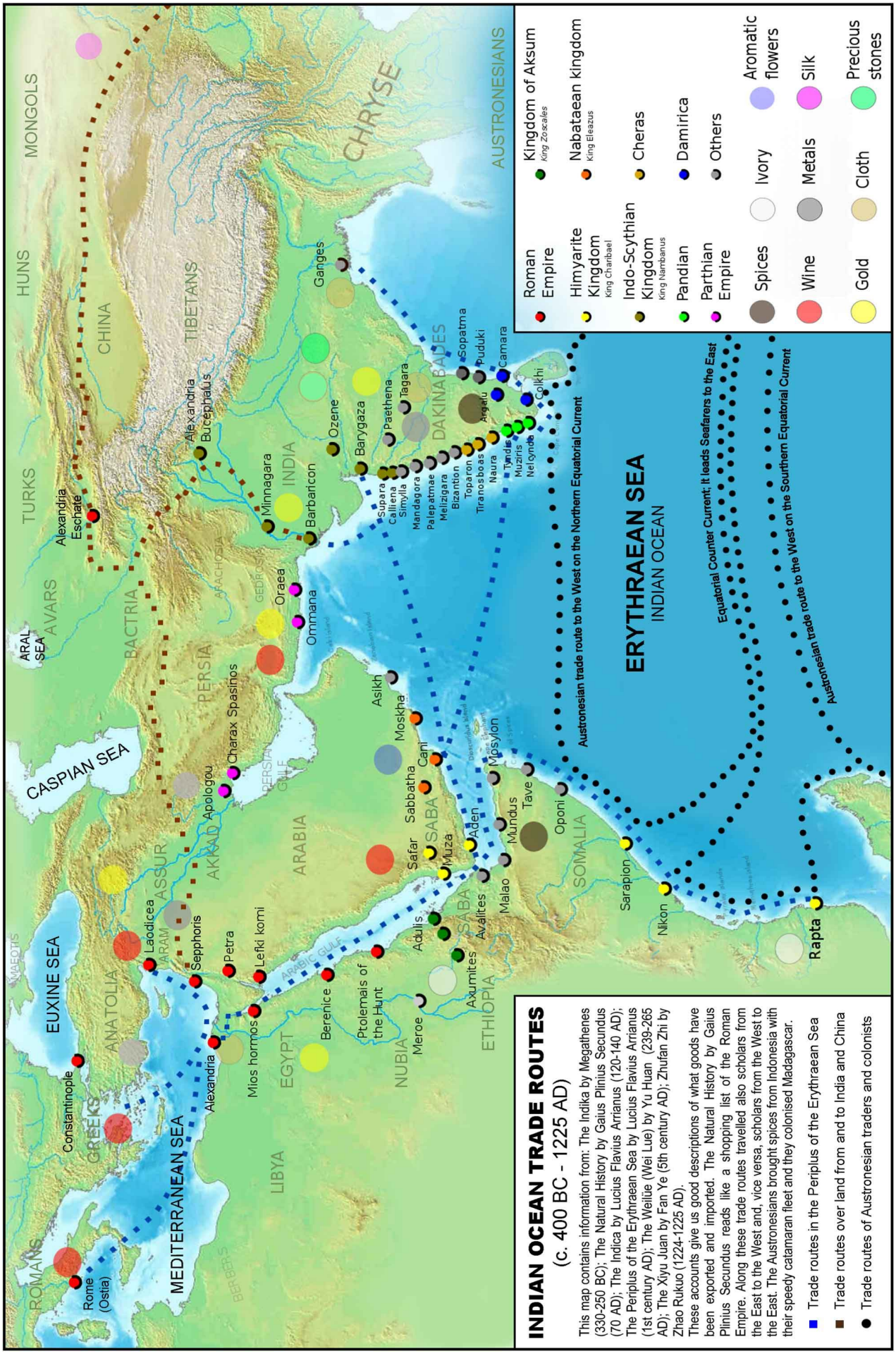

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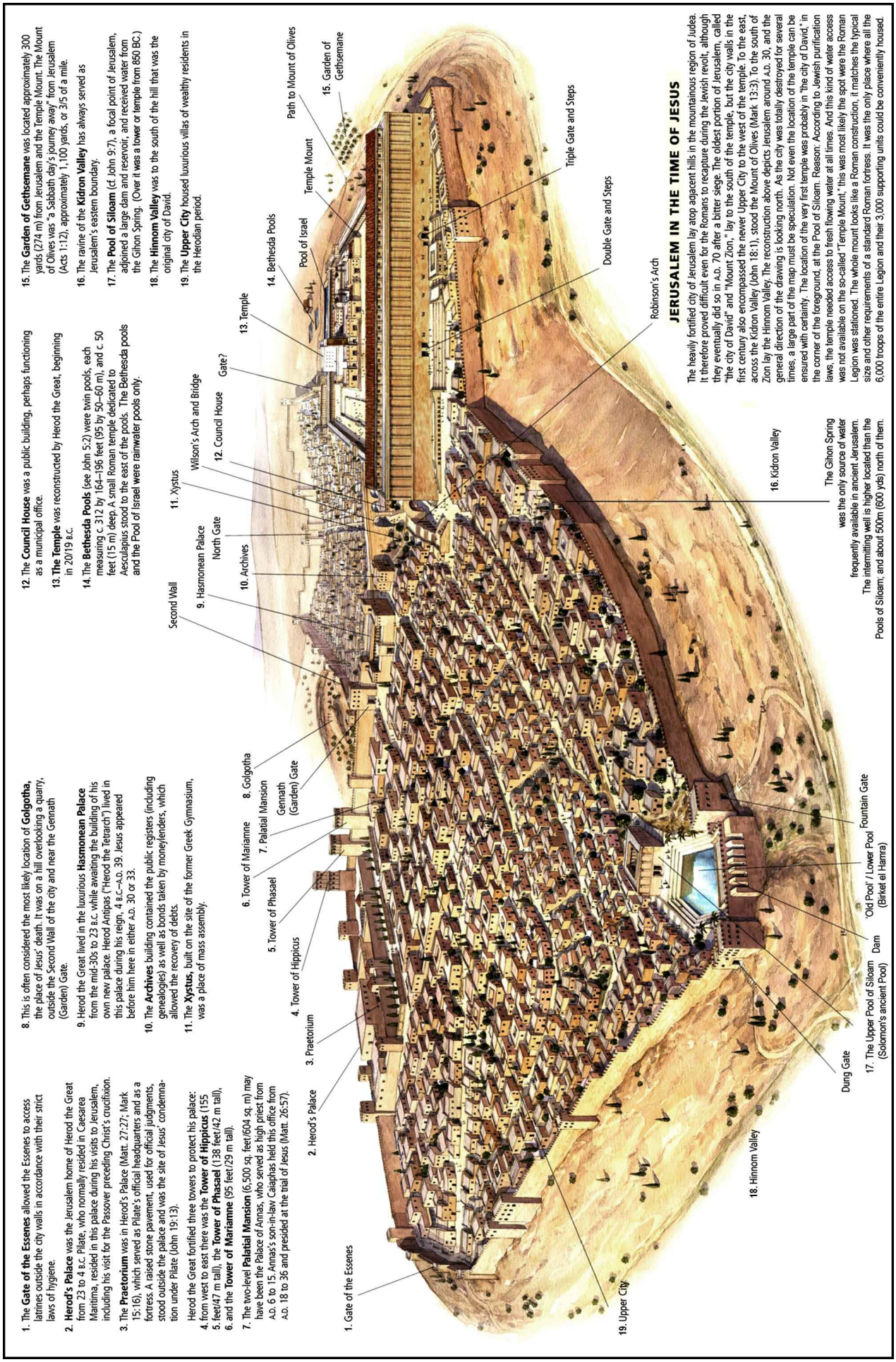

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COINS - DESCRIPTION

The farther we go back in time, the less information on a particular era is available. Civilisations, nation states, or even vast empires have changed or have been destroyed, and all their records and libraries too. This is the occasion in which archaeology can help.
Coins are a main source of historical facts. They let us see information in historical texts and scripture in another light. As the space on a coin is extremely limited, only those things are depicted that have utter significance: the likeness of the ruler[s], the name of him / her, his / her title[s] and motto, name or abbreviation of the mint place, symbol[s] of their politics [faith, philosophy, achievement etc.], important god[s], and of course their language[s] with which the ruler shows his tradition or pledge to a certain set of ethics.
In **catalogue descriptions**, and other **numismatic literature**, we find the following pieces of information about a coin: "obverse" = foreside, "reverse" = backside. The size of a coin is nowadays given as diameter in millimetres, such as 25mm, or when the shape of the size represents a quadrangle, as in Indian and some Bactrian coins, we express this as 25 x 26mm. The weight is given in metric "grammes" or "grams", such as 4.87g [also written as gs or gms].
"Byzantine" = [**eastern**] **Roman**. A soubriquet (used in many coin catalogues) which was created by Hieronymus Wolf in 1557 out of shame over the fall of the Roman Empire by the hands of Muslims, and it also might have reflected the feud between east and west over the title of Emperor of the Romans. Those people called themselves always "Romans" and their nation state "Roman Empire", and so did the people who dealt with them. Users therefore may be well adviced to always refer to them as "Eastern Romans."
The **material** is defined as AV [or **AU**, meaning 'Aurum'] = Gold, **AR** [Argentium] = Silver, **AE** or Æ indicates bronze [from aer, aeris, the Roman name of this alloy]. Other materials may be mentioned: "Electrum" is a naturally occurring alloy of gold and silver, with trace amounts of copper and other metals. 45–55% of gold in electrum used in ancient Lydian and Carthaginian coins; "Hepatizon" is a copper coin with the addition of a small proportion of gold and silver [perhaps as little as 8% of each] to give it a liver colour surface.
The **language on coins** is Latin / **Roman** or **Greek** within the bouderies of the Roman Empire. Greek was particularly used in the East of the Empire, in North Africa, Arabia, and in the Northwest of India (Bactria). **Aramaic** was used in North Africa, Arabia [until the Arabs developed cursive Arabic out of Aramaic] Persia, Sogdiana, China, and in the Northwest of India (Bactria). Under the leadership of Emperor Ashoka, in India and the neighbouring realms, the Brahmi script appeared on coins or other inscriptions too.

COIN / MINT INSCRIPTIONS Coins in Antiquity were incribed with **capital letters only**, such as:
• **AVG** = Augustus (a title meaning emperor = leader / in Greek: Autokrator)
• **CAE** / CAES = Caesar (a title meaning 'assisting' emperor')
• **CAPTA** = Captured / Conquered
• **COS** / COSVIII = Consul VIII [government chief for the 8th time]
• **DIVI F** = Divi Filius / Filia [Son / daughter of the divine (son / daughter of a god)].
• **F** = Filius / Filia [son / daughter]
• **FL** = Flavius is the family name of the **1st Flavian Dynasty**; Flavia is the form used by females. It was adopted also by the **2nd Flavian Dynasty** of Constantine the Great as a "name of programme" pledging to carry on with the politics of Flavius Vespasian[us]
• **IMP** = Imperator [a title meaning emperor, here: military leader]
• **IVDAEA** / IVDEA = Judaea [Israel, Holy Land, meaning the Roman province comprising the areas of modern Lebanon, Syria, Jordan and northern Arabia]
• **PPP** = Praetor Pater Patriae [leading father of the nation]
• **PONFEX** / PONMAX / PM = Pontifex Maximus [Highest Priest 'Bridgebuilder among all religions', Chief of the Roman Imperial Cult = the Ministery of Religion (an important source of tax)]
• **S C** = Senatus Consulto [by authority of the Senate, the Roman parliament]
• SPQR = Senatus Populus Que Romanus [the Senate and People of Rome], the official name of the Senate [the Roman Parliament] in the city of Rome [later in Constantinople / Nova Roma = new Rome]
• **T** = Titus [sometimes Titi for female] is a cognomen or additional name which often appears together with the name Flavius; either of both names were often adopted by people who were granted official Roman citizenship by the Flavian emperors; example: Titus Flavius Josephus, Titus Lucius Arrianus, etc.
• **XP** = Greek for KR meaning "Kristos" / Christ
• The **monetary system** changed a little when (in 498 AD) Emperor Flavius Anastasius reformed the late Roman Empire coinage into a system with gold solidus and the bronze nummi. The nummus was an extremely small bronze coin of about 8–10mm and 0.56g. The obverse (front) of these coins featured a highly stylised portrait of the emperor while the reverse (back) featured the value of the denomination represented according to a mix of the Greek and the Roman numbering systems: **M** = 40 nummi, **Λ** = 30 nummi, **K** = 20 nummi, **IB** = 12 nummi, **I** = 10 nummi, **S** = 6nummi, **E** = 5 nummi, **XX** = half follis, **X** = Decanummium, **V** = Pentanummium. Silver coins were rarely produced.
• For **Greek inscriptions**, Notice: Instead of the Greek **Σ**, very often the Roman **C** was used to denote an S. Examples:
Greek: ΒΑCΙΛΕΩC ΑΡΙCΤΟΒΟΥΛΟΥ / ΒΑCΙΛΙCCΗC CΑΛΟΜΗC, Transcription: Basileos Aristoboulou / Basilisses Salomes, Meaning:King Aristobulus / Queen Salome
Greek: ΤΙΤΩ ΟΥΕCΠΑCΙΑΝΩ ΑΥΤΟΚΡΑΤΩΡ CΕΒΑCΤΩ, Transcription: Tito Vespasiano Autokrator Sebasto, Meaning: Titus Vespasianus Emperor Venerable

SYMBOLISM ON [any sort of "messianic"] **COINS**
• **THE MESSIANC STAR** The "Star Prophecy" (or Star and Scepter prophecy) is a Messianic reading applied by Jewish Zealots and early Christians to Numbers 24:17: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17) The prophecy was often employed during the troubled years that led up to the Jewish Revolt, the destruction of the Temple in Jerusalem (70 AD) and the suicidal last stand of the Sicarii [the jihadist branch of the Zealots] at Masada in 73 AD. The Star Prophecy appears in the Dead Sea scrolls from Qumran. This prophecy was of such importance to all resistance groups in this period, because it triggered their fervour to fight against the Greeks and Romans. Flavius Josephus, told the prophecy to Vespasian, who was campaigning against the Jewish Zealots of the Messianic Movement in Judaea, and according to that, Vespasian was destined to rule the world. After the destruction of the Temple in Jerusalem, an extraordinary thing happened: the messianic star appeared for the first time on an official Roman coin minted by Vespasian, a clear message that he saw himself as the awaited Messiah. The star was not used after the Flavian Dynasty until it appeared again in the 2nd Flavian Dynasty with Constantine the Great's Christian mother. After the 4th century AD, it was replaced by the cross but it reappeared again on the first Islamic coins stating that Islam now was the heir of the Jewish Messianic Movement; the similarity of Islamic texts with the Messianic texts in the Dead Sea Scrolls from Qumran suggest that the adoption of star (and later the crescent) was deliberate. The shape of the original Messianic Star has a dot with 4 to 10 rays around it.
• **THE STAR OF BETHLEHEM** The star has been externalised as an actual star in the sky, the "Star of Bethlehem," in the narration of the Gospel of Matthew. The "Star of Bethlehem" appears only in the nativity story of the Gospel of Matthew where "wise men from the East" (Zoroastrian Magi from Persia) are inspired by the star to travel to Jerusalem. There, they met King Herod of Judaea, and asked him: "Where is the one who has been born king of the Jews? We have come to pay homage to the newborn king of the Jews."
Today, we know that at the time of Jesus' alleged birth date [between 10 BC and 10 AD] there was no such star in the sky or any kind of star constellation that would have sparkled brightly enough to be recognised by anyone. As Matthew was of Jewish origin, he knew what "the Star" really meant at that time: It was a synonym for the Messianic Movement, and its messianic leaders fighting for military victory, as we can read about it in the Dead Sea Scrolls from Qumran [War Scroll, Messianic Scroll etc.].

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• **THE STAR OF DAVID** The Star of David, known in Hebrew as the Shield of David, has the shape of a hexagram and is generally recognised as symbol of modern Jewish identity and was probably a graphic soubriquet refering to the ancient Jewish Messianic Movement found on all sorts of coins. The hexagram might have appeared first on the arch of a 4th century synagogue in Galilee. It first appeared in the 16th century on coins from the Ottoman Empire, Syria, Morocco, Yemen, Nepal and India There, they have nothing to do with Judaism but were used by Islam as a decorative element juslt like pentagrams and octagrams.
• **THE CRESCENT** The crescent shape is used to represent the Moon, and the Moon deity Nanna / Sin from an early time, visible in Akkadian cylinder seals as early as 2300 BC. The Egyptian logograph representing the Moon also had a crescent shape and it probably also refered to Moses who was of royal Egyptian descent. The crescent was well used in the iconography of the ancient Near East and was used transplanted by the Phoenicians in the 8th century BC as far as Carthage in modern Tunisia. The crescent and star also appears on pre-Islamic coins of South Arabia. It frequently appears on coins with the messianic star and the Jewish ram.
In Hinduism, Lord Shiva is often shown wearing a crescent moon on his head symbolising that the lord is the master of time and is himself timeless. In the very same manner it was also used in Zoroastrian Persia.
It is used as the astrological symbol for the Moon, and hence as the alchemical symbol for silver. It was also the emblem of Diana/Artemis, and hence represented virginity. In Roman Catholic Marian veneration, it is associated with the Virgin Mary.
• **OLIVE BRANCH** The olive branch is a symbol of peace or victory allegedly deriving from the customs of ancient Greece, particularly regarding supplication to both the gods and persons in power, and is found in most cultures of the Mediterranean. It became associated with peace in modern Europe and is also used in the Arab world. The symbol first appears in Ancient Egypt as a symbol of peace many centuries before appearing in ancient Greek mythology. The Palmtree, or a palm frond (Hebrew: Lulav), can symbolise the same.
• **ANCHOR** Christians adopted the anchor as a symbol of hope in future existence because the anchor was regarded in ancient times as a symbol of safety. Paul's Epistle to the Hebrews 6:19–20 for the first time connects the idea of hope with the symbol of the anchor. A fragment of inscription discovered in the catacomb of Flavia Domitilla contains the anchor, and dates from the end of the 1st century. In general the anchor can symbolise hope, steadfastness, calm and composure.
• **FISH** The fish as symbol or as acronym ΙΧΘΥΣ or ΙΧΘΥC in words ΙΗΣΟΥΣ ΧΡΙΣΤΩΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΉΡ, Romanised: Iesous Christos Theou Huios Soter, meaning: Jesus Christ, God's Son, Saviour. On Greek and Roman coins, the boat, or even just a prow of a boat, symbolises the Messianic Movement. The fish was usually drawn with two semi-circular lines that met in a way that a fish appeared. Instead of a fish, Greeks and Romans took a dolphin as fish (most people in Antiquity were not aware that a dolphin was no fish but a mammal.).
• **ALPHA AND OMEGA Α Ω** In use since the earliest Christianity of the first and the last letters of the Greek alphabet, alpha (A) and omega (Ω), reflecting Jesus' statement "I am Alpha and Omega, the First and the Last, the Beginning and the End" (Revelation 22:13, also 1:8 and 21:6; by John of Patmos c. 95-105 AD).
• **CROSS** The Cross is today the principal symbol of the Christian religion, recalling the Crucifixion of Jesus Christ and the redeeming benefits of his Passion and death. The cross is thus a sign both of Christ himself and of the faith of Christians. Before that, is was the messianic star. Both, cross and messianic star were occasionally used one beside the other. The cross has been adopted particularly by the governmentally organised Roman Church and the [later from it appearing] numerous denominations of that faith, such as the Roman Catholic Church in the western parts of the Roman Empire, the Orthodox Church of the eastern parts of the Roman Empire and beyond, and also the Protestant Churches. In ceremonial usage, making a sign of the cross (by using ones own hand before the body) may be, according to the context, an act of profession of faith, a prayer, a dedication, or a benediction.
• **THE GOOD SHEPHERD** The image of the Good Shepherd, often with a sheep on his shoulders, is the most common of the symbolic representations of Christ found in the Catacombs of Rome, and it is related to the Parable of the Lost Sheep. Initially it was also understood as a symbol like others used in Early Christian art. By about the 5th century the figure more often took on the appearance of the conventional depiction of Christ, as it had developed by this time, and was given a halo and rich robes.
• **SHEEP** and other animals of the Subfamily called "**Caprinae**": (**ram**, **lamb**), **goat**, ibex, capra (Steinbock), **capricorn**, etc.
Sheep and goats have had a strong presence in those cultures and areas where they form the most common type of livestock. Therefore we find the ram as symbol of strength and independence in coat-of-arms and on coins. In antiquity, the ram, the male sheep is often used as symbol of virility and power in religions in the Mediterranean and neighbouring areas: Çatalhöyük, Greek states, ancient Egypt, and especially in Canaanite, Phoenician and Jewish tradition, and their offspring civilisations of Carthage in North Africa and Spain as well as in the Greek-Aramaic civilisation of Bactria and northwestern India following Alexander's conquests.
• **DOVE** The dove as a Christian symbol is of very frequent occurrence in ancient ecclesiastical art. According to Matthew 3:16, during the Baptism of Jesus the Holy Spirit descended like a dove and came to rest on Jesus. For this reason the dove became a symbol of the Holy Spirit and in general it occurs frequently in connection with early representations of baptism.
• **PEACOCK** Ancient Greeks believed that the flesh of peafowl did not decay after death, and so it became a symbol of immortality. This symbolism was adopted by early Christianity, and thus many early Christian paintings and mosaics show the peacock. The peacock is still used in the Easter season especially in the east. The "eyes" in the peacock's tail feathers symbolise the all-seeing God and – in some interpretations – the Roman state Church. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.
• **PELICAN** In medieval Europe, the pelican was thought to be particularly attentive to her young, to the point of providing her own blood by wounding her own breast when no other food was available. As a result, the pelican became a symbol of the Passion of Jesus and of the Eucharist since about the 12th century. By the way, the Eucharist was originally not a part of Christian lithurgy but was adopted clearly from the older Persian Mithras Cult. Both religions merged mainly because early Christians and Mithraists celebrated their church services in the same building, the Mythraist in the Crypt, the Christians on the ground flour above.

TITLES IN WRITING INSTEAD OF SYMBOLISM
• **SOTER, KHRISTOS, DIVI, THEOS**: Soter derives from the Greek epithet ΣΩΤΉΡ (soter) or ΣΩΤΉΡΩΣ (soteros), meaning a saviour, messiah, deliverer; feminine Σώτειρα (Soteira) or sometimes Σωτηρία (Soteria).
Soter is another name for saviour / messiah which has been taken by Christians: ΧΡΙΣΤΌΣ (Khristos) as a title of Jesus the Nasorean or Jesus of Nazareth, most particularly in the fish acronym. From ΧΡΙΣΤΌΣ (Khristos, "the anointed one"); a semantic loan from Biblical Hebrew mashiach and Aramaic mishicha, in English known as messiah or messias. In the New Testament both, soteros as well as khristos are used as a title for Jesus. The name Jesus itself is a Roman transliteration from the Greek ΙΗΣΟΎΣ ΧΡΙΣΤΌΣ (Iesous Khristos) which comes from the Aramaic forms Yoshua or Jeshua and finally from Hebrew Yehoshua which also means messiah; so the combined titles Jesus Christ literally mean "messiah messiah". The title Soter has been used as:
• a **title of gods**: Poseidon Soter, Zeus Soter, Dionysus Soter, Apollo Soter, Hades Soter, Athena Soteira, Asclepius Soter, and Hecate Soteira.
• the name of a distinct **mythical figure**, Soter (daimon)
• any **heroised or deified leaders** of Hellenistic dynasties, see Hellenistic ruler cult: Antigonus Monophthalmus [awarded the title for liberating Athens from Cassander], Ptolemy I Soter of Egypt [reigned 323-283 BC], Antiochus I Soter of the Seleucid Empire [reigned 281-261 BC], Demetrius I Soter of the Seleucid Empire [reigned 161-150 BC], Diomedes Soter, Dionysios Soter, Polyxenos Epiphanes Soter, Rabbel II Soter, Attalus I, Seleucus III Soter Ceraunus, Ptolemy IX Soter, Diodotus I Soter, Strato I Soter, Strato II Soter, Menander I Soter
• as a **title of liberators** (see also eleutherios, Kyros Soter, the Persian emperor Cyrus I who liberated the Jews from Babylonian captivity and allowed them to rebuild their Temple of Jerusalem.)
• Roman titles such as **IMP** (imperator = emperor), **AUG** (Augustus), **CAE** (Caesar), **FL** (Flavius), **DIVI**, **DIVUS**, **DIVA**, **THEOS** (God) etc. have the very same propagandistic connotation as the Jewish title "Messiah", the Greek title "Soter" and "Christ", or the messianic symbols of **Star** and **Crescent**. This was the case, regardless of which ethics, philosophy or religion the ruler felt attached to.

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COIN SAMPLES No. 1

1

Cyprus: Phoenician-Greek, Korkyra, c. 500-450 BC, AR Silver Tri-Obol, KOR, amphora; Reverse: eight-pointed messianic star. Cyprus was divided between Greeks and Phoenicians.

2

Cyprus, Phoenician, Salamis, King Evagoras II, c.361-351 BC, AE silver Obol, goddess Athena wearing crested helmet; Reverse: large messianic star of 8 rays; it symbolises Jewish messianism.

3

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

4

Phoenicia, Sidon, king Abdashtart (Straton) I. (c.365-352 BC). AR Dishekel 27mm, 25.50g, 12h, reign year 3 = 363-362 BC, Obverse: War galley; Reverse: Persian king in chariot, letters AB above

5

Carthage (Punic = Phoenician), Shekel c.230-220 BC, 7.42g, Zeugitania region, Obverse: head of Tanit; Reverse: horse with Messianic Star [as symbol for military leadership] above

6

Bactria, Menander I Soter (r.165-130 BC), AE Quadruple, 6.91g, 21 x 21mm, Text in Greek and Karoshti (Hebrew-Aramaic script around a ram head): "King Menander the Saviour;" in India known as Milinda, the 1st Greek king who became a Buddhist)

7

Alexander Jannaeus, Hasmonean Dynasty (103-76 BC) AE Prutah 11mm 0.7g; Phoenician text and messianic star; Reverse: Greek legend and anchor in circle

8

Silanus Antioch (31BC) Antioch 18-20mm, c. 7g Obverse: Zeus Reverse: Jewish symbolism: leaping ram looking back at messianic star

9

Quadratus Antioch (55-56AD) 17-19mm, 5.5g; Obverse: Tyche ΑΝΤΙΟΧΕΩΝ Reverse: leaping ram looking at star and crescent ΕΠΙΚΟΥΑΔΡΑΤΟΥ Quadratus

10

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

Fig. 1-10: Phoenicians, Carthaginians and Hebrews, displayed a large variety of identical symbols on their coins: rams, messianic stars, crescents, ritual jars, anchors, boats or prows.

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COIN SAMPLES No. 2

11

Herod the Great, (37-4 BC). bronze prutah, 15.5mm, 1.85g; Obverse: 2 cornucopiae; Reverse: Anchor,

12

Herod II Archelaos (4 BC-6 AD), AE Half Prutah, 15mm, 1.5g, Jerusalem mint. Prow (bow) of galley [as symbol for boat]; Legend within wreath

13

Herod Aristobulus of Calcis & Herod Salome (54-92 AD), daughter of Herodias (c. 15 BC–40 AD) AE 20.5mm, 9.13g, 11h, reign-year 13 (66-67 AD) Greek text: BACIΛEΩC APICTOBOYΛOY ET IΓ_BACIΛIC-CHC CAΛOMHC

14

Herod Aristobulus King of Armenia Minor (54-92 AD). AE 24mm 14.14g 12h. Reign Year 17 (70-71 AD). [BACIΛ]EΩC APICTOBOYΛOY E[T IZ], head with monogram within square incuse / TITΩ/ OYECΠA/CIANΩ AY/TOKPATΩ/P CEBAC/T[Ω] in six lines within wreath.

15

Shekel by Jewish Messianic Movement (in 67 AD), Phoenician text, Obverse: 'Shekel Israel Year 2', Reverse: 'Jerusalem the Holy'

16

Shekel by Jewish Messianic Movement (in 70 AD), Phoenician text, Obverse: 'Shekel Israel Yr 5', Reverse: 'Jerusalem the Holy'

17

Vespasian AU Aureus. minted in Rome (69-70 AD), Obverse: Roman text: IMP CAESAR VESPASIANVS AVG, laureate head, Reverse: IVDAEA under captive Jewess sitting in mourning

18

Vespasian Denarius (71 AD). instruments used for priestly lithurgy: simpulum (ladle), aspergillum [whip to sprinkle holy water], Jewish fluted handwash jug and lituus. PONFEX (Pontifex Maximus)

19

Bronze Sestercius (71 AD), Obverse: Portrait of Vespasian, Reverse: IVDAEA CAPTA, Roman victor & mourning Jewess

20

Titus as Caesar, Aureus by Vespasian, Rome (73 AD), 7,27g, 20mm, Pax leaning on column, holding olive branch (an early Christian symbol)

Fig. 11-14: Coins from the Middle East; Fig. 15-16: Shekels minted by the Jewish Zealots of Judaea. Fig. 17-20: Coins minted by the Flavians, the victors of the First Jewish War 66-73 AD.

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21

Vespasian Denarius (77-78 AD), Reverse: COS VIII, Jewish symbolism: eight-pointed messianic star over prow of a boat

Vespasian Denarius (77-78 AD), Jewish symbolism: goat-herd milking goat milk into jug

22

23

Vespasian AR Denarius Rome (77-78 AD) RIC 942. 3.36g, 18mm, 7h COS VIII, Jewish symbolism: prow of a boat with eight pointed star of the defeated Jewish Messianic Movement above.

Vespasian AE 26 Apameia, Phrygia (69-79 AD), 11.29g, 26mm, 6h, ΑΥΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ ΣΕΒΑΣΤΟΣ ΟΥΕΣΠΑΣΙΑΝΟΣ_ΕΠΙ ΠΛΑΝΚΙΟΥ ΟΑΥΡΟΥ ΚΟΙΝΟΝ ΦΡΥΓΙΑΣ ΑΠΑΜΕΙΣ, sheaf of five ears of corn

24

25

Vespasian. AU Aureus, 74 AD 19mm 7.18 g Rome mint_; Reverse: FORTVNA AVGVST, Fortuna, on altar, holding 'rudder' and cornucopiae. The rudder was another important symbol for boat

Flavia Domitilla daughter of Vespasian, here called DIVA DOMITILLA AUGUSTA [Goddess Domitilla Empress], at that time an unprecedented elevation of a woman; mother of Saint Domitilla, one of the very earliest saints of Christianity

26

27

Flavia Julia Divi Titi, daughter of Titus, AU Aureus, posthumous issue 7.47g hair massed high in front, long plait behind; Reverse: peacock in splendour. The peacock is known as Christian symbol

Titus Denarius (80 AD) IMP TITVS CAES VESPASIAN AVG P M; Reverse: Jewish messianic symbolism: dolphin [as fish] coiled around an anchor

28

29

Domitian as Augustus AR Denarius Rome mint (81 AD); Reverse: Jewish symbols: dolphin [as fish] entwined around anchor

Bar Kochba AR Zuz-Denarius (134-135 AD), 2 trumpets, text: 'To the freedom of Jerusalem'; lyre, text: 'Year 2 to the freedom of Israel'

30

Titus Flavius Clemens of Alexandria was the first one who described the first Christian symbols: anchor, boat (prow), fish, olive branch, star; and they all appear on coins of the Flavian Caesars.

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31

Simon Bar Kokhba silver coin struck from a silver denarius of Flavius Domitianus; Grapes; Jewish ritual handwash jar

32

Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). The Jerusalem Temple with messianic star above as promise to rebuild it. (Rome destroyed it in 70 AD as retaliation upon the Zealots.)

33

Bar Kokhba AR-Zuz, yr 2 133-4AD 3,41g SHM 'listen' in wreath_SH B Phoenician text: LEER YSHRL 'Year 2 of Israel's freedom', palm frond

34

AE sestercius to commemorate Hadrian's victory over Simon Bar Kokhba's War against the Romans; Reverse: IVDAEA

35

Axum coins of Endybis (227–235 AD), Left: ΑΞΩΜΙΤΩ ΒΑCΙΛΕΥC Emperor of Axum, Right ΕΝΔΥΒΙC ΒΑCΙΛΕΥC Emperor Endybis, Notice the messianic symbols crescent and star above the head. Judaism had a strong influence on Axum for a long time

36

Axum king Ezana, also spelled Aezana or Aizan (320s–360 AD) styled himself 'king of Saba and Salhen, Himyar and Dhu-Raydan'; Messianic crescent and star above head. He converted to Christianity and risked a war with the Jews (the Beta Israel), which he lost

37

Axum king Aphilas early (4th century AD), his Predecessor was Endubis and his Successor Wazeba, Greek inscription, messianic crescent and star above his head

38

Axum king Israel [Ethiopian Ge'ez language: Yisrael], (c.590 AD), the Kebra Negest states "Kaleb had two sons, Gabra Masqal and Israel", Christian symbolism: cross above head

39

Sassanid-Gold coin of Ardashir I "the great lion" "the great lion" ("Arde" = great; "shir" = lion), Pahlavi language in Aramaic script [called Middle Persian], Zoroastrian fire column as purity symbol

40

Coin of Sassanid Emperor Ardashir I (r. 224–242) and his son Shapur I (r. 240-270); legend in Aramaic script. From Ardashir, we have The Book of the Deeds, from Shapur several rock inscriptions

Fig. 31-33: Messianic coins from the 3rd Jewish War. Fig. 34: Coin of Hadrian. Fig. 35-40 Coins from Ethiopia and Persia. The Aramaic and Greek languages helped spreading religious ideas.

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COIN SAMPLES No. 5

41

Diocletian AU Pre-Reform Aureus, Cyzicus c.285 AD; Reverse: Sol standing left, raising right hand and holding globe. His wife Prisca and their daughter Galeria Valeria were Christians. So the question here is: Which Christian groups did he persecute?

42

Galeria Valeria AU Aureus, mark SIS, c.309 AD, GAL VALE RIA AVG, Reverse: crescent left. She was a Christian and married Galerius, one of the Roman "Tetrarchs" of the 4th century. Venus holding globe; and the messianic crescent and star appear again on a Roman coin

43

Constantius I Chlorus, as Caesar, AU Aureus 293AD; Reverse: Hercules holding club and fruits, mark SMAS + tiny messianc star [perhas] for Helena, his Christian wife and mother of Constantinus I (Constantine the Great)

44

Flavia Helena AU Solidus, Nicomedia Mark SMN, FL[avia] HELENA AVGVSTA; Reverse: Securitas holding olivebranch. She was a Christian. That her son Constantinus I was "the first Christian" Roman ruler is only half true. Most ruling families were Christians already

45

Gaius Galerius Valerius Maximianus, AR Argenteus, Antioch 294-295AD, he was made Caesar by Diocletian in 294 and married his daughter Galeria Valeria; Roman emperor 305-311. 4 rulers of the Tetrarchy stand in an archway, Left: a messianic star, right: a H

46

Flavius Constantinus I as Greek god, AU solidus, mark N = Nicomedia at 325-326 AD; Rev: 2 wreaths and messianic star, 250 years after Flavius Vespasianus, he adopted the name "Flavius" probably to show that he was to continue Vespasian's Christianisation

47

Flavius Julius Constans (c. 323-350, Roman emperor 337-350 AD) AR Siliqua 20mm 3.59g 337-340AD Siscia FL IVL CONSTANS P F AVG, diadem. 3 vertical palm branches, messianic star above

48

Flavius Claudius Julianus II [younger son of Julius Constantius] as Caesar, AU Solidus, 355-360AD, Antioch Mark SMAN E, 4.40g, 20.8mm; Roma holding spear, sceptre, foot on prow, messianic star on shield. He did not like the partly illogical Christian teachings

49

Flavius Heraclius (610-641 AD) and his son Flavius Heraclius Constantinus II, AU Solidus, 4.49g, minted in Constantinople, VICTORIA AVGU, cross between father and son, cross on 4 steps

50

Constantinus II (son of Flavius Heraclius), AV Solidus. minted in Constantinople struck 641AD+. DN CONSTANTINUS PP AVG, wearing crown, chlamys, holding cross globe

Emperor Constantinus I took the name Flavius to make clear that the first Flavians' attempt to establish Christianity will continue. Most patrician women worshipped Jesus, the men Mithras.

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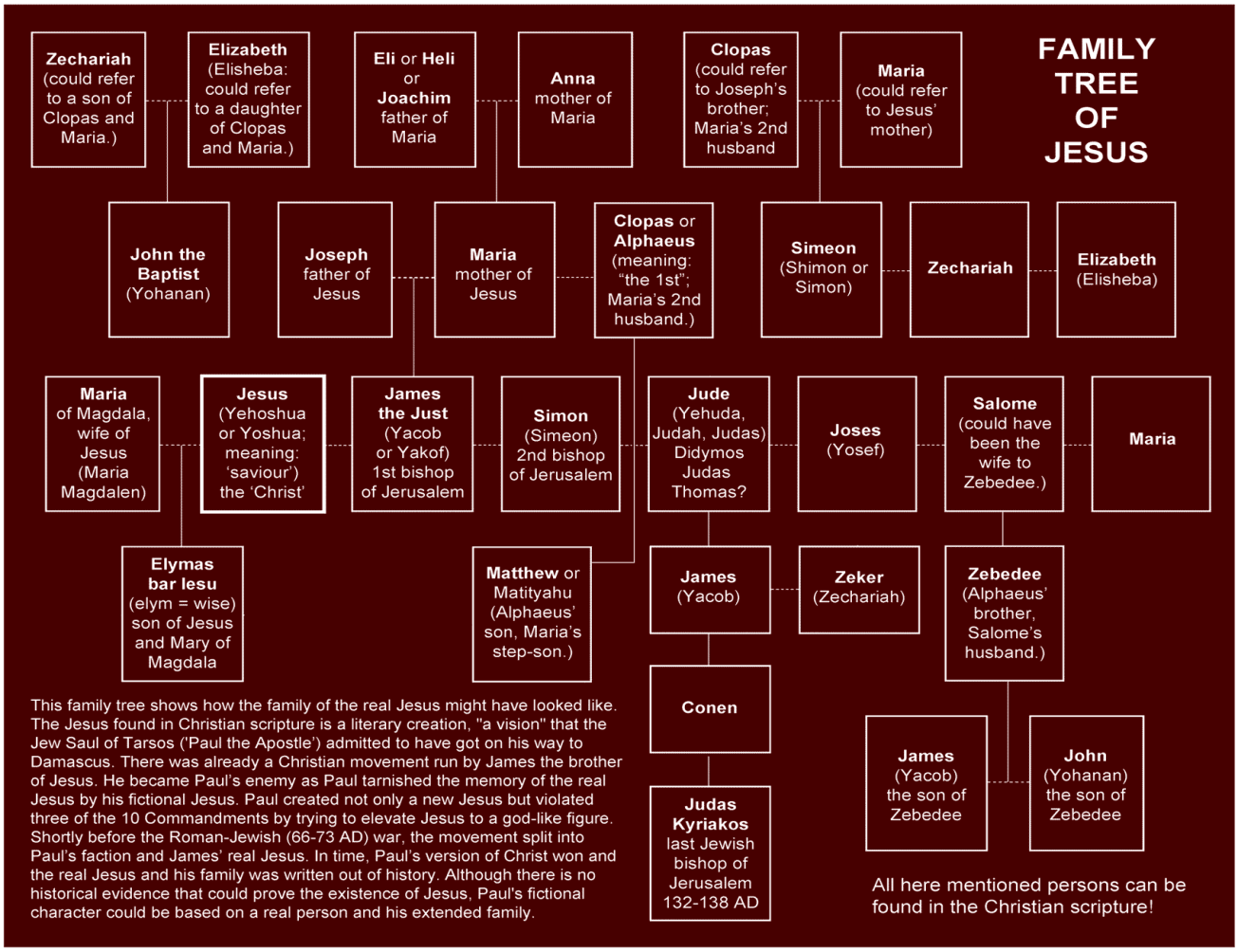

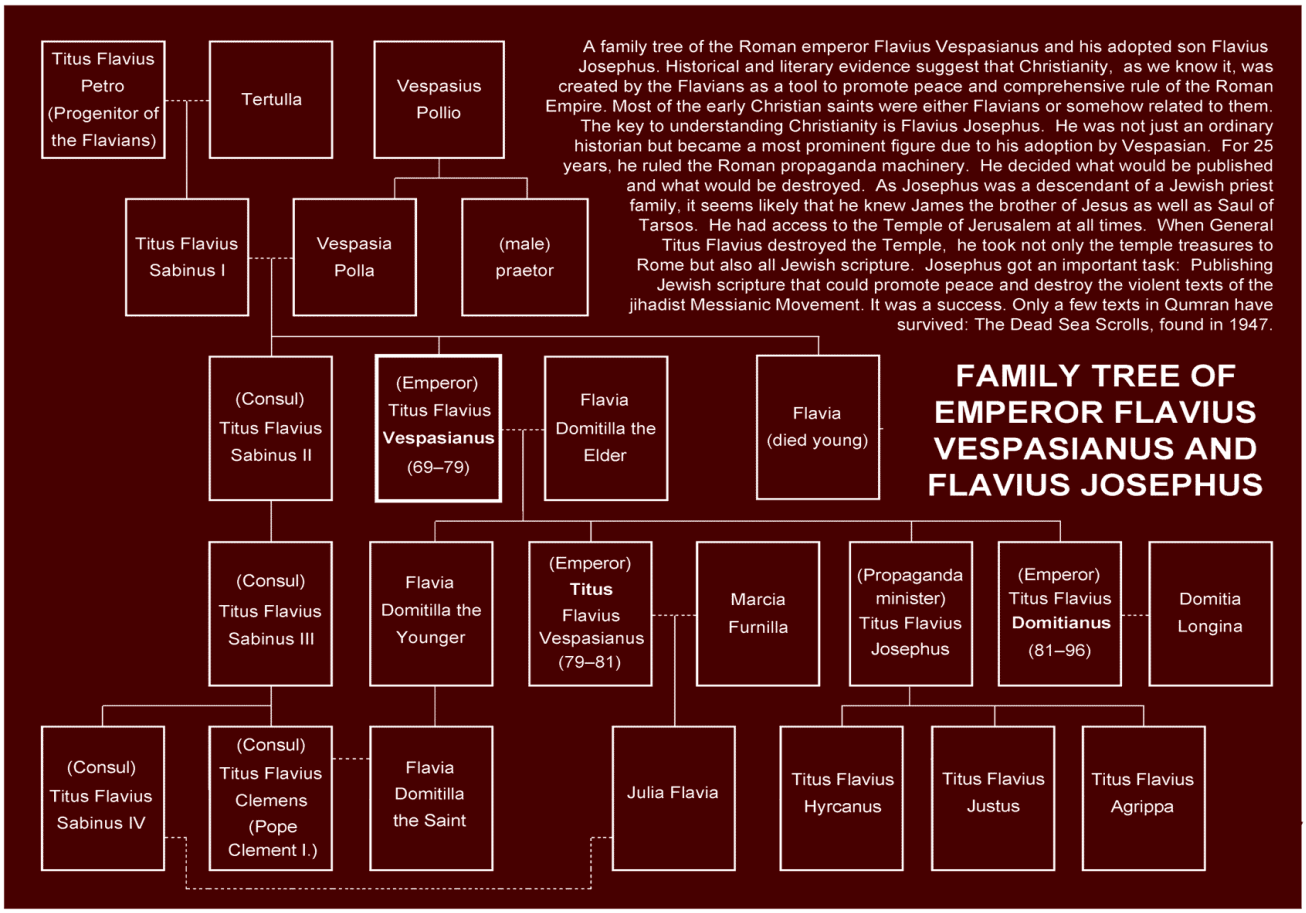

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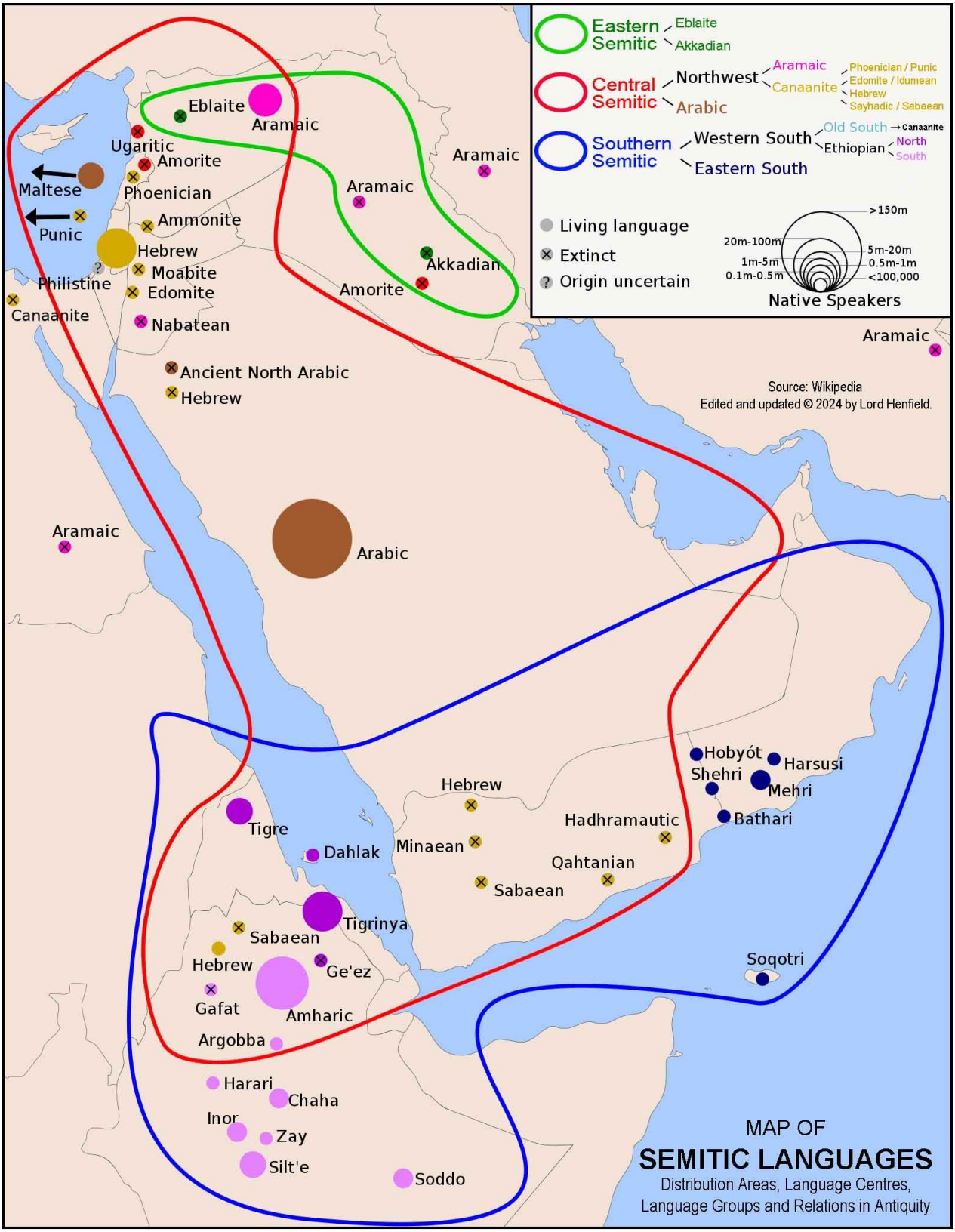

Akkadian (Assyro-Babylonian) was spoken in Mesopotamia from the 3rd to the 1st millennium BC. By about 2000 BC, Akkadian had replaced Sumerian and soon became the lingua franca of the whole Middle-East, **Amorite** (Amurru) was northern Canaanite until it spread to Babylon where it became language of Hammurabi's Amorite Dynasty. **Canaanite** (Old-Hebrew, Old-Phoenician) was the language of the 14th and 15th Hyksos-Dynasty in Lower Egypt; it was the ancestor of Sabaean, Phoenician, Hebrew and Aramaic. **Sabaean** was the language of the biblical Kingdom of Sheba (Saba). Orientalist A.F.L. Beeston found out that the 4 Old South Arabian (Sayhadic) languages Sabaean, Minaeic, Qatabanic, and Hadramautic were not South Semitic but Central Semitic like Hebrew. **Hebrew** was actually Phoenician or Carthaginian spoken by Israelites and Judaeans. **Aramaic** was the language of Jesus and his disciples. It developed in Aram (Syria) of the 11th century BC. 300 years later was it the second language of the Assyrian Empire, replaced Hebrew as common language of the Jews, became official language of the Persian Empire, spread to northwestern India and became in fact the first global language stretching from Northwest Africa to China's capital Chang'an.

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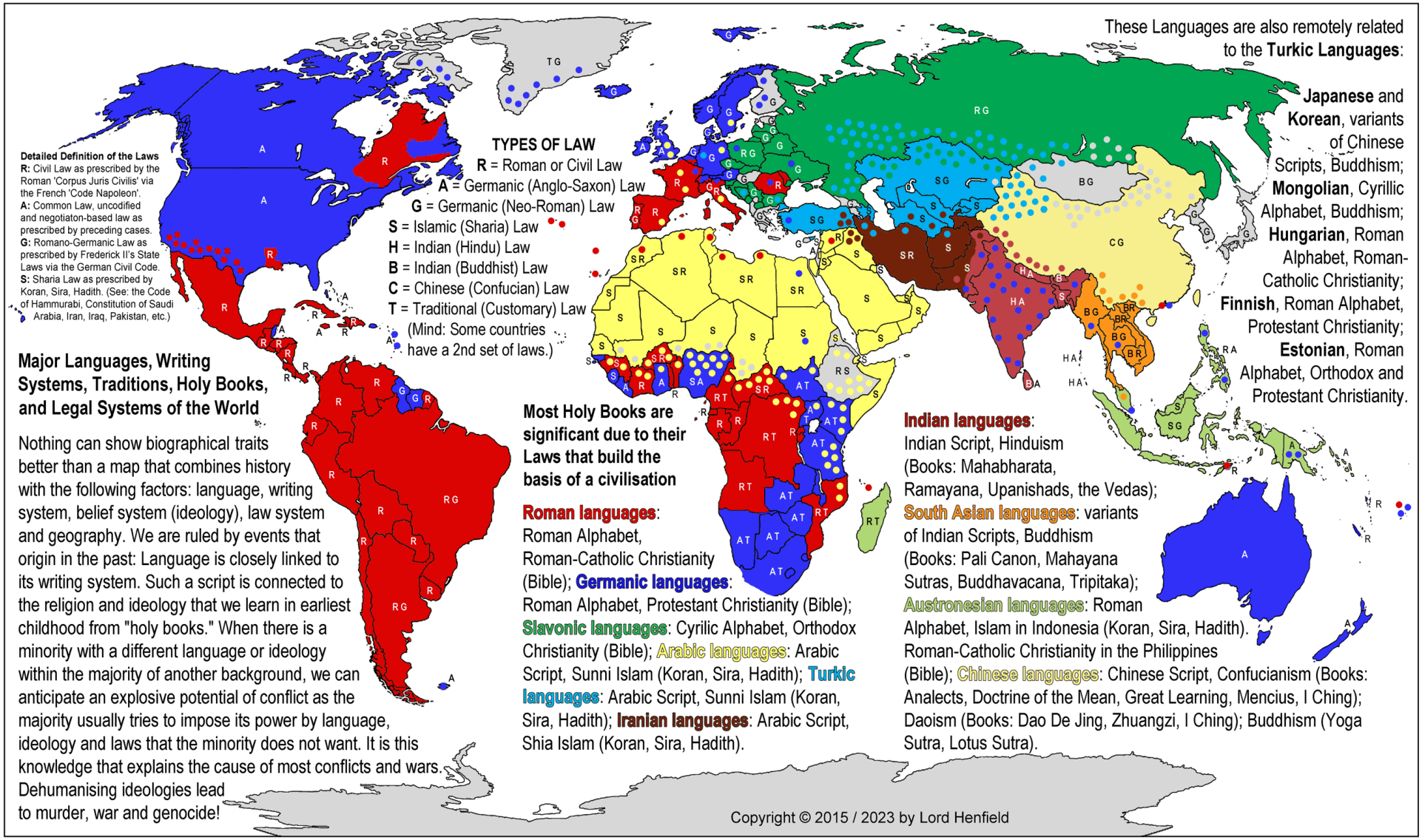
LORD HENFIELD'S GENERAL MAP OF LANGUAGE AND CULTURE FAMILIES

SHOWING THE EXTENT OF MAJOR LANGUAGES, WRITING SYSTEMS, BELIEF SYSTEMS AND LAWS OF THE WORLD



Learning about history does not only show us the past but also a vague outlook into a possible future. Look at this little list and you will get an idea what could lie ahead: **Regions with potential religious conflicts:** Northern Ireland, Scotland, southern France, southern Spain, Bosnia, Macedonia, the Caucasus, Lebanon, Iraq, Usbekistan, Western China, Korea, north-western India, Nigeria, Chad, Mali, Congo, the Philippines. **Regions with potential language and ethnic conflicts:** Belgium, eastern Spain, northern Italy, eastern Turkey, northern Iran, northern Iraq, southern Russia, Ukraine, Kazakhstan, Tajikistan, Kyrgyzstan, Afghanistan, Pakistan, South-east Asia, Burma, Borneo, Nepal, western China, Taiwan, East Timor, north-western India, southern India, Bolivia, Mexico, South Africa, eastern Canada, the south-west of the United States.

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IMPORTANT WRITING SYSTEMS, ABJAD SCRIPTS AND ALPHABETS

Indo-Europeans adopted Phoenician, an Abjad script. Abjad systems have a flaw: They do not show vowels.
By inventing new signs for displaying vowels, Greeks and Romans created the first true Alphabets.

Egyptian hieroglyphs 34th c. BC

- **Hieratic** (Egyptian Hieroglyphs in "cursive" or shorthand writing style) 32nd c. BC
  - Demotic (Egyptian) 7th c. BC
    - Meroitic (Nubian, Sudan) 3rd c. BC
- **Proto-Sinaitic** 19th c. BC
  - Ugaritic (Cuneiform Abjad Script, Assyria, Syria) 15th c. BC
  - Sabaean (Epigraphic South Arabian; Sayhadic) 9th c. BC
    - Ge'ez (Axum = Ethiopia, Eritrea) 5–6th c. BC
  - **Phoenician** (Lebanon, Canaanite, Israelite, Carthage, Mesopotamia) 12th c. BC
    - Paleo-Hebrew (Canaanite, Israelite) 10th c. BC
      - Samaritan 7th c. BC
    - Libyco-Berber (Phoenician-based Abjad Script) 6th c. BC
      - Tifinagh (Tuareg, Northwest Africa, Canary Islands) 5th c. BC
    - Palaeohispanic (semi-syllabic) 7th c. BC
    - **Aramaic** (Assyrian Empire, Middle East, Persia, India, China) 8th c. BC
      - Kharosthi (Bactrian, northwest Indian) 4th c. BC
      - Brahmi (north Indian) 4th c. BC
        - Brahmic family
          - Tibetan 7th c. AD
          - Devanagari (Burmese, Thai etc.) 10th c. AD
      - Hebrew (Square Script, Central Judaea) 3rd c. BC
      - Elymaic / Elamaic (Iran) 3rd c. BC
      - Pahlavi (Iran) 3rd c. BC
        - Avestan (Iran) 4th c. AD
      - Palmyrene (Syria) 2nd c. BC
      - Syriac-Aramaic (Syria, Central Asia, Silk Road, China) 2nd c. BC
        - Nabataean (north Arabian, Petra, Al Madain) 2nd c. BC
          - Arabic 4th c. AD
        - Sogdian (Usbekistan) 2nd c. BC
          - Orkhon (old Turkic-Mongolian) 6th c. AD
            - Old Hungarian (west Mongolian) c. 650 AD
          - Old Uyghur
            - Mongolian 1204 AD
      - Mandaic (Persia) 2nd c. AD
    - **Greek** (Greece, Asia Minor, East Roman Empire) 8th c. BC
      - Etruscan (Italic) 8th c. BC
        - Roman (Italic) 7th c. BC
        - Runic (Germanic) 2nd c. AD
        - Ogham (origin uncertain) 4th c. AD
      - Coptic (Greek-Egyptian Script) 3rd c. AD
      - Gothic (Germanic) 3rd c. AD
      - Armenian 405 AD
      - Caucasian Albanian (origin uncertain) c. 420 AD
      - Georgian (origin uncertain) c. 430 AD
      - Glagolitic 862 AD
      - Cyrillic (Slavonic, Romanian) c. 940 AD
        - Old Permic 1372 AD
- **Hanzi** (Chinese Logographic Script; Oracle bone script from the Shang Dynasty) 13th c. BC
  - Kanji (Japanese Script, used together with the phonetic Hiragana script) 5th c. AD
  - Hangul (Korean Script, alphabetised and phonetic script) 1443 AD
- **Olmec** Logographic Script (Earliest inscriptions found in La Venta, Monument 13, Mexico) 7th c. BC
  - Mesoamerican Logographic Script (Monte Alban, Teotihuacan, Mexico) 4th and 3rd c. BC
  - Maya Logographic Script (Earliest inscriptions, San Bartolo, Guatemala) 3rd c. BC

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LETTER NAMES AND THEIR MEANING

All Semitic characters bear Egyptian names as well as names from Mesopotamia. This is an indication of their origin. The Bible itself confirms its origin by stating that Abraham (which is likely to be a personified name for a tribe) came from Ur of the Chaldees (Hebrew: Ur Kasidim*; Genesis 11:28, 11:31, 15:7) a city in Sumer, and went to Egypt. Moses (together with his Canaanite tribe) came from (Avaris in) Egypt; the name Mose is Egyptian for "son", "child"; Semitic: ben, bar, bin. (* The contemporary name *Kasidim* or *Kashdim* refers to the Aramaic speaking Kashdu people who lived in Sumer from the 9th to the 6th centuries BC. This indicates that the Torah was composed not before that time.)

The letter names appear in scriptures without further explanation because when the texts were written, the meaning of those letter names were still well-known. Some Koran verses, for example, begin with these names. Each name stands for either an important thing of daily use or for a significant thought that could be connected to it.

Phoenician c. 1200 BC	**Yemenite** c. 900 BC	**Greek** c. 900 BC	**Aramaic** c. 900 BC	**Hebrew** c. 400 BC	**Arabic** c. 500 AD	**Meaning** (in brackets figurative)	**IPA** Range
āleph	ālep	alpha	ālap	alef	alif	cattle (wealth)	ʔ ; aː, eː
bēth	bēth	beta	bēth	bet	bā	house (home, safety)	b, β
gīmel	gāmal, ghayn	gamma	gāmal	gimel	jīm, ǧayn	camel** throwing stick* (move, transport)	g, ɣ
dāleth	dālet, dhadhe	delta	dālath	dalet	dād, dāl	door, fish** (food)	d, ð
hē	hē	epsilon	hē	he	hā	window, (joy**, light)	ɦ
wāw	wāw	digamma, upsilon	waw	waw, vav	wāw	hook (rest, calm)	w; oː, uː
zayin	zayn	zeta	zain	zayin	zāyn, zā	weapon; see ****1**	z
hēth, chet	hēt	(h)eta	hēth	chet, het	hā	walled yard **	ʜ χ
tsēth	tsēt	theta	tsēth	tet	thā	wheel***1** (perfection)	tˤ
yōdh	yōd	iota	yodh	yod	yā	arm, hand (strength)	j; iː, eː
kaf, kaph	kāph	kappa	kāp	kaf, ka, kheth	kāf, kā	palm of hand (skill, ability, technique)	k, x
lāmedh	lāmad	lambda	lāmadh	lamed	lām	goad***2** (teach)	l
mēm	mīm	mu	mem	mem	mīm	water (life)	m
nun	nūn	nu	nun	nun	nūn	fish, eel, snake****3** (danger)	n
sāmekh	semkat	xi	semkath	samech	sīn	pillar (sustain, support)	s
ayin	ayn	omicron	ayin, ē	ayin		eye (see, look, view)	ʕ ʁ
pē	pē, fē	pi	pē	pe	fā	mouth; angle, corner**	p, ɸ
tsādē	tsādē, sat	san	tsādhē	tsade	sād	papyrus, fishing hook**	sˤ
qōph	qōp	qoppa	qop	qof	qāf	eye of a needle (create) (impossible thought)	qˤ
rēsh	rēsh	rho	rēsh	resh	rā	head (mind)	r
shīn	shīn	sigma	shin	shin	shīn	tooth, sun** (god, faith)	ʃ
tāw	taw	tau	taw	tav	tā	mark (sign, symbol)	t, θ
	thaw = θ	phi					
	theth = θ	chi					
	teth = θ	psi					
	dhaleth = ð	omega					

(* according to the connotation of Egyptian hieroglyphs.) / (** according to Theodor Nöldeke, Kurzgefasste Syrische Grammatik, 1880, Compendious Syriac Grammar, 1904. The word "Syriac" here means Aramaic, Phoenician, etc.)

1 **zayn = weapon = war; also: manacle, shakles = a word for security, safety, imprisonment.
2 (c**)**het** = courtyard / wall. = The letters ***he*** and ***hēt*** come from three Proto-Sinaitic letters, ***hasir*** "courtyard", ***hillul*** "jubilation" and ***hayt*** "thread". The shape of ***hēt*** comes from ***hasir*** "courtyard", but the name comes from ***hayt*** "thread". The shape of ***he*** comes from ***hillul*** "jubilation" or "joy" but the name itself means "window".
*1 = **wheel** = The glyph was taken to represent a wheel, but it possibly comes from the hieroglyph **n-f-r** = ***nefer*** and would originally have been called ***tab*** = "good". It is the Egyptian hieroglyph for "perfect, complete" (with the extended meanings of "good, pleasant, well, beautiful").
*2 = **goad** = to drive as with a goad; spur, incite, provoke (a goad is a sharp pointed stick for urging on cattle, etc.) The root **l-m-d** mainly means "to teach", from an original meaning "to goad" (H3925 in Strong's Exhaustive Concordance to the Bible, 1979.) The KJV has 86 translations of the word **l-m-d**. The KJV translates ***lamad*** according to Strong's entry H3925 in the following manner: teach (56x), learn (22x), instruct (3x), diligently (1x), expert (1x), skilful (1x), teachers (1x), unaccustomed (with H3808) (1x).
3 = **nun = the letter name ***nūn*** is a word for "fish" (perhaps eel), but the glyph is presumably from the depiction of a snake, which would point to an original name for "snake" and therefore might also represent "danger".

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 1

PHOENICIAN

		UC	EARLY PHOENICIAN												MIDDLE PHOENICIAN					LATE PHOENICIAN / PUNIC							
Name	**IPA Range**	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ālep	ʾ, ʔ, a																									
bēt	b, v																									
gīmel	g, ɣ, ɟ, ɣ																									
dālet	d, ð																									
hē	h, e																									
wāw	w, v, y, u																									
zayin	z, ʒ																									
(c)het	h, x, ħ, ḥ																									
tēt	t, ṭ, tˁ, θ																									
yōd, yud	y, j, i, e																									
kaf, kap	k, x																									
lāmed	l, ɬ																									
mēm	m																									
nun	n																									
sāmek(h)	s																									
ayin	ʿ, ʕ, ʢ, ʔˤ																									
pē	p, ɸ, f																									
(t)sādē	ts, ʂ, sˤ																									
qōp	q, k, g, ʔ																									
rēsh	r, ɾ, ʁ, ʀ																									
shin	ʃ, ʃ, š, s																									
tāw	t, θ																									
	Vowels:																									
	a, ə																									
	(h)ə																									
	i, ʕ, ə																									
	u, o																									

UC: 1 UGARITIC CUNEIFORM, the oldest known true alphabet from the harbour city of Ugarit, northern Phoenicia, 1500 BC; From 3000 BC, Ugarit was Mesopotamia's link to the Mediterranean Sea.

EARLY PHOENICIAN ABJADS (developed out of the Ugaritic Alphabet combined with symbols from Egyptian hieroglyphs and Demotic): **2** Arrowheads from Lebanon c. 1200 BC; **3** Byblos, Ahiram Inscription c. 1000 BC; **4** Jerusalem, Gezer Calendar c. 1000 BC; **5** Inscription from Judah c. 1000 BC; **6** Cursive Script, Samaria ostraca c. 8th century BC; **7** Hebrew Seals, Judah and Israel c. 8th century BC, **8** Siloam Inscription, Jerusalem Tunnel c. 7th century BC; **9** Punic Inscription Mozia stele, Sicily c. 6th century BC; **10** Punic script, Carthage, Zeugitania c. 6th century BC; **11** Inscription from Abu Simbel (Ipsambul), Egypt; **12** Inscription from Abydos, Egypt. **MIDDLE PHOENICIAN ABJADS: 13** Byblos, Phoenicia, Lebanon; **14** Sidon, Phoenicia, Lebanon; **15** Mesha Inscription, from Moab, southwestern Jordan, c. 4th century BC; **16** CIS I 10-96 from Larnaka, Cyprus; **17** Inscription from Greece; **LATE PHOENICIAN / PUNIC ABJADS: 18** Inscription CIS I 132 Malta; **19** Inscription CIS I 143 from Sardinia; **20** Inscription CIS I 165 from Marseille, France; **21** Inscription Taff 12-14, Carthage, Tunis, Tunisia, northern Africa; **22** Jewish Messianic Coins c. 2nd century BC to 2nd century AD; **23** East Canaanite inscription from Amman, Jordan, c. 4th century BC; **24** Cirta, (Roman: Constantina Cirtensium), northwestern Algeria; **25** Inscriptions from Hadrumetum, a Phoenician colony in Sousse, c. 150km south of Tunis, Tunisia.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 2

GREEK AND ITALIC

The Phoenician Script spread in the Mediterranean over a vast area that was 6,000 km (4,000 mi) long and 2,000 km (1,400 km) wide. The Semitic Phoenician abjads (scripts without vowels) developed into Greek and Italic alphabets with vowels. Reason: The Semitic grammar is based on consonants while the grammar of Indo-European languages such as Greek, Italic, Iranian, and Indic, are based on vowels. The Latin adjective bonus "good" as example shows clearly that Indo-European languages need letters for vowels: bone (m. sg. voc.), boni (m. sg. gen.), bono (m. sg. dat.), bona (f. sg. abl.), bonae (f. sg. dat.).

The **GREEK ALPHABETS: 26** Halikarnassos; **27** Prokonnessos near Milet; **28** Thera; **29** Melos, **30** Crete, **31** Athens, earlier; **32** Athens, later; **33** Argos; **34** Korinthos (Corinth); **35** Korkyra (Korfu); **36** Anaklorion; **37** Lykian in the southwest of Asia Minor; **38** Indus Greek (the first letter example is from the early Bactrian Empire 3rd and 2nd centuries BC, the other examples are from the following Kushan Empire up to the 2nd century AD.); **ITALIC ALPHABETS: 39** Etruscan Alphabet Northwest Italy 8th century BC; **40** Umbrian Alphabet, Northeast of Rome 7th century BC; **41** Messapic Alphabet Southeast Italy 5th century BC; **42** Oscan Alphabet, southeast of Rome, Central Italy, 4rd century BC; **43** Early Roman Alphabet, Central Italy 4th century BC; **44** Faliscan Alphabet Northwest of Rome, 3rd century BC; **45** later Roman Alphabet, Central Italy, 1st century BC. The Greek and Roman Alphabets and their descendants Cyrillic, Coptic, Armenian, Georgian, Pinyin, and others have spread all over the planet.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 3

ARAMAIC - SYRIAC - INDIC

		ARAMAIC											PALMYRENE SYRIAC								HEBREW					INDIC			
Name	IPA Range	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73
ālap	ʔ; aː, eː																												
bēth	b, β																												
gāmal	g, ɣ																												
dālath	d, ð																												
hē	h																												
waw	w; oː, uː																												
zain	z																												
hēth	ḥ, ʜ, χ																												
tēth	ṭ, tˤ																												
yodh	j; iː, eː																												
kāp	k, x																												
lāmadh	l																												
mem	m																												
nun	n																												
semkath	s																												
ayin, ʿē	ʕ, ʁ																												
pē	p, ɸ																												
tsādhē	ts, ṣ, sˤ																												
qop	qˤ																												
rēsh	r																												
shin	ʃ																												
taw	t, θ																												

The Aramaic Scripts developed from Phoenician and were spread by the Aramaic-speaking elite of the Assyrian Empire in the 8th century BC. Jewish merchants brought it to Persia, India, and China.

The **ARAMAIC ABJADS: 46** Inscription from Sam'al (Zincirli Höyük), Turkey; **47** Inscription from Aram, Syria **48** CIS 2 Slab 1-8 from Mesopotamia; **49** Inscription from Asia Minor; **50** Inscription from Arabia; **51** Inscription 122 from Egypt; **52** Inscription 123 from Egypt; **53** Inscription 141 from Egypt; **54** monument Inscriptions; **55** writing style on papyrus; **56** Inscription from Babylon; **PALMYRENE ABJADS** (early forms of Syriac Aramaic, western parts of the Sassanid-Persian Empire, Syria, Iraq)**: 57** Palmyrene Vog 30; **58** Palmyrene Tarif Inscription; **59** Palmyrene Inscription Vog 28f; **60** Palmyrene Inscription Vog 18; **61** Palmyrene Inscription, recorded by T. Nöldeke; **62** Palmyrene Inscription Rom I; **63** Palmyrene Inscription Eu 5 n N 1161; **64** other Inscriptions from Palmyra, selected forms, **HEBREW SQUARE ABJADS** (used in Judaea and Israel.)**: 65** Early Hebrew **66** Hebrew Square Script, standard font; **67** Hebrew Square Script, modern Arial font; **68** Hebrew Square Script, modern Courier font; **69** Hebrew Square Script, modern handwriting; **INDIC ARAMAIC ALPHABETS: 70** Karoshti (an Aramaic abugida) on coins and inscriptions in Bactria; **71** Brahmi (Greek and Aramaic based abugida used by Emperor Ashoka and his successors, c. 250 BC - 550 AD.), **72** Sogdian (in today's Usbekistan and the Silk Road.), **73** Malabar Alphabet (used by Jews and Christians in northwestern and southwestern India, c. 200 BC - 700 AD.).

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 4

SYRIAC - ARABIC - YEMENITE

		NABATAEAN ARAMAIC					SYRIAC ARAMAIC							ARABIC				YEMENITE / ETHIOPIAN						
Name	**IPA Range**	**74**	**75**	**76**	**77**	**78**	**79**	**80**	**81**	**82**	**83**	**84**	**85**	**86**	**87**	**88**	**89**	**90**	**91**	**92**	**93**	**94**	**95**	**96**
ālap	ʔ; aː, eː																							
bēth	b, β																							
gāmal	g, ɣ																							
dālath	d, ð																							
hē	h																							
waw	w; oː, uː																							
zain	z																							
hēth	ḥ, н, χ																							
tēth	ṭ, tˤ																							
yōdh	j; iː, eː																							
kāp	k, x																							
lāmadh	l																							
mem	m																							
nun	n																							
semkath	s																							
ʿē	ʕ, ʁ																							
pē	p, ɸ																							
tsādhē	ts, ṣ, sˤ																							
qop	qˤ																							
rēsh	r																							
shin	ʃ																							
taw	t, θ																							
	θ																							
	θ																							
	ð																							
	ḍ																							
	ḥ																							
	x																							

The Aramaic Scripts were adopted by Arabs (in Nabatea, Edom or Idumaea, Petra), and Iranians. From about 500 AD, the Syriac Aramaic script of the Sassanid Empire served as model for Arabic.

The **NABATAEAN ABJADS: 74** Early Nabataean inscriptions in Petra and Mada'in Saleh; **75** Inscription from the Hawran region; **76** Nabataean Aramaic Inscriptions from Petra; **77** Inscriptions from Hegra, Taff. 30-33; **78** Nabataean inscriptions from the Dinai peninsula; **SYRIAC ARAMAIC ABJADS: 79** Classic Syriac from Palmyra (Semitic name: Tadmur, Tadmor, or Tudmur), south-central Syria, 130 miles (210 km) northeast of Damascus; **80** Syriac handwriting (Jewish, early Christian, Gnostic, Mandaean and Manichaean documents in Persia, India, and China are written in this style); **81** Syriac Parthian style; **82** Syriac Sassanid style; **83** Syriac Psalter style; **84** Syriac Pahlavi book style (K 43); **85** Pahlavi handwriting on papyrus; **ARABIC ABJADS** (developed from Nabataean and Syriac styles)**: 86** Early Arabic; **87** Kufic Arabic (early Koran script from Kufa, 8th century AD.); **88** Arabic Naskh script; **89** modern Arabic handwriting; **YEMENITE / ETHIOPIAN ALPHABETS** (sister scripts of Phoenician. In southern Arabia thrived the Sabataean / Yemenite civilisation. It was related to the cultures of Eritrea, Ethiopia, Egypt, Kush [Sudan], and Somalia.)**: 90** Sabaean / Himyaric, c. 900 BC; **91** Sabaean (South Arabian), in brackets North Arabian forms; **92** Later South Arabian script; **93** Yemenite Ethiopian script; **94** Ethiopian script, Thamudic style c. 600 BC **95** Ethiopic consonatal script; **96** Ge'ez / Amharic script, Ethiopia c. 700 BC.

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COMPARATIVE CHARTS ON THE SPHERE OF INFLUENCE OF BIBLE CANONS

Throughout all their long history, the books in the Bible were never bound in one single volume; not even the Septuagint. Its texts were written on rather bulky material that had no standardised format; these loose papers were usually wrapped in leather folders as shown in the beginning of this picture documentation. As far as we know, the first one who made a serious attempt to display all books of the Bible in One Single Volume was Roman emperor Flavius Constantinus I. In 325 AD, he commissioned 50 bible volumes and his right-hand-man Eusebius of Caesarea gave this order to Athanasius the bishop of Alexandria. Alexandria was the best place as this large city had the material as well as enough highly educated scribes who could reliably copy all the material in a most constant quality. The Codex Sinaiticus and the Codex Vaticanus are the last suviving copies of those 50 Constantine Bibles. They served as model for all future bible productions.

All today's Bibles can be traced back to the two Flavian dynasties; this applies also for the Hebrew original of the Bible. We have to remember that Rome was a fascist empire state in which every publication went through the authorities, the Roman Imperial Cult (the ministery for religion) and its successor the Roman Church which is the direct ancestor of all catholic and orthodox churches, and subsequently all Protestant churches that came out of them. There was no free speech or the right of publishing anything you wanted in the Roman Empire, neither in the West nor in the East.

Jewish and Christian ethics, as displayed in the Christian canon, and consequently all modern atheist, agnostic or progressive ethics, draw their precepts out of the Bible. Most readers are not aware of the fact that, depending on the Bible version, about 75% to 80% of the Bible is of Hebrew-Jewish origin. Jewish jurisprudence (Halakha), which is entirely based on the Bible as authority, always has been the fairest in history; their sophisticated set-up of the Sanhedrin, the Hebrew Court of Law of 3 judges, in capital cases 23 judges and in state-affairs even 71 judges, who had to vote for a verdict unanimously, gave everyone the chance to be heard, long before the English law, the Code Napoleon or the other codified Civil Laws; (Islamic courts are the hashest because the only 1 judge (or maximum 3) has no choice.).

The authors of the Bible were floating in a continuum of influence that had many parents: Ancient Sumerian and Egyptian to begin with, followed by Akkadian, Assyrian, Babylonian, Persian, yes, and also Hindu, Buddhist and Daoist teachings that interacted with one another already in Antiquity. And we possess the original documents to prove it (see The Grand Bible). Precepts such as Thou shalt not murder, Thou shalt not steal anything, Thou shalt not commit sexual havoc, Thou shalt not bear false witness (or spread distorted propaganda) and Thou shalt not wish for the moneychest of others (being greedy, grabby and jealous of the success of others) are universal. Ideologies that try to circumvent these Five Universal Precepts are evil; and those ones who ignore, deny or hide these precepts are evildoers by implication. This includes particularly blind followers of the immoral and violent teachings such as Communism, Socialism, Islam, Fascism and Nazism. All of these teachings say the same thing: *It is always the opponents of these distorted teachings, "The Others" who are gilty! The zealots of those distorted teachings rather portray themselves as victims.* The perpetrators use always the same ploy that attempts to justify and try to make their evil deeds generally accepted by: devaluating the Five Precepts, and by accusing others of gilt, by dehumanising their opponents and by depicting themselves as innocent and virtuous victims. Anyone with the tiniest spark of righteousness in their heart and the smallest amount of common sense in their brains ought to recognise envy and evilness in the jacket of venomous zealotry.

The founder of today's Christianity was the Apostle Paul (Saul of Tarsos), a Roman citizen who took his name from Roman Proconsul, Lucius Sergius Paulus. There is the possibility that Paul and Titus Flavius Josephus knew each other because both wrote reports about a shipwreck they had in about 62 AD when they were travelling to Rome. They stayed there for years. Both of them were Pharisees, meaning Roman citizens whose faith was Roman Judaism. Otherwise, they had nothing to do with the rebellious Zealots back in the Holy Land. Josephus might have listened to Paul's ideas with great interest; he also might have picked them up again and implemented them after the Jewish War (66-73 AD) when he became the chief propagandist of the Flavians. The Flavian dynasty were involved in a first attempt to establish a kind of first Roman Christianity, and Josephus was part of that dynasty; and so was the author of 1 + 2 Clement whose full name was Titus Flavius Clemens and who probably was the first Pope of Rome. Clement of Rome probably wrote the Clementine literature (also referred to as the Clementine Romance or Pseudo-Clementine Writings by the Church) that survives in two recensions known as the Clementine Homilies and the Clementine Recognitions. It is likely that the text is genuine or close to it as it describes the fight of the Jewish faction against the Pauline faction pretty faithfully (like Paul's Galatians), which ended in the schism of both Jesus-movements. He served as consul from January to April in 95 AD. In about 95 or 96 AD, Clement had a clash with his cousin Titus Flavius Domitianus and got killed. This seem to have triggered an uproar in which all members of the Flavian family were murdered in 96 AD, including Domitian and Josephus.

The Historical Background of Samuel, Kings, and Chronicles is of overarching interest as they describe the history of the Hebrews from different viewpoints. Chronicles tells the same history as Kings, but with a focus on the priestly or worship aspects of Hebrew history. Their contents are: (1st) From Tribal Confederation to Monarchy, (2nd) Monarchy's Golden Age, (3rd) From Failed Monarchies to Exile. Each of these books comes in 2 volumes because they are pretty large. In Antiquity, books were written on scrolls, long strips of parchment or similar material. The strips were wound around two sticks. This works well for small books, but large books become cumbersome. For looking up a passage you would have a lot of winding and unwinding to do to get to the part you are interested in reading; so one volume has become two.

The following 4 tables of Bible canons will show us the contents of the most important Bibles in comparison. The contents were decided on by the authorities of the state in which the Bibles were published. The first Hebrew Bible that was published in the West was the Septuagint, a Greek translation of the Hebrew Bible made by Jews from c. 286 BC to c. 250 BC whose ancestors came together with their brothers, the Phoenician traders, to the northern Mediterranean shores several centuries earlier. The translation became necessary because over the centuries, the Greek and Roman Jews did not speak Hebrew anymore but the languages of their hosts.

Each table's headline begins with the spheres of influence e.g., Roman Empire, Western Roman Empire, Western Tradition, Anglican Church, KJV (King James Version 1611). The word "Western Tradition" stands synonymous for "Roman Catholic Church" that ruled before Protestantism for many centuries. The term "Church of the East" refers to the Malabar Church in India founded by the Apostle Thomas, but it refers also to the Nestorian Church in Tang dynasty China. We have also mentioned the most important non-canonical works that were not part of the canons but closely related to them, or were only part of the canon of one or the other denomination but not of the others. Almost all canonical and non-canonical works can be found in the latest edition of The Grand Bible; it includes also works of other religions.

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
	Masoretic			KJV	Vulgate	Septuagint						Tewahedo	
	Torah	**Pentateuch**											
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
	Nevi'im	**Major Prophets**											
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua, Josue	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges
1 + 2 Samuel	Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel
1 + 2 Kings	Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaias	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremias	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezechiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Trei Asar	**Twelve Minor Prophets** (The items are not independent books in the Trei Asar but chapters.)											
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
	Ketuvim	**Wisdom Literature**											
Psalms 1-150	Psalms 1-150	Psalms 1–150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Book of Job	Job, Iyov	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job
Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Canticle of Canticles	Aisma Aismaton	Aisma Aismaton	Aisma Aismaton	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon
Ruth	Rut	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Esther	Ester	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther
Daniel	Daniyel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel
1 Ezra	Ezra	1 Ezra	1 Ezra	1 Ezra	1 Esdras	Esdras B'	1 Esdras	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra
2 Ezra	Nehemiah	2 Ezra	2 Ezra	2 Ezra	2 Esdras	Neemias	Neemias	Neemias	2 Ezra	2 Ezra	2 Ezra	2 Ezra	2 Ezra
1 + 2 Chronicles	Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
		Non-Canonical Books (There are 33 further non-canonical works of the Old Testament in The Grand Bible)											
1 Esdras (3 Ezra)				1 Esdras (Apocrypha)	3 Esdras in Appendix	Esdras A'	2 Esdras	2 Ezra	2 Ezra	2 Ezra in some mss.	1 Esdras in some mss.	Ezra Kali	2 Ezra in some mss.
2 Esdras 3–14 (4 Ezra / Apocalypsis of Esdras)				2 Esdras (Apocrypha)	4 Esdras in Appendix	2 Esdras 3–14 lost Greek ms.	3 Esdras in appendix	3 Ezra as noncanonical	3 Ezra	3 Ezra in some mss.	2 Esdras 3–14 in some mss.	Ezra Sutu'el	3 Ezra in some mss.
2 Esdras 1–2; 15–16 (5 and 6 Ezra or Apocalypsis of Esdras)				in part of 2 Esdras apocryphon	4 Esdras in Appendix	2 Esdras 1–2; 15–16 in Greek ms.							
Tobit				Tobit (Apocrypha)	Tobias Deuterocanon	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit
Judith				Judith (Apocrypha)	Judith Deuterocanon	Judith	Judith	Judith	Judith	Judith	Judith	Judith	Judith
Wisdom of Solomon				Wisdom of Solomon (Apocrypha)	Wisdom of Solomon Deuterocanon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon
Wisdom of Jesus ben Sirach (1–51)				Sirach (1–51) (Apocrypha)	Ecclesiasticus Deuterocanon	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)
1 Baruch				1 Baruch (Apocrypha)	1 Baruch Deuterocanon	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch
Letter of Jeremiah				Letter of Jeremiah (Apocrypha)	Letter of Jeremiah, Baruch Deuterocanon	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah; Säqoqawä Eremyas	Letter of Jeremiah
Psalm 151						Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151
Psalms 152–155										Psalms 152–155, in mss.			Psalms 152–155, in mss.
Psalms of Solomon						Psalms of Solomon, in mss.				Psalms of Solomon, in mss.			Psalms of Solomon, in mss.
Ascension of Isaiah									Ascension of Isaiah, in mss.			Ascension of Isaiah, in mss.	
Ethiopic Lamentations (6; 7:1–11:63)												Ethiopic Lamentations (6; 7:1–11:63)	
Syriac Apocalypse of Baruch (2 Baruch 1–77)										Syriac Apocalypse of Baruch (2 Baruch 1–77)			2 Baruch 1–77, in some mss.
Letter of Baruch (2 Baruch 78–87)										2 Baruch 78–87 in some mss.			2 Baruch 78–87 in some mss.
Greek Apocalypse of Baruch (3 Baruch)													
Comment:	No Apocrypha	No Apocrypha	No Apocrypha	No Apocrypha									

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
4 Baruch												4 Baruch	
Additions to Daniel				Additions to Daniel (Apocrypha)	Additions to Daniel Deuterocanon	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel
Prayer of Manasseh				Prayer of Manasseh (Apocrypha)	Prayer of Manasseh, in Appendix	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes			Prayer of Manasseh	Prayer of Manasseh, in 2 Chronicles	
Additions to Esther				Add. to Esther (Apocrypha)	Add. to Esther Deuterocanon	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther
1 Maccabees				1 Maccabees (Apocrypha)	1 Machabees Deuterocanon	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
2 Maccabees				2 Maccabees in Apocrypha	2 Machabees Deuterocanon	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees		2 Maccabees
3 Maccabees						3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees			3 Maccabees
4 Maccabees						4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees early tradition	4 Maccabees in some mss.	4 Maccabees in Coptic ms,		4 Maccabees in some mss.
5 Maccabees										5 Maccabees			
Jubilees												Jubilees	
1 Enoch												1 Enoch	
2 Enoch													
3 Enoch													
1 Meqabyan												1 Meqabyan	
2 Meqabyan												2 Meqabyan	
3 Meqabyan												3 Meqabyan	
Joseph and Asenath									in some mss.			early tradition?	
Prayer of Solomon (Sirach 52) KJV													
Testaments of the 12 Patriarchs						in Greek ms.			in some mss.				
Josippon; Zena Ayhud; Pseudo-Josephus												In Broader Canon	
Josephus' Jewish War					addition or supplement	addition or supplement				in some mss.			in some mss.
Comment:	**Deuterocanon** is not part of the Tanakh (the 1st canon) but free available as 2nd canon in other books	Deuterocanon is only available in extra books or mss.	Deuterocanon is only available in extra books or mss.	Deuterocanon, was part of the Bible, in the 2nd section of the **KJV** as Apocrypha, **until 1885**	Deuterocanon always has been part of the **Old Testament**, also in English	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Protestant Tradition			Romance	Eastern Orthodox Tradition			Oriental Orthodox Tradition				
NEW TESTAMENT		**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate							Tewahedo	
		The Four Canonical Gospels (There are 33 non-canonical gospels in The Grand Bible)											
Matthew		Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark		Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark
Luke		Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke
John		John	John	John	John	John	John	John	John	John	John	John	John
		Acts of the Apostles (There are 42 non-canonical Acts in The Grand Bible)											
Book of Acts		Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts
		Pauline Epistles (* epistles by Paul himself. The Roman citizen Saul of Tarsos (the Apostle Paul) from the South of Asia Minor was founder of today's Christianity.)											
Romans*		Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*
1 Corinthians*		1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*
2 Corinthians*		2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*
Galatians*		Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*
Ephesians*		Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*
Philippians*		Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*
Colossians		Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1 Thessalo-nians*		1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*
2 Thessalo-nians		2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians
1 Timothy		1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy
2 Timothy		2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy
Titus		Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus
Philemon		Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews		Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
		General Epistles (letters; also known as Catholic epistles; There are 39 non-canonical Epistles in The Grand Bible)											
James		James	James	James	James	James	James	James	James	James	James	James	James
1 Peter		1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter
2 Peter		2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter
1 John[		1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John[	1 John	1 John
2 John		2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John
3 John		3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John
Jude		Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude
		Apocalypses (There are 18 non-canonical Apocalypes in The Grand Bible)											
Revelation		Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation
		Church Fathers and Christian Laws. Works that were attached to canonical documents. (Alexandria Cx = Codex Alexandrinus, Jerusalen Cx = Codex Hierosolymitanus)											
1 Clement											Alexandria Cx		
2 Clement											Alexandria Cx		
Shepherd of Hermas						Codex Siniaticus				early tradition	Codex Siniaticus		
Epistle of Barnabas						Codex Siniaticus					Codex Siniaticus		
Didache										Jerusalen Cx			

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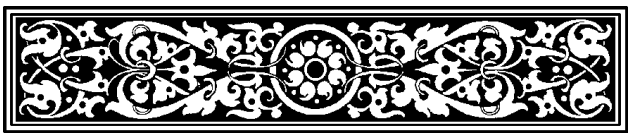
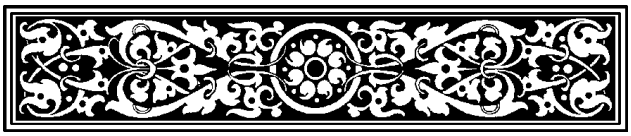


APPENDIX C

EXPLORATION ON HISTORY
BIBLICAL STUDIES
HISTORICAL EVENTS
(Analyses, Archaeology, Debate)



EXPLORATION ON HISTORY

The Quest for the Origin of Holy Books

Some time has past since the publication of my largest pet-project, the Grand Bible, in 2021. The Grand Bible was originally meant as a kind of study recording, just for myself. I wanted to find out what was behind all the scriptures because I could not find answers that satisfied me. The Grand Bible is not a religious work in a closer sense of meaning but an encyclopaedic compilation of texts that have been used not only in a religious context but have implication on philosophy, way of life, culture, literature, ideologies, politics, and jurisprudence. It took many years to search for these texts, analyse, introduce, and compile them with all the necessary details of information. Many of those texts represent the earliest examples of written and authorised law in history. I have been surprised to see so many readers downloading my humble work. To be honest, I have underestimated the readers' interest in holy texts. The Grand Bible has occupied much of my time for more than 8 years. I have never explained why I embarked on this laboursome task in the first place. I think, it is time to share with you now how my quest for the origin of holy books began.

It was a lovely and sunny afternoon in 2014. My wife and I were on the way to the largest bookshop in town. For months, I had tried to find a complete bible in English, not an easy task because I lived in a city in the Far East. The air of the bookshop was filled with the distinctive odour of books. I run up the stairs, heading towards the 5th floor, smelling already my prey. This was the location of the foreign language books—English books and some in French, German, Spanish. I saw books that I could read. Finally! Marching through the aisles, I saw suddenly a black book with golden letters among all the colourful printworks on one of the upper shelves. A Holy Bible, KJV, King James Version. At last, I found what I was searching for.

Back home, at my desk, I discovered however that a large chunk of the Bible, originally positioned after the Tanakh (the Old Testament), was missing. That part of the Bible, containing 14 books, to others known as Hebrew Apocrypha ("hidden writings," so named by the Roman Church), was known to me as the Hebrew Deuterocanon (2nd Hebrew Canon). It contains two Books called Maccabees and they explain the origin of the Hanukah-festival that commemorates the Jewish wars of independence against the mighty Persian Empire that led to victory by Judas Maccabaeus in 165 BC. I was disappointed not to find them in my new bible. I was furious when I found out that the Protestants had removed it furtively from the entire bible canon in about 1885 that once was approved by Emperor Flavius Constantinus in the early 300s AD.

In the library of my old home in Europe, I used a KJV-Bible from the Victorian era, mid-19th century, and that one was complete. I admit that I never have been much interested in religion or holy texts—I certainly have had this attitude in common with many people. Yet, I worked as teacher for linguistics, taught languages as well as history, archaeology, geography and other related subjects. I wanted to show text examples of the Early Modern English language to my students, Chaucer, Shakespeare, and of course the Bible, in order to make them aware that all languages change over time and above all that the Bible reflects real events in the past. It was my fury that drove me to start the Grand Bible project. I embarked on a task that would not want to end. Anyhow, I was rewarded with wonderful discoveries that I really could not have expected.

According to Eusebius' "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus (Constantine the Great) and prepared by his right-hand man Eusebius of Caesarea. The 50 complete volumes were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." We have examples of both versions. The three-column version is known as Codex Vaticanus (The Grand Bible, Image Plate 22, page 37) because it is kept in the Vatican Library. The four-column version was discovered in 1844 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (The Grand Bible, Image Plate 21, page 36).

At first, I just wanted to find a Bible in its completeness that had its origin in that edict of emperor Flavius Constantinus in the early 300s. Therefore, I took the matter much more seriously than ever before. In the beginning, I was searching the internet, looking for the Deuterocanon. There I found this:

- 1 Esdras (3 Ezra) Greek
- 2 Esdras 3–14 (4 Ezra) from Hebrew
- 2 Esdras 1–2 (5 Ezra); 15–16 (6 Ezra) from Latin
- Book of Tobit, Tobias, Tobi
- Book of Judith
- Additions to Esther (The rest of Esther)
- Wisdom of Solomon or Book of Wisdom or Wisdom
- Sirach (Ecclesiasticus 1–51) or Wisdom of Jesus ben Sira
- Prayer of Solomon (Sirach 52)
- 1 Baruch (Extant original: Greek)
- Epistle (Letter) of Jeremiah (Addition to 1 Baruch)
- The Prayer of Azariah and Song of the Three Holy Children
- Susanna and the Elders (Addition to Daniel)
- Bel and the Dragon (Second addition to Daniel)
- Prayer of Manasseh
- 1 Maccabees (Origin: Hebrew)
- 2 Maccabees (Origin: Greek)

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Right from the start, my research was hampered by the fact that quite a lot of books in the Bible bear more than just one title. A title like "The Rest of Esther" can be in another publication "Additions to Esther." On the other hand, "Prayer of Solomon" (Sirach, chapter 52) is not in the original Deuterocanon simply because it was attached to other chapters, and / or it was kept separately. That is just a typical example. Parts of other holy texts may have been unknown before they were rediscovered, or they were rejected and therefore eliminated from the canon.

To my surprise, the books were originally not all written in Hebrew but some of them were in Greek. Now, not only my interest in History was awakened but also my old interest in Linguistics got lit up again. I asked myself, "Why did Jews write some of their own books in another language but Hebrew?" — Soon, I found out that the Jews had translated the entire Old Testament into Greek already at around 300 BC! This work became known under the title Septuagint (Roman for 'Seventy') because, it is said, the translation was done by 70 or 72 translators. I wondered, "Why, on Earth, did the Hebrews embarked such a monumental task?"

I began to check historical as well as archaeological sources and after some months, the clouds in my mind vanished. During the 5th and 4th centuries BC, Greek became the lingua franca of the entire upper class of the nations residing on the northern, the European shore, of the Mediterranean Sea. When the Roman Republic turned into an empire, education in Greek was paramount to everyone who wanted to strive for a better position in society. Cornelius Sulla, Gaius Julius Caesar, Titus Livius, Cleopatra, the Herods, Titus Flavius Josephus, Paul the Apostle, all Roman emperors, governors, generals, traders, navigators, artists and writers used Greek on a daily basis, pretty much like modern people of all countries use English.

My studies in linguistics proved to be vital. Almost overnight, I began to understand the contents of Indian and Chinese texts and what they were talking about. The answer was clear: Already in the 9th and 8th centuries BC, the Hebrews travelled together with their brothers and cousins, the Phoenicians! Both, Hebrews and Phoenicians, spread their culture and ideas, their language Phoenician (also called Old Hebrew) and writing system, their Hebrew calendar and their weights and currencies (the Shekel) throughout the entire Mediterranean and soon also to India, Central Asia, and China. The scope of their relations and connexions was breathtaking.

Hebrew and Phoenician traders brought their alphabet to Greeks and Romans. The latter two used it later in their propaganda against the Semitic Cartaginians, such as the Atlantis Saga which just described the Phoenician city of Carthage and its circular War Harbour. The northern (Indoeuropean) Mediterraneans (Greeks and Romans) became enemies of the southern (Semitic) Mediterraneans (Phoenicians and Hebrews) although they lived together in Greek and Roman cities since the 8th century BC.

Who is really meant when we talk about Semitics? — I shall give you here a foretaste: Abram, Abraham, Aram, Aramaean, Aramaic, Assyria, Syria, Syriac, Canaanite, Abhira, Abhiri, Ahyr, Ahir, Ophir, Ofir, Habiru, Hebrew, Heka Khasut, Hyksos, Akkad, Akkadian, Sea-People, Phoenicia, Carthaginian, Amurru, Amorite, Judea, Judaea, Yehuda, Yaudheya, Yadava, Yoddheya, Yudah, Judas, Jude, Jew, Israel, Israelite, Bene Ysrael, Beta Ysrael, Sheba, Saba, Sabaean, Mose, Ramose, Rameses, Ahmose, Dedimose, Thutmose, Musa, Avaris, Pi-Rameses; Reuben, Simeon (Simon, Shimon), Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph (Yusip), Benjamin . . . . and all derivatives of these words or names represent the same kind of people and their relatives: Jews, Hebrews, Israelites, Semites, depending who speaks about them. Involved here is the same language, same lifestyle, same calendar, same units of weights and currency, similar beliefs and laws, and to some degree even similar habits.

It is pretty much the same as if we today talk about: Latin, Italian, Sardinian, Corsican, Sicilian, Romanian, Moldovan, Catalan, Occitan, Galician, Portuguese, Spanish, Castillian, Aragonese, Mexican, Columbian, Venezolan, Peruvian, Chilenian, Argentine, Paraguay, Uruguay, Brazil, Timor, Guatemala, Nicaragua, Panama, etc. — they are all Romans, they all speak a Roman[ce] language, they are Roman Catholic (except Romanians and Moldovans who are Orthodox), they follow Roman Law, enjoy sunny weather and a Roman-like cuisine.

I became aware that this is all about the centre piece, the foundation, the core of history teaching. Anybody who does not understand that history (including a modern biography) is based on language, will not understand human basics. This is a fact because with his or her national language, each and every single person learns about everything in a very distinctive way: religion, philosophy, behaviour, tradition, habits, biasses, opinions, prejudices, lifestyle, yes, and it goes even so far that we can include sexual behaviour, allegiances, and geography. Human behaviours and habits are millions of years old and cannot be changed overnight by ideological nonsense and socialist dreams that will turn into nightmares, sooner or later.

The works of Jane Goodall, Jared Diamond, Desmond Morris and others clearly show that human feelings are very much the same as those of Chimpanzees, or other Primates for instance. When a homogenous group is invaded by another group of the same species, there will be sharp conflicts that can lead to war. Chimpanzees engage in wars on each other, like humans.

That a rich country like Canada has a nice collection of problems at home, does not come as a surprise to me. There are two main populations that are diametrical opposed to one another. The majority of Canadians spreaks English (Germanic), their society is based on German Protestantism and (Germanic) "Common Law." The minority speaks French (Roman) and their society and laws are based on Roman-Catholicism and the (Roman) "Napoleonic Law

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Code." These in Quebec living "Roman" Canadians would love to return into the arms of their "Roman" mother France, whilst the English-speakers would have no problems in applying membership to the mainly Protestant United States of America. This is one reason why most of them speak English with a strong "American" accent. Bear the following rules in mind: Each language group tries to get suppremacy over the other groups. The very same applies for religions. Luther's Reformation caused horrible wars for 130 years. Resentments are still alive today. Language and religion are tools to gain and keep political power. This has nothing to do with ill-will but much more with the DNA that is in us like it is in chimpanzees, cats or dogs.

Other nations who are paralysed by linguistic and religious conflicts are: Belgium, Ireland, France, Spain, Russia, Ukraine, the Balkans, Iraq, Syria, Iran, China, India, Pakistan, Afghanistan. That the United States have lost its recent wars in Iraq and Afghanistan has its reasons in the American ignorance of language division and religious hatred of Islam towards non-Muslims, regardless whatever benevolent projects the non-Muslims want to catch the Islamic populace with. Political Correctness and naive dreams of bringing socialism and democracy to other nations killed countless people. Almost all African countries have this problem too: Rwanda, Nigeria, Ethiopia, Chad, Mali, etc., the list is very long.

The conflict and subsequent war between Russia and Ukraine has not surprised me either. The Russian demography is (just like the Chinese, German, and others) in terminal decline. This war is probably the last war Russia could launch on anyone. All the 9 conflicts Putin has launched have had the aim to secure the borders of his empire. On top of that, there is the ideology of a certain Nazi known as Aleksandr Dugin who has been Putins ideological teacher for years. His books (like "Foundations Of Geopolitics" or "The Fourth Political Theory," based on the Nazi teachings by Martin Heidegger) struck cord with the majority of the ethnic Russian population. We should remember that ideology is also a significant part of religion. How could it be otherwise explained that the Patriarch Kirill of Moscow, the pope of the Russian Orthodox Church, was—like the entire Russian leadership and Putin himself —member of the KGB. If Putin is gone, he will just be replaced by another ex-KGB member.

In time, I discovered more and more texts that had to do with the Old Testament. Here, I could figure out a pattern. These texts were also written in Greek, Hebrew, but quite some texts were also written in Aramaic (a kind of new Hebrew and new Phoenician). I learned more interesting facts that are never really mentioned by historians. According to linguistic scientists, Aramaic became some sort of "world language" between the 7th century BC and the 7th century AD, stretching from the Phoenician-Carthaginian possessions in the northwest of Africa, along the Silk Road, reaching out to the gates of Chang'an (modern Xi'an) and Luoyang, the two main capital cities of China in Antiquity.

After the liberation from captivity in Assyria and then in Babylon, many Jews did not just return to their Holy Land but stayed in service as Aramaic writers and bureaucrats with their new allies, the Persians. Aramaic was the main trade language of the Assyrian Empire as well of its follower the Iranian empires of the Medes and the Persians. Aramaic was also the main language of the Hebrews and other people in the Middle East. When Alexander the Great arrived in Afghanistan and India, the Hebrews were already there for 300 years. Aramaic rock inscriptions and vellum documents from the Persian Empire bear witness to it. Indian texts, the Mahabharata especially, talk about the Persian allies and that they built two little republics in the northwest of ancient India: one was called Yadava or Yoddheya (Judaea) and the other, the to Yadava related republic was called Abhira or Ahir ("Hebrew-land," in the West also known as "Ophir"). It was geographically located north of the modern Indian state of Gujarat and had therefore access to the sea. Traditionally, the northwest of India was an important trade partner of Mesopotamia and Egypt; one of the reasons why several harbour cities were found in Gujarat.

In Egypt, Pharao Khakaure Senusret III let his engineers build "the Canal of the Pharaos," the first "Suez Canal," in circa 1850 BC. It began in the Nile-delta nearby Bubastis and was creeping east towards the "Bitter Lakes" and from there to the Red Sea. At the spot where the canal was approaching the Bitter Lakes is a place called Succoth. With trade, not only people travelled, but also their ideas and the language used to convey these ideas. This is the reason why I also had a look for all kinds of itinerary documents and inscriptions. I knew some of them already from the time when I studied history and archaeology. The findings have made me truely speechless.

47 Artefacts and Historical Documents (Documents of people who had first-hand knowledge on religions and intercultural relationships in Antiquity), 20 Exploration Accounts (Documents that reveal how much people of ancient civilisations really knew of one another and how ideas spread to other parts of the World) and 15 New Creations and Fabrications (Writings that try to popularise a certain religious viewpoint or make a new religion legitimate.). The Gospel of Jesus's Wife is, as far as we know today, a blunt fake. The scriptures of Sikhs and Bahai'is on the other hand are legitimate and new creations that have found a great many followers. Both of these religions came into being due to the brutality of Islam towards women and non-Muslims. Islam is by no means just a "religion of peace"—Martin Luther already knew that and he wrote about it. (See Grand Bible, pp.4367.)

The Islamic prophet committed 95 wars and battles on "Kafirs" (Kufre = evil Islam-rejectors) and they are revered by Muslims as "acts of jihad" that each true Muslim has to emulate. This copying behaviour produced, since the assault on the twin towers in New York City on 9/11, 2001, and after that, circa 45,000 terror attacks with about 300,000 deaths and many more injured (over 90% of the victims are

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Muslims!)—an equivalent of 3 - 4 Hiroshima size atomic bombs. Very peaceful indeed! (Search for the constantly actualised list of victims at "www.thereligionofpeace.com".)

Islam is based on three books: the Koran (Mohammed's notebook), the Sira (Sirat Rasul Allah, the biograpy of Mohammed), and the Hadith (the deeds and sayings of Mohammed). The Constitutions of Saudi Arabia, the Islamic Republic of Iran, Hamas, the Muslim Brotherhood and others make it very clear: Their law is based on Koran, Sira, Hadith. All three books are books of law! This is the very reason why they are called "holy" in the first place. The Sira and the Hadith explain in detail what the verses in the Koran really mean. Without these two books the act of reading the Koran is useless!

The Koran is actually two Korans in one binding: the first one written in Mecca, the second one written in Medina. One significant fact that explains Islam: Due to Mohammed's rules of abrogation (2:106), the violent verses of the Medina-Koran always supersede the peaceful verses of the older Mecca-Koran. The chapters of both periods are intermingled on purpose from the longest chapters to the shortest. Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. The shortest and most revealing hadith is *"War is deceit."* and the earliest verse that Muslim children learn is *"Do not make disbelievers (non-Muslims) your friends as Allah will not protect you (if you are a Muslim).* A hadith says it better: *"Do not seek friendship from non-Muslims because then you are one of them"* (meaning: then you, the Muslim, are a traitor (to Islam). To put it simple: the allegiance of each and every Muslim is always towards the "Umma," the "Islamic (over)nation," not towards the country he or she just lives in! Islam is a political and legal doctrine (found in the Koran, Sira, Hadith) that no-one can escape —not even the non-Muslims. Islam's main tool is migration, and the womb. The Reliance of the Traveller tells us about it all. God help us. The Western World (and parts of the East) are lost in a pacifist dream! (If people are dreaming, it means they are asleep. It is time they bloody wake up.)

My research led me to all sorts of subjects. I checked graphs that recorded the activity of volcanoes as intensive as I checked climate graphs that showed climate change and all sorts of consequences: extreme weather, floodings, drought, famine, civil war, plague and epidemics. Civilisations, nation states and empires develop rapidly when climate and weather are stable and reliable. The Roman Republic rose in ideal conditions: The weather was warm, the climate stable, no epidemics in sight, record harvests led the population grow uninterrupted, one expedition after another brought more land and people into the growing state. Colder climate in the first half of the 1st millenium caused some distress. A huge volcano eruption at around 535 AD brought the state almost to a halt. Emperor Flavius Justinianus survived the following plague but his dream of restoring the old empire did not.

My investigations turned out to be an enlightening journey that I never had expected in this form. Everybody knows the story of Abraham and also the story of Moses. Not many know how they are connected. Most scriptures are not a bunch of old papers talking about God, belief, or spirituality all the time. They actually are interesting sources of information. Anyone who is able to read "between the lines" can gain some understanding. Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, plague, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse.

The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC). Today, they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen), the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded for them by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, the newcomers have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt.

When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites / Habiru (Hebrew) and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Mose (Egyptian: "son").

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose I) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: "And the children of Israel journeyed from Rameses (Pi-Rameses, Pi-Ramose, City of the son of Ra), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The text was obviously written long after the exodus, heroic actions of the Israelites were mixed into the text.

The starting point of the Hebrews was not Pi-Rameses because that city was build later by Rameses I (Ramose = the son of Ra). The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which

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was at the very same location. When the author used the name Pi-Rameses several hundred years later, the name Avaris was long forgotten or shamefully replaced. Here the story of the Exodus took place. The Bene Israel (the sons / children of Israel) had to leave Avaris and trecked along or nearby the Canal of the Pharaos in east direction. They came to a place called Succoth. When they left that place, they found something they had never seen before. The Bible reports that Mose "stretched his hand over the water (KJV: 'sea')" just as "the Lord" commanded him to do, and "the water went away" and "made the water dry land, and the waters were divided. (Exodus, Chapter 14:21, 22) And the children of Israel went into the midst of the water upon dry ground: and the waters were a wall unto them on their right hand, and on their left." Mose repeated this mechanical wonder: "... the children of Israel walked upon dry land in the midst of the water; and the waters were a wall unto them on their right hand, and on their left." (Exodus, Chapter 14:29). What we read here is the description of working water locks. The locks were located after Succoth and before the Bitter Lakes in order to keep the salty water away from the River Nile; the saltwater would have destroyed the fertile ground of the Nile-delta. The name Succoth was chosen not accidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or any confinement, such as a canal lock.

Today, Sukkot is known as a festival's name—"the Festival of Ingathering at the year's end" (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us much more.

The expulsion of the Canaanite Hyksos (or the sons / children of Israel, as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC!

By searching the internet for non-canonical scriptures, the number of search result began to rise exponentially. Very often, I could not find what I was looking for. Equally often, I found things that were totally unknown to me. Particularly, American Christians seem to believe in a "gap" between period of the Old Testament (the Hebrew Bible) and the times of the New Testament (the Christian scripture). I found this claim unbelievable. From history lessons I attended, I knew that the period between say 400 BC and the 1st century AD was full of important events; the most important one being the Greek-Persian Wars and the final victory of Alexander the Great.

The Dead Sea Scrolls, discovered nearby Qumran, Israel, in 1947, were my most important find. Not only filled they the gap, they actually represent the only bulk of scripture that did not go through any kind of editorial commitee. They are a valuably time capsule. And their contents rang my alarm bells. They show a kind of messianic Judaism that is dead today. The laboursome checking of the Babylonian Talmud confirmed what I was only guessing: Modern Judaism and modern Christianity are not "Hebrew" religions at all. Modern Jews are the descendents of the Pharisees, the branch of Romanised Jews who came between the 8th and 6th centuries BC together with their Phoenician brothers to the northern shores of the Mediterranean to trade with Greeks and Romans. They stayed. Those Jews saw the necessity to translate the Tanakh (the Old Testament) into Greek because their descendants began to forget their original Hebrew language. The translation was completed already at around 300 BC. There is the possibility that the conquests of Alexander somehow triggered this event. Actually, the occupation of the Holy Land brought the Dead Sea Scrolls and their hostile attitude towards feireigners about. This was the time when Jews craved for any messiah who could deliver a military victory onto the invaders.

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The Dead Sea Scrolls cover also the period of Jesus and they talk about the Zaddik, the "Teacher of Righteousness," most likely representing a character almost forgotten among Christians: James the Just or Righteous, Jacob the Zaddik, James the Brother of Jesus. He seem to have been a holy man in his own right. The War Scroll reveals a very xenophobic ideology in which the "Messianists" followed harsh doctrines that later we would meet again in Islam. By learning about it, I realised why the New Testament was not written in Hebrew but in Greek. It was not written by Hebrew people at all, it was composed by Greek-speaking Romans such as Shaul ha-Tarsi, Saul of Tarsos who claimed in his letters that he was a Roman citizen. Christians know him better as "Paul the Apostle," although he was not one of Jesus' original apostles. He confirms in his letters that he actually was a persecuter of Jesus' people. That means, he was a Roman official as no-one was allowed to persecute people in the Roman Empire without having an official permit for doing this. Christianity as we know it today is a Roman religion. All non-Roman Christians, and all non-Roman Jews were merciless executed like Jesus, many of them in the Colosseum. Most came to death in the 1st Roman-Jewish War (66-70 AD); those who survived fled into the Arabian desert and reappeared hundreds of years later as "Muslims." Unbelievable? — Check the facts, Jews and Muslims have lots of things in common. The males of both are circumcised; both wear a kippa if they are men and a veil if they are women; the central building of the Muslim temple in Mecca has the same size and shape as the central building of the Temple of Jerusalem: it is a cube measuring circa 12m in length, 12m in width and 12m in height. Both buildings were decorated with curtains; Jews and Muslims have a similar food law: pork and blood products are forbidden to eat; the Islamic Sharia Law is almost identical to the Jewish Halaka Law with one exception: the Jewish Court of Law has 23 judges for capital offence cases, the Islamic Court of Law has only one (this makes the Islamic law much harsher and the Jewish law much fairer); The Koran has 25 Jewish prophets in it, including John the Baptiser, Jesus, and Mary the mother of Jesus. John was probably, together with James and others, the instigator of dangerous and subversive ideas such as Jewish kingship. John was also a Roman citizen, that is why he was executed with the sword and not hanged on a cross; according to Roman law, it was unlawful to crucify Roman citizens.

The Grand Bible grew bigger and more texts came to it. Next, I stumbled right into another bulk of texts I had no idea about: The Nag Hammadi Library, discovered nearby Nag Hammadi, Egypt, in 1945. The Nag Hammadi texts were found in a big pottery jar and bound into a dozen of leather folders. They talk about New Testament events. Just like the Dead Sea Scrolls, their texts represent a very valuable time capsule, left behind by people who never retrieved the books. The authors belonged to different Christian communities, mostly non-Roman Christians, such as Gnostics, those Christians who were persecuted and executed by Roman Christians.

When I read the Gospel of Thomas, I had the strange feeling that I had read the phrases in that text before. It was talking about "cycles of life," about the "kingdom of heaven" (which stands for the "kingdom of wisdom"). Wisdom has been very important to the writers of some of the books because Gnostics (also known as Gnostic Christians) use that word in the same sense of meaning as Buddhists do. The Greek word gnosis means knowledge. The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The fragments are dated to the first half of the third century. A complete Coptic copy was unearthed in Nag Hammadi. The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.). The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, has some of the same contents as the canonical gospels but, according to its old-fashioned writing style, it is the oldest gospel and probably has been written c. 50 or 60 AD. As I reached the last chapter, I read something that made me almost fall off the chair.

In Chapter 114 we read: Simon Peter [who was known as a woman-hater.] said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: The Gospel of Didymus Judas Thomas, Grand Bible, page 760.]

This story is a little more detailed and better understandable in the Lotus Sutra. Briefly narrated, it goes like this: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, only 5 km

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away or one hour walk from Galilee's Sepphoris, then they had the Silk Road station right in front of their door. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Didymos Judas Thomas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

Who was Thomas? Judas Thomas was very successful as apostle in Persia and India. As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, in Greek "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome. Judas Thomas was most likely one of Jesus' original disciples and also one of his brothers. For the Roman Christians who were followers of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism (and therefore also in Islam), as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus (the Apostle Paul) into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian Church of Jerusalem.

I began to realise that the entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Buddhist teachings become obvious each time we read in Christian texts about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when "Dharma," willful deprivation (Asceticism) is mentioned, or purity law, purification, righteousness, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it is useful to remember that, after the Third Buddhist Council, held under the patronage of Emperor Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public in his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma (righteousness) that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamaya (Ptolemy II Philadel-phos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script, the script of the Perian emperor Kurush, Cyrus), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, today better known as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada*) in the Greek-speaking world and around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, also in Egypt and so most likely no coincidence.

[* The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas.]

The following Stoic text could have been written by a Buddhist as well as by a Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 (Grand Bible, p.3073)

Modern society is based on Critical Thought and on the Golden Rule (Do not harm others as you do not want them to harm you.) Islam does not allow critical thought when it contradicts the basis of Islam: The Koran, the Sira, the

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Hadith. Muslims, by Islamic doctrine and law, apply the Golden Rule only to members of the Umma, the "House of Islam." In Islam there are 2 humanities: the "House of Islam" and the "House of War," all non-Muslims. The name of the latter implies that this is the adversary on whom Islam can make war through the hand of the believers (Muslims).

In Christian and Jewish societies, the Golden Rule is expressed by the second part of the Ten Commandments. That Islam does not really foster the belief in any of these two concepts has drastic consequences. The Organisation of Islamic Cooperation (OIC) with its 57 states (48 Muslim majority countries) build the largest voting block in the UN. They all recognise the Koran, Sira, Hadith as their books of law or at least as guideline. And they act according to the Sharia Law in which slavery, Dawah (Islamic propaganda), Jihad (persecution and war against non-Muslims), death penalty, forced amputation of limbs, supressing of women is not only allowed but mandatory. Everything you see Muslims do or not do is written and dictated by Koran, Sira, Hadith. Everything is prescribed: it literally goes from how you as a Muslim have a meal to how you have sex.

I realised some facts. Scripture, holy texts, lithurgical literature, were not primarily written to serve the spiritual mind of believers, and if they did, it always was for the advantage of the religious group or community in question. From the earliest times, giving money to the temple was an important tool of political power. So, I assumed that at the core of religious texts must be some rules, regulations or laws—just as in the Islamic Trilogy, the Koran, Sira, Hadith. I took a closer look at the most famous book in the world: The Bible. The Christian Bible is divided into two main parts: the Hebrew Bible (the Old Testament) and the Christian Bible (the New Testament).

The most important part of the Hebrew Bible is the Torah (the Pentateuch, the Five Books of Moses). I wondered why the Christians took the holy book of the Jews as their own. So, I checked the contents of the New Testament. I found 4 gospels but none of them contained a law code, they all contained stories about Jesus narrated in a wildly different way. There were a bunch of open letters, most of them attributed to Paul the Apostle (and peppered with antisemitism like the gospels), the Acts (history) of the Apostles, and a weird book called "Revelation." But there was no law book. In about 135 AD, Marcion of Sinope rejected the Old Testament and accepted only the Gospel of Luke, ten letters of Paul, 1 Timothy), 2 Timothy, Titus. He lost his battle against Roman Church because he had no law book. At 325, the Roman emperor Flavius Constantinus accepted the Old Testament as legal guideline for the Roman Church.

THE 613 MITZVOT

According to Jewish tradition, the Torah is the main Jewish Book of Law. It contains almost 650 different laws, formulated most as do's and don'ts of any Jewish person. 613 commandments (Hebrew: taryag mitzvot). The Babylonian Talmud tells us that a Roman editorial commitee had the task to edit the Jewish books and get rid of anything that could be dangerous to the Roman Empire. Emperor Titus Flavius Vespasianus just concluded a four-years war, the 1st Roman-Jewish War of 66-70 AD, against a radical messianic movement who caused by conducting this war of liberation over one million deaths. The pacifying editor in charge was the Jewish general and Commander of the Jewish Messianic Army of the north in Galilee, Joseph bar Matityahu. He was captured by the Roman Army at the begining of that war. Then, due to his ability to converse in Greek, he began an astonishing transformation, he was adopted by Vespasian, and when he came to Rome, he lived next door to Vespasian in the imperial palace and in reach of the library of the destroyed Temple of Jerusalem which was brought to the emperors palace. His task: becoming propaganda minister to the imperial family and transform messianic Jews and Christians into members of peaceful religions that are allied to the Roman Empire . . . by editing all their scripture into peaceful and pro-Roman texts. All anti-Roman texts were burned just as all messianic opponents were executed on the cross. The Ten Commandments survived and the Death Sea Scrolls that tell us what the men around the historical Jesus really thought.

THE TWO PARTS OF THE TEN COMMANDMENTS

The Ten Commandments (Hebrew: Aseret haDebarim, lit. 'The Ten Words'), or the Decalogue (Latin: decalogus, Greek: dekálogos, lit. "ten words"), are a set of biblical principles relating to ethics and worship that play a fundamental legal role in Judaism and Christianity. The text of the Ten Commandments appears twice in the Hebrew Bible: at Exodus 20:2–17 and Deuteronomy 5:6–21. The Ten Commandments survived because they also reflected Roman law. As I grew up among Europeans as well as among Eastern Asians, I knew that the Ten Commandments are composed out of two distinct parts:

1st part (about God)

- I am the Lord thy God: Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image.
- Thou shalt not take the name of the Lord thy God in vain.
- Observe the sabbath day, to keep it holy.
- Honour thy father and thy mother .

2nd part (Basic civil and ethical Laws)

- Thou shalt not kill.
- Thou shalt not steal.
- Thou shalt not commit adultery.
- Thou shalt not bear false witness against thy neighbour.
- Thou shalt not covet or desire thy neighbour's things.

The first part is about God, the sabbath for worship and family.

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The second part represents an ethical set of laws that is also well-known in eastern and southern Asia as **Pancha Sila** (the Five Precepts). So it does not come as a surprise to find this part three times in the **New Testament**: The Letter of **Paul to the Romans** 13:9, the Gospel According to **Matthew** 19:18-19 and the Gospel According to **Mark** 10:19

THE SEVEN LAWS OF NOAH

In Judaism, the Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), otherwise referred to as the Noahide Laws or the Noachian Laws (from the Hebrew pronunciation of "Noah"), are a set of universal moral laws which, according to the Talmud, were given by God as a covenant with Noah and with the "sons of Noah"—that is, all of humanity. They usually apply to non-Jews when living with Jews together. The seven Noahide laws as traditionally enumerated in the Babylonian Talmud Sanhedrin 56a-b and Tosefta Avodah Zarah 9:4.

They are the following:

1. Do not worship idols.
2. Do not curse God.
3. Do not commit murder.
4. Do not commit adultery or sexual immorality.
5. Do not steal.
6. Do not eat flesh torn from a living animal.
7. Do establish courts of justice.

The Mishna Sanhedrin (The Guide to Jurisdiction)

The Ten Commandments and the Seven Laws of Noah build the core of Jewish law. Why is this important to know? —To answer it in a simple way: Western civilisation is based on it, and, as you will see in a moment, Eastern civilisation as well! It is also significant to know how these laws have been applied. So let us talk about the legal authority.

According to the Mishnah Sanhedrin (lit. Guide to Jurisdiction or Legal Authority, Grand Bible p. 1048), minor cases like money matters are judged by three (3) judges. Capital cases like murder or slander is judged by twenty-three (23) judges. If found guilty, the delinquent is "put to death by twenty-three," meaning sentenced unanimously by all 23 judges. As it is unlikely that all judges agree, hardly ever anybody was sentenced to death. The Supreme Court of Law, the great Sanhedrin Highest Court, charged with deciding cases and appeals that had national significance. It was comprised of seventy-one (71) scholars who had received the full traditional rabbinical ordination, and its decisions fixed Jewish practice for subsequent generations.

The written (codified) Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the same antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni (Islamic) jurisprudence (Hanbali, Hanafi, Maliki and Shafi`i) as well as Shia (Islamic) schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both, the rules of civil disputes and application of penal law, Sharia distinguishes between men and women (1 woman = 50% of 1 man!), between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more:

Whilst in Jewish law, the court structure makes it almost impossible to apply the death penalty as all these judges almost never agree to such a harsh penalty. In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties.

This explains also in part why the (messianic) Jewish communities in Arabia have fought against Mohammed and his Islam so passionately. In consequence, Mohammed's distortion of the Jewish Law has brought about the mutual hatred between Jews and Muslims. Nothing is to Jews more holy than God and his Law because they are the only legal authority! They fought at least 10 wars against the Romans over this issue between the years 66 to 620 AD. At the end of the 10th Roman-Jewish War, the exhausted Jews had to fight against Mohammed's Islamic troups as well, and lost. What is the legal authority of Islam? -- Answer: The Koran and Mohammed, meaning: Koran, Sira, Hadith.

THE TEN COMMANDMENTS IN ISLAM

The Quran states that tablets were given to Moses, without quoting their contents explicitly. (Koran 145) The closest single passage in similarity to the Ten Commandments occurs in the chapter of the cattle (surat al-an'am). In this passage, many of these biblical commandments are restated, with a heavy emphasis on fulfilling the rights of Allah and the rights of people. Verse 151 begins with a summary of what is prohibited in Islam. One should "not kill the life that Allah has made sacred," with the notable caveat: "except in the course of justice." A hadith depicts Muhammad explaining that the "blood of a Muslim ... cannot be shed except in three cases: in Qisas [retaliation, revenge] for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims." (Bukhari, vol. 9, book 87, no. 6878.) So adultery, apostasy, and revenge are the only justifications for taking a life.

THE TEN COMMANDMENTS IN THE KORAN

151. Say, Come, I will recite to you what your Lord has made a sacred duty for you, that you ascribe nothing as a partner to him and that you do good to parents, and that you do not kill your children because of poverty, we provide for you and for them, and that you do not come close to lewd things, whether open or concealed. And that you do not kill

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the life that Allah has made sacred, except in the course of justice. This he has commanded you, so that you may discern. 152. And do not approach the wealth of the orphan except with what is better, until he reaches maturity. Give full measure and full weight, in justice. We do not burden any soul beyond its ability. And if you give your word, do justice, even though it be a relative, and fulfill the covenant of Allah. This he commands you, so that perhaps you may remember. 153. And this is my straight path, so follow it. Do not follow other ways, so that you will not be parted from his way. He has ordained this for you, so that you may fear Allah. Koran (Mecca, late) 6:151-153

It becomes clear that Mohammed knew the Torah well, however, for the political reasons of achieving total suppremacy over all non-Muslims, he **split up the law-set of the Ten Comandments and hid them among other verses in the Koran in order to eliminate their universal authority.** His followers will so not be aware that they used to be a set of laws that belong together.

1. First commandment: You shall have no other gods before Me (Bible). — Know that there is no God except Allah. Koran (Medina) 419

2. Second commandment: You shall not make idols (Bible). — And do not call upon any other god along with Allah. There is no God except him. Koran (Mecca) 28:88

3. Third commandment: You shall not take the name of the Lord your God in vain (Bible). — Make not Allah's name an excuse to your oaths. Koran (Medina) 2:224

4. Fourth commandment: Remember the Sabbath day and keep it holy (Bible). — When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. Koran (Medina) 62:9

5. Fifth commandment: Honour your father and your mother (Bible). — Do good to your parents, relatives and neighbours. Koran (Medina) 4:36 (Another version: Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honour. Koran (Mecca) 123)

6. Sixth commandment: You shall not murder (Bible). — Do not take the life which Allah has forbidden except in justice, and do not commit adultery, and whoever does this will pay the penalty. Koran (Mecca) 25:68

7. Seventh commandment: You shall not commit adultery (Bible). — Do not come near to adultery. Indeed, it is an abomination and an evil way. Koran (Mecca) 132

8. Eighth commandment: You shall not steal (Bible). — Do not waste your property among yourselves on vanity, nor seek by it to gain the hearing of judges so that you may knowingly devour a portion of others' property wrongfully. Koran (Medina) 2:188 (An amendment from the Code Hannurabi: As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Koran (Medina) 5:38-39)

9. Ninth commandment: You shall not bear false witness against your neighbour (Bible). — Do not hide testimony. He who hides it, indeed his heart is sinful. Koran (Medina) 2:283

10. Tenth commandment: You shall not covet (Bible). — Those people are the ones Allah has cursed, . . . are the ones who are jealous of mankind because of what Allah has bestowed upon them out of his bounty. Koran (Medina) 4:52-54

THE KORANIC COMMANDMENT OF ABROGATION

Whatever message We (Allah / Mohammed) abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that God is Possessor of power over all things? (Koran 2:106; Maulana Muhammad Ali, 1917)

[Modern version: We (Allah / Mohammed) do not abrogate or cause to be forgotten anything of our revelation unless we bring something better or like it. Do you not know that Allah is able to do all things? (Koran 2:106, Robert Spencer, 2021).]

Traditionally, the suras of the Koran are classified as Meccan, that is, dating from the first twelve years of Muhammad's career, when he and his few followers lived in Mecca, and Medinan, or dating from the last eleven years of Mohammed's career, after the hijrah, or migration (expulsion), from Mecca. Because of the doctrine of abrogation, Medinan suras are generally considered to take precedence over Meccan suras in the formation of Islamic theology and law. And they cause serious ideological probems for our modern World!

The structure of the Koran text is dualistic. The doctrine of abrogation is the foundation of the widespread Islamic understanding that the violent verses of the Koran take precedence over the more peaceful verses revealed earlier, since they come later in the lifetime of Mohammed. For good reasons, the concept of naskh, abrogation, has for centuries been part of the skeptics' claim that Muhammad was a false prophet whose revelations were conveniently tailored for the advantage of the moment.

I am going to show now two versions of the chronological order of the chapters in the Koran.

The German Orientalist Theodor Nöldeke (1836-1930) arranged his chronological Koran order according to historical context, wording, writing style, and what kind of rhyme was used. The Nöldeke Chronology of the 114 chapters of the Koran are ordered in two main groups or periods: 1st, The Mecca Group (which contains 3 distinctive groups); 2nd, The Medina Group.

THE (peaceful) MECCA KORAN, Group 1 (48 Suras): 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1; Group 2 (21 Suras): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18; Group 3 (21 Suras): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

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THE (violent) **MEDINA KORAN, (24 Suras): 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.**

I also show you the traditional chapter arrangement by Mohammed's cousin Ibn Abbas:

THE (peaceful) MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

THE (violent) **MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.**

Whatever number system you prefer to use, in terms of the dualistic Koran division they are almost the same, therefore: any nice and peaceful text from Mecca can be abrogated by the hateful and violent verses of the Medina Koran in either system. Instructions for the use of abrogation: When there is a text in the Koran that contradicts another text in the Koran, then the younger text automatically has authority over the older text! This is the reason why the most violent chapters 9 and 5, for example, outweigh any of the other chapters!

THE FIVE PRECEPTS IN BUDDHISM

Since my childhood, when I was living together with Asian Buddhists, I was aware that the second part of the Ten Commandments had been well-known in the Eastern World. What I did not know was the extent and form they had. I did find the following examples within a couple of days.

The Five Precepts (Sanskrit and Pali: Pancha Sila) or five rules of training is the most important system of morality for Buddhist lay people. They constitute the basic code of ethics to be respected by lay followers of Buddhism. The Five Precepts build the foundation of all Buddhist practice, and in that respect, can be compared with the Ten Commandments in Judaism and Christianity or the ethical codes of Confucianism. According to the Dhammika Sutta and other Buddhist texts, the Buddha notes that a householder's obligations prevent a "householder" (married person, layman) from fully pursuing a monk's path. Thus, the Buddha articulates "the layman's duty" (Pali: gahatthavatta), what are essentially the Five Precepts, as follows:

1. Do not kill or hurt living beings or incite others to kill (Abstention from killing living beings; mind kindness and compassion)

2. Do not steal or take what is not given or incite others to do so (Abstention from theft; mind generosity and renunciation)

3. Do not have sex with another's wife; as monk observe celibacy (Abstention from sexual misconduct; mind contentment and respect for faithfulness)

4. Do not lie or incite others to lie (Abstention from speaking lies or falsehoods; mind being honest and dependable)

5. Do not drink alcohol or incite others to drink intoxicants (Abstention from intoxication; preserve mindfulness and responsibility)

Siddhartha Gautama, most commonly referred to as "the Buddha" ("the awakened or enlightened"), was born in Lumbini, today's Nepal. He lived in the northeast of India during the 6th or 5th century BC and founded Buddhism. He died in Kushinagar, attaining pari-nirvana; his ashes were burried in Piprahvah, India, only a few miles apart from Lumbini in Nepal. His tomb was found by William Claxton Peppe in 1889. An inscription on the lid of an urn identified the massive pyramid-like tomb as that of the Buddha.

Originally, Buddhism was not founded as a religion but developed out of psychoanalysis and treatment of a mind-suffering person. The psychoanalysis has been called the "Four Noble Truths" which are traditionally identified as the first teaching given by the Buddha, and considered one of the most important teachings in Buddhism. Basically, they are dealing with a psychlogical analysis on the misery and sufferings that all humans come across in their lifetime. 2500 years before Sigmund Freud, Siddharta Gautama formulated his analysis in four points and called them **The Four Noble Truths**:

1. dukkha is **the suffering itself**; life itself always contains suffering.

2. samudaya is becoming aware of the **origin of the suffering** which lies in unrealistic high desire or attachment on possessions

3. nirodha deals with the teaching how to end of this situation by **renouncement**.

4. magga is path to a **successful treatment by** going through the stages of **the Noble Eightfold Path**.

The Buddha's Psychotherapy deals principally with self-disciplinising which is called the "**Noble Eightfold Path**." The suffering person is taught how to go through the 8-step programme. The teaching deals with the correction of harmful habits and behaviours and learning how to keep discipline in a new lifestyle that is less harmful to ones mind and to others. One could call this process Purification. The programme in short:

1. The Right Speech: **no lying**, no rude speech, no telling one person what another says about him to cause discord or harm their relationship.

2. The Right Conduct or Action: **refraining from killing**, stealing, sexual misconduct

3. The Right Livelihood: Gaining one's livelihood by **benefiting others** also not selling weapons, poisons or intoxicants

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4. The Right Effort by **doing meditation** about oneself

5. The Right Mindfulness: learn how to **never be absent minded** and being conscious of what one is doing at all times

6. The Right Concentration: **focus ones mind on one particular task** and execute it from the beginning to the end

7. The Right View: our actions have consequences, **death is not the end**, and our actions and beliefs have consequences after death.

8. The Right Resolve or Intention: the giving up of home and adopting the **life of compassion** into an environment of non-sensuality, **non-ill-will** (to loving kindness), peaceful renunciation of wordly things (stay away from always wanting some things), **stay away from cruelty**, have (compassion) towards **loving God** and all life.

Later followers have deified the Buddha out of gratitude towards him and at the same time elevated his teachings to that what western people call "religion". Buddha himself perhaps had no intention to establish a new religion as he hardly ever mentioned gods or which gods he would favour. The general attitude of an Indian religious group called the Jains is similar to Buddhists.

THE FIVE JAIN VOWS

Jainism was founded or restored by a man called Mahavira. He was born in the early part of the 6th century BC into a royal Kshatriya Jain family in ancient India. His earliest iconography is from archaeological sites in the North Indian city of Mathura, and is dated from between the 1st century BC and the 2nd century AD.

Historically, Mahavira, who revived and preached Jainism in ancient India, was an older contemporary and distant relative of Gautama Buddha whose Shakya clan was also a branch of the Solar dynasty.

In Indian tradition, the Ikshvaku dynasty was founded by the legendary king Ikshvaku. The dynasty is also known as Sūryavaṃśa ("Solar dynasty" or "Descendants of the Sun"), which means that this dynasty prays to the Sun as their God and their originator, and along with the Lunar dynasty, comprises one of the main lineages of the Kshatriya Varna.

Jain ethical code prescribes two dharmas or rules of conduct. One for those who wish to become ascetic and another for the śrāvaka (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by sravakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these fives vows more strictly and therefore observe complete abstinence. All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are himsa as indulgence in these sullies the pure nature of the soul. According to the Jain text in the Purusartha Siddhyupaya, there are five vows:

• Ahimsa (non-injury) is the vow **not to kill** and injure anyone.

• Satya (Truth) is the vow **not to lie**, and to speak the truth.

• Asteya (Non-stealing) is the vow **not to take anything** which is not freely given and without permission.

• Brahmacharya (Chastity) is the vow to remain **sexually faithful** to one's chosen partner.

• Aparigraha (Non-possession) is the vow of **not to covet** or being greedy.

THE FIVE PRECEPTS IN DAOISM

The Five Precepts are also known in China. In Daoism (Dao = 'the way'), the Five Precepts (Chinese: Wǔ Jiè) constitute the basic code of ethics undertaken mainly by laymen. For monks and nuns, there are more advanced and stricter precepts. The Five Precepts are nearly the same as the Five Precepts of Buddhism; however, there are minor differences to fit in with Chinese society. Laozi said: "These five precepts are the fundamentals for keeping one's body in purity, and are the roots of the upholding of the holy teachings. For those virtuous men and virtuous women who enjoy the virtuous teachings, if they can accept and keep these precepts, and never violate any of them till the end of their lifetimes, they are recognised as those with pure faith, they will gain the Way to Dao, will gain the holy principles of enlightenment." According to the Zhengtong Daozang (正統道藏), there are five basic precepts (with definitions by Laozi):

1. No Killing: "All living beings, including all kinds of animals, and those as small as insects, worms, and so forth, are containers of the uncreated energy, thus one should not kill any of them."

2. No Stealing: "One should not take anything that he does not own and is not given to him, whether it belongs to someone or not."

3. No Sexual Misconduct: "If a sexual conduct happens, but it is not with your married spouse, it is a Sexual Misconduct.

4. No False Speech: "If one did not witness what happened himself but telling something to others, or if one lies with knowing it's a lie, this constitutes False Speech."

5. No Taking of Intoxicants: "One should not take any alcoholic drinks, unless he has to take some to cure his illness, to regale the guests with a feast, or to conduct religious ceremonies."

THE FIVE YAMAS AND THE FIVE NIYAMAS (10 Commandments) IN HINDUISM

The teaching that comes closest to the Jewish teachings is Hinduism, and the probable reason for that is history. The Commandments of the Hindus are probably the oldest in India.

The Hebrews appeared in India in the 7th or 6th century BC when the Persian Empire expanded. They worked for their liberators from Babylonian captivity. They became scribes and even Persian government officials for the simple fact that all of them spoke Aramaic, the official language of Persian foreign affairs. At that time, writing was totally onknown in the Indian civilisation. Hindus, Buddhists and others used monasteries as "memorisation factories" for their holy texts; monks had to memorise the texts and teach them

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to other monks. The conquest of Alexander the Great changed everything. Chandragupta Maurya, who witnessed the events, became some years later emperor. He and his right-hand-man Chanakya recognised the value of writing and developed from the Aramaic alphabet an own Indian writing system called Brahmi. For the first time, law texts were written down in India, such as the following ones:

1. Yamas

Yamas are ethical rules in Hinduism and can be thought of as moral imperatives (the "don'ts"). The Yoga Sutras of Patanjali, in Book 2, states how and why each of the above self-restraints helps in an individual's personal growth. For example, in verse II.35, Patanjali states that the virtue of nonviolence and non-injury to others (Ahimsa) leads to the abandonment of enmity, a state that leads the yogi to the perfection of inner and outer amity with everyone, everything. The Five Yamas pretty much look like the second half of the Ten Commandments. They are listed by the Yoga Sutras of Patanjali (and by the Ashtanga Yoga) 2.30 as follows:

1. Ahimsa: **Nonviolence**, (non-harming other living beings)
2. Satya: **Truthfulness**, (non-falsehood)
3. Asteya: **Non-stealing**
4. Brahmacharya: Chastity, (marital fidelity or **sexual restraint)**
5. Aparigraha: N**on-avarice**, non-possessiveness (do not covet)

2. Niyamas

The second component of Patanjali's Yoga path is niyama, which includes virtuous habits and observances (the "dos"). As with the Yamas, Patanjali explains how and why each of the Niyamas helps in personal growth. For example, in verse II.42, Patanjali states that the virtue of contentment and acceptance of others as they are (Santosha) leads to the state where inner sources of joy matter most, and the craving for external sources of pleasure ceases. The Niyamas remind us of Jewish and Stoic teachings. Sadhana Pada Verse 32 lists the 5 niyamas as:

1. Shaucha: **purity**, cleanness of body, mind and speech (very important rules also in Judaism and Persia's Zoroastrianism)
2. Santosha: **contentment**, acceptance of others, acceptance of one's circumstances as they are in order to get past or change them, optimism for self
3. Tapas: **persistence**, perseverance, austerity, asceticism, self-discipline
4. Svadhyaya (Selfstudy, **Meditation**, study of Vedas, introspection of self's thoughts, speech and actions
5. Isvara Pranidhana (**Devotion to the Lord**, the "supreme being" who is called Brahma and known as True Self and Unchanging Reality; God)

THE INSTRUCTIONS OF SHURUPPAK

After that research, I did not find anything for quite a while. I was not sure which versions were the older ones, the versions in the Hebrew Bible or those ones from India. The next document on ethical law, I found three years later . . . and it made me stop breathing for a while.

In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book from 2600 BC was a sensation as it was the very oldest example of the commandments or precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh. Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

• Thou **shouldst not speak arrogantly** to thy mother.
• Thou **shouldst not kill**.
• Thou **shouldst not steal**.
• Thou **shouldst not commit robbery**.
• Thou **shouldst not speak improperly**.
• Thou **shouldst not play with a young married woman**.
• Thou **shouldst not have sex** with thy slave girl.
• Thou **shouldst not wish** for the money chest.
• Thou **shouldst not** pass judgement when thou **drinkst beer**.
• Thou **shouldst not** pick a **quarrel**.

Some of the commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not

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play around with a married young woman: the slander could be serious. (lines 32–34). To me, the Instructions of Shuruppak is one of the most impressive prose texts I have ever come across. I am convinced that these "stone tablets" made of clay, are the blueprint for the Ten Commandments as well as all the many versions of the precepts in Asia. Almost all of the 100 precepts of Shuruppak do still have their value in the upbringing of our young people today. This book has the most beautiful voice from the past I have ever heard because it speaks to us all as loud and clear as 4600 years ago.

FINAL REMARKS

The biblical scholar and translator of the Dead Sea Scrolls, Robert Eisenman, said in an interview something we should think about: "We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. Once it had only been relegated to unthinking people. And [today's] thinking people say, 'oh, I'm not religious.' — We all need to be religious! And this will allow us to get our teeth into a challenging problem."

Never before was Bible research so easy—just google your questions and you will be rewarded! After my years long battle with hundreds of manuscripts and holy texts, I have created a compilation that might be of value to students and scholars. The Grand Bible was growing to an enormous size that I have not expected in the beginning.

When I commenced my search, I still had the illusion, I could print my work or at least present it as printable document. Soon, however, that document grew beyond the 2000-page-limit that I have set. And equally soon, I have lost interest in any printed display as editors from outside my house would have cut down my discoveries, rendering them to some sort of standard junk. Instead of that, I discovered that a larger PDF-document had definitely its advantages over a printed book, even if it was printed in several volumes. PDF-apps usually have a search field in which we can type what we are looking for.

My compiled standard MS-document reached 36,000 pages in Times New Roman and 40,000 in Arial. I had to shrink the size of the fonts onto 7.5 and choosing a Times Roman Narrow font — still larger than a package leaflet for medication. Some smart phones struggle with that document due to its size of almost 250MB, but tablets, laptops and PCs display it nicely. Anyone — who has the money and a good printshop — can print the Grand Bible, in A3 if needed.

It had 7554 pages in the 3rd edition of 2021. The book underwent many changes and improvements. In 2022, I added a 4th edition of the Grand Bible that has now, after 8 years, 8062 pages as I have expanded the Appendices with additional photos, maps and texts. Like some of my other books, the Grand Bible is being updated from time to time. The download is for free.

I hope that I have contributed something that helps to solve the problem of understanding holy books. These texts are not weird stories to serve the spiritual needs of individuals only. As texts of law and advice, they represent in fact the basis of our civilisation.

Lord Henfield, October 2025.

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BIBLICAL STUDIES

Some Known Facts

Biblical studies is the academic application of a set of diverse disciplines to the study of the Bible (the Old Testament and New Testament) by a Biblical scholar. For its theory and methods, the field draws on disciplines ranging from ancient history, historical criticism, philology (linguistics), theology, textual criticism, literary criticism, historical backgrounds, mythology, and comparative religion.

Many secular as well as religious universities and colleges offer courses in biblical studies, usually in departments of religious studies, theology, Judaic studies, history, or comparative literature. Biblical scholars do not necessarily have a faith commitment to the texts they study, but many do.

Several academic associations and societies promote research in the field. The largest is the Society of Biblical Literature (SBL) with around 8,500 members in more than 80 countries. It publishes many books and journals in the biblical studies, including its flagship, the Journal of Biblical Literature. SBL hosts one academic conference in North America and another international conference each year, as well as smaller regional meetings. Others include the European Association of Biblical Studies, the Canadian Society of Biblical Studies, the Evangelical Theological Society, the Institute for Biblical Research, the American Schools of Oriental Research, and the Catholic Biblical Association.

The Original Languages of the Bible

The Hebrew Bible, the textual basis of the Christian Old Testament (although with order rearranged and some books split into two), was originally written in Biblical Hebrew, although a few chapters were written in Biblical Aramaic. Deuterocanonical books removed from the Old Testament in some Protestant Christian Bibles are variously written in Hebrew, Greek or Aramaic. The New Testament was originally written in Koine Greek (common Greek).

The first complete translation of the Hebrew Bible was the Septuagint, also known as Greek Old Testament. Up to that time, this was the largest translation project in history. The knowledge of those old languages is the basic tool of text analysis. Therefore, Hebrew, Greek and sometimes Aramaic continue to be taught in most universities, colleges and seminaries with strong programs in biblical studies.

There are few original Old Testament / Hebrew Bible manuscripts, and while the ancient translations (such as the Septuagint) are available, there comes a problem with comparing the translation to the original Hebrew (because we have it). This may lead to problems of establishing the reliability of translations like the Septuagint. In order to overcome this, researches have come up with methods to use the very few manuscripts we have and continually draw conclusions and compare to original texts using those conclusions to provide more reliability to available texts. In order to indicate if a translation is authentic or not, it is crucial to look for keywords that may seem unique and that are not translated from a root language such as Hebrew or any of the other original languages. This shows that there are many other languages present in the translations that seems as if it was reinvented over and over again. However, it is normal to see such a change, and it shows the difference between the original writings versus the final outcome of the translations.

Biblical criticism

Biblical criticism is the scholarly "study and investigation of biblical writings that seeks to make discerning judgements about these writings". Viewing biblical texts as being ordinary pieces of literature, rather than set apart from other literature, as in the traditional view, biblical criticism asks when and where a particular text originated; how, why, by whom, for whom, and in what circumstances it was produced; what influences were at work in its production; what sources were used in its composition; and what message it was intended to convey. It varies slightly depending on whether the focus is on the Hebrew Bible, the Old Testament, the letters of New Testament or the canonical gospels. It also plays an important role in the quest for a historical Abraham, Moses, Solomon, Jesus, or other biblical protagonists.

It also addresses the physical text, including the meaning of the words and the way in which they are used and its preservation, history and integrity. Biblical criticism draws upon a wide range of scholarly disciplines, including archaeology, anthropology, folklore, comparative religion, oral tradition studies and historical and religious studies.

New Testament and Old Testament rhetorical analysis differ because if the context in which they were written. The New Testament was written during a time that had many new Greek and Roman ideas on literature and rhetoric, which provide an avenue on what is known and gives additional resources on to study New Testament texts in those contexts.

Old Testament texts were not written in the same context, and due to their ancient nature have few additional resources to refer to for common themes in rhetoric and literature. There are many abstract text styles in the Old Testament, including historical accounts, proverbs, poetic texts, praise texts (such as psalms) and prophetic texts. The New Testament is different in that it has primarily two styles present: the gospels, which are mostly historical accounts, and the letters, or epistles.

When it comes to textually analyzing and criticizing the New Testament, there are a couple of eclectic approaches to understanding the text on a deeper level. External criticism in the context of biblical studies involves understanding the

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who, what and when of New Testament texts. It does not analyze within the text itself, which is referred to as internal criticism. External criticism focuses on the source and dates of text and what type of text it is (in the New Testament, that is mostly a gospel account or a letter to a church or person). Internal criticism focuses specifically on the content and nature of the texts. Things like the literary style and the theology of the author may affect how one reads the text. That may require some external criticism knowledge since who the author is will shine light on what they may be saying what they are saying.

Biblical exegesis

Biblical exegesis is the explanation or interpretation of the scriptures traditionally known as The Bible. Much biblical exegesis is founded upon historical-literary dynamics, either using scripture to interpret history and science, or using science and history to interpret scripture.

This is particularly important when applied to the person of Jesus Christ and the Gospels in the New Testament. Many people agree that Jesus was a real historical person, but whether he was truly the Son of God is debatable among many people, and this distinction proves to be important for one's interpretation of texts and whether the Gospels should be read literally or symbolically.

The Book of Revelation is very different from the other books of the Bible, drawing need for additional analysis to determine whether it should be read literally or symbolically. The goals of the author of the book (John) also have implications toward how one reads the book. If one reads Revelation as a literal unfolding of the end times vs reading Revelation as a highly symbolic book, there will be different outcomes in the interpretation of particular sections.

Additionally, one's view of the scriptures as sacred and written by God or as a historical text has implications on one's interpretation of text.

Textual criticism

Textual criticism is a branch of textual scholarship, philology, and literary criticism that is concerned with the identification and removal of transcription errors in texts, both manuscripts and printed books. Ancient scribes made errors or alterations when copying manuscripts by hand. Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the urtext, archetype or autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original.

There are three fundamental approaches to textual criticism: eclecticism, stemmatics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

The phrase "lower criticism" is used to describe the contrast between textual criticism and "higher criticism", which is the endeavor to establish the authorship, date, and place of composition of the original text.

Biblical history

Historical research has often dominated modern biblical studies. Biblical scholars usually try to interpret a particular text within its original historical context and use whatever information is available to reconstruct that setting. Historical criticism aims to determine the provenance, authorship, and process by which ancient texts were composed. Famous theories of historical criticism include the documentary hypothesis, which suggests that the Pentateuch was compiled from four different written sources, and different reconstructions of "the historical Jesus", which are based primarily on the differences between the canonical Gospels.

There is much controversy around using the Bible as a historical source. The Old Testament is supposed to serve as a continuous account of the establishment of ancient Israel. While many historians agree that figures like King David and King Solomon are real historical figures, there comes trouble when seeking to affirm or deny events like the creation of the world and the flood of Noah.[9] The use of terms like "myth" vs "history" also creates controversy due to some connotations that each word has. Oftentimes "myth" or "mythical" texts are seen as not true stories, where as "history" or "historical" texts are seen as fact. Mythical stories can also sometimes be seen as stories which serve some sort of religious or moral lesson, but are not necessarily true, however this does not mean that true historical stories do not have religious and moral lessons that accompany them. These views on myth and history are examples of a few difficulties when it comes to analyzing the Old Testament as a historical text.

New Testament historical analysis is also difficult due to the nature of the original texts that we can analyse, specifically their translatability as well as how oral tradition had effects on written tradition during the formation and canonisation of gospel texts and the teachings of Jesus.

Biblical Archaeology

Biblical archaeology is an academic school and a subset of Biblical studies and Levantine (Near East) archaeology. Biblical archaeology studies archaeological sites from the Ancient Near East and especially the Holy Land (also known as Land of Israel and Canaan), from biblical times.

Biblical archaeology emerged in the late 19th century, by British, German and American archaeologists, with the aim of confirming the historicity of the Bible. Between the 1920s, right after World War I, when Palestine came under British rule and the 1960s, biblical archaeology became the dominant American school of Levantine archaeology, led by

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figures such as William F. Albright and G. Ernest Wright. The work was mostly funded by churches and headed by theologians. From the late 1960s, biblical archaeology was influenced by processual archaeology ("New Archaeology") and faced issues that made it push aside the religious aspects of the research. This has led the American schools to shift away from biblical studies and focus on the archaeology of the region and its relation with the biblical text, rather than trying to prove or disprove the biblical account.

The Hebrew Bible is the main source of information about the Holy Land region and mostly covers the Iron Age period. Therefore, archaeology can provide insights where biblical historiography cannot. The comparative study of the biblical text and archaeological discoveries help understand Ancient Near Eastern people and cultures. Although both the Hebrew Bible and the New Testament are taken into account, the majority of the study centres around the former.

The term biblical archaeology is used by Israeli archaeologists for popular media or an English speaking audience, in reference to what is known in Hebrew as "Israeli archaeology", and to avoid using the poisoning term "Palestinian" as it was used already by the Romans as such .

History of Biblical Archaeology

The study of biblical archaeology started at the same time as general archaeology and obviously its development relates to the discovery of highly important ancient artifacts. The development of biblical archaeology has been marked by different periods or stages:

• Before the British Mandate in Palestine: The first archaeological explorations started in the 19th century initially by Europeans. There were many renowned archaeologists working at this time but one of the best known was Edward Robinson who discovered a number of ancient cities. The Palestine Exploration Fund was created in 1865 with Queen Victoria as its patron. Large investigations were carried out around the Temple in Jerusalem in 1867 by Charles Warren and Charles William Wilson, for whom Jerusalem's "Wilson's Arch" is named. The American Palestine Exploration Society was founded in 1870. In the same year a young French archaeologist, Charles Clermont-Ganneau, arrived in the Holy Land in order to study two notable inscriptions: the Mesha Stele in Jordan and inscriptions in the Temple of Jerusalem. Another personality entered the scene in 1890, Sir William Matthew Flinders Petrie, who has become known as the "father of Palestine archaeology". In Tell-el-Hesi, Petrie laid down the basis for methodical exploration by giving a great importance to the analysis of ceramics as archaeological markers. In effect, the recovered objects or fragments serve to fix the chronology with a degree of precision, as pottery was made in different ways and with specific characteristics during each epoch throughout history. In 1889 the Dominican Order opened the French Biblical and Archaeological School of Jerusalem, which would become world-renowned in its field. Such authorities as M-J. Lagrange and L. H. Vincent stand out among the early archaeologists at the school. In 1898, the Deutsche Orient-Gesellschaft (German Oriental Society) was founded in Berlin, a number of its excavations were subsequently funded by Emperor William II of Germany. Many other similar organisations were founded at this time with the objective of furthering this nascent discipline, although the investigations of this epoch had the sole objective of proving the veracity of the biblical stories.

• During the British Mandate in Palestine (1922–1948): The investigation and exploration of the Holy Land increased considerably during this time and was dominated by the genius of William Foxwell Albright, C. S. Fischer, the Jesuits, the Dominicans and many others. This era of great advances and activity closed with a flourish: the discovery of the Dead Sea Scrolls at Qumran in 1947 and its subsequent excavation, which would in large part be directed by the Frenchman Roland de Vaux.

• After the British Mandate: 1948 marked the start of a new social and political era for the Holy Land with the foundation of the State of Israel and the entrance on the scene of the Israeli archaeologists. Initially their excavations were limited to the territory of the state, but after the Six-Day War they extended into the occupied territories of the West Bank. An important figure in the archaeology of this period was Kathleen Kenyon, who directed the excavations of Jericho and the Ophel of Jerusalem. Crystal Bennett led the excavations at Petra and Amman's citadel, Jabal al-Qal'a. The archaeological museums of the Franciscans and the Dominicans in Jerusalem are particularly notable.

• Biblical archaeology today: Twenty-first century biblical archaeology is often conducted by international teams sponsored by universities and government institutions such as the Israel Antiquities Authority. Volunteers are recruited to participate in excavations conducted by a staff of professionals. Practitioners are making increasing efforts to relate the results of one excavation to others nearby in an attempt to create an ever-widening and increasingly detailed overview of the ancient history and culture of each region. Recent rapid advances in technology have facilitated more scientifically precise measurements in dozens of related fields as well as more timely and more broadly disseminated reports.

Summary of important archaeological sites and findings can be found at:

- List of inscriptions in biblical archaeology
- List of burial places of Abrahamic figures
- List of Hebrew Bible manuscripts, List of New Testament papyri and List of New Testament uncials
- List of biblical figures identified in extra-biblical sources

Archaeological and Textual Forgeries

Biblical archaeology has also been the target of several celebrated forgeries, which have been perpetrated for a variety of reasons. One of the most celebrated is that of the James Ossuary, when information came to light in 2002 regarding the discovery of an ossuary, with an inscription

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that translated to "Jacob, son of Joseph and brother of Jesus". In reality the artifact had been discovered twenty years before, after which it had exchanged hands a number of times and the inscription "and brother of Jesus" had been added. This was discovered because it did not correspond to the pattern of the epoch from which it dated.

The object came by way of the antiques dealer Oded Golan, who was accused by the Israel Antiquities Authority (IAA) of forgery, but after a 7 year trial he was acquitted on the grounds of reasonable doubt. Another item that came from the same dealer was the Jehoash Inscription, which describes repairs to the temple in Jerusalem. The authenticity of the inscription has been revealed as smart forgery as well.

Biblical Archaeology and Doctrines

There are some groups that take a more fundamentalist approach and which organise archaeological campaigns with the intention of finding proof that the Bible is factual and that its narratives should be understood as historical events. Archaeological investigations carried out with scientific methods can offer useful data in fixing a chronology that helps to order the biblical stories. In certain cases these investigations can find the place where these narratives took place. In other cases they can confirm the veracity of the stories. However, in other matters they can question events that have been taken as historical fact, providing arguments that show that certain stories are not historical narratives but belong to a different narrative genre.

Archaeology certainly does not prove literal readings of the Bible...It calls them into question, and that is what bothers some people. Most people really think that archaeology is out there to prove the Bible. No archaeologist really thinks so. The truth of the matter today is that archaeology raises more questions about the historicity of the Hebrew Bible and even the New Testament than it provides answers, and that is very disturbing to those people who promote a certain doctrine and no other.

Jews and Muslims feel threatened when they hear that archaeology was not able to find physical evidence of the Bible text that readers examine for the literal truth. Many Christians feel threatened if they hear that most of what was written in the Bible is (in historical terms) untrue and that none of the four New Testament Gospels was written by the author listed at the top of the text.

This is what archaeologists have learned from their excavations: in Egypt were never the Israelites (but their ancestors the Hyksos-Canaanites), the Hebrew were not a little bunch of poor farmers but known to the Egyptians as the Habiru who conquered almost all of Lower Egypt but were defeated by Ahmose from Upper Egypt and then expulsed from Egypt, did not wander in the desert for 40 years (but lived in the neighbourhood of the Holy Land for 400 years), did not conquer the land in a military campaign (but infiltrated into the Canaanite population over centuries) and did not pass it on to the 12 tribes of Israel (because they gradually have left the land for new destinations such as Ethiopia, Yemen, Persia, India, Central Asia, and even China). Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was hardly more than a small tribal kingdom. And it will come as an unpleasant shock to many that the God of Israel, YHWH (Yahweh), had a female consort and that the early Israelite religion was polytheistic like Hinduism, that monotheism was first introduced by Pharao Amenhotep IV (Greek: Amenophis IV or Echnaton; best known as Akhenaten, reigning between c. 1353 and 1334 BC), that monotheism was gradually adopted by Hezekiah (c. 716–686 BC) as a uniting factor against Assyrian and Babylonian threats and not at Mount Sinai, that Jews were not just an insignificant, little tribe but were, together with Akkadians, Canaanites, Amorites, Sabaeans, Phoenicians, Carthaginians and Aramaeans, part of the very influential Semitic civilisation that reached from West Africa to India and held garrisons in southern Egypt and settlements on the River Indus and beyond.

Archaeology, as it is practiced today, must be able to challenge, as well as confirm, the Bible stories. Some things described there really did happen, but some did not and others happed in such a different way that one is just stunned. The 'larger than life' portraits of the Bible are unrealistic and contradicted by the archaeological evidence but the biblical narratives about Abraham, Moses, Joshua and Solomon probably reflect some historical memories of people, names and places. The study of archaeology has helped illuminate the Bible by casting light on its historical and cultural location. With increasing clarity, the setting of the Bible appears more vividly within the framework of general history and in a sense of geographical, cultural, legal, and philosophical range, much wider than we ever have thought possible.

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KEY EVENTS IN HISTORY

There can be no doubt that comprehensibility of scripture largely depends on the knowledge the reader has beforehand. What we need first is to grasp a wider view on key events in history. They might have nothing to do with events created by humans but often have their origin in natural disasters. If we observe the past carefully, we can figure out 5 major events that led to paradigm shifts with dramatic results.

CATASTROPHES AND PARADIGM SHIFTS

Consciousness is the normal state of our mind. That we are usually the master of our mind and our actions is what most people still believe. Hardly anyone is aware of the fact that consciousness is the smaller part of our lives, like the visible tip of an iceberg. Pretty much like the main bulk of the iceberg, hidden under water, it is the Unconscious Mind that rules 90% of our lives. Mostly we are driven by our desires and aversions, steered by our Unconsciousness. Hardly anyone recognises how small the role of reason and logic really is in most peoples lives. In pretty much the very same way, we believe that we are the master of our environment and that we rule the World. Anyone who believes that could not be farther away from the truth! Each and everyone of us is ruled by the past. Each and everyone is surrounded by events we have no power over at all, like the greatest part of the iceberg is surrounded by water. How many people, do you think, will be uneffected by a giant impact of a 5-mile-meteorite on Earth? How many of us will continue their way of life when a large volcano blasts its pulverised top into the stratosphere?

Since the VEI 8 Explosion of the Toba Volcano in Sumatra, Indonesia in about 73,000 BC, the human race has almost been wiped out, just like other large-sized species. Analyses of mitochondrial human DNA suggest that only 3,000–10,000 individuals may have survived. In about 70,000 BC the population slowly grew to 10,000 - 50,000 individuals. It took the humans another 60,000 years to grow to a more significant number so that it reached in 9,000 BC circa 2-3 million individuals. The following figures show the population growth on the planet Earth (in million), from cradle of civilisations to the first large empires: 5000 BC: 5-6; 3000 BC: 15; 2000 BC: 30; 1000 BC: 50; 500 BC: 100; 100 AD: 200; 600 AD: 700; 1000 AD: 400; from the Rennaissance to now: 1500: 450; 1700: 700; 1750: 800; 1800: 1000; 1850 1300; 1900: 1700; 1940: 2000; 1960: 3000; 1975: 4000; 1988: 5000; 1998: 6000; 2011: 7000; 2020: 8000. The following key events, in which natural disasters are prevalent, will demonstrate to you how much we are still ruled by natural disasters.

One may ask what catastrophes have to do with holy texts. Religious writings, just as scientific writings of the old days, were not topic-orientated as our modern books - even if their title may suggest it. A modern book on, let us say geology, contains only geology-related matters. A book on "nature" written 2000 years ago such as the "Natural History" by Pliny the Elder could contain anything besides nature: comments and remarks on history, economy, animals, plants, medicine, war, famine, ethnology, politics and even financial matters. The texts found in holy books can contain a similar wide range of topics. That is why we will find also reports on natural events or disasters in religious texts or in rock carvings. We can assume that some of those events ended old religions as well as nurtured new religions. Therefore we want to show here examples that had great influence on religion and scripture. There are a handful of records of natural catastrophes that undoubtedly and severely changed the course of history by inalterable paradigm shifts:

A.) The Great Flood, in Gilgamesh, Noah's Flood, The Great Flood of Gun-Yu

B.) The eruption of the Thera Volcano in about 1600 BC

C.) The 4 Volcano Eruptions and Climate Change of 535 (540, 574, 583) AD.

D.) The 5 Volcano Eruptions and Climate Change (The Little Ice Age) of 1257 (1228-1284) AD.

E.) The 3 Volcano Eruptions and Climate Change of 1783 (1708-1812) AD.

A.) THE GREAT FLOOD
(between 2500 and 2100 BC,)

Various themes, plot elements, and characters in the Epic of Gilgamesh have counterparts in the Hebrew Bible—notably, the accounts of the Garden of Eden, the advice from Ecclesiastes, and the Genesis flood narrative. Many civilisations have preserved a story about a great flood. If all these stories have to do with a common cause is unknown. A great flood as described as global flood event in these myths is, at least up to now, inconsistent with the physical findings of geology, archaeology and paleontology. Some scholars argue that such a global flood actually occurred between 2600 BC and 2100 BC. and that its origin might have been either the impact of a Meteorite (with a diameter of at least 7 kilometres which smashed into an ocean) or an explosive volcano eruption that caused tsunamis and other unusual weather events. The only two candidates for such an event could have been the Mount Vesuvius (Italy in c. 2420 BC.) and the Cerro Blanco (Argentina in c. 2300 BC.).

The violent explosion of the Vesuvius seemingly have had a very immediate effect on Egypt. During the reign of Pharao Menkauhor Kaiu (2421–2414 BC), the 5th Dynasty of the period of the Old Kingdom, slipped into a fast decline. During the Sixth Dynasty (2345–2181 BC) the power of the pharaoh weakened in favour of local dynasties that largely became independent from the central authority of the Pharaoh. The final blow was the 22nd century BC drought in the region that resulted in a drastic drop in rainfall and humidity in general. For at least some decades between 2200 and 2150 BC, this prevented the normal flooding of the Nile. Then came the collapse of the Old Kingdom which was followed by decades of famine, strife and epidemics. An important inscription on the tomb of Ankhtify (Ankhtifi) in Hierakonpolis or Nekhen in today's central Sudan, a

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governor during the early First Intermediate Period (c. 2181–2055 BC), describes the pitiful state of the country when famine stalked the land: "I gave bread to the hungry and clothing to the naked; I anointed those who had no cosmetic oil; I gave sandals to the barefooted; I gave a wife to him who had no wife. I took care of the towns of Hefat [i.e. el-Moalla] and Hor-mer in every [situation of crisis, when] the sky was clouded and the earth was parched and when everybody died of hunger on this sandbank of Apophis.The south came with its people and the north with its children; they brought finest oil in exchange for the barley which was given to them. . . . The whole of Upper Egypt died of hunger and each individual had reached such a state of hunger that he ate his own children."

The empire of Akkad fell in around the 22nd century BC, within 180 years of its founding, ushering in a "Dark Age" with no prominent imperial authority until Third Dynasty of Ur. Archaeological and soil-stratigraphic data define the origin, growth, and collapse of Subir, the third millennium rain-fed agriculture civilisation of northern Mesopotamia on the Habur Plains of Syria. At 2200 BC, a marked increase in aridity and wind circulation, subsequent to a volcanic eruption, induced a considerable degradation of land-use conditions. After four centuries of urban life, this abrupt climatic change evidently caused abandonment of Tell Leilan, regional desertion, and the collapse of the Akkadian Empire based in southern Mesopotamia.

1. Great Flood in Mesopotamia: Though the account of Noah in the Hebrew Bible has long been the most studied flood story by scholars, in the 19th century Assyriologist George Smith translated the first Babylonian account of a great flood. Further discoveries produced several versions of the Mesopotamian flood myth, with the account closest to that in Genesis found in a 700 BC Babylonian copy of the Epic of Gilgamesh. The known versions of the Mesopotamian flood myths have as their protagonists Atrahasis (in the 18th century BC Atrahasis Epic), Ziusudra (in the 17th century BC Sumerian Flood Story), and Utnapishtim (in the 7th century BC Gilgamesh flood myth). The Sumerian King List (an ancient text in the Sumerian language, listing kings of Sumer (ancient southern Iraq) from Sumerian and neighbouring dynasties, their supposed reign lengths, and the locations of the kingship) relies on the flood motif to divide its history into preflood (antediluvian) and postflood periods. In ancient Mesopotamia, the Sumerian King List reads: "After kingship came down from heaven ... the kingship was taken to Shuruppak. In Shuruppak, Ubara-Tutu became king; he ruled for 5 sars and 1 ner (18,600 years; the real meaning here is probably 'days' which accounts then for circa 50 years, a feasable span of reign). In 5 cities 8 kings; they ruled for 241,200 years ('days', which is about 660 years. Similarly, we can find such huge age numbers in the Jain "24 Tirthankaras" from India). Then the flood swept over."

2. Great Flood in the Genesis: The Genesis flood narrative is a flood myth found in the Tanakh (chapters 6–9 in the Book of Genesis). The story tells of God's decision to return the Earth to its pre-creation state of watery chaos and then remake it in a reversal of creation. Scholars submit that the Genesis flood narrative matches that in Gilgamesh so closely that few doubt that it derives from a Mesopotamian account. What is particularly noticeable is the way the Genesis flood story follows the Gilgamesh flood tale "point by point and in the same order or sequence". In a 2001 Torah commentary released on behalf of the Conservative Movement of Judaism, rabbinic scholar Robert Wexler stated: "The most likely assumption we can make is that both Genesis and Gilgamesh drew their material from a common tradition about the flood that existed in Mesopotamia. These stories then diverged in the retelling." Ziusudra, Utnapishtim and Noah are the respective heroes of the Sumerian, Akkadian and biblical flood legends of the ancient Near East.

3. The Great Flood in India: Both, in Hindu and Buddhist texts, a ship in involved. The Hindu story goes like this: Manu, or the first man, was not visited by a God, but rather by a fish. In some tellings of this story, the fish is the deity, Lord Vishnu. This fish/God told Manu that the world would be destroyed in a great flood. Manu built a boat and tied it to the horn of the great fish. The fish guided Manu’s boat through the floods and, not surprisingly, to the top of a mountain. When the floodwaters receded, Manu performed a ritual sacrifice and poured butter and sour milk into the sea. After a year, a woman rose from the water and announced herself as “the daughter of Manu.” So it is Manu and his “daughter” that repopulate the earth.

The Buddhists have an elaborate flood story called "Samudda-vanija Jataka": In an Indian village, there lived 1000 families of dishonest carpenters. These carpenters would tell people that they could build anything from houses to chairs and would take the money and never deliver any goods or do any work. Because of this they were, not surprisingly despised in the village and quickly needed to find a new place to live. They built a ship and sailed until they found a beautiful island. The island was populated by a man who had been shipwrecked.

4. The Great Flood of "Gun and Yu" in China: The Chinese flood story is unique as it covers a very realistic background. It is about canals, not a boat. The Great Flood is said to have occurred during the reign of Emperor Yao. After the flooding began, he sought the advice of his advisors, the Four Mountains, who told him to appoint his distant cousin Gun to control the floods. Gun accepted the commission and chose to steal Xi Rang, a self-expanding soil, from the supreme deity. He continuously used this soil to build dams and embankments to battle the oncoming flood, but they would not hold and generally collapsed. Nine years later Emperor Yao resigned in shame and appointed another distant relative recommended by the Four Mountains, Shun. Shun became co-emperor and reorganised the kingdom the better deal with the flood. Despite these efforts, Gun was still unable to hold off the flood waters and four years later the waters were still said to be rising. Gun continued his efforts, claiming that the hard work of the people to build dams,

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dikes and embankments would eventually gain control of the flood waters. Continuous failing led Shun to banish Gun, his son Yu then taking over the efforts. Yu implemented canal and drainage systems and was thus able to accomplish what his father never could.

The Great Flood of Gun and Yu, also known as the Gun Yu myth, was a major flood event in ancient China that might have lasted for at least two generations, which resulted in great population displacements among other disasters, such as storms and famine. People left their homes to live on the high hills and mounts, or nest on the trees. According to mythological and historical sources, it is traditionally dated to the third millennium BC, or about 2300-2200 BC, during the reign of Emperor Yao. This dating might be questionable because archaeological evidence of an outburst flood on the Yellow River, comparable to similar severe events in the world in the past 10,000 years, has been dated to about 1920 BC (a few centuries later than the traditional beginning of the Xia dynasty which came after Emperors Shun and Yao), and is suggested to have been the basis for the myth. A colossal landslide created a natural dam across the river which was breached about a year later. The resulting flood could plausibly have travelled 2,000 km (1,200 mi) down the river and the resulting instability of river canals that might have lasted up to twenty years. About this time, the Neolithic gave way to the Bronze Age in the Yellow River valley. It is suggested that this coincided with the beginning of the Xia, several centuries later than traditionally thought, and that the Erlitou culture is an archaeological manifestation of the Xia dynasty.

B.) THE BRONZE AGE VOLCANO ERUPTIONS (from c. 2000 BC to 1400 BC.)

The Middle Bronze Age was a period of unusually cold climate in the North Atlantic region, lasting from about 1800 BC to about 1500 BC. It was followed by the collapse of major civilisations in the late Bronze Age (1500—900 BC) and historians wondered was the cause might have been. Modern science found the answer to that. During that epoch, a series of volcanic eruptions occurred that were so violent that we only can describe them as massive explosions. This includes explosions of Mount Vesuvius (Avellino eruption, about 1660 BC), Mount Aniakchak (about 1645 BC), and the infamous Thera explosion (Minoan eruption, about 1620 BC) which was so massive that it ripped off an entire island from the face of the Earth. These are the 13 most violent eruptions:

1.) 2040 BC, VEI 6, Long Island (Papua New Guinea), Bismarck Volcanic Arc; 2.) 2030 BC, VEI 6, Deception Island, South Shetland Islands; 3.) 1995 BC, Mount Vesuvius (Avellino eruption), VEI 6, Naples, Campanian volcanic arc, Italy; 4.) 1900 BC, VEI 6, Black Peak, Aleutian Range; 5.) 1890 BC, VEI 6, Mount Hudson, Andes, Southern Volcanic Zone; 6.) 1860 BC, VEI 6, Mount St. Helens, Cascade Volcanic Arc; 7.) 1750 BC, VEI 6, Mount Veniaminof, Aleutian Range; 8.) 1645 BC, VEI 6, Mount Aniakchak, Aleutian Range; 9.) 1610 BC, (Minoan eruption), VEI 7, Youngest Caldera, Santorini South Aegean Volcanic Arc; 10.) 1500 BC, VEI 5, Avachinsky, Kamchatka Peninsula; 11.) 1460 BC, VEI 6, Taupo Volcanic Zone; 12.) 1370 BC, W-K2 tephra (Witori-Kimbe), VEI 6, Pago Bismarck Volcanic Arc; 13.) 1350 BC, tephra layer IIAV3, VEI 5, Avachinsky, Kamchatka Peninsula.

These 13 major volano explosions caused also several dozen smaller volcanoes to erupt, magnifying and maintaining the dust layers in the atmosphere around the Earth for about 600 years. Result: colder climate, massive crop failure, plague, famine, war, piracy and all the rest of it. Piracy committed by so-called "Sea People" is recorded in Egyptian and Greek texts. The pirates were mainly from any island who found themselves deprived of their livelihood. Due to the over-proportional crop failure the islanders had to search for a new "income" by boat. This includes pirates from Greek islands. And like in the Early Middle Ages [at around 540 AD, as well as in the Late Middle Ages at around 1260 AD], people called their era (1100-900 BC) "Dark Ages" which is not a surprise as the volcanoes maintained the high dust level swimming between the troposphere and stratosphere, with less sunshine and crop failure as a result. There were two eruptions we could call outstanding: The Avellino eruption of Mount Vesuvius in c. 1995 BC and the Thera Volcano Eruption in 1627 BC.

The Avellino eruption of Mount Vesuvius (in c. 1995 BC.)

The Avellino eruption of Mount Vesuvius refers to a Vesuvian eruption in c. 1995 BC. It is estimated to have had a VEI of 6 or 7, making it larger and more catastrophic than Vesuvius's more famous and well-documented 79 AD eruption. It is the source of the Avellino pumice (Italian: Pomici di Avellino) deposits extensively found in the comune of Avellino in Campania.

Characteristics of the eruption: "Assessment of volcanological factors" in one scientific study reconstruct a minimum eruption time of 3 hours in which an initial explosion raised a column of 23 km (75,000 ft) and deposited about 0.32 km3 of white pumice ("the white pumice phase"), while a second, more intense explosion raised a column of 31 km (102,000 ft) depositing 1.25 km3 of grey pumice ("the grey pumice phase"). These pumices appearing in Apulian pottery can be used to establish relative chronology of pottery phases.

A 2008 study of the lithofacies (deposits from the eruption) distinguishes three phases. Pyroclastic flows (PDC's) of Phases 1 and 2 were generated by "magmatic fragmentation" and had "small dispersal areas" mainly on the slopes of Vesuvius. Phase 3 was created by "phreatomagmatic fragmentation," in which clastic fragments are driven by superheated steam from ground water mixed with the other gases released from the magma. The authors characterize Phase 3 as "the most voluminous and widespread in the whole of Somma-Vesuvius's eruptive history." Some facies a

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few cm thick were found 25 km (16 mi) from the source. The vent was 2 km (1.2 mi) west of today's center.

The overall results of the Avellino eruption were catastrophic and widespread. The deposit thickness of ash and other eruptive material ranges from 15m close to the vent to 50 cm around Avellino, and creating a subaquaeous debris-flow in the bay of Naples.

Date of the eruption: The date of the Avellino eruption remains to be determined with a precision greater than about 500 years within the framework of the Early/Middle Bronze Age. A range of 2000–1500 BC includes the great majority of estimates. Ample opportunity to obtain Carbon-14 dates from charcoal and soil buried under the deposits has existed and still exists. Sporadic radiocarbon dating continues, with each scientist claiming to have obtained "the latest". Consistency with previous and subsequent work remains elusive. Since a real and very precise calendar date of the eruption must have existed, variation in estimations can only be the result of limitations to the carbon-dating method, which, given a plenitude of reliably emplaced samples, can only produce a date within a window of roughly 500 years in a maximum elapsed time of roughly 4000 years or 1⁄8 (12.5%).

According to Giardino, the problem of establishing a reliable date results from the differences of calibration - organic samples (such as charcoal: 1880–1680BC) versus soil facies (1684–1535 BC). He prefers the earlier as the more reliable date. The Avellino Eruption separates archaeologically the Early Bronze Age in Campania from the Middle Bronze Age

A study published in 1990 by Vogel and others suggested that the Avellino eruption partly caused the climatic disturbances of the 1620s BC, dates verified by tree-ring series and ice-core layers. The authors had just obtained carbon dates of 3360±40 BP, or 1617–1703 calibrated BC. They were suggesting a coincidence of a number of eruptions, such as the Minoan eruption on Santorini. The hypothesis remains unverifiable a generation later, due to the overall imprecision of the dates.

The Nola bronze-age village: The eruption destroyed several Bronze Age settlements. The remarkably well-preserved remains of one were discovered in May 2001 at Croce del Papa near Nola by Italian archaeologists, with huts, pots, livestock and even the footprints of animals and people, as well as skeletons. The residents had hastily abandoned the village, leaving it to be buried under pumice and ash in much the same way Pompeii was later preserved.

The Thera Volcano Eruption (in 1627 BC.)

Unlike most other rapid-onset natural hazards, volcanic eruptions can have global effects. Particularly feared are volcano eruptions of the so-called Plinian type as they usually are massive explosions in which the entire mountain top is smashed to dust and catapulted into the Stratosphere or even into open space. When these explosions have a strength of VEI 6 or 7 (Volcanic Explosivity Index; VEI 8 is the highest level which happened last circa 72,000 years ago), this dust swims in the statosphere like oil on water and it can block the sunlight worldwide for months or even years in the northern as well as in the southern hemispheres. Due to the less intensive sunshine, less water would evaporate from the oceans with less rainfalls and dryer air which results in drought. The Earth will experience a cold period of time with crop failure, famine, war, and epidemics. After that, the air warms up again causing droughts and crop failure again followed by massive floods. The whole sequence of such events can last for several years or even decades. And political consequences can hardly be overestimed. The situation of civilisations and their people can end up with a population decline of 20%, 30% or even over 50% when the volcano eruption was a multiple eruption of several volcanoes within a short period of time as it happened in around 535 AD and again in around 1257 AD. To make clear what kind of eruption we are we here dealing with, it may help to know that a volcano explosion of VEI 6 is equivalent to the energy outlet of several hundred thousand Hiroshima Atomic bombs in a couple of hours. The energy outlet of VEI 7 even equals to the energy of several tens or hundreds of millions of Hiroshima bombs!

The Thera eruption was such a massive incident in which a large Volcano literaly blasted the island of Thera away (the remains of that island today are called Santorini). Thera in Antiquity, was an island in the southern Aegean Sea, about 200 km (120 mi) southeast of Greece's mainland. It was part of the 500 km long chain of volcanoes in that area. The island was the site of one of the largest volcanic eruptions (the also called Minoan eruption or Thera eruption) in recorded history which occurred about 3,600 years ago at the height of the Minoan civilisation. The water-filled caldera (crater) of the Thera volcano has an enormous diameter of approximately 20 km (13 mi). It was formed by the eruption which in reality was a gigantic explosion. It may have been one of the largest volcanic eruptions on Earth in the last few thousand years, with an estimated VEI (Volcanic Explosivity Index) of 7 and a dense-rock equivalent (DRE) of c. 60 cubic kilometres (14 cu mi) according to the last studies published in 2006, confirming the prior values. The eruption has led indirectly to the collapse of the Minoan civilisation on the island of Crete, 110 km (68 mi) to the south, through a gigantic tsunami. The devastating volcanic eruption of Thera has become the most famous single event in the Aegean before the fall of Troy. Radiocarbon dates, including analysis of an olive branch buried beneath a lava flow from the volcano that gave a date between 1627 BC and 1600 BC.

Significant studies of the dense-rock equivalent erupted volumes of the Bronze-Age Minoan eruption in Santorini have provided data to archeologists to better understand the effect of the eruption on development of several civilisations including Ancient Greek and Ancient Egyptian cultures. Through careful analysis of pumice and ash deposits (including deep sea core samples), researchers have been able

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to make dense-rock equivalent volume estimates for each of the major eruptions of Thera. It must be said that the Thera Eruption had consequences that lasted not only for a year but for at least a whole century: Besides the immediate following tsunamis and after-shock earthquakes, a global dust layer covering the entire northern hemisphere caused a cooling down at first, leading to crop failure for two or three decades, famine, war, migration, epidemics or even pandemics. It is very likely that after-eruptions and earthquakes followed, besides unfavourable weather conditions that lasted for years or even decades. After that, the heating up of the atmosphere in a kind of glasshouse effect caused drought and crop failure, more famine, wars and other kinds of havoc again. Weaker civilisations had no chance of survival. Only the strongest civilisations such as Egypt, Mesopotamia or China survived, but they were shaken severely by an incalculable chain of events leading to the development of new kind of civilisations.

The "Tempest Stele" of Pharao Ahmose (c. 1550-1525), that was found in Egypt by French archaeologists in the years 1967 and 1968, tells us an amazing weather account that is most likely a reflexion on this catastrophical event. See: Table of Contents.

C.) THE 4 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 535 AD.

1. In 1984, R. B. Stothers postulated that there was an event in 535 AD that caused the downfall of many civilisations and this event might have been an extreme violent eruption of the Rabaul volcano in what is now New Britain, near Papua New Guinea. In 1999, David Keys suggested that the volcano Krakatoa exploded at the time and caused the changes. This eruption is believed to have been one most violent volcano oubreaks in history. Then, in 2009, Dallas Abbott of Columbia University's Lamont–Doherty Earth Observatory in New York published evidence from Greenland ice cores that spherules (tiny balls formed from minerals) have been found in the ice. Meteor impacts, or volcanic eruptions can form these tiny balls and terrestrial debris ejected into the atmosphere transported these round dust particles to Greenland. In 2010, Robert Dull, John Southon, and colleagues presented evidence suggesting that an eruption of the Ilopango Volcano also could be considered a possible source for the extreme weather events of 535–536 AD. The eruption produced circa 84 cubic kilometres (20 cubic miles) of tephra, thus rating a 6 or 7 on the (VEI) Volcanic Explosivity Index and a magnitude of 6.9, making it one of the biggest volcanic events on Earth in the last 7,000 years. The ash-cloud fallout blanketed an area of at least 10,000 square kilometers waist-deep in pumice and ash", which would have stopped all agricultural endeavor in the area for decades. As it is difficult to determine the source of the volcanic eruption with certainty, scientist came up with a wide range of suggestions as to the identity of the volcano. The Krakatoa seem to be the most likely choice as it was known as "The Fire Mountain" during Java's Sailendra dynasty, with records of seven eruptive events between the 9th and 16th centuries. These have been tentatively dated as having occurred in 850, 950, 1050, 1150, 1320, and 1530 and contributed to the Little Ice Age (lasting from the 16th to the 19th centuries). The Krakatoa is still active today and is considered to be extremely dangerous.

2. Extreme weather events of 535 onwards: As a matter of fact, all above mentioned scholars were right because we are talking here about four consecutive volcano explosions with a VEI between 6 and 7 each. In 535 the Rabaul Volcano exploded, then in 540 the Krakatoa, and 24 years later in 574, when the world was just recovering from those two explosions, the third volcano exploded and laid waste to the vulnerable climate, probably the Ilopango Volcano. In 683 the Rabaul Volcano exploded again (proved by corrected radiocarbon) with a VEI force 6. Extreme weather events followed immediately and they started the most severe climate change of cooling in the Northern Hemisphere in the last 2,000 years. These large volcanic eruptions created an extensive atmospheric dust veil in the Earth's atmosphere causing unseasonable weather, crop failures, and famines worldwide.

The consequences were the "Dark Ages" (in its most literal meaning!) triggered by volcano-related dust layer in the earth's atmosphere: It darkened the sun and triggered a series of climate related changes in the 6th century: the fall of Teotihuacán (a vast city empire in Mexico), the emergence of the Plague of Justinian (that was prevalent in the Eastern Roman Empire from 541 to c. 720 AD.), the decline of the Avars, the migration of Mongolian tribes towards the West, the end of the Sassanid Empire, the expansion of Turkic tribes, the collapse of the Gupta Empire, and above all, the rise of Islam. Islam that spread from north Africa to India and China, from Egyt to the heart of the Roman Empire, and across the entire Mediterranean Sea severing Europe's trading lifelines. No wonder that the people in Europe called their period of time "The Dark Ages". In the past 1,400 years, Islamic wars, slavery, executions, and genocide caused round about 250 million deaths.

3. The Plague of Justinian between 541 and 750 AD: The Plague of Justinian (541–542 AD) with recurrences until 750 was a pandemic that afflicted the Eastern Roman (Byzantine) Empire and especially its capital, Constantinople, as well as the Persian (Sassanid) Empire and port cities around the entire Mediterranean Sea, as merchant ships harboured rats that carried fleas infected with plague. The Plague might have either originated in Africa and travelled north via the ivory routes or in China and then travelled along the Silk Road to the West.

Caused was the plague by the Yersinia pestis bacterium, which first causes the flee's gut to be blocked by a clot. As Plague epidemics are temperature related the gut of the flee gets blocked particularly when the temperature sinks unter 25°C. As no blood can be absorbed, the hungry flee becomes more hungry and therefore more agressive. The starving flee now bites anything and anyone to get blood. The infected rat

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flea skips so to humans and brings the Yersinia pestis bacterium over to humans, with disastrous results. In other words: the decreasing temperture after a volcano eruption could well have triggered the Plague. Some historians believe that the plague of Justinian was one of the deadliest pandemics in history, resulting in the most agonising deaths of an estimated 25–50 million people during two centuries of recurrence, a death toll equivalent to 13–26% of the world's population at the time of the first outbreak. The plague's social and cultural impact has been compared to that of the Black Death that devastated Eurasia in the fourteenth century originating from a massive volcanic eruption in 1257.

D.) THE 5 VOLCANO ERUPTIONS AND CLIMATE CHANGE (The Little Ice Age) OF 1228-1284

As a precursor, (1st) the Zao Volcano, Japan, exploded in 1228 / 1230 (recorded in the historical Japanese chronicle 'Azuma Kagami') with a strength of about 5 to 6 VEI. Then (2nd), as a recent study found out, an especially catastrophic volcanic eruption ocurred in 1259, caused by the twin volcanoes of Mount Samalas and Mount Rinjani, Lombok Island, Indonesia. Three smaller eruptions followed: (3rd) one in 1268, another (4th) one in 1275 (Mount Tarawera, New Zealand), and (5th) the eruption in 1284 (Mount Quilotoa, Ecuador) did not allow the climate to recover.

The eruption in 1259 of the Samalas and Rinjani volcanoes on the Indonesian island of Lombok were massive. Already before the site of the eruption was known, an examination of ice cores around the world had found a large spike in sulfate deposition around 1259, indicating that a large volcanic eruption had occurred somewhere in the world. The event had a VEI (volcanic explosivity index) of 7, making it one of the largest and most catastrophic volcanic eruptions during the current Holocene epoch. It created eruption columns reaching tens of kilometres into the atmosphere and pyroclastic flows that buried much of Lombok and crossed the sea to reach the neighbouring island of Sumbawa. The flows destroyed human habitations, including the city of Pamatan, which was the capital of a kingdom on Lombok. Ash from the eruption fell as far as 340 kilometres (210 mi) away in Java; the volcano deposited more than 10 cubic kilometres (2.4 cu mi) of rocks and ash.

The eruption was witnessed by people who recorded it on the Babad Lombok, a document written on palm leaves. It left behind a large caldera that contains Lake Segara Anak. The aerosols injected into the atmosphere reduced the solar radiation reaching the Earth's surface, cooling the atmosphere for several years and leading to famines and crop failures in Eurasia and elsewhere. The eruption may have helped trigger the Little Ice Age, a centuries-long cold period during the last thousand years.

4. The Black Death: The Black Death, also known as the Pestilence, the Great Plague or the Plague, or less commonly the Black Plague, was one of the most devastating pandemics in human history, resulting in the deaths of an estimated 75 to 200 million people in Eurasia, peaking in its first wave in Europe from 1347 to 1351. The Great Plague, that (and this is a fact most of us are not aware of) began in China at around 1330 and lasted with its recurrences and waves for more than 400 years before it almost vanished in around 1750. Up to then it cost the lives of roughly a third or even the half of the World's population!

The bacterium Yersinia pestis, which results in several forms of plague (septicemic, bubonic and, the most dangerous, pneumonic), has been the cause. The Black Death was a major European outbreak of plague and the second plague pandemic after the first one from 541 to 720 AD. The plague created a number of religious, social and economic upheavals, with profound effects on the course of European history. The Black Death probably originated in Central Asia or East Asia, from where it travelled along the Silk Road, reaching Crimea by 1343. From there, it was most likely carried by fleas living on the black rats that traveled on Genoese merchant ships, spreading throughout the Mediterranean Basin, reaching the rest of Europe via the Italian peninsula. The Black Death is estimated to have killed 30% to 60% of Europe's population. In total, the plague may have reduced the world population from an estimated 475 million to 350–375 million in the 14th century. It took 200 years for Europe’s population to recover to its previous level and some regions like Florence only recovered by the 19th century. The plague recurred as outbreaks (and this is another fact that people usually forget) until the early 20th century!

The 1259 volcano eruptions caused farming problems in China. Marco Polo wrote that Kublai Khan created an alarm system in which commissioners reported any change of weather, harvest, and plague. Huge granaries were built. In the 1330s, many natural disasters and plagues led to widespread famine, starting in 1331, with a deadly plague arriving soon after. Epidemics that may have included the plague killed an estimated 25 million across Asia during the fifteen years before it reached Constantinople in 1347. The disease may have traveled along the Silk Road with Mongol armies and traders and it may also have arrived via ship. By the end of 1346, reports of plague had reached the seaports of Europe. India was depopulated, Tartary, Mesopotamia, Syria, Armenia were covered with dead bodies. Plague was reportedly first introduced to Europe via Genoese traders from the port city of Kaffa in the Crimea in 1347. The plague reached Sicily in October 1347. By autumn 1347, the plague reached Alexandria in Egypt, through the port's trade with Constantinople, and ports on the Black Sea. During 1347, the disease travelled eastward to Gaza, and north along the eastern coast to cities in modern Lebanon, Syria, Israel and Palestine, including Ashkelon, Acre, Jerusalem, Sidon, Damascus, Homs, and Aleppo. Within two years, the plague had spread throughout the entire Muslim empire from Arabia across North Africa. From Italy, the disease spread northwest across Europe, striking France, Spain (which was hit due to the heat – the epidemic raged in the early weeks of

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July), Portugal and England by June 1348, then spread east and north through Germany, Scotland and Scandinavia from 1348 to 1350. Medical knowledge had stagnated during the Middle Ages. The importance of hygiene was recognised only in the nineteenth century; until then streets were commonly filthy, with live animals of all sorts around and human parasites abounding facilitating the spread of transmissible disease. The recurrent waves of plague lasted for almost 500 years!

As in other European cities, the plague was still very present in 17th century London. There were 30,000 deaths due to the plague in 1603, 35,000 in 1625, and 10,000 in 1636, as well as smaller numbers in other years. The disease periodically erupted into massive epidemics such as the the Great Plague, lasting from 1665 to 1666 and it was the last major epidemic of the bubonic plague to occur in England. It is unclear exactly where the disease first struck but the initial contagion may have arrived with Dutch trading ships carrying bales of cotton from Amsterdam, which was ravaged by the disease in 1663–1664, with a mortality given of 50,000. The Great Plague of 1665 killed an estimated 100,000 people—almost a quarter of London's population—in 18 months. Plague cases continued to occur sporadically at a modest rate until the summer of. It is believed that the Great Fire of London in 1666 was the main contributor that put an end to the epidemic. One of the last outbreaks lasted until 1750 in form of themost dangerous epidemic of them all: pneumonic plague.

Between 2011 and 2015, some 3,500 burials from the 'New Churchyard' or 'Bethlam burial ground' were discovered at Liverpool Street. Plague pits have been archaeologically excavated and Yersinia pestis DNA was found in the teeth of individuals, confirming they had died of bubonic plague. Although concentrated in London, the outbreak affected other areas of the country as well. Perhaps the most famous example was the village of Eyam in Derbyshire, England. The plague arrived with a merchant from London who carried bales of cloth for sale in which flees were already waiting for new victims. They first bit and infected the seller. When the plague broke out a few days later, the villagers immediately imposed a quarantine on themselves to stop the further spread of the disease. This prevented the disease from moving into surrounding areas, but around 33% of the village's inhabitants died over a period of fourteen months.

This extraordinary and heroic sacrifice gave American geneticist Stephen J. O'Brien the basis on which he found out (in several years of research and experiments) why some infected persons died but others survived. The researchers extracted DNA from the today's inhabitants of Eyam because church records showed that all of them are descendants of those Eyam villagers who survived. Responsible for the survival of the Eyam persons was a gene that has undergone a mutation in the primary structure of a human genome (or allele) which is called CCR5 Δ32 (CCR5 delta 32). This mutation (alteration, change) was caused by a previous plague which was most likely the Plague of 1353 or even the Justinian Plague that ravaged Europe between 541 and 720 AD. This CCR5 delta 32 genome appears to be most effective in persons who inherited it from both parents as it is responsible for a high survival rate of persons who get infected by HIV, SARS, COVID 19 and may be even Alsheimer and cancer. Bone marrow transplants (from a donor with 2 copies of CCR5-delta 32 mutation gene) containing stem cells from a matched donor was then used to strengthen the immune system. CD8+ T cells, also known as "killer cells", are cytotoxic - this means that they are able to directly kill virus-infected cells as well as cancer cells. After 600 days, the patient was healthy and no levels of HIV in blood and tissues could be detected.

General Death toll: There are no exact figures for the death toll; the rate varied widely by locality. In urban centres, the greater the population before the outbreak, the longer the duration of the period of abnormal mortality. It killed some 75 to 200 million people in Eurasia. About 45–50%, or even 60%, of the European population died during a four-year period. There is a fair amount of geographic variation. In Mediterranean Europe, such as Italy, France and Spain, where plague ran for about four years consecutively, the death toll could have been 75–80% of the population. In Germany, Scandinavia and England, it was probably closer to 25%.

Half of Paris's population of 100,000 people died. In Italy, the population of Florence was reduced from 110,000–120,000 inhabitants in 1338 down to 50,000 in 1351. At least 60% of the population of Hamburg and Bremen perished, and a similar percentage of Londoners may have died from the disease as well. Before 1350, there were about 170,000 settlements in Germany, and this was reduced by nearly 40,000 by 1450. In 1348, the plague spread so rapidly that before any physicians or government authorities had time to reflect upon its origins, about a third of the European population had already perished. In crowded cities, it was not uncommon for as much as 50% of the population to die. The disease bypassed some areas, and the most isolated areas were less vulnerable to contagion. Monks, nuns and priests were especially hard-hit since they cared for victims of the Black Death. The most widely accepted estimate for the Middle East, including Iraq, Iran and Syria, during this time, is for a death rate of about a third. The Black Death killed about 40% of Egypt's population. The black Death triggered the final decline of the Roman Empire so that the Islamic Ottomans could finish it off with ease by in 1453.

6. The Little Ice Age: The Little Ice Age (LIA) was a period of cooling that occurred after the Medieval Warm Period. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. It has been conventionally defined as a period extending from the 16th to the 19th centuries, but some experts prefer for good reasons an alternative timespan from about 1300 to about 1850.

Gifford H. Miller, and a dozen other scientists, link (in Geophysical Research Letters. 39 (2): Science Daily, 30

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January 2012) the Little Ice Age to an "unusual 50-year-long episode with four large sulfur-rich explosive eruptions, each with global sulfate loading >60 Tg" and notes that "large changes in solar irradiance are not required."

Throughout the Little Ice Age, the world experienced heightened volcanic activity. When a volcano erupts, its ash reaches high into the atmosphere and can spread to cover the whole earth. The ash cloud blocks out some of the incoming solar radiation, leading to worldwide cooling that can last up to two years after an eruption. Also emitted by eruptions is sulfur, in the form of sulfur dioxide gas. When it reaches the stratosphere, it turns into sulfuric acid particles, which reflect the sun's rays, further reducing the amount of radiation reaching Earth's surface.

A recent study found that an especially massive tropical volcanic eruption in 1259, possibly of the now-extinct Mount Samalas near Mount Rinjani, both in Lombok, Indonesia, followed by three smaller eruptions in 1268, 1275, and 1284 did not allow the climate to recover. This may have caused the initial cooling, and the 1452–53 eruption of Kuwae in Vanuatu triggered a second pulse of cooling. In the 13th century, pack ice began advancing southwards in the North Atlantic, as did glaciers in Greenland finishing off the last Vikings. Summers can maintained to be cold by sea-ice / ocean feedbacks long after volcanic aerosols were gone. The NASA Earth Observatory notes three particularly cold intervals: one beginning about 1650, another about 1770, and the last in 1850. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. The Little Ice Age, by anthropologist Brian Fagan of the University of California at Santa Barbara, tells of the plight of European peasants during the 1300 to 1850 chill: famines, hypothermia, bread riots and the rise of despotic leaders brutalising an increasingly dispirited peasantry. In the late 17th century, agriculture had dropped off dramatically: "Alpine villagers lived on bread made from ground nutshells mixed with barley and oat flour."

Direct and Indirect Consequences

Other volcanoes that erupted during the era and may have contributed to the cooling include Billy Mitchell (ca. 1580), Huaynaputina (1600), Mount Parker (1641), Long Island (Papua New Guinea) (ca. 1660), and Laki (1783). The 1815 eruption of Tambora, also in Indonesia, blanketed the atmosphere with ash; the following year, 1816, came to be known as the Year Without a Summer, when frost and snow were reported in June and July in both New England and Northern Europe. In other words: such a volcano explosion can have serious ramifications for 600 years !

7. Ramifications - Religious And Ethnic Conflict. As we humans tend to think only in terms of our own personal lifespan of 30 or 40 years creative activity, most of us hardly can see the wider canvas. Each and every event in history has (perhaps a long line of) precurors. When we look back at the volcano explosion of 1259, having all relevant facts before our very eyes, we clearly can see the outcome of this incidence. Here some details:

• John Wycliffe (c. 1328–1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. When the Black Death reached England in the summer of 1348, John Wycliffe was about 20 years old. Within the following years, he experienced the horror of the Black Death. He lost family members, friends, and above all, he lost almost all colleagues with whom he could discuss religious matters in Latin. In fact, there was almost no-one alive who could read the Bible or anything else after 1352. Before the Black Death arrived, only a few percent of the entire population could read and write. Now, the educated populace, the elite, was gone. He knew that this meant total disaster for the country and for Christianity that was supposed to hold the country together. Reform was needed and a translation of the Bible into the language of the people: English! In 1384 he completed a translation directly from the "Vulgate" Latin Bible into Middle English. Additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395. And this English Bible became known as Wycliffe's Bible. Translating the Bible was by the Roman Church considered heresy and carried the death penalty because when everyone could read the Bible on their own, there was no priest needed. The Church could feel her power base shaking as Wycliffe had many followers, the so-called Lollards spoke up against corruption in the church publicly.

• Jan Hus (c. 1372 – 6 July 1415) was a Czech theologian and philosopher who became a church reformer and an inspirer of Hussitism, a key predecessor to Protestantism and a seminal figure in the Bohemian Reformation. Jan Hus was born in Husinec, Bohemia to poor parents. In order to escape poverty, Hus trained for the priesthood. He experienced the ramifications of the Black Death from the years 1346-1353.

Like Wycliffe, he was convinced that the Roman Catholic Church had left the paths of Jesus' teachings. He opposed many aspects of the Catholic Church in Bohemia, such as their views on ecclesiology, simony, the Eucharist, and other theological topics. On 20 December 1409, Alexander V issued a papal bull that empowered the Archbishop to proceed against Wycliffism in Prague. All copies of Wycliffe's writings were to be surrendered and his doctrines repudiated, and free preaching discontinued. After the publication of the bull in 1410, Hus appealed to Alexander V, but in vain. The Wycliffe books and valuable manuscripts were burned, and Hus and his adherents were excommunicated.

Hus spoke out against indulgences, but he could not carry with him the men of the university. Hus asserted that no Pope or bishop had the right to take up the sword in the name of the Church; he should pray for his enemies and bless those that curse him; man obtains forgiveness of sins by true repentance, not money. Three men from the lower classes who openly called the indulgences a fraud were beheaded. Tensions grew. The tumults at Prague had stirred up a sensation; papal legates and Archbishop Albik tried to

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persuade Hus to give up his opposition to the papal bulls, and the king made an unsuccessful attempt to reconcile the two parties.

On October 18, 1412, he appealed to Jesus Christ as the supreme judge. By appealing directly to the highest Christian authority, Christ himself, he bypassed the laws and structures of the medieval Church. Hus, willing to make an end of all dissensions, agreed to go to Constance, under Sigismund's promise of safe conduct. On 5 June 1415, he was tried for the first time, and church officials tried to make him renounce his opposition to the Roman Church. The condemnation of Jan Hus took place on 6 July 1415, in the presence of the assembly of the Council in the Cathedral. Then followed his degradation and he was sentenced to death. Hus was led away to the place of execution where he was burned to death alive.

Responding with horror to the execution of Hus, the people of Bohemia moved even more rapidly away from Papal teachings, provoking Rome to pronounce a crusade against them (1 March 1420): Pope Martin V issued a Papal bull authorising the execution of all supporters of Hus and Wycliffe. King Wenceslaus IV died in August 1419 and his brother, Sigismund of Hungary, was unable to establish a real government in Bohemia due to the Hussite revolt.

Hus was also, unlike the vast majority of preachers at the time, an advocate for women and feminism. He believed women were given rights in the Bible. Hus stated that "Women were made in the image of God and should fear no man." He allowed women to preach and serve in battle, and they later fought in the Hussite wars.

A century after the Hussite Wars began, as many as 90% of inhabitants of the Czech lands were Hussites (although in the Utraquist tradition following a joint Utraquist—Catholic victory in the Hussite Wars). Although Bohemia was the site of one of the most significant pre-reformation movements, there are only few Protestant adherents remaining in modern times; mainly due to historical reasons such as persecution of Protestants by the Catholic Habsburgs, particularly after the Battle of White Mountain in 1620.

Jan Hus was a key contributor to Protestantism, whose teachings had a strong influence on the states of Europe and on Martin Luther. The Hussite Wars resulted in the Basel Compacts which allowed for a reformed church in the Kingdom of Bohemia—almost a century before such developments would take place in the Lutheran Reformation. Following examples may clear up what happened:

• Johannes Gutenberg (c. 1397–1468) a German inventor, blacksmith, and goldsmith created an almost perfect printing system that changed the course of history. In about ten years' time, he developed in secrecy adjustable moulds, a process for mass-producing mechanical movable types of metal, the use of oil-based varnish for printing books, and a massive printing press. Some leaflets and little grammar books were among the first of his publications. In 1455 then, Gutenberg came out with a sensation: a complete Bible, known as the "Gutenberg Bible". About 180 copies were printed, most on paper and some on vellum. In order to understand the impact of his technological revolution, one has to know that before his invention, it took a single scribe about four years to copy an entire Bible by writing it by hand. Gutenberg could make a Bible in a few weeks, and with some helpers in few days! If we transfer the income figures of a highly qualified scribe into the modern age, we could estimate a years' income of £20,000 to £25,000. That is a sum of £80,000 to £100,000 in total for the production of only one Bible! No-one could afford to buy such an expensive book. Gutenberg could produce a Bible for a tiny fraction of this sum. It is this economical fact that made Gutenberg's printing systen trigger the Renaisance. It was Gutenberg whom we owe a new birth of education, a new birth of Western Civilisation as a whole. It was his invention that made extraordinary people such as Magellan, Columbus, Copernicus, Mercator, Kepler, and Martin Luther possible.

• Martin Luther, (1483–1546) was a German professor of theology, composer, priest, monk, and a linguist who spoke half a dozen languages fluently, including Hebrew, Greek, and Latin. In many ways, it was Luther who fulfilled Wycliffe's vision of a Bible that everyone could read. And like Wycliffe and Jan Hus, he had objections as to how the Roman Church was run. In 1517 when Martin Luther published his Ninety-five Theses as reaction against abuses in the sale of indulgences by the Roman Catholic Church. Speaking up against the all-powerful Church in Rome could mean death. Therefore he went into hiding for ten years. His 95 Theses launched the powerful Protestant Movement. And while Protestantism spread over large areas of northern Europe, he began in his hiding place on the Wartburg in central Germany a work that was even more dangerous: The translation of the Bible into the German language of ordinary people: the Old Testament from the original Hebrew and the New Testament from the original Greek languages. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments with Apocrypha, in 1534. When Luther finished his work, he had the edge over Wycliffe because he had Gutenberg's printing system. Thousands of German Bible copies spread all over Europe in an ever accelerating speed. And so did his Protestant Movement. Peasant revolts turned central Europe into a battlefield. Most Germanic-speaking countries, the Netherlands, Scandinavia, and the northern kingdoms in the Holy Roman Empire, went into military conflict against the Roman Church in Rome and her armies from Spain, Italy and France.

• The Roman-Catholic war against the Protestants. Protestantism began in Germany in 1517 when Martin Luther published his Ninety-five Theses as a reaction against abuses in the sale of indulgences by the Roman Catholic Church, which purported to offer the remission of the temporal punishment of sins to their purchasers. Luther spread this paper, reproduced with Gutenberg's printing press in their thousands, throughout the Holy Roman Empire of German Nations and caused some upheaval.

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Charles V, Emperor of the Holy Roman Empire (and since 1516 King of Spain and all her colonies), sided with Pope Leo X and called a diet (assembly) in 1521. The Diet was conducted in the City of Worms from 28 January to 25 May 1521, with the Emperor Charles V presiding. At this very moment, Charles V (and with him the entire Habsburg Dynasty) was the most powerful man on Earth, ruling over the Holy Roman Empire and the Spanish Empire too, (almost all of western Europe, except France and England).

Luther was summoned by Charles to renounce his views. To everybody's surprise Luther reaffirmed his accusations against the Catholic Church because he believed that the Church was acting against the teachings of Jesus. After the Diet of Worms, Emperor and Pope had declared Martin Luther an outlaw and they demanded that all religious innovations not authorised by the Diet be abandoned by 15 April 1531. Failure to comply would result in prosecution by the Imperial Court. The emperor's reluctance to reform anything resulted in unforseeable ramifications.

The conflicts began with the minor Knights' Revolt (1522), followed by the larger German Peasants' War (1524–1525) in the Holy Roman Empire. In response to the stubbornness of Emperor Charles V, Lutheran princes set up Protestant churches in their own realms and in addition met in the town of Schmalkalden in December 1530. Here they banded together to form the Schmalkaldic League, an alliance designed to protect themselves from the Imperial and Catholic action. Its members organised a defence, and each state was to provide 10,000 infantry and 2,000 cavalries for mutual defence. In 1532 the Emperor, pressed by external troubles, stepped back from confrontation, offering the "Peace of Nuremberg", which suspended all action against the Protestant states pending a General Council of the Church. The moratorium kept peace in the German lands for a decade, yet Protestantism became further entrenched, and spread, during its term.

Despite holding the imperial throne, Charles's real authority was limited by the German princes. They gained a strong foothold in the Empire's northern territories. Charles V revitalised the medieval concept of the universal monarchy and spent most of his life defending the integrity of the Holy Roman Empire from the Protestant Reformation, the expansion of the Islamic Ottoman Empire, and a series of wars with France.

Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, Latvia, Estonia, and Iceland. Reformed (or Calvinist) denominations spread in Germany, Hungary, the Netherlands, Scotland, Switzerland and France by reformers such as John Calvin, Huldrych Zwingli, and John Knox. England's political separation from the Roman-Catholic Church, executed by King Henry VIII and under strong influence of his Protestant spouse Anne Boleyn, brought his "Church of England" as Anglicanism into the camp of the Reformation movement.

However, after Charles made peace with King Francis of France, he focused on suppressing Protestant resistance within his empire. Warfare against the Protestants intensified after the Catholic Church began the Counter-Reformation in 1545 against the growth of Protestantism. Luther had repeatedly argued against the legality and morality of a war between the Empire and the Schmalkaldic League. When Luther died in February 1546, the atmosphere between Catholics and Protestants immediately deteriorated. War broke out in Swabia when a united army of several Lutheran Imperial cities occupied the Catholic town of Füssen, a possession of the Augsburg prince-bishops, and made the Imperial forces move toward the fortress of Ingolstadt in the Bavarian duchy. From 1546 to 1547, in what is known as the Schmalkaldic War, Charles and his allies fought the League over the territories of Ernestine Saxony and Albertine Saxony. Although the League's military forces may have been superior, its leaders were incompetent and unable to agree on any definitive battle plans. In 1548 the victorious Charles forced the Schmalkaldic League to agree to the terms set forth in the Augsburg Interim. However, by the 1550s, Protestantism had established itself too firmly within Central Europe to be ended by brute force. Three years later, the Peace of Augsburg granted Lutheranism official status within the Holy Roman Empire and let princes choose the official religion within the domains they controlled according to the principle of 'Cuius regio, eius religio', meaning: the religion of the ruler was to dictate the religion of those ruled. The Peace of Augsburg, also called the Augsburg Settlement, was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League, signed in September 1555 at the imperial city of Augsburg. It officially ended the religious struggle between the two groups and made the legal division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state.

The document itself had critical problems due to the many factions which had split the Protestant Movement in the meantime. While it gave legal basis for the practice of the Lutheran confession, it did neither accept any of the Reformed traditions, such as Calvinism, Hussitism, nor any others. Although the Peace of Augsburg was moderately successful in relieving tension in the empire and increasing tolerance, it left important things undone. Neither the Anabaptists nor the Calvinists were protected under the peace, so many Protestant groups living under the rule of a Lutheran prince still found themselves in danger of the charge of heresy. The Article 17 states: "However, all such as do not belong to the two above named religions shall not be included in the present peace but be totally excluded from it." The intolerance towards Calvinists caused them to take desperate measures that led to the Thirty Years' War.

• **The (first) Thirty Years' War:** By 1617 Germany was bitterly divided. When both, the fierce Catholic Emperor Matthias II, and the then King of Bohemia Ferdinand II (later Holy Roman Emperor) began oppressing the rights of Protestants in Bohemia, the resulting Bohemian Revolt led

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to outbreak of the Thirty Years' War in 1618. Triggered was the Thirty Years' War in 1618 by the rejection of Archduke Ferdinand as Crowned Head, when his representatives were defenestrated (or thrown out of a castle window) in Prague. The Protestant Bohemians ousted the Habsburgs and elected the Protestant Calvinist Frederick V, Elector of the Rhenish Palatinate as the new king of the Kingdom of Bohemia. Frederick's wife was Elizabeth Stuart, the daughter of King James VI of Scotland. Frederick took the offer without the support of the Protestant Union. The southern states, mainly Roman Catholic, were angered by this. Led by Bavaria, these states formed the Catholic League to expel Frederick in support of the Emperor. The Empire soon crushed the perceived Protestant rebellion in the Battle of White Mountain, executing leading Bohemian aristocrats shortly after. Protestant rulers across Europe unanimously condemned the Emperor's action.

After the atrocities committed in Bohemia, Saxony finally gave its support to the Protestant Union and decided to fight back. Troops from Scotland, England and the Netherlands came to help. Troops from all kind of neighbouring countries rushed into the German-speaking part of the Holy Roman Empire to join the war, siding with one party or the other. Peace following the Imperial victory at Stadtlohn (1623) proved short-lived, with conflict resuming at the initiation of Denmark–Norway. Danish involvement, referred to as the Low Saxon War, began when Christian IV of Denmark, a Lutheran who also ruled as Duke of Holstein, a duchy within the Holy Roman Empire, helped the Lutheran rulers of the neighbouring principalities in what is now Lower Saxony by leading an army against the Imperial forces in 1625. To fight King Christian, Emperor Ferdinand II employed the military help of Albrecht von Wallenstein, a Bohemian nobleman who had made himself rich from the confiscated estates of his Protestant countrymen. Wallenstein pledged his army, which numbered perhaps 50,000 soldiers, to Ferdinand II in return for the right to plunder the captured territories. Christian, who knew nothing of Wallenstein's forces when he invaded, was forced to retire to Denmark. Wallenstein's army marched north, occupying Mecklenburg, Pomerania, and Jutland itself, but proved unable to take the Dano-Norwegian capital Copenhagen on the island of Zealand. Both sides were ready to negotiate a status quo. Thus, in the following two years, the Catholic powers subjugated more Protestant land. Colonel Alexander Leslie, a Scottish soldier in Swedish and Scottish service held the port of Stralsund (on the Baltic coast in Pommerania, north Germany) against Wallenstein's troops, preparing it for a full-scale Swedish invasion under King Gustavus Adolphus in 1630. From 1630 to 1634, Swedish-led armies of 150,000 men drove the Catholic forces back, regaining much of the lost Protestant territory. The upper hand had now switched from the Catholic side to the Protestant side, led by Sweden. In 1635, the Imperial and Protestant German sides met for negotiations, producing the Peace of Prague.

France, although mostly Roman Catholic, was a rival of the Holy Roman Empire and Spain which were also Roman Catholic. The French Cardinal Richelieu, chief minister of King Louis XIII of France, considered the Austrian Habsburg Dynasty too powerful, since they held a number of German-speaking territories (Alsace-Lorraine) between France's eastern border and the River Rhine, including portions of the Low Countries. He thought, this were the right moment to increase French territory on costs of the Germans, a decision that would ensure the French undevided hatred of the entire German population for the next 300 years, leading directly into the World Wars.

Richelieu had already begun intervening indirectly in the war with money. The Treaty of Bärwalde, France agreed in 1631 to support the Swedes with 1,000,000 gold livres each year in return for a Swedish promise to maintain an army in Germany against the Habsburgs. After the Swedish defeat at Nördlingen in 1634 and the Peace of Prague in 1635, in which the Protestant German princes sued for peace with the Emperor, Sweden's ability to continue the war alone appeared doubtful, and Richelieu made the decision to enter into direct war against the Habsburgs. The Habsburg triumph at Nördlingen followed by the Treaty of Prague could have been decisive in ending the war, enhancing Habsburg dominance in Europe. The Spanish forces of the Habsburgs were no longer engaged in Germany, and now posed a direct threat to France all along its frontier. France had long been financing the enemies of the Habsburgs, but now they no longer were strong enough to be relied upon. France therefore intervened directly against the Habsburgs by declaring war against Spain on May 21, 1635 - a disastrous mis-calculation.

French military efforts met with disaster, and the Spanish counter-attacked, invading French territory. The Imperial and Spanish troops ravaged the French provinces of Champagne, Burgundy, and Picardy, and even threatened Paris in 1636. Then, the tide began to turn for the French. The Spanish army was repulsed. The French conquered Arras from the Spanish and took all of Flanders. The Swedish army regained the initiative in the German campaign, occupied Saxony in 1642, took Bohemia in 1644. The French army's effort on the Rhine had little result, in contrast to its string of victories in Flanders and Artois. In 1645, the Swedes entered Austria and besieged Vienna, the heartland of the Habsburgs. After five months, the Swedish army, severely worn out, had to withdraw. In 1648, the Swedes and the French defeated the Imperial army. The Swedish captured Prague and took many valuable treasures, including the Codex Gigas, which is still today preserved in Stockholm. The Battle of Prague in 1648 became the last action of the Thirty Years' War. The warring parties were exhausted and central Euope was a giant graveyard.

Over a four-year period, the warring parties (the Holy Roman Empire, France, and Sweden) were actively negotiating at Osnabrück and Münster in Westphalia. The end of the war was not brought about by one treaty, but

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instead by a group of treaties such as the Treaty of Hamburg. On 15 May 1648, the Peace of Münster was signed, ending the Thirty Years' War and establishing a new political order that is now known as 'Westphalian sovereignty'. Over five months later, on 24 October, the additional Treaties of Münster and Osnabrück were signed. The Netherlands and Switzerland were confirmed independent. The peace institutionalised the Catholic, Lutheran, Calvinist religious divide in Germany, with populations either converting, or moving to areas controlled by rulers of their own faith. The Imperial power retreated to Austria and the Habsburg lands. Smaller skirmishes lingered on between France and Spain in Catalonia until 1659. The Portuguese Restoration War ended with the Treaty of Lisbon in 1668, that terminated the 60-year Iberian Union.

• **Result of the War:** The Thirty Years' War was one of the most destructive conflicts in human history. France lost against Austria at 80,000 killed or wounded and against Spain (including the years 1648–1659, after Westphalia) circa 300,000 dead or disabled. Sweden and Finland lost, by one calculation, 110,000 dead from all causes. Another 400,000 Germans, British, and other nationalities died in Swedish service. The Swedish army alone, which was no greater a ravager than the other armies of the Thirty Years' War, destroyed 2,000 castles, 18,000 villages and 1,500 towns during its tenure of 17 years in Germany. During the war, Germany's population was reduced by at least 30% on average. In the territory of Brandenburg, the losses had amounted to 50%, while in some areas an estimated 65% or 70% of the population died. The population of the Czech lands declined by 35%. For decades, armies and armed bands had roamed Germany like packs of wolves, slaughtering the populace like sheep. Huge damage was done to monasteries, churches and other religious institutions. The story of The Adventurous Simplicissimus with its lively descriptions of life during the Thirty Years' War, publishished in 1669, kept the Germans' memory on that terrible war alive.

The war had proved disastrous in particular for the German-speaking parts of the Holy Roman Empire. The Germans lost directly 8,000,000 people. Especially the Protestant northern Germans never forgot France's involvement through which they lost around 50% of their population. Germany was traumatised and henceforth further divided into hundreds of largely impotent semi-independent states. Her neighbours wanted to keep it like that since they had to fear a German wrath of revenge.

As a matter of fact, all major European conflicts can be traced back right to the 'First' Thirty Years' War (1618-1648) which was the greatest religio-political conflict. And it most likely started with the volcano eruption of 1257. The loss of population and territory to the French laid the seeds of hatred between Germans and French lasting for 300 years culminating into the "Second Thirty Years' War", better known as World War I and World War II.

E.) THE 3 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 1783 (1708-1812) AD.

Western Historians widely regard the French Revolution as one of the most important events in human history. The only problem is that almost no-one of those historians have a clue as to what was the trigger of the Revolution. Some historians have their eyes on the Seven Years' War and the American Revolutionary War. The French government was deeply in debt. It attempted to restore its financial status through unpopular, heavily regressive taxation schemes, which was true. Others blame years of bad harvests that have worsened. by deregulation of the grain industry that may have inflamed popular resentment of the privileges enjoyed by the aristocracy and the Catholic clergy of the established church. All of this was also true. But such theories hardly can explain the origin because such circumstances plagued the populace before. A quick look on climate charts and volcanic records would have put a sudden end to the experts' clever speculations.

From 1783 to 1785 accounts from both Japan and America describe terrible droughts, exceptional cold winters, and disastrous floods. In Europe, the exceptionally hot summer of 1783 was followed by long and harsh winters. The resulting crop failures may have triggered one of the most famous insurrections of starving people in history, the French Revolution of 1789-1799. Epidemics became rampant. Only this time it was not the Black Death but "filth epidemics" such as tuberculosis, small pox, cholera and others that cost the lives of circa 25 to 35% of the French population during these years. The French Revolution triggered a series of Revolutionary Wars that gradually assumed a global dimen-sion. When we take a look at charts of volcano eruptions and climate change, we immediately find the guilty cause.

1. The Grímsvötn Volcano and some neighbouring volcanoes along the Laki fissure erupted violently and repeatedly in southeast of Iceland between 1783 and 1785. The system erupted violently (VEI 5 to 6) over an eight-month period between June 1783 and February 1784 from the Laki fissure and the adjoining volcano Grímsvötn, pouring out an estimated 42 billion tons or 14 cubic kilometres (3.4 cu mi) of basalt lava and clouds of poisonous hydrofluoric acid and sulfur dioxide compounds that contaminated the soil, leading to the death of over 50% of Iceland's livestock population, and the destruction of the vast majority of all crops. This led to a famine which then killed approximately 25% of the island's human population. The Laki eruption and its aftermath caused a drop in global temperatures, as 120 million tons of sulfur dioxide was spewed into the Northern Hemisphere. This caused crop failures in Europe and may have caused droughts in North Africa and India. The climate of the Little Ice Age (which the people still lived in for about 400 years by now) worsened. But this was not the end of it.

2. Ice cores from Greenland and Antarctica showed scientists that there was another volcano eruption in

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1808/1809 which was previously unknown. It was the second most explosive SO2-rich volcanic eruption in the last two centuries, eclipsed only by the cataclysmic VEI 7 Tambora eruption in April 1815. The 1808 mystery eruption was a large volcanic eruption (with a strength of VEI-6) conjectured to have taken place in late 1808, possibly in the southwest Pacific.

3. Between the years 1808 and 1813, 6 other large volcanic eruptions (with VEIs at least 4): (1st) The Taal Volcano, Philippines, erupted in March 1808; (2nd) the Volcano Bocas de Fogo (Portuguese for "mouths of fire") near Urzelina Village, Velas municipality, São Jorge Island, Azores, which erupted in May and June 1808; (3rd) there was a major eruption of the Putana Volcano in Chile that occured in about 1810 (exact year unknown); (4th) the Soufrière erupted on Saint Vincent in the Caribbean in 1812; (5th) the Awu erupted in the Sangihe Islands, Indonesia 1812; and (6th) the Suwanosejima erupted in the Ryukyu Islands, Japan in 1813.

4. Then in 1814, the Mayon Volcano, also known as Mount Mayon, a large stratovolcano in the province of Albay in Bicol Region, on the large island of Luzon in the Philippines erupted. Its most destructive recorded eruption occurred on February 1, 1814 (VEI 5).

5. In April 1815, the Mount Tambora on the island of Sumbawa, Indonesia, had a massive eruption after it woke up already in 1812. The eruption had a VEI 7, a colossal event that ejected at least 100 cubic kilometres (24 cu mi) of material. Its volcanic activity lasted for 4 months and paused on 15 July 1815. In August 1819, the Tambora erupted a last time together with some earthquakes. The Tambora eruption was the largest since the eruption of 1258, and it was intensified by the 1814 eruption of the Mayon in the Philippines.

• **Aftermath:** The eruptions of the Mayon and the Tambora are believed to have contributed to the accumulation of atmospheric ash leading to the "Year Without a Summer" in 1816. These eruptions had built up a substantial amount of atmospheric dust. As is common after a massive volcanic eruption, temperatures fell worldwide because less sunlight passed through the stratosphere. According to a 2012 analysis by Berkeley Earth Surface Temperature, the 1815 Tambora eruption caused a temporary drop in the Earth's average land temperature of about 1 °C. Smaller temperature drops were recorded from the 1812–1814 eruptions. The Year Without a Summer was an agricultural disaster. It resulted in major food shortages across the Northern Hemisphere. The climatic aberrations of 1816 had greatest effect on most of Canada and the United States, as well as parts of western Europe. European fatality total of 200,000 deaths. A major typhus epidemic occurred in Ireland between 1816 and 1819. An estimated 100,000 Irish perished during this period. In China, the cold weather killed trees, rice crops, and even water buffalo, especially in the north. Floods destroyed many remaining crops. The monsoon season was disrupted, resulting in overwhelming floods in the Yangtze Valley. In India, the delayed summer monsoon caused late torrential rains that aggravated the spread of cholera from a region near the Ganges in Bengal to as far as Moscow.

• **The Second Thirty Years' War (1914-1945).** The concept of a "Second Thirty Years War" (which are the two World Wars including origin and aftermath) came from the French general and president Charles de Gaulle when he had mentioned it in the speech in Bar-le-Duc (28 July 1946) evoking "the drama of the thirty years war, we just won". De Gaulle was the first who admitted that the First World War and the Second World War were a single conflict, the interwar period just being a truce. In 1948 British Prime Minister Winston Churchill gave the idea a boost when, in the first paragraph of the Preface to The Gathering Storm (1948, Volume 1 of his monumental hexalogy The Second World War)), he says his books will "cover an account of another Thirty Years War".

The 20th century was a century with unequalled and great achievements, no doubt. But at the same time, it brought humanity onto the brink of total destruction and misery on an scale never seen before. The human race experienced one disaster after the next in events such as the Balkan Wars (1912–13), World War I (1914–18), Russian Civil War (1917–23), Ukrainian–Soviet War (1917–21), Polish–Soviet War (1919–21), Great Depression (1929–1939), Spanish Civil War (1936–39) World War II (1937–45) and the Cold War (1946–1990).

According to Rudolph Joseph Rummel (1932–2014), an American professor of political science of Yale University, over 272-400 million (at least!) innocent, non-combatant civilians were murdered by their own governments during the twentieth century. At least 40 million died by execution and systematic Genocide by starving throughout the 20th century. During a period of about 100 years, and we can see the scale of misery best in numbers:

• **The first half of the 20th century**. When the First World War was over, the death toll did not decrease but increased (by settling old scores in civil war manner). The largest death toll was produced between the World Wars: The Armenian Genocide by the Islamic Ottoman Empire 1914-1923: 1.500,000; The Russian Civil War 1917–1922: 7,000,000–12,000,000 (U.S.S.R. death toll by Leninists and Stalinists 1917–198 62,000,000); Greek Genocide by the Islamic Ottoman Empire and Turkish Republic 1918–1922: 750,000; Spanish Flu 1918-1920: 50,000,000 (India: 13,000,000, Europe: 10,000,000); The Turkish War of Independence 1919 –1923: 700,000; Assyrian Genocide by the Islamic Ottoman Empire and Turkish Republic 1915-1923: 600,000; Iranian (Persian) Famine of 1917–1919: 6-7 million; Chinese Famine and drought in northern China 1928–1930: 5-7 million; Ukrainian Genocide by Communist Soviets 1932–33: 7.500,000; Kazakh Genocide by Communist Soviets 1932–33: 1.500,000; Polish Genocide by German Nazis 1939-1945: 2.500,000 (17% of Poland's population); Jewish Genocide (incl. Christians, Russians etc.)

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by Nazis 1942-45: 7.400,000; Iranian Famine 1942–1943: 3,000,000; Chinese Famine in Henan 1942–1943: 2.500,000; Indonesian Genocide in Java by Japanese killings 1944–1945: 2.4 million; Smaller here not mentioned killings and famines between the 2 World Wars may account for another 10,000,000 deaths.

• **The second half of the 20th century.** After the Second World War there basically happened the same thing as after the First World War: Settling old scores and thriving for hegemony and total suppremacy. The so-called Cold War was as brutal as the World Wars and resulted in a death toll of roughly 10,000,000! Here some figures: Communist persecution of Christians in Poland 1945–1948: 1,600,000; Korean War 1950-53: up to 1,000,000; First Vietnam War or First Indochina War 1946-1950: 800,000; Mao Zedong's (Communist) Landreform and the Great (Communist) 'Leap Forward' 1958-1962: 50-70 million; The Cambodian Civil War by Pol Pot's Communists 1967-1975: 2 million (25% of the population). The Angolan Civil War 1975-2002: 500,000; Second Vietnam War or Second Indochina War (United States and South Vietnam against Communist North Vietnam) 1963-1975: 4 million; Genocide of Hindus in Islamic Bangladesh, 1971: 3 million; Genocide of the Hutus in Burundi 1972: 300,000; Genocide of the Kurds in Islamic Turkey, Syria, Iraq, Iran 1977-1991: 400,000; Soviet Occupation of Afghanistan 1979-1983: 1.5 up to 2 million (35% of the population); Genocide in East Timor by state terrorism of Islamic Indonesia 1975-1999: 250,000 (30% of the population); Famine in Ethiopia 1983–1985: 500,000; Civil War (Orthodox-Catholic-Muslim conflict) of Yugoslavia 1991–2001. 140,000; Genocide (ethnic conflict) in Rwanda 1994: 500,000 (70% of Tutsis and 35% of Twa in Rwanda, 20% of Rwanda's population); North Korean (Communist) famine 1994–1998: 2-3 million; Second Congo War 1998–2004: 2.7 million; The Genocide in Darfur (by Arab Muslims) from 2003 up to now: 400,000 Christians.

Conclusion:

• The political branches of Christianity (that have no authorisation by scripture) has cost the lives of between 20,000,000 and 30,000,000 people in the last 1900 years.

• The corrupt branches of enlightenment (nationalism, natioanal-socialism, facsiscm, socialism, communism, marxism, leninism, stalinism, maoism, and all the other ideologies), which was a result of the endless religious wars, has cost the lives of roughly 200,000,000 people.

• Islam, (through its violent ideology in the Medina Koran, the Sira, and the Hadith and therefore) by design and default, has cost the lives of 250,000,000 up to more than 300,000,000 people in constant warfare since 1400 years.

We cannot prevend natural catastrophies. Epidemics and pandemics will come over us with frequent certainty. But we can fight epidemics by certain rules of hygiene, rules of cleanliness, protecting our environment, and by not creating squalour and misery in which we raise our political and religious opponents, out of which we newly create epidemics by our very selves. It is a significant fact that the leadership of all those above mentioned ideologies do not care for the lives of their own population and consequently even least of all the others they want to dominate. We certainly can overcome the pestilence of failed ideologies and there is only one remedy to do it: ruthless and unpartisan EDUCATION with delivering all facts and without using bluring, dishonest tools such as Political Correctness or using bluring names.

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OVERVIEW ON THE WAR BETWEEN SEMITIC AND WESTERN CIVILISATIONS

We are ruled by events that origin in the past. In order to understand historical facts, we need an analytic approach. These events can be very minor—like your school time, your teachers, and your socialising background, for instance. As usual, in history we must begin with the events that occured before any other events. It is a logical sequence that can make us understand what was going on. However, that approach alone does not always help much about the origin of conflicts. Often, we are on the wrong track, particularly when we have to examine written information. Then we need information of a much more fundamental character. And the reason is, that we perceive reality through words. And if we do not have a clear definition of the words, if the words are fuzzy, our perception of reality is fuzzy! In other words: The analysis of error begins with the analysis of language.

Nothing can show biographical traits better than the knowledge of following factors:

1.) **Language** and **writing system**
2.) **Belief-system** and **law system** (religion, ideology)
3.) **Geography**

Each and everyone of us has inhaled a certain set of moral codes, behaviours and values with our mothertongue from earliest childhood. Some conformity is important for the functioning of a society and a low rate of conflicts. So, when we know about the moral codes and values of a religion or ideology, we also know what the nation or the individual likes or dislikes. It is easy to find out about the controversities of each of these teachings: We can hear about them in the news almost every day. This rule of dumb applies for the analysis of entire nations as well as for finding out about the general character of a single individual.

Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology (belief system) within a majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Here again: The (totalitarian) perpetrators and murderers are well-known —we hear of them in the news almost every day. They do their evil deeds because of (1st) their belief-system, (2nd) its inhumane ideologies and (3rd) its sets of behaviours. Bear in mind: Dehumanising ideologies inevitably lead to murder, war and genocide! Usually all 3 come together to cover up each other.

History and Geography go together as we all have neighbours. If we want to understand major events in world history, we must know what the core of any society is. Nations are made by these values, qualities and properties: Language and belief! Believes are reflected in that what we call religion, philosophy or ethics. Those beliefs are based on certain traditional writings. We may call them holy books. They carry all what we believe in, our basic laws, our virtues and moral rules, our philosophies and approach on life in general. And these main contents are delivered in the language of the people in a certain time.

Modern names often blur the real facts. One Example: The modern state languages Portuguese, Spanish, French, Italian, and Romanian are all daughters of the dead language Latin and scientists call them Romance Languages (Latin had been spoken by the Romans, therefore we call it here just Roman.). All of them have about 90% of their vocabulary and grammar in common. Their manner of speech might differ, but for an Italian-speaker it takes only a few weeks to learn Spanish or French! Another example: The languages English, Dutch, German, Danish, Swedish, Norwegian, and Islandic have one ancestor and we call them Germanic Languages and they also have the main vocabulary and grammar in common. It takes a considerably short time to learn the other when you already speak one of them.

By the beginning of the first millenium, people in Europe began to experience migration on an unprecedented scale. Due to climate change and therefore the arrival of the Huns (in Asia known as Xiong'nu), thousands of people and even entire nations were on the move. The German tribes of the Goths, Franks or Saxons stormed through Europe towards territories of the Roman Empire. At the same time, Christianity spread throughout the entire Roman Empire too, and later, to the regions beyond. So, in the first millenium, the Germanic people became Christians as well. The Roman Empire has become too large to be ruled smoothly by only one government. In about 300 AD, the Romans decided to split their government in two, in a West and an East government. That worked well for about 100 years until crucial events tore West and East apart.

Lots of Germans served in the Roman Army, admired the Roman way of life, learned about Roman achievements, took on Roman habits and laws. Whilst the Huns pushed them from the East into the territories of the Western Roman Empire. Romans and Germans together defeated and annihilated the Huns in about 470, and those Germans felt now entitled to take over the weakened Western Roman Empire. Here, they built their own Kingdoms and the Empire in the West ceased to exist, while the Eastern Roman Empire fiercely defended its borders against anyone for another 1,000 years. After the fall of the Western Roman Empire, each Germanic state on its ground, and beyond, gradually lost its power to the Roman-Catholic Church. No king or government was really able to act freely without the consent of the Pope in Rome, the mighty leader of the Roman Church in the West. The Christianity of the East spread its religion, its Greek language and culture from Constantinople over all its territory and with the Slavonic people it went to a land which we later call Russia.

The rise of the Islam in the 6th century was the main reason why the Western European nations lost contact to China that was established between the Chinese Han Dynasty and the

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Roman Empire. In 1453, the declining Eastern Roman Empire was crushed by the Turks and their religion of Islam. Western explorers, such as Ferdinand Magellan, Vasco da Gama and Christopher Columbus, as well as Eastern explorers, such as Admiral Zheng He, tried to establish those old contacts again. They simply wanted to go round the Islamic powers who blocked the Silk Road and charged too high a tax so that business with them and through them became worthless for the western European merchants.

For those readers who are interested in the the condition of a state or country, please find out data about the following 8 points and their sub-categories:

- **Geography** (access obstacles, geology, sources, soil)
- **Agriculture** (water access, climate, exact calendars)
- **Energy** (geological resources, geographical abilities)
- **Transport** (access of rivers, lakes, the sea, roads)
- **Politics** (military, strategy, incentive diplomacy, reserves)
- **Finance** (taxes, customs, tolls, mathematics, science)
- **Industrial Materials** (inventions, chemistry, physics)
- **Manufacturing** (work force, medicine, demography, education)

Focus on the people and persons (rather than on systems or organisations!) in order to find out who was responsible for a certain situation and why.

If we want to really grasp what happened, we need to show a chain of events that lasted for more than 1,000 years. And to show the facts in several different steps is the very best way to get familiar with the events. The following events had certain political consequences inside the Holy Land. Therefore, we show them step by step:

• **Geography:** The (hi)story begins with the Canaanites (southern Phoenicians) and the place they lived in. This place has several distinct names: Judaea, Israel, the Near East, the Middle East, or the Holy Land. Where is this place? Well, to put it short, this place is on the eastern coast of the Mediterranean Sea, exactly in a geographical spot which we could call the junction, intersection, crossroad, or perhaps more precisely, the "nodal point" between Africa, Asia, and Europe. All trade routes had to pass that nodal point. The position of this spot had dramatic implications on the people who lived there, and still has it today.

In ancient times, when most people travelled on foot or on horseback, anyone who came from Egypt (which is on the western side of the nodal point) and wanted to go safely to Mesopotamia (east of the nodal point) or Europe (north of the nodal point), had to cross the Holy Land. Otherwise he had to cross the deadly Nefud Desert or the vast deserts north of Arabia. The typical trade route went through the north of the Sinai peninsula, along the Mediterranean coast, then northwards through today's Israel to Sepphoris in Galilee, then from there in a large bow, following the "Fertile Crescent" through Damascus, and finally entering Mesopotamia from its north-west. And what happened to the travellers when they wanted to cross the nodal point? As it was normal at that time in any part of the world, they had to pay customs or tariffs to the rulers of the nodal point, in other words: tax money. There was no such thing as rights for free travel. And paying customs was one of the main revenues of the nodal point's rulers. Thus, this nodal point, the Holy Land, became highly attractive for any invader. It changed hands for many times. All empires were keen on that land: the Egyptians, Assyrians, Babylonians, Hittites, Phoenicians, Persians, Greeks under Alexander the Great, Romans, Muslim Arabs, French, British.

• **Earliest History:** The existence of the Canaanites (The word Canaanites serves as an ethnic catch-all term covering various indigenous and semitic-speaking populations—both settled and nomadic-pastoral groups—throughout the regions of the Levant or Canaan) can be traced back to the 15th century BC. and their descendants the "People of Israel" as far back as the 13th century BC. Conquerors trampled on the Israelites like a herd of Rhino. The captured Israelite elite was, as it was custom in those days, taken hostage and brought to Memphis in Egypt, Babylon in Mesopotamia, and Rome in Europe. However, the Israelites, who we call Jews today, survived and made the best of their situations. Not all captives returned to the Holy Land as the Old Testament might suggest, but some stayed and others moved on to India. They built huge nets of trade connexions. Archaeologcal finds in Elephantine, in the south of Egypt, confirmed this, when an excavation team in 1967 found letters in one of a the oldest Jewish settlements outside the Holy Land from the 5th century BC. Together with their semitic cousins, the Phoenicians, they spread all over the Mediterranian lands to Carthage, Cartagena, Marseille and Rome in the West, but also to the Persian Empire and the north-west of India in the East. Their language, Aramaic, became even a kind of lingua franca in the East from Persia to India.

• **Phoenicians, Carthaginians and the Jews.** What do the three peoples have to do with one another? Everything! Why? Because they spoke more or less the very same language. And because of that, they also shared lots of similarities in their culture. In terms of archaeology, language, lifestyle, and religion, there was little to set the Phoenicians apart as markedly different from other residents of the Levant, such as their close relatives and neighbours, the Israelites.

• Most people do not know a **Phoenician from an Israelite**, just the same as they cannot distinguish one Christian denomination from another or one Chinese nation from another. The true identity of the Phoenicians as Semitic peoples, however, reveals an often ignored fact. And this distinction can be seen in a quick analysis of language,

• **Phoenician was a Canaanite** language originally spoken in the coastal (Mediterranean) region then called "Canaan". It is a part of the Canaanite subgroup of the Northwest Semitic languages. Other members of the family are Hebrew, Ammonite, Moabite, and Edomite. The entire group is also closely related to Aramaic. The area where Phoenician was spoken includes Greater Syria and, at least as a prestige language, Anatolia, specifically the areas now including

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Lebanon, coastal Syria, coastal northern Israel, parts of Cyprus and some adjacent areas of Turkey. It was also spoken in the area of Phoenician colonisation along the coasts of the southwestern Mediterranean Sea, including those of modern Tunisia, Morocco, Libya and Algeria as well as Malta, the west of Sicily, Sardinia, Corsica, the Balearic Islands and southernmost Spain. Punic, also called Carthaginian or Phoenicio-Punic, is the newer form of the now extinct Phoenician language. It was spoken in the Carthaginian empire in Northwest Africa and several Mediterranean islands by the Punic people throughout Classical antiquity, from the 8th century BC to the 5th century AD. Hebrew is the only living Canaanite language left. A speaker of Punic could have easily understood Hebrew.

• The **Clash of Antique Civilisations.** The Semitic peoples of Antiquity experienced a massive clash of civilisations with the Greek-Roman peoples that culminated in the so-called Punic Wars. This clash was a dramatic event resulting in the death of millions of people. Let us look back.

Phoenicia was an ancient Semitic-speaking Mediterranean civilisation that originated in the coastal areas of Lebanon and northern Israel, and southern Syria reaching as far north as Arwad. Phoenician sailors followed the north African coastline and built colonies in the Western Mediterranean, such as Cádiz in Spain and Carthage, between 1500 BC and 300 BC. They even explored regions in the Atlantic Ocean. "Phoenicia" is an ancient Greek term used to refer to the major export of the region, which was cloth dyed in a special "Tyrian purple" colour from the Murex mollusc, and referred to the major Canaanite port towns Tyre, Sidon, Arwad, Berytus, Byblos, and later: Carthago and Nova Carthago (Carthage and Cartagena). These cities developed and organised in city-states, similar to those of ancient Greece. Although each city-state was a politically independent unit, and we can estimate that all speakers of these Canaanite languages understood themselves as a culture family.

Already before 1200 BC, there was trade between the Canaanites (the early Phoenicians and Isaelites) and Egypt, Cyprus, and Greece. In a shipwreck found off of the coast of Turkey (the Ulu Bulurun wreck), Canaanite storage pottery along with pottery from Cyprus and Greece was found. The Phoenicians were famous for their metalworks, and by the end of the 8th century BC, Greek city-states were buying these metal goods. Along with this lucrative business, the Phoenicians brought their phonetic alphabet to their business partners and so it became one of the most widely used writing systems. Phoenician merchants spread their alphabet across the Mediterranean world, where it evolved and was assimilated by many other cultures, including the Greek, Etruscan and Roman alphabets. Though there is no evidence to support the suggestion, it is probable that during this period that Phoenicians and Isralites spread their religious ideas across the entire Mediterranean.

So for example to "Carthago", which is the Roman name for Qart-Hadast, lit. 'New City', in English better known as Carthage. Phoenicians founded Carthage in 814 BC. Initially a dependency of the Phoenician state of Tyre, Carthage gained independence around 650 BC and established its political hegemony over other Phoenician settlements throughout the western Mediterranean, this lasting until the end of the 3rd century BC. At the height of the city's prominence, it served as a major hub of trade, with trading stations extending throughout the region. This new Phoenician state developed into that what we know as "Carthaginian Empire". The empire was growing over much of the coast of Northwest Africa as well as encompassing substantial parts of coastal Iberia and the islands of the western Mediterranean Sea such as Sardinia, Corsica and Sicily. It was these invasions that brought a steadily growing source of conflict with the Greeks in Sicily and with the Roman Republic. These tensions exploded to a series of armed conflicts known as the Sicilian Wars (c. 600–265 BC) and the Punic Wars (264–146 BC) respectively. In 146 BC, after the third and final Punic War, Roman forces destroyed Carthage. Nearly all Phoenician city-states and former Carthaginian dependencies subsequently fell into Roman hands.

Remember: Huntington's term "Clash of Civilisations" does not only apply for the present or a possible future. It has already happened between Afroasiatic-Semites (Berber, Egyptian, Akkadian, Babylonian, Phoenician, Punic, Amharic, Aramaic, Syriac, Hebrew, Arabic, etc.) and Indo-Europeans (Latin, Italian, Spanish, Portuguese, Romanian, Greek, German, English, Scandinavian, Russian, Hindi, Bengali, Punjabi, etc.) for thousands of years. And it is still going on. Let us look back onto some of the key events of this historical and indeed epic clash:

• **Alexander's Conquest:** From 335 to 323 BC, Alexander the Great needed only 12 years to turn the entire World of Antiquity upside-down. He did not only conquer Egypt, Mesopotamia and Persia but also the Holy land. And that was the starting point when the real trouble began. Alexander's successors spread the Greek culture and language over all conquered areas. The urban upper class of the Jews, embraced Greek lifestyle while the lower, more traditional and conservative orientated, classes wanted to strengthen Jewish law and identity. The Jewish people became aware that the Greek culture was a threat to their own culture and they formed a religious-political movement which we could call the ancient "Messianic Movement" because its "Sons of Light" longed for a strong military leader, a messiah like King David who leads the Jewish nation to military victory again.

• **Resistance and Propaganda:** And we have proof of that too - in the Messianic Movement's writings of that that were found in the caves of Qumran, above the cliffs of the Dead Sea in 1947. The texts of Qumran (the War Scroll, for instance) do not reflect any attitude that peaceful Jews have today, quite the reverse, they show a Jihadist doctrine which we can find in the Koran! It seems that those speculations are

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right that suspects Mohammed's origin in an Arab Jewish tribe that once has escaped the many Roman-Jewish Wars.

• **Jewish Victory:** The Maccabees were such a group of Jewish rebel warriors who took control of Judaea, which at the time was part of (the Greek) Seleucid Persian Empire. They founded the so-called Hasmonean dynasty, that is the dynasty of Judas Maccabeus (who was the main driving force in the Maccabean Wars, fought from 167 to 160 BC., against the Greek-Persian Empire of the Seleucid dynasty), which ruled from 167 BC to 37 BC, being a fully independent kingdom from about 110 to 63 BC., creating a Judaean–Samaritan–Idumaean–Ituraean–Galilean alliance.

• **Puppet Regime of Rome:** Independent Hasmonean rule lasted until 63 BC, when the Roman general Gnaeus Pompeus (Pompey the Great) intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of Royal Goveror on Hyrcanus and Procurator on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Marcus Antonius, who now ruled the Roman east with Cleopatra of Egypt.

• **Rome Tightens Her Grip:** The Hasmonean dynasty ended in 37 BC when the Idumean (Edomite, Arab) Herod the Great (c. 74 BC – c. 4 BC) became king of Israel, designated "King of the Jews" by the Roman Senate, effectively transforming the Hasmonean Kingdom into Herodian Kingdom. Herod the Great's final step in his campaign to secure the throne of Judaea was the Siege of Jerusalem (37 BC) in order to drive his enemies out and destroy them. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias (Hebrew: Matityahu, English: Matthew), ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• **Jews Under Roman Law:** The Herodian dynasty began with Herod the Great, who assumed the throne of Judea as a relatively strong leader. With Roman support, he got rid of the century long Hasmonean Kingdom, he, however, managed to keep large parts of Jewish laws intact. His kingdom lasted until his death in 4 BC. The downfall of Jewish independence was pregrogrammed when the kingdom was divided between his sons and lasted for about only 10 years. Most of the Jewish lands were incorporated into Judaea Province from 6 AD, though limited Herodian de facto kingship continued until Agrippa I's death in 44 AD and nominal title of kingship continued until 92 AD, when the last Herodian monarch, Agrippa II, died and Rome assumed full power over his de jure domain.

• **The Spread of the Messianic Movements** in Antiquity. The Gospel's depiction of Judaea and Galilee as an idyllic land of peaceful fishermen and sheep farmers is deception and utter nonsense as the entire region was a war zone generations before Jesus, and generations after him for a long period of time. This has largely to do with geography. Israel or Palestine has always been a transport hub or point of interchange between Egypt and Mesopotamia. Therefore, this region was always an attractive outpost for either of them. The armies of King Hammurabi and the Egyptian armies marched here, as well as hundred thousands of troops of Alexander the Great and Pompey the Great's Roman Legions. Anyone who wanted to go on land from Egypt to Rome, or Persia, or India and farther afield, had to cross this region. And so did the southern route of the Silk Road which went right through the provincial capital of Sepphoris, only three miles (5 km) away from Jesus' own doorstep in Nazareth, on the other side of the hill which lies beween those two places.

The Jewish - and do not forget, the early Christians were Jewish too - people at those times were not the peaceful traders as we would recognise them today. They were rebellious and notoriously opposing any authority by any means, inspired by their teachers with religious propaganda and messianic slogans.

Uprisings, terror attacks, tribunals, executions, reprisals were commonplace. And the trial, death sentence and its swift execution was nothing special. That happened on a daily basis. Hundreds of crucifixions could be seen outside the cities and towns at any time. Crucifixion was the type of execution reserved for non-Romans because of the long and agonising death that took place after two, three or more days. Roman citizens usually had a merciful death by decapitation, just like John the Baptist. Anyone who opposed the Roman rulers by word or deed was liable to this treatment. The Roman authorities could not make a difference between messianic Jews and Messianic Christians, just like us when we talk about today's terrorism; we also cannot distinguish one terror group from another. This resulted in events which we call Persecutions of Christians. In reality, it was the messianic movements that have been first persecuted.

After that, particularly between the 2nd to the 4th centuries, Christians were involved as perpetrators of those persecutions as well, in order to get rid of rival groups in the Jewish and Christian movements themselves. They blamed the Roman state, calling them just persecutions of Christians. The rift went right through the Roman families. The emperor's Flavian family is a good example for the unclear frontlines in those battles for the "right faith".

After the end of war, disaster struck and the Romans performed that what we today call ethnic cleansing. Hundreds of thousands of messianic Jews and Christians were enslaved and deported. And we know the cities where those messianic people found their new home first: the Greek cities of Ephesus, Laodiceia, Philippi, Corinth, Tessalonika, and the capital of the empire: Rome. Sounds familiar? It should

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be because these are the places where Saul of Tarsos, a renegate Jew better known as Paul the Apostle, has sent his epistles to the first non-Jewish Christians whom he had converted to his new religion, as a guideline how to behave, so to speak.

Another common misconception is about the first Jewish diaspora (the Jews who spread throughout the world). That the Jewish people were forced by the Romans to leave the Holy Land after the Jewish–Roman Wars is only half true. The first exile began when the Assyrians took the Jewish elite captive to guarantee that the remaining Jews in the Holy Land behave well. King Tiglath-Pileser III of Assyria began this process in 733 BC and it was completed by Sargon II with the destruction of the kingdom in 722 BC, concluding a three-year siege of Samaria begun by Shalmaneser V. The next experience of exile was the Babylonian captivity, in which the elite of the Kingdom of Judah was deported in 597 BC and again in 586 BC by the Neo-Babylonian Empire under the rule of Nebuchadnezzar II. Before that, Jewish traders and businessmen followed the Phoenician and Greek settlers into the Mediterranian and set up new communities there. They went to Italy, Spain, Egypt, Persia, and even to India and China long before Greeks and Romans came along. Jewish family bonds have always been the greatest strength and made Jewish trade so successful. The diaspora activities were based on family, religious teachers (who are also known as prophets, apostles or disciples) and their political leaders, of which the latter were often identical with the last. It was this net of connexions that was also used by Jesus' apostles. The knowledge about these networks makes it quite clear why Judaism, Christianity and the Messianic Movements spread so quickly.

THE LINE OF WARS FROM ALEXANDER TO MOHAMMED IN DETAIL

• **The Impact of Alexander's Conquests** (335 BC.) Alexander III of Macedon (356 BC–323 BC), commonly known as Alexander the Great, was a king of the ancient Greek kingdom of Macedon and a member of the Argead dynasty. He was born in Pella in 356 BC and succeeded his father Philip II to the throne at the age of 20. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, and by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to northwestern India. He was undefeated in battle and is widely considered one of history's most successful military commanders.

During his youth, Alexander was tutored by Aristotle until age 16. After Philip's assassination in 336 BC, he succeeded his father to the throne and inherited a strong kingdom and an experienced army. Alexander was awarded the generalship of Greece and used this authority to launch his father's pan-Hellenic project to lead the Greeks in the conquest of Persia. Due to the fact that the Persian Empire posed a serious treat to Greece for several hundred years, Alexander was determined to finish the Persian Empire off. In 334 BC, he invaded the Persian Empire (also called Achaemenid Empire due to its dynasty) and began a series of campaigns that lasted 10 years.

Taking over the invasion project of Philip II, Alexander's army crossed the Dardanelles in 334 BC with approximately 48,100 soldiers, 6,100 cavalry and a fleet of 120 ships with crews numbering 38,000. After an initial victory against Persian forces at the Battle of the Granicus, Alexander accepted the surrender of the Persian provincial capital and treasury of Sardis; he then proceeded along the Ionian coast, granting autonomy and democracy to the cities.

In spring 333 BC, Alexander took Tarsos at the Mediterranean coast of Anatolia. Then he marched on towards Syria where he defeated the Persian king Darius at Issus. Darius fled the battle, causing his army to collapse, and left behind his his mother, wife, his two daughters, and a substantial treasure that financed the campaign. Alexander took Syria, and annexed the Persian provinces Phoenicia (Lebanon), Israel, Judaea, Philistine. The latter three fell quickly but in the following year, 332 BC, he was forced to attack the Phoenician city state of Tyre, which he captured after a long and difficult siege.

332 BC: Jerusalem capitulates to Alexander the Great, during his six-year Macedonian conquest of the empire of Darius III of Persia. Alexander's armies took Jerusalem without complication while travelling to Egypt after the Siege of Tyre (332 BC).

With Gaza and Jerusalem taken, Alexander marched into Egypt in late 332 BC. The Egyptians hated the Persians. They welcomed Alexander as their king, placed him on the throne of the Pharaohs, giving him the crown of Upper and Lower Egypt, and named him the incarnation of Ra and

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Osiris. He set in motion plans to build Alexandria, and, though future tax revenues would be channeled to him, he left Egypt under the management of Egyptians, which helped to win him their support.

After the detour through the Holy Land and Egypt, Alexander marched all the way back through the Holy Land and then advanced from Syria towards the heart of the Persian empire, crossing both the Euphrates and the Tigris rivers without any opposition. Although historians claim that Alexanders army had no more than 50,000 troops, it is quite feasible that the army has swollen considerably in Egypt, as there lived a large Greek diaspora.

In 331 BC, he marched eastward into Mesopotamia (now northern Iraq) and met Darius' giant army of 120,000 to 200,000 troops (according to Diodorus Siculus and Plutarch, the Persian Army accounted for one million men which sound like an exageration or referred to the entire army stationen in all parts of the empire which had a huge size comparable to India. Despite the much larger size of Darius' army, at the Battle of Gaugamela (also called Arbela, close to the modern city of Dohuk in Iraqi Kurdistan) he was decisively defeated again. Darius once more fled the field, and Alexander chased him but Darius fled over the mountains to Ecbatana (modern Hamedan), while Alexander captured Babylon.

He began to follow the fleeing Persian army battalions to the east and in August 329 BC. he arrived the north-easternmost outpost of Persia in the Fergana Valley (modern Tajikistan) He immediately founded the City of Alexandria Eschate or Alexandria Eskhata (which means in English literally: "Alexandria the Farthest", Chinese name: Yalishanda Dadi, today: Kuzhan or Khujand; Latin: Alexandria Ultima). The city is situated at the south-western end of the Fergana Valley (modern Tajikistan). It was the most north-easternrly outpost of the Greek Empire right at the gates of China. The last Chinese outpost on the Silk Road was right at beyond the eastern end of the passlike valley that leads into the Taklamakan Desert. Here, Alexander may well have heard about the Chinese states and their armies that could swell to millions of soldiers (no exageration). The historian Strabo claims that the Greeks "extended their empire even as far as the Seres (the Chinese). This might have been the first time in which he realised, "a conquest of the entire world" was only a dream that he never could achieve.

Alexander defeated the last of the Persian Empire's forces in 328 BC. At the end of successful occupation of the Sogdian Rock, a fortress located north of Bactria in Sogdiana, he met Princess Roxana, the daughter of the defenders and he built a political bond between Greeks and Bactrians by marrying Roxana.

In 327 BC he began a new campaign against the various Indian kings and went southwards. In 326 BC, Alexander personally led a campaign into the Punjab where he could win King Poros as ally. Fearing the prospect of facing other large armies and exhausted by years of campaigning, Alexander's army mutinied at the Hyphasis River (Beas), refusing to march farther east. General Coenus pleaded with him to change his opinion and return home as most troops were exhausted after years of fighting. Alexander eventually agreed and turned south, marching along the Indus. Along the way his army conquered other tribes, cities and secured their conquest politically by installing pro-Greel vassals.

Alexander and his tired army reached Susa in 324 BC. and some weeks later Babylon. In June 323 BC, Alexander died in the palace of Nebuchadnezzar II unexpectedly and of unknown causes.

The Partition of Babylon was the first of the conferences and ensuing agreements that divided the territories of Alexander the Great. It was held at Babylon in June 323 BC. Alexander's death at the age of 32 had left an empire in the size of China stretching from Greece all the way to India, 5000 km from one end to the other. About two dozen potential successors got their share of Alexander's empire. General Seleucos got Persia, Ptolemy got Egypt. The other parts fell subject to succession wars for the next 47 years.

All successors spread Greek language and culture. The Chinese found good trade partners in them and therefore made the Silk Road an effective route with hundreds of stations. Civilisation from Greece (and later Rome) began exchange ideas with those from India and even China.

• The **First Punic War** (264 to 241 BC) was the first of three wars fought between Ancient Carthage and the Roman Republic, the two great powers of the Western Mediterranean. For 23 years, in the longest continuous conflict and greatest naval war of antiquity, the two powers struggled for supremacy, primarily on the Mediterranean island of Sicily and its surrounding waters, and also in North Africa. The war began in 264 BC with the Roman conquest of the Carthaginian-controlled city of Messina in Sicily, granting Rome a military foothold on the island. The Romans built up a navy to challenge Carthage, the greatest naval power in the Mediterranean, for control over the waters around Sicily. In naval battles and storms, 700 Roman and 500 Carthaginian quinqueremes (main battle ships) were lost, along with about 700,000 to 800,000 lives.

• The **Second Punic War** (218 to 201 BC), also referred to as the Romans the War Against Hannibal, was the second of three wars between Carthage and the Roman Republic, with the participation of Greek polities and Numidian and Iberian forces on both sides. Against Hannibal's skill on the battlefield, the Romans adopted the Fabian strategy – the avoidance of battle against Hannibal and defeating his allies and the other Carthaginian generals instead. It was one of the deadliest human conflicts of ancient times. Fought across the entire Western Mediterranean region for 17 years and regarded by ancient historians as the greatest war in history, it was waged with unparalleled resources, skill, and hatred. It saw hundreds of thousands killed, some of the most lethal battles in military history, the destruction of cities, and massacres and enslavements of civilian populations and prisoners of war by both sides. The Roman Army suffered 300,000 deths, the Cathaginian Army 270,000 deaths, the

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civilian death toll on both sides is estimated between another 300,000 and half a million. Enslavement on both sides are estimated 1 to 1.5 million. Carthage lost Hispania forever, and Rome firmly established her power there over large areas. Rome imposed a war indemnity of 10,000 silver talents (300 tonnes/660,000 pounds), limited the Carthaginian navy to 10 ships (to ward off pirates), and forbade Carthage from raising an army without Roman permission. The Numidians took this opportunity to capture and plunder Carthaginian territory.

• The **Maccabean War** (167-160 BC) The Maccabean Revolt was a Jewish rebellion, lasting from 167 to 160 BC, led by the Maccabees against the Seleucid (Greek-Persian) Empire and the Greek influence on Jewish life.

Timeline: In the narrative of 1 Maccabees, after Antiochus IV issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who had stepped forward to take Mattathias' place in sacrificing to an idol as well as the Greek officer who was sent to enforce the sacrifice. Afterwards, he and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenised Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Hellenised Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer".

The revolt itself involved many battles, in which the light, quick and mobile Maccabean forces gained notoriety among the slow and bulky Seleucid army, and also for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, re-establishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom. 1.) Battle of Wadi Haramia (167 BC); 2.) Battle of Beth Horon (166 BC); 3.) Battle of Emmaus (166 BC); 4.) Battle of Beth Zur (164 BC); 5.) Battle of Beth Zechariah (162 BC); 6.) Battle of Adasa (161 BC); 7.) Battle of Elasa (160 BC)

• The **Third Punic War** (149–146 BC)

It was the last of the Punic Wars fought between the former Phoenician colony of Carthage and the Roman Republic. It can be considered a "finish-off war". The Roman have been waiting for the right situation. It came in 151 BC when Numidia (which is west of Carthago) launched another border raid on Carthaginian soil, besieging the Punic town of Oroscopa, and Carthage launched a large military expedition (25,000 soldiers) to repel the Numidian invaders. Rome showed displeasure with Carthage's decision to wage war against its neighbour without Roman consent. In 149 BC, Rome declared war against Carthage. Many Carthaginians died from starvation during the later part of the siege, while many others died in the final six days of fighting. When the war ended, the remaining 50,000 Carthaginians, a small part of the original pre-war population, were sold into slavery by the victors. Carthage was systematically burned for 17 days; the city's walls and buildings were utterly destroyed. The remaining Carthaginian territories were annexed by Rome and reconstituted to become the Roman province of Africa. Death toll on Carthage 200,000, on Romans 80,000. The Third Punic War ended Carthage's independent existence. By her victory, Rome had taken a key step towards what ultimately became her domination of the Mediterranean world. At the end of this genocidal war, the Romans wiped out the entire Phoenician community from the face of the Earth.

• **Rome's War with Jugurtha** [or Numidia] (111-104 BC) or The Jugurthine War was a major moment in the beginning of Rome's transition from a republic into an empire.

Background: We can identify the Numidians by their language. Numidian, also known as Old Libyan, was the language of the Maesulians, ethnic Berber, of the eastern part of ancient Numidia during the Pre-Roman era in northern Africa. The language is identified as belonging to the Afroasiatic family. The Afroasiatic is a large language family of about 300 languages that are spoken predominantly in West Asia, North Africa, the Horn of Africa and parts of the Sahel. To it belong Berber, Chadic, Cushitic, Egyptian, and the large Semitic branch with Phoenician, Canaanite, Aramaic, Hebrew, and Arabic. So, the Numidians were Berber related to the Phoenician (or Punic) Cartaginians they fought against with the help of the Romans.

Numidia had become the most powerful kingdom on the North African coast after the Phoenicians of Carthage were annihilated by the Romans in a series of exhausting wars. Located in modern Algeria, this major Mediterranean trade centre was also one of Rome's most important allies; the two had fought together in the Punic Wars.

After the death of the long-lived Masinissa around 148 BC, he was succeeded by his son Micipsa. When Micipsa died in 118 BC, he was succeeded jointly by his two sons Hiempsal I and Adherbal and Masinissa's illegitimate grandson, Jugurtha who was very popular among the Numidians. Jugurtha had served under the great Roman general Scipio in his youth, giving him a chance to learn all about Roman military tactics and to create a network of professional contacts throughout Rome. After a quarrel, Jugurtha had Hiempsal killed, which led to open war with Adherba. He

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incurred the wrath of Rome in the process by killing some Roman businessmen who were aiding Adherbal. After a brief war with Rome, Jugurtha surrendered and received a highly favourable peace treaty, which raised suspicions of bribery once more. Adherbal responded by calling out to his kingdom's top ally, Rome, for help.

The Romans were very concerned to hear about the crisis in Numidia, so they sent ambassadors to check it out. Jugurtha, however, was clever and used his knowledge of Roman politics and his connexions in Rome. By the time that the Roman ambassadors left Numidia, they had decided that Jugurtha really had not done anything wrong, and recognised both his and Adherbal's claims to a now divided kingdom. Jugurtha, however, wanted all of Numidia. He launched a new campaign against Adherbal, despite Roman warnings. What Jugurtha may not have been aware of was the fact that Adherbal's army contained a large number of Roman and Italian soldiers. Rome demanded that Jugurtha stop the attack, but the power-hungry king continued. In 112 BC Adherbal was killed, and his soldiers (including the Italians) were executed. Rome had no choice but to declare war.

The Roman Senate sent an army into Africa, which quickly negotiated peace with little fighting. It was believed that Jugurtha had used his connections in Rome to basically buy his way out of trouble. Some politicians demanded that Jugurtha be brought to Rome for trial, in order to determine which politicians were in his pocket. Jugurtha came to Rome, but the corrupt courts controlled by the Roman elites released him. Jugurtha, back in Numdia, responded by trying to assassinate another cousin, flaunting his impunity. As a result, the Senate declared war again in 110 BC, and raised another army to be sent into Africa. This army was ambushed then bribed by Jugurtha, and it soon left Numidia. The people of Rome could not believe that the Senate would allow this, and riots broke out across the city. The Roman Senate was quickly losing the support of the people and realised that they needed a win. So, they reached out to Quintus Caecilius Metellus, a prominent Roman general from one of the most prestigious military families in the republic. Metellus marched his armies into Africa, but it was not the general himself who defeated the Numidians. It was his chief subordinate, a plebeian (non-aristocratic) man named Gaius Marius (c. 157-86 BC.), the uncle-in-law to Gaius Julius Caesar. He sent his Quaestor Lucius Cornelius Sulla to neighbouring Mauretania in order to eliminate their support for Jugurtha. With the help of Bocchus I of Mauretania, Sulla captured Jugurtha and brought the war to a conclusive end. Jugurtha was brought to Rome in chains and was placed in the Tullianum. Jugurtha was executed by the Romans in 104 BC, after being paraded through the streets in Gaius Marius' Triumph.

• The **Intervention Of Pompeius** (61 BC). In 63 BC, following his victory in the Third Mithridatic War, Pompey the Great intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of ethnarch on Hyrcanus and epitropos (or Procurator) on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Mark Antony, who now ruled the Roman east.

• The **Pompeian–Parthian invasion** of 40 BC. After the defeat of the Parthian-backed Pompeians in the Liberators' civil war by Mark Antony and Octavian, Orodes II sent a Parthian force under Prince Pacorus I and the Pompeian general Quintus Labienus in 40 BC to invade the eastern Roman territories while Antony was in Egypt. (The Liberators' civil war was started by the Second Triumvirate to avenge Julius Caesar's murder. The war was fought by the forces of Mark Antony and Octavian (the Second Triumvirate members) against the forces of Caesar's assassins Marcus Junius Brutus and Gaius Cassius Longinus in 42 BC.). Roman soldiers in Syria, many of whom were former Republicans fighting in the last civil war, joined the force, and the Levant and much of Asia Minor were swiftly overrun by Pacorus I and Labienus, respectively. In 39 BC, Antony sent Ventidius, who defeated and executed Labienus in a counter-attack, and then drove Pacorus I out of the Levant. A second Parthian invasion of Syria by Pacorus I resulted in the latter's death and Parthian failure. Antony later began a campaign with a massive force against Parthia, but ended in Roman defeat.

• **Herod's Siege Of Jerusalem** (37 BC). Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• The currant estimates range the entire population of the Roman Empire between 40 million and 50 million inhabitants. By observing the following numbers, we quickly realise that the Jewish-Roman Wars belong to the deadliest military conflicts in history by having "World War-character" in size as well as in numbers. Uprisings occured, sporadically at first, but when the Romans took over from the Greeks. and their laws and tax had a firm grip on the Jewish population, an explosion of revolts engulfed the Roman Empire in total war. Let us take a closer look:

• The Jewish Messianic Revolt of **Simon of Peraea** (3 AD). Simon of Peraea, also known as Simon son of Joseph, was a former slave of Herod the Great who rebelled in Peraea, in the modern north of Jordan. Some have identified him as possibly being the messiah of The Gabriel Inscription. Titus Flavius Josephus writes: ". . . This man was elevated at the disorderly state of things, and was so bold as to put a diadem

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(crown) on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and he thought himself more worthy of that dignity than any one else. . . . He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many other of the king's houses in several places of the country, utterly destroyed them, and permitted those that were with him to take what was left in them for a prey. He would have done greater things, but care was taken to repress him immediately. [The commander of Herod's infantry] Gratus joined himself to some Roman soldiers, took the forces he had with him, and met Simon. And after a great and a long fight, no small part of those that had come from Peraea (a disordered body of men, fighting rather in a bold than in a skillful manner) were destroyed. Although Simon had saved himself by flying away through a certain valley, Gratus overtook him, and cut off his head." This event took place some time after Herod's death in 4 BC.

• The **Revolt Against Flaccus In Egypt** (38 AD). The years 7–26 were relatively calm, but after 37 the province again began to be a source of trouble for Emperor Caligula. The cause of tensions in the east of the Empire was complicated, involving the spread of Greek culture, Roman Law and the rights of Jews in the empire. Caligula did not trust the prefect of Egypt, Aulus Avilius Flaccus. Flaccus who had been loyal to Tiberius, conspired against Caligula's mother and had connexions with Egyptian separatists. In 38, Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population, who saw Agrippa as the king of the Jews. Flaccus tried to placate both the Greek population and Caligula by having statues of the emperor placed in Jewish synagogues. As a result, extensive religious riots broke out in the city. Caligula responded by removing Flaccus from his position and executing him. In 39, Agrippa accused Herod Antipas, the tetrarch of Galilee and Perea, of planning a rebellion against Roman rule with the help of Parthia. Herod Antipas confessed and Caligula exiled him. Agrippa was rewarded with his territories.

• The **Alexandria Riots** (40 AD). Riots erupted in the Egyptian harbour city Alexandria in 40 AD. between Jews and Greeks. Jews were accused of not honouring the emperor. Disputes occurred also in the city of Jamnia. Jews were angered by the erection of a clay altar and destroyed it. In response, Caligula ordered the erection of a statue of himself in the Jewish Temple of Jerusalem. The governor of Syria, Publius Petronius, fearing civil war if the order were carried out, delayed implementing it for nearly a year. Agrippa finally convinced Caligula to reverse the order.

The sole source is Philo of Alexandria, himself a Jew, who witnessed the riots and afterwards led the Jewish delegation to Caligula, and requested the re-establishment of legal Jewish residence in Alexandria. Philo's writings on the topic are found in two sources: In Flaccum (meaning "Against Flaccus"), which is wholly devoted to the riots, and Legatio ad Gaium (meaning "Embassy to Caligula"), which makes some references to the event in its introduction. Scholarly research around the subject has been divided on certain points, including whether the Alexandrian Jews fought to keep their citizenship or to acquire it, whether they evaded the payment of the poll-tax or prevented any attempts to impose it on them, and whether they were safeguarding their identity against the Greeks or against the Egyptians.

• The **Jacob And Simon Uprising** (46 AD) Background: The Crisis under Caligula (37–41) has been proposed as the "first open break between Rome and the Jews", even though problems were already evident during the Census of Quirinius in 6 and under Sejanus (before 31). In the year 46, an insurrection by the Jews broke out in Judea province. The Jacob and Simon uprising was instigated by the two eponymous brothers, and lasted between 46–48 AD. The revolt, which concentrated in the Galilee, began as sporadic insurgency and in 48 was put down by Roman authorities and both brothers executed.

Flavius Josephus' Jewish Antiquities states that there were three main Jewish sects at this time, the Pharisees, the Sadducees, and the Essenes. The Zealots were a "fourth sect", founded by Judas of Galilee (also called Judas of Gamala) in the year 6 against Quirinius' tax reform, shortly after the Roman Empire declared what had most recently been the tetrarchy of Herod Archelaus to be a Roman province, and that they "agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." (18.1.6)

According to the Jewish Encyclopedia article on Zealots: "Judah of Gaulanitis is regarded as the founder of the Zealots, who are identified as the proponents of the Fourth Philosophy. In the original sources, however, no such identification is anywhere clearly made, and the question is hardly raised of the relationship between the Sicarii, the upholders of the Fourth Philosophy, and the Zealots. Josephus himself in his general survey of the various groups of freedom fighters (War 268–70) enumerates the Sicarii first, whereas he mentions the Zealots last." Others have also argued that the group was not so clearly marked out (before the first war of 66-70/3) as some have thought.

The information on the revolt which erupted in Galilee, then part of the Roman Judaea province, is limited. The sources however indicate that the revolt was motivated by anti-Roman sentiments and driven by Zealots. The revolt, which was concentrated in the Galilee, began as sporadic insurgency and then climaxed in 48 AD. Two of Judas the Galilean' sons, Jacob and Simon, were involved in a revolt and were executed by Tiberius Alexander, the procurator of Iudaea province from 46 to 48.

Aftermath: 18 years after the events of the revolt in Galilee the entire province of Judaea revolted against Rome, in what became known as the Great Revolt of Judaea or the First Jewish-Roman War

• The **First Jewish–Roman War** (66–73 AD) or The Flavian War against the Jews: According to Josephus, violence began in 66 AD in Caesarea, the Roman Capital of

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the Province Judaea, where there was religious tension between the Greek and Jewish population. It was provoked by Greeks of a certain merchant house sacrificing birds in front of a local synagogue. In reaction, one of the Jewish Temple clerks Eliezar ben Hanania ceased prayers and sacrifices for the Roman Emperor at the Temple. Protests over taxation joined the list of grievances and random attacks on Roman citizens and perceived 'traitors' occurred in Jerusalem. The Jewish Temple was then breached by Roman troops at the order of the procurator Gessius Florus, who had seventeen talents removed from the treasury of the Temple, claiming the money was for the Emperor. In response to this action, the city fell into unrest and some of the Jewish population began to openly mock Florus by passing a basket around to collect money as if Florus was poor. Florus reacted to the unrest by sending soldiers into Jerusalem the next day to raid the city and arrest a number of the city leaders, who were later whipped and crucified, despite many of them being Roman citizens. Shortly, outraged Judean nationalist factions took up arms and the Roman military garrison of Jerusalem was quickly overrun by rebels. Fearing the worst, the pro-Roman king Herod Agrippa II and his sister Berenice fled Jerusalem to Galilee. Judean militias later moved upon Roman citizens of Judaea and pro-Roman officials, cleansing the country of any Roman symbols. Among other events, the Sicarii (dagger men) rebel faction surprised the Roman garrison of Masada and took over the fortress. General Gallus went up against the rebels and lost a crucial battle at Beth Horon in 68 AD.

Initially the outbreak of violence had been an internal factional conflict between the Jews; those who were in favour of rebellion and those who were opposed. Huge loss of life occurred, including that of the former High Priest Ananias. The Roman garrison on Jerusalem's western border became besieged and was unable to assist those who opposed rebellion. Eventually, led by their commander Metilius, the garrison surrendered in exchange for unhindered passage from the city, but, led by Eliezar, the Jewish rebels slaughtered all the surrendered soldiers, except for Metilius, who was forced to convert to Judaism.

After this humiliating defeat, Emperor Nero replaced General Gallus with a specialist in religious warfare: General Titus Flavius Vespasianus, in short: Vespasian. Some years before, he got several legions under his command to crush the Druid Movement in Britannia. He was so successful that we today know next to nothing about the Celtic Druids. Vespasian systematically distroyed the religion and everything that could remind the Celts of their old gods.

The first Jewish rebellion against the Romans was led by Yohanan ben Levi (also called Yohanan mi-Gush Halav or John of Giscala), Eleazar ben Simon, Yosef ben Matityahu (Josef son of Matthew, better known as Flavius Josephus), and Yoshua (Jesus) ben Gamla the Jewish high priest in about 64-65 AD. The Romans, under the leadership of General Flavius Vespasianus, needed about 120,000 legionaries to fight the Messianic Movement down.

He crushed the Northern and Southern leadership and the rebellion began to fall apart. Later that year, Nero was deposed. The Roman forces besieged Jerusalem and breached the walls by 70 AD. Once they got into the walls, the Roman soldiers burned and ransacked the city also destroying the Second Temple. The final stronghold at Masada was taken in 73 AD and when the Roman soldiers broke through the defences, they discovered all the defenders had committed suicide.

Already in the first year of the war, Vespasian met the Greek-speaking Jewish general of the Northern Messianic Army: General Yosef bar Mattitiyahu. He had surrendered to the Romans. Not only that, in the course of the following months, he offered lots of valuable information. As he listened to soldiers he knew that Nero was dead and Vespasian on the brink to become next emperor, and he told him so. Mattityahu became Vespasians adviser and at the end of the war he was adopted son to Vespasian. As such, he changed his name to Titus Flavius Josephus.

The war ended with the Empire winning. According to Titus Flavius Josephus, 1.1 million Jewish soldiers and civilians died in Judaea and 100,000 in Galilee, 97,000 were sold into slavery. Thousands of Jewish survivors were scattered all over Arabia and Persia. This war did not end the Jewish-Roman wars. On the contrary: The Jewish-Roman Wars became a series of 10 wars fought in the next 600 years.

• The **Second Jewish–Roman War** (115–117 AD) or The Kitos or Quietus War: The Kitos War occurred in the years between 115–117 AD. The reasons are clear to us. Just like in the First Jewish-Roman war, it was religion and the totally contrary concepts behind it. The Jews who were following the Laws of God felt undermined and pushed aside in their own land by Greeks and Romans who followed laws made by man.

Cyrenaica: In 115, as Emperor Trajan's army advanced victoriously through Mesopotamia, ethnic Judeans in its rear began attacking the small garrisons left behind and major uprisings in Cyrenaica, Cyprus and Egypt spiraled out of control, resulting in a widespread slaughter of left-behind Roman garrisons and Roman citizens by Jewish rebels. The revolts were triggered by high taxation and desecretion of Jewish laws, temples and worshippers in Cyrene, where one Lukuas (also called Andreas) ordered the Jews to destroy the Roman temples in retaliation. The Romans fled to Alexandria, where they captured and killed many Jews. (With a population of some 150,000 Jews, Alexandria was Judaism's largest city and in many cities the Jewish population had reached a percentage of 5-15%) In 116, the Jews organised themselves and had their revenge.

Egypt: Lukuas led the rebels toward Alexandria, entered the city, which had been abandoned by the Roman governor, Marcus Rutilius Lupus, and set fire to it. The Egyptian temples and the tomb of Pompey were destroyed. Jewish rebels reportedly also prevailed in a battle at Hermopolis in 116, as indicated in a papyrus.] Trajan sent new troops under

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the praefectus praetorio Marcius Turbo, but Egypt and Cyrenaica were pacified only in autumn 117.

Cyprus: In Cyprus a Jewish band under a leader named Artemion took control of the island, killing tens of thousands of Cypriot Greek civilians. The Cypriot Jews participated in the great uprising against the Romans under Trajan (117), and massacred 60,000 Greeks. A Roman army was dispatched to the island, soon reconquering the capital. After the revolt had been fully defeated, laws were created forbidding any Jews to live on the island.

Mesopotamia: A new revolt sprang up in Mesopotamia, while Trajan was in the Persian Gulf. Trajan reconquered Nisibis (Nusaybin in Turkey), Edessa, the capital of Osroene, and Seleucia (Iraq), each of which housed large Jewish communities.

Judaea: The Jewish leader, Lukuas, fled to Judaea. Marcius Turbo pursued him and sentenced to death the brothers Julian and Pappus, who had been key leaders in the rebellion. Lusius Quietus, the conqueror of the Jews of Mesopotamia, was now in command of the Roman army in Judaea, and laid siege to Lydda, where the rebel Jews had gathered under the leadership of Julian and Pappus. Lydda was next taken and many of the rebellious Jews were executed, including the rebel leaders.

Lusius Quietus, whom the Emperor Trajan had held in high regard and who had served Rome so well, was quietly stripped of his command once Hadrian had secured the Imperial title. He was murdered in unknown circumstances in the summer of 118, possibly by the orders of Hadrian.

Aftermath: Further developments occurred in Judea Province in the year 130, when Emperor Hadrian visited the Eastern Mediterranean and, according to Cassius Dio, made the decision to rebuild the city of Jerusalem as the Roman city of Aelia Capitolina, derived from his name Publius Aelius Hadrianus Augustus (24 January 76 – 10 July 138) and meaning "The little capital of Aelius". The decision, together with Hadrian's other sanctions against the Jews, was allegedly one of the reasons for the eruption of the 132 Bar Kokhba revolt — an extremely violent uprising. The rebellion ended with a ban upon the Jewish faith across the Roman Empire, which was lifted in 138, upon Hadrian's death. after the Roman commander Lusius Quietus (115–117 AD). The Jihadists of the Messianic Movement (also known as the "Zealots") killed more than 400,000 Roman citizens in the Eastern Mediterranean. The Jewish communities of the Messianic Movement suffered 200,000 deaths at least.

• The **Third Jewish–Roman War** (132–136 AD) or The Bar Kokhba Revolt: The Bar Kokhba Revolt (Hebrew: Mered Bar Kokhba) was a rebellion of the Jews of the Roman province of Judaea, led by Simon bar Kokhba, against the Roman Empire under Emperor Hadrian from 117 to 138 AD. [The Leader Shimon bar Kokhba called himself Shimon ben Koseva, meaning Simon "the son of the star," or more precisely "son of the Messianic Movement." Others gave him the title Nasi or Nazorean, "Keeper of the Law." Kokhba built tunnel hideouts and in one of them, a cluster of Bar Kokhba's letters, was found by Lieutenant General Yigael Yadin in 1960.] The revolt erupted as a result of ongoing religious and political tensions in Judaea following on the failure of the First Revolt in 66-73 AD. These tensions were related to the establishment of a large Roman presence in Judaea, changes in administrative life and the economy, together with the outbreak and suppression of Jewish revolts from Mesopotamia to Libya and Cyrenaica. Dio Cassius reports 220,000 gentiles were killed. He also reports cannibalism and mutilation. The Romans sent 120,000 legionaries to fight down the 200,000–400,000 Jewish soldiers. According to Cassius Dio, 580,000 Jews were killed, 50 fortified towns and 985 villages razed; "many more" Jews died as a result of famine and disease. In addition, many Judean war captives were sold into slavery. Massive Roman military casualties was the result. A large portion of the surviving Jewish Messianic Movement escaped to Egypt, Persia, and Arabia to fight on another day. Although Jewish Christians regarded Jesus as the Messiah and did not support Bar Kokhba, they were barred from Jerusalem along with the other Jews. The Romans could not distinguish any messianic group from another, pretty much as we would not distinguish Al-Qaeda from Hamas or ISIS.

Aftermath: The Jews were prohibited from living in Judaea. The centre of activity moved to Galilee. Hadrian bans Torah study, tortures Rabbis. Antoninus Pius (father of Marcus Aurelius and Roman emperor 138-161 AD.) allowed only the Jews to circumcise their own sons. He also allows Jewish bodies to be buried.

• The **Fourth Jewish–Roman War** (351-352 AD) or the Revolt against Constantius Gallus: In 350 AD, Emperor Constantius II (son of Constantine the Great) was engaged in a campaign in the East against the Sasanid Persians. He was however forced to return to the West to counter the usurpation of Magnentius, who had murdered Constantius' brother and colleague, Constans. Constantius therefore appointed his cousin Gallus Caesar of the East, on March 15, 351 at Sirmium. Gallus arrived at Antioch, his capital, on May 7 and shortly after the Jews revolted in Palestine. The rebellion was led by Isaac of Sepphoris (also known as Isaac of Diocesarea). The revolt began with a night assault on the Roman garrison of Diocaesarea, which was destroyed, and allowed the Jews to procure the necessary weapons. According to the 9th century author Theophanes the Confessor subsequently the rebels killed the people of different ethnicities, pagan Greek Hellenes and Samaritans. He is the first author to make this claim. In 351 or 352, Gallus sent General Ursicinus to quell the revolt. Tiberias and Diospolis, two of the cities conquered by the rebels, were almost destroyed, while Diocaesarea was razed to the ground. Ursicinus ordered several thousand rebels to be executed.

• The **Fifth Jewish–Roman War** (484 AD) or **The 1st Samaritan Revolt** or The Justa Uprising or Justa's War against Emperor Flavius Zeno: The Samaritans are a group of Jews who have created their own Judaist belief system. The

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Samaritans or Shamerim, which means "Guardians of the Torah", are an ethnoreligious group of the Holy Land originating from the Israelites. Their name explains already what they belief in. The Samaritans accept only the Torah as sacred scripture and reject all other Hebrew writings. Despite Christian domination, through 4th and 5th centuries Samaritans developed a semi-autonomy in the hill country of Samaria, a move which gradually escalated into a series of open revolts. The four major Samaritan Revolts during this period caused a near extinction of the Samaritan community, as well as significant Christian losses. In the late 6th century, Byzantines and their Christian Ghassanid allies took a clear upper hand in the struggle.

During the reign of Eastern Roman Emperor Zeno (r. 474-475 and 476-491), tensions between the Christian community and the Samaritans in Neapolis (Shechem) grew dramatically. According to Samaritan sources, Emperor Zeno persecuted the Samaritans with no mercy. The Emperor went to Neapolis, gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and rebuilt the synagogue into a church. Zeno then took for himself Mount Gerizim, where the Samaritans worshipped God, and built several edifices, among them a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb. Later, in 484, the Samaritans revolted, provoked by rumours that the Christians intended to transfer the remains of Aaron's sons and grandsons. Samaritans reacted by entering the cathedral of Neapolis, killing the Christians inside and severing the fingers of the bishop.

The Samaritans elected Justa (or Justasas) as their king and moved to Caesarea, where a noteworthy Samaritan community lived. There many Christians were killed and Justa celebrated the victory with games in the circus. After that provocation Justa was defeated and killed and his head was sent to Zeno. The Emperor then went personally to Samaria to quell the rebellion. Zeno forbade religious ceremonies on the mountain and confiscated their Samaritans synagogue there. These actions fueled Samaritan anger towards the Christians further. Some modern historians however believe that the order of the facts preserved by Samaritan sources should be inverted, as the persecution of Zeno was a consequence of the rebellion rather than its cause, and should have happened after 484, around 489.

• The **Sixth Jewish–Roman War** or **The 2nd Samaritan Revolt** or The War against Emperor Flavius Anastasius (495 AD). Samaritans rebelled again in 495, during the reign of Emperor Anastasius I Dicorus, reoccupying Mount Gerizim. The Samaritan mob commanded by a Samaritan woman is said to have seized the Church of St. Mary and massacred the garrison. The revolt was subsequently suppressed by the Eastern Roman governor of Edessa, Procopius, and the Samaritan leaders were slain.

• The **Seventh Jewish–Roman War** (529-531 AD) or **The 3rd Samaritan Revolt** or The War of Ben Sabar against Emperor Flavius Justinianus: Under a messianic figure named Julianus ben Sabar (or ben Sahir), the Samaritans launched a war, sometimes referred as the final Samaritan revolt, to create their own independent state in 529. This was perhaps the most violent among all the Samaritan uprisings. The violence erupted due to restrictions imposed on Samaritans by the Eastern Roman authorities via Emperor Justinian's edicts. Sectarian tensions between Christians and Samaritans might have been another cause for the revolt.

Following massive riots in Scythopolis and Samarian countryside, the rebels could quickly conquer Neapolis and ben Sabar emerged as their leader, being proclaimed a king. Ben Sabar followed a strict anti-Christian policy: Neapolis' bishop and many priests were murdered and he persecuted the Christians, destroyed churches and organised guerrilla warfare in the countryside, driving the Christians away. By 531 the rebellion had been put down. The forces of Emperor Justinian I quelled the revolt with the help of the Ghassanid Arabs; tens of thousands of Samaritans died or were enslaved, with their death-toll possibly being between 20,000 and 100,000. The Christian Eastern Roman Empire thereafter virtually outlawed the Samaritan faith. Julianus' revolt has been compared to the Bar Kokhba Revolt 400 years prior. Both revolts against foreign imperial occupation led by self-proclaimed Messiahs were initially successful, only to be later brutally quashed. However, unlike the Jews, the Samaritan community never recovered from their ethnic cleansing, and has been a minority in Samaria since.

• The **Eighth Jewish–Roman War** (556 AD) or **The 4th Samaritan revolt**. The Roman emperor Flavius Justinianus faced another major revolt in 556 AD. On this occasion the Samaritans and all the other Jews seem to have made common cause, beginning their rebellion in Caesarea early in July. They fell upon the Christians in the city, killing many of them, after which they attacked and plundered the churches. The Roman governor, Stephanus, and his military escort were pressed hard, and eventually the governor was killed, while taking refuge in his own house. Amantius, the governor of the Diocese East was ordered to quell the revolt, after the widow of Stephanus reached Constantinople.

Despite the Jewish participation, the rebellion seems to have gathered less support than the revolt of Ben Sabar. The Church of the Nativity was burned down, suggesting that the rebellion had spread south to Bethlehem. Either 100,000 or 120,000 are said to have been butchered following the revolt. Others were tortured or driven into exile. However, this is probably an exaggeration as punishment seems to have been limited to the district of Caesarea.

• The **Ninth Jewish–Roman War** (572 AD) or **The 5th Samaritan Revolt:** Still, the tensions were not over yet. Emperor Flavius Justinus II (c. 520–578, r. 565-578) complained about "outrages committed by....Samaritans at the foot of Mount Carmel upon the Christian Churches and the holy images".Probably in response to this event, Justin II issued an order in May 572 rescinding the restoration of rights granted by Justinian. In response, a second joint

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Samaritan-Jewish revolt took place in summer 572 and again in early 573 or alternatively in 578. John of Ephesus and John of Nikiû may have described this revolt. The Samaritan faith was outlawed and from a population of nearly a million, the Samaritan community dwindled to near extinction. The situation of Samaritans further worsened with the failure of Jewish revolt against Flavius Heraclius and slaughter of Jewish population in 629.

• The **Tenth Jewish–Roman War** (602–630 AD.) or The Jewish **revolt against Flavius Heraclius** was part of the (eastern) Roman–Persian (Sasanid) War of 602–628 and is considered the last serious Jewish attempt for gaining autonomy in the Holy Land prior to modern times. In 614, Palaestina Prima and Palaestina Secunda were conquered by a joint Sassanid and Jewish army. The event shocked the Christian society, as many of its churches were destroyed and the True Cross taken by the Persians to Ctesiphon. The Jewish generals Nehemiah ben Hushiel and Benjamin of Tiberias would shortly capture Jerusalem without resistance. Around 22,000 Jewish soldiers sided with the Persian Army to regain the Holy Land. But by 617 AD the Persians had reversed their policy and sided now with the Christians over the Jews, probably because of pressure from Mesopotamian Christians in Persia itself. However, the Persians were smashed by the Romans. On 21 March 630, Emperor Flavius Heraclius marched in triumph into Jerusalem and the Jewish population was slain. The clashes between the Jews and the Christian Romans probably cost 100,000 to 200,000 lives during the whole campaign from 602 to 630 AD, without the casualties of the Roman-Persian war itself. The series of wars did not end here but ruthlessly continued. After withdrawal of the Persian troops and the subsequent surrender of the local Jewish rebels, the area was re-annexed by Eastern Rome in 628.

• The **Jewish War against Mohammed** (622-632 AD.)

When Mohammed, after the expulsion from his hometown, gathered troops in 622 AD to conquer the other Arab cities and tribes, he was in for a horrible surprise. Large army remnants of the Jewish Messianic Movement were fighting against him alongside those Arabs who wanted to retain their independence and freedom. These veterans were still fierce fighters and they killed Mohammed's troops in their thousands. Mohammed was furious as he considered himself of Jewish descent. He thought of these Jewish soldiers as traitors against him and therefore they entered the Islamic scripture as "the most vile of human beings". The merciless killing went on until literally no Jewish tribe in the freshly conquered Islamic territory of Arabia survived at the time of Mohammed's death in 632 AD.

After Mohammed, the Arab-Islamic troops conquered in hundreds of battles one Christian land after another. The Islamic invasion of the Holy Land had dramatic consequences for Samaritans and other Jews. Roman control of the province was again and irreversibly lost in 636 AD, during the Muslim conquest of Syria. Many of them fled to Egypt and Syria first, then into the Roman Empire itself, to Persia and even to India. The last survivors converted to Islam due to pressure from the Sharia and to avoid the devastating Jizya tax implemented on non-Muslims.

• The **Islamic Wars against Persia, India, and China.**

Persia and India were next on the Islamic conquest spree. Jews, Nestorian Christians and other Christians then fled to China and built new communities in Xi'an and other cities. After that, the Islamised Turks in central Asia soon after began conquests on their own behalf. Tamerlane, another Islamic conqueror, ravaged Persia and her neighbours producing during his 35 years career of conquest and murder, between 1370 and 1405, about 15-20 million deaths. His victims were Zoroastrians, Christians, Jews, Buddhists and Hindus. The Muslim Jihadists entered Central Asia and then went to western China until they were stopped by devastating defeats delivered by huge Chinese armies and a scorched earth strategy at the border of the "Middle Kingdom".

The Islamic conquests, that have continued for 1400 years, account for a casualty figure that lies somewhere between 200 million and 250 million. The few meagre Crusades hardly can compete with that.

• The **Crusades against the Muslims**, 1095-1272 A.D.
or the Christian War to regain Control over the Holy Land

The Crusades were a series of religious wars sanctioned by the Roman Church in the West during the medieval period. In 1095, Pope Urban II called for the First Crusade in a sermon at the Council of Clermont. He encouraged military support for the (Eastern) Roman Empire and its Emperor, Alexios I, who needed reinforcements for his conflict with westward migrating Islamic Turks colonising Asia Minor (Anatolia, today Turkey). One of Urban's aims was to guarantee pilgrims access to the Holy Land that was under Muslim control. Urban's other motive and strategy may also have been to unite the Eastern and Western branches of Christendom, which had been divided since the East–West Schism that happened only a few years earlier in 1054. There are considered nine crusader campaigns to reclaim the Holy Land which took place between the years 1095-1272 A.D. The crusades lasted about 177 years. An accurate count of the death toll during the entirety of the crusades does not exist. The common guess brings the body count from 1 to 1.2 million. An estimated 70-80% of them were casualties in the (Eastern) Roman Empire itself caused by blunder and misorganisation of the Crusaders. This number includes killings of Jews and Orthodox Christians, and those who died from disease, those who were sold into slavery and many crusaders who died before they made it to the Holy Land.

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HISTORICAL EVENTS
Analyses, Archaeology, Debate

The Holy Land is in a unique geographical position. It is like the hinge of the three great continents Africa, Europe and Asia. Located right in the centre, it is the nodal point of the entire region. So anyone who comes from Mesopotamia has to cross the Holy Land in order to get to Egypt. Anyone who comes from Europe via Anatolia has to cross the Holy Land in order to get to Egypt. That applies also for the way back. So any ruler of the Holy Land could make travellers pay toll and custums; a promising money machine. But it is a dangerous place to live because the location is small and it can for this reason not be the centre of a powerful nation-state or even an empire. The suffering, the glory, as well as the genius of the Jews is closely linked to this geography.

If we ever want to understand the past, we need to look for geographical details. The second-most-important feature that opens us doors to grasp the reality is language because with our mother tongue, we learn in our childhood everything—from behaviour patterns to ideological mindsets. In simple words: People with similar or closely related languages behave in a similar way; this is valid for or applies to almost all language groups. Speakers of the Roman languages Italian, Spanish, Portuguese, Catalan, French usually obey Roman mindsets because their main philosophy on life is Roman Catholic; basically, these people are culturally still Romans today!

The same applies for people who grew up with a Semitic language, such as Canaanite, Akkadian, Balylonian, Phoenician, Carthaginian, Punic, Amorite, Aramaic, Syriac, Arabic and of course Hebrew (Israelite, Judaean, Samaritan) because they share the same world of thought. All of them used the same day-names, the same calendar, the same weight and currency units (shekel, 'pound'), units, length units (e.g. the cubit = circa 50 cm); and the same attitudes apply pretty much for anything else such as music, poetry, education, sript system, religion, law system, marriage, sex, behaviour, cuisine, etc. We learn those things from our parents, teachers and friends. In addition, there is the question whether the mentioned people or persons can be identified as 'herder' (nomad, trader) or as 'farmer' (settled people, craftsmen) because this also decides to what degree they foster peaceful cooperation or violent attitudes. So, if we take a look at details of upbringing and education, then we get a pretty good idea whom we are dealing with. Equiped with this minimum set of knowledge, we can find out what happened and why.

The stories in the Bible are often rejected as pure fantasy. However, their origin can be traced back to texts and names from Sumer and Egypt, the patrons of the Hebrews.

When Abraham and his clan left the city of Ur in Sumer (Mesopotamia, Iraq) in about 2000 BC, their heads were full of texts they have learned at school, such as the Babylonian epic of creation called Enuma Elish, or Sumerian flood stories The Eridu Genesis, The Gilgamesh Epic, or the Akkadian Epic of Atra-Hasis, and the Sumerian laws as recorded in The Instructions of Shuruppak and The Law Code of Ur-Nammu (all in: The Grand Bible, pp. 5212)

The characters in those stories got Semitic names and the texts were enriched with the adventures of Noah, Abraham and Moses. Semitic names such as Adam and Eve make sense as they have a clearly defined meaning. The male name Adam, the first human according to the Hebrew Bible, derives from the Akkadian noun adamah, meaning "soil" or "earth" as synonym for "beginning." When used as noun, it means "man", "human" or "humanity" and the term "son of man," bene Adam (benedom) comes from it. Eva or Hava (Greek) is also a Semitic name and comes from Akkadian "Hawwah" and figuratively it means "living one" and "source of life" (a perfect decription of a woman!) as it is phonetically similar to "haya", "to live", from the Akkadian root hyw, refering to a figure of creation in the Book of Genesis in the Hebrew Bible. Eve was born in "the Garden of Eden" which is often identified as Punt and Ophir (northwestern India).

Ancient believes about the begining of the world lie in the meaning of the names, and the scenes of the Hebrew Bible's events has been precisely staked out in Genesis, chapter 2:

"10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads (fertile river deltas). 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (Indus Valley Civilisation, Harappa, northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (exported to Sumer). 13 And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Napata, in Sudan). 14 And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria (Ashur). And the fourth river is Phrath (Euphrates; Aramaic: Perath; Akkadian: Purattu, Sumerian: Burannu)." These 4 large rivers fed the centre world of the Hebrews when they finalised the Five Books of Mose in Babylon. This was the world the Hebrews knew well. Everywhere from Carthage and Egypt to India, from Greece to Cush and Ethiopia, one could find Hebrews and their advanced civilisation.

Abraham's Journey

The name has two parts "Abra" (Habiru, Hebrew, Abhira) for people (Abba, "father of") + haʿmon (or ham, him) for "multitude of" or "many;" so Abraham means "multitude of people." The joumey of Abraham and his many people might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in

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the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius (Italy) in around 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused several dark summers with no harvest. Extreme weather conditions trigger droughts and floodings. Starving people are fleeing to regions in which they hope to find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civlisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amuru or Amorites) are invading the area around Babylon where they build the new Sermitc dynasty of the later king Hammurabi.

Abraham's Joumey looks like a flight from famine or war. When Abraham left his Sumerian hometown Ur for Harran, in the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km (18 mi) southeast of Sanlıurfa. It is an old settlement from circa 6200 BC.

After staying there for a while, the decision has been made to head to Canaan but Abraham has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.

In the era of Egypt's 13th Dynasty (1803 BC-1649 BC), probably even in the 12th Dynasty (1991-1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat / has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725-1650 BC) and the 15th Dynasty (1650-1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC-1649 BC), 16th Dynasty (1649-1582 BC), 17th Dynasty (c. 1580-1550 BC), and the 18th Dynasty (1550-1290 BC) When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt. In the Bible, of course, as this story would sound negative, the authors changed its negative notion into a positive one and called this event "Exodus" in which the perpetrators became the victims. We can find this change of notion or attitude in several places of the Bible and this includes also Jesus.

How Jacob changed into Israel

The history of the people we now call the "Israelites" begins with Jacob: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. We can be pretty sure that the name Jacob, just like Abraham or Moses, also stands for the name of a whole tribe. When we bear that in mind, many Bible stories suddenly make much more sense.

The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect".

The name Israel (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name "Israel" also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Jacob (Israel) and his 12 Tribes

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel, and it is also known that he had a daughter, Dinah. Here again, these names are names of persons as well as names of tribes or clans.

Mose

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundreds of years. Ezekiel (c.

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622-570BC) writes (30:13-17): *"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros* [Upper Egypt, Thebes] *desolate, and will set fire in Zoan* [Tanis], *and will execute judgements in No* [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. *And I will pour my fury upon Sin* [the Desert of Sin or Tsin: between Elim and Mount Sinai], *the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily.* [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] *The young men of Aven* [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] *and of Pibeseth* [Bubastis] *shall fall by the sword: and these cities shall go into captivity."*

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they began to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549-1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot Exodus 12:37), a place of store houses and canal locks.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret Ill who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wildeness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amana Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360-1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer. the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. 400 years would past before the Israelites could take Canaan.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the Biblical Mount Sinai. Potential candidates had to meet the following criteria: 1. The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. 2. It must have a water source to support the people. 3. It must be accessible and easy to climb (due to the old age of Moses). 4. It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) 5. It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: 1. Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. 2. Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. 3. Be within "goat grazing distance" of Midianite territory. Moses (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.

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Joshua the Conqueror

Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was Hoshea (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from the New Testament's Jesus the Nazorean (the Keeper of the Law) or of Nazareth.

First Kingdoms

Kingdoms of Saul, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small.

David

The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was David (Hebrew for: "beloved by family"). David (Dawid, Hebrew: "beloved by family," reigning c. 1000 to c. 962 BC) was, according to the Hebrew Bible, the third king of the United Kingdom of Israel. Samuel describes David as a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan, but he is forced to go into hiding when Saul suspects that David is trying to take his throne. After Saul and his son Jonathan are killed in battle, David is anointed king by the tribe of Judah and eventually all the tribes of Israel. He conquers Jerusalem, makes it the capital of a united Israel, and brings the Ark of the Covenant to the city. He commits adultery with Bathsheba (literal meaning: "daughter of Sheba," Saba, a land in Ethiopia and Yemen; perhaps related to the Queen of Sheba) and arranges the death of her husband, Uriah the Hittite. David's son Absalom later tries to overthrow him, but David returns to Jerusalem after Absalom's death to continue his reign. David desires to build a temple to Yahweh, but he is denied because of the bloodshed in his reign. (Did he know the Temple of Sheba in Yeha, Ethiopia?) He dies at age 70 and chooses Solomon, his son with Bathsheba, as his successor instead of his eldest son Adonijah.

There is little detail about David that is concrete and undisputed. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. The Tel Dan stele, an Aramaic-inscribed stone erected by a king of Aram-Damascus in the late 9th / early 8th centuries BC to commemorate a victory over two enemy kings, contains the phrase bytdwd (bet Dawid, 'House of David').

Solomon

Solomon (Hebrew: Shlomoh from shalom, "peace or peaceful;" c. 970 to 931 BC), was a monarch of ancient Israel and the son and successor of King David, according to the Hebrew Bible or Old Testament. Just like Philo of Alexandria a 1,000 years later, he was also called Jedidiah, "beloved of Yahweh, Jah, God). The Hebrew Bible or Old Testament portrays him as wealthy, wise and powerful, and as one of the 48 Jewish prophets, and as the builder of the First Temple of Jerusalem, dedicating it to Yahweh, or God in Judaism. (It was most likely built in the southeast, in the "City of David, near the Pool of Siloam, because a temple needed fresh well water for the obligatory purification rituals; on the so-called templemount is no such well.)

After his death, his son and successor Rehoboam, who succeeded him, would adopt a harsh policy towards the northern tribes, eventually leading to the splitting of the monarchy into the northern Kingdom of Israel under Jeroboam, while Rehoboam continued to reign over the smaller southern Kingdom of Judah. Henceforth the two kingdoms were never again united. Following the split, his patrilineal descendants ruled over Judah alone. Solomon is also the subject of many later references and legends, most

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notably in the Testament of Solomon (part of first-century biblical apocrypha).

Historicity of Solomon

The historicity of Solomon is hotly debated. As for Solomon himself, scholars generally agree that he probably existed. However, a historically accurate picture of the Davidic king is difficult to reconstruct. According to some archaeologists, Solomon could have only been the monarch or chieftain of Judah, and that the northern kingdom was a separate development. Such positions have been criticised by other archaeologists and scholars, who argue that a united monarchy did exist in the 10th century BC, while agreeing that the biblical accounts contain some exaggerations.

Whatever the speculations are, the 3 important benchmarks that make the historicity of the character Solomon more likely than unlikely are: 1st, the existence of the Temple of Jerusalem which is certain; 2nd, the mentionings of trade with Saba and Ophir (Abhira, India) which is also certain; and 3rd, the existence of the Queen of Sheba (Saba) which is equally certain when we mean a relationship of the Hebrews with the Sabaeans. Their many life-size copies of the Temple of Jerusalem in Yemen and Ethiopia they have built, prove it. We shall go into some details after this chapter.

Besides that there are other claims that are hard to prove because we find them only in the Bible and other Hebrew literature. According to Jewish tradition, King Solomon wrote three books of the Bible:

• Mishlei (Book of Proverbs), a collection of fables and wisdom of life.

• Kohelet (Qoheleth, Ecclesiastes), a book of contemplation and self-reflection.

• Shir ha-Shirim (Song of Songs), a collection of erotic verse. The verse has been interpreted both literally (describing a romantic and sexual relationship between a man and a woman) and metaphorically (describing a relationship between God and his people).

• Rabbinical tradition ascribes Wisdom of Solomon to Solomon, although this book was probably written in the 2nd century BC. It is included within the Hebrew Greek Septuagint, in the Scriptures of the Eastern Orthodox and the Catholic Church, but is considered apocryphal in Protestant traditions.

• Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Jewish historian Eupolemus, who wrote about 157 BC, included copies of apocryphal letters exchanged between Solomon and the kings of Egypt and Tyre.

• The Gnostic Apocalypse of Adam, which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him.

The life of Solomon is primarily described in 2 Samuel, 1 Kings and 2 Chronicles. Solomon was born in Jerusalem, the second-born child of David and his wife Bathsheba (widow of Uriah the Hittite). The first child (unnamed in that account), a son conceived adulterously during Uriah's lifetime, had died seven days after birth. It is suggested in Scripture that this was a judgement from God. Solomon had three named full brothers born to Bathsheba: Nathan, Shammua, and Shobab, besides six known older half-brothers born of as many mothers.

For some years before his death, David was engaged in collecting materials for building a temple in Jerusalem as a permanent home for Yahweh and the Ark of the Covenant. Solomon is described as undertaking the construction of the temple, with the help of an architect, also named Hiram, and other materials, sent from King Hiram of Tyre.

After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel (a hilly promontory in central Jerusalem). This complex included buildings referred to as:

• The House (or Hall) of the Forest of Lebanon

• The Hall or Porch of Pillars

• The Hall of the Throne or the Hall of Justice as well as his own residence and a residence for his wife, a daughter of Egypt's Pharaoh. These kind of dynastic marriages were already common at that time

According to the Bible, Israel enjoyed great commercial prosperity during Solomon's reign, with extensive trading connexions on land routes with Tyre (Phoenicia / Lebanon), Egypt (Goshen, Canal of the Pharaos), and Arabia (Yemen, Ethiopia), and by sea with Tarshish (Tarsos, southern Anatolia), Ophir (Abhira, Gujarat, northwest India), and South India (perhaps Kerbala).

They all have to do with one another as we shall read in 1Kings 4-10. His good relationship with the Phoenicians, the encounter with Sabaeans from Ethiopia and the trade with Indians in Ophir are important topics as well.

The Hebrew Bible records that the Tyrians (Phoenicians from the City of Tyre) played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram (or Huram-abi) forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers.

A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7). Hiram (or Huram) agrees to Solomon's request to supply him with cedar and cypress trees for the construction of the Temple. He tells Solomon that he will send the trees by sea: *"I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away."* In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple. In other words: Hebrews and their closest kinsmen, the Phoenicians, built the Temple together.

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INTERLUDE
Comparative Archaeology

Description of the Temple in the Bible

(The description of Solomon's Temple given in 1 Kings, Chapter 6 and II Chronicles is remarkably detailed, but attempts to reconstruct it, have met many difficulties. The description includes various technical terms that have lost their original meaning to time. We shall therefore concentrate on the description of the Sanctuary, the 'Holy of the Holies.'

This smal cube-shaped model of the Temple of Jerusalem was discovered in Khirbet Qeiyafa, an archaeological site 30 km (30 mi) southwest of Jerusalem. It was made between 1025 and 975 BC, at the time of David or Solomon. (Bible-Lands-Museum Jerusalem)

There can be no doubt that the translators of the Septuagint, being exposed to grand Greek buildings, were much more able to grasp details in architecture than their Hebrew fellows in the Judaean countryside. For this reason, we shall quote from the Greek Septuagint, 3rd century BC,.):

*"**4.** And for the house he made hidden, peep windows* [embrasures, or more likely: a skylight in the roof].

***5.)** And he placed beams on the wall of the house all around the shrine and the dabire* [oracle], *and he made sides* [casings within a sill-like indentation that goes] *all around.*

***6.)** The lower side* [podium] *5 cubits its width* [height] *and the middle 6 and the third 7 its width* [height]* *in cubits; he gave the house a space all around**, outside the house* [it was free standing], *in order that they should not lay hold of the walls of the house.* [* The temple had 3 levels: the ground-floor (the solid podium) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps used as library) was 7 cubits high; together with top balustrade it makes 20 cubits.]; [** The beams rested freely on a sill* so that the wood can work without cracking the wall; see: inner walls of the temple in Yeha, Ethiopia;]

***8.)** And the gateway* of the lower side* [storey] *was under the right shoulders* [on the right-hand side] *of the house, and there was a winding ascent* [staircase] *into the middle and from the middle to the third-storey.* [* the door to the staircase (was on the right, like in the Kaaba of Mecca) whose stairs went up to the 1st (middle) storey and from there to the top.]

***9.)** And he built the house and finished it, and he made a coffered ceiling* [out of beams that crossed each other, from one wall to the opposite wall, and so building rigid squares stabilising the ceilings] *for the house from cedars.*

***10.)** And he built the bondings* [sills] *through the whole house, its height 5 in cubits, and he enclosed the bonding* [sills] *with cedar boards* [so that the heavy beams could move on the boards but not the ashlars out of position as they were laid without cement! - like in Elephantine, Marib and Yeha].

***20.)** The length* [of the temple was] *20 cubits and 20 cubits the width and 20 cubits its height, ..."*

[One cubit in antiquity used to measure a man's arm from the elbow to the tip of the longest finger, circa 50 cm or half a metre; so, the Temple of Jerusalem was shaped like a cube and was 10 m wide, 10 m long, 10 m high—just like the Kaaba in Mecca; the temples in Yeha and Marib are larger, measuring one cubit as entire arms-length, circa 75 cm. The inside of that cube was divided into rooms and storeys.]

Architecture

Although no remains of Solomon's Temple have ever been found, it is believed to have existed between the 10th and 6th centuries BC. The Phoenicians built the temple like a cube. In 2011, three small models of the Temple of Jerusalem, portable shrines, were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BC, a range that includes the biblical date for the reigns of David and Solomon. The small shrines are cube-shaped with different decorations showing impressive architectonic and decorative styles. We can find the cube-shaped temple also on a coin that was minted by Simon bar Kokhba, the leader of the 3rd Jewish-Roman War in 133-134 AD.

Jewish coin minted by Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). It is the only coin series that shows the cube-shaped Temple of Jerusalem; messianic star above as promise to rebuild it; General Titus Flavius destroyed it in 70 AD. (The Grand Bible, 5th ed, 2023, p.68.)

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram. After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over

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twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.

The Hebrews admitted that the Temple was built by their 'brothers' the Phoenicians. This is an Interesting fact because this shows us how close the were.

Another important relationship is following directly 2 Chronicles (chapters 2–7) in 2 Chronicles chapters 8-9 which is the Queen of Sheba; Quote (ch 8:16-18):

"16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. 17 Then went Solomon to Eziongeber*, and to Eloth*, at the sea side in the land of Edom. (* Elath; Hebrew: Elat, Latin: Aila; Greek: Ela was an ancient city mentioned in several places in the Hebrew Bible on the northern tip of the Gulf of Aqaba. It was nearby Ezion-Geber.) 18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, near the Indus River in Gujarat, India), and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

(2 Chronicles Chapter 9:1-12) 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed (had an intimate talk, experience strong emotions) with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *'It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice.'* 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir (Abhira, near the Indus River in Gujarat, India), brought algum (album) trees (Indian sandalwood) and precious stones (carnelian, carnaline from the Indus). 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Relationship with the Queen of Sheba

In a brief, unelaborated, and enigmatic passage, the Hebrew Bible describes how the fame of Solomon's wisdom and wealth reached even the far-off Queen of Sheba (Queen Makeda of Saba in Ethiopia). The queen is described as visiting with gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked", she left satisfied (1 Kings 10, and the Ethiopic Epic Kebra Nagast). Whether the passage is simply to provide a brief foreign witness of Solomon's wealth and wisdom, or whether the visit is meant to have more significance, is unknown. Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Ethiopia, Somalia and Yemen, in Arabia Felix; although other sources place it in the area of what is now northern Ethiopia and Eritrea—for good reasons.

In a Rabbinical account (e.g. Targum Sheni, Colloquy of the Queen of Sheba), Solomon was accustomed to ordering animals to dance before him (a power granted by God), and upon summoning the mountain-cock or hoopoe (Aramaic name: nagar tura), the bird told him it had discovered a land in the east, rich in gold, silver, and plants, whose capital was called Kitor and whose ruler was the Queen of Sheba. Solomon then sent the bird to request the queen's visit.

The Kebra Nagast (The Glory of the Kings), the national epic of Ethiopia, written in Ge'ez by Nebure Id Ishaq (Isaac) of Aksum continues the account of 2 Chronicles Chapter 9 as to how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon The Kebra Nagast states that the Queen of Sheba had sexual relations with King Solomon and gave birth beside the Mai Bella stream in the province of Hamasien, Eritrea; just a few dozen miles north of Yeha, Ethiopia . The Ethiopian tradition has a detailed account of the affair. The child was a son who became Menelik I, King of Axum, and founded a dynasty that would reign as the Jewish, then Christian, Empire of Ethiopia which lasted 2900 years until Haile Selassie was overthrown in 1974. Menelik was said to be a practicing Jew who was given a replica of the Ark of the Covenant by King Solomon. The claim of a Solomonic lineage and of possession of the Ark was an important source of legitimacy and prestige for the Ethiopian monarchy through the centuries, and had important and lasting effects on Ethiopian culture. The Ethiopian government and church deny all requests to view the alleged ark.

The Ethiopian Orthodox Tewahedo Church claims to possess the Ark of the Covenant in Axum (Aksum). Whether that is true, or the ark be just a copy, is of no significance, but that Eritrea and the north of Ethiopia was once a Jewish

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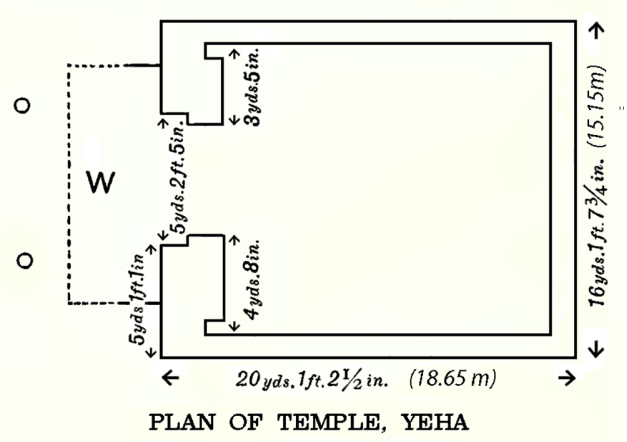
state in the first millenium BC and that there is a Temple of Yahweh in Ethiopia certainly is.

Theodore Bent Discovers a Solomonic Temple

The Beginning of 1893, Yeha, Ethiopia. In his book "Sacred City of the Ethiopians" (by Theodore & Mabel Bent, 1893), the explorer and archaeologist James Theodore Bent notes the moment when he and his illustrator and wife Mabel Bent approach Yeha (page 136-152):

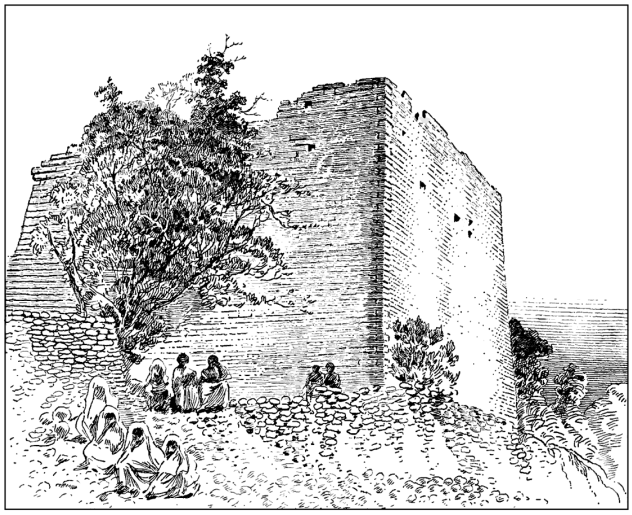
". . . . . after another hour's ride we reached our destination, about three o'clock in the afternoon.

The first sight of Yeha impressed us exceedingly. On a rounded knoll stands the large ruin, a massive piece of ancient masonry; by the side of it is a more modern church, built out of ancient fragments; around all this is the usual sacred grove and the wall of inclosure. We pitched our tents just outside this wall, under a far-spreading sycamore, and looked down on the extensive modern village buried in verdure, and around it fields with flourishing crops, showing a degree of prosperity which we had seen nowhere else in Abyssinia. Behind the village rise precipitous rocky mountains of every form and shape. The inhabitants of Yeha were exceedingly inquisitive about us, but at the same time polite. . . . . The priests of the monastery were somewhat jealous of the close scrutiny to which we submitted the ruins; but, on receipt of a few dollars, they showed us everything, and assisted us in discovering many inscriptions. The superstitious believe that these old Sabaean inscriptions point to where treasure is hidden, and watched us narrowly when we walked about, believing that we should find the spots; and one widow woman who had three inscriptions built into her house most reluctantly allowed us to take squeezes, gradually working herself up into hysterics, and eventually refusing to accept the gratuity we offered her through a belief that we should work magic with them and bring disaster upon her.



PLAN OF TEMPLE, YEHA

The great building on the knoll is one of special interest, being the centre of the old civilisation as it here existed, and having been fortunately preserved to us, owing to the fact that it is within the sacred precincts, and that it has a Christian church within it, now deserted. It is 20 yds. 1 ft. 2 1/2 ins. in length, and 16 yds. 1 ft. 7 3/4 ins. in width. On the east side there are preserved fifty-two courses, and on the top of this ran the pattern given in the illustration. The building was probably about 50 ft. in height, and there are no traces of a window in it. The stones are large, and put together without cement; the four bottom courses give a batter of 3 ins. each, and the corner stones are 3ft. 3/4 in. in length, 28 ins. thick; they are all 'drafted stones'—that is to say, with a carefully chiselled line edging each stone. The stone is a hard yellowish limestone, and the preservation of the whole is excellent. To the west was a larofe doorway, 5 yds. 2 ft. 5 ins. in width, with holes for hinges; and here, too, are marks of fire. In the interior on either side of the doorway are two recesses; otherwise, inside the temple is simple in the extreme.



TEMPLE AT YEHA

Before this entrance there was apparently a vestibule, some few stones of which are in their places; but the greater part of this wall is of late construction, and let into it are two fragments, with Himyaritic inscriptions upon them. In front of the vestibule stood two rough monoliths, at the base of one of which is an altar with a circular disk on it, presumably, from the analogy of those at Aksum, for receiving the blood of slaughtered victims. In the little ruined church inside the walls there are several decorated fragments, notably a fragment of a reddish sandstone column with many grooves. A few yards from this building is the modern church, square, and constructed like that at Asmara; it has been built out of the ruins, and one interesting little fragment let into the walls gives us what is evidently a portion of a monolith, like those at Aksum, with windows and battlements represented thereon. Much soil has here accumulated all round, and a dense growth of reeds, and I am convinced that a thorough excavation of this spot would yield very interesting results for the student of Sabaean art.

The priests had two Sabaean inscriptions hidden away in this church, which after much difficulty we succeeded in seeing—one, a portion of a very richly-carved stone, with Himyaritic letters in relief (Bent, Yeha No. 6 & 7, p. 237). It appears to agree in height, and in the decoration which runs along the top, with the fragment inserted in the wall of the vestibule [porch], *and probably ran along above the entrance*

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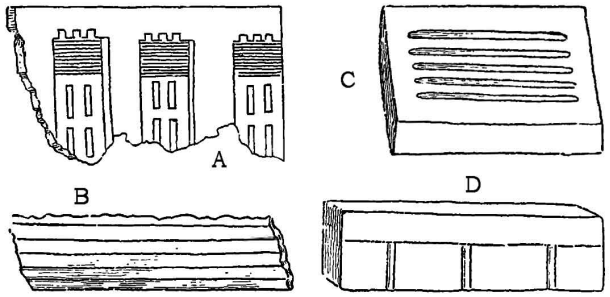
before it was destroyed. [It is more likely that they run along the top of the sacrificial altar; See Appendix A.]



FRAGMENTS FROM YEHA

My impression is strongly in favour of this building having been a temple dedicated to the old Sabaean cult of sun and star worship. Like such buildings, it has had no windows ; the monoliths and altar in front also point to the same thing, and the fact that the sacredness of the spot has been handed down to our days is also in favour of its having been originally a temple rather than a fortress."

The Temple of Yeha was not the only cube-shaped temple in Ethiopia. The Temple of Meqaber Gaʿewa near Wuqro in Tigray Region, was a smaller temple. It was destroyed but its altar has completely survived. It seems to be a twin of the Yeha altar. Look at the design of the fragments found by Mr Bent (above) and the stone fragments of the Yeha temple (photo Appendix A.).

The temple Mr Bent described was not just "a temple," it was the Solomonic Temple of Yeha, a place that had in antiquity the name "Ava," and was probably a former capital city of the legendary Queen of Sheba (Saba), Bent told us also what other things he found:

"Outside the inclosure one sees plainly how extensive the place must have been in ancient days. On every side are fragments of columns, dressed stones, and other objects of interest let into the walls of the cottages, and about three hundred yards from the temple on the other side of the village stood a building [an office building or palace with many rooms], *only a few stones of which are in situ and these are of colossal size, rivalling the colossal stones of any early Greek or Etruscan building. This building is now almost buried in the ground, and would be an exceedingly interesting spot to excavate.* [Stone fragment B was probably from a sacrificial altar that might have stood in the temple's centre.

Modern accounts of the antiquities of Yeha are very few. Salt gives us a little description of it, and copied one or two of the inscriptions; but in those days the Himyaritic script was unknown. Alvarez, in 1520, also visited it, and his quaint little description is worth quoting here. He calls the spot Abafacem, and thus describes it: 'There is a very good church of Our Lady, well built. Close to this church is a very great and beautiful tower, noticeable both for its well-proportioned height as for its thickness and exquisite masonry; but it has already begun to fall into ruins, though built very strongly, and of hewn stone, covered and enriched with such excellent work that it displays nothing less than a royal grandeur, such as 1 have never seen another like. This tower is surrounded by houses which match well with it, with both good walls and terraces above, like residences of great lords.' He goes on to tell us the Abyssinian legend that the ark of the covenant was kept here prior to its removal to Aksum, and that 'Queen Candace chose this place as her residence because her home was not far from here, where she became a Christian, which does not seem at all improbable.'

Modern Archaeology Analyses the Finds

French, Italian and German archaeologists made great discoveries. Since 1978, the German Archaeological Institute, the DAI, conducts examinations, excavations and reconstruction works in Yemen and Ethiopia on a large scale.

Beginning in the 9th century, the independence of Phoenicia was increasingly threatened by the advance of Assyria, the kings of which several times exacted tribute and took control of parts or all of Phoenicia. The Assyrians were well-known for their blood-thirsty brutalities. After several decades, Phoenicians of Tyre have had enough and founded on the north coast of Africa the City of Carthage (Phoenician for New City) in 814 BC. Many other Phoenicians, Aramaeans, Israelites, some Samarians and some Judaeans accompanied them; all these Semites were closely related to each other, sharing language, calendar, currency, weight units, etc. In 734 BC a portion of Galilee's population, their leadership in particular, was taken into captivity after the victory of the Assyrian king Tiglath-pileser III over the Israelite kingdom. Samaria was crushed in 722 BC, while the southern Kingdom of Judah thrived until it was overrun by the Babylonians 14 decades later. Some Israelites, Samarians and Judaeans fled south into the Arabian desert and some of then might have reached Yemen and Ethiopia between 800 and 700 BC. This is exactly the time when the Solomonic temples appeared in both places, Yemen and Ethiopia.

Inscriptions testify that Sabaeans, mainly from Mâ'rib, settled in Northern Ethiopia around (or during) the reign of the Sabaean mukarrib, Karib'il Watar son of Dhamar'alî in the mid-7th century BC. They may have been military men, trading colonists, stone cutters and architects. Inscriptions found at some of these sites, Axum, Yeha and Hawelti-Melazo, include the names of persons bearing the traditional

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South Arabian title of Mukarrib (priest-king), apparently indicating a ruler with something of a "priest-status", not otherwise known in Ethiopia (Fig. 1).

It appears that these South Arabian immigrants were in numerous but there is no sure indication that they were politically dominant. A major entity was founded on the Tigray plateau, from Aksum (Axum)/Yeha to Tekondo, which was called Da'mat (or Di'amat) as appears in the name of "Mukarrib of Da'mat and Saba". The rulers, mukarribs, by including the name of Saba in their titles, appear to have claimed control over the Sabaeans residents in their country. The inscriptions of mukarribs (rulers) of Da'mat and Saba' are known from Addi Galamo, Enda Cherqos and Melazo.

On the premisses of the monastery, within the walled area, is the Almaqah Temple (on the right-hand side)

The Sabaeans in Tigray appear, from the use of some place-names like Marib in their inscriptions, to have kept close contacts with their homeland and indeed the purpose of their presence may have been to maintain links across the Red Sea to the profit of South Arabia's trading network. It may have worked also for the benefit of the indigenous Ethiopian rulers. The archaic texts were written in two languages, pure Sabaean and in another language that may be called Proto-Ethiopian (or ancient Ge'ez). A number of tribes and families are mentioned; among them some are described as masons or stonecutters. They left inscriptions, altars and temples: some are purely "Sabaean" and some influenced by the Ethiopian traditions. In the present stage of our knowledge, it is unclear how much the material (pottery) has been influenced by South Arabia and how much local traditions have remained. But it is obvious that some buildings were "Sabaean".

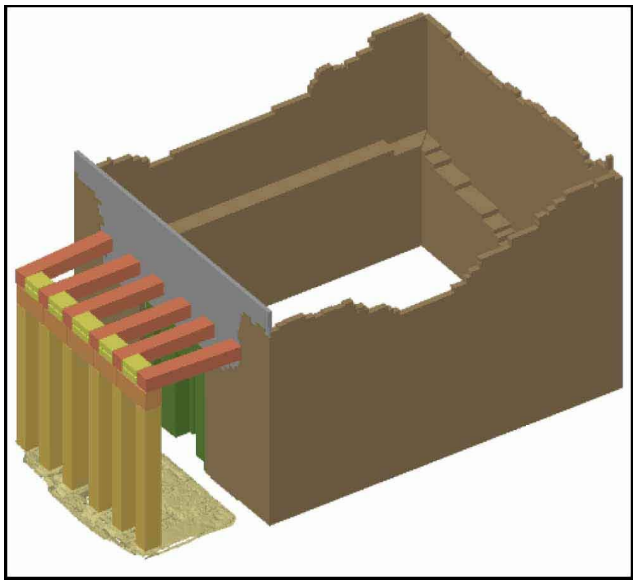
Despite the generally poor condition of the buildings, a reasonable comprehensive picture has emerged from Sabaean and Minaean architecture and construction in Yemen and Ethiopia.

The Temple of Yeha, Province Tigray, Ethiopia

Two of them are the temples of Yeha, situated in Tigray, 30 km north-east from Axum, probably built around 700 BC. The archaeological site contains two nearby buildings, the cube-shaped temple (named MTRYn) is dedicated to Almaqah (LMQH) (Robin & de Maigret, 1998), and a southern one, Grat Be'al Guebri (Anfray, 1997) which probably was a multi-storey palace or office building covering a surface area of roughly 70 by 60 metres.

A preliminary model of the Great Temple of Yeha based on terrestrial 3-D laser scanning (M. Lindstaedt, HafenCity Universität Hamburg).

The Almaqah temple, 18,60 m by 15 m, is preserved up to 13 m high. It stands on a stone basement of an irregular height because of the unevenness of the rock of the hill (Fig. 2). The temple comprises a large rectangular hall (the cella) with a lower part at the entry and an elevated part at its eastern end (in front of the chapel). The hypostyle hall (Hall of Pillars) is divided into five naves by four lines of three pillars each, the central nave being broader than the others. The pillars, 0,73m by 0,65m in section, originally 6,30m high, rested on powerful monolith bases. The carefully paved Hall of Pillars (B1a and B1b), is surrounded on all its sides with a bench that is 0,45m high.



Perspective view of the virtual 3D model of the Almaqah Temple, generated as a mesh in the software Geomagic

East of the hall, a double stair gave access to a chapel (B2a), framed of two walls (M6 and M7) now demolished. Two side

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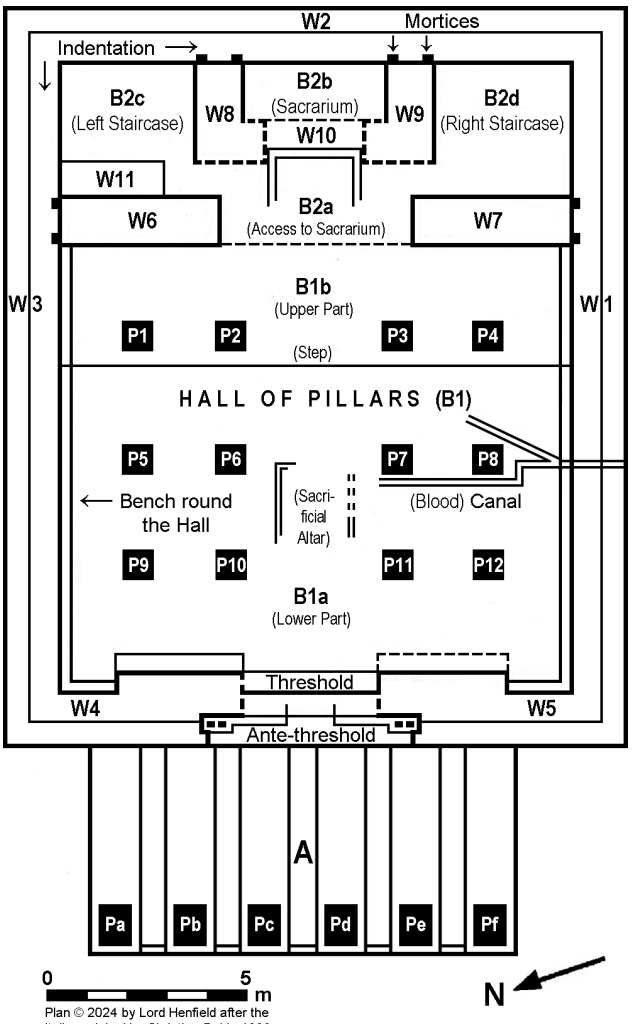
staircases, coupled these two walls, gave access to the first floor of the temple. Against the east wall the oratory (B2b) was isolated by a device (or a barrier) and enclosed by two walls (M8 and M9).

The temple comprised a ground floor, 6,30 m high, as high as the wall built with two horizontal lines of stretchers (and headers) by course and 1,20 m thick. The first floor, 5,70 m high, corresponds to the highest part of the wall built with one stretcher by course and 1 m thick only. On the recess resulting from the lesser thickness of the walls the beams of the first floor were embedded in mortises laid out per pairs. These bearing elements were made out of wood, just like probably the pillars of the hypostyle hall (no fragment of stone pillar was discovered, unless they were completely destroyed or reused).



Plan © 2024 by Lord Henfield after the Italian original by Christian Robin 1998

Location of architectural features:
A: PORCH
B: TEMPLE
B1: Hall of Pillars
B1a: lower part
B1b: upper part
B2: entrance to the sacrarium
B2a: access room
B2b: sacrarium (Ark of the Covenant
B2c: left annex (left staircase)
B2d: right annex (right staircase)
W1-W11: ashlar walls
P1-P12: internal pillars (position)
Pa-Pf: external pillars (position)

On the west, an impressive podium stands in front of the temple: 10,40m (north to south) by 5,10m (east to west) and more than 3 m high (A). On this podium, six limestone monoliths were regularly laid in rows, their western end showing rectangular mortices intended to receive six stone pillars, 9,20m high each (0,90m by 0,75m in section) (Pa-Pf), constituting a monumental entrance lobby. The entry of the temple, 3,80m wide, is delimited by the two walls M4 and M5, whose ends have a 0,55m broad and a 5-7cm deep recess on all their height. Series of mortises in vertical lines shows that (may be removable) panels (of wood or of stone) reduced the passage from 3,80m wide to 1,40m only.

A reconstruction of the front façade of the Great Temple of Yeha with six pillars and a narrow wooden door (M. Schnelle, DAI)

THE "SOLOMONIC" TEMPLES IN YEMEN

Since the 10th century BC, Canaanites, Phoenicians, Habiru (Hebrews, Israelites, Judaeans), Aramaeans, Idumaeans (Edomites, Petraeans, Arabs) spread their interconnected cultures and ideas by trade and migration in a much stronger way then it could be expected from such a minor group of nations. Particularly when the Assyrians were conquering the whole Middle East, they had set in motion several waves of migrations that reached western Africa, Central Asia and India. With them the migrants took their languages, writing systems as well as their moral codes and laws. It seems that they also took the idea of a cube-shaped temple with them, a temple whose model was built in Jerusalem by Phoenicians and Hebrews. As the Hebrews got their precepts and laws largely from Mesopotamia, so their temples too were copies of those temples on top of the temple pyramids that we know as ziggurats. From about the 8th century, these cube-temples began to pop up in many regions. In Yemen alone, there are at least 9 cube-shaped temples in 1. as-Sawda (2), 2. Baraqish (1), 3. Ma'in (1), 4. Sirwah (1), 5. Mahrib (3), 6. Shabwa (1). We shall present to you the three best examples: as-Sawda, Barakish, and Mahrib.

The Temple 1 at as-Sawda, Yemen

The site of as-Sawda, the ancient Nashan, is located in the middle valley of Jawf, 130 km north-northeast of Sanaa, 40 km northwest of Baraqish (Nakrah). It is on the left bank of Wadi al-Buhayra, 4 km east of al-Bayda, the ancient Nashq.

There are two temples at the site of as-Sawda: The "Athtar dhu-Risafum Temple" or "as-Sawda Temple No. 1" also known as Jawf Temple or Temple of the Valley of Jawf or Temple of Nashan (Nashshan / Našān) in as-Sawda. The "as-

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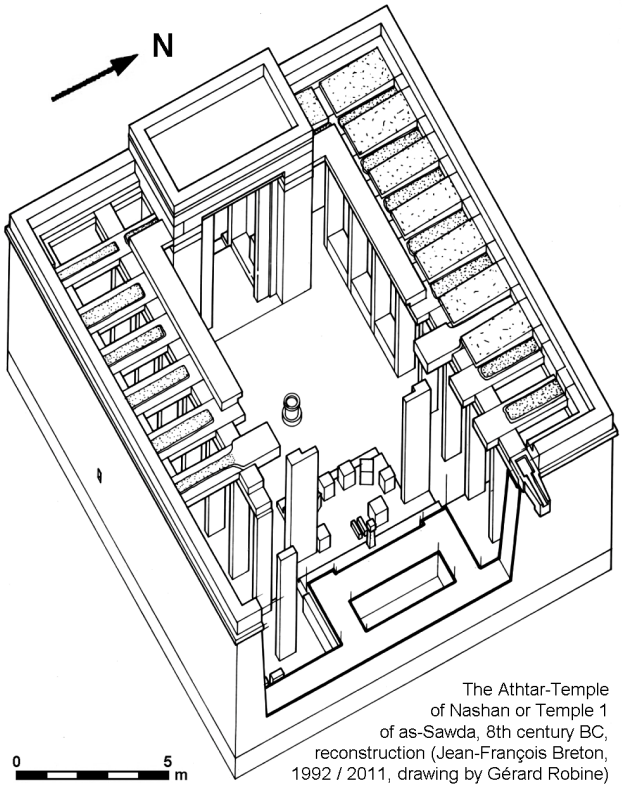
SawdaTemple No. 2" is also known as "Aranyada (intra-muros) Temple" Aranyadaʿ Temple (intra-muros) was built about 60m south of Temple 1. Both temple can be found 700m east of the town.

This temple's perimeter walls are 15.5m x 14.1m delimiting a relatively small courted hall. Two pillars (5 m high, 93 cm wide) flanked the monumental entrance at the western front of the temple. Access to the courtyard is given by a small antechamber, supported by two additional pillars. The internal court is flanked in its lateral sides by two rows of rectangular pillars (4 m high) which supported a roof constructed with stone lintels and slabs.

In the rubble of the temple were most parts of the roof preserved, so was it possible to draw a good reconstruction. The system of roofing was built with large blocks bounding them with metal cramps. The result was a coffered roof made of stone while the coffered ceiling in the Yeha-temple was probably built of wooden beams.



The Athtar-Temple of Nashan or Temple 1 of as-Sawda, 8th century BC, reconstruction (Jean-François Breton, 1992 / 2011, drawing by Gérard Robine)

Two lines of nine rectangular pillars, distant of 1,40 m each, border the central open court of the sanctuary. These pillars were surmounted by architraves of which some were still in place or hardly moved. Each architrave rested at its ends on the half-width of each pillar. On their upper side, vertical metal cramps were used to fix long transverse stone slabs. The stone slabs were ca. 3,50m long (but exceptionally 4,23m: slab n° 68). One end of each slab rests on the external wall of the temple. The other end had originally extended from 0,46m above the central court, but above pillars 6 and 14, the slabs extended from 0,72m to 0,84m. Each of these slabs had a central part undressed and two long side mortises. Obviously, these side mortises were intended to receive upper slabs ensuring the total cover of the porticoes. The cover of the two porticoes was thus completely ensured by these broad slabs, as in Nefas Mawcha.

Benches were positioned between the pillars at the western edge of the temple. The area at the opposite of the entrance is flanked by two more pillars, and here, on a raised platform, are seven inscribed stone blocks in a hemispherical arrangement which were delimiting the cellae area. A closed vane has been retained behind which, unique case so far, was used as a funerary chamber.

The excavation have clarified that the building underwent four major phases: A: (8th century BC), B: (7th century BC), C: (6th–5th centuries BC), an abandonment follows, and D: (2nd and 1st centuries BC). The monolithic pillars of the temple are decorated with incisions representing chevrons, ibexes, intertwined snakes, vessels, ostriches and human figures. This repertoire is that of the so called Banāt Ad Temples, which is also found in Haram and Qarnaw.

There is a temple in Nefas Mawcha, Ethiopia, that was built a 1000 years later but shares some similarities with this Athtar temple.

The Temple 1 in Baraqish (Nakrah / Yathill), Yemen

This archaeological report is based on information published by Alessandro De Maigret, Christian Robin an Jean-François Breton. The Italian Archaeological Mission of the "Istituto italiano per il Medio ed Estremo Oriente" of Rome cleared, during two excavation campaigns in 1990 and 1992, a Minean temple located in the southeastern sector of the ancient city of Baràqish, 110km north-northeast of Sanaa. The Minaean Kingdom, or the kingdom of Ma'in, was a small political and cultural entity that existed alongside the much larger Sabaean Kingdom.

The Temple of Baraqish (Nakrah / Yatill), seen from the south-east, and from its backside, towards the end of the excavation and before the dismantling of the supporting steel sceleton.

The ancient Nakrah or Yathill, known today by the Arabic name of Baraqish, was, after the capital Qarnaw, the most important city of the kingdom of Ma'in (c. 130km NNE of Sanaa). Its name Yathill is mentioned by Strabo—in its Greek form "Athroula." Baraqish's beginnings go back a

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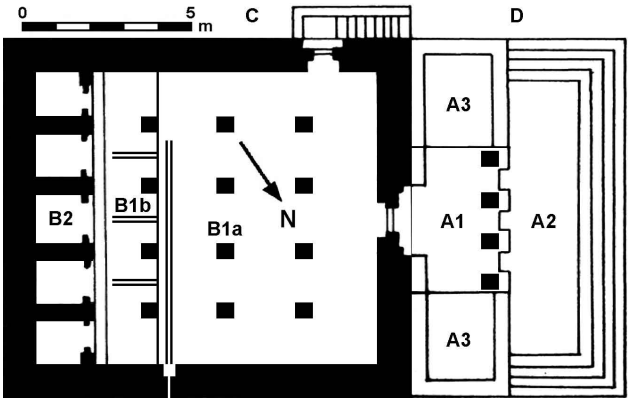
long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those—all predating the 7th century BC.

The name of the temple (dedicated to the god Nakrah) is given by two inscriptions. The first text is a decree, engraved on a block (called "Y.92.B.A 15") embedded in the southern side terrace of the avant-corps, which mentions "the square and the building of Barran", but without explicitly indicating that Barran is the name of the temple. The second, written on two fragments of slabs which served as a chancel (called "Y.92.B.A 21 + 30/7"), repeats this name, this time as the word “temple Barran.” The juxtaposition of these two documents allows us to conclude without doubt that Barrân was indeed the name of the excavated monument. This Barrân temple should not be confused with the city of Barran, whose ruins are today in the Nihm, at the top of the al-Farda pass, and which belonged to the Yursam tribe in ancient times. Likewise, it should be distinguished from the Barran, the temple of Mahrib dedicated to Almaqah which is also known as Arsh Bilqis, the "Throne of Bilqis", in English: the "Throne of the Queen of Sheba (Saba).

The Temple itself was built in the 6th century. Temple 1 covered a surface area of 12m by 11m and had an estimated height of circa 7m. The entrance on the west-front had a propylaea, a porch with the pillars which was c. 7m tall. The temple had a Hall of Pillars. The archaeologists were able to figure out how the ceiling looked like; it was a coffered ceiling as described in 1 Kings, Chapter 6, Vers 9.



General plan of the Barran temple dedicated to Nakrah: A: Front body: A1 Propylaea, A2 Podium with monumental staircase on three sides, A3 Side terraces; B: Hypostyle hall (Hall of Pillars): B1 The five naves: B1a The lower part, with the area of ritual feasts, B1b The upper pert and ante-cella (or sacrifice area) which is accessed by a step; B2. The five cella or chapels; C: Annex; D: Court (© 2024 by Lord Henfield after J. F. Robin, G. Tilia, A. Bizzarro)

In most of the cities of the Middle East, Egypt, Mesopotamia, temple buildings consist of a high stone platform, either rectangular or square. In South Arabia, these podiums are composed of a grid of stone walls with rubble-filled compartments. These high platforms were approached by front stairs or a lateral staircase. Most of these podiums are between ca. 3 m and 5 m high.

In Ethiopia, most of the buildings, as far as recorded, consist of a similar platform whatever the substance of the soil: rock, silt, earth, or sand. It seems to be a building technique imported from South Arabia as no previous buildings display similar platforms.

In South Arabia, an important part of the masonry was ashlar masonry built with finely dressed blocks. It should be considered that all the buildings in the Jawf valley use “massive heavy masonry” (fr. grand appareil) and “ashlar masonry” (fr. appareil rectangulaire). In general, the courses range from 26 cm to 53 cm in height. It seems that the firm oolithic quality of limestone allow higher courses possibilities than the hard quality limestone.

Dressed masonry (fr. parement dressé) is used sparingly in the remaining buildings though, of course, much larger pieces were employed for the stelae. Doorways, corner reinforcements, stairways, pillars and door-jambs are examples of such dressed masonry. Roof and floor blocks use bronze or iron cramps to hold the stones together, as found in Nefas Mawcha, Ethiopia.

Wood was used in heavy constructions such as entrance frames, divider-walls, and coffered ceilings. Usually, heavy beams were laid over cross, like those ceilings made of rectangular or quadrangular stone beams. The framework consists in crosspieces, long beams, and posts. They are assembled in such a way to make regular timber framings, all over the building, firmly assembled by mortises and tenons.

Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those — all predating the 7th and 6th centuries BC — that we found in the Sabaean excavation archaic of Yala south of Ma'rib. This discovery, as well as the notable thickness of the pre-Minean levels, encourages us to give history of the pre-Islamic Baraqish lasting about a millennium.

Radiocarbon-14 dating reveals that Baraqish, destroyed in the 2nd century BC, was still frequented at the 1st century AD. However, immediately afterwards, Baraqish seems to have been abandoned for more than a thousand years. The city was abandoned until the 12th century. The Islamic occupation afterwards left a thick archaeological layer of three to four meters, which completely covered the Minean layers. If it constitutes an obstacle to the clearance of structures of classical period, it helped to protect and preserve them intact. What the archaeologists found in all that rubble was quite remarkable. They found a Jerusalem-style temple almost completely intact. Here a short description

In 1990, the excavations, after having cleared the Islamic levels, had reached the hypostyle room (an archaeological term for "hall of supporting pillars") of the temple (fig. 2, B), allowing its upper structures to be exposed6. It is a complex framework of monolithic blocks, perfectly squared and decorated, topped by a roof of stone slabs, largely preserved. The slabs, held together by plaster, rest on limestone beams 2 m long and 0.35 m thick which, arranged perpendicular to the axis of the temple, rest in turn, at regular intervals, on beams more large, 0.45 m thick and up to 4.40 m long,

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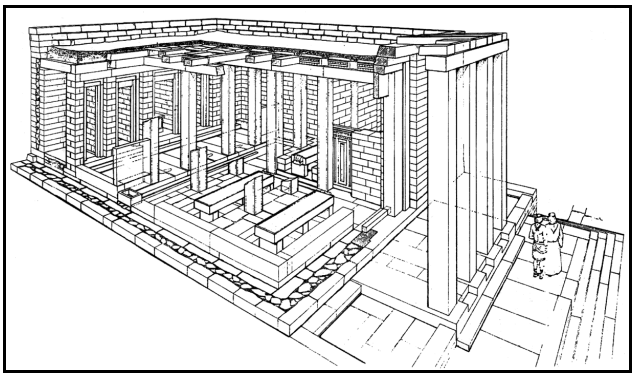
parallel to the axis of the construction. The intervals between the minor beams are occupied by rectangular metopes, decorated with dentils. The framework rests on the exterior walls of the room and is supported in the center by twelve pillars approximately 4m high, of the same thickness as the main beams. Both the pillars and the frame are decorated with the typical pattern of light bush hammering framed by a smooth band.

The exterior wall, which has a rectangular (but almost quadrangular) shape measuring approximately 12 m by 11 m, is made up of two walls made of large squared blocks perfectly matched with the same decoration of bush hammering and smooth bands. The space between the two walls is filled with a sort of conglomerate of plaster and small crushed stones. The wall is preserved almost in its entirety in the southern part of the building; on the other sides, only the lower seats remain. To the east, it is topped by a thinner and less neat wall, built in medieval times.

The 12 pillars, arranged in four rows, divide the room into five parts, with a central nave 1.70 m wide and two side naves on either side, 1.50 m wide. Only the roof of the central nave and the two adjacent naves has been preserved in its entirety. But it is easy to assume that the same type of cover protected the entire room.



Section of the Temple of Baraqish, seen from the north-west

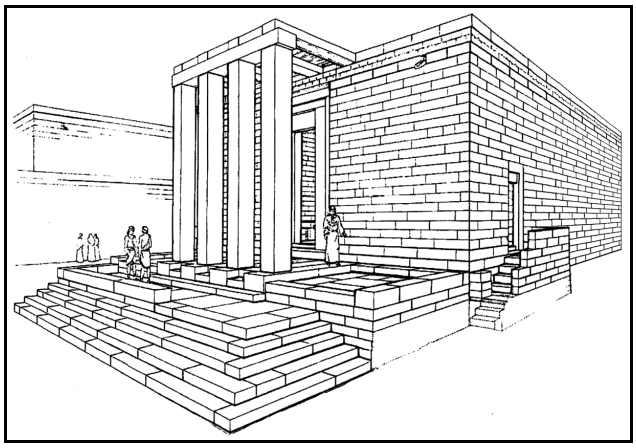
In 1992, the resumption of excavations, after the consolidation of the supporting structures, made it possible to understand the architectural layout of the large hypostyle room, to list the construction techniques and to highlight the particularities of the paving and the details of the installations (Fig. 3).

The visitor, who enters this room through the main door, flanked by two high monolithic doorframes which must have supported a heavy architrave, and leaves on the right a room communicating with the outside, walks through the central nave of the temple which ends in a small this, somewhat elevated. On the left side of this nave are two half-partitioned compartments, each equipped with stone benches and a large offering table, the end of which is decorated with a row of ibexes in relief (photo. 2). Each table is supported by two slabs, one of which (the one located along the corridor below the ibexes) is inscribed, reporting the dedication. The tables and benches, as well as the primitive annex building at the southern wall, are a later additions.

After passing the area of the offering tables, one enters a large and free space, arranged transversely, limited at the bottom by a step which is the entire width of the hypostyle room and leads to a raised area, further to the east. A channel, dug out of the vast quadrangular slabs of the floor, runs at the foot of this step and flows outside through a conduit which crosses the northern wall of the room. At the start of this conduit, the bench which goes around the lower parts is interrupted, although it exists everywhere else (fig. 2, B1). In its place, we see a quadrangular base which supports a stone basin. The front face of this base bears an inscription in which the same Basil Ibn Ma's (here, in reality, we have the dhù-Ma's variant) mentions the dedication of a mws3lt - an obscure term - to the god Nakrah (Y.92. B.A 327).

Three secondary channels, dug in the step, flow into the main channel. They come from the ante-cella (fig. 2, B1b) where three superficial oval-shaped recesses, intended to collect liquids, are dug in the paving: this is where the victims consecrated to the divinity were immolated, just in front of the five cells of the temple (fig. 2, B2). The recesses and channels allowed the blood to flow outwards and were also probably used to clean the sacrificial area. If we rely on the indications given by the pavement, the sacrifices were only made in front of the three central cells.

On the bench which, in B1b, runs along the north wall of the room, Basil dhù-Ma's has again engraved an inscription reporting the dedication of a second mws3lt to Nakrah (Y.92.B.A 5). Right next to it, on a base which, parallel to the step, connects this bench to the neighbouring pillar, was a large inscribed slab, decorated in its upper part with a double pattern of denticles and furrows. This slab, made up of two pieces superimposed, was found on the ground to the west, under the step. The decorated and inscribed side was turned upwards, a detail which suggests that, when the slab was in place, the decoration and the inscription looked towards the cells. The inscription (Y.92.B.A 21+30) is again a dedication to Nakrah. A similar slab, also made up of two pieces superimposed but without inscription, was found, in pieces, in the southern part of the antecella; it was to stand, symmetrically, on the base uniting the pillar to the bench which runs along the southern wall of the room.



Reconstruction of the Temple of Baraqish, seen from the soutth-west

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These two large slabs, when they were in place, must have hidden the two cells located at the corners, which would confirm the secondary value or, at least, the different function of these two pieces, already noted with regard to the distribution of the recesses in the sacrificial zone. The five cells (fig. 2, B2), in any case, are the highest part of the room, which marks — it seems — the important value that they all have. This upper part dominates by two steps (approximately 40 cm) the sacrificial zone (fig. 2, Blb) and by three steps (approximately 60 cm) the largest area of the large room, where the offering tables are located (fig. 2, Bla).

The five cells constitute the culmination of the five naves whose dimensions they reproduce, with a central cella wider than the lateral cellae. Of their partitions, only those of the central lacella remain which still support an architrave. The partitions of the other cells, although disappeared, can be recognised by the traces left by their installation in the eastern wall of the room and by the recesses in the paving where the door frames were housed. In the center of each of the three central cells, rectangular cavities, 6 to 7 cm deep, can be seen in the paving: they undoubtedly indicate the location of the divine simulacra. In front of them, shallower recesses housed the alabaster slabs (of which the Mission found fragments) intended, it seems, to mask the bases of the simulacra. The disappearance of the pavement of the corner cells prevents us from verifying whether, there too, such cavities existed; the hypothesis that these parts had a different function would also exclude this possibility.

The "Throne of the Queen of Sheba" in Marib

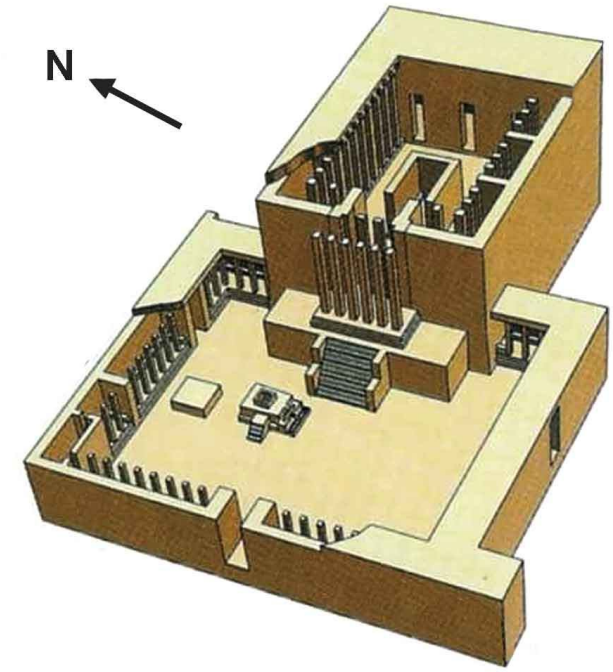
In spite of the geographical distance of 2050km, and a travelling distance on roads of over 2500km (1560mi), from Jerusalem to Yemen, not only the temple buildings were copied but even these little temple models made from stone and found at the site of the Barran Temple. They look exactly like those models found near Jerusalem at Khirbet Qeiyafa (see photo page 1355) and both probably served as house shrines symbolising a deity.

There have been over two dozen cube-shaped temples* in the Middle East that seem to have imitated the Solomonic Temple of Jerusalem; all of them are younger. The Barran Temple was the oldest and also the grandest of them. It was two times larger than the Temple of Yeha in Ethiopia and it was in operation for more than 1,500 years, from the 10th century BC until around the 6th century temple of AD. The Barran Temple was an important religious site for pilgrims coming from Arabia, Ethiopia, and may be even from the Holy Land. (* See: The Kaaba Conundrum, Lord Henfield)

This particular temple bears several different names: Barran Temple, Bar'an Temple, Arsh (or Arash) Bilqis, which means the Throne of Bilquis (or Bilquis), the Throne of Queen Makeda or more clearly: the Throne of the Queen of Sheba. Sheba is the Bible version of the name Saba referring to the people of the Sabaeans who are sometimes also called South Arabs although these people had, linguistically and culturally, less to do with modern (northern) Arabs than in fact with Ethiopians.

The Barran Temple is located 3 km south of the ancient city of Marib and 1.4 km west of Awam Temple. The Temple of Barran is one of the most important Sabaean temples built outside Marib, the capital of the Sabaean Empire. It is also called the Throne of Bilqis because locals believed it was the actual throne of Queen Bilquis, mentioned in the Bible (Kings, Chronicles) as "the Queen of Sheba" and associated with and to King Solomon.

The temple was dedicated to the moon god Almaqah and was built in the first millennium BC. Built from large limestone and alabaster blocks, some of the walls are up to three meters high. It served as an important pilgrimage destination until around the sixth century.



Reconstruction drawing of the "Throne of the Queen of Sheba" in Marib. The purification well is almost in front of the temple stairs and the foundation of a basin is nearby it.

The temple was looted many time and from the 1940s, some of its stones were used as building material in Marib Governorate. The temple building itself has completely vanished but the foundations of walls and other installations

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still can be seen. In 2000, the German Institute of Archaeology began an intensive renovation project on the temple that was completed in 2007.

The results of the German excavation shows that the temple complex went through 4 historical phases. The 1st phase in which volcanic rock was used for construction dates back to the 10th century BC. On the ruins of the 1st phase was built another rectangular temple in the 2nd phase. It is surrounded by several small rooms uncovered in the eastern part, the sacred area in the middle and the remains of the northern and southern arcades. All this and the ceramic fragments found during this phase of construction suggest that the temple of the 2nd phase lasted until the last quarter of the 9th century BC.

In the 7th century BC, in the 3rd phase, the Mukarrib (King) of Sheba made important architectural developments that we still can see today. He erected the podium and built the temple from large, carefully polished limestone ashlars. The floor was paved with marble and alabaster and the temple was surrounded by corridors and rows of columns. The 4th phase dates back to the 5th century BC in which the temple was expanded to a large courtyard in order to hold rituals and religious ceremonies for the deity Almaqah.

In the 1st century, Judaism gradually replaced the ancient South Arabian religion and Christianity followed in the 4th century AD. The Barran Temple was neglected, resulting in mud deposits on its walls and plazas.

Aerial photograph showing the "Throne of the Queen of Sheba" in Marib. On the left is the temple reaching with its front and the 6 porch pillars into the quadrangular templeyard. Clearly visible is also the "hidden room" on the right-hand side of the quadrangular temple podium or platform. A wide fortress wall from the begining of the 1st millenium AD with 3 towers goes round the temple ensembe like a C.

Description of Walls, Entries and other Installations

The temple complex was surrounded by several walls, the oldest of which dates back to the first phase of the temple's construction. It appears that these first walls (built at the beginning of the 1st century BC) were destroyed when Aelius Gallus, the Roman prefect in Egypt, led a campaign against Marib (25-24 BC). A medieval wall, covering an area of 62m × 75m, surrounds the western half of the old temple complex; it is three to five meter high mud wall with three rectangular towers was built around the western half of the temple precinct. It builds a formidible defence line and it seems that the old temple has been used as a military fort.

The temple complex had several entries. Two of the three entrances to the courtyard have been blocked by mud and sand, leaving only the northern entrance open. The western (front) gate was the main entrance to the Azarah (Temple Court) before the temple stairs (dais) that led to the monumental porch with its six (8.20m high) pillars.

The Azarah or Temple-Atrium

The Azarah, the front courtyard, is surrounded by a limestone wall, the inner stone facade of which bears Sabaean inscriptions praising the god Almaqah. The extent of the court yard is 36.5 meters from north to south and 31.5 meters from east to west. Inside, the courtyard is surrounded by an outer wall built from monolithic stone and inner colonnades, of which only the bases and some columns up to four meters high remain. Several ancient South Arabian votive inscriptions were found in the courtyard but also on the walls of the temple podium itself. On the floor were found traces where bronze statues of the Sabaean kings or deities once stood. An inscription indicates that a Sabaean leader named “Rabb Shams Yazd” donated these statues.

The Divine Purification Spring

In the centre of the courtyard is a sacred well made of polished limestone. The fountain dates back to the 6th century BC and is over 18 metres deep. It was dug for water that was used in purification ceremonies. Next to the fountain there is a monolithic stone basin in which the water was collected and channeled into a canal. The canal ends in a carved bull's head, the symbol of the moon god. Eventually the water flowed into another, lower, monolithic stone basin.

The vestibule is surrounded on the north, west and south sides by several three-meter-high walls made of carved limestone. Behind the vestibule there are clay walls two to five meters high and two to four meters wide on the west, north and south sides. In front of the western wall are several cubic marble benches and stone tables with geometric decorations in the form of windows and massive niches inscribed with inscriptions in Musnad script and the names of those who sacrificed to the god Almaqah. Only footprints remain of the bronze and stone statues.

The Temple Building Itself

The cube-shaped temple is destroyed long ago. Only the temple base or podium has survived; it dates back to the seventh century BC. The podium is made of polished limestone in the form of two circa 1.70 metres high terraces; total height 3.50 metres. Access was via a polished limestone staircase with 18 steps 4.7 metres wide. There were bronze

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statues on the side of the steps, of which only the bases remain.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of approximately 36m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 19.40m, and the "hidden room" [behind the main podium] with the sacrarium on top of it almost 9m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

The hidden room was a kind of annex built behind the massive temple podium. There is the possibility that stairs led from the top of the podium down into that "hidden chamber." An L-shaped rest of a supporting wall suggests that the room had a ceiling carrying the sanctuarium and wooden staicases to the temple roof like in the temple of Yeha. Such a hidden room, althouth much smaller exists also in the Yeha-temple just before the backwall.

The podium is a compact base and six monumental stone columns with a height of 8.2 metres are on it; the German archaeologists restored them and fixated them to the ground with steel bases. Each column weighs about 13 tons and has a rectangular cross section of 87 × 62 centimetres; the distance between the columns is 63 centimetres. All of them are still standing except for the first column, which has lost its upper part. The Sabaean rulers used the same design to build the Temple of Yeha in Ethiopia in the seventh century BC.

Through these pillars one enters the actual place of worship where the vows and offerings for Almaqah were made. The structure consists of a central Hall of Pillars, that had beam-shaped benches (like in the Temple of Yeha) going round the edges of the hall, of which only the foundations remain. In the centre there are two large plates with holes and remains of bronze, indicating the presence of statues. Archaeologists could not find out whether the Hall of Pillars consists of just one floor level or rather two levels like the temple in Yeha.

Large part of the temple walls are covered by Sabaean law texts and the rulers' achievements. The design of the texts is brilliantly clear; builders even did not forget the small print.

The temple complex, which is in front of the temple building itself, has a rectangular floor plan with a side length of. It was built from lime and alabaster stones that come from the mountains around the Marib oasis and are partly two metres long and 30 to 50 centimetres high. It was dedicated to the Sabaean main god called Almaqah (lmqhw, Ilmuqah, Ilmuqahu, Almaqah or Almaqahu (lmq - horned, crescent, moon, bull + ah, iah, ahu = god).

Wall Inscriptions

An extensive archive of events experienced by the Sabaean state since the first millennium BC was inscribed on the walls, which made researchers realise that the temple was also a documentation centre for the Sabean state. Some of the walls of the temple might have been covered by bronze plates that contained writings and diverse motifs. However, these writings were removed and only the bronze nails on the walls remain.

Analysed Range of Dating

In 1975 the German Archaeological Institute began to investigate and document the antique oasis systematically. Radiocarbon datings were of great importance for clarification of the building's history. From 1988 to 1997 the Sanaa Branch of that Institute excavated the Almaqah Temple of Barran in Marib, locally also known as Arsh Bilqis, ("Throne of the Queen of Sheba").

The architectural and stratigraphic evolution from a temple to a sacred compound covering at least some 1500 years is very complex, indeed, reflecting simultaneously both a horizontal and a vertical growth. Through its entire use, the core of the complex was the temple proper. Raised on a solid platform of maximum 4 m high (almost 6.5m including foundation, plus about 9m of superstructure on the platform) during Period II this podium encased the foundations and walls of the preceding Temples 1 and 2 of Period I.

The German Archaeological Institute (DAI) gave the analysing task to the Leibniz-Laboratory, University of Kiel, Germany. The tree ring count of the 24 found charcoal and wood samples could not be determined but the Carbondating C14-measurements had clear results. Dating series extend from the 10th century BC to the 12th century AD divided into 4 periods. The calibration intervals were presented for a confidence of 68.2% and are rounded off to 10 years. The temple, of which four building phases could be observed up to now, was used from 9th century (840–790) BC till the end of the 4th century (320–410) AD; tolerance 40-50 years maximum. (J. Görsdorf, B. Vogt, 2000)

Sabaean - Linguistic-Geographical Assessment

The ancient kingdom of Saba (1000 BC - 275 AD) is mentioned as Sheba in the Hebrew Bible and by the Roman historian Titus Flavius Josephus, (Antiquities of the Jews II.10.). The connexions between Saba and the Hebrews have been manyfold. According to Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. Saba particularly features in the tradition of Orthodox Tewahedo in today's Yemen and is also asserted as the home of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda

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in Ethiopian texts and as Bilqis (or Bilquis) in Arabic texts. The Encyclopaedia Britannica posits that the biblical narrative about Sheba was based on the ancient civilisation of the Sabaeans in South Arabia.

The exact location of Saba / Sheba is a bit vague. Modern historians agree that the centre of the Sabaean civilisation was originally located in the region around Marib and Sirwah (c. 100-180km east of Sanaa), in what is now Yemen. They later expanded their presence into parts of North Arabia, the Horn of Africa, and into modern-day Ethiopia.

That Solomon's trade with Ophir in India (1 Kings 9:26-28) and the Queen of Sheba are mentioned together in the Bible (1 Kings 10) is not a literary accident but is done on purpose.

Old South Arabian (also known as Ancient South Arabian, Epigraphic South Arabian, Sayhadic, or Yemenite) is a group of these 4 closely related extinct languages: **Sabaean** (Sabaic), **Minaeic** (or Minaic, Minaean, Madhabic, the language of Ma'in), **Qatabanic** (the language of Qataban), **Hadramitic** (or Hadramautic, the language of Hadramaut). They were all spoken in the Arabian Peninsula (Yemen) from 8th century BC. until the 6th century AD. They were written in the Ancient South Arabian script, a consonantal abjad deriving from the Phoenician abjad (See Lord Henfield's Script Identification Chart No. 4, p.1296). Compared with other parts of the ancient world, the number of surviving inscriptions is very high. About 10,000 inscriptions exist. The Sabaean lexicon contains about 2,500 words.

The four main Sayhadic languages Sabaean, Minaeic, Qatabanic, and Hadramitic were all considered dialects of the Old South Arabian language. In the mid-twentieth century, the orientalist A.F.L. Beeston proved that the Old South Arabian languages were not South Semitic at all. His new classification places Old South Arabian (Old Yemenite), along with Ugaritic, Canaanite, Hebrew, Aramaic in a "Central Semitic" group while Modern South Arabian and Ethiopic build a separate group. (Linguistic rule of thumb: the further we go back in time, the more similar related languages become.) That has implications on old stories from the Bible. It simply means that Phoenician, Old Hebrew and Old Yemenite have been mutual intelligible to some degree so that King Solomon and the Queen of Sheba could have talked to each other without an interpreter being present.

END OF THE INTERLUDE

King Hezekiah

Hezekiah (Hebrew: Hizqiyya, Greek: Ezekias), son of Ahaz, and the 13th successor of David as king of Judah at Jerusalem. He is mostThe dates of his reign are often given as about 715 to about 686 BC, but inconsistencies in biblical and Assyrian cuneiform records have yielded a wide range of possible dates. Hezekiah reigned at a time when the Assyrian empire was consolidating its control of the entire Levant. His father had placed Judah under Assyrian suzerainty in 735 BC. Hezekiah may have taken part in a rebellion against King Sargon II of Assyria (reigned 721–705 BC), which the Assyrians apparently crushed in the year 710. The elite of the Hebrew polpulation is led to Assyria into captivity. Isaiah reports about it; some of them might have fled to Carthage, Egypt, South Arabia, Ethiopia and India.

At the accession of King Sennacherib (705–681 BC), further rebellions broke out all over the Assyrian empire. Phoenicians and Hebrews offered the Assyrians fierce resistance. When Sennacherib's army approached, Sidon immediately expelled Assyria. The other allies either surrendered or were defeated. Israel, the northern kingdom of the Hebrews, was overrun by the Assyrian army, with Samaria, the capital, falling in c.721 BC. Judah was fighting on. Hezekiah may have been the leader of the rebellion in the Holy Land, which included the city-states of Ascalon and Ekron and gained the support of Egypt. In preparing for the inevitable Assyrian campaign to retake Palestine, Hezekiah strengthened the defenses of his capital, Jerusalem, and dug out the famous Siloam tunnel (2 Kings 20:20, 2 Chronicles 32:30; see the Siloam Inscription p.1213.), which brought the water of the Gihon springs to a reservoir inside the wall of the City of David. (See p 1280.)

King Sennacherib finally put down the rebellion in 701 BC, overrunning Judah, taking 46 of its walled cities, and placing much conquered Judaean territory under the control of neighbouring states. While Sennacherib was besieging the city of Lachish, Hezekiah sought to spare Jerusalem itself from capture by paying a heavy tribute of gold and silver to the Assyrian king, who nevertheless demanded the city's unconditional surrender.

In his religious reforms, Hezekiah established monotheism and asserted Judah's inherited Hebrew traditions and practices against imported cults of the Assyrian gods. He thus tried to achieve both political and religious independence for Judah, but the catastrophe of 701 BC left among his people an unmistakable yearning for an ideal king who would restore the golden age of David.

King Josiah

In 622 BC, King Josiah of Judah revolutionised the religious system. He implements the notion that only one God should be worshiped by all Judahites and Israelites, and that Jerusalem should be the only legitimate place where sacrifices to YHWH (the LORD, God) should be made. The basis of these reforms is a "Book of Law" found or created at the temple in Jerusalem during repairs ordered by King

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Josiah. Deuteronomy or Devarim, contains the basic confession of the Jewish faith: "Hear, o Israel, YHWH, our God, YHWH is One."

The king commanded the high priest to bring out the vessels made ford Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He deposed the idolatrous priests . . . Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. This he did to fulfill the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

Captivity of the Hebrews in Babylon

Between 589 and 586 BC, Babylon conquers Jerusalem, destroys Temple, and deports population to the City of Babylon; reported by Jeremiah and Ezekiel. In 589 BC the people of Judah last of the Israelites rebelled against the Babylonian King Nebuchadnezzar. He responded by ordering his troops to lay waste to Jerusalem and destroy the Judeans most precious possession: the Temple of Solomon. Then Nebuchadnezzar ordered that the king of Judah should watch his sons be put to death as a sign to all that his Royal Line had come to an end. Afterwards, the Babylonians led the people of Jerusalem into Exile in Babylon.

During this period, texts such as Lamentations, which was probably written in Jerusalem, and Job, written after the exile, as well as many of the Psalms, Hebrew literature takes on a despairing quality. Jewish leaders no longer spoke about a theology of judgement, but a theology of salvation. In texts such as Ezekiel and Isaiah, there is talk that the Israelites would be gathered together once more, their society and religion purified, and the unified Davidic kingdom be reestablished. It is most likely that the Torah (the Five Books of Moses) took its final shape during this period or shortly afterwards.

Emperor Kurush the Messiah

538 - 532 BC. This revival of religious tradition grew when Cyrus the Great (Kurush II), emperor of the Persian Empire conquered Mesopotamia, he allowed the Jews to return home to rebuild the Temple in Jerusalem.

In 538 BC the Persians conquered Babylon. Then the Persian king freed all people from Babylonian captivity. One people he encouraged to return home were the Judeans. Kurush II, the king-emperor of Persia says this: *"Yahweh the god of Heaven has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah, whoever among you belongs to the full tally of his people may his God be with him. Let him go up to Jerusalem in Judah and build the Temple of Yahweh God of Israel."* (See the Cyrus Cylinder, p.1214.) The Jews hailed Kurush as Messiah ever since. This was not a problem because the Persians were Zoroastrians, monotheists like the Jews. But returning to a land their grandparents had left decades before was a daunting challenge and many Jews who had made successful lives for themselves, remained in Persian service also due to the fact that the daily language of the Jews was Aramaic at that time; Aramaic was also the official language of the Persian bureaucracy from Anatolia to India. Because of their love for learning, most Jews could read and write. It was the adventurous and the deeply religious who had drawn to Jerusalem to rebuild the Temple.

Ezra, Nehemia and the Papyri of Elephantine

There is no-one who can explain the legal foundation of Judaism better then the German orientalist Eduard Meyer. This is the reason why we place a large excerpt of his work The Elephantine Papyrus Find into this Bible. The following stort biography about the author shows how he gained his ability to explain the facts in such a wonderfully interconnected way.

Eduard Meyer (1855 - 1930) was a German specialist on ancient history. Meyer's initial study goal was to learn as many languages of the ancient Near East as possible so that they could be used for historical studies. Similar to E. A. Wallis Budge, he was one of the few historians to write comprehensive scientific accounts of antiquity, that did not only include Greco-Roman antiquity but a much wider range. Besides English, French and Italian, he studied a dozen antique languages, among them: Latin, Greek, Turkish, Arabic, Old English, Old High German, Egyptian, Akkadian, Hebrew, Aramaic, Syriac, Persian, and Sanskrit.

In addition to Indo-European and Semitic linguistics, Meyer also turned to ancient religious history. He studied history, philosophy and ethnography as well. Meyer saw it as a healing compulsion, which ultimately led him to deal with ancient history in its entirety and within the other ancient cultures. The plan for an overall history of antiquity emerged. The first volume appeared in 1884 and established the author's outstanding reputation in professional circles. By examining the historical development in the entire Middle East, he placed it in a comprehensive political, economic, religious and cultural historical framework.

Among others, Meyer's main work is The Origin of Judaism (1896) and his monomental work The History of Antiquity (in 5 large volumes, 1884–1902). He was a significant contributor to the Encyclopaedia Biblica (1903), the Encyclopaedia Britannica (1911); and sections of The Historians' History of the World.

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THE ELEPHANTINE PAPYRUS FIND

Documents from a Jewish community in the Persian period
German: Der Papyrusfund von Elephantine,
Dokumente einer jüdischen Gemeinde aus der Perserzeit
Author: Eduard Meyer
Publisher: J. C. Hinrichs'sche Buchhandlung
Edition: 2nd edition
Translation: Lord Henfield, 2024
Publication Place and Date: Leipzig, 1912

Excerpt from Eduard Meyer's Foreword

The finds of Jewish papyri from Elephantine have occupied my most lively interest ever since they first became known in the summer of 1907. In the following years, I gave lectures on this subject several times, both in Germany and in America, where, thanks to the kindness of my esteemed colleague Mr. [Eduard] Sachau and the courtesy of the officials of the Royal [Prussian] Museums, I already could provide some important information from the as yet unpublished texts. So I was delighted to follow my publisher's request to arrange a comprehensible overview of these unique finds and their significance to wider circles in this publication.

The Emergence of Judaism and the Elephantine Papyri

Judaism is a creation of the Persian Empire [introduced by Ezra as a law code in 445 BC] that influences us still today. It was possible to impose this law onto the rebellious Jews in Jerusalem and the surrounding region of Judaea, who all were completely preoccupied with different interests, only because the wealthy and influential Jews of Babylonia managed to gain the authority of the Persian king [emperor] to carry out the religious demands that one of their members, the priest Ezra, "the scribe of the law book of the God of Heaven," formulated [in the Torah, Pentateuch] as a revelation given to Moses. We call this code of law the "Priestly Code", and it includes the second part of the book of Exodus, the whole of Leviticus and the first part of the book of Numbers. Ezra received from the Persian king Artaxerxes I [Artakhshasa I, 465-424 BC] and his councilors a firman in 458 BC, which gave him the authority "to make an investigation into Judah and Jerusalem according to the law of your God, which is in your hand," and this law in "the whole people in the province of Syria", appointing judges, in order to "make judgements on everyone who does not obey the law of your God and the law of the [Persian] king." At first, Ezra proved unable to carry out his legal mission because his attempt to annul marriages between Jews and women from other peoples (Gentiles) led to conflicts with the neighbours, especially the Samaritans. Then, as the Jews set about rebuilding the walls of Jerusalem in order to be resistant to impending attacks, the Jewish cupbearer Nehemiah used an opportune moment in 445 BC to request a permission the rebuild the walls of Jerusalem from the good-natured [Persian] king and that he may appoint him as governor to Judaea with far-reaching authority. After his arrival in Jerusalem he immediately went to work. Unconcerned about the opposition of the Samaritans (headed by Sinuballit of Betchoron), he rebuilt the walls of Jerusalem and forced the unwilling Jews, who were rarely among the "peoples of the land", including, above all, the very worldly-minded priesthood, to take part. Then, after the danger of being taken by surprise by the opponents had been eliminated, he had the law read out by Ezra, and on the 24th of Tishri (30th of October) 445 BC, the entire people committed themselves to obeying the law in a solemn act; the document recorded above was signed and sealed by Nehemiah and Zedekiah (probably the chairman of the council of Jerusalem) and by the heads of all the families of priests, Levites and laymen with the names of their families. As his governorship continues, Nehemiah has quelled all the twitches of opposition, which resisted the harsh demands of the law that went against the natural conditions of life everywhere; and gradually the law was accepted by the Jews as the irrefutable requirement of their God and finally became second nature to them.

We owe the knowledge of these events to the books of Ezra and Nehemiah preserved in the Old Testament, [supplemented by the Apocryphal (not included in the Jewish and most Protestant canons of the Old Testament) book of I Esdras (Latin Vulgate form of the name Ezra), which preserves the Greek text of Ezra and a part of Nehemiah. The knowledge was confirmed by the Elephantine papyri found on 1904.]. These were originally the conclusion of a religious historical work written in around 200 BC. of which the first part is the so-called Books of Chronicles [Divrei Hayamim, Paralipomenon]. The author takes every opportunity to let his religious imagination run wild and has no idea at all about the real events and their inner connexion. But he used excellent source material, especially the memoirs of the characters themselves, Ezra and Nehemiah, some of which were recorded in their original form, some of which were shortened and converted from the first to the third person. In addition, from the negotiations with the Persian government, both in the above-mentioned events and previously in the construction of the temple under Darius I [Darayavahush I], several documents, submissions from Persian officials and decrees of the king are word-for-word communicated. These documents and the information in the memoirs of Ezra and Nehemiah, which we can extract from the chronicler's work, form the material from which historical research can determine the events and gain a picture of the processes through which Judaism came into being.

But modern theological criticism, as it developed in the course of the 19th century, has declared these documents to be forgeries, and has even occasionally disputed the authenticity of the remains of the memoirs of Ezra and Nehemiah, rejected the chronological dates contained in them, and tried to replace tradition with numerous combinations. In contrast, in 1896, I demonstrated in a historical study "The Origin of Judaism" that the objections raised against the authenticity of the documents were

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methodologically untenable and that they actually correspond to everything we know about the Persian Empire, its institutions and its history, and that a completely reliable picture of development can be obtained from them. The unbiased historical investigation had given me the conviction that the documents of the Persian period should look exactly like the documents handed down in the book of Ezra, and in defence of the harsh attacks after hearing my evidence from the school that calls itself the critical one, I said: "If we were once presented with larger numbers of Persian government decrees, these impulses would probably disappear completely."

This prediction has now come true in an unexpected way and to a extent that I even in my wildest imagination could never have dreamed of. An Egyptian city, the border fortress Elephantine, has provided us with a large number of documents from a Jewish community in the Persian period, including, in addition to numerous private documents, letters, etc., several decrees from the Persian government and submissions from the Jewish community to them; and these documents, which have been resurrected from the rubble, agree in their wording with the documents preserved in the book of Ezra down to the last detail that there can no longer be any doubt about their authenticity. More than that: some of the same personalities appear here who appear in the biblical accounts, so that we now have completely authentic information about them and their time, completely independent of the Old Testament, which contains the data given in the latter and what comes from the image obtained is confirmed and supplemented in all details; and at the same time we receive rich information here about both the ancient Jewish folk religion as well as the religious reform carried out under the Persian Empire, which the results of historical research prove to be correct everywhere and further illuminate and supplement them.

In terms of general interest, the material discovered in Elephantine surpasses anything that the abundant finds in the most diverse areas of ancient Near Eastern research have brought us in recent years. We will see in the further course of this discussion that at the same time they have brought new, unexpected insights of the greatest importance in a completely different direction.

The Discovery of the Papyri

For about twelve years, during fertiliser excavations in the rubble mounds that cover the ancient city of Elephantine, located on a Nile island on the southern border of Egypt, scraps of papyrus and shards of jars with Aramaic writing have come to light several times and been brought into antiquity trade. In 1904 a larger find of intact papyrus documents was acquired by Mr. Robert Mond, others by Lady William Cecil from traders in the city of Aswan (Syene), opposite Elephantine, and published in Oxford in 1906 by Mr. Sayce and Cowley (Aramaic Papyri discovered at Aswan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906). Some fragments of another historically very important document had already been acquired for Strasbourg in 1898 and published by Euting in 1903 (J. Euting, Notice sur un papyrus egypto-aramden de la Bibliotheque imperiale de Strasbourg, presentes a l'Academie des Inscriptions XI, 2e. partie.). All of these documents came from the period of Persian rule and were largely dated after the years of the reign of the Persian kings of the fifth century; The people featured in them, from whose business and private life they came, were mostly Jews who lived in Elephantine and Syene (Aswan) and had a temple to their national god here. This gave these papyri a very special interest; The desire arose to increase the newly discovered material through systematic excavations and to save it from being destroyed or wasted by the fertiliser diggers who were constantly active here.

The first campaign, in February 1906, led by Dr. O. Rubensohn, brought a series of well-preserved Greek private documents from the early Ptolemaic period, including the oldest dated Greek manuscript that has been found to date, a marriage contract from 311 BC (Elephantine Papyri, edited by O. Rubensohn (Egyptian Documents from the Royal Museums in Berlin, special issue), Berlin 1907). However, in the second campaign (December 1906 to February 1907), Rubensohn came across house ruins in two places that contained numerous Aramaic papyri of the same period and type as those previously available, some intact and others in fragments. In addition, from all over the rubble site, there were masses of shards (ostraca) with Aramaic and Phoenician inscriptions. A third campaign, October 1907 to January 1908, led by Dr. Zucker and the architect W. Honroth, have provided some grateful information about the ruins of the houses and the temple of the god Khnubis, but have not yielded any further yield of papyri.

The City of Elephantine and its Remains

We now want to learn more about the site and its history in more detail.

A few kilometres below the first cataract, opposite the city of Aswan, the old Syene, on the east bank of the Nile, there is an island about three kilometers long covered with palm trees. At the time of the Pharaonic Empire, the "elephant city" of Yeb [or Yebu] was located on its southern tip, translated by the Greeks as Elephantine, an Egyptian settlement in the midst of the predominantly Nubian population of these border areas in ancient times and today. A great Egyptian god had his seat in it, Khnumu [Latin: Chnum] or, in later pronunciation, Khnub, [Greek: Khnubis], a god of procreation and fertility, who took the form of a ram with long, wavy, curved horns - in contrast to the crooked horn of Amon's ram — revealed to the believers from whom he repelled the Nubian enemies and for whom he protected the borders. So he is the "Lord of the Cataract Land", from whose vortices, "the source holes of the Nile", according to Egyptian belief, he allows the Nile to flow; Two goddesses who live here on the small rocky islands, Satis and Anukis, assist him in the cult. In later times he, like most of

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the great gods of Egypt, was identified by theology with the world-ruling sun god Re, and was also interpreted as the creator of the world and the shaper of people. [Archaeologists found the inconspicuous ruins of a small temple, just besides the Khnum-Temple, a little away from it and near the bank of the island. The temple is 7.30m long, 5.80m wide and circa 4.5m high. Today it is called Kalabsha Temple. Archaeologists restored it, before the entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. Opposite of the Kakabsha Temple's entrance are the ruins of another small temple that has not been restored; either or both of them could have been the temple of the Jewish Elephantine soldiers. Lord Henfield, see photo p.1248.]

As a border fortress - the "Southern Gate" of Egypt in the texts - Elephantine acquired great importance early on. The royal officials who resided here and who gradually grew into hereditary princes at the time of the pyramid builders [Old Kingdom, c.2650 – c.2465 BC] undertook military campaigns and trade trips far into the upper reaches in the service of the pharaohs Nile Valley, which they report in the inscriptions of their stately rock tombs on the western bank of the Nile. When in the Middle Kingdom [c.1938 – c.1630 BC] the Nubian Nile Valley—the 'Land of Kush of the Egyptians,' the 'Ethiopia* of the Greeks', up over the second cataract and in the New Kingdom [c.1539 – 1075 BC] even further up to the fourth cataract and the border fortress Napata on the holy mountain [Jebel] Barkal [also in Sudan] —was incorporated into the Pharaonic Empire and colonised by the Egyptians, Elephantine's military importance declined. But it always remained the first city in Egypt proper, where unhindered navigation on the Nile began and the goods of the upper Nile Valley were exported. In addition, the valuable granite from the quarries of Syene [Aswan] and many other valuable stones were obtained from here, and the acacia wood, which was important for shipbuilding, came from the desert land behind it. Then followed the long period of decline, the dissolution of the empire into numerous small states under the rule of the Libyan mercenaries, the "warrior caste" of the Greek accounts, and finally the temporary subjugation of Egypt by the Kushites of Napata and Meroe [the 25th Dynasty of Egypt], and then the invasion of the Assyrians, who drove the Cushites out of the country and made the local dynasts into vassals. [* There is a certain discontinuity when it comes to using names. Before the the beginning of the 20th century: Ethiopia was the today's Sudan, Abyssinia was the today's Ethiopia, Nubia also was the today's Sudan, and Sudan was the today's Sahel Zone in West Africa.]

But when Psammetichus I of Sais [Psamtik I, 664-610 BC], with the help of the Greek and Carian mercenaries sent to him by the Lydian king Gyges, shook off the Assyrian yoke, subdued the petty kings and re-established the pharaonic empire, Elephantine regained its old importance as a border fortress and retained it , when Psammetichus II (595-589 BC) undertook his subjugation campaign against Ethiopia [Nubia], which became famous through the inscriptions of the Greek, Carian and Phoenician soldiers on the colossi of the rock temple of Abu Simbel, and the Nubian foothills, the "Twelve Mile Land" (Dodekaschoinos) up to the "City of the Sacred Mulberry Tree" (Hierasykaminos).

The Egyptians were never a warlike people. In the wars of the pharaohs, the country's army usually played only a fairly modest role. The core troops that decided the battles were predominantly paid troops, partly from the Negroes and the Bedja tribes of Nubia, partly from Libyans and the Semites of Syria; In the New Kingdom, the most useful element was the teams from the pre-Greek tribes of the Mediterranean world armed with swords and bucklers [round shields], especially the Shirdana. When the Pharaonic Empire collapsed, as already mentioned, Shoshenq I (the Sisaq of the Old Testament), the founder of the 22nd dynasty, around 940 BC, the Libyan mercenaries became masters of the country, like the Mamluks two thousand years later; They receive the main part of the property, insofar as it did not belong to the gods, and form a hereditary warrior class, which appears in the Greek reports as a "warrior caste". The restored Pharaonic Empire of the 26th dynasty relied against them again on the foreign mercenaries who had already The Ionians [Greeks] and Carians mentioned and the soldiers brought in from Syria also tried to win over the priesthood internally through a cleverly and carefully implemented religious restoration policy and at the same time make the local army, the "warrior caste", dependent on them. They could not eliminate the kings, but they held them down and pushed them aside whenever possible. When Herodotus tells us that under Psammetichus I, 240,000 Egyptian warriors revolted because they were not relieved after three years of occupation and emigrated to Ethiopia, deep into the south, the distortions and exaggerations in this report are obvious. But just as little can be doubted that it contains a genuinely historical core. The rivalry against the foreign mercenaries would have been a main reason. Of course, even these were by no means necessarily reliable, and if their pay remained in arrears or their self-confidence was hurt, there may have been plenty of unrest among them too. From an inscription under Apries (588-569 BC) we learn that the mercenaries of the Elephantine garrison revolted and also intended to move to Ethiopia, but were brought back into submission by the "Governor of the Southern Gate" Ashor and the ringleaders were punished In the revolution that overthrew Apries and elevated Amasis to the throne (569 BC), the rivalry between the Egyptian warriors and the foreign mercenaries played a major role as the leader of the National Party in the fight against the mercenaries came to power; but he could no more do without it than his predecessors; rather, as soon as he had secured his position, he confirmed and increased their privileges.

In the Ashor inscription, the tribes to which the rebellious mercenaries belonged are referred to in the sought-after manner of the conventional Egyptian style with archaic names that have long since disappeared from real life, which

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we can represent for example as "Palestinians, Greeks, Syrians and others"— the "others" are primarily the Carians. One of the inscriptions of the Greek mercenaries in Abu Simbel names the three corps into which Psammetichus II's army fell during the Ethiopian campaign: Egyptians under Amasis, Greeks under Psammetichus [Psamtik], the son of Theokies, and "foreign speakers" under an officer with an Egyptian name , Potasimto; the latter apparently include the Carians and Phoenicians, who scratched their names in the same place. The documents have now shown us how strong the Jewish element was among the Asian mercenaries.

These conditions did not change much under Persian rule (525-405 BC). Elephantine and in the east of the delta Daphne, in the west Marea (near what later became Alexandria) remained the border fortresses of Egypt, which were manned by strong garrisons. The garrison of Elephantine consisted mainly of soldiers, apart from the numerous Persians in the army. However, we no longer find Greeks and Carians among them, but we still find the strong Jewish contingent and numerous other Semites, especially with Babylonian names. In addition to the Nubian border, this force also has to keep the whole of Upper Egypt in order, and therefore draws its supplies in kind from there, especially grain and meat. Their commander, who has the Persian title pratarak (the "supreme"), has his seat in Elephantine. But next to it, on the mainland on the eastern bank, the "marketplace" Syene, today's Aswan, has now become increasingly important. Here is the seat of the Persian civil administration and the judicial authorities of the southernmost administrative district of Egypt, which bears the name Tashandres "the South Canal" and, as in the Pharaonic era, extends as far as Hermonthis, south of Thebes. This explains why The Upper Egyptian army is referred to several times in the documents as "the Syenensian army", although the headquarters of the command was still Elephantine. Syene was also fortified, and under Darius II (Darayavahush II) we find a military commander Nephajan here, while at the same time his father Hydarnes (Widarnag) was the Pratarak and commander of Elephantine and apparently his superior.

External Shape of the Papyri. The Language

The Phoenician jar shards.

All the documents we are considering come from the Persian period; the dates contained in them range from the 27th year of the first Darius (Darayavahush I; 494 BC) through the reigns of Xerxes (Khshayarsa I; 485-465), Artaxerxes I (Artakhshasa I; 465-424 BC) and Darius II. (Darayavahush II; 424-405 BC) to a business document from the fifth year of Amyrtaios (400 BC), the first of the local pharaohs after shaking off the Persian yoke. In terms of content, they are divided into official documents — decrees of the Persian government and documents from the Jewish community, private business documents, invoices and lists of names, letters and private notes, and literary texts. Quite a few have been preserved completely intact, including some private documents about debt contracts and the like. were found in their original state, rolled up and wrapped with a raffia cord, which was sealed with a seal in clay — in this form, which ensured against subsequent alteration or forgery, they were presented to the court in the event of a dispute. [Such rolled-up Aramaic documents were also found in Bactria, the Indo-Persian border region, where there were also Jewish garrisons, see p.1218.]. Ordinary scarabs with randomly chosen hieroglyphic characters and symbols were used for sealing. Other papyri, however, were torn to shreds or fell apart into small pieces when found. But it was precisely these heaps of tiny fragments that were of the greatest value. The skill of Mr. Hugo Ibscher, to whom so many Egyptian and Greek papyri owe their reappearance and preservation, and indeed their resurgence from what appeared to be hopeless dusty debris, has succeeded in getting even out of this desolate mass through careful observation of the colouring and grain of the papyrus. the shape of the broken edges, the shape of the lettering, through an intuitive eye for what belongs together, step by step, putting together large and ever larger pieces. It was of the greatest interest to observe how in the Berlin Museum under his hand the small fragments from day to day connected and complemented each other, grew into complete pages and long columns, how letter joined letter to letter and scrap to scrap, how Often a single character that could be recreated from atoms gave the most far-reaching insights, how words, sentences, entire stories arose from seemingly hopeless fragments, until finally entire texts, such as the great Jewish list of names, the Aramaic version of the Behistün inscription, the The story of the wise Achiqar was, so to speak, recreated by him from nothing and is now, if not completely, at least widely available for scientific processing in a clean and understandable way. The language of all these documents is Aramaic. This northernmost dialect of the Semitic languages, which is similar to Hebrew and Phoenician as Spanish is to Italian, was already widespread in the Assyrian period, especially in merchant circles and, it seems, in diplomatic traffic. Then the Persians, who urgently needed a universally understandable and easily written lingua franca for their empire, [replaced Akkadian and] made Aramaic the imperial language for the entire western half of their empire [and parts in the Bactrian and Indian east], not only for the area of the Semitic peoples, but also for Egypt and Asia Minor - of all the native languages only Greek was recognised and used by them as legitimate. Otherwise, all decrees of the central government, if they were written in Persian, were provided with an official Aramaic translation, the written communication between the local authorities and with their subjects took place in Aramaic, and all judicial documents and therefore as a rule also private documents Sales and loans, marriage contracts, gifts, etc. were written in Aramaic. In addition, the Egyptians used their native language and script, Demotic, for such documents, including for entries such as: B. from priests to the Persian government; and the subordinate officials who came from the local population

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could only write and speak Aramaic imperfectly or not at all and therefore occasionally made notes in demotic script in our papyri. But among the Persians, as later among the Ptolemies, demotic was always only tolerated and never officially recognised as having equal status with the imperial language.

These things were known for a long time - the Persian documents in the Book of Ezra are also written in Aramaic, and the very corruptly handed down note on one of these documents, which is in the Book of Ezra 4:7, probably originally read: "and the dispatch was written in Persian and translated into Aramaic translated", is therefore sent in duplicate. Despite all this, what was surprising was that, as we now see, the Jews in Elephantine — and the same will apply to the Jews in the other cities of Egypt — in the fifth century were already exclusively in private communication spoke and wrote in Aramaic, that they read Aramaic literary works, and that there is no longer any trace of Hebrew among them - apart from their proper names and individual Hebraisms.

The Hebrew language, which they must have spoken when they immigrated to Egypt, was already extinct among them at that time. How quickly this process took place, which is understandable given the close relationship between the two dialects, is explained by the fact that Nehemiah (13:23) complains that in his time the existence of Hebrew in the Holy Land was already threatened, that Jewish Children from mixed marriages can no longer speak the Jewish language. He campaigned energetically against this, but without lasting success: in the Greek period, as is well known, Hebrew was also a dead language in the Holy Land, only used in church services — where a translation had to be added to the holy texts so that the believers could understand them — and is used in religious literature. Furthermore, as is well known, the Jews in Egypt (and also in the rest of the Diaspora) gave up Aramaic just as quickly: in the Greek period they only spoke Greek in the synagogues, and even the scholars no longer spoke Hebrew. From this comes the Greek translation of the Bible [from the early 3rd century BC], the so-called Septuagint, emerged.

The Jews always went with the ruling people and adapted to the conditions given by them - until the opposition to the mass of the people among whom they lived and the persecution of the Jews emanating from them brought about the retrograde movement.

Papyrus rolls have been produced in large quantities and cheaply in Egypt since ancient times. But at least a roll or even just a single sheet had to be bought for money. Even if in our private lives paper is the item in which the spirit of saving is revealed particularly energetically and often in a downright bizarre way, this was the case to an even greater extent among the stingy population of Egypt, who usually lived in poor conditions. However, for business documents that were intended to serve as documents in court, such as debt deeds, purchase and donation contracts, marriage contracts, etc., a clean sheet of paper was taken and only written on the carefully smoothed front in beautiful and even large letters - in general, that is Aramaic writing on all documents from the Persian period is extraordinarily beautiful and clear, with carefully observed word separation, and shows nothing of the slurring and fleeting abbreviation of the letters that became more and more widespread in later times. The same applies, of course, to submissions to the government, to official decrees, and also to invoices and lists of names in the administration offices, although it is not uncommon for the back of such documents to be written on. On the other hand, in private communication, for letters, for petitions to the Jewish community and especially for records for household use, old paper was possibly used, writing on the back of completed invoices and documents, etc. It was also not uncommon for the writing and the remains of an old roll to be washed off then shine through between the lines of the new writing, as later with the palimpsests of the parchments. Example: when the Jewish community held a large collection for their God, its leader Jedoniah took an old scroll inscribed with demotic accounts of deliveries, washed off the writing, and recorded on it the contributions of the members of the community. Likewise, a literary text, the story of the sage Achiqar, is written on the front of a scroll previously inscribed on both sides with Aramaic notes. This copy was not produced in a bookstore, but rather copied for home use by a man with a literary interest. These are all things that are very common in the Egyptian and Greek papyri at all times.

But there was also a writing material that cost nothing at all and was therefore used a lot in everyday life: these were the ostraca, the shards of the countless clay pots that had been broken in domestic use and were found in enormous masses on the rubbish heaps in front of the towns accumulated. As everywhere in Upper Egypt, in Elephantine they were often used for letters and also for other records, such as lists of names (of workers or those obliged to do work or other services), sometimes only described on one, sometimes on both sides; As already mentioned, they are lying around in the piles of rubble everywhere. The vessels from which they come are usually large jugs, such as those used for fetching water and storing supplies, wine, oil, grain, fruit and vegetables, but e.g. B. the papyrus rolls were also used. Some of these jugs could be almost completely reassembled from the fragments.

The inscriptions on the jugs themselves must be clearly distinguished from these ostraken. These jar inscriptions are entirely Phoenician. Often there is only a Phoenician personal name on it, such as Eshmunjaton, Baal'azar, Abd-eli ben Eljaton, Abdbaal ben Challur, etc., apparently the name of the merchant in Sidon, Tire or Byblos from whom the goods were purchased. The name of the recipient is often added, e.g. "the Gerbaal ben Jatonchapi". And here you can often find names that are formed from the names of Egyptian gods (Ptah, Osiris, Apis, Isis, Bast, etc.)*, and several times also Aramaic names; sometimes there are two or three such names among themselves. These are the traders in Egypt who

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got the goods from Phoenicia. The note "to the king" can often be found, as is also the case on jar shards in the Holy Land, i.e. deliveries to the government. Thus we see that there was a lively Phoenician import into Egypt, whose products were distributed as far as Elephantine. This confirms a statement made by Herodotus in this regard. [* Phoenician differs from Aramaic not only linguistically - here "son [of]" means ben, as in Hebrew, but in Aramaic it is bar - but also in the writing, which shows a different and older form of the Semitic alphabet than The Aramaic script also contains the well-known Phoenician names of God, Melqart, Ba'al, Eshmun, etc.]

The Jewish Military Colony in Elephantine

The Jews of Elephantine are referred to in the documents as "the Jewish army." From a petition that they addressed to the governor of Judaea in the year 407 BC, we see that their ancestors have been here "since the days of the kings of Egypt." were resident and had built a temple for their god Yahu. They therefore came to Egypt as mercenaries during the 26th Dynasty, at the time when Psammetichus I [Psamtik I] and his successors attempted to regain a firm footing in Syria following the example of the ancient pharaohs during the decline of the Assyrian Empire. At that time, Psammetichus I (664 - 609 BC), as Herodotus tells us, besieged the Philistine city of Ashdod for 29 years until he took it when his son Necho II defeated King Josiah of Judah at Megiddo in 608 BC, installed Jehoiakim as king in Judah and advanced to the Euphrates, but was defeated by Nebuchadnezzar at Carchemish in 604 and driven out of Syria.

The next king, Psammetichus II (Psamtik II, 593-588 BC), also moved to Syria in 590 BC, as a Demotic document from the Persian period teaches, as did his son Apries (588-569 BC), who later attacked Sidon and Tyre and the King Zedekiah of Jerusalem supported Nebuchadnezzar, but did not dare to give him a field battle, but left Jerusalem to its fate. A Jewish novel from the Greek period, the "Letter of Aristeas", which tells the fable of the "translation of the Bible by the seventy interpreters" (meaning: it was part of the Greek Bible canon called Septuagint, "translated by 70 or LXX scholars" between 285 and 250 BC), contains the information that Psammetichus—that, as we know, is Psammetichus II—in his campaign against the Ethiopian (Kushite) king received Jewish auxiliary troops and since then they have been based in Egypt as an occupation; He adds that many Jews also came with the Persians, although their numbers did not come close to the masses of Jews transplanted to Egypt by Ptolemy I (allegedly 100,000). This information is undoubtedly correct, but not exhaustive; Rather, we know that the influx of Jews continued uninterrupted under the 26th Dynasty, that in the year 586 BC numerous Jews "dwelt in Migdol, Daphne, Memphis and Upper Egypt (Patros)," and after the destruction of Jerusalem and the slaying of Nebuchadnezzar The appointment of Bailiff Qedalja by the escaped Jewish army colonels was followed by a new supply, in which Jeremiah was also dragged to Egypt. The provision of Jewish troops to Psammetichus II was by no means the first such mission; rather, there was a trace of much older ones in the The Jewish code of law, Deuteronomy, published in 621 BC, summarises the ideas of religious reform and, as is well known, formed the basis for the development of Judaism. The regulations for kingship are given here in chapter 17: the king should not be a foreigner , but rather be a member of the people, he should not have many wives, nor accumulate masses of silver and gold, he should constantly read the book of the law and follow it exactly. In between, however, there is verse 16: "Only he should not keep many horses or lead the people back into Egypt to increase the number of his horses, since the LORD has said to you: You must never go back this way again." This previously almost incomprehensible passage now becomes completely clear: the Jewish kings carried out a lively trade in soldiers with Egypt and, as an equivalent, received horses from the Pharaoh. This is the origin of the Jewish military colony in Elephantine. Of course, the provisions of the lawbook were of little use in the long run; rather, (after Josiah, who introduced the code of laws in 621 BC, failed in his attempt at an independent policy between the great powers and fell in the battle against Necho at Megiddo), Judah initially came to be dependent on Egypt for three years, and continued to seek it in the following period here again and again leaned against the Chaldean rule and therefore, as already mentioned, repeatedly supplied the Pharaoh with troops.

Furthermore, Egypt was the refuge for all those compromised in the fight against the Chaldeans [Babylonians], and many Jews also emigrated from the confines of their homeland in order to earn their living abroad. However, these elements probably mostly moved to the cities of the Nile Delta [and to Bactria and the northwest of India]. So we see that a strong Jewish diaspora had already formed in Egypt in the seventh and sixth centuries, which then grew to an ever greater extent under Persian rule and even more so under the Ptolemy-Dynasty.

The Jews who settled in Elephantine had received permission from the government to build a temple to their national god Yahweh - in the documents he is always called Yahu (or even just Yo) in an abbreviated form. This was something unheard of from the standpoint of later Jewish orthodoxy and later never occurred to the Jews of the diaspora in Babylonia and further in the world of the East and West: for only in the place that Yahweh has chosen for his name to dwell there In Jerusalem, he can have a temple and be worshiped through sacrifices; everywhere else the Jews have to make do with prayer houses (synagogues). But when the military colony at Elephantine [and other colonies in Ethiopia, Yemen and India] came into being, this commandment did not yet exist. At that time, in the Holy Land and especially in Judah, Yahweh had his temple or sacrificial altar in every town and "on every height and under every green tree." It was not until the Deuteronomy of 621

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BC that the new commandment was introduced and all these places of worship were abolished in favour of the one temple in Jerusalem. Until then, no Israelite or Jew could be offended by building a sacrificial altar or a temple to his national god; on the contrary, this was a confession of his piety and belonging to Yahweh. In a proclamation in the to Egypt related oracle of Isaiah, this older view has found a very significant expression: "On that day five cities in Egypt will speak the language of Canaan and swear by Yahweh of the [Jewish] legions. On that day there will be an altar of Yahweh in the midst of Egypt and a stone of God (Masseba) near its border, and this will be a sign and a testimony to Yahweh of the [Jewish] legions in Egypt: when they cry out to Yahweh because of their adversaries, he will send them a Saviour [a messiah; Hebrew mashiakh, "anointed one", yehoshua, yeshua, Greek soter, kristos] who will fight and deliver them."

The conditions that are announced here are precisely those that developed in the seventh and sixth centuries BC; and the saying will probably have come into being during this time.

Regarding the temple of Yahweh in Elephantine, the above-mentioned papyrus further reports that "when Cambyses went into Egypt, he found this temple built; and while all the temples of the Egyptian gods were destroyed, no one did anything to this temple" — a very interesting note, which completely agrees with the stories of Herodotus about the appearance of Cambyses in Egypt and shows that in fact the memory of this ruler of was exposed to the Persian government, similar to that of those Roman emperors whose memory was officially condemned, such as Nero and Domitian; otherwise the Jews could not speak like that in a letter to a Persian governor.

The appearance of the temple is also described to us. The walls were apparently built of unfired air brick [or undecorated ashlars], but the [six] pillars [of the porch] and the reveals of its five doors [passages of the porch] were of stone; the wooden doors [of the temple entrance behind the porch] rested on copper [or bronze] hinges; It [the temple] was roofed with cedar beams [which, arranged crosswise, formed a stable coffered ceiling]. So it must have been a pretty stately [portly] building. [In other words: It looked not huge but stable like the Kalabsha Temple of Elephantine, or the temples of Yeha or Marib.] The inventory included offering bowls made of gold and silver. On the associated altar, food offerings, incense and burnt offerings were presented, as in the cult of Jerusalem.

The Jews of Elephantine formed a cult community and as such had their own special organisation in addition to the military one. At the head was a leader, at the time of Darius II it was Jedoniah, son of Gemariah, alongside whom one or two other names are occasionally mentioned, apparently his assistants. Among his "comrades" with whom he discusses all important matters, such as the Persian officials, "the priests (of Yahu) in the fortress of Elephantine" are particularly highlighted several times. The community is divided into hundreds, which are named after their leaders [It is very striking that they mostly have Babylonian names: Shiniddin and Nabuaqab (Pap. 18, 1, 19f.); Nabu-ushaliv (Pap. 25, 8); also Bet'elteqem (Pap. 25, 6, 10).]; but they hardly really consisted of a hundred members. At a collection for the deity, which we will talk about later, a total of 130 members paid, including around 35 women, of course those who had their own assets. We do not know whether all members of the community who were able to pay took part; In any case, the poorer people who could not pay must also be added, so that the community, including the women and children, may have easily been around 600 to 800 strong, if not more.

We have already become acquainted with the living conditions of the community, the employment, and the prosperity that some gained. When Jeremiah once compares his mercenaries in an oracle against Egypt to fattened "stable calves" who cannot stand against the enemy (46:21), this obviously also applies quite well to the Jewish garrison of Elephantine.

The personal names are usually the same as those known from the Old Testament or are formed in the same way. Babylonian, Aramaic and Egyptian personal names can also be found occasionally. The fact that the Jews adopted foreign names without hesitation, even if they contained foreign names of God, is also known from the Old Testament and the later history of the Jews (The Christians were not afraid of this either; think of names like Demetrius, Isidore, Apollos.). Some of the bearers of these names may have been proselytes. We have already seen that marriage to non-Jews was by no means frowned upon, but also that in the case mentioned the Egyptian husband converted to Judaism.

The Introduction of Jewish Law

While in Elephantine the popular Jewish cult remained essentially unchanged, although people remained in constant contact with their homeland, the greatest upheavals gradually took place in Judah and Jerusalem. In the year 597 BC, Nebuchadnezzar led King Jehoiakin and the elite of the people, the officials and the landowners subject to military service, along with the blacksmiths and locksmiths, 10,000 men, into exile in Babylonia. In 586 BC Jerusalem was destroyed and the majority of the population still in the country, at least 30,000 to 40,000 men, were deported there, and several thousand others soon afterwards moved to Egypt [and other places]. Then in 538 BC, after Kurush II's [Cyrus the Great's] conquest of Babel [Babylon], came the return of a colony of 42,300 adults — including 30,000 men — with 7,337 male and female slaves, and the rebuilding of Jerusalem and the Yahweh Altar under the leadership of a son of Jehoiakin named Sin-bal-usur (mis-written as Sheshbassar in our Bible texts) who, as Persian governor, took over the government of the small province of Judah. When, after the fall of Cambyses and the overthrow of the magus [Persian: "wise man"] Smerdis by Darius [Darayavahush], the great revolt of the Iranian tribes, the Babylonians and Armenians against the new ruler seemed to hold out the prospect of the downfall of the world empire

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and a complete revolution in the world situation (521 to 519 BC), Messianic hopes arose; The prophets Haggai and Zechariah called for the building of the temple and held the royal crown ready for Prince Zerubbabel, a nephew of Sinbal-usur, who had succeeded him in the governorship. But Darius quickly put down the rebellions and restored the unity of the empire; once again the messianic hopes for an indefinite future had to be postponed. Darius was generous enough to ignore the desire for independence, whose meaninglessness he saw, and to allow the completion of the temple; It was consecrated on the 3rd of Adar (10th March) 515 BC. Otherwise everything remained the same, and the colony had to go through all the material hardships that, especially in a country so unfavoured by nature, are inherent in every new founding, all the more so the more exuberant the expectations with which they were had moved out. They were increased by the disputes with the neighbours, who of course looked askance at the establishment of the new settlement. The semi-nomadic tribes in the south, Kaieb, Jerahme'el, the Recabites, now pushed north into the ancient Jewish land by the Arab Edomites [Idumaeans], who had been driven out of their old homes by the equally Arab Nabataeans, had long been zealous worshipers of Yahweh and joined him without any resistance new community with which they gradually merged completely. But their neighbors to the east, the Moabites and Ammonites, were hostile to them, as were the inhabitants of the ancient Philistine cities on the coastal plain; and just as little could one get along with the neighbours to the north, the descendants of the ancient Israelites in the province of Samaria, who were now often mixed with the colonists brought into the country by the Assyrians. The old, never balanced antagonism between Israelites and Jews [Judaeans] revived under Persian rule: the Samaritans viewed themselves as the real Israel, they did not want to know anything about the tendencies now prevailing among the Jews and especially about the temple in Jerusalem and viewed their much older national shrine on [Mount] Gerizim near Shechem as the true seat of the deity. So there was constant friction and complaints to the Persian government.

The Jewish community could not help itself on its own; the tendencies on which it was founded came to a complete standstill, and especially among the better-off and especially among the priests there were quite a few who took things as they were, turned to the practical tasks of the day, and sought peace with their neighbors and became in-laws with them, the conscience of one or the other might also be struck by such a marriage alliance, which was frowned upon by the law.

The Babylonian Jews intervened. Their religious views urgently required — if they were to prosper on earth and continue to prosper in their businesses, that at present, until God himself intervenes in the future and establishes the messianic kingdom, in the holy land and the city in which God had chosen his place of residence — everything should happen exactly according to the commandments that God himself had given. Their rich material resources (in addition to the literary tradition, the numerous business documents from [the cuneiform archive of] Nippur from the Persian period provide a very clear picture of the prosperity that the Jews achieved in Babylonia.) and their connexions at court and in The civil service, where they were readily used as useful people and some Jews achieved very influential positions, gave them the opportunity to take decisive action. They achieved in 458 BC. BC from King Artaxerxes I and his councilors, the authority — apparently it cost them a lot of money — that the priest Ezra introduce the code of law he had written in Judah and Jerusalem, as his mission was initially based on the conflict in which they were about to enter the intermarriage with the neighbours ended, and the attempt to rebuild the walls of Jerusalem came to nothing, but then in 445 BC the royal cupbearer Nehemiah achieved his appointment as governor of Judah, built the walls of Jerusalem, and on October 30th in 445 BC the law code was introduced in a solemn act as the basic law of the people.

These processes are also confirmed and further supplemented by the Elephantine documents. We owe the new information primarily to a letter that the Jews of Elephantine addressed to Bagoas, the governor of Judah, in 407 BC.

As Eduard Sachau recognised, this Bagoas was already known to us before. The only information that Josephus' tradition has preserved from Jewish history in the century between Nehemiah and Alexander the Great is that the high priest Yohanan [John], the grandson of the high priest Eliashib, who was in office at the time of Nehemiah, met his brother Jesus (Yeshua, Yehoshua) in the temple itself because he feared that he would be placed on his slopes by his friend Bagoas*, "the general of Artaxerxes". (* The name, written "Bagohi" in the papyrus, is an ordinary Persian Name derived from baga "God", just like Hebrew names have the ending yahu for "God." The name was adopted as early as 538 BC by one of the Jews who headed the colony returning to Palestine [Ezra 2:2; Nehemiah 7:7, in Masoretic Text and in our Bibles incorrectly vocalised Bigwai, in the Greek Bible Baguai]; one of the Jewish families has the same name.) As a punishment for this, Bagoas imposed a tax of 50 drachmas on the Jews for each lamb slaughtered at the daily sacrifice and seven years after Jesus ' [Yeshua's] murder entered the temple, unconcerned with the ideas of the Jews, who, as is well known, see the fact that an unbeliever enters the sanctuary as a monstrous sacrilege: "he is purer than the fratricide who acts as a priest." Until now we thought that Bagoas was the powerful minister who served in the last years of Artaxerxes III. (359-338) the Persian Empire ruled, just as Josephus' information and the chronology were here incorrect. Now we see that he was a successor to Nehemiah as governor of Judah. [Eusebius of Caesarea (Constantine's right-hand man) and the chronicles based on him reported a visitation of the Jews under Artaxerxes III. and transplanting part of them to Hyrcania*. [Hyrcania (Persian: Varkana, "Wolf's Land"), ancient Iranian (Persian) region located on the southeastern

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shore of the Caspian Sea. Its capital was Zadracarta (Astrabad, modern Gorgān), and it formed part of the various Persian (Iranian) empires. In the list of Persian satrapies given by the Greek historian Herodotus, the Paricanians may have been the Hyrcanians. Hyrcania was also the name of a town in Lydia (at the western coast of modern Turkey), said by the Greek geographer Strabo to have derived its title from a (military) colony of Hyrcanians settled there by the Persians.] If he was in office in 407 BC, it is natural that we should have a grandson of Eliashib, the high priest of the time of Nehemiah (445 B.C.), next to him find; and the same John (Jochanan) is also mentioned as high priest in the letter from Elephantine, thus proving Josephus' statement to be chronologically correct. (The hereditary succession of the high priests Eliashib, Jehoiada, Jochanan [Yohanan, mis-written in vers 12 as Jonathan], Jaddua is also listed in the family lists c. 12. 10f. 22 given by the chronicler at the end of the book of Nehemiah.)

In the letter from 407 B.C. it is said that the Jews of Elephantine had earlier (in the year 410) "sent a letter to our Lord (i.e. the addressee of Bagoas) and to Yohanan the high priest, and his companions the priests in Jerusalem, and to Ostanes , the brother of Anant, and the nobles of the Jews". This address of the letter at that time, in which, as was the case under the Persian administration, the colleges supporting them are named alongside the highest officials, is entirely consistent with the information we have received from the books of Ezra and Nehemiah about the organisation of the Jewish community under Persian rule.

While the actual government lies in the hands of the governor, the community independently manages its own and especially the religious affairs under his control. At its head is a council, the later Sanhedrin, in which the heads (the "elders") of the land-owning lay families and the priests have a seat and a vote. Originally, the priestly families were quite distant, and in pre-exilic times they did not belong to the community of the Freemen at all, but were committee members (metoken, gerim) without property who lived from their services to the community and received a share of the offerings as a fee from private individuals. The heads of the lay families, on the other hand, are the "eminent" (the "free" or "nobles", chorim), and a secular leader, a president of the council, has the top position. This is obviously the position occupied by Ostane, the brother of Anani, in the letter we are discussing. We don't know anything else about him; The fact that he has a Persian name does not prove that he was a Persian; rather, his brother's name shows that he was a Jew. This Anani, after whom he is referred to, contrary to all other custom (otherwise the father's name is always added to personal names), must have been a very respected personality; and so the assumption made by Eduard Sachau is probably that he was a descendant of the old royal family mentioned in the family tree of the Davidians (This family tree has come down to us [Chronicles 1:3, 17, etc.] in a very unreliable form.)

With the introduction of Judaism in 445 BC, the hierarchy of the lineages was reversed: while in the list of those returning from exile the lineage of laymen have priority, in the lists given in his memoirs, Ezra puts the priests first, and the commitment to the law is signed by the (now reorganised) priestly families before those of the laity. Through the law, the leadership of the people transformed into a church community is increasingly transferred into the hands of the clergy and the high priest at their head. [In other words: the theocratical structure gains the upper hand and later turns into the totalitarian mindset that is typical for monotheism.] The same order, as we have seen, also applies to the writing of the Jews of Elephantine.

Another personality known from the Old Testament appears in the letter from the year 407: Nehemiah's main opponent, who tries to thwart the construction of the wall and is in close contact with the secular party in Jerusalem, Sin-uballit (Sanballat). We learn here that he was governor of Samaria.

This is never mentioned by Nehemiah as he assumes that the readers knew it. (Titus Flavius Josephus [Antiquities XI 7, 2, 302] places him unknowingly in the wrong time of the last Darius [called Codomannus; Darayavahush III, reigned 336-330 BC], but calls him correctly "Satrap of Samaria.). The statement "Then Sinuballit spoke before his brothers and the crew (chail) of Samaria, etc." [Nehemiah 3:34] only now makes us understand; as governor, he stands at the head of the levy of his province.) — It sheds new light on the events he recounts: it is the governor of the neighbouring area who is trying to cause him all sorts of difficulties, even though he was not allowed to intervene directly in his sphere of power. If he was still alive in 407, he must have been very old; and so the Jews of Elephantine turn to his sons Delaiah and Shelemiah, who apparently actually ran the business for their father. Now we can turn to writing itself and its motivation.

The Destruction of the Jewish Temple at Elephantine

It is understandable enough that there was a lively rivalry between the Egyptians and the foreigners living among them, and especially the Jews [as they might have remembered that the Habiru (Hebrew) from Canaan wanted to get the whole country under their control some hundred years ago]. For a long time the Egyptians had become more and more exclusive towards foreigners, whom they viewed as unclean [impure]. And when, after the fall of the New Kingdom [1539–1075 BC], the distress of the time and foreign rule generated a national reaction that saw salvation in the return to the orders and cult forms of the oldest times and everything foreign. This includes ideologies and the gods who had invaded from abroad, in so far when they were recognised as such, eliminated as creatures and associates of the evil Seth, the enemy of Osiris, and eradicated from the Egyptian religion, this rejection of foreigners and the embarrassing observation of purity regulations and local cult orders became completely dominant. After decades of chaos, the Restoration under the 26th Dynasty recognised and carried

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out these principles, and the news of the Greeks is full of them. But this behaviour had already been noticed by the Israelites, who had no idea at the time that they would arrive at exactly the same standpoint a few centuries later. [This is a law of human nature, the more a particualar zeitgeist swings to one extreme, the more vengeful it swings back later.] The Yahwist (one of the 4 authors of the Pentateuch; around 850 BC) notes in the story of Joseph that "the Egyptians are not allowed to eat together with the Hebrews, since this is an abomination to the Egyptians" (Gen. 43:32), and that "to the Egyptians all shepherds are an abomination" (Gen. 46:34); When, during the plagues, Pharaoh made the concession that the Israelites should offer the required sacrifice to their God, not in the desert, as they demanded, but in Egypt itself, he had Moses say: "We cannot do that; for what we sacrifice to Yahweh our God is an abomination to the Egyptians; If we should sacrifice before their eyes, as is an abomination to the Egyptians, would they not stone us?" (Exodus 8:22).

Meanwhile, the Jews in Palestine were under the laws of 621 and 445 BC. The Jews in Elephantine have also become just as exclusive, and the Jews in Elephantine have not remained untouched by this zeitgeist, although they will not have gone as far as the Orthodox in their homeland.

But they also did not lack for provocations: they also stayed away from contact with people of other faiths in their interactions and at meals, they also showed contempt for their religion, and above all they also diligently caught proselytes of which the papyri bear witness through the numerous Jews whose fathers or grandfathers bear Egyptian names, and through the conversion of Mibtachiah's Egyptian husband to Judaism. So where-ever Egyptians and Jews sat together in the same city, there would have been as little lack of daily friction and riots as there is today between the various Christian denominations in the Holy Land [of the 19th century]. And just as here the Islamic [Ottoman] government stands above them, in a proudly awareness and illusion of having a much higher religion, looking down on them with contempt and yet forced to take their pretensions into account and keep order among them, so in Egypt the Persians, the professers of the pure teachings of Zoroaster. Cambyses showed complete contempt for the Egyptian religion and persecuted it; that has abandoned the wise policy of his successors, which Darius founded, and has tried to make amends with all his might; But one can imagine how contemptible the actions of the rabble that took place at his feet must have seemed to the proud Persian, despite the generous spirit that permeates the entire imperial administration, or rather precisely as a result of this.

Papyrus 10 provides some insight into this game of intrigue in everyday life, a letter addressed to the Jewish community in which an agent of the community reports on the events affecting them at the satrap court in Memphis. Unfortunately, only the right half of all the lines has been preserved. The entry reads: *"To my lords Yedoniah, Mauziah, Uriah and the army of your servant [legion of God] greet you at all times. We are doing well here. And now, every day, the . . ."* No further coherent text can be produced; but we see that Arsames is talking about the Egyptians' intrigues, against which the sender is powerless: *"[about that] we can [not do anything] because the Egyptians — them women (probably of Arsames) — give bribes"*, and later: *"we are frightened because we are short of money"*. The Egyptians also put their hope in the governor of the Thebaid "and so they say: a Mazdajasnian (i.e. a worshiper of Mazda, the religion of Zoroaster) is he, placed over the province.

Here we get an idea of the role that the rivalry between different religions played in the life of the Persian era. There will never have been a lack of such friction; And hand in hand with them goes the ever-living striving of the Egyptians to regain their national independence, despite all of Darius I's concessions or perhaps precisely as a result of his policy, which, in contrast to Cambyses [Kambujiya], was as accommodating to the Egyptian priests as possible and thereby enormously increased their influence, which had already led to great revolts twice, in the years 487-484 BC and 459-454 BC, and after the death of Darius II in 405 BC. The permanent shaking off of the foreign yoke was achieved. A few years earlier, in 410 BC, this led to a movement in Elephantine which was directly aimed against the Jews and of which we learn from our documents.

The process was as follows. While the satrap Arsames had gone to the king's court, the priests of Khnubis of Elephantine managed to obtain the consent of the Persian general, the pratarak Hydarnes, to strike against the Jews.

He ordered his son Nephayan, who commanded in Syene, to send Egyptian troops to attack the Temple of Yahweh. They attacked the sanctuary, plundered its valuables and completely destroyed it. It is possible that other intentions besides hatred of Jews played a part in this undertaking, that the Jews were the mainstay of the Persian government and that the Persian commander was won over to take a measure that would ultimately lead to an uprising against the Persians themselves can hardly be doubted.

At least that's how the Jews portrayed it. In the Strasbourg papyrus published by J. Euting, the fragments of a petition "from the Jewish army" to the Persian government, perhaps to the satrap Arsames himself or to his deputy [Of course, the surviving document is not the original petition, but a copy taken from it and retained.] is it [called:

". . . flags of the Egyptians have revolted; we did not leave our post and no harm could be proven against us. In the year 14 of King Darius (410 BC), when our lord Arsames had gone up to the king, this is the mefait (I represent the Persian word 'dushkarta' used in the text here by the following using French words.)*, which the priests of Khnubis committed in the fortress of Jeb, a conspiracy with Vidarnag* (Hydarnes)*, who was pratarak* (general) *here. They gave him silver and valuables. There was a remnant of that . . .* (There is an unknown word here.) *. . . They destroyed the king of Yeb, who was in the fortress; and a wall was built in the breach of*

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the stronghold of Yeb, and now this wall is built in the breach of the stronghold. There was a well built in the midst of the fortress, and it never ran out of water to water the army; when they are assiegp, they drink the water from this well; those priests of Khnubis have buried this well. When information is collected from the judges, officials and policemen (literally "the listeners," goschak, a Persian office that the Greeks render as "the king's ears.") *employed in the province of Tashadres, our Lord* (i.e. to the addressee) *will be notified in accordance with what we have said. Also we give an exact report. . ."*

Only isolated words survive from the sequel; As far as we can see, the looting and destruction of the temple was primarily reported here.

The government appears to have energetically suppressed the disturbances after Arsame's return; Hydarnes and Nephayan and their accomplices were executed. But the Jews could not regain their rights. For three years they tried in vain to obtain permission to rebuild the temple. A letter to Bagoas and the Jews in Jerusalem asking them to support their request went unheeded — understandably enough: since modern Orthodoxy had now achieved full dominance here, and a temple to Yahweh outside Jerusalem was an abomination of pagan idolatry. So in the year 407 BC they finally turned again in the surviving letter to the governor Bagoas of Judah with the request to intercede on their behalf with Arsames, and at the same time to the sons of Sin-uballit of Samaria.

This is also very significant for the situation. For the Believers of the Old Judaism in Elephantine there is no sharp contrast to the [equally old-fashioned] Samaritans that has now developed in Palestine. The Samaritans and Sinuballit themselves were by no means harshly hostile to the colonists in the south, no matter how uncomfortable they were and how much they were repelled by the fanaticism of the strictly religious party. They tried to get along with them and had a variety of connexions and family relationships with the aristocracy and especially with the secular priesthood.

Tobit was related by marriage to prominent families and the high priest Eliashib to him. — when Nehemiah returned to Judah (around 430 BC), he threw him out (Nehemiah 13:4...) — , so has a grandson of Eliashib married a daughter of Sin-uballit (Nehemiah 13:28...).

"I chased him away from me," says Nehemiah in the account of his second governorship; "Remember them, my God, of the defilements of the priesthood and of the ordinances of the priesthood and of the Levites!" He withholds his name, he only hints at his crime: it is Manasseh, the first high priest of the Samaritans at the temple on Mount Gerizim of Shechem. The Samaritans also accepted God's revelation of the new code of laws that Ezra had brought with him — they could not escape the power of the new religious ideas. Only they were never able to recognise the Jews' claim to be the only true Israel and the claim of the upstart Jerusalem, but instead clung to their much older central sanctuary. So the Jewish sect of the Samaritans came alongside Orthodox Judaism.

It is quite understandable that the Jews of Elephantine could expect more accommodation here than from the devout Jews of Jerusalem, to whom they had initially turned; and this hope did not betray her.

The letter to Bagoas from the year 407 is preserved in two copies, which differ in small details of expression. It says:

"To our lord Bagohi, governor of Judah, your servants Yedoniah and his companions, the priests in the fortress of Yeb [Elephantine]*. May our Lord the God of Heaven greet you at all times and sit in grace before King Darius and the sons of the (royal) house a thousand times more than now, and grant you long life and be happy and healthy at all times. Now your servants Yedoniah and his companions say this:*

In the month of Tammuz, in the year 14 of King Darius (July 410 BC), when Arsames had gone away and gone to the king, the priests of the god Chnub in the fortress of Yeb conspired with Vidarnag, who was pratarak here, namely: let the temple of God Yahu in the fortress of Yeb be removed from there.* (* The verb "make" is omitted. The parallel text has: "they gave silver and treasures to Vidarnag.") *Then this Vidarnag, the Accursed One, sent a message to his son Nephayan, who was colonel in the fortress of Syene with the words: The temple of the god Yahu in the fortress of Yeb should be destroyed. Then Nephajan brought Egyptians with other warriors; They came into the fortress of Yeb with their weapons, and they entered that temple and destroyed it to the ground, and they broke down the stone pillars that were there. They also broke down the five stone doors* (the jambs, in contrast to the door leaves. The parallel text says "mighty doors") *built of stone blocks that were in that temple, and they lifted up their door leaves and the brass hinges of those door leaves, and the roof of cedar, with the remainder of the equipement, and whatever else was there, they burned all with fire; and the gold and silver bowls, and all the things that were in that temple, they took away and confiscated them. Since the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb; and when Cambyses* [Kambujiya] *went against Egypt, he found that temple built. And while all the temples of the gods of Egypt were destroyed, no one did anything to that temple. And since they have done this, we, with women and children, wear mourning clothes and fast and pray to Yahu, the Lord of heaven, who has brought us news of that Vidarnag: the dogs have torn off the bonds from his feet* (Vidarnag was executed and his corpse was given to the dogs that tore it apart) *and and all the treasures which he had acquired perished, and all the people who had wished evil upon that temple were slain, and we saw it with delight.*

Even before this, at the time when this evil was done to us, we sent a letter to our Lord (the addressee)*, and to Yohanan the high priest and his companions the priests in Jerusalem, and to Ostan the brother of Anani, and the nobles of the Jews; but they did not send us a letter.*

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We have also been wearing mourning clothes and fasting since the month of Tammuz in the year 14 of King Darius to this day. Our wives are like widows (i.e. we abstain from marital intercourse.) *We do not anoint ourselves with oil and we do not drink wine. Nor have we offered any oblation, incense, or burnt offering in that temple from that time until now, the year 17 of King Darius.*

Now your servants Yedoniah and his companions and all the Jews, inhabitants of Yeb, say this: 'If it seems good to our Lord, remember to build that temple, since we are not permitted to build it. Look at the recipients of Your blessings and graces here in Egypt. Let a letter be sent to them from You concerning the temple of the God Yahu, to build it in the fortress of Yeb, just as it was built before, and they will give the offerings, the incense, and the burnt offering on the altar of the God Yahu Your name. And we want to pray for you at all times, we and the women and children and all the Jews who are here when that temple is built. And you will earn for yourself greater merit before Yahweh, the God of heaven, than a man who offers to him burnt offerings and sacrifices worth a 1,000 talents. And concerning the gold, concerning it We have sent and given knowledge.

We also communicated the whole matter in a letter on our behalf to Delaiah and Shelemiah, the sons of Sin-ubalht, governor of Samaria.

Furthermore, Arsames knows nothing of all that has happened to us.

On the 20th Marcheshwan of the year 17 of King Darius (28 November, 407 BC)*."*

[See Photo of the petition, averse and reverse, Appendix A]

Whether Bagoas cared much for all the beautiful promises of divine blessing that the Jews made to him may seem quite questionable. In any case, the material gain that was offered to him, the gold, which is mentioned at the end of the letter, was more effective. But here the Jews had to be careful: they could not know how much Bagoas would demand, and just as they could offer him too little, it could turn out that he would have been available cheaper than they had expected. So they are careful not to name a specific sum, but only indicate that they gave their messenger gold and instructions: such things could only be successfully negotiated orally.

In any case, the negotiations in the Holy Land achieved their goal; In a meeting with the Jewish negotiator, Bagoas and Delaja — his brother apparently left the matter to him — declared their willingness to support the Jewish proposal. We also have information about this negotiation: we have the minutes in which the Jewish negotiator recorded the statements of the two Persian officials and which he brought with him to Elephantine. It is said:

"Record of what Bagohi and Delaja told me.

Record with the following wording: You have to speak in Egypt regarding the altar house of the god of heaven, which was formerly built in the Fortress of Yeb, before Cambyses, which that accursed Vidarnag destroyed in the year 14 of King Darius, to build it on its site as it was before, and they shall offer offerings and incense on that altar, just as they used to do before."

You can see that the two Persian officials express themselves very correctly. They avoid the name "Yahweh", nor do they speak of a temple, like the Jews, but of the "house of the altar"; but because they recognise that it dates from ancient times, before the conquest of Cambyses, The fact that his privilege is therefore not infringed by the Persian government also means that it has been unlawfully destroyed and must be restored, in accordance with the principle consistently followed by the Persian government of protecting the existing conditions and not overturning a decision once made.

In exactly the same way, Darius I allowed the construction of the temple in Jerusalem because in the archives at Egbatana he found the protocol of Cyrus' decree by which he allowed the reconstruction of this temple in the year 538 BC (Ezra 6). — This only differs in one point The decision depends on the Jews' request. They say that so far three types of sacrifices have been offered to their god in the temple, mincha, incense and ola, and they expect that these can be offered again after the temple is restored. Of these three types, the incense offering needs no explanation; Ola is the burnt offering in which the slaughtered animal is burned on the altar; mincha "gift", is originally any sacrifice (in which the sacrificers, along with the sacrificial priest, themselves eat the meat of the slaughtered animal), but in the cult of Jerusalem it became exclusively the name of the vegetable "meal offering" (bread, cake, fruit), a usage of language that is then strictly enforced by the law (which, incidentally, emphasises burnt offerings wherever possible). We see that here too the cult of Elephantine completely corresponds to that of Jerusalem.

Now the minutes of the negotiation with Bagoas and Delaja only talk about mincha and incense; Lidzbarski first rightly concluded from this that they did not want to allow burnt offerings on the altar of the restored temple. This corresponds to another document, the copy of a petition to a man of one foot — the name is not mentioned — which unfortunately only survives in a garbled form, for the restoration of the sacrificial cult (Pap. 5). The text says:

"Your servants Yedoniah son of Gemariah, Ma'uzi son of Nathan, Shema'iah son of Chaggai, Hoshea son of Yatom, Hoshea son of Natun, five men in all, Syenenes, who live in the fortress of Yeb, say thus: If our Lord [intercedes for us, or something like that] *and the temple of the god Yahu* [will be rebuilt] *in the fortress of Yeb, as it was built before, and sheep, oxen, goats, . . . are not offered there, but incense and food offerings* (mincha) *are. . . , and our Lord gives information . . ., then we will go to the house of our Lord. . . Deliver 1,000 species* (bushels) *of barley".*

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This letter, which also proves that its five authors were quite wealthy, adopts the formulation given by Bagoas, not only in the positive, but also to the negative side. Apparently the Jews saw that they would not be able to obtain permission for sacrifices and burnt offerings and acquiesced. So it is very likely that this petition was only drawn up after the Bagoas' decision was received, when further support was sought from influential personalities — probably a high Persian official — in order to finally obtain the concession for the construction of the temple from Arsames.

But that the Jews of Elephantine could not obtain permission to offer sacrifices burned in fire in their temple is very strange indeed. One must probably assume that the government has thereby made a concession to the Egyptians' anti-Jewish sentiment. However, one should completely avoid the idea that is occasionally expressed as if animal sacrifice itself was offensive to the Egyptians and as if the sacredness of animals in Egyptian religion played a role in this. Of course, in Egypt the animals are cared for and protected, and killing some animals, such as the ibis, the falcon, the cat, the cow, is forbidden under penalty of death. But oxen and sheep, the chief animals of the Jewish sacrifice, have been slaughtered in Egypt at all times. Instead of all other evidence, it is sufficient to refer to Herodotus, who (II, 37-42) describes these things very clearly, in full agreement with the monuments. Cattle sacrifices are quite common in Egypt, and the burning of the carcass filled with bread, fruits and spices, which Herodotus (II, 40) describes, perhaps only entered Egypt in the late period from the Semitic cult. In addition to bread and geese, the priests in particular receive their daily ration of beef from the temple property. Herodotus only says of the inhabitants of the Theban district that they were not allowed to slaughter sheep because they were sacred to Amon, but instead sacrificed goats, just as, conversely, the inhabitants of the district of Mendes in the Delta, whose god was a goat, spared the goats and slaughtered sheep. If we assume — which is not unreasonable — that the inhabitants of Elephantine did not slaughter sheep because their god Khnubis had the shape of a ram, then this would only lead to a ban on sheep sacrifice, but not on animal sacrifice as a whole. So it is not the animal sacrifice itself, but the way in which it is carried out, and in general the entire cult of a foreign god, which is "an abomination" to the Egyptians and the reason or pretext for the unrest gave.

If the Persians refused to grant concessions for animal sacrifices, it may have been because they were also offensive to them for a completely different reason. For according to the teachings of Zoroaster, the burning of animal corpses was a defilement of the holiest and purest element, the fire. However, we find out nothing else about such an intervention in foreign cults, as one would then assume, under the Achaemenids — later, under the Sassanids, When the religion of Zoroaster organized itself completely as a church, things were different. But it is not unthinkable that such tendencies had already arisen at that time, as Cambyses clearly showed his contempt for Egyptian religion.

Perhaps such views, along with bribery, played a part in Hydarnes agreeing to the destruction of the Jewish temple at Elephantine. It can also be pointed out that the Egyptians, in their intrigues against the Jews, count on the fact that the governor of Thebais is a Mazdajasnian, and that Bagoas imposes a heavy tax on the Jews in Jerusalem for every sheep sacrificed during the daily service imposed. But we have no certainty here and cannot go beyond hypotheses.

We do not know whether the Jews' efforts were successful and whether they received permission to rebuild the Temple. But it was hardly completed. Because a few years later, in 405 B.C. BC, the new revolt of the Egyptians followed, which led to the establishment of the rule of Amyrtaeus. A partially preserved and almost incomprehensible document perhaps refers to these processes (Pap. 15. The first surviving word, Khnum, can only be the remainder of a proper name [Pa]khnum [a remainder of the P has also been preserved], not for example the name of God, since this is written Khnub), in which a list of Jewish men is given, headed by the community leader Jedoniah, son of Gemariah, "who were found at the gate and were killed", as well as women who were perhaps taken prisoner. Perhaps we are talking about a catastrophe that came to the community, which would probably have taken place in the year 405 BC, but everything is too sketchy to be able to say with certainty that the Jewish people were eradicated At least not at that time, because we have, as the youngest of the documents, a debt document from the 5th year of Amyrtaos, 400 BC, which a Jew, Menachem, son of Shallum, the "Aramaean of the fortress of Yeb, from the flag of Nabukudurri" issued to a Jewess called Selua (Pap. 35).

END OF THE ELEPHANTINE PAPYRUS FIND

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Alexander the Great and the Greeks

In 332 BC, a remarkable people invaded the Middle East. They were the Greeks, led by one of the greatest Generals in history: Alexander the Great (Alexander III of Macedonia). The Greeks would conquer the world, from Greece to India. After his death in 323 BC, the Ptolemies in Egypt and the Seleucids in Syria rule Judaea by turns for the next 150 years. But there was far more to the Greeks then military prowess. The Greeks had created the most sophisticated civilisation the world had ever seen.

Their magnificent art was inspired by a reverence for the human body which also found its expression in the athletic Feats on display in their Olympic Games. But the Greeks also revered the mind and their greatest thinkers were responsible for the flowering of philosophy, science and mathematics (See p.1244.). As a result, Greek architecture, politics and economics were centuries ahead of the other peoples of the world. For the Jews, the takeover of most of the known World by the Greeks was a threat more dire than any other army they have ever encountered. Suddenly, the Jews of the land of Israel found themselves almost in the middle of the Greek Empire.

Yehuda Makabi's Fight for Freedom

In 167 BC, the Seleucid (Greek-Persian) ruler Antiochus Epiphanes introduces pagan rites at Jerusalem Temple, triggering the Maccabean revolt. (Book of Daniel, 1 and 2 Maccabees) It was during this time that the xenophobic Messianic Movement began to formate and write the first apocalyptic Dead Sea Scrolls. The uprising was led by a man known as Judas Maccabeus, or Yehuda Makabi in Hebrew, and he began his military actions against Antiochus in the countryside for the Seleucid king had ordered his men to travel from Village to village with an idol of Zeus. The king's commissioners came to the towns to make them sacrifice. Many Israelites gathered around them but Matathias (Matityahu, Matthew) and his sons drew apart. The king's commissioners who then addressed Matathias: *"You are a respected leader, a great man in this town. Be the first to step forward and obey the king's decree. Your sigs shall be honoured with gold and silver and many presents."* Raising his voice Matathias retorted, *"Even if every nation living in the King's Dominion obeys him, I my sons and my brothers will still follow the Covenant of our ancestors!"* As he finished speaking, a Jew came forward in the sight of all to offer sacrifice on the altar. When Matathias saw this, he was fired with Zeal. He killed the king's commissioners and tore down the altar.

The Seleucid King Antiochus IV Epiphanes directed a series of measures against Judaea which culminated in the suppression of Jewish worship. The Temple was desecrated, circumcision proscribed and abstention from pork was outlawed. Opposition broke out all over the country. Antiochus tried to achieve by force a religion detached from Torah Mosaic Law and assimilate it into a common Hellenistic culture in service of Empire. This was a period of Jewish Maccabee Martyrs dying for the Mosaic Law. 2 Maccabees states, "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his Laws." In 141 BC, the victorious priestly Hasmonean (Maccabean) family established as ruling dynasty of an independent Jewish kingdom.

Into the Roman Empire

This conviction that the fate of the Jews depended on defending God's laws at all costs would only grow in the years ahead. And it would set the stage for a true cataclysm when another great Empire arrived in the Middle East: the Romans. In 63 BC, the famous Roman general Gnaeus Pompeius (Pompey) led his Legions into the land of Judaea. For 100 years, Judaea had been an independent nation and many Jews believed that as the chosen people of the one true God. They would remain free forever. But it soon became clear that the world's greatest Empire could not be resisted. The Triumph of the Romans produced a crisis of Faith among the Jews. For some the only explanation was that the final battle between good and evil the end of days, was at hand. They would soon see evidence for their belief for the years ahead in Judaea would be one of the most bloody and chaotic periods in human history.

This is a story of terrorists and political assassination, of brutal overlords who crucified thousands, and of the Siege of Jerusalem with over 100,000 people trapped inside. But it is also the story of how amid the chaos two new religions began to flower, religions that would change Mankind's ideas about justice, mercy and God. One of them would be called Rabbinic Judaism (representing the Roman Jews of the Pharisee party); the other one is now known as Roman Christianity, cleansed by the Flavian dynasty from any terrorist violence and messianism. The Romans gave the people the messiah they always wanted, the benevolent Jesus Christ, who was in time elevated to the Christian god we all recognise today.

Jesus, James, Paul, and Christianity

Archaeological discoveries combined with an in-depth study of ancient texts offer us a better understanding of the environment in which Jesus grew up. Although the gospels are just literature, not history, they still give us some facts. Official records of the Roman administration are such facts, Bible authors could not have any influence on them. In many ways, the Bible is like real life, especially when it comes to meeting new personalities or characters; Not each and every person is equally honest, equally righteous, equally good.

It is the verfiable facts that are most valuable, not the stories of miracles. It is the sayings, teachings, and ideologies that are significant, not the personality or the character of Jesus quite simply because most New Testament texts were written by authors who did not know the real Jesus, by Greek-speaking Romans, not by converted Hebrews. This is the reason why the New Testament is pro-Roman and

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without mentioning the Romans. It is a like talking about the World Wars without mentioning the Germans.

The saddest thing is that almost the entire New Testament breathes Jew-hatred and anti-Semitism being responsibe for millionfold death among Jews particular by the hands of Christians and Muslims. It is therefore very important to know what kind of Jews the texts are refering to and who wrote about Jews in a hateful manner first. Roman Christianity goes back to one man: Shaul ha Tarsi, in English: Saul of Tarsus, Paul the Apostle (the Messenger). He is called "apostle" although he is not one of Jesus' original apostles. His texts are the oldest of the New Testament and they are full of loathe towards Jews, arrogant towards Jesus' original apostles and haughty towards the real Jesus and his family. As a Roman Jew, a Pharisee, Paul especially disliked the non-Roman Zealots, the Saducees (Zadiks = the Righteous Ones) and the Sicarii (knife-terrorists) all of whom Paul just called "Jews.". They all went against everything the Greek-Roman civilisation stood for. That is why he, as dutiful Roman citizen,, as police agent of the Roman government, persecuted them. Already in his first appearance in the Book of Acts he is shown as an individual of violence: *"[Acts Chapter 7] 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul (of Tarsus). 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts Chapter 8] 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went every where preaching the word."*

In other words, Paul (here still called Saul) destroyed everone who was connected to the Jerusalem Church of Jesus and James.

Stephen was a Greek-speaking Roman evangelist, who lived in Jerusalem and was one of Jesus' early Jewish Christians from outside the Holy Land. The Sanhedrin (the Jewish Court of the Temple) tried him for heresy and stoned him to death, with Pauls consent who -- do not forget--acted as a kind of police agent. Just like Jesus before him, Stephen criticised "the Temple" because it had been rebuilt by the pagan king Herod and those who run it were clients of the pagan Romans.

The simple-minded Jews had no chance against Paul, a sophisticated Roman official. That the Roman Church hailed Paul as a hero is no surprise because he founded his own version of Christianity which was Roman, not Hebrew. For him, Jesus was not a wise teacher but "Christ crucified," the only form Jesus could be worshipped. And Paul did not care that his teachings went against the first 3 of the Ten Commandments. For Paul, his version of Jesus had brought deliverance from the "curse of the law" (Galatians 3:13). One could get the impression that Paul and the gospels had turned Jesus' teachings upside-down. Paul was determined to crush the violent Zealots with violence, anyone or anything standing in his way of hate was wiped out. Jesus did not hate anybody, he was a righteous man, Jesus the Nazorean, Jesus the Keeper of the Law. And so was his brother James the Just, a Teacher of Righteousness.

Facts on Jesus and his Times

One of the most important issues for Christians is the evidence for the existence of Jesus. Unfortunately, there is not much to get on with. However, there are certain indications that can prove a 'factual Jesus.' Here it is vital not to be taken captive by wishful thinking but analyse the existent indication of evidence and judge by logic. The results are astounding as well as satisfactory.

1. Linguistic facts: The name Jesus itself. Jesus is the English version of the Roman version IESUS which is another form of the original Greek transliteration IESOUS. The Hebrew-Aramaic origin of the tranliteration is Yeshua, Yeshu, Yoshua, and its full Hebrew form is Yehoshua. Yeho stands for 'god' and shua means Saviour / Messiah, so together: "God is salvation" or a bit more fluent: God's Saviour or the Saviour of God. The name is actually a title of honour rather than a name. It is the same name-title as in the "Book of Joshua" in the Old Testament. The link to that Joshua is clear as Joshua was Moses' secretary, his successor and the first Israelite conqueror of the Holy Land. So the name Yeshua is actually linked to military victory over the occupiers. And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in "Jesus the Nazorean" (the keeper of the law) vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus, Emmanuel (see point 7) but still can mean the same person.

2. The birth date of Jesus. The only official extra-biblical fact that is given is the census. The census was conducted by Governor Publius Sulpicius Quirinius after Judaea, Galiee, Syria, Jordan and Arabia Petraea became the official Roman "Province Judaea" in the year 6 AD. The census was necessary in order to estimate the tax the Roman state could earn.

3. The wise men from the East refer to Zoroastrian or Buddhist men from Persia symbolising the Mithras cult that provided the Eucharist, the halo around Jesus' head, the long-haired Jesus character itself. Mitra was an angel-like deity originating from Hinduism.

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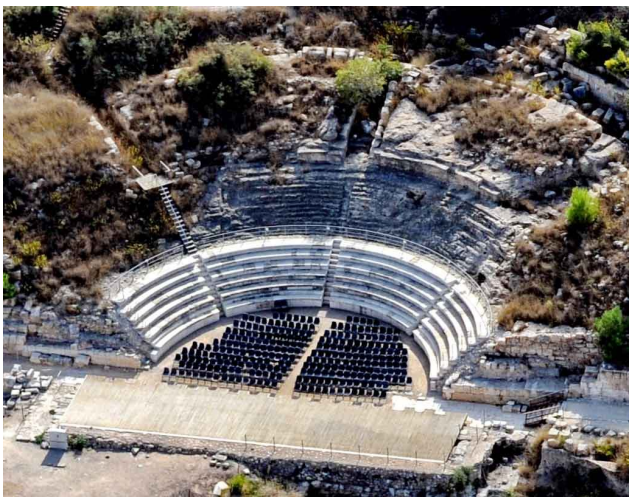
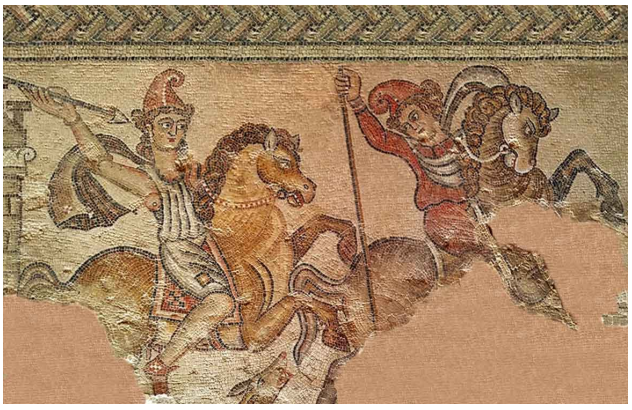


The Greek teatre in the Galilean capital city Sepphoris was most certainly a place the family of Jesus knew. It was only 5 km away from Nazareth and was undoubtedly their main place of work. The general depiction of the Holy Land as bucolic scene with intinery preachers wandering around is most certainly nonsense. Judaea and Galilee were cultured but also perilous areas of constant warfare.

4. Jesus father Joseph was a tekton, this is a Greek word for builder, not just carpenter. His main place of work was therefore in Sepphoris, the Galilean capital city that had about 30,000 inhabitants.

5. Jesus' place of work was most likely Sepphoris, the capital city of Galilee which was only 5km northeast of Nazareth and 7km east of Bethlehem (Bet Lehem of Galilee); it was a main hub on the Silk Road / Indian trunk line. The Indian emperor Ashoka sent Buddhist emissaries to China and the Greek Empire, and the trunk roads from China and India and Persia were almost passing by Jesus' home.



This beautiful floor mosaic was found in Sepphoris. It shows two amazones from "the East," meaning Persia; identified by the typical Persian shape of their hats. Persian influence was huge on the Roman Empire and so too on Chritianity for hundreds of years.

6. The Star of Bethlehem (Bet Lehem) goes back to the "star prophecy" which identifies Jesus as member of the Jewish "Messianic Movement," a kind of terrorist movement whose jihadi subjugated the entire Hebrew population of the Holy Land. Therefore, the Romans had no other choice but viewing everybody as anti-Roman activists who were all liable to be executed by crucifixion. Only those who owned Roman citizenship were not allowed to be crucified but had to be put to death by the sword, like John the Baptiser and perhaps Paul the Apostle (Roman name: Shaul ha Tarsi, Saul of Tarsos, Anatolia). The prophecy was often employed during the troubled times of occupation. It was used an incentive piece of inflaming propaganda and goes like: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob (Israel), and a Sceptre shall rise out of Israel, and shall smite the corners of Moab (Arabia), and destroy all the children of Sheth." (Numbers 24:17) This was the prophecy that was of such importance to all resistance groups in this period, including those responsible for the documents at Qumran and the revolutionaries who triggered the war against Rome, not to mention the early Christians." In his history, Titus Flavius Josephus observes that Titus Flavius Vespasianus was destined to be the world ruler who would come out of Judaea, and not a Jewish messiah, as the revolutionaries had erroneously anticipated (Jewish War 6.312-314). The prophecy was also applied to Simon bar Kokhba, messianic leader of the 3rd Jewish Revolt of 132 AD, whose adopted name 'bar Kokhba' means "Son of a Star" in Aramaic.

7. Prophecies are not looking into the future but are a kind of propaganda works to inflame the people who then change the future. In the prophecy of a Messiah, the Virgin is mentioned in those two gospels with the largest historicity level: Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," being a quote from Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." and Luke 1:27 "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." The mentionings deliberately avoided the use of any name directly, the authors did not want to be caught in a blunt lie. The woman's state as virgin was supposed to render Jesus as divine. So, who then was the virgin in that family? It was certainly not the mother Mary who was the virgin, it was actually James the Just, the brother of Jesus. James got never married, he was a holy man in his own right, a kind of Ayatollah, in the Dead Sea Scrolls called "The Teacher of Righteousness," the Zadik, "The Just."

8. Jesus' span of life is given in the Gospel of Luke with "about 30 years of age" (Luke 3:23) which clearly indicates the time between the census (6 AD) and Pilate's earliest departure from his rule in 36 or 37 AD. There is a high likelihood that Pontius Pilate run into troubles and was finally sacked because he executed the brother of a holy man.

9. The execution ensemble of 3 crosses resembles an identical scenery narrated in the biography of Titus Flavius Josephus called "The Life of Josephus." The difference is that the main character of those 3 executed individuals survives, while the Jesus of the gospels dies.

10. The existence of Pontius Pilate is a fact on record: The death date of Jesus is also (indirectly) mentioned. His supposed execution on the cross happened during the

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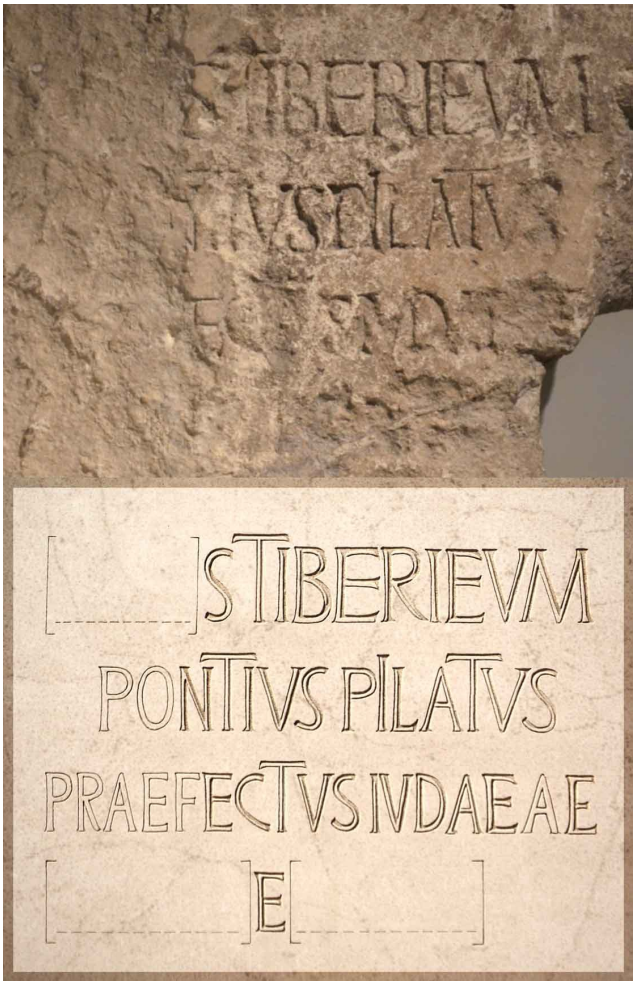
prefectship of Pontius Pilate that lasted from 26 to 36/37 AD. There are 3 archaeological finds:



A.) The Pilate-Inscription of Caesarea Maritima: The best known archaeological artifact found that is associated directly with Pilate was found at Caesarea Maritima, the Roman capital city of Judaea, in 1961. It is a partial dedicatory inscription for a temple and probably reads [the missing letters are in brackets]: [DIS AUGUSTI]S TIBERIEUM, [PO]NTIUS PILATUS, [PRAEF]ECTUS IUDA[EA]E, [FECIT D]E[DICAVIT]. In English it means: "To the Divine Augustus Tiberius, Pontius Pilate, prefect of Judaea, has dedicated [this]."

The dedicatory inscription was erected between 26 and 36 AD but removed after the end of Pilate's term in office. The fact that his dedication monument was reused in a staircace of the theatre shows us an indication that Pilate's rule ended in disgrace. In such a case the Roman sentences the former ruler to Condemnatio Memoriae, a status of condemned memory or deleted record.

According to Titus Flavius Josephus, Caesarea was the scene of a large demonstration against Pontius Pilate. He had legion eagles and pictures of the emperor brought to Jerusalem, disregarding the Jewish ban on images. He surrounded the demonstrators in the Hippodrome (Caesarea's Circus Maximus) and threatened them with execution. When they then knelt down and bared their necks, Pilate, impressed by the Jews' courage, gave in. The Romans did not understand that Judaism is a religion based on books and not on worship statues.

Capital city of Judaea was not Jerusalem; the Roman government resided in Caesarea Maritima (near Haifa). This photo shows its centre with harbour, the Roman theatre and the Hippodrome, a horse race track similar to the Circus Maximus in Rome. Jerusalem was only the religious capital city of those Jews who followed the Jewish Laws established by Ezra and Nehemia. The Samaritans, a large portion of the entire population, who lived between Judaea in the south and Galilee in the north, had their capital near Mount Gezirim in Samaria; on the mount was the Samaritan Temple.

B.) Ameria Inscription: A second inscription (official ID: CIL 11, 04396, p 1369) which has since been lost, has historically been associated with Pontius Pilate. It was a fragmentary, undated inscription on a large piece of marble recorded in Ameria, a village in Umbria, Italy. The inscription read as follows: PILATVS, IIII VIR (quattuorvir, 'one of 4 rulers,' a title like triumvir for 3 rulers), QVINQ (quinquennalis, '5-year count,' meaning a type of local city official responsible for conducting a census every five years).

C.) Inscribed Fingerring of Pilate: During the 1968–1969 excavations, directed by Gideon Foerster, a cast copper-alloy fingerring was discovered within a fill covering the eastern exedra of the peristyle courtyard of the mountain palace-fortress at Herodium (Foerster 1969; 1970; 1993). The Herodium is an ancient fortress located 12 kilometres (7.5 mi) south of Jerusalem; it was built by Herod the Great between 23 and 15 BC.

The ring was cast in one unit. The asymmetrical oval bezel is evidence either that the stone(?) mould for this ring was engraved quickly before pouring the melted metal or that the device was not prepared by a master smith. The depiction shows a calyx krater within a frame; round it goes in clockwise direction the inscription ΠΙΛΑΤΟ(Υ) (Pilato[u]), meaning "of Pilate".

The name Pilatus is rare, so the ring could be associated with Pontius Pilate; its tiny size and the cheap material suggests that it once belonged to one of Pilate's children who might have worn it as a toy for play or for identification reasons in the case the child does not find its way home. The depicted vessel is fairly common on Greek, Roman and Jewish coins, ossuaries, mosaic pavements, furniture and oil

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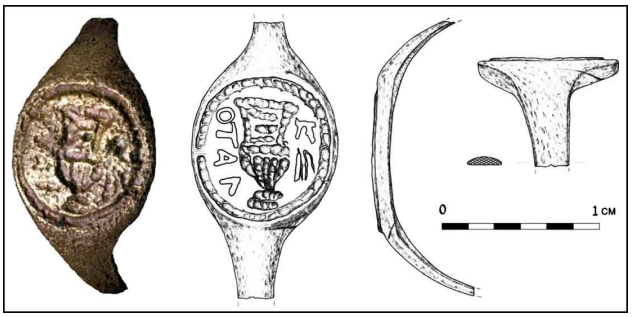
lamps. The most common vessels are the amphora, laver, a handwash jug (symbolising purity), goblet and krater (Gersht and Gendelman 2016: 151–172, 173–178).



The copper-alloy ring (ID: B.H132) has following measurements and conditions. Hoop: Outer diameter: 17mm; inner diameter: 15mm; width: 1.5–4mm; thickness: 1mm; bezel: 13mm (length) × 9mm (width) × 2mm (thickness); sealing bezel device: 8 × 9mm. Bezel intact, hoop broken, more than half missing. Some of the bezel device's engraved lines and minute dots have been erased, perhaps from ancient use. (Source: Israel Exploration Journal. 68, No.2: pp.208–220.)

11. **Barabbas**, in full: Yeshua bar Abbas, meaning Jesus son of the Father, is a pun. So, when Pilate asked the people "Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ (the Saviour)?" (Matthew 27:17) then his question talks about one and the same person.

12. **Crucifixion and the Owner of a Tomb.** After his death, Jesus is placed into a stone tomb by a mysterious follower called Joseph of Arimathea (a word game that leads us to the name Joseph bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs and the crows, in order to horrify the disobedient population. The origin of the English name of the protagonist is almost unrecognisable. From the Aramaic Mattityahu came the Greek Mattathias, in short Matthias, in Latin Mattheus, in Italian Matteo, in French Mattheu and in English Matthew. The author of the gospel plays with his name. Joseph Arimathea the owner of the tomb (and therefore the owner of the death-story) is non other than Joseph bar Matthia, in original Aramaic "Yosef bar Matityahu," today better known as Titus Flavius Josephus the Roman historian, and chief propagandist of Titus Flavius Vespasianus and his family from about 70 to 96 AD, when the entire Flavian Dynasty was murdered.

There surely was a crucifixion of a Jesus who was the brother of James (Jacob). Here some clarification: That Jesus was executed by crucifixion says clearly that he was sentenced to death for sedition by the Romans not by the "Jews." The Jews would have stoned him, as they did it some years later with James the brother of Jesus.

13. Jesus had 4 brothers (James, Simon, Judas [Jude], Joses) and 2 sisters (perhaps Salome and Mary). One way to establish historicity of Jesus are the records of his brothers, they grew up together and share for this reason habits and convictions. James the Just is the most prominent of them, he was the first leader of the Christian movement (which at that time was called "Galilean" movement), the Bishop of Jerusalem. There was no Christianity yet in the Holy Land, the first "Christians" were Romans converted by Paul to his version of the religious movement from which later would emerge the Roman Church.

Paul the Apostle was the main adversary of James the brother of Jesus. They were fighting an epic conflict over Jewish Law, circumcision and kosher food laws in particular. These events are recorded in Paul's letters (Galatians, Corinthians, and the so-called 'Pseudo'-Clementine Literature; "pseudo," false, because the Roman Church did not like it. The texts are authentic.). Simon is the successor of his murdered brother James. The third brother is Jude whose identity has not been quite clear until a complete copy of the Gospel of Didymos Judas Thomas was found in Nag Hammadi, Egypt. The Gospel According to Didymus Judas Thomas made it quite clear by name: didymos is a Greek word for "twin" and so is tuoma (Greek: thomas) the Aramaic word for "twin." So why does the word "twin" appear twice? They reason is obvious: Thomas (Jude, Judas, Yudah, Yehuda) is the twin brother either of Jesus or one of his other brothers. Thomas was the apostle who went to India and the Malabar-Christians claim still today that Thomas founded their Church.

14. Jesus had a son who was marginalised by a flimsy story that happened on Cyprus involving the persecutor Paul the Apostle. In the Book of Acts 13, Paul the Apostle and Barnabas travel to the city of Paphos in Cyprus, where the Roman Proconsul, Sergius Paulus, wishes to hear them speak about Jesus. A "magus" called Elymas, described as a false prophet and a sorcerer, opposes them, whereupon Paul (who is here referred to for the first time by his Roman name) announces that God intends to make Elymas temporarily blind. A cloud of darkness immediately begins blocking his sight; after this, Sergius Paulus is converted to (Paul's) Christianity. This story tells the new Pauline Christians that the real Jesus and his family is a fake while Paul's heavenly Jesus be the right one. This story also tells us that Paul took his new name from the Roman Proconsul Sergius Paulus; Paul's original name was Shaul ha Tarsi (Saul of Tarsus). Paul could persecute other people because he held Roman citizenship and was in Roman service as a kind of police agent. Otherwise, he would not be allowed to do this evil job. The identity of Elymas is obvious by the name bar-Iesou, Bariesu or Bar-Jesus; it means "son of Jesus." The word "magus" is of Persian origin and means "wise man" and so does the Aramaic name Elimas mean "wise man." Paul turns a wise man into a villain only because he is from the family of the real Jesus and is therefore in his way and his new faith.

15. When Jesus had a son, he also had a wife. Which woman accompanied him most? One does not need to think a long time. Mary Magdalene would be a good candidate, just as

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described in the non-canonical Gospel of Philip, supposedly written by Philip, Mary's brother and a disciple of Jesus.

16. (Jesus' place of birth is under scrutiny and is hotly debated. Under the Inventory Number "P.London 904" (also known as Papyrus Oxyrhynchus, xxxviii.2852) is a Census Edict for Roman Egypt stored in the British Museum. It was dicovered in Egypt in about 1905 and it belongs to a genre called Official Census Edict. Its 21 lines of text are written in Greek on a sheet of papyrus in Roman standard size [21.3cm high, 15.2cm wide] in the year 104 AD.

Like in the following text, Mary and Joseph were required to go to home and stay there for the simple reason that the bureaucrats did not want to run after a million people. The procedure hardly ever changed. The only census in the time of Augustus was held when Judaea and Galilee were officially made province of the Roman Empire held by Publius Sulpicius Quirinius, the legate, governor, of Syria (in charge of Judaea), in the year 6 AD. Jesus was born most likely at this time and not earlier. The question here is: which Bethlehem was he born in? There were two places called Bethlehem (Hebrew: Bet Lehem, "house of bread / food"). One was in Judaea near Jerusalem and the other one was near the home of Jesus' parents about 7km west of Galilee's capital Sepphoris and 10km northwest of Nazareth. Here again we have a wordplay of ambiguity as it can be seen often in the Bible; one name means the other just like in the comparison of Jesus the son of Joseph and Jesus Barabbas (Jesus the son of the father). Most biblical scholars are sure that Jesus was born near Nazareth.

CENSUS EDICT OF GAIUS VIBIUS MAXIMUS

Source: Select Papyri. Vol. 2:
(Papyrus Oxyrhynchus, XXXVIII.2852)
Loeb Classical Library 282. Cambridge:
Harvard University Press, 1934.
Translation: Hunt, A. S., and Edgar, C. C., 1934
Estimated Range of Dating: 104 A.D.

Text of the Census Edict:

Proclamation of Gaius Vibius Maximus, Praefect of Egypt. The house-to-house census having started, it is essential that all persons who for any reason whatsoever are absent from their nomes [Egyptian administrative districts] be summoned to return to their own hearths [residence], in order that they may perform the customary business of registration [for the census] and apply themselves to the cultivation which concerns them. Knowing, however, that some of the people from the country are needed by our city, I desire all those who think they have a satisfactory reason for remaining here [in Alexandria] to register themselves before . . . Festus, praefectus alae [the Cavalry Commander], whom I have appointed for this purpose, from those who have shown their presence to be necessary shall receive signed permits in accordance with this edict up to the 30th of the present month E. . . .

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THE REAL JESUS

Executive Producer: Simon Berthon.
Director: Patrick McGrady,
Video Transcript: Lord Henfield.
A 3BM Television Production for Channel 4, 1999.

Around 25 years after the death of Jesus, the movement had split into two factions. These factions held very different views of their leader, his identity, his message, his vision. A power struggle ensued. And one of these factions, under the guiding genius of Saul of Tarsos, emerged the winner. Eventually it wrote its version of Jesus's story in the Gospels of the New Testament.

The other faction is more mysterious. It left behind no surviving record of its beliefs and withered away. Yet unlike the winners who wrote the Gospels, this faction was composed of the people who really knew Jesus: his family and his disciples. What if they had won the power struggle and written their alternative biography of Jesus? What sort of person would Jesus be if his life story had been told by those who knew him best?

With the help of all non-canonical texts, the amazing gospels found at Nag Hammadi in Egypt, and the Dead Sea Scrolls from Qumran, we are now able to reconstruct the story of the real Jesus and compare this story with the story of the official Church.

Somewhere in the city of Jerusalem, nearly 2,000 years ago, the leading members of a revolutionary Jewish-led movement gathered for a crucial summit meeting. The meeting would be the final showdown in a long-running rift between the movements two key figures. One of these men was called Paul. He had been born in the south of today's Turkey of wealthy Jewish parents and trained as a rabbi in Jerusalem. His real name was Saul of Tarsos. It would later emerge that he was also a citizen of the Roman Empire which at this time occupied the Holy Land.

Robert Eisenman describes Paul "as a very sophisticated cosmopolitan person familiar with the overseas world of Imperial Rome well-traveled well-educated, master of Greek rhetoric, someone who is sophisticated."

The second key figure going to the summit remains one of the most mysterious people in the whole story of Christianity. His name was James and he had become the most important person in the Jesus Movement. James was the brother of Jesus in the Gospels and the book of Acts. James does not appear anywhere during the lifetime of Jesus. And yet suddenly he blossoms out as the leader of the Jesus Movement after Jesus's death. What sort of person was James. The Gospels mentioned that Jesus had four brothers of whom James was probably the eldest. But they say little else.

However from other documents it seems clear that James could hardly have been a greater contrast to the worldly sophisticated Saul. Jesus's family were poor and probably illiterate. They were also strict Jews, keenly observant of Jewish law and no one seems to have been stricter than Jesus's brother James.

James comes through as wearing threadbare clothes, as being poor and law oriented, the epitome of the extreme, purity conscious Zealot type with Jewish groups. Later documents speak very highly of James. In fact, he was so pious, he used to pray every day on his knees. It is said, his knees became like camel's knees.

After Jesus's death, James had become head of the Jesus Movement in Jerusalem, the Jerusalem Church, as it became known. But away from Jerusalem, Paul had his visionary encounter with the risen Christ on the road to Damascus. Up until then, Paul had been a persecutor of Jesus' followers. But now he became one of their leaders and a man with a view of Jesus which directly conflicted with James. Their differences were fundamental. They included Jesus's birth his message, and above all, whether or not, he was divine.

Today the followers of Jesus take for granted the Gospels' view that Jesus was the son of God who died on the cross to save mankind. But in the years just after Jesus's death, the question of exactly who he was, was highly contentious. The ensuing battle between Paul and James to resolve that question would decide what version of Jesus was handed down to posterity. The losers would be viewed as heretics and written out of the history altogether.

The dispute began because Paul believed that he, and not Jesus's family or disciples, had been given the truth about Jesus, even though Paul had never known Jesus himself. He claimed he knew more about Jesus than they did because he was communing not with the lifetime Jesus, who perhaps was a bit difficult to understand, but with the heavenly Jesus who came to him in visions and gave him instructions and information from heaven. And according to Paul, the heavenly Jesus was a better source of information than the actual historical earthly Jesus. Paul turmed out to be a foreign interloper within this movement who, to some extent, hijacked the movement.

The evidence of how the battle between Paul and James unfolded, can be gleaned from hints and references in Paul's own letters and the Acts of the Apostles. Paul's seven letters 1 Thessalonians (c. 50 AD); Galatians (c. 53); 1 Corinthians (c. 53–54); Philippians (c. 55); Philemon (c. 55); 2 Corinthians (c. 55–56); Romans (c. 57); are gererally and without a doubt, regarded as genuine. We even can say why: Stories that contain the names Pontius Pilate or Barabbas can be considered an invention of Flavian Dynasty authors. (In this context, it is interesting that the Egyptian gospels of Thomas, Mary Magalene, Philip, and Judas from the Nag Hammadi Library also do not speak of those names, although they should.)

Here is what happened: The rift began because of Paul's determination that, having once oppressed Christians, he would now spread his version of Christ's message to all men including non-Jews throughout the world. He began missions in the Greek parts of the Roman Empire and made a great success of them, with new groups of churches in each place. And as soon as he began to be a success, the Jerusalem

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people were behind him trying to force his churchmen back into their way of thinking.

James came to believe that Paul was diluting Jesus's message by allowing non-Jews to join the movement without insisting that they observe Jewish law. One issue was eating kosher food. To James, this was essential, he believed that the Jesus Movement and Jesus himself was strictly Jewish and new members had to respect the rules. Another divisive issue was whether like Jesus himself, non-Jewish recruits had to be circumcised. The trouble is that circumcision was forbidden in the Roman Empire according to the Lex Cornelia (The laws od Cornelius Sulla). With disgust, it was viewed by Romans as genital mutilation. As Roman citizen, Paul fely obliged to follow Roman law.

As Paul himself wrote, the disputes between him and James had first come to ahead (around 50 AD) when James sent emissaries led by the Apostle Peter to confront him in the city of Antioch (Antakya, Turkey). James's message to Paul was that non-Jewish members must eat kosher food if they were with Jews. Paul was furious. Paul describes them as false brethren who "having been brought in secret to spy out our freedom which we have in Christ Jesus." In second Corinthians Paul drowns in self-pity where he describes all the wounds, all the suffering he is undergone by his arch enemies whom he calls the pillars of the church, the super-apostles, the apostles of the highest degree.

Eventually, to stop the movement splitting, Paul persuaded James to agree a compromise. The Jesus Movement would remain a fundamentally Jewish one, but Paul's non-Jewish recruits could join without having to be circumcised or eat kosher food.

The years passed with two separate missions. Paul continues to export his message to non-jews throughout the Roman Empire and he promised not to interfere with James and the Jerusalem Church's mission to Jews. But then James began to hear an alarming new story about Paul. So (at around 58 AD) James summoned Paul to Jerusalem.

Their summit meeting would be the endgame in the rift which had beleaguered the Jesus Movement ever since Paul had joined it. It would decide the future of Christianity and what version of Jesus's life would prevail. Paul was carrying a donation from his missions. From New Testament references, it is possible to reconstruct what happened next. Paul arrived. He offered his donation as an act of fellowship but James seems to have refused it. He was incorruptable and not interested in money.

Then James confronted Paul with the new charge being made against him, that he was encouraging Jews to break the Torah, the Jewish law. It was not only that he was telling non-Jews they need not keep the whole Torah, he was quite happy about that because they agreed on that before. Paul was going much further than that. He was telling Jews, who were converted to the Jesus Movement, that they can ignore the Torah and do not need to circumcise their children and obey the Laws of Moses anymore.

Paul could hardly deny the charges but he tried to reassure James of his loyalty. Then James asked Paul to prove that he was still an observer of Jewish law by going to the temple and taking part in purification ceremonies. Paul agrees to do this, even though we know from his letters and from everything access shown us, that he does not follow the law but hated it. So Paul is embodying the philosophy he presents in 1 Corinthians, the key letter for all of these things, where he says, "I am a Greek to the Greek," "a Jew to the Jew," "a law keeper to the law keeper," "a law breaker to the law breaker," "I will do whatever I have to do to win."

While he was in the process of carrying out these purifications in the temple, he was recognised by some Jews who attacked him, "this is the man who has been going around telling Jews to give up the Torah," and when Paul was mobbed and saw himself in danger, he claimed protection from Roman soldiers on the grounds that he was a Roman citizen.

Up to this point, the Jerusalem community seem not have known of Paul's Roman citizenship because his announcement shocked many of the onlooking Jews for whom the occupying Romans were the oppressors. Roman soldiers picked him out of the furious crowd and arrested him in order to protect him from the Zealot Jewish mob among whom James seems to have been a spiritual driving force. That that is the moment of split when he when he detaches himself completely from the Jerusalem Church and his political aims and he becomes the founder of a new movement.

Over the coming century, Paul and his followers would be the winners in the battle for the biography of Jesus. They would write the New Testament story with the familiar image we have of Jesus today. There is no pictorial representation or written record of how Jesus's family and closest followers might have seen him. But if the winners had been James and the Jerusalem Church, how would they have written the life of Jesus?

For most of us, our picture of Jesus is drawn from the writings of Paul, Matthew, John, and Luke. They all are conveying Paul's fantasy product and his propaganda. They are spreading the so-called "good news" about Jesus with a very heavy theological slant. That slant was not just theological, it was also political.

In 66 AD, just a few years after Paul split with James, the intolerable situation between Jews and Romans culminated in a full-scale war never seen before, leaving 1.1 million people dead. It was at this very time that the New Testament Gospels began to be written.

The result was very very significant because it meant that the Gospels were written by the Pauline Church and they discount any loyalty to Jewish patriotism. Those Gospels deliberately made clear that Paul's followers were following the peaceful teachings of Jesus, and not the teachings of the rebellious Jews."

The war with the Romans also devastated Jerusalem. The Jerusalem Church wing of the Jesus Movement was effectively

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wiped out as a power base, No gospel from its members survives and yet they were the people who were the closest to Jesus. James had known Jesus as a boy. They have grown up together he knew him intimately before he had become the "saviour of the world". These people had access to the real historical Jesus. We do not have any access to what they thought, except as we have it through the Pauline community who have adapted it.

But because the Gospel writers had to base their adaptations on the earliest accounts, they contain many hints of the original Jesus as known by the Jerusalem Church. Particularly the things Jesus said are authentic to a high degree. Using these clues, it is possible to piece together how the Jerusalem Church would have written its alternative biography of Jesus.

The story begins with his birth. For Paul's followers it was a central part of faith that Jesus was the son of God, not man. This required Jesus to be born of a virgin. So gospel writers like Matthew had to carve out a story which would fit the idea of the virgin birth, an idea which became a central part of Christian belief.

The writer of the Gospel of Matthew felt that he were against a problem, insofar as God was the father of Jesus, Jesus is the son of God. So how exactly can we reconcile that with the real human Jesus we have? And Matthew found the answer when he turned up to prophecy in Isaiah, "behold a virgin shall conceive and bear a child" whereas the Jerusalem Church, of course, James was telling his followers what life was like in his own family and they believed that Jesus' father was Joseph and his mother was Mary, and Jesus was conceived like anybody else and born entirely naturally.

Luke's Gospel says that Mary and Joseph had travelled to Bethlehem in Judaea from their home in Nazareth (near Bethlehem in Galilee) to take part in a Roman census. This is historically implausible for at least two reasons. Firstly, there was no such census around the time Jesus was born (allegedly at around 4 BC) because the Jewish lands still were not officially a part of the Roman Empire. And, secondly, the Romans were no idiots who let all people travel to their place of birth, but instead, they logically ordered everyone to stay at their current home.

Upon the deposition of Herod Archelaus in 6 AD, his territories (Judaea, Samaria and Idumea [the Arab Kingdom of Edom with its capital Petra]) were transformed into a Roman province. This event made a census necessary. And that event is recorded: The Census of Quirinius was a census of Judaea taken by Publius Sulpicius Quirinius (c. 51 BC – 21 AD), Roman governor of Syria, upon the imposition of direct Roman rule in 6 AD.

Either all the New Testament authors were lying or they told the truth and Jesus was born around 6 AD. A conclusion that would make much more sense as there is a huge gap between Jesus' death at around 30 AD (as proposed by the Church) and the first noticable activities of his apostles in about 45 AD. Jesus' warnings, to keep peace, to "give Caesar what is Caesars" (pay the tax), "love thy neighbour as thyself", suddenly also make sense due the war he already could see looming over the horizon.

Why have the Flavian Gospel writers chosen Bethlehen in Judaea instead of the Bethlehem in Galilee? When we check the New Testament stories, it becomes clear. For the authors it was important that Jesus be seen from birth as "the Saviour" prophesied by the Old Testament. Bethlehem in Judaea is where David, the once and future king, came from. That is where the new ideal monarch should come from. Jesus, in other words, should be born in the Judaean Bethlehem, no matter where he was born. This place of birth is just symbolic.

In Matthew's birth story there are further exotic ingredients, the star which hovers over Bethlehem, and the three wise men, the Magi. Strip away the storytellers' ingredients and we get closer to the more mundane version which the alternative biography would have recorded: no star, no wise men, and an ordinary birth in his home village of Nazareth. (However, the Magi symbolise Persian and Indian scholarship, and the star can be seen as symbol of the Messianic Movement in general. The Persian kings Cyrus and Darius were hailed as "Messiah" by the ancient Jews because they released them from the Babylonian captivity, and their monotheistic Zoroastrian faith was regarded as beacon of religious scholarship.)

Nazareth where Jesus was brought up is in the northern Jewish state of Galilee. One of the problems with the Gospels, as they have come down to us, is that they depict the Holy Land as peaceful and pastoral idyll with travelling preachers wandering around, curings, raisings, walking on waters, and exorcisms. There is no doubt that this is total disinformation, even dissimilation.

The real picture of Israel and Judaea was best described by Roman historian Titus Flavius Josephus. And according to him, that region was a total war zone. The Gospels are written about a period when the whole of the Jewish nation was groaning under a severe and fascist Roman occupation. However, the word 'Roman' is hardly mentioned at all. Since the time of Gnaeus Pompeius, the Romans ruled the people with an iron fist and did not miss to quell any Jewish uprising. They were mercilessly crushed had been executed on Roman crosses.

But Paul and his followers were intent on creating a non-Jewish religion, which would appeal throughout the Roman Empire, and be tolerated by it. The Gospels contain no criticism of Rome. The Gospels and the images, which ever since have stemmed from them, portray Jesus as an essentially peaceful non-political man, a man who deliberately avoids saying anything that implies confrontation with Rome. However the alternative biography would have presented evidence that Jesus's religion went hand in hand with politics.

For a start, Jesus's birthplace Galilee, which was governed by a Roman puppet ruler called Herod Antipas, was a hotbed of Jewish rebellion. Remote caves near the Sea of Galilee gave perfect hiding places for revolutionary Jewish movements to strike at the Roman occupiers in the

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neighbouring province of Judaea. Jesus would also have seen great economic injustice.

In Jewish tradition the land belongs to God, it must be handled justly and righteously because "the land is mine" says the Lord in Leviticus. For the Romans land is a commodity to be bought and sold and an entrepreneurial commodity, not a divine gift. Jewish tradition in a way, and Roman entrepreneurial commercialisation, are on a collision course.

Into this revolutionary atmosphere steps a figure who would play a key role in the story of Jesus. He was John the Baptist. In the New Testament, the adult Jesus first appears as a disciple of John who baptises him and recognises him as the Son of God. But one by one, each gospel tries to play down the baptism as if they are desperate to avoid any idea that John may have been Jesus' mentor. And, of course, they avoid to mention that John was Jesus' elder cousin.

The Pauline Christians are a bit embarrassed about the story of the baptism. Mark tries to make it very clear that Jesus is in no way subordinate to John, as the casual reader might have thought, by saying "having Jesus pronounced God's beloved son with a voice booming from heaven." Matthew even has John protesting, "it is not for me to baptise you." Luke even more incredibly places the Baptism of Jesus after John has been arrested. And in fact, if you read only Luke, you would not know that John had baptised Jesus.

But the alternative biography would have seen John as a major figure and the formative influence in Jesus' life but what sort of influence? One clue lies in the fact that John was considered so dangerous that he would end up being executed by Herod Antipas the Romans puppet ruler in Galilee.

John the Baptist represented a political threat to Herod because John the Baptist was a prophet who was prophesying the 'imminent arrival of the Messiah' and by Messiah he meant a Saviour who would come and fulfill the prophecies of Zechariah, who had prophesied that the Messiah would come and deliver a military victory over the invaders.

Qumran scholars believe that the Dead Sea Scrolls are a link between John and the Essenes, a Messianc group that lived the lives as poor monks. John is described as a hermit, an ascetic very similar to the life led in the wilderness by the most ascetic branch of the Qumran community. In addition there are textual links. Both, John and the Essenes, used the same passage from Isaiah to prophesy the kingdom of God and in the New Testament, Mark's Gospel talks of "John preparing away in the wilderness" a key phrase used in the scrolls. Though the link can not be proved, the Dead Sea Scrolls do provide an insight into the kind of apocalyptic message which was current at this time and being passed on by John to Jesus.

They are very very political. The scrolls are as militant as the teachings of Mohammed's Islam. They openly mandate warfare against non-Judaists as well as disapprove, for instance, of Roman occupation in the Holy Land. They clearly participate in the war against Rome. There is a document in the scrolls called the "War Scroll" which envisions shows the whole blueprint for a final apocalyptic war against all evil, including the Romans on Earth. Many scrolls scholars have said, "this is just an idealised theoretical war." The War Scroll's detailed description of the weaponry and tactics makes this opinion very unlikely.

It seems also that John the Baptist had something to do with the rearming warriors of the Messianic Movement, it is clear that his message of the coming Messiah carried an explosive charge. What John was doing was planting little ticking time bombs of apocalyptic expectation all over the Jewish homeland, a very dangerous course of expectation indeed.

The authorities were hunting him down and executed him by beheading, which is peculiar because beheading was a form of execution reserved only for those who held Roman citizenship. In fact, the entire story is weird. We can read some short passages in the New Testament (Matthew 3:1-12; Mark 6:17-29; Luke 1:36, Acts 18:24-19:6; John 1:6-8) and, of course, in Titus Flavius Josephus' "Antiquities" (Book 18, Chapter 5:2). Neither the time of that event is certain nor who those authorities were. But we can take a closer look at some facts that may throw light onto the matter.

The Herodian Dynasty begins with Herod the Great. His father was Antipater I the Idumaean (died 43 BC), that means he was an Arab and he was the son of a person called Antipas [Antipas and Antipater are two Romanised forms of the same name]. His mother was Cypros (Nabatean and therefore also Arab). Herod the Great's siblings were: Phasael, Joseph, Pheroras, and Salome I.

We know that Herod the Great had, in a typical manner of an Arab chieftain, at least 10 wives: Doris, Mariamne I, Mariamne II, Malthace, Cleopatra of Jerusalem, Pallas, Phaidra, Elpis, plus 2 unknown cousins. The following list reveals a drama of epic proportions:

1.) Doris, son: Antipater II [executed 4 BC]

2.) Mariamne I, daughter of Hasmonean Alexandros and Alexandra the Maccabee [executed 29 BC]; son: Alexander [executed 7 BC]; son: Aristobulus IV [executed 7 BC], daughter: Salampsio; daughter Cypros.

3.) Mariamne II, daughter of High-Priest Simon; son: Herod II.

4.) Malthace; son: Herod Archelaus [ethnarch]; son: Herod Antipas [tetrarch]; daughter: Olympias.

5.) Cleopatra of Jerusalem; son: Philip the Tetrarch [tetrarch]; son: Herod.

6.) Pallas; son: Phasael

7.) Phaidra; daughter: Roxanne

8.) Elpis; daughter: Salome

It is quite likely that Herod had more sons, especially with the last wives, and also that he had more daughters, as female births at that time were often not recorded among Arabs.

Herod the Great's sister Salome I had a daughter called Berenice I who married her cousin Aristobulus IV (31–7 BC)

Berenice and Aristobulus IV had the following children:

1.) Aristobulus Minor [born c. 10 BC died after 44; educated along with his eldest brothers, Agrippa I and

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Herod V in Rome, along with future Roman Emperor Claudius (10 BC – 54 AD, reigned 41 to 54 AD). Claudius and Aristobulus became lifelong friends. This example shows that Romans and Jews were closely connected.]

2.) Mariamne III [1st husband (7-4 BC): Antipater II, eldest son of King Herod the Great. After his execution in 4 BC, 2nd husband: Herod Archelaus, son of Herod the Great and Malthace the Samaritan.]

3.) Herodias [c. 15 BC – after 39 AD; she married Herod II**, her "half uncle"]

4.) Herod Agrippa I [11 BC – 44 AD), King of Judaea from 41 to 44 AD]; married to somebody called Cypros, Children: Herod Agrippa II, Mariamne, Drusilla, (Julia) Berenice II, longtime lover of her brother Herod Agrippa II (and General Titus who was a son of Emperor Titus Flavius Vespasianus as well as the adoptive brother to Titus Flavius Josephus). Berenice II was also the presiding Judge of the Sanhedrin-Court that tried Saul of Tarsos (Acts 25, 26)

5.) ** Herod V [also called Herod of Chalcis; reign 41–48; died 48 or 49 AD]; married to (Julia) Berenice II with two sons, Berenicianus and Hyrcanus.

6.) ** Herod II [dubious identity; ca. 27 BC – 33/34 AD; Some writers call him Herod Philip I]. In some genealogies he is also known as Herod Antipas or Antipater [born before 20 BC – died after 39 AD]

That Herodias married her "half uncle" could have been much more serious than that: Herod II was also known as "Herod Antipas". Historians believe that there was a cover-up here. In reality, she married Herod V who is in the Encyclopaedia Judaica [from 1906] revealed as Herod II. This Herod II [V] was not her "half uncle at all, but her own brother! Incest was a common means in Antiquity with which dynasties of any kind stayed in power without sharing. Children with genetic defects were executed. And incest is still a practice with all its unfortunate and indescribable sufferings today in Islam. The creators of the Jewish Law knew of the effects incest can have and outlawed it.

Herodias marriage to Herod II was therefore the immoral crime the Gospel of Mark was talking about: "For John had said unto Herod, It is not lawful for thee to have thy brother's wife" [Mark 6:18]. Herodias was furious that Jon the Baptist found out because when the truth came to light, they all would have met an awful lot of trouble due to the Jewish Law that strictly forbids marriages between a brother and a sister. So, Herodias plotted to bring John the Baptist to death:

"19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel [domnicalla = Lady], Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother (Berenice I). [Mark 6:19-28]."

After the death of John the Baptist, his younger cousin Jesus created his own movement from the foundations laid by John but before putting any political plan into action he first recruited his own disciples and followers. Among them was Mary Magdalene the mysterious sinner who was saved by Jesus and stayed near to him for the rest of his life. Mary would later be the woman who went to his tomb to anoint his body the Gospels required Jesus the son of god to remain pure and celibate. But in the alternative biography Mary may well have turned out to be Jesus' wife. In Jewish tradition she could not have claimed the body of Jesus unless she had been his spouse. It is highly unlikely that Jesus would have been single as the rabbi's were married. This is a Jewish precept.

From its base by Lake Galilee, closeby to Mary Magdalene's hometown Magdala, the Jesus Movement began to grip the imagination of local people. Above all, Jesus became known as a healer and miracle worker. He preached a message about the coming kingdom of God. People began to wonder who exactly Jesus was.

In the Gospels, the moment of revelation comes when Jesus said to Peter, "who do people say that I am," and Peter said, "well. some people say that you are John the Baptist come back to life. And other people say you are the prophet Elijah. And then Jesus said to Peter, "who do you think I am?" Then he said, "I think, you are the Messiah.

But what exactly did Messiah mean? To Paul it meant that Jesus was the son of God who would come down to Earth to die on the cross and promised eternal life for mankind.

But the Jerusalem Church, of which Peter was a member, would have had another interpretation. When Peter saluted Jesus as the Messiah, he did not mean a divine figure from outer space to save the people's souls. He meant a worldly leader, a saviour of the Jewish nation, descended from King David.

The name 'Jesus' is the English spelling of the Latin name 'Iesus', and this comes from the Greek 'Iesous', this from the Aramaic 'Yeshua' and its short form 'Yeshu', and finally this comes from the old Hebrew 'Yehoshua' which is a bit clumsily translated as "Yahweh is salvation". Its meaning is "The anointed One", more simply "Saviour" or "Messiah".

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And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in Jesus the Nazorean vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus but still can mean the same person.

In the Jerusalem Church's alternative biography Jesus becomes a man for whom religion embraced political action a man whose mission was to free the Jewish people from oppression and usher in the "kingdom of God" here on Earth. The "Kingdom of God" itself is a political term which means how would God run this world of God sat on Caesars throne. We do not know whether Jesus used this term or the Messianic Movement that desperately was looking for a leader who brings them military victory over the Romans.

Now Jesus prepared to leave Galilee and take his message to Jerusalem, the city where power lay. According to the Gospels, he was going as the Son of God to bring Jewish leaders back to the path of God. But in the alternative biography his overriding purpose would have been very different.

[The missionary journey down south to Jerusalem is described in the next transcript from a film made by Joseph Atwill called "Caesar's Messiah."]

When Jesus arrived in Jerusalem, he was making his bid for the throne of the Jews. He was making a bid for power. As Jesus arrived, there was high tension half a million Jewish pilgrims had gathered for Passover the festival which celebrated their liberation from the Egyptians. And the Roman governor Pontius Pilate prepared himself for trouble.

In the Gospels, Pilate is a merciful man, a good Roman. But what was he really like? We do know a lot about Pontius Pilatus (Pilate) apart from the Gospels. We know about him from the 1st century Jewish writer and philosopher Philo of Alexandria and from Titus Flavius Josephus the Roman-Jewish historian, and Pilate was fairly ruthless, especially with crowd control. So now Jesus is in Jerusalem. It is at Passover. Pilate would have had very hard fast orders for this dangerous tinderbox situation.

According to Jewish tradition the Messiah was expected to arrive at Passover. So at that time the guardians of law and order had to be extra vigilant. The Romans had abolished the Jewish kingship, the Jewish monarchy. Anyone who said, "I am the Jewish King," was more or less proclaiming himself to be a rebel against the power of Rome.

The Gospels of the New Testament record the events of the following days as a plot by Jewish leaders to execute Jesus. However the alternative Jerusalem Church biography would have pointed the finger of blame elsewhere.

Instead of the Jews being the villains of the story, as they are in the Pauline Gospels, the Romans will be the villains of the story. Instead of having a Pilate who is so struck by the wonderful spirituality of Jesus, that he's so reluctant to execute him, we would have a Pilate who was more similar to the real Pilate, the historical guy to whom we know to have been a vicious and rapacious butcher.

After his arrival in Jerusalem on a donkey Jesus upped the stakes he entered the Temple, the heart of the Jerusalem political and religious establishment, and drove the money changers and traders from its precincts. The Gospels assert that the attack on the Temple was directed at the Jewish leaders who presided over it. The alternative biography would say that it was in fact an attack on the Romans who were the Temple's true controllers while the Jewish priests were just their puppets.

The temple, of course, was the house of God, but it was also controlled by the Romans. We knew exactly that it was the centre of Judaism. The high priest, for example, had to collaborate with the Romans. The Temple had become part of the Roman Imperial Cult (the Roman Faith ministery), as any other temples in the empire, and the reason was collecting the relgious tax. So it is a symbolic rejection of the temple not because of any impurity with regard to itself or its own religion, but because of its association with Rome. Because the temple is now the seat of collaboration, not the house of God.

Reports of the trouble being caused by Jesus alerted the Roman authorities. Jesus had to be taken off the streets but first they had to find him. The New Testament says the disciple Judas betrayed Jesus in the alternative biography that betrayal would be seen as fiction.

* * *

The idea that Jesus was betrayed by one of his closest disciples would actually reflect it on them personally because they were the disciples. The leaders of the Jerusalem Church were Jesus disciples. Why did this story become part of the story of the Pauline Gospels?

It was a mythological necessity. Every great legend has someone who functions in the role of the scapegoat, someone who betrays. Without betrayal, the great protagonist of the story does not become the martyred hero. The natural person for this role was Judas because his name "Judas" was the same as the name of the Jewish people. And the Jewish people had been cast for that role in the Gospel story as being the people who betrayed Jesus. This evil story composition was consequently responsible for the death of millions Jews, from the earliest persecutions, via Mohammed's hate toward them, up to the Russian proproms culminating in Stalin's Communist mass-killings, to the most vile crime in history: the Holocaust, perpetrated by Hitler's German Nazis.

Jesus was now under arrest. According to the New Testament he was tried first by the Jewish priests for the blasphemy of calling himself the Son of God. He was then tried by the Romans for political subversion. The Gospels say, it is the Jewish priests not the Romans who want rid of Jesus

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they persuade an unwilling Pontius Pilate to execute him. But the Jewish punishment for blasphemy would have been stoning whereas crucifixion was a purely Roman means of killing. In the alternative biography Jesus's execution becomes a political Roman decision.

The Romans crucified and for anything that was subversive to the Roman order, the Roman law and order, as it were. So it was a highly symbolic public act of state terrorism. It was, in a way, like putting the head on tower bridge, except the whole body was as it were hung up there for everyone to see.

Our Christ dies a revolutionary death in Palestine. The sleight-of-hand in the materials that we have change a Roman execution of Jesus into a Jewish plot.

The New Testaments attempt to put the blame for Jesus's death on the Jews takes one final turn. Pilate makes a last offer to spare Jesus. Barabbas his first name was also Jesus in the alternative biography the Jewish mob is called to release him would be seen as pure invention.

The story arose because there was a strongly attested tradition that when Jesus was arrested and in the custody of Pilate, the Jewish crowd shouted for his release, which they would naturally do because he would be a very popular figure, a messiah figure. And this tradition was so strong, it could not be entirely expunged from the record, and at least want to suspect that there has been some splitting here. In other words that Jesus Barabbas and Jesus of Nazareth are really the same person historically.

After his death, Jesus is placed in a stone tomb by a mysterious follower Joseph of Arimathea (a word game that leads us to the name Josephus bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs are the crows. That was part of it, and it is significant that of the thousands of Jews who were crucified around Jerusalem in the first century, in all of this time, we found only one crucified skeleton. And that is a graphic reminder that burial is the extraordinary event, not the usual event after crucifixion.

According to the New Testament an exception was made for Jesus and he was burried in a little cave nearby the execution site. It was here that Jesus's followers arrived to anoint his dead body only to discover the tomb was empty. Jesus had risen from the dead. For both, Paul and the Jerusalem Church, the resurrection was fundamental to their view of Jesus, but they understood it differently. To Paul, Jesus's death was the whole point of his life.

Paul is not interested at all in the historical Jesus. For Paul, the history of Jesus begins with the night before his death and finishes three days days later with his resurrection and the real Jesus is totally ignored by Paul, and he says, "all I want to know is Christ, and Christ crucified and consequently also risen.

But for the Jerusalem Church Jesus's death on the cross had meant failure. James the brother of Jesus was seen praying on his knees, probably begging God for forgiveness - as he has failed to protect his (probably younger) brother Jesus. The Messiah was supposed to usher in a new era of peace and prosperity here on Earth.

The Jerusalem church had a problem. Why did he die on the cross? In case of other Messiah figures, that was the end of their movement. If they were actually executed by the Romans that was the end of their pretensions. The Jesus Movement, however, continued because the belief arose among his followers that he was not dead, that he had been brought back to life by a process of resurrection which was the miracle.

In some but not all New Testament records, we can find that story. We also can read that the disciple Peter, Jesus's brother James, and eventually all twelve disciples believed that they had encountered the Risen Jesus. But in the alternative biography, how would they have viewed his resurrection?

They did not think this made him divine because no human being could be divine that Judaism does not allow the worship of any human being as divine. That is an infringement of the first of the ten commandments. But they believed that he had been brought back to life and he would shortly come along and continue his mission which was the same as before, that is to liberate the Jews and and you know inaugurate or was called the kingdom of God.

So the alternative Jerusalem Church biography might have seen Jesus like this: A man born naturally into a Jewish family who observed Jewish law, a charismatic healer and preacher recognised by the disciple Peter as the Jewish Messiah bringing liberation on Earth, a man who saw religion and politics as one, and a man who reappeared after his death to carry on the liberation fight. And this may be the lost biography the very first Christians were given.

If we think of the many early Christians continuing to go to Jerusalem for festivals, they will have met with people like Peter and James and with the other Apostles that were still in Jerusalem, and they would have heard this story. To them, it was not a marginal story. It was the story which was perhaps best known during the first generation of the Christian Church. But as Paul's version began to catch on all over the Roman Empire, the role of the early leaders, in particular Jesus's brother James, began to be undermined.

It is not just James, but all the disciples had a kind of "poor press" in the New Testament. They are all depicted as very stupid. They do not understand what Jesus is talking about. In reality, they knew better what Jesus was talking about than anyone else, better than Paul.

Of course, modern Christians believe, it was the will of God that Paul's vision should become the basis for a new World religion. As for the successors to James and the Jerusalem Church. By the second century, they had evolved into a small Jewish sect called the Ebionites which was viewed as heretical by the mainstream Christian Church. But if they had won the

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battle for the biography of Jesus, there would be no such thing as Christianity. It is ironic that those who knew Jesus best and give us the most reliable image of what Jesus was like in the end their mission turns out to be treated as heresy.

The Jerusalem version was a much less potent message than Paul's version because it is so closely tied to the historical Jesus, whereas Paul's mission is based on the view that Jesus was the human form of of God.

Although the Pauline picture has dominated Christianity for over 1,900 years very effectively, it is in decline due to all the terrible things that so-called Christians let happen during the 20th century. The real Jesus, the Teacher and Advisor, and his amazing story, we can understand much better today. And may be, this might be the chance for a new Christianity, a Christianity that is based on reality and cherishes the things the original Jesus stood for: Fairness, Peace, Love, Justice, Compassion, and the believe in a benevolent God.

CAESAR'S MESSIAH: THE ROMAN CONSPIRACY TO INVENT JESUS

Caesar's Messiah: The Roman Consiracy To Invent Jesus
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Who was Jesus? Is he a historical character? Who wrote the Gospels? Why are they written in Greek? Why did they have a pro Roman perspective? Why was the religion headquartered in Rome?

"Those were the mysteries that I saw about the Gospels. The origin of the Christian religion has been a subject steeped in mystery for nearly 2,000 years."

Joseph Atwill is one of a number of scholars today from all around the world who are questioning the historic facts behind these ancient mysteries. When examining the actual history of this era, many of the answers provided by the church and Christian scholars do not hold up to rigorous scrutiny.

This is really important for our culture to understand where Christianity came from. No doubt, Christians have done a lot of good for the world. But then there are other Christians, often the most dogmatic, who create wars, hatred, and other harm under the disguise of religion.

In studying how Christianity emerged, many of our scholars agreed that it was used as a political tool to control the masses of the day. And it is still being used this way today.

The problem is that Christianity has been used as a tool by governments that uses the goodness in people against them. For example, support for the wars in the Middle East has been preached to Evangelical Christians as a way to speed up the end of days this is just one example of the way that propaganda is used to control and manipulate the populus.

Actually, according to my study of the ancient texts, the second coming of the Christ has already occurred. May be, we need to expand the possible answers about how Christianity originated and deeper questions need to be asked. May be. we need to examine what political motives were behind the formation of the Christian religion.

I think it's a requirement of alert citizens to know how the Gospels were written, why they were written, who produced them, what was the purpose and back of all this. This is good citizenry. Everyone should be involved in this.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged. Studying this ancient era can give us the perspective needed for coming up with solutions to today's problems and for helping create the better world that we envision.

And the penny dropped. The penny dropped that Jesus as a human being never existed.

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The presentation of the Jesus character is somewhat of a composite of many messianic leaders of the time.

Well let's just go back to the drawing board and we'll leave aside all of the assumptions of Christian history and let's just look at the text afresh and consider every possibility. Let's let's open the whole game up.

Can you think that Christianity is really paganism by different name? And now it feels completely obvious.

Some of us are saying that this was a Sun God turned into a Jewish man.

In all of this, we are dealing with literature we are not dealing with history. So the answer is No. There is no history to this character of Jesus it's entirely a literary creation.

Some of our Bible scholars are Mavericks working outside the restrictions of mainstream religious institutions. This allows them the freedom to provide fresh insights and draw some startling conclusions about how Christianity was formed.

I began reading a number of books on the subject this turned into a decade-long research.

For Joseph Atwill the key was in the Dead Sea Scrolls the only Jewish literature ever discovered from the 1st century AD, the time that Jesus would have been preaching among the Jews. The characters in the Dead Sea scrolls were militaristic, and you could see that this movement wanted to push the foreigners out of Israel. They were fundamentalists whereas the characters and the gospel are different. They are pacifistic, they are turning the other cheek they're giving to Caesar what is Caesar's. How did a movement like Christianity come to exist in a region that was occupied by Roman soldiers and had Jewish Zealots within it that were going to push these Romans out how was that possible?

I began studying the other two major works of the era the New Testament and the Jewish War by Titus Flavius Josephus, a Roman court historian who described the war between the Romans and the Jews in the 1st century. While reading these works side by side, I noticed an amazing connexion between them certain events from the Ministry of Jesus seemed to closely parallel episodes from the military campaign of Roman Caesar Titus Flavius. A campaign which took place 40 years after Jesus supposedly lived. My efforts to understand these connexions led me to an incredible discovery Christianity had been invented by a little-known family of Roman Caesars the Flavians and they left us documents to prove it.

The Flavians are not a household name, and yet it is the Flavians who completely reshaped the Roman Empire. In Rome of course there's the there's the Colosseum which is understood to be the best-known monument of the ancient Roman Empire perhaps. The Colosseum is in fact a Flavian construction produced during the Flavian period. It is under the Flavians that both, Rabbinic Judaism and Christianity, take shape.

Why would the Flavians be interested in creating religions? Much like today, their era was marked by political power struggles, a bankrupt economy, religious conflicts and endless wars. In the midst of this turmoil, the Flavians seized control of the Roman Empire and ushered in an immense paradigm shift. To understand the Flavians rise to power we need to go back to the reign of the previous powerful rulers the Julio-Claudian dynasty. Beginning with Julius Caesar in the year 49 BC, the Julio-Claudian Dynasty ruled Rome for over a hundred years transforming the government from a republic into an empire. This family contained all the famous Caesars: Julius who predated the time of Jesus. Augustus who was Caesar at the time of Jesus' supposed birth, Tiberius who ruled during Jesus's supposed death, followed by the infamous Caligula, then Claudius, and ending the Julio-Claudian dynasty with Nero whose reign begins in 54 AD.

The Julio-Claudians enjoyed a godlike status until the family degenerated and began to damage the Roman Empire.

By the time of Nero, his famous decadence was bankrupting the Empire and the Jews of Judaea were staging a huge rebellion against their Roman rulers.

Judaea was one of the many conquered provinces that made up the Roman Empire, this region which was also known as Palestine, was controlled by a family that served as Rome's tax collector: the Herod's.

They were a Greco-Arab family somewhat possibly Judaised though only Judaised when it was convenient to please the subjects they were given, who were put in power in Palestine and destroyed the previous Jewish ruling family the Maccabean family root installed.

Besides being heavily taxed and ruled by a non-Jewish family put in power by Rome, the Jews were further inflamed by the requirement that a statue of the Caesar be placed for worship in every temple throughout the Empire.

In the Roman Empire you could pretty much have any God you want. But legally you had to submit to the emperor as a god as well. You had to at least acknowledge that the the Roman leader was also a divine figure. But the Jews would not have any of it.

It's fundamental to Jewish belief that you shall make no graven images it's one of the Ten Commandments given at Sinai by God. So the Jews never made representations of God.

The Jews had a very different type of religion. They had a religion which was much more focused on the book and less focused upon cultic statues. This presented a real problem for the Romans. They tried to install statues of Caesar but the Jews were not going to buy that at all. In fact, it aggravated them, it enraged them and the Romans really did not understand this. It is not statues, it is books.

And those books contained what are known as the "Jewish messianic prophecies,"

The thing that most moved the Jews revolt against Rome was an obscure prophecy from among their writings that a world ruler would have come out of Palestine.

Holy books inspired the Jews to expect a redeemer who would redeem Israel, rescue Israel, restore Israel to power and leadership in the world.

The Messiah that the literature described was a warrior the messiahs would have claimed the same attributes that David

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did. David could overcome any army because God gave him the power to do it. If you had the power of God you could easily defeat the Roman army. The people rebelled against Rome and were led by a messianic movement that had a series of messiahs that had come forward to fight against the Roman Empire+

The Hebrew word Messiah is translated into Greek as Christos or Christ so the title of Christ can describe any of the numerous messiahs of this movement. Rome ruled her colonies with an iron fist and any resistance was going to be met with brute force.

The Roman-Jewish War was triggered in 66 AD by anti-taxation protests and attacks upon Roman citizens by Jews, originating in Roman and Jewish religious tensions. The Roman governor, Gessius Florus, responded by plundering the Second Temple, claiming the money was for the Emperor, and the next day launching a raid on the city, arresting numerous senior Jewish figures. This prompted a wider, large-scale rebellion and the Roman military garrison of Judaea was quickly overrun by the rebels, while the pro-Roman king Herod Agrippa II, together with Roman officials, fled Jerusalem. As it became clear the rebellion was getting out of control, Cestius Gallus, the legate of Syria, brought in the Syrian army, based on Legion XII Fulminata and reinforced by auxiliary troops, to restore order and quell the revolt. Despite initial advances and the conquest of Jaffa, the Syrian Legion was ambushed and defeated by Jewish rebels at the Battle of Beth Horon with 6,000 Romans massacred and the Legion's Eagle lost. The troops of the Messianic Movement caught the Romans off-guard and drove them out of Judaea. It actually defeats them militarily and set up a nation-state directly in the Roman Empire.

The Judaean provisional government was formed in Jerusalem by former High Priest Ananus ben Ananus (the man who killed James the brother of Jesus and was the main instigator in starting the Roman-Jewish War in 66 AD), Joseph ben Gurion and Joshua ben Gamla. Yosef bar Matityahu (the then future Titus Flavius Josephus) was appointed Jewish Army Commander of the North in Galilee and Eleazar ben Hanania as Army Commander of the South in Edom (Arabia Petraea). The Messianic Movement could muster a staggering 85,000 troops. That is: 25,000 (66), 6,000 (67), 500 Adiabene / Osrhoene warriors (southern Armenia); Other Jewish nations and Allies: Peasantry: 15,000 (69–70), Idumean-Nabataean Arabs 5,000 (69–70), 6,000 Zealots under Yohanan ben Levi, 2,400 Zealots under General Eleazar ben Ya'ir, 20,000 Idumean Arabs (68 only), Sicarii (Messianic Jihadists) under General Menahem ben Yehuda 5,000 (67), 500 (73): Civilians were forced to take part or support them.

And the Romans had to do something about it. There was a real danger that this messianic movement could not only boil over in Judaea itself but also spread to other Jewish communities and other parts of the Roman Empire. They mainly relied on guerilla tactics forcing the Romans to conquer each single town, one by one.

As the Jews were supported by Arab, Armenian and Assyrian troops, Emperor Nero had no other chance than calling up his finest generals, Vespasian and his son Titus, with whom he had a raw before. Vespasian and Titus had great expertise to quell any uprising. For over a decade they had waged war against the Druids in Britain and Gaul. Vespasian and Titus were so successful in destroying the Druids that they left behind no historical record of their existence. And these were exactly the men Nero needed to wipe the Messianist off the face of the Earth. Nero had to give them what they wanted, so they had at their disposal (minimum numbers): the Roman guard 3,000 men (by spring 66), the Syrian Legion 30,000 (summer 66), 5 Legions 60,000 (67–70), Legio X Fretensis 6,000 troops (70–73), that is about 100,000 troups.

In the year 66 AD the Flavians begin their military campaign against the Jews and they began to march their invasion forces from the north into Galilee where the first of three key events takes place they destroy the Jewish towns of Galilee. They soon captured a Jewish general who later becomes a critical figure in the formulation of Christianity. His name: Josephus bar Mattathias (Aramaic: Yosef bar Matityahu) In excellent Greek, he presented himself to the Flavians as a prophet telling Vespasian of prophecies that Vespasian would become Emperor. A smart trick with which he survived. As he spoke Greek, he rather might have overheard Roman officers discussing the political situation back in Rome. In the year 68 the Senate found the courage to depose Nero and he committed suicide. Now, Vespasian was a prime candidate to become emperor and he quite liked Josephus. He first employed him as a translator to negotiate with the rebels their surrender. After the shortlived succession of Galba, Otho, and Vitellius, Vespasian was by his own army declared emperor in 69 AD In the middle of this war Vespasian returned to Rome and seized the throne the Flavians then became the imperial family.

Josephus worked with the Flavians against the rebellion. He is often described as traitor although that does not reflect the truth. As member of the Pharisee faction, Josephus always hated the backward Messianists but loved Rome. He made no secret of it, that is why the Messianist leadership held his family in captivity. Josephus was in Rome three years before the war and became a friend to Nero's wife Poppaea Sabina.

With Vespasian in Rome, Titus stayed behind on the battlefield and set his sights on Jerusalem where the other two key events took place. Titus encircled Jerusalem entirely by building a wall to starve the Messianists out. He finally destroyed the temple leaving not one stone atop another in 70 AD.

Titus the victor of this great siege carried the spoils of this captured city back to Rome for his triumph in 71 AD. The Arch of Titus in Rome commenorates this event on impressive depictions.

In 72 AD, the most radical 900 Sicarii Jihadists fled to the near-impregnable mountain fortress Masada. General Lucius

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Flavius Silva, a relative of Vespasian, laid siege until all 900 committed suicide in 73.

All of the artifacts from the Temple that they seized they put on public display in what they refer to as the palace of peace except for one item: The Jewish scripture. Josephus records that the Flavians took and placed in the Imperial Palace (at the north side of the Circus Maximus) where no one was allowed to see it.

Although Titus successfully ended the rebellion in Judea another rebellion soon broke out in Alexandria Egypt. The Flavians knew that this was not the end of the Jewish Messianic Movement. Already during the war, the Flavians recognised, most likely by Josephus' explanations, that the Jewish messianic literature was fueling this terrorist movement. So the Flavians had all copies of it destroyed. There was not a single scrap of literature found from the Messianic Movement until the Dead Sea Scrolls were discovered in 1947. They are the only real voice of the Messianic Movement we have and that is why they are such a treasure.

The "Messianic Movement" is a name that came about by modern Biblical scholars due to the frequent mentioning of a messiah in the documents. The scholars however were shocked when they read the text because it was not talking about a peaceful figure like the Jesus in the Bible. On the contrary, the texts were talking about Jihad-like military actions, killing non-Jews, getting rid of all non-Jewish empires, and about a messiah who delivers all this by decisive military victories.

And that's why the Dead Sea Scrolls had to have been buried in caves when the Roman Army approached Qumran in 68 AD. It was the only way they could be safe from the Roman destruction.

turncoat He becomes Flavius Josephus Josephus at this time begins writing the history of the war. And he records that Titus gave him the Jewish scripture Josephus says histories have always been associated with the origins of Christianity

Back in Rome, Josephus explaines to Vespasian and Titus what the Messianic scriptures really contain and they realise that the texts were literature of war against Rome. Vespasian grants Josephus Roman citizenship and even adopted him, an amazing turn of events for that young man. From now on, he lives in the Imperial Palace, next door to all the family members and the captured Jewish scripture. He now calls himself Titus Flavius Josephus.

It is during this period that a new literature enters history which describes a peace-loving turned the other cheek preaching Jewish Messiah named Jesus Christ but if the Flavians wrote the Gospels how could a Roman family know how to write Jewish literature that refers to Jewish prophecy the answer lies in the Flavians collaborations with a number of Jewish intellectuals beginning with their own court historian Josephus.

The Roman leadership had a difficult task ahead. They realised that they could not destroy all Jewish people as about 5 to 10% of the entire Roman population was Jewish. They needed to figure out how to subdue or otherwise convince the Jewish religion to enter a peacful path. What they tried to do was to create a type of Judaism that is benign. We only know that Roman editors changed the Jewish Book of Law, the so-called "Mishna Sanhedrin" because this event is recorded by the Jews themselves. It becomes the basis of "Rabbinic Judaism" which we better should call "Roman Judaism"; it is the modern, benign and peaceful religion of our time.

In reading the works of Josephus side-by-side with the Gospels, scholars have noticed parallels between the two works. It appears as though the history of Josephus records events that fulfill the prophecies of the old and new testaments early Christians understood this connexion in fact when the Bible first began to be printed in the Middle Ages it included the history of Josephus.

Time and again we can find parallels between what Josephus writes and what turns up in the Gospels it's a powerful evidence of their true origin

He was employed to write the official history that we have the other histories from this period have been destroyed ruthlessly by the Romans. Josephus tells us this in very chilling passages how the Romans exerted complete control of the literature of this period. There were alternative histories of the Jewish war written well the Romans rounded up the writers of those histories and executed them. They rounded up all the copies of those histories and destroyed them. That is to say they ruthlessly wiped out any alternative history the only history we have is written by Josephus. And let's remember who Josephus was chief propagandist of the the Flavian tennessean he was very very successful he moved back to Rome he was given a an apartment in the Emperor's own townhouse and he was appointed the chronicler of the Roman Jewish war using Vespasian's own Diaries of the events.

Also in the pages of his history Josephus declares that the Jewish Messiah or Christ is none other than Flavius Vespasian and his dynastic family to put it succinctly Josephus says that there was a prophecy that a world ruler would come out of Palestine the Jews thought this applied to one of their own they were wrong in their interpretations He used the most cynical interpretation he applied it to the rise of the Roman Emperor in Palestine.

Josephus recorded that the Messianic prophecies foresaw not a Jew but Vespasian and his dynasty In fact all of the Flavian historians recorded that the Flavian caesar was the Christ. it was important to the Flavians that they be seen as the Christ as divine and godlike and this was not mere vanity The Julio-Claudians before them had already established that presenting themselves as gods was a powerful tool in controlling their subjects when the Flavians took over the throne they inherited an enormous bureaucracy that was already in place: the imperial cult which was dedicated to promoting the idea of Caesar as a god.

Another part of the puzzle is the Roman Imperial cult. why is it important well because it coincides with that same

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period of time as the emergence of the Christ's coat you had a whole social community the whole social structure of these conquered territories was governed by the Imperial cult and if you wanted to succeed the key social community to join was the Imperial cult because that's where all the movers and shakers were.

This idea of the Emperor becoming an object of worship was well established in the Roman system before Vespasian and Titus came along. It was prevalent in all major centers it had its own priesthood there was a ceremony an annual celebration annual games for the Imperial cult. Now it had many characteristics which would later colour the Christian cult. It grew in the same centres. It made claims that were later transferred to Christ.

The Julio-Claudians had claimed that they were of divine descent and that they were therefore legitimates their power base was the Roman aristocracy the Roman nobility. all of that collapsed into this power vacuum Vespasian was declared Emperor by the troops, by the Roman army so effectively it was a military coup with the change of dynasty they have to create a whole new follow G to legitimize that dynasty at the same time they're creating a whole mythology to counter Jewish Messiah nism somewhere along the line those two things get mixed together

When Vespasian died Titus began the process of having his father deified this is a complicated process because only the Roman Senate can bestow on an individual the title of Dios our God. Titus came to the Senate and presented evidence that the life of his father had been deveined certainly this would have included the military campaign that the Flavians waged through Judea. And it's at this time I think the Gospels were written because the theological structure in the Gospels of a God the Father and the Son of God is the same one that Titus would have been presenting to the Roman Senate. Well, the Roman Senate did accept Titus as evidence and Vespasian was deified and became a God. Titus therefore became a son of God.

The arch of Titus, that still stands in modern Rome today, is inscribed with a dedication to the divine Titus son of the divine Vespasian or son of a god. This imperial cult set up to worship Caesar as God also provided the basis for the structure of the Roman Catholic Church.

Now the rituals, paraphernalia, and symbols of paganism were transferred wholesale to the Christian Church the most obvious and clear example is where the title of the pagan chief priests of Rome the Pontifex Maximus became the title of the Pope the Christian Pope if you look at who held the original Bishop positions in the Catholic Church in those early times you will see that they are members of the same pagan aristocracy they simply change their clothing a little bit they wore the same garments but they wore slightly different headdresses they had become from being a priest of a pagan cult to being a priest of Rome.

Where the Vatican now stands there was once a pagan temple which celebrated the mysteries of a dying and resurrecting god man who wasn't Jesus. There are many churches in Rome I've been to a few where you go above into the Church of there as Jesus and you go underneath and there's a little sanctuary of Mithras. And it's basically the same thing.

So the roman plot to invent Christianity is just so clever when you think about it through the Pope who is God's representative on earth they no longer needed expensive standing armies Wars and punishment of disobedient peasants they could through religion rule their subjects.

Over time Roman Christianity propagated throughout the empire by way of the mass media of the day the Roman roads the Romans must have approved of this new religion because as some scholars asked if the Gospels really were Jewish literature about a Roman sentenced criminal why wouldn't they have been destroyed.

One of the really surprising things for me was to realize the extent of Roman control of propaganda and of literature. So that when you suddenly get all of this Christian literature arising in this period one has to ask well how did that happen the conclusion that one has to reach is that that could not have happened without some degree of complicity on the part of of the Romans so that one is led to the conclusion that the Romans must be involved in the production of this literature

To produce and disseminate this literature was a huge undertaking and the Flavians undoubtedly had collaborators we know they were funded by the wealthiest family in the world at this time: the Alexanders, a Jewish family who served as Rome's tax collectors in Egypt like the Herod's in Judea the Alexander's had strong motivation to keep the Jews Messianic movement from threatening their position and their wealth. One of their family members was Philo of Alexandria a famous Jewish theologian who was already writing works that combined Jewish beliefs with the modern Greek and Roman pagan beliefs of the day many scholars agree that his writings formed the basis for much of the philosophy of Christianity.

In these pages is practically every concept that you can find within Christianity she combines Greek philosophy and he took that and he combined it with Judaism. On top of that he was from a extremely wealthy family and this is important because you have to follow the money when you're looking at major trends new paradigms being set And if you look at his family then you start seeing well this is interesting because now we were starting to come across the Flavians again His relatives are very involved with the Flavians that whole area is where we want to look very closely for the Christian origins.

Its from exactly the same circle of people that you get the first signs of Christian ideology and they all lead to the rise of the Flavian dynasty.

Another wealthy influential character princess Bernice was from the Herod family in Judea she's the granddaughter of Herod the Great a product of the Herod's intermarriage with the conquered Jewish ruling Messianic lineage. Princess Bernice appears in the New Testament which makes her an

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interesting character she had two or three husbands and then became the mistress of Titus. So you can see this again rather like dynasty here you know powerful people mixed marriages you know shacking up with the Conqueror. yeah and it's really where Joe Atwill takes his idea of a conspiracy to write the New Testament but let him say it in his own words.

Bernice was a Herod related by marriage to the Alexander's and of course later she became the mistress to Titus. the fact that she was so closely linked with the Flavian shows you that the three families were very unified in financial romantic and likely theological issues.

By the looks of things this coalescence seemed to have brought about a dynamic that led to the synthesis of Judaism and paganism and eventually became Christianity. so that this is a very key time period.

I believe that the Gospels were actually written under the control of the Herod's the Alexander's and the Flavians. These families had the motivation to create Christianity and with the expertise in Judaism that the Alexander's and the Herod's had, they had the actual technical ability to come up with these stories that our fulfillment of Hebraic prophecies

So it seems the Flavians had the motivation the means and the collaborations through which they likely constructed and began disseminating Christianity. And if our scholars are correct one of the documents they left behind are the Gospels themselves

I began working on the study of the Gospels in the 1970s and I look at texts in terms of how were these composed watched as understanding that structure tell you about who wrote them and why they were written.

These texts were not independent Jewish texts but they will create as literary works using classical literary models

If we expect that this is the testimony of witnesses we've got a major problem. We actually have for anonymous documents they were not written by the names of people on those documents this is simply church according to Mark according to Matthew. So this idea that the the Gospels are reliable Testament is blatent nonsense.

Why are the Gospels called Gospels that's a critical question the word gospel in Greek is Evangelion and it means "good news of military" victories. Whose military victory are we celebrating here in these Gospels well seems to me that we are celebrating clearly the Roman military victory because these events the Battle of Madera the Battle of the lake of Galilee the successful Battle of Jerusalem these are battles that the Romans won.

Why are the Gospels celebrating battles that the Jews lost if these things were written by the Jews the fact that the Gospels are known to us in Greek and and not in Aramaic or Hebrew is I think just evidence of their authorship they were not written by any followers of Jesus who would have surely spoken Aramaic and if they had been fishermen and simple folk they would not have had the literal skills to write them anyway.

If we look closely there actually are clues in the Gospels that point to who the true authors were.

A lot of the Christian literature advocates turning away from the Jewish law and obeying Roman law. This fits perfectly into Roman propaganda purposes and then you have in general the portrayal of Jesus as the peaceful Jew who is wandering around in what is depicted as a sort of pastoral scenes talking to fishermen and farmers and so forth, when in fact this is a war zone. Judea is a war zone and you ask yourself well why is it not portrayed as a war zone?

I mean they really had it down pat they kept they have Jesus saying render unto Caesar what is Caesar's which is basically in response to talking about money whose benefit would that be? so blatantly obvious.

The perception of Roman characters in the Gospels they're all interpreted in a favourable light they are pro-roman they do not depict the Romans as the forces of evil they reverse that it's the Jews who become the forces of darkness. It's very striking that various passages in the Gospels refer to the Jews as "some people" separate from the heroes of Jesus and His disciples the Jews are those who object the Jews are those who try to walk the Divine Plan. Now that gives us a clue certainly to who were the true authors of this book

They are works of literature created by people who are trained in Jewish literature but whose values are pro Roman the Romans wanted to promote anti-semitism and so they arranged the story of the beloved man God Jesus Christ to appear as if the Jews had brought about his death. Because of this the Jews would have to suffer anti-semitism throughout history.

So this was a piece of work that could not have been done except by a fairly established natori team such as the literary team that was in Rome actually writing the books of Josephus, I mean that was written by a literary team and it was written as one of the attempts to give prominence to the Flavian Caesars which the Gospels also do. So it is extremely likely that the Gospels as a form of epic designed to magnify allegorically the Roman Caesars is also written at the court of the Flavian emperors.

But the Jesus story takes place many decades before the Flavians came to power. Why would the Flavians create a work about a Jewish Messiah that wasn't even from their own era? The Gospels were very precisely back dated 40 years Jesus's ministry was started in 30 AD exactly 40 years from the destruction of the temple. His ministry ends at Passover 33 AD which is 40 years before the end of the Jewish-Roman war which occurred at Passover in 73 AD with the famous Battle of Masada.

The Gospels are backdated into the period of Pontius Pilate that is to say before the first Jewish War which is to say in the Julio-Claudian period but this is typical of Flavian literature it's a Flavian technique. what they do is they back date this story into the period of their enemies namely the Julio-Claudians. And so generation after generation of Christian scholar and even secular historians go hunting in the Julio-Claudian period for the origins of the Gospels. They don't really find any answers then there are allusions in the Gospels to the destruction of the temple the most

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reasonable answer to that is that these texts were written after the destruction of the temple that is to say in the Flavian period after the change of dynasty.

This backdating of the story of Jesus Christ forty years earlier from the time the Gospels may actually have been written explains why many of the prophecies of Jesus came true within exactly 40 years what does this all add up to in my view the thing that is most significant is the research by Joseph Atwell in his book Cesar's Messiah which suggests that the Gospels were actually created as works of Roman propaganda at the end of the Roman Jewish War under the rain the Flavian emperors that his Titus Caesar and Vespasian Caesar and if you end up worshipping Jesus what you will really end up doing is worshiping Caesar in disguise

This may have been how the Flavians finally got the Jews to worship Caesar as a God by giving them Jesus Christ, a messiah more to the Romans liking, But is there any actual history to this character where did he really come from.

The mystery to me begins with his very name in Greek Jesus means Savior and Christ means the Messiah this didn't strike me is something you would call a young child.

These two words are already important within Judaism before Jesus Christ supposedly existed. Major biblical figures to a Jewish Greek speaking populace would already be called Christ their ears would already be acclimated to accepting this this title that so it isn't just a unique name of a single person who is it just suddenly popped up.

What did we actually know about Jesus Christ "the man"?

I don't think that Jesus can be historically defended. I don't think there's any evidence that we can extend to that particular Jesus.

So when you actually set out to investigate the historical Jesus as opposed to the Christ of faith you very abruptly enter a void. You find that whereas you might imagine the core details of Jesus are readily known and accessible you actually discover there's no such thing.

Further there had never been any archaeological evidence of Jesus Christ that had ever been discovered.

You cannot find an established and incontrovertible biography of Jesus at all. It doesn't exist. You enter a strange twilight zone of early Christian belief. What we have here is not a movement that is grown on the accretion of legends on a real flesh-and-blood man.

But instead the development of a religious movement around the idea of a man.

There isn't even an actual physical description of what Jesus looked like anywhere in the Gospels.

The presentation of the Jesus character it's somewhat of a composite of many messianic leaders of the time, many messianic leaders of the time most or all of whom came to a bad end, usually by crucifixion because crucifixion was the Roman punishment for seditious activity.

And the penny drop the penny drop that Jesus as a human being never existed

In all of this we're dealing with literature we're not dealing with history so the answer is no there is no history to this character of Jesus it's entirely a literary creation.

What the Romans did was they saw the Jews reliance and belief in prophecy so they said "okay, they want a prophet, let's give them one."

It seems that in the construction of the literary character Jesus Christ the Roman authors borrowed religious concepts not only from Judaism but also from other gods and religions that they knew. Some scholars have noticed the similarities between the story of Jesus and the ancient pagan mysteries.

In ancient mythology we find this whole strain of thought called "solar mythology" many gods start taking on solar attributes because as agricultural communities become more important the Sun becomes the big focus but most obvious reasons of planting and harvesting the Sun is then personified so now we have a male Sun God it becomes a religion in many parts of the world Christianity usurped a tremendous amount of Sun worship some of us are saying that this was a Sun God turned into a Jewish man This December 25th birthday was in fact the "Winter Solstice." This is really in fact the birth of the god of light the December 25th actually is the end of a three-day period of when the Sun stands still the Sun appears to be dying as the days become shorter and the Sun is reborn at that point.

Across the ancient world there was this form of experiential and philosophical spirituality in these mystery cults or mystery schools. And at the centre of these schools you would find a mythos, which was an initiatory myth for symbolic myth which would help people who were going through the initiating process come to this spiritual awakening. This knowledge is called "gnosis." And what you see in these myths is the elements that will later become the Jesus story.

Let's ask the question is Jesus developed from pre-existing literary characters? Jesus has certain episodes in this so called life and each one of them can be traced to a prior representation of that time.

If you look at the the elements which we found in the pagan mystery school myths, you find the story of a dying and resurrecting son of God who's born of a virgin, has twelve disciples, turns water into wine at a wedding, it brings a new religion of love, is accused of heresy or a provocation by the authorities, is put to death, sometimes by crucifixion, and then if you want to commune with the god man, you take bread and wine, and then you can come to eternal life. Well, all of this is course Christianity.

Easter itself is a long pre-Christian celebration of the resurrection of spring from the death of winter. This is an ancient shamanic belief. You will find it all over the world. that you go through a ritual death where you get reborn. But you're reborn as an awake being, so you died just to your lower nature and woken up to your higher nature.

You can find them in the Old Testament in the the Jewish mythology as well. It isn't this pagan parallels I mean the New Testament for example the Ascension. We have an

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ascension with the Old Testament figure of Elijah and it's a very dramatic ascension.

Elisha and Elijah cycle: These are two Jewish prophets one followed on from the other which have many of the story elements found in Jesus for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle." Is this fulfillment or is this simply copying of a useful theme?

You can see where they just used Old Testament characters and scriptures as a blueprint to create this new one.

A lot of the ethics of Christianity actually were around before Christianity. The Golden Rule "do unto others as thou wouldst have them do unto thee" is in fact from the Old Testament. Jesus didn't make that up. Many of the other aspects of Christian ethics many things which we might like to applaud as very good aspects of Christian ethics can be found in the stoic philosophy in Rome which by the way was exactly the philosophical and ethical school promoted by the Flavians.

There is little that is original about Jesus. If one separates from his words, advice that was in the interest of the Roman Imperial family, all that you have left are snippets of widely known philosophies, truisms and concepts that came directly from prior Hebraic literature.

The reason I am now convinced there's no historical Jesus which seems of real light wool to people who are not familiar with the idea it is a combination of things: First of all, there is no evidence for an historical man which stands up to proper scrutiny. Secondly, the story of Jesus is full of these motifs which come from the pagan mysteries. And the third reason is, because in the early Christian movement there are these two types of Christians, certainly by the second century. I think of as Gnostics and literalists. What marks out the literalists who will become the Roman Empire and the Roman Catholic Church is that they've got a historical man. What marks out the Gnostics is that they see it allegorically, and their great heresy is that Christ didn't come in the flesh. Now the winners write history. And the history books have been written by the literalists.

And all of the tradition about the Romans trying to torture and suppress Christians these traditions are correct they definitely persecuted the Messianic militaristic Christians and they certainly would have frowned on the Gnostic independent thinking Christians, but the Roman pacifistic "giving to Caesar what is Caesar's group" would have been promoted.

Reason: This teaching is perfect for the Roman Empire as it is a fascist Empire. It has got a very simple message, "just believe this, you don't have to transform, and you have to go through the authorities, through the bishops, through the state ultimately. It is the perfect thing for them to pick up. And that's what they did.

Our scholars agree that the gospel are complex literary creations drawing from both pagan and Jewish myths. But Joseph Atwill goes a step further to say that the Flavians wrote passages directly into the Gospels which show that they were the authors.

One of the most famous prophecies that Jesus makes, is about the coming of someone he refers to as "a son of man." Now many people believe that he's talking about "a second coming" of himself and many people believe that this is going to occur some point in the future. Well, the fact is, this "coming of Jesus" has already occurred. Jesus makes very specific prophecies as to what will happen when "the Son of man" makes his visitation. He refers to three key events: (1st) the Galilean towns will be crushed, (2nd) Jerusalem will be encircled with a wall, and (3rd) the temple will be razed leaving not one stone atop another.

He also states exactly when this individual will come. He says that 'the Son of Man' will appear before the generation that is alive and listening to Jesus's words passes away. Now the Jews of this era a generation is 40 years. And so the only individual that could possibly be the son of man that Jesus predicts is Titus Flavius.

Titus Flavius did destroy the Galilean towns, he did encircle Jerusalem with the wall, and he raized the temple to the ground and left not one stone atop another. And he did this within 40 years. Josephus recorded that, no matter how Titus tortured the Jews, they refused to call him "Lord" or "God". So to circumvent this stubbornness, the Flavians wrote the Gospels in which "a son of man" was predicted to come in the future. Titus fulfilled these prophecies and became "the son of man". So you end up worshiping Titus without knowing it.

To further support his thesis but the Flavians originated Christianity Joseph at will points to the Roman Catholic Church's earliest Saints known as the Christian Flavians.

The Flavian family is connected to early Christianity in a number of unusual ways. Many members of the family were recorded as having been among the first Roman Catholic saints.

And these include Flavia Domitilla who is either Titus's sister or his niece. And there is an inscription honouring Flavia Domitilla for donating the land that became the first Christian catacomb, and Flavia Domitilla was the first Christian Saint. The inscription bearing her name is in the Catacomb of St. Domitilla in Rome. It can be seen on the righthand wall of the Basilica at the foot of the entrance stairway between the two sarcophagi. The right-side part of the tablet has broken off and is missing.

[The remaining inscription reads: TATI.A. BAVCYI . . .; TRIX. SEPIEM. LIB . . .; DIVI. VESPASIAN . . .; FLAVIAE. DOMITIL . . .; VESPASIANI. NEPTIS. M . . .; IVS. BENEFICIO. HOC. SEPHVICRV . . .; MEIS. LIBERTIS. LIBERTABVS . . . (in English: . . . Granddaughter of the God Vespasian . . . Flavia Domitilla . . . niece of [Titus Flavius] Vespasian the son of the divine Vespasian . . . donating . . . liberty . . . to get free . . .).]

(1st) Her son Titus Favius Clement is recorded as having been the first Roman Catholic Pope after the apostle (and Jesus' younger brother) Simon, (2nd) in addition there were

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two members of the Flavian household staff, Flavia Domitilla's chamberlains Nereus and Achilleus, both of them had churches named after them in the very earliest Christian diocese in Rome, (3rd) there was a Christian theologian whose name was also Titus Flavius Clemens, Clement of Alexandria, and he's the one who actually described the first Christian symbols, and he said, they were the anchor the boat the fish the olive branch the star, and oddly these are the very symbols that the Flavian Caesars used on their coins. The final (4th) connecting point between the Flavian family and Christianity is that in the fourth century Flavius Constantine made Christianity the state religion of Rome.

The military achievements of Caesars were important to all Romans so certainly the Flavian Christians, the group that the Roman Catholic Church State, were the first saints of the religion would have known the identity of the Son of man that Jesus predicted who would crush Galilee and circle Jerusalem with a wall and raise the temple was Titus Flavius.

So it seems if a person knows how to uncover them there are actually many clues pointing to the Flavian origin of Christianity and perhaps the most intriguing one that Joseph at will uncovered is a secret code the Flavians used in their documents which enabled him to make his startling discovery.

So the Romans had the Jews' scripture locked up inside their imperial court and they studied it. And what they discovered was that there was a unique literary code hidden in the text.

This hidden code, which was common in Jewish scripture, was used by the Flavian literary team to place passages into the Gospels that had to be deciphered to be understood. This hidden literary technique is known as "typology."

Typology is used throughout the ancient Hebraic literature and it's a genre that is really no longer understood are used today but simply put typology is using events from the past to provide form and context for subsequent ones what we're talking about is stereotypic. In other words, there's an idealised prototype which shows certain characteristics, or performs in certain ways.

For instance one of the things they do is they take an old story and they retell it in a new form and and they superimpose contemporary history upon old stories and they create these multi-layered texts.

In Hebraic typology, texts were designed to be read in comparison to one another or intertextually. And in doing so, a meaning that would not be visible in the surface narration, would become apparent to someone who understood the type of logic connexion between the stories. Hebraic typology connects prophets. Events from the life of one prophet are placed into the life of a subsequent prophet. And this shows that there is a divine pattern established by God connecting his prophets to one another.

The Gospels actually show how we can decipher for ourselves this hidden code or typology that was used to create the Jesus story.

At the very beginning of the Gospels there's a primer of this typology. What the author of Matthew has done, is take events from the Old Testament and place them into the life of Jesus. These events occur in the same sequence in the story of Jesus as they occur in the Old Testament.

Numerous Bible scholars had already identified the following parallels:

Both stories have a patriarch named Joseph who travels from Israel to Egypt; A ruler who massacres innocent boys; A divine character who states that all the men are dead who sought your life; And then a return from Egypt to Israel. This is followed by events which have passing through water (in the Old Testament the Israelites pass through the Red Sea, in Matthew Jesus is given a baptism in which he passes through water); we then travel into the wilderness (the Israelites are in the wilderness for 40 years, Jesus goes into the wilderness for 40 days). Finally we have the three temptations (in the Old Testament we have the temptation by bread, the statement "do not tempt God," and the commandment to worship only God. These appear again in Matthew where Jesus is tempted by bread, tells the devil "do not tempt God" and instructs him to worship only God.). Therefore when you compare the life of Jesus with the life of Moses, you see a linkage that shows that the character in the Gospels was divinely connected to the character in the Old Testament. The life of the first saviour of Israel Moses foresaw the life of Jesus who's now claiming to be the next saviour of Israel.

To understand the rest of the Jesus story his adult ministry we simply need to know that the same system of parallel names locations and concepts occurring in the same sequence was used to connect Jesus in the Gospels to Titus in the works of Josephus.

Our scholars explain this Gospel typology in the following three examples:

Jesus comes to the Sea of Galilee at the beginning of his ministry. He gathers his disciples to him and he says, "do not be afraid, follow me and become fishers of men" (In the Gospel of Luke, Jesus actually says "catchers of men".). Titus comes to the same location, to the Sea of Galilee, he gathers his troops his disciples together and he says, "don't be afraid" and then he leads them they follow him and they attack a group of Jewish rebels they sink the Jews boats the Jews attempt to swim to safety and the Romans use their Spears to catch them. They become fishers of men.

The match is not exact that we should never expect it to be exact it's simply a type which is repeated across the whole of the New Testament.

Jesus is constantly dealing with Devils. Josephus also deals with Devils but Josephus defines who these Devils are. He states that the Devils are those individuals who have a rebellious spirit and rebel against Rome. At Gadara Jesus encounters one man who has a legion of demons inside his mind. They then are driven out by Jesus they infect a herd of swine and then this heard rushes wildly into the water. This is a parallel to Titus's battle at Gadara where one individual infects an entire Legion of Jews with his demonic spirit and

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then that group in turn infects another group and this combined group is driven by the Romans into the sea.

what's being suggested here is that this story that you find in the Gospels is in some ways sort of like a grim parable about that military events it's sort of like a bit tongue-in-cheek I think the Romans had a vicious sense of humour like this a very black sense of humor and a medieval texts that I've studied that which is called the Gospel of Barnabas when you read that story the way it's presented is in a unsophisticated form that is to say it's sort of been decoded in some ways and it becomes clear that what that what we're talking about here are the Jewish rebels power chase things of the sea and they drown in the sea in the Gospels these are presented as pigs this is a this is a once again a very dark black sort of Roman sense of humour some of these literature really needs to be understood like that.

In Josephus's biography he describes when he was in the entourage of Titus during the closing stages of the siege of Jerusalem, he chanced upon three of his friends who were being crucified, and he pleaded with Titus for their release. And Titus gave that permission and the three figures were removed from the cross. Two of them died and one revived. Now if you're looking for a stereotypic example of how some idea was floated into the mind of someone right in the Gospels that is a pretty clear example it's certainly a strange occurrence that we find such an incident in the works of Josephus when it shows up is such a dramatic form in the Gospels.

In the Gospels, Joseph of Arimathea asked the Roman commander to take Jesus down from the cross in Josephus is history Joseph bar Mathias asked the Roman commander to take someone down from the cross. Arimathea is a pun on Josephus his last name bar Mathias.

When you read our sources really carefully and you have to do it really really carefully because they didn't spell it out for us it's it's effectively very well hidden. we have to understand that our literature a lot of our literature is essentially propaganda the Romans are not writing objective history and all of our literature has been through Roman filters. perhaps there's a significance of the Dead Sea Scrolls that this is literature that hasn't been through the Roman filters.

It's important to realise that Josephus wrote in an era when allegory was regarded as a science. Educated readers were expected to be able to see another meaning in religious texts than the one that appeared in the surface narration.

We're dealing with Roman literature on the one hand and Jewish literature on the other, and in both cases they're much more sophisticated much more multi-layered and elusive and much trickier than modern readers suspect. It's not a simple literature it's very very complex allegorical literature that indulges in the literary games that the Romans played the more you understand about Roman literature in this period and then you place the Gospels and other Christian literature in that same milieu, you can start to see the games that are being played in that literature.

Now these parallels have been seen by other scholars, but what they fail to notice is that the parallels occur in the same sequence and thereby they create a typological pattern.

The Flavian thesis it's trying to read these texts in context because in any given text you've got the text in the first instance, and then you've got the context, the environment in which it happens, and of course in all of these texts also you've got a subtext, so you've got text context and subtext, and you have to be able to read all of those things. Unfortunately, many religious people who are coming out of seminaries who are coming out of religious colleges they are just not being trained in this sort of level of reading. They are instead being trained to just read on one level which is a literal level and I think that that's very unfortunate and that that really needs to be challenged.

By studying the multiple layers in these ancient texts in the original Greek language, Joseph Atwill was able to discover not just a handful but over 40 typological parallels between the Gospels and the works of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

Once I understood the system that the Flavians were using to link Jesus and Titus, I was able to discover dozens of these parallels between Jesus and Titus, and what was amazing is that they occurred in the same sequence. This simply proves that this was deliberate that these unusual parallels had been created by the Flavians as a signature. It is their way of telling posterity that they authored the Gospels these parallels are the Flavian signature of the Gospels.

Both, Jesus and Titus, began their campaigns at the Sea of Galilee, and then go into the Galilean countryside, followed by a journey to Jerusalem. Once they reached the city's outskirts they paused for a while before they entered. Finally, they leave the city where their campaigns come to an end.

To catalogue the many parallels I gave each one a convenient name that related to the concept in that particular parallel set. Starting at Galilee each of these are episodes that occurred both in the Gospel story of Jesus and in the history of Titus's military campaign.

1.) Both, Jesus and Titus, journey to Jerusalem each sending messengers ahead to meet him when he gets to the city.

2.) When the Romans get to Jerusalem they notice that the Jewish factions are fighting against themselves. At this point in the Gospels Jesus talks about "a house divided against itself cannot stand."

3.) Then Josephus wrote, that in preparation for battle, Titus ordered all of the fruit trees between the Roman camp and the walls of Jerusalem cut down. At this point in the Gospels Jesus states that "if a fruit tree does not bear good fruit, cut it down."

4.) Titus goes around the walls of Jerusalem looking for the best place to construct a tower from which they can launch their attack. At this point in the Gospels Jesus asks "which

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one of you who is going to build a tower, does not first sit down and think about the cost."

5.) At this point in the history (The Jewish War), Titus sends Josephus to ask the Jews what terms they will accept for peace. In the Gospels Jesus describes a king who sends a delegation to asked for terms of peace.

6.) Both, Jesus and Titus, at this point have triumphant entrances into Jerusalem during which, amazingly, stones are said to cry out.

7.) Each then drives a den of thieves out from the area in front of the Temple. This is followed by Titus encircling Jerusalem with the wall. In the gospels Jesus is here predicting that Jerusalem will be encircled with a wall.

8.) Because of the walls, starvation sets in in Jerusalem. Josephus wrote that a woman named Mary, who called her son a myth for the world, slayed him and ate him, thereby turning him into a human Passover lamb. In the Gospels we now have the Last Supper. Jesus tells his disciples "take eat this is my body this is my blood," thereby turning him into a human Passover lamb.

These parallels here are not coincidence but they represent the signature the Flavian authors deliberately left behind in the Gospels.

You can see the fingerprints. The Flavian authors left their fingerprints all over these texts. You can start to decode these texts and can see automatically some surprising conclusions about how early Christianity first arose.

Our scholars have shown that the Gospels were not the product of primitive Jewish fisherman, rather they are a sophisticated literary work, combining religious ideas of the day with Roman political perspective and power. Joseph Atwill's research reveals that reading the works of Josephus concurrently with the New Testament shows that the events of Jesus's life were not historical but rather all of them are dependent on the events and the military campaign of Titus Flavius. Jesus Christ was an allegory for the Romans Caesar Titus, the Messiah of the Roman Empire, the Romans son of a God that Christianity was set up to worship.

I certainly don't want to undermine the positive things in Christianity I'm happy to admit that there are positive things in Christianity and in other religions as well. The issue here are the historical claims of these religions.

Traditionally religious dogma has forbidden the examination of historical discoveries or the inclusion of certain scientific findings in their teachings asking their followers instead to blindly believe as they say, not as the objective facts may show. In live in a time perhaps it's a new intellectual Renaissance which is getting fed up with many of the structures that we live with and which is recognising major frauds at the heart of our financial markets and the heart of heart of our industry and the plug is being pulled on them and my view is that we have yet another fraud the biggest of them all and it's a fraud at the heart of Christianity. And it is a time for whistleblowers to come out and to make this information available not just to scholars in academic journals but to have it widely available to anybody who wants to know.

It's helpful to hear a wide diversity of voices in order for people to arrive at their own conclusions and the theories brought forth by our scholars are a part of that diversity.

When they hear that the Jesus story is a myth people feel that you are taking something away, but you're really not. You push people "why do you believe in it started Jesus?" Often people will go "well, you know, the Bible or something, but when you go "well, have you studied it as an historical document, have you looked at the evidence?" they'll go "well, no, I haven't." So that's not the real reason. The real reason when you push people is "well I have a relationship with Jesus, I have a personal relationship with Jesus and that's what I don't want to lose."

And that's a really good reason to be a Gnostic and a really bad reason to be a literalist.

The gnostics, as well as pre-Christian pagan mystery schools, believed that the myth of the dying and resurrecting Godman was an allegory to be used for personal growth to die to their lower nature and a rise to their higher nature. The literalists took control of the original myths and shaped it. So it would take the power away from the individual and place it into a central authority. Rediscovering the original myth gives people the freedom to choose the beliefs that truly served them.

Okay, some Christians have developed their personal faith to the extent that Christ is this energy or force or power within them this is how they have interpreted the story now the story has become again when it actually began as an allegory.

I had no issue with the Christ within I have an issue with the with the church militant what threatens humanity is organised regimented religion on the march taken so seriously that you will act out its worst precepts.

If we examine all the religions of the world we find that there is a common thread that connects all faiths and all people and it is from this connection that we can make the choices that have now become so critical to our future.

I like to focus on the origins of religious ideas and it turns out that they're very unifying underneath. All of the divisiveness that we see on the surface, it would be extremely helpful for all of humanity to realise that there is this underlying unity. And those origins are basically nature worship, the study of the Sun, the Moon, the Stars and Planets. This is all what humanity has been looking at, of course with great awe, and reverence for thousands of years, and it is extremely important for us to get back to those roots. The destruction of the planet is also directly tied to religious ideas. This can help to restore balance to the planet in a very profoundly significant way.

The very survival of humanity depends on viewing history from a new perspective so that we can be clearer on the historical facts and still honour the myths that offer us the greatest wisdom.

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It is what the myth, what the poetry says, that matters, not what actually actually happened. So each new generation, whatever you say, is going to hear the myth and that is what is true for them, and what follows is the actual history which is much too complex for the average person whoever if their head around.

Though the actual history is complex and we may never know all the facts about what happened 2,000 years ago, the voices of our scholars are contributing to an ever widening dialogue and the growing paradigm shift being witnessed all around the world today that can lead to a more empowered and enlightened humanity tomorrow.

This is really important for our culture, to understand where Christianity came from, and this is direct evidence. You can actually walk this path and come to this conclusion. You can know that Christianity was an invention of the Romans. It was done to pacify their subjects.

And this is important because it gives us a different way of understanding government, how government operates the tools that government uses, the purpose that government has for the various propaganda apparatus. Evangelical Christians are getting away with debunking facts as mere theories, even subjects like evolution, but they provide no evidence for their position other than to simply cite religious dogma.

And if you look at the influence that Dogma is having in the media today you can easily see it is increasing. I would like to challenge these extremists to consider the possibility that my findings are correct. Though there is much good in Christianity, we have to understand how rulers have used it to control us, and how they are still using it to control us today.

I hope citizens will be more skeptical when they hear an authority figure using faith to interpret laws or a belief in Armageddon to create governmental policies. The Flavians encoded a secret message into the Gospels which we can now understand in a new light. "And ye shall know the truth, and the truth shall make you free." [John 8:32].

ROBERT EISENMAN: THE JAMES OSSUARY INTERVIEW

(This Interview, produced and held by Simcha Jacobovici [speak: Simka Yakobovich] with Prof. Robert Eisenman [in around 2004], is discussing the James ossuary and in particular James and Jesus, and the Dead Sea Scrolls from Qumran and Saul of Tarsos, better known as Paul the Apostle. The Ossuary bears the Aramaic inscription: Yakob bar Yosef akhui di Yeshua [Translation: Yakob son of Yosef, brother of Yeshua]. Aramaic was the language of Jesus and the entire Middle East, from Egypt to India, and up the Silk Road to the capital of China. Some ambiguous words in this transcript have been changed, such as Judaea or Holy Land for Israel or Palestine. Clarifications are given in square brackets. Production: Simcha Jacobovici, 2004; Video Transcript: Lord Henfield, 2019.)

Robert Eisenman: . . . . and the leader was James not Peter. Peter was overseas traveler but James was the big honcho that he had to report back to. So he describes meeting him there and then he describes a debate on the temple steps where the priests and the scribes are debating the James group on the steps. And there's a riot. And all of a sudden into this riot bursts for who's called an "angry man" - and is clearly meant to be Paul in his time when he's serving the Roman authorities - and he runs into this debate just when James is about to win, picks up a flagon from the altar and and and beats James with a club and throws him down the stairs and leaves him for dead and there's a huge Mela. And about 30 people are dead but James isn't dead. This this is the kind of detail this novel has. It carries him out of he temple to a house in Jerusalem, which is also good detail, then it takes them down to Jericho outside, and then the the enemy, as he's called, gets letters from the high priest to pursue the Christians to Damascus that's the thing in Acts. That's where Acts picks up. So this is Paul, and he comes through Jericho on the way to Damascus and he misses them and they have carried James down there because he is the leader of the whole community. They are out of somewhere outside of Jericho. Guess where they are: Near Qumran! So that's the that's the thing of James attacking Paul.

Simcha Jacobovici: So you are using the historical . . .

Eisenman: This is so detailed how what is it what are they doing? That it is so rich in detail.

Jacobovici: So then, is the ossuary the real thing?

Eisenman: No it's not the "real thing". It is a very questionable thing. It is a very worrisome and highly suspicious [thing]. Many aspects to it are challenged credulity.

Jacobovici: Why?

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Eisenman: Why? Well, there is a whole list of things. First, there's no secure provenance. Second, there's no secure chain of custody. Third, it comes willy-nilly out of nowhere, suddenly appears on the scene just when James is being talked about.

You know, for the last five years there have been a series of books on James, primarily, including my own which is a thousand-page penguin "James the brother of Jesus and the Dead Sea Scrolls", and these books have been widely circulated. And in these books one of the things that said is perhaps the best proof that of Jesus existence were the fact that he had a brother James. Three or four years after statements like this are being widely read here pops the sarcophagus. That is the first thing that put my hackles up to worry about. It is the miraculous sudden appearance of this.

The next thing that is worrisome about this box is the phrase THE BROTHER OF JESUS. Nobody at that time would have thought to put the "Brother of Jesus" on an ossuary, not in the first century. Later perhaps, after Christianity and its documents had time to dig in. The point was, James was rarely called this. James was famous in his own time. James was an overarching figure in Jerusalem known as "The Just One". People used to walk up to James and touch his clothes as as a holy man when he walked through these streets. He was probably a leader of a movement like the Essenes, if not the Essenes. Anyway, he was a Zadik [more correct: Zaddik], a Zadik who everyone admired and knew about. Therefore, if you had an ossuary in his name, you would not have to identify him as "Brother of Jesus". He would be known in his own right [meaning, he would have borne only the name of his father as it was custom e.g. Ya'akov bar Yosef (Jacob son of Joseph) without the extension "akhui di Yeshua" (brother of Jesus)]. It's like, the person who added "Brother of Jesus" wants us to know which James it was. So a later generation or even someone in our own time, that's what I have said. Generally, that is too pointed, it is too perfect, it is like, "Oh, hello 20th century, do you want to who this is? It's the brother of Jesus, you know?" And someone has written it out there. That is a second problem.

But I would even worry about a third problem: the James the son of Joseph, Jacob the son of Joseph, the first part. Now, that's not to say, the are two problems with the inscription itself. Now we have professional palaeographers supposedly looking at this. Look, I want to tell you, even an amateur could see that there are two hands there and that the two parts of the inscriptions don't match. One [the Aramaic on the right half] is deeply incised in a formal style. When I saw it in the museum, I was staggered because the pictures don't do it justice. The pictures looks like they have been sort of enhanced because you can hardly read. The second part, because it's so dim and it's done with such a clumsy tool. The first part just jumps right out and it's not just because it's been cleaned. It has been done with a different more precise tool. It is a formal hand. The second part [left of the first half as Aramaic is written from right to left] is clearly added by a second hand with a different instrument even. It is not as deeply incised. It is more clumsily. It is like a more complete instrument. Now, an amateur photographer could tell you that. But the public is cowed. The public defers to these specialists and is unwilling to use its own judgement. So there are two parts to this inscription. I have dealt with the second part a little bit.

The first part is worrisome for the following reasons. There may be two or three hundred people called "Jacob* the son of Joseph" in the area of Jerusalem at this time [* meaning James. James is the English corrupted form of the original name Jacob or Yakov.]. I would not even want to estimate how many there might be. There may be two or three hundred people in the Jerusalem's environs at this time called Jacob the son of Joseph. But the problem with this particular inscription is that it is too clean, it is too new. There are rosettes in the back of the of the ossuary that are rubbed out. Where is the, where from nature where is . . . -- forget the patina argument. People have said on patina that it can be faked. I've heard from a lot of Antiquities people that this is normal practice and then in the unfortunate market of unreliable antiquities that this is happening in a widespread way. But any case, put the patina argument aside. -- Where is the natural wear and tear on that particular inscription that you see for instance on the rosettes on the other side and the inscription on the left?

Now the final part of that chain is "James the son of Joseph", which is worrisome. No ancient sources really call James "the son of Joseph". In fact, they try to make a point that Joseph isn't the father that is not only not the father of James he's not even the father of Jesus. God is supposed to be the father of Jesus. And I've always thought that the term Joseph was a symbolic term going back to who Jesus's tribal father was that is Joshua's [Yehoshua from the Old Testament, which is the same as Jesus' original name] tribal father - as you probably know - was the tribe of apartment yet Joshua's tribal father was the tribe of Joseph it's Joshua son of Joseph. Also in Jewish culture we have two messiahs: the Messiah Ben David and the Messiah Ben Joseph and this seems to fit in with those kinds of alusions.

In the actual text we hear that James is the son of Clophas and Mary or someone called Cleopas and Mary. Another document in the Gospels calls him "James the son of Alphaeus", a corruption of Cleophas So we have lots of names who James may have been the son of. This Cleophas character, you see, is how the Gospel of John uses this character to develop the idea that James is not really a brother of Jesus but it's first cousin. Because in the Gospel of John it says "Mary the wife of Clopas" and her sons James, Joses, Simon, and so on, the four sons and the daughter Salome. So normally, in the tradition, James is considered the son of the uncle Cleophas / Alphaeus, unless Clophas and Alphaeus are Joseph. So even the Joseph part, from a specialist, who I consider myself to be, and honestly, the people were talking about may be specialists in palaeography or patina, but they are not specialists in history and text, and

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they don't know these traditions. those are the many reasons why I worry about this inscription. . . .

Jacobovici: I am not a scholar on this matter but I thought there were two Jameses. There was a Clophas and he was a carpenter. It seems to be a cousin. There's a bunch of Jameses.

Eisenman: Cleopas is supposed to be the brother of Joseph.

Jacobovici: . . . of Joseph. So, that has not preclude the idea that Joseph also had a son named Yakov.

Eisenman: Well, let's not get too Byzantine [strict] about this. I mean, we get multiplication of Mary's, a multiplication of James's, a multiplication of John's, and the main reason for that is, as the doctrine of the supernatural Christ went forward into the second century: brothers became cousins, fathers became uncles, mothers even turned into their own sister. In the Gospel of John we get Mary the sister of Mary which is a tautologistic impossibility but that's how it is. But [the Gospel of] John has the character Mary, the mother of the sister of the mother of God. So Mary is not even the mother of God in John because John is pushing the family away from from Jesus, as the supernatural Christ, and the perpetual virginity of Mary came into being. So I wouldn't worry about this multiplication of like-named persons.

Jacobovici: If I sort through all that, was Jesus a historical figure?

Eisenman: Jesus is a historical figure insofar as his brother is a historical figure. It isn't the question whether Jesus has brothers, there for sure. It's the question whether the brothers have a Jesus. And what I meant by that is Jesus is historical but the documents about him may not be reliable.

The problem is the documents about him are so beloved, so much part of our culture that people have a knee-jerk reaction to them "oh Jesus son of Joseph and Mary", all these are like shibboleths [conventional] platitudes of our society. The point is that there certainly was a Jesus but what we know about him is very dim and indistinct, and those documents were written a good deal further long in time and often retrospectively, and with an agenda: They were written primarily from a Pauline-Gentile Christian point of view to make the Jesus figure, as it is typical in Hellenistic writing, the writers claim the figure the way Plato claims Socrates, make the Jesus figure more or less a mouthpiece for their a position. So I don't accept the narrative picture of Jesus. I do think that the picture of James would be very much like what Jesus would have been.

Jacobovici: So in a way to get to the historical Jesus you have to get to him through James?

Eisenman: Here we go. Once you have stalled to solve the problem of the historical James, you have willy nilly, you have got to the end of my book. Solve the historical Jesus. The last sentence in my book read: "Who whatever James was, so was Jesus because these two brothers were obviously very close, one succeeded the other, the other died much much earlier, the facts about him have been overwritten by all kinds of theological and other Gnostic tendencies over several centuries until we finally get the potpourri in the final form we call the Gospels. These Gospels develop in the form we know them over two or three centuries. There may be early parts to them, but they're much later parts too. So that is retrospective running. It is sort of like going to Hollywood and come to the scriptwriter, "now you write the script here are the basic details from that perspective." So one writer will write it from that perspective, another writer will write it from this perspective. I would, if I were the writer, I would be writing it from the Jamesian perspective: that gospel has not been written yet.

Oh, let me throw one more thing on that. This is a really important point you might be able to get some use out of it, that is because I want to pop it in: Those of us who know how important James was and what an overarching figure he was, he was the Zadik [the Righteous One] of his generation everyone deferred to him. For All parties he was like the "Ayatollah of his period". I would say, I should like to call him that, the Leading Authoritative Figure of his period. I don't think he was that violent. he was called "The Righteous", so I don't think he was an unjust man, but that's the statuary would have had among all the opponent groups. They circulated around him. . . . . The best proof of Jesus' existence is the fact of a brother James. We should be looking at James. James is the key person in this time and place.

Jacobovici: Why do you think Jesus is overlaid with all kind of stuff in scripture writing? Why do you think James is more accessible?

Eisenman: Because nobody cared about James. Nobody cared to overlay him with anything. He was like shunted aside, marginalised. He was the head of the movement in the Holy Land [Judaea and Galilee] while the Paul-Peter axis took over the movement overseas [meaning Greeks and Romans]. We know, after the disappearance of the Jerusalem centre in the in the war in 66 to 70 [AD] of ending in Masada in 73 [AD], there was no more Jerusalem centre of revolutionary activity. I mean, all of these groups I would call "Messianists" at this point. They are not Christians yet.

Paul says in book of Acts quoted "that Christians were first called Christians in Antioch" [Edessa] in Syria. That is northern Syria in 55 AD. So, it was overseas they got the name "Christians". In Judaea at this time, they were never called "Christians". What were they called? Well, in my work, we think, they were called "Essenes", "Zealots", some early Christian works said that the Zealots and Essenes were combined. They were Essenes. They were Zealot-Essenes and

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there were Sicarii-Essenes. Sicarii-Essenes, would be the most extreme a terrorist Essenes. Most people think of Essenes as little pietistic people, praying and doing nothing else. No no, there were very aggressive Essenes as the Dead Sea Scrolls show. And these terrorist Esscenes were perhaps the worst group. I think, James was the Zadik for all these groups sort of like the "grandfather of the mountain" for all these groups around, which all these groups revolve but they were all opposed to Roman power in the Holy Land. That's why they were all liquidated [put to death].

Jacobovici: The term Zealot, some people argue, is a much later term . . .

Eisenman: Josephus does not use the term right away, he calls it the Fourth Movement in his work. These are very specialised questions, but by the time of the takeover of the temple, he's calling one group among them Zealots. The actual group, probably James group, because this is the group that actually killed the high priest that is responsible for the death of our James. And you see in a sequentialty there. You know, like-minded groups have like enemies. The group that occupied the centre part of The Temple under Eleazar in the 60s, Josephus starts to call them Zealots. Earlier he called them many other names, but Zealot he is using that, and he also is using Sicarii from the 50s and the Sicarii are the ones who take over Masada. We consider them Zealots but they are actually Sicarii, a more extreme group of zealots. But it is all part of the same tree. But these Zealots in Jerusalem in the middle of the war who are occupying the temple there are three different parties all fighting with each other [in a civil war alongside with the war against the Romans] but these are occupying the temple they are the ones with the help of these violent Gentiles, the Idumaeans [Arabs], as they are called, rampage through through the city kill all the high priests which shows it's an anti-priestly uprising including the one responsible for the death of James, Ananias ben Ananias, who, I think, that they actually, Josephus says, they desecrated his body and threw it out of the of the of the walls without clothes naked for as food for jackals. They did not have a great high affection for him, and I think they actually urinated on his body and things like that before they threw it out in the city this was the desecration and probably cut off a few sexual parts in the process. And this is part of what the viciousness they felt towards this person, the killer of James. It was a tough time.

Jacobovici: Were there any Christian's described?

Eisenman: Christians? There were no Christians in Judaea [the Holy Land] at this time. I thought that I just made that point. Christians are something of an overseas movement. It develops in northern Syria, in Egypt, in Asia Minor. Christians don't exist in Judaea before the fall of the Temple. These are parties [in the Holy Land], are extreme Jewish parties. Do you want to call the Dead Sea Scrolls Christian? They are not Christian. But we have to speak about them. people say, "Oh, Eisenman, you call the scrolls Christian." I don't call the scrolls Christian. I have to use vocabulary that exists these are extremist Jewish groups, Messianists. That is what these groups are: Messianists. Later on Messianists get pacified in the Roman [doctrine called] Pax Romana and turns into what we call Christianity. In other words: it's fangs are defanged. Do you want to know how its fangs are defanged? --read Paul, Romans 13. There Paul tells you that the God has given judgement on behalf of the Roman Empire those are the officials that we must obey that the wearing of the sword bears its own reward and you should pay your taxes to Rome because that's what God demands of you. Now this is a new law, not a Jewish holy law which in the Temple Scroll [from Qumran] says, you shall not put a foreigner over you! Paul says you should pay your taxes to Rome. And do you know the final thing that he uses to justify it all?--"because you should love your neighbour as yourself." This is the key James passage, the Royal law of Scripture in the letter of James "love your neighbour as yourself." Paul applies it to paying Roman taxation! That shows how cynical he is. That shows how he's laughing at these groups. He had total contempt for these groups. He takes their most precious document and turns it into a collaborationist exercise, of I want you to know, "this is why you should pay taxes because you should love the Romans at yourself!" This is an incredible period which is why I pray and hope that people who care about this period, religious people and non-religious, will get deeper into it because there's so much more out there to challenge them, and they're just being given the scratch on the top of the surface.

Jacobovici: I want to understand James. I want to say, how I understand it. I'm gonna do how I think your thesis runs and then you tell me "No, it is not true" or "yeah whatever." What I have got is this:

There's a historical Jesus and there's a mythologised Jesus. The mythologised Jesus is universal, he's above the law, he loves Gentiles [non-Jews], he is with prostitutes and sinners, he is with tax collectors, multiplies loaves and fishes, and all these parochial Jews, they are little, they are into the law, they are this, they are that, and they don't understand Jesus among them.

In reality if you want to get to the historical Jesus you got to James, and what you find out is the opposite, it is deep.

The guys who are against Jesus that are actually the Universalist if you will. They're hellenised [influenced by Greek and Romans], they're collaborating with Rome. And the historical Jesus actually parochial Zealot right into the law. Is that right?

Eisenman: Right, exactly you are exactly right. You see, it took me a long time to develop the thesis. Yeah, you're smarter than me. Your thoughts are smart . . . .

Yeah, look, the thesis is, that by doing the search for the historical James, you're not only going to find James. You're

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going to also understand what the Dead Sea scrolls were and come to the true picture of this period.

Let me give you an example, including who Jesus had to have been, because he couldn't be the person Paul depicted. You know, Paul's view of Jesus is determined, first, he never met him, and he admits that. Second, he persecuted Christians, and he smit someone to death. It's part of my thesis in my book that Paul had hand in the death of John the Baptist and you shall see why because both are there in the same place on missions at the same time and Paul is on a mission to one of John the Baptist's enemies at that time.

You know, he only has a contact with a supernatural Christ in heaven, as he calls him, Christ Jesus in in heaven, Paul has apocalypsios. That is the Greek word for vision has visionary spirits, visionary experience of a Christ Jesus in the clouds. He never met the the earthly Jesus. So his Jesus is the heavenly Jesus. But Jesus tends to be a reflection of his own persona and the doctrines that he Paul thinks that Jesus should have preached, but, you know, that's why he was laughed at by the people in his own time and said who is this newcomer? who is this bounder? but he has certain advantage of them. He was well-educated, he was a Pharisee, he came from an upper-class family, probably a very very wealthy one, he had a Roman citizenship, he wasn't a simple little fisherman or a cobbler or something like that. He had it all over them and he took them to the cleaner in his in his discussions they didn't have it they couldn't hold a candle to him. But he is extremely cynical.

Now going over to the other part: take this doctrine, the [Dead Sea Scroll] document that has recently been labelled MMT, it is a letter, presumably from the head of the [Qumran] community to a king of some kind. It is a very convoluted [twisted] letter. It is the only letter among the Qumran corpus. It is probably from the Righteous Teacher to some king. [It also] well depends when you think the Righteous Teacher lived. I think, the Righteous Teacher lived in the first century [AD]. I give a lot of reasons for thinking that. It is a bit too complicated for this discussion [to mention them all] but if you look carefully at [only one] you shall see that the letter contains the actual directives James makes in the Book of Acts to overseas communities. It makes it though from an unfamiliar way, not from the "smooth Hollywood film way", [the Book of] Acts presents these things in three points: Abstain from blood, Things sacrificed to idols, strangled things [carrion] and Fornication. In [the] MMT [letter] it is convoluted. "Things sacrifice to idols" is a subject of about 70 lines, not "taking things sacrificed to idols", "fornication" is another twenty or thirty. The "blood" is assumed, "carrion" appears in certainty of the of the intuitions there. So that letter would be a parallel to James's letter to overseas communities delivered to northern Syria. So what is my conclusion? You'll take a Qumran document it will look so alien and so abstruse that you won't see it as a Christian document. But in fact that is the original, the other [in the Book of Acts] is a copy.

Jacobovici: So if you get it summarised, after all these studies, all this thinking of the stuff, what is the fundamental difference between the mythologised Jesus and the real Jesus?

Eisenman: The problem is that people take literature as history and have an inability to distinguish between a work of literature, which the Gospels represent for the most part, and an actual history which is what Josephus would give them: a nitty gritty down to earth, ugly nuts and bolts history.

So if you try to take the difference in the Gospels you have the presentation of a miraculous figure who does miraculous things, for instance, who takes evil spirits throws them in the swine, the swine run off the hillside and drown themselves, or walks on the water, or multiplies loaves and fishes, or turns water into wine. People love those episodes, as they are the dearest episodes in people's culture, there's no reason that they shouldn't [love them]. But that is not history. That is literature, or some [would say] the dirty word "mythology". Those things, to the practical "computer linked up network person" in the 20th century never happened. That is part of the beautiful presentation of the most beautiful being in the world [Jesus]. Now the history can be something rougher and more down-to-earth. I don't know the history of Jesus because it's been so overwritten with that sort of material.

But the thrust of that sort of material is primarily unfortunately anti-semitic [anti-Jewish] because all people understand Jesus except Jews, and Jews gnash their teeth at him. So the Jews are particular pictured in that literature as the Blue Meanies. And that has successfully engendered a wave of anti-semitism in every generation up to the present, ending in the Holocaust [of Hitler's Third Reich]. The seeds are in the picture. The people who put the seeds into work were very clever. They were not Jews from the Holy Land obviously, they were not self-hating Jews, [but] they were overseas Gentiles [Greeks and Romans] who did not like what the Jewish [Messianic] people represented and did not like the doctrines about [their] Christ. So that whole picture, to my mind, is - I hate to use the word, [and] people hate me for it - "corrupted".

That's where the [Dead Sea] scrolls come into play. The scrolls are indigenous literature of the [Jewish] Messianic Movement from a Judaean viewpoint which are not corrupted. They were not worked on by an editorial committee. They were put in the caves to save them and they're like a "time capsule". They remained there for 20 centuries. That's why I am so interested in the scrolls.

So, what do I think Jesus was? Everything written in the scrolls. That is, whether it is mentioned there or not, that is what the Messianic movement is: a nationalist, extremist, xenophobic, and very much law oriented, apocalyptic group. What do we get in the scripture we're familiar with for overseas? Very good proselytation [evangelising] documents, but largely [written] in the interest of the Pax Romana and often the very reverse of everything we have in the Dead Sea Scrolls. So, yes, to my mind, Jesus has been reversed turning

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the very opposite of what he would have represented in Judaea as the messianic popular leader there.

Jacobovici: Meaning?

Eisenman: Meaning: He would not have been sitting with the prostitutes and sinners and tax collectors, he would have observed purity regulations to be a popular Messiah, he would have been anti-Roman, he would not have been talking to Roman governors and Roman soldiers. Roman soldiers would not have recognised him as the Messiah before Jews did. These are all documents aimed at proselytising [converting] Roman soldiers and Roman governors, not Jewish people and presenting Jews as the devil people. And the world has got the picture, even bin Laden has got that picture.

Jacobovici: Is that [the reason] why James has been marginalised?

Eisenman: Absolutely! Because as James was written out - he is a Philo-Semite - anti-semitism was written in. That is exactly what happened. And, you know, there's a second James in the scripture. That's the multiplication of like-named characters he is called "James the brother of John" [the son of Zebedee]. [Interesting is] that James the brother of John is conveniently eliminated from the Book of Acts just when the real James [the brother of Jesus] is introduced into the book of Acts and the interesting thing about him is that Paul does not even know him. Paul, a contemporary writer who knows all these people: Peter, James, and some of the others, never mentions a "James the brother of John". So even in those problems these multiplication goes on. And the multiplications can be explained by the marginalisation and the pushing James aside because of the sort of messianism he represented was not a cosmopolitan enough to do the job that those people were intending to do. Paul says [rendered into modern English]: "I believe in winning, I fight run the race to win" - he says it in 1 Corinthians 6 - "all the runners at the race are fighting for a prize, I fight, I run for a prize that will never wither, that's how I fight, not beating the air." So he uses Roman Stadium athletics to show the kind of way he approaches: "I'm a Greek to the Greek, a Jew to the Jew, a Lawkeeper the Lawkeeper, a lawbreaker to the lawbreaker. I shall do whatever I have to do to win." And he wins. And these Jerusalem people don't have a chance against that kind of person [acting according to the motto] "winning isn't the only thing it's everything" and he does win but we would consider that a rather cynical approach to proselytisation [converting people to another religion].

Jacobovici: I spoke yesterday to someone, and he said that it can't be. On the evidence, James, Peter, Paul, they all got along with on another. Yeah they differ a little bit about law, you know . . . the issue was not, of course, that James thought the Jews shouldn't start breaking the law, that wasn't an issue, it wasn't an issue for Paul. What was the relationship going to be between Gentiles and Jews? So they all got together. Everybody is making a big deal about factionalism. I don't see any factionalism, he says. Basically, they just had little issues. The Gentiles and the Jewish woman, you know, could sit at the same table. Eisenman and the rest of them [the scripture scientists] are seeing conflict where there are no conflicts . . .

Eisenman: There's total conflict, there's total conflict. All you have to do is look at [Paul's Letter to the] Galatians where Peter and Paul and the others are in this special place called Antioch, where Christians were first called Christians. -- By the way, I don't think it's the normative Antioch. I think, it is this place in northern Syria, Syriac Antioch. There were five Antiochs and this is Edessa in northern Syria, I am sure that is where it was where things were going on. They were all called Antioch. -- but the point is: then the messengers of James came down with his instructions to overseas communities, and Paul himself admits that all of the people who used to keep table fellowship with Gentiles stop doing it and withdrew because of the Party of the Circumcision. they call James's party the "Party of the Circumcision," and the messengers from James. Even Peter did this. And he said "and I accused him to his face" and said "Peter you are a hypocrite."

And in any case after that, Barnabas leaves Paul, and everyone shuns him from that moment on, and he will only take a travel with a non-Jewish Gentile [that is] travelling companions like Timothy and others of that kind, Lucas etc. So you tell me that is a minor dispute? That is a major dispute when all of his close companions desert him and refuse to have anything to do with them.

Now if you look in Essene practice, the Essenes have a have a characteristic of "shunning." They expel [shun] people from the community for various things, and then they shun him in work and [any] activity. This is exactly what's going on here with Paul and the others in the Antioch [Edessa] scene, and it is clear that we're having quasi Essene practice going on here of a very familiar kind. So these arguments are very deep.

I would say one last thing about that. Paul constantly cavils against the chief apostles. He constantly says "Who are these people? pillars? - not that their importance means anything to me." He says things like "Men of knowledge are they?" Then he makes some nasty comments and says "They are not even able to tell the difference that an idol is nothing. They make trouble over eating food sacrificed to idols, one of James's strict rulings. "An idol is nothing in the world," he says And then at the end of Corinthians 2 he said [here rendered into modern English], "Hebrews are they? So am I! Super apostles are they? So am I!" and he makes clear that the people who he's heaping abuse on are the super Jewish apostles who are over him and he's constantly caveling and making a snide allusions to them that anyone who is in his right mind, except someone who wants to just make everything look rosy would realise how to do with severe internal strife.

The final thing he says in in Galatians he is talking to his communities and the super apostles coming and bothering of them what they're bothering them about is circumcision [which is part of Jewish Law but forbidden under the Roman Law of the "Lex Cornelia"]. And he says in one of his nasty

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outbreaks "Tell those who are bothering you, I wish they would themselves cut off," meaning "I wish they would themselves their own sexual parts cut off," making it look as if circumcision is cutting off your sexual parts but also parrotting the fact that Essenes expelled outsiders by "cutting them off." So he does a double entendre [phrase with two meanings] there in the real ferocious antagonism he feels to these so-called Jamesian Jewish Christians who are insisting on circumcision.

Jacobovici: So the fighting was real?

Eisenman: Severe! severe! I think, there is evidence that Paul is involved in some manner in the death of John the Baptist . . . you can look at the trail and see that he was on a mission over to this king who was Herod the Tetrarch [who likely even had family relationship to Paul. Herodion of Patras (also Herodian or Rodion) was a relative of Paul whom Paul greets in Romans 16:11: "Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.".].

Jacobovici: What do you think, James and Paul felt for each other?

Eisenman: James did not hate anybody he wasn't that kind of person. He was the Righteous One. He was a totally righteous person. Paul had envy for James he had antagonism to James and he literally probably wanted to destroy James. And when he was arrested in the 60s [AD] by the Roman governors and held in protective custody, even when Sicarii had taken an oath to kill Paul, because of introducing Gentiles, into the Temple [non-Jews were strictly forbidden to enter the Temple area under penalty of death, according to Jewish Law, see: The Temple Warning Inscription, Grand Bible, Artefacts and Historical Documents]. What happens in Caesarea [Maritima] in Acts, which is a historical part in acts, not an overwritten one, looks more like a debriefing session. And it's funny, no members of his community come down to visit him at all, and he's being housed in [Herod] Agrippa's former palace there. And ultimately they get him out of the country [Judaea] on an appeal to "Caesar" [Nero] because to have stayed in the country would have been meant his death. There were so many people [from the Messianic Movement] who wanted to kill him for what [we would call treason]. I think, they didn't want to kill James. James wasn't being hunted down or anything. James went on functioning as if nothing was happening while Paul was under arrest. Yes I think, that was very severe, even unto death. I think, ultimately, Paul, with his discussions with the Roman authorities, would have given information that led to the final demise of people like James.

Jacobovici: Paul was a collaborator?

Eisenman: Paul could not have gone to Rome and then been freed in Rome, and the way he went, without entering Romans service of some kind. And he held a Roman citizenship. He went to Rome in 62 [AD], just the time when James was killed in Jerusalem. You see, the book of Acts ends not with James's death, where it should end, the leader of hope, it ends with Paul under house arrest in Rome and it doesn't look like he's going to be executed then because he's not executed for another eight years and the stories are that he goes on to Spain and elsewhere. I even think he came back to Judaea. . . .

Jacobovici: Where is the tradition that he goes to Spain?

Eisenman: He mentions it in one of his letters [Romans 15:24] that he wants to go to Spain and then some of the extra biblical material talks about his having gone to Spain. So he went to Spain and if he returned to Judaea, which I have a reason to believe he did, before he died around 68 [AD] in the midst of the uprising. The Romans have just rounded up all troublemakers by that time and executed everybody and the drag-net would have included people like Paul by that point. But if he returned to Judaea, then he had entered service in some way, like Josephus did. Josephus went to Rome. When he came back, he was in Roman service. That's how he saved his skin. You cannot go to Rome and come back]without having obligations of some kind or another].

Jacobovici: Was there an ideological reason to go to Spain?

Eisenman: Well, I think, the Roman emperors at that period came from Spain. Don't forget, you had Trajan coming in [from Italica]. You had Hadrian coming in. You had a lot of connexions to Spain in the Roman Imperial family. He said, he has very important contacts there he wants to follow up and the future Roman emperors came from Spain, after the death of [Titus Flavius Domitianus].

Jacobovici: There was an ossuary [a bone coffin]. You mentioned, there should not have been an ossuary . . .

Eisenman: We have strong traditions about the burial of James from early Christian sources, extra-biblical sources, the first is by a Jewish Christian writer someone who converted to Christianity in the second century who probably was already a mature person fifty years after the events in question, second part of the second century. His name is Hegesippus. He writes that, regardless of how mythologised his picture is or how the stoning and the death of James took place, James, I think he combines two things: the fall down the temple steps in the Pseudo Clementines that is the fall off the temple pinnacle that he talks about, and that's all in my book [James the Brother of Jesus and the Dead Sea Scrolls, 2012, Penguin] I explain how these things are conflated, that's what takes the time in my book, the fall off the temple pinnacle, and then the hitting with the washerman's club to bash out his brains. That was the coup de grasse given in all stonings. One always gave a coup de grasse. So he [James] was thrown down in the Kidron Valley below the pinnacle of the temple and Hegesippus said he was buried where he was stoned and a marker was put up there that is still there to this to this day. So he was buried, he was not laid out in a rock tomb according to that report. Eusebius repeats that report in the 4th century. Eusebius is Constantine's Bishop [and right-hand-man]. He comes from Caesarea [Maritima, the Roman capital in Judaea]. He's a Judaean, he knows Judaean traditions very very well, he says, it was still there in his time in the 4th century. Jerome

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repeats that tradition in the fifth century so does Epiphanius. Epiphanius is a Judaean who went to Cyprus. Jerome was a Roman who came to Judaea and spent his whole life in Jerusalem and Bethlehem compiling his version of the Latin Vulgate. He knew a lot of things and he says that the burial marker and James's burial-place was still there in the fifth century. So how does this accord with there being an ossuary with first century Aramaic writing on it? It doesn't accord! So while all those traditions are wrong, and are willy-nilly suddenly appearing a fresh ossuary with the inscription on the wrong side of the box is authentic. And our palaeographers such as they are who cannot even tell the difference between two kinds of handwriting and two types of incising, one with a very precise tool and one with an extremely blunt tool, we're supposed to believe then that this is totally authentic. I have no idea. I would love this to be the case. I personally wanted rather find that burial place of James by digging the whole area up underneath the pinnacle of the temple ages ago. . . .

. . . we've got a lot of people who never even heard of James before . . . it's all good for all of us because if the people would come at this and get interested in James then we all win because James is the most underrated and most marginalised character and here he is suddenly on the front burner. Let's go and get interested in James and not just use the thing to prove the existence of Jesus in the meantime we've learned about a whole picture of the forgotten history of the church. We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. It has only been relegated to unthinking people. And [today's] thinking people say, "oh, I'm not religious." We all need to be religious and this will allow us to get our teeth into a challenging problem. I hope that they do get into the challenging problem. But let's not just go around did Jesus exist or didn't exist. That's not the whole ball of wax. . . . .

My point was always that the brother was important in the first century and . . . Jesus was not so important in the first century to those people in Judaea. Jesus became important as the documents were written that made and magnified his importance into the superstar the demigod the God that we know the man God that we now all recognise as the saviour of the whole human race but that didn't happen in the first century.

Jacobovici: But surely, James the Zadik, Yakov the Zadik his brother . . .

Eisenman: I have no idea the relation see I don't know exactly who the brother was by that point. I go in my book about the four brothers. We know there were Cleophus and Mary, if Joseph is the Hebrew name for Cleofas. okay it's possible now Cleofas in Mary or or that other character listed in in the gospel lists James the son of what's-his-name Alphaeus which is a probably garbling of cliff has had four sons they had James Simon Jude and Joses I say we know who Simon is I can document Simon Simon - Simon bar Cleophus who said to be the nephew he's actually the second brother he's the second successor to James in the early church the third Jude is Judas is is Jesus's twin he's Judas Thomas. Judas the twin also called Thaddaeus and gospel is also called Labbaeus seems to have evangelised northern Syria and Iraq and this person I think was beheaded at some point he may have been the Thaddeus in Josephus who was beheaded in any case his descendants are still around when the Roman Emperor Trajan is trying to round up messianic claimants in the latter part of the century. The 4th brother Joses, we don't know. Who was the 4th brother Joses? That's [perhaps] just Jesus himself before Jesus became distinguished from his brothers in the process of as I said as the fathers became uncle's, brothers became cousins, mother's turned into their own sisters, and Jesus turned into his own brother Joses is the same person as Jesus without any information about that is the fourth brother now that fourth brother Joses. I don't know much about him and he may have been executed very early on and he may have been seen as this messianic individual executed in a very nasty way. I have covered all this in my book but I don't know much more about Jesus than that.

Jacobovici: If Jerusalem wouldn't have fallen, would Christianity have involved in something totally different?

Eisenman: Yes, absolutely! Actually, I don't think there would be a Christianity because the Jerusalem centre was taken away with the destruction of Jerusalem which left the overseas centres free to develop their their own ethos. And often these centres were people from Greek and other backgrounds, and there has been a long tradition of Greek anti-semitism long before what we were talking about here. There was hostility between Greeks and Jews in Alexandria, very extreme hostility that ended up in riots, and in the Trajan Period ended up in the total annihilation of the whole Jewish community in Alexandria and the Delta; basically a Holocaust. [There was] tremendous tension between Greeks and Jews in Caesarea and other cities along the coast, and when the uprising occurred, all these cities took it as a signal to kill all the Jewish populations in those towns. And the Jews were not innocent in areas were there Greeks in their town. So there was a great hostility. So the fact that there is a latent anti-semitism in the kind of presentation we have and anyone who's fair-minded can see it, the Jews are presented as really nasty. The scribes and the Pharisees gnash their teeth. Roman centurions recognised the Messiah. Oak arise and in bedside, if the wonders that have been done here, have been done in Lebanon and Syria, they would have belong long ago. In other words, everyone gets the picture, except the Good Samaritan, and so on and so forth. So Jesus presented as not loving his countrymen much. Well, if he is not loving his countrymen but he loves everyone but his countrymen you know and does not know this countrymen very much how would they ever been able to accept him as a popular Messiah in the first place? I think he was a popular Messiah in his time, whatever it was, he

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represented. And that game says largely, with large crowds people following that picture. That picture has come down and reflects the anti-semitism of the Greek-Roman Mediterranean which is normal. . . . You could have gotten some very negative stereotypes of Jews in a gospel of that kind. You know, we say, the victors write the history. Unfortunately they did not expect the Qumran scroll time capsule. In there, the losers wrote the history so we are we are blessed with a precious moment.

There would not have been a Christianity because James's Judaean centre would have existed and the Judaean centre is more this apocalyptic messianism that you get in the scrolls. It probably would not have been a successful proselytising activity because it was not able to morph and change and receive things like pagan practices such as communion [the Eucharist from Mithraism] drinking the body and blood of the living and dying God, or later on Christmas trees, or Easter bunnies, or reindeer or totem animals, or whatever you needed to go. Judaism was too rigid for that. Islam is more like what a cosmopolitan [messianic] Judaism would look like and it is quite rigid.

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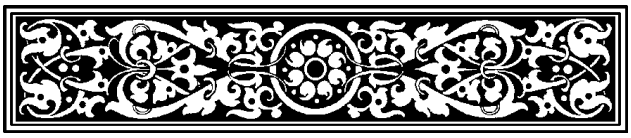
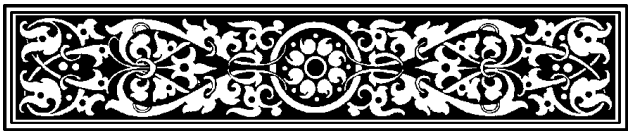


APPENDIX D

THE
SUPPLEMENTS
(Texts of other Canons)



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SUPPLEMENTS FROM THE HEBREW APOCRYPHA

No supplements as the entire Hebrew Apocrypha (known as Deuterocanon) became part of the Septuagint.

• 4 Ezra was part of Jerome's Vulgate canon, therefore it seems to be a probability that it came along with one of the Septuagint versions from which he translated the Bible into Latin. We have placed it into our Septuagint canon among all the other books of the Hebrew Deuterocanon.

Information on the Hebrew Deuterocanon

(Judaism has a much older history in Greece and the Roman Republic than most modern people are aware of. The Septuagint (Latin word for 'seventy'; often abbreviated in Roman numerals, LXX) or The Old Testament in Greek, proves this fact. The Septuagint is the earliest extant Greek translation of books from the Hebrew Bible, complete with its Deuterocanon and various biblical apocrypha, dating back to the 3rd and 2nd centuries BC.

At the time of Julius Caesar and Augustus Caesar, already 5-10% of the Greek and Roman population was Jewish. The Hebrew Bible was (through its Greek translation) well known among Greeks and Romans. The first Jews came already together with Phoenician traders and settlers. According to the Letter of Aristeas, the Hebrew Torah was translated into Greek at the request of King Ptolemy II Philadelphus of Egypt (285–247 BC) by 70 Jewish scholars or, according to later tradition, 72: six scholars from each of the Twelve Tribes of Israel, who independently produced identical translations.

The miraculous character of the Aristeas legend might indicate the esteem and disdain in which the translation was held at the time; Greek translations of Hebrew scriptures were in circulation among the Alexandrian Jews. Egyptian papyri from the period have led most scholars to view as probable Aristeas's dating of the translation of the Pentateuch to the third century BC. Whatever share the royal court of Ptolemy may have had in the translation, it satisfied a need felt by the Jewish community of Alexandria and other places in Egypt (in whom the knowledge of Hebrew was waning).

The Old Testament in Greek was in wide use by the time of Caesar, Jesus and Saul of Tarsos (Paul of Tarsus, Paul the Apostle, the man who created Roman Christianity, the forerunner of modern Christianity) because most Christian proselytes, God-fearers, and other gentile sympathisers of Greek Judaism could not read Hebrew. Greek was the main language of the educated elite in the rising Roman Republic and the Roman Empire. The text of the Greek Old Testament is quoted more often than the original Hebrew Bible text in the Greek New Testament (particularly the Pauline epistles because Paul spoke Greek much better than Hebrew) by the Apostolic Fathers, and later by the Greek Church Fathers.

The first five books of the Hebrew Bible, known as the Torah or the Pentateuch, were translated in the mid-3rd century BC; they did not survive as original-translation texts, however, we have some fragments of them. The remaining books of the Greek Old Testament are presumably translations of the 2nd century BC. The Septuagint translation of the Hebrew Bible into Greek, which the early church used as its Old Testament, included all of the deuterocanonical books.

Modern critical editions of the Greek Old Testament are based on the Codices Alexandrinus (c. 400 AD), Sinaiticus (c.330 AD), and Vaticanus (c.330 AD). The fourth- and fifth-century Greek Old Testament manuscripts have different lengths. The Codex Alexandrinus, for example, contains all four books of the Maccabees (indicating that the Jewish population accounted for much more than just 10 or 20% in Alexandria); the Codex Sinaiticus contains 1 and 4 Maccabees, and the Codex Vaticanus contains none of the four books.

The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches and the Assyrian Church of the East to be canonical books of the Old Testament but which are considered non-canonical by Protestant denominations. They date from the period 300 BC–AD 100 approximately (mostly from 200 BC–AD 70, i.e. before the definite separation of the Church from Judaism). While the New Testament never quotes from or ascribes canonical authority to these books, some say there is a correspondence of thought, while others see texts from these books being paraphrased, referred or alluded to many times in the New Testament, particularly in the Pauline epistles depending in large measure on what is counted as a reference.

Though there is no scholarly consensus as to when the Hebrew Bible canon was fixed, some scholars hold that the Hebrew canon was established well before the first century AD – even as early as the fourth century BC, or by the Hasmonean dynasty (140–40 BC). The Hebrew canon does not include the seven deuterocanonical books and this formed the basis for their exclusion from the Protestant Old Testament.

The Council of Rome (382 AD) defined a list of books of Scripture presented as having been made canonical. It included most of the deuterocanonical books. Since the 16th century, most Protestant Churches have accepted only works in the Masoretic Text of the Hebrew Bible as canonical books of the Old Testament, and hence classify all deuterocanonical texts (of whichever definition) with the Apocrypha.

The Masoretic Text is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.)

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SUPPLEMENT FROM THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

• Book of Jubilees / Lesser Genesis

THE BOOK OF JUBILEES

or The Book of Division
or Leptogenesis (Lesser or Little Genesis)
Source: Ethiopic text in Amharic language and Ge'ez script
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 250-150 B.C.

(The Book of Jubilees, sometimes called "Lesser Genesis" (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as the Beta Israel (lit. "the House of Israel", meaning the Ethiopian Jews), where it is known as the Book of Division (Amharic: Mets'hafe Kufale). Jubilees is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches. It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Origen, Diodorus of Tarsus, George Syncellus, and others. The text was also utilised by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years (seven "year-weeks"), into which all of time has been divided.

Until the discovery of extensive fragments among the Dead Sea Scrolls, the only surviving manuscripts of Jubilees were four complete Ge'ez texts dating to the 15th and 16th centuries, and several quotations by the Church fathers such as Epiphanius, Origen as well as Diodorus of Tarsus, and George Syncellus, among others. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Jubilees that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions

Between 1947 and 1956, approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The large number of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. The dating of Jubilees has been problematic for biblical scholars. While the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC, there is much evidence to suggest Jubilees was written prior to this date. Jubilees could not have been written very long prior. Jubilees at 4:17-25 records that Enoch "saw in a vision what has happened and what will occur", and the book contains many points of information otherwise found earliest in the Enochian "Animal Apocalypse" (1 Enoch chapters 83-90), such as Enoch's wife being Edna. The Animal Apocalypse claims to predict the Maccabean Revolt (which occurred 167-160 BC) and is commonly dated to that time. The direction of dependence has been controversial, but the consensus since 2008 has been that the Animal Apocalypse came first and Jubilees after. As a result the work can be dated to 160–150 BC.

The Maccabean Revolt was a Jewish rebellion organised by groups that were in the Dead Sea Scrolls called "the sons of Light" now better known as the ancient Jewish "Messianic Movement", lasting from 167 to 160 BC. They were led by the Maccabees against the Greek Seleucid Empire and its influence on Jewish life. The recapture of Jerusalem in 164 BC from the armies Antiochus IV was a significant early victory for Judah Maccabee's fighters, who came to be known as the Maccabees. The subsequent cleansing of the temple and rededication of the Altar on the 25th of Kislev, was celebrated in following years as the Hanukkah festival.

After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed Greek altars in the villages, circumcised boys and forced Hellenized Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer"

The revolt itself involved many battles [In particular six main campaigns such as the Battle of Wadi Haramia, 167 BC; of Beth Horon, 166 BC; of Emmaus, 166 BC; of Beth Zur, 164 BC; of Beth Zechariah, 162 BC and the Battle of Adasa, 161 BC.], in which the Maccabean forces gained notoriety for their use of guerrilla tactics and their speed and mobility, in contrast to the slow and bulky Seleucid army. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that revoked Antiochus IV's ban on Jewish practices. The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Greek Seleucids.

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After the success of the Maccabean Revolt, kings of the Hasmonean dynasty continued their conquest to the surrounding areas of Judaea. Those who remained of the Jewish party favouring Greek influence, forced to submit to Mosaic Law, repeatedly called upon the Seleucid Empire for assistance. At the time, however, the Seleucid Empire was weakened by political infighting and other wars, including against Ptolemaic Egypt, reducing their ability to reconquer Judea. In one particular instance, however, Jonathan Apphus (son of Mattathias) was convinced by Tryphon to dismiss 40,000 of his men and meet him for a "conference", which turned to be a trap. Jonathan was captured and later executed, against a deal Tryphon had made with Jonathan's brother Simon for Jonathan's liberation, in exchange for one hundred talents and Jonathan's two sons as hostages. Simeon was later murdered by his son-in-law, Ptolemy son of Abubus. Afterwards, Simon's third son, John Hyrcanus, became ruler and High Priest of Israel. Essentially the dynasty became independent with the decline of Seleucids and would last until 37 BC, when Herod, making use of heavy Roman support, defeated the last Hasmonean ruler to become a Roman client king.

A conflict between the brothers Aristobulus II and Hyrcanus II over the succession to the Hasmonean throne began in Judaea in 69 BC. Aristobulus deposed Hyrcanus. Syria had once been the heart of the vast Seleucid Empire, after the death of Antiochus IV in 164 BC, it had become increasingly unstable. The Roman Republic was concerned about the political instability to the southeast of Rome's new provinces in Asia Minor, Syria and Judaea because they built the land-connexion of the northern Mediterranean with Egypt and the north of Africa which was about to become the "bread basket" of the rising Roman Empire. In Syria, the Seleucid state was disintegrating, in Judaea there was a civil war. The Senate in Rome assigned Gnaeus Pompeius Magnus [106–48 BC, in English better known as Pompey the Great] to solve the problem. In 63 BC, Pompey and his Legions left Antioch and marched south taking Syria, Phoenicia and Judaea. The last renegate rulers of the Hasmonean Dynasty were deposed by the Romans.

Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. Antipater I the Idumaean (113 / 114-43 BC) was the founder of the Herodian Dynasty and father of Herod the Great. According to Josephus, he was the son of Antipas and had formerly held that name. Idumaea is the Greek-Roman name of Edom, better known as Nabataean Kingdom with its capital Petra. The Idumaeans were Arabs. Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judaea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule.)

Text:

This is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[A "jubilee" is a Hebrew calendar unit containing seven years. Such a "jubilee-unit" of seven years is called "AM." which means "anno mundi", that is "in the year of the World". The year 0 of the Hebrew Calendar begins at the 6th of October in 3761 BC. The year 2017 AD. is equivalent to the year 5778 of the Hebrew Calendar.]

JUBILEES CHAPTER 1

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'

2 And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount.

4 And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.

5 And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.

6 And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgements and in all their actions, and they will recognise that I have been truly with them.

7 And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed will I give a land flowing with milk and honey.

8 And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will

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prove unto them an offence and a tribulation and an affliction and a snare.

9 And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name upon it, and that it should dwell (there).

10 And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

11 And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

12 And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

13 And they will forget all My law and all My commandments and all My judgements, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

14 And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul.

15 And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.

16 And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness.

17 And I will not forsake them nor fail them; for I am the Lord their God.'

18 And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee.

19 Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them from all the paths of righteousness, so that they may perish from before Thy face.

20 But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from henceforth until eternity.'

21 And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

22 And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

23 And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children.

24 And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

25 And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'

26 And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

27 And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.'

28 And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

JUBILEES CHAPTER 2

1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the

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seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide <and night>, and the light, dawn and day, which He hath prepared in the knowledge of his heart.

3 And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all plants after their kind.

8 These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

10 And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.

11 These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

12 And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh.

13 These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14 And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

15 And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16 And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

17 And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

18 And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him in heaven and on earth.

19 And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God.

20 And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.'

21 And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.

22 And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.

24 And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25 He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for

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all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26 Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.

27 And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.

28 And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

29 Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

31 And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone he permitted to eat and drink and to keep Sabbath thereon on the earth.

32 And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.

33 This law and testimony was given to the children of Israel as a law for ever unto their generations.

JUBILEES CHAPTER 3

1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Adam named them all by their respective names, and as he called them, so was their name.

3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

4 And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.'

5 And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6 And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7 Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8 In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12 And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14 This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days.

15 And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16 And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].

17 And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the

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serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?'

18 And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.'

19 And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.

21 And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22 And he took figleaves and sewed (them) together, and made an apron for himself, and ,covered his shame.

23 And God cursed the serpent, and was wroth with it for ever . . .

24 And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.'

25 And to Adam also he said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.'

26 And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27 And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.

30 And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

32 And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33 And Adam called the name of his wife Eve.

34 And they had no son till the first jubilee, [8 A.M.] and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Eden.

JUBILEES CHAPTER 4

1 And in the third week in the second jubilee [64-70 A.M.] she gave birth to Cain, and in the fourth [71-77 A.M.] she gave birth to Abel, and in the fifth [78-84 A.M.] she gave birth to her daughter Âwân.

2 And in the first (year) of the third jubilee [99-105 A.M.], Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain.

3 And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4 And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, 'Cursed is ,he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.'

6 And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7 And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M] and in the fourth year of the fifth week [130 A.M.] they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

8 And in the sixth week [134-40 A.M.] he begat his daughter Azûrâ.

9 And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10 And Adam knew Eve his wife and she bare yet nine sons.

11 And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) [235 A.M.] she bare him Enos.

12 He began to call on the name of the Lord on the earth.

13 And in the seventh jubilee in the third week [309-15 A.M.] Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan.

14 And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the

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third year of this week, [395 A.M] and he called his name Mahalalel.

15 And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgement and uprightness on the earth.

16 And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.

17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgement; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name Methuselah.

21 And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.

23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgement of the world, and all the wickedness of the children of men.

24 And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

25 And he burnt the incense of the sanctuary, (even) sweet spices acceptable before the Lord on the Mount.

26 For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth jubilee [652 A.M.] Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, [701-7 A.M.] and he begat a son and called his name Lamech.

28 And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed.'

29 And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it.

31 At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgement.

32 For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

33 And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was `Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

JUBILEES CHAPTER 5

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

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2 And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3 And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noah found grace before the eyes of the Lord.

6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8 And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'.

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgement is executed on all those who have corrupted their ways and their works before the Lord.

11 And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12 And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway.

13 And the judgement of all is ordained and written on the heavenly tablets in righteousness -even (the judgement of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgement is written down for every creature and for every kind.

14 And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgements are ordained and written and engraved.

15 In regard to all He will judge,the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgement on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

17 [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show mercy to all who turn from all their guilt once each year.]

19 And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20 And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and

21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month). [1307 A.M.]

23 And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.

24 And the Lord opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months -one hundred and fifty days.

28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29 And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

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JUBILEES CHAPTER 6

1 And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3 And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the Lord.

4 And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever.

5 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8 Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man.

9 And you, increase ye, and multiply on the earth.'

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Lord God for ever throughout all the generations of the earth in this month.

11 On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which the Lord made with them for ever.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Lord our God continually.

14 And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16 He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18 And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood.

19 But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.

20 And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21 For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it.

22 For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever.

24 And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.

25 And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26 And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.

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28 And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets.

31 And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33 But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.

34 And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years.

35 For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.

38 For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

JUBILEES CHAPTER 7

1 And in the seventh week in the first year [1317 A.M.] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1320 A.M.] and he guarded their fruit, and gathered it in this year in the seventh month.

2 And he made wine therefrom and put it into a vessel, and kept it until the fifth year, [1321 A.M.] until the first day, on the new moon of the first month.

3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4 And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5 And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the Lord his God.

6 And he rejoiced and drank of this wine, he and his children with joy.

7 And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11 And he blessed Shem, and said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant.

12 God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13 And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15 And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16 And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.

17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west.

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18 And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19 The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20 And in the twenty-eighth jubilee [1324-1372 A.M.] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23 And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24 And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25 And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.

27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth.

28 For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a good work to your souls by covering that which has been shed on the face of the earth.

31 And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32 And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds (it) on the earth.

33 For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34 And now, my children, harken: work judgement and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood.

35 And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and what is left let the servants of the house of the Lord eat before the altar which receives (it).

37 And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant shall prosper.

38 For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39 And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

JUBILEES CHAPTER 8

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam.

2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

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4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5 And in the thirtieth jubilee, [1429 A.M.] in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1432 A.M.] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6 [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year [1499 A.M.] thereof.

7 And she bare him a son in the fifth year [1503 A.M.] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1564 A.M.]

8 And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9 And they divided (it) secretly amongst themselves, and told it to Noah.

10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore.

18 And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Lord God of Shem And may the Lord dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as holy places facing each other.

20 And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord for evermore.

21 And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22 And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24 And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever.

25 And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north- easterly to the whole region of Gog, and to all the country east thereof.

26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea

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of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29 This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

JUBILEES CHAPTER 9

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2 And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approachcs the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3 And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Japheth also divided the land of his inheritance amongst his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should posses from the west of his two brothers to the islands, and to the coasts of the islands.

10 And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

14 And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot.

15 And they all said, 'So be it; so be it ' for themselves and their sons for ever throughout their generations till the day of judgement, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

JUBILEES CHAPTER 10

1 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before the Lord his God, and said:

'God of the spirits of all flesh, who hast shown mercy unto me

And hast saved me and my sons from the waters of the flood,

And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,

And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,

And let not wicked spirits rule over them

Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.'

7 And the Lord our God bade us to bind all.

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8 And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgement, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]

17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgement.

18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

21 And they built it: forty and three years [1645-1688 A.M.] were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

22 And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgement.'

23 And the Lord descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26 And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [1688 A.M.] in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.'

33 But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

35 And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

36 And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

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JUBILEES CHAPTER 11

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kesed, and she bare him a son, and he called his name Sêrôh, in the seventh year of this week in this jubilee. [1687 A.M.]

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And 'Ûr, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.

4 And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

5 For this reason he called the name of Sêrôh, Serug, for every one turned to do all manner of sin and transgression.

6 And he grew up, and dwelt in Ur of the Chaldees (kingdom of Uruk / Erech), near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.

7 And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

8 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.

9 And she bare him Terah in the seventh year of this week. [1806 A.M.]

10 And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground.

11 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

12 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days.

13 And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother;

14 for he had died before his daughter had conceived a son.

15 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] and he separated himself from his father, that he might not worship idols with him.

16 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

17 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

18 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back.

19 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

20 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

21 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

22 And in the first year of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

23 And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

JUBILEES CHAPTER 12

1 And it came to pass in the sixth week, in the seventh year thereof, [1904 A.M.] that Abram said to Terah his father, saying, 'Father!'

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2 And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself?

3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

4 Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face.

5 Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I do with a people who have made me to serve before them?

7 And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honour them.

8 Keep silent, my son, lest they slay thee.' And these words he spake to his two brothers, and they were angry with him and he kept silent.

9 And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took to himself a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the seventh year of this week, [1932 A.M.] and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12 And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13 And they arose in the night and sought to save their gods from the midst of the fire.

14 And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15 And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16 And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17 And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?

18 If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.'

19 And he prayed that night and said, 'My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'

22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23 And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.'

25 And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. 28 And it came to pass in the seventh year of the sixth week [1953 A.M.] that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him.

29 And Terah his father said unto him; Go in peace: May the eternal God make thy path straight. And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee.

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31 And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

JUBILEES CHAPTER 13

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And the Lord said to him: 'To thee and to thy seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.

5 And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954 A.M.] that he built an altar on this mountain, and called on the name of the Lord: 'Thou, the eternal God, art my God.'

9 And he offered on the altar a burnt sacrifice unto the Lord that He should be with him and not forsake him all the days of his life.

10 And he removed from thence and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.

16 And it came to pass in the forty-first jubilee in the third year of the first week, [1963 A.M.] that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever and ever.'

17 And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward.

20 For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered.

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants . . .

25 . . . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever.

26 And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave (it) unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our Lord Abram, give unto us the souls which thou hast rescued, but let the booty be thine.'

29 And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

JUBILEES CHAPTER 14

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and thy reward will be exceeding great.'

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2 And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.'

3 And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.'

4 And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.'

6 And he believed in the Lord, and it was counted to him for righteousness.

7 And He said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to thy seed after thee.'

8 And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'

9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15And thou shalt go to thy fathers in peace, and be buried in a good old age.

16But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.'

17And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the pieces.

18And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

20And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever.

21And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.'

23And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1965 A.M.]; and this was the eighty-sixth year in the life of Abram.

JUBILEES CHAPTER 15

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And the Lord appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect.

4 And I will make My covenant between Me and thee, and I will multiply thee exceedingly.'

5 And Abram fell on his face, and God talked with him, and said:

6 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee.

8 And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10 <And I will give to thee and to thy seed after thee> the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.'

11 And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

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12 And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13 He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15 And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name.

16 And I will bless her, and give thee a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17 And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18 And Abraham said unto God: 'O that Ishmael might live before thee!'

19 And God said: 'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20 And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21 But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.'

22 And He left off speaking with him, and God went up from Abraham.

23 And Abraham did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24 And on the selfsame day was Abraham circumcised, and all the men of his house, <and those born in the house>, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25 This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.

27 For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.

28 And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29 For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel.

30 For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.

31 And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

33 And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born.

34 And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

JUBILEES CHAPTER 16

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4 And (that) when we returned to her at a set time, she would have conceived a son.

5 And in this month the Lord executed his judgements on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared

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unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgement on the places where they have done according to the uncleanness of the Sodomites, like unto the judgement of Sodom.

7 But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgement upon them like the judgement of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath.

12 And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived.

13 And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever.

15 And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called:

17 And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath.

21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

28 And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord -a statute for ever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

JUBILEES CHAPTER 17

1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.

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3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, harken to her words and do (them); for in Isaac shall thy name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bare him a son, and he called his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.'

15 And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.

16 And the prince Mastêmâ came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.

17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

JUBILEES CHAPTER 18

1 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.'

2 And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of God.

8 And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son.

9 And I stood before him, and before the prince Mastêmâ, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears the Lord.'

10 And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me.'

12 And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

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13 And Abraham called that place 'The Lord hath seen', so that it is said in the mount the Lord hath seen: that is Mount Sion.

14 And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15 And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies,

16 And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] dwelt by the Well of the Oath.

18 And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

JUBILEES CHAPTER 19

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of God.

10 And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau,

13 and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents.

14 And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Jacob, but Isaac loved Esau.

16 And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau.

17 And he said unto her: My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.

20 Add still further to thy kindness to him, And let thine eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He shall be blessed for ever, And his seed shall fill the whole earth.

22 If a man can number the sand of the earth, His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

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27 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth.

28 And the Spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever.

29 And may the Lord God be a father to thee and thou the first-born son, and to the people alway.

30 Go in peace, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

JUBILEES CHAPTER 20

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.] and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgement and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgement of the giants, and the judgement of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,

8 And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing.

9 Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.

12 And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

JUBILEES CHAPTER 21

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057 (2050?) A.M.] commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, <and I have despised those that served them, and I have given my heart and spirit> that I might observe to do the will of Him who created me.

4 For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgement on all those who transgress His commandments and despise His covenant.

5 And do thou, my son, observe His commandments and His ordinances and His judgements, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord.

8 And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys.

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9 And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink- offering, for a sweet savour, the bread of the offering unto the Lord.

10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord.

12 And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds.

16 And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet.

17 And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgement; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee And] give thee back into the hands of thy transgression, And root thee out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things.

24 And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever.

25 Go, my son in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth.'

26 And he went out from him rejoicing.

JUBILEES CHAPTER 22

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink.

6 And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace.

8 The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day.

9 My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.'

10 And he called Jacob and said: 'My son Jacob, may the God of all bless thee and strengthen thee to do righteousness,

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and His will before Him, and may He choose thee and thy seed that ye may become a people for His inheritance according to His will alway.

11 And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.

13 May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever.

14 And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth,

15 And may He renew His covenant with thee. That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.

16 And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a Pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness.

18 They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.]

19 And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error.

20 Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgement.

22 And as for all the worshippers of idols and the profane. There shall be no hope for them in the land of the living; And there shall be no remembrance of them on the earth; For they shall descend into Sheol, And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

23 Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may he deliver thee.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees that he might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever.'

28 And he blessed Jacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway.

29 And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance;

30 And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth.'

JUBILEES CHAPTER 23

1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.

3 And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spake, and he knew that he was dead.

4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night, and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Isaac fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

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7 And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.

9 For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days.

11 And all the generations which shall arise from this time until the day of the great judgement shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age Land all their knowledge shall vanish away].

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace:

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgements such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.'

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.'

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgements.

20 And they shall stand <with bows and> swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgement and to captivity, and to be plundered and devoured.

23 And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is <not> satisfied with his days, For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And

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rejoice with joy for ever and ever, And shall see all their judgements and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgement, And shows mercy to hundreds and thousands and to all that love Him

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

JUBILEES CHAPTER 24

1 And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.] of this jubilee, seven years.

2 And in the first year of the fourth week a famine began in the land, [2080 A.M.] besides the first famine, which had been in the days of Abraham.

3 And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy [primogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?

5 'And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him.

6 And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright.

7 And Jacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee.

10 For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land.

11 And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.'

12 And he dwelt in Gelar three weeks of years.

13 And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.'

14 And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

15 And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth.

17 And Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar.

18 And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac called the name of the well 'Perversity', because they had been perverse with us.

20 And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have increased in the land.'

21 And he went up from thence to the Well of the Oath in the first year of the first week in the [2108 A.M.] forty-fourth jubilee.

22 And the Lord appeared to him that night, on the new moon of the first month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

26 And he called the name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Isaac knew that day that under constraint he had sworn to them to make peace with them.

28 And Isaac on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgement

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from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgement; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, Thence shall he be brought down, And though he make himself strong on earth, Thence shall he be dragged forth, And though he hide himself amongst the nations, Even from thence shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no peace.

32 And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgement, so that he may be rooted out of the earth.

JUBILEES CHAPTER 25

1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto [2109 A.M.] him, saying: 'My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children shall be a righteous generation and a holy seed.'

4 And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be the Lord God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations for evermore.

13 Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

15 Blessed art thou, Lord of righteousness and God of the ages And may He bless thee beyond all the generations of men.May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed.

16 And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway - And may they hold it as a possession for ever.

18 And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be.

19 And as thou hast refreshed thy mother's spirit during her life, The womb of her that bare thee blesses thee thus, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly.

20 Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace.

21 And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her

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affection rejoice in thee and bless thee.' And she ceased from blessing.

JUBILEES CHAPTER 26

1 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: ' I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.'

3 But Rebecca heard Isaac speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that

6 I may eat and bless thee before the Lord before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die, and that thou mayst be blessed.'

7 And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.

8 And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.'

10 And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them ~savoury meat~ such as he loved.

11 And Rebecca took the goodly rainment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Jacob.

13 And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.'

14 And Isaac said to his son: 'How hast thou found so quickly, my son?

15 'And Jacob said: 'Because <the Lord> thy God caused me to find.'

16 And Isaac said unto him: Come near, that I may feel thee, my son, if thou art my son Esau or not.'

17 And Jacob went near to Isaac, his father, and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,'

18 and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Art thou my son Esau? ' and he said: 'I am thy son': and he said, 'Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Isaac, his father, said unto him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a <full> field which the Lord hath blessed.

23 And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee.

24 Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father; Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.'

25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father arise, and eat of my venison that thy soul may bless me.'

27 And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast commanded me.'

28 And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever.'

29 And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, (even) me also, father.'

30 And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing.'

31 And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy lord, And all his brethren have I given to him for servants,And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee,

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my son?' 32. And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: '

33 And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above.

34 And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.'

35 And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

JUBILEES CHAPTER 27

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son,

2 and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee.

3 Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence.'

4 And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.'

5 But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.'

8 And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Isaac called Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan;

10 arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

11 And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy sojournings and all the land which God gave to Abraham: go, my son, in peace.'

12 And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

13 And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

15 The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace.

17 Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

18 And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

19 And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, [2115 A.M.] and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20 And he took one of the stones of that place and laid <it at his head> under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee.

23 And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north and the south, and in thee and in thy seed shall all the families of the nations be blessed.

24 And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'

25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.'

26 And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

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27 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

JUBILEES CHAPTER 28

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

2 And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years '; and Laban said unto Jacob: 'I will give thee thy wife.'

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand- maid; and Jacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5 Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before the Lord.

7 And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.'

9 And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. [2122 A.M.]

12 But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

13 And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. [2124 A.M.]

14 And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. [2127 A.M.]

15 And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?'

17 And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife).

18 And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. [2127 A.M.]

19 And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. [2130 A.M.]

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. [2131 A.M.]

21 And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. [2133 A.M.]

22 And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week,[2132 A.M.] and she gave him to a nurse.

23 And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]

24 And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. [2134 A.M.]

25 And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father.'

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26 And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's.

29 And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

JUBILEES CHAPTER 29

1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place whither thou goest we will go with thee.'

4 And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob.

7 And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

11 And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth.

12 And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.

15 And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.

19 And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

JUBILEES CHAPTER 30

1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in peace, in the fourth month.

2 And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgement on all the men of Shechem, and slew all the men whom they found in it, and left not a single one

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remaining in it: they slew all in torments because they had dishonoured their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgement is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.

6 And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgement upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled.

7 And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Israel.

8 And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones.

10 And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.

12 For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel.

14 And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgement and plague and curse will come upon him: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defiles the sanctuary.

17 For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgement and vengeance on all those who arose against Israel.

19 And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the God of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfil it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

JUBILEES CHAPTER 31

1 And on the new moon of the month Jacob spake to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought

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me into this land in peace, and put ye away the strange gods that arc among you.'

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca.

4 And Isaac said: 'Let my son Jacob come, and let me see him before I die.'

5 And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed him.

7 And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and ye shall prove a blessing on the earth.'

8 And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck.

9 And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.'

10 And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

13 And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

14 And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgements in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord shall be given in their mouths To bless all the seed of the beloved.

16 Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.

17 And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.'

18 And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake [And all the peoples shall quake].

19 In thee shall be the help of Jacob, And in thee be found the salvation of Israel.

20 And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Isaac his father that night, and they eat and drank with joy.

23 And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Jacob told his father everything during the night, how the Lord had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.

26 And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before the Lord as he had vowed, and that he had come to set him on an ass.

27 And Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey; set thy mother (on an ass) and let her go with thee.

28 And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son.

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29 Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.'

30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.

31 And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

JUBILEES CHAPTER 32

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed the Lord.

2 And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink- offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him.

10 And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him.

17 And the Lord appeared to him by night and blessed him and said unto him: 'Thy name shall not be called Jacob, but Israel shall they name thy name.'

18 And He said unto him again: 'I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.'

20 And He finished speaking with him, and He went up from him. and Jacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father.

23 For in Egypt thou shalt die in peace, and in this land thou shalt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac.

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24 Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.'

25 And Jacob said: 'Lord, how can I remember all that I have read and seen? 'And he said unto him: 'I will bring all things to thy remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2143 A.M.] 34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

JUBILEES CHAPTER 33

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

7 And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before the Lord.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lieth with the wife of his father, for he hath uncovered his father's shame'; and all the holy ones of the Lord said 'So be it; so be it.'

13 And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God.

14 For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgement and law in its completeness for all, but in thy days (it has been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations.

17 And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Lord our God is judge, who respects not persons and accepts not gifts.

19 And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.

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20 And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation.

21 And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother.

22 And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.

23 And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

JUBILEES CHAPTER 34

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani- sakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

10 And in the seventh year of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished.

16 And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also. his daughter, they buried there.

17 And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka.

21 And Simeon repented, and took a second wife from Mesopotamia as his brothers.

JUBILEES CHAPTER 35

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Jacob, her son, and

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commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.

2 And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.

3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother!

5 Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.'

7 And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.'

9 And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him.

10 And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.'

13 And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him.]

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15 And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.]

17 And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do thou promise to do it, my son.'

19 And he said: 'I will do everything that thou sayest unto me, and I will not refuse thy petition.'

20 And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones.

22 And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.'

25 And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

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JUBILEES CHAPTER 36

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me.

3 And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that he would do to Abraham and to his seed.

4 And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5 And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life so that ye may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever.

11 I say and testify to you, my sons, according to the judgement which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it.

16 May the Most High God bless the man that worketh righteousness, him and his seed for ever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother

22 and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

23 for she was perfect and upright in all her ways and honoured Jacob,and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

JUBILEES CHAPTER 37

1 And on the day that Isaac the father of Jacob and Esau died, [2162 A.M.] the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry.

2 And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?'

3 And he said unto them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my

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father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt.'

5 And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'

8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke.

9 We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said unto their father: Go forth with them and lead them, else we shall slay thee.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother.

13 But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother.

14 And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau.

16 But Jacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the comfort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned.'

18 And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee.

20 Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21 And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee

22 And if the lion becomes the friend of the ox and makes peace with him And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee.

23 And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee'

24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 then he spake to his own and to his servants that they should attack him and all his companions.

JUBILEES CHAPTER 38

1 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him (this) honour.'

2 Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

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6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram.

9 And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and he returned to his house.

10 And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob.

11 And they sent to their father (to inquire) whether they should make peace with them or slay them.

12 And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always.

13 And they continued to pay tribute to Jacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.

16 And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Balaq died, and Jobab, the son of Zara of Boser, reigned in his stead.

18 And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.

19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20 And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead.

21 And Salman died,and Saul of Ra'aboth (by the) river, reigned in his stead.

22 And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead.

23 And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab.

24 These are the kings who reigned in the land of Edom.

JUBILEES CHAPTER 39

1 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob.

2 And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3 And he set Joseph over all his house and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the Lord prospered him in all that he did.

5 And Joseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Joseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before the Lord.

7 And Joseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

11 And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord made all that he did to prosper.

13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and the Lord perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept.

15 And the chief of the prison guards appointed Joseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.

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17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Joseph had interpreted to them.

18 But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

JUBILEES CHAPTER 40

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).

2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he to]d his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.'

5 And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with him.'

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him. 'Only on the throne shall I be greater than thou.'

8 And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

11 And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13 And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

JUBILEES CHAPTER 41

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.

3 And this Er, the first-born of Judah, was wicked, and the Lord slew him.

4 And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.'

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.

6 And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife of Judah, died [2168 A.M.] in the fifth year of this week.

8 And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.] And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.'

9 And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and he went in.

11 And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said unto him 'Give them to me until thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and he went in unto her, and she conceived by him.

13 And Judah went unto his sheep, and she went to her father's house.

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14 And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said unto him; 'There is no harlot here with us.'

15 And he returned and informed him, and said unto him that he had not found her: 'I asked the people of the place, and they said unto me: "There is no harlot here." '

16 And he said: 'Let her keep (them) lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.'

17 And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Judah acknowledged, and said: 'Tamar is more righteous than I am.

20 And therefore let them burn her not' And for that reason she was not given to Shelah, and he did not again approach her.

21 And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh.

23 And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel.

27 And unto Judah we said that his two sons had not lain with her, and for this reason his seed was stablished for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgement of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

JUBILEES CHAPTER 42

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Joseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 <Now the famine was very sore in the land of Canaan>, and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and <the ten sons of Jacob> arrived <in Egypt> among those that went (there).

5 And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to explore the approaches of the land? 'And he put them in ward.

6 And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Jacob said: 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your wickedness come.

11 'And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

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15 But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die not.'

16 And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Israel saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.'

19 And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life.'

20 And he sent him with them in the second year of this week on the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said The Lord be gracious to thee, my son!'

22 And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they eat and drank and arose and remained with their asses.

25 And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

JUBILEES CHAPTER 43

1 And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgement.'

3 And he ran after them and said unto them according to these words.

4 And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the first time, we thy servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy lord.'

6 And he said unto them: 'Not so, the man with whom I find, him only shall I take as a servant, and ye shall return in peace unto your house.'

7And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him.

9 And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.

10 'And Joseph said unto them: 'I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not that a man delights in his cup as I with this cup? And yet ye have stolen it from me.'

11 And Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will hear the blame to our father for ever.'

14 And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see.

17 For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing.

18 Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for the Lord sent me before you to set things in order that many people might live.

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19 And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my glory, and all the riches and glory that the Lord hath given me.'

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver.

22 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

JUBILEES CHAPTER 44

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month.

2 And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth the Lord appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes.

6 Fear not; go down into Egypt.'

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Jacob who went into Egypt with Jacob their father.

12 Reuben, the First-born of Israel; and these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari-four.

15 Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

16 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

17 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

18 And these are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Ashur.

20 And these are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, <and Eri>, and Areli, and Arodi-eight.

21 And the sons of Asher: Imnah, and Ishvah, <and Ishvi>, and Beriah, and Serah, their one sister-six.

22 All the souls were fourteen, and all those of Leah were forty-four.

23 And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.

24 And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three.

25 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven.

26 And all the souls of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi. and 'Ijaka, and Salomon-six.

29 And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

30 And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv.

31 And 'Iv, who was born after the years of famine, died in Egypt.

32 And all the souls of Rachel were twenty-six.

33 And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children.

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34 And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

JUBILEES CHAPTER 45

1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth [2172 A.M]. month, in the second year of the third week of the forty-fifth jubilee.

2 And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob.

4 It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be His name.'

5 And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

6 And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Israel was one hundred and thirty years old when he came into Egypt.

7 And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year.

11 And this was the first year of [2178 A.M.] the fourth week of the forty-fifth jubilee.

12 And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day.

13 And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.] year of the fifth week of the forty-fifth jubilee.

14 And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16 And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

JUBILEES CHAPTER 46

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.] weeks of years, all the days of the life of Joseph.

2 And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph.

3 And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

8 And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.] all his brethren died after him.

9 And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain.

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

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12 And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we.

13 Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.'

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15 And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied.

16 And the people of Egypt abominated the children of Israel

JUBILEES CHAPTER 47

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Israel.

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her.

6 And she took thee out of the ark, and she had compassion on thee.

7 And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?'

8 And she said <unto her>: 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

9 And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

10 And thou wast three weeks of years at court until the time [2351-] when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was [2372 A.M.] of the children of Israel, and thou didst slay him and hide him in the sand.

11 And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?'

12 And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

JUBILEES CHAPTER 48

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell <in [2372 A.M.] the land of Midian>, five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee.

2 And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt <on the way when thou didst meet him at the lodging-place>.

3 Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgement and vengeance on the Egyptians?

4 And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and <by the death> of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire.

6 And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to thy words; ten great and terrible judgements came on the land of Egypt that thou mightest execute vengeance on it for Israel.

8 And the Lord did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

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11 And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel.

17 And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Israel from Egypt empty handed.

JUBILEES CHAPTER 49

1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that were in the house because the sign of the blood was on its lintels.

4 And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month.

8 For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which the Lord commanded thee that thou shouldst observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed.

14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

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15 And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord.

18 And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year.

19 And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord.

21 And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

22 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God.

23 For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

JUBILEES CHAPTER 50

1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai.

2 And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess.

3 And the land also shall keep its sabbaths while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore.

6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee- and all the judgements of its laws.

7 Six days shalt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever.

10 For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

11 This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths:

13 The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the

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Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tablets, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.

SUPPLEMENT FROM THE APOSTOLIC FATHERS

- 1 Clement
- 2 Clement

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

or the First Epistle of Clement, or 1 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 70-140 A.D.

(Author: probably Pope Clement I. of Rome who died c. 95 AD. His real name was Titus Flavius Clemens and there is a possibility that he actually was a grand-nephew of emperor Flavius Vespasianus and the cousin of Emperor Flavius Domitianus and the husband of his cousin Flavia Domitilla, better known as Saint Domitilla, one of the first saints of the Christian Church. He was consul for some time and he wrote discourses involving the Apostle Peter, together with an account of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history.
The letter was composed at some time between AD 70 and AD 140, mostly likely c 96. It ranks with Didache as one of the earliest—if not the earliest—of extant Christian documents outside the canonical New Testament. As the name suggests, a Second Epistle of Clement is known, but this is a later work by a different author. Neither 1 nor 2 Clement are part of the canonical New Testament, but they are part of the Apostolic Fathers collection. There are some New Testament allusions that could make one think it was written in Corinthian communities.)

PROLOGUE

The Church of God which sojourneth at Rome, to the Church of God which sojourneth at Corinth, to them that are called and sanctified in the will of God through our Lord Jesus Christ: Grace and peace be multiplied unto you from Almighty God through Jesus Christ.

1 CLEMENT CHAPTER 1

1 On account of the sudden and repeated calamities and mischances, brethren, that have come upon us, we suppose that we have the more slowly given heed to the things that are disputed among you, beloved, and to the foul and unholy sedition, alien and foreign to the elect of God, which a few headstrong and self-willed persons have kindled to such a degree of madness, that your venerable and famous name, worthy to be loved of all men, is greatly blasphemed.

2 For who that hath tarried among you hath not approved your most virtuous and firm faith, hath not admired your sober and seemly piety in Christ, hath not proclaimed your splendid

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disposition of hospitality, hath not deemed blessed your perfect and unerring knowledge?

3 For ye did all things without respect of persons, and walked in the laws of God, submitting yourselves to them that have the rule over you, and giving the due honour to the presbyters that are among you. Young men ye enjoined to think such things as be sober and grave. Women ye exhorted to perform all things in a blameless and honourable and pure conscience, loving dutifully their own husbands; and ye taught them to manage the affairs of their houses with gravity, keeping in the rule of obedience, being temperate in all things.

1 CLEMENT CHAPTER 2

1 And ye were all humble, boasting of nothing, submitting yourselves rather than subjecting others, more gladly giving than receiving, content with the provision that God had given you; and attending diligently to his words, ye received them into your very hearts, and his sufferings were before your eyes.

2 Thus a deep and rich peace was given to all, and an insatiable longing for doing good, and a plentiful outpouring of the Holy Spirit was upon all of you.

3 And ye, being filled with a holy desire, with excellent zeal and pious confidence, stretched out your arms to Almighty God, beseeching him to be merciful unto you, if ye had in anything unwillingly done amiss.

4 Ye contended day and night for the whole brotherhood, that in his mercy and good pleasure the number of his elect might be saved.

5 Ye were simple and sincere without malice one toward another:

6 all sedition and all schism were abominable unto you. Ye grieved over the transgressions of your neighbour, judging his short-comings your own.

7 Ye repented not of any well-doing, being ready to every good work;

8 and being adorned with a very virtuous and holy habit of life, ye did all things in his fear. The commandments and ordinances of the Lord were written on the breadth of your heart.

1 CLEMENT CHAPTER 3

1 All honour and enlargement was given to you, and then was fulfilled that which is written: -- The beloved ate and drank, and was enlarged and grew fat and kicked.

2 From this came emulation and envy, strife and sedition, persecution and disorder, war and captivity.

3 Thus the mean men were lifted up against the honourable; those of no repute against those of good repute; the foolish against the wise; the young against the elder.

4 Through this justice and peace are afar off, because each of you leaveth off the fear of God and is dimsighted in his faith, nor walketh in the laws of his commandments, nor behaveth as becometh a citizen of Christ; but each walketh according to his own evil lusts, having taken up unjust and unholy envy, by which also death entered into the world.

1 CLEMENT CHAPTER 4

1 For it is thus written: And it came to pass after certain days, that Cain brought of the fruits of the ground a sacrifice to God, and Abel brought also of the firstlings of the sheep and of their fat.

2 And God had respect unto Abel and unto his gifts; but unto Cain and his gifts he had no regard.

3 And Cain was grieved greatly, and his countenance fell.

4 And God said unto Cain, Why art thou very sorrowful, and why hath thy countenance fallen? If thou hast rightly offered, but hast not rightly divided, hast thou not sinned?

5 Hold thy peace; thy gift returneth unto thee, and thou shalt be master over it.

6 And Cain said unto Abel, Let us pass over into the field. And it came to pass while they were in the field, Cain rose up against Abel his brother and slew him.

7 Ye see, brethren, jealousy and envy wrought the slaughter of a brother.

8 Through envy our father Jacob fled from the face of his brother Esau.

9 Envy caused Joseph to be persecuted unto death, and to enter into bondage.

10 Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, because he heard his countryman say, Who made thee a judge or a decider over us? Wilt thou kill me, as thou didst the Egyptian yesterday?

11 Through envy Aaron and Miriam pitched their tents without the camp.

12 Envy brought down Dathan and Abiram alive to the grave, because they contended against Moses, the servant of God.

13 Through envy David suffered jealousy not only of foreigners, but was persecuted also by Saul, king of Israel.

1 CLEMENT CHAPTER 5

1 But let us pass from ancient examples, and come unto those who have in the times nearest to us, wrestled for the faith.

2 Let us take the noble examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death.

3 Let us place before our eyes the good Apostles.

4 Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.

5 Through envy Paul, too, showed by example the prize that is given to patience:

6 seven times was he cast into chains; he was banished; he was stoned; having become a herald, both in the East and in the West, he obtained the noble renown due to his faith;

7 and having preached righteousness to the whole world, and having come to the extremity of the West, and having borne witness before rulers, he departed at length out of the world, and went to the holy place, having become the greatest example of patience.

1 CLEMENT CHAPTER 6

1 To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.

2 Through envy women were persecuted, even the Danaides and Dircae, who, after enduring dreadful and unholy insults,

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attained to the sure course of the faith; and they who were weak in body received a noble reward.

3 Envy hath estranged the minds of wives from their husbands, and changed the saying of our father Adam: This is now bone of my bone, and flesh of my flesh.

4 Envy and strife have overthrown mighty cities and rooted out great nations.

1 CLEMENT CHAPTER 7

1 These things we enjoin you, beloved, not only by way of admonition to you, but as putting ourselves also in mind. For we are in the same arena, and the same contest is imposed upon us.

2 Wherefore, let us leave empty and vain thoughts, and come unto the glorious and venerable rule of our holy calling.

3 Let us consider what is good and pleasing and acceptable before him who made us.

4 Let us look steadfastly to the blood of Christ, and see how precious in the sight of God is his blood, which having been poured out for our salvation, brought to the whole world the grace of repentance.

5 Let us go back to all generations, and learn that in every generation God hath granted a place for repentance to such as wished to return unto him.

6 Noah preached repentance, and as many as hearkened unto him were saved.

7 Jonah prophesied destruction to the Ninevites, and they, repenting of their sins, appeased God through prayer, and, though alien from God, obtained salvation.

1 CLEMENT CHAPTER 8

1 The ministers of the grace of God spake by the Holy Spirit concerning repentance;

2 and the Lord of all himself spake concerning repentance with an oath. As I live, saith the Lord, I desire not the death of a sinner, as I desire his repentance; adding thereto an excellent saying:

3 Repent, O house of Israel, from your iniquity: Say unto the sons of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, and ye turn unto me with your whole heart and say, My father, I will hearken unto you as to an holy people.

4 And in another place he speaketh in this wise: Wash, and be ye clean; take away the wickedness from your souls from before my eyes; cease from your evil deeds, learn to do well; seek judgement; deliver him that is oppressed; give judgement for the orphan, and justify the widow; and come and let us reason together, saith he; and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and hearken unto me, ye shall eat the good things of the earth; but if ye be not willing, and hearken not, the sword shall devour you; for the mouth of the Lord hath said this.

5 Desiring, therefore, that all his beloved ones should partake of repentance, he hath confirmed it by his almighty will.

1 CLEMENT CHAPTER 9

1 Wherefore, let us submit ourselves to his excellent and glorious will, and, becoming suppliants of his mercy and goodness, let us fall before him and betake ourselves to his mercies, having laid aside the vain toil and the strife and the jealousy that leadeth unto death.

2 Let us look steadfastly at those that have ministered with perfectness to his excellent glory.

3 Let us take as example Enoch, who, having been found just by reason of obedience, was translated, and his death was not found.

4 Noah, having been found faithful, preached, by his ministry, regeneration unto the world, and by him God preserved the animals that entered with one consent into the ark.

1 CLEMENT CHAPTER 10

1 Abraham, who was called the friend, was found faithful, inasmuch as he became obedient to the words of God.

2 This man, by obedience, went out from his land and his kinsfolk, and the house of his father, that, by leaving a scanty land and weak kinsfolk and a small house, he might inherit the promises of God.

3 For he saith unto him, Go out from thy land and thy kinsfolk, and the house of thy father, unto the land that I shall show thee, and I will make thee a great nation, and bless thee, and magnify thy name, and thou shalt be blessed; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And again, when he separated from Lot, God said unto him, Lift up thine eyes, and look from the place where thou now art unto the north and unto the south, and unto the east and unto the sea; for all the land which thou seest, to thee will I give it and to thy seed for ever,

5 and I will make thy seed as the dust of the earth: if any man can number the dust of the earth, thy seed also shall be numbered.

6 And again he saith, God brought forth Abraham, and said unto him: Look up to heaven and number the stars, if thou art able to number them, so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness.

7 Through faith and hospitality a son was given unto him in old age, and through obedience he offered him a sacrifice unto God on one of the mountains that he showed him.

1 CLEMENT CHAPTER 11

1 By hospitality and goodness Lot was saved out of Sodom when the whole region round about was judged with fire and brimstone; the Lord making it manifest that he leaveth not them that hope upon him, but appointeth to punishment and torment them that turn in another way.

2 For his wife, who went out together with him, being of another mind, and not being in concord with him, was on that account placed as a sign, so that she became a pillar of salt even to this day; that it might be known to all that the double-minded, and they who doubt concerning the power of God, are for a judgement and a sign to all generations.

1 CLEMENT CHAPTER 12

1 Through faith and hospitality Rahab the harlot was saved;

2 for when spies were sent unto Jericho by Jesus, the son of Nun, the king of the land knew that they had come to spy out

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his country, and sent out men to apprehend them that they might be taken and put to death.

3 But the hospitable Rahab having received them, hid them in an upper story under the stalks of flax.

4 When, therefore, the men from the king came upon her, and said, There came unto thee men who are spies of this our land; bring them out, for the king so commandeth it; she answered, The two men whom ye are seeking entered in unto me, but they departed quickly and are on their way; but she showed not the men unto them.

5 And she said unto the men, Of a surety I know that the Lord your God has given over this city unto you; for the fear and trembling of you hath fallen upon them that inhabit it; when, therefore, it hath happened unto you to take it, save me and the house of my father.

6 And they say unto her, So shall it be, even as thou hast spoken unto us. When, therefore, thou hast perceived that we are coming, thou shalt gather together all thy household under thy roof, and they shall be saved; but as many as shall be found without the house shall be destroyed.

7 And they proceeded further to give her a sign, that she should hang from her house scarlet, making it manifest beforehand that through the blood of the Lord there shall be redemption to all who believe and hope upon God.

8 Behold, beloved, how there was not only faith, but prophecy in the woman.

1 CLEMENT CHAPTER 13

1 Let us therefore, brethren, be humble, laying aside all boasting and pride, and folly and wrath, and let us do that which is written; for the Holy Spirit saith, Let not the wise boast in his wisdom, nor the strong in his strength, nor the rich in his riches; but let him that boasteth make his boast in the Lord, even by seeking him and doing judgement and justice. Let us especially remember the words of our Lord Jesus Christ which he spake when teaching gentleness and long-suffering, for he spake thus:

2 Show mercy, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kindly affectioned, so shall kindness be showed unto you; with whatsover measure ye measure, with the same shall it be measured unto you.

3 With this commandment and with these exhortations let us strengthen ourselves, that we may walk obedient to his holy words with all humility. For the Holy Scripture saith,

4 Upon whom shall I have respect but upon him that is meek and quiet, and that trembleth at my words?

1 CLEMENT CHAPTER 14

1 It is therefore meet and right, men and brethren, that we should be obedient unto God rather than follow them that in pride and disorderliness are leaders of detestable sedition.

2 For we shall incur no slight harm, but rather a great danger, if we rashly give ourselves up to the wills of men who launch out into strife and sedition so as to estrange us from that which is good.

3 Let us, therefore, show kindness towards them according to the mercy and sweetness of him that made us.

4 For it is written, The men of kindness shall inherit the land. The innocent shall be left upon it; but they that be lawless shall be destroyed out of it.

5 And again he saith, I saw the unrighteous man exalted on high and lifted up like the cedars of Lebanon. And I passed by, and behold he was not; I sought his place and found it not. Keep innocence, and regard righteousness; for there is a remnant that remaineth to the man of peace.

1 CLEMENT CHAPTER 15

1 Let us therefore cleave unto them who live in peace and godliness, not unto them who hypocritically profess to desire peace.

2 For he saith in a certain place, This people honoureth me with their lips, but their heart is far from me.

3 And again, With their mouth did they bless, but with their heart did they curse.

4 And again he saith, They loved him with their mouth, and with their tongue they lied against him. For their heart was not right with him, nor were they faithful in his covenant.

5 Let the crafty lips be put to silence, and may the Lord destroy all the deceitful lips, even the haughty tongue, they who said, Let us magnify our tongue, our lips are our own; who is master over us?

6 On account of the misery of the poor, and on account of the groaning of the needy, I will now arise, saith the Lord; I will set him in safety, I will deal confidently with him.

1 CLEMENT CHAPTER 16

1 For Christ belongeth unto them that are humble, not unto them that exalt themselves over his flock.

2 Our Lord Jesus Christ, who is the sceptre of the majesty of God, came not in the arrogance of boasting and pride, though he was able to do so; but in humility, even as the Holy Spirit spake concerning him.

3 For he saith, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Like a child have we delivered our message before him; he is as a root in a thirsty land. There is no form nor glory in him, and we beheld him, and he had neither form nor comeliness, but his form was despised, lacking comeliness, beyond the form of the sons of men. He was a man stricken and in toil, knowing how to bear infirmity, for his face was turned away; it was dishonoured and held in no reputation.

4 He beareth our sins and suffereth pain on our account, and we esteemed him as one in toil, stricken and afflicted.

5 He was wounded for our sins, and for our transgressions did he suffer infirmity; the chastisement of our peace was upon him, and by his stripes we were healed.

6 All we, like sheep, have gone astray, every one hath erred in his own way,

7 and the Lord hath given him up for our sins; and he, through affliction, openeth not his mouth. He was led like a sheep to the slaughter, and as a lamb before its shearers is dumb, so openeth he not his mouth.

8 In his humiliation his judgement was taken away, and who shall declare his generation, for his life is taken from the earth;

9 for the iniquity of my people he hath come unto death.

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10 And I will give the wicked in requital for his burial, and the rich for his death: for he did no sin, neither was guile found in his mouth: and the Lord willeth to purify him from stripes.

11 If ye make an offering for sin your soul shall prolong its days.

12 And the Lord willeth to take away from the travail of his soul, to show him light and to form him by knowledge, to justify the righteous man who serveth many well; and their sins he shall bear himself.

13 Wherefore he shall receive the inheritance of many, and shall divide the spoils of the strong, because his soul was delivered up unto death, and he was numbered among the transgressors,

14 and he bore the sins of many, and was given up for their sins.

15 And again he saith, I am a worm and no man -- a reproach of men and despised of the people;

16 all they who saw me mocked me, they spake with their lips, they shook the head; he hoped in God, let him deliver him, let him save him, because he desireth him.

17 See, beloved, what is the example that hath been given unto us; for if the Lord so humbled himself, what shall we do who have through his mercy come under the yoke of his grace?

1 CLEMENT CHAPTER 17

1 Let us be imitators of them also who went about in goat-skins and sheep-skins, preaching the coming of Christ; we mean Elias and Elisaeus and Ezekiel the prophets, and beside them those who have obtained a good report.

2 Abraham obtained an exceeding good report, and was called the friend of God, and saith, looking steadfastly to the glory of God in humility, I am but earth and ashes.

3 And, moreover, concerning Job, it is thus written: Job was a just man and blameless, truthful, one that feared God, and abstained from all evil.

4 But he himself, accusing himself, saith, No one is pure from pollution, though his life be but for one day.

5 Moses was called faithful in all his house, and by his ministry God judged his people Israel by stripes and punishment. But he, though he was greatly glorified, spake not haughtily, but said, when the oracle was given him out of the bush, Who am I that thou sendest me? I am weak of voice and slow of tongue.

6 And again he saith, I am but as the smoke from a pot.

1 CLEMENT CHAPTER 18

1 But what shall we say of David, who obtained a good report; unto whom God said, I have found a man after my own heart, David, the son of Jesse, with my everlasting mercy have I anointed him.

2 But he himself saith unto God, Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassion do away with mine iniquity;

3 Wash me throughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy words, and overcome when thou art judged.

5 Behold, I was shapen in wickedness, and in sin did my mother conceive me.

6 Behold, thou hast loved truth; thou hast shown me the secret and hidden things of thy wisdom.

7 Thou shalt sprinkle me with hyssop, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me to hear of joy and gladness; the bones that have been humiliated shall rejoice.

9 Turn away thy face from my sins, and blot out all my misdeeds.

10 Create in me a new heart, O Lord, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 O give me again the joy of thy salvation, and establish me with thy guiding Spirit.

13 I will teach sinners thy ways; the ungodly shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation;

15 My tongue shall rejoice in thy righteousness. O Lord, thou shalt open my mouth, and my lips shall show forth thy praise.

16 For if thou hadst desired sacrifice, I would have given it; in whole burnt offerings thou wilt not delight.

17 The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.

1 CLEMENT CHAPTER 19

1 The humility of men so many in number and so great, and who have obtained so good a report, and their subjection through obedience, hath made not only us but the generations before us better, namely, those who in fear and truth have received his oracles.

2 Since, therefore, we have become the partakers in many great and glorious actions, let us finally return to that goal of peace that was given us from the beginning; let us look steadfastly to the Father and Creator of the whole world, and let us cleave to the glorious and excellent gifts and benefits of his peace.

3 Let us behold him in spirit, and look with the eyes of the soul to his long-suffering will. Let us consider how gentle he is toward all his creation.

1 CLEMENT CHAPTER 20

1 The heavens, being put in motion by his appointment, are subject to him in peace;

2 night and day accomplish the course ordered by him, in nothing hindering one another.

3 The sun and the moon and the dances of the stars according to his appointment, in harmony and without any violation of order, roll on the courses appointed to them.

4 The fruitful earth bringeth forth in due season, according to his will, abundant nourishment for men and beasts; nothing doubting, nor changing in anything from the things that are decreed by him.

5 The unsearchable things of the abyss, and the secret ordinances of the lower parts of the earth, are held together by the same command.

6 The hollow of the vast sea, gathered together by his hand into its reservoirs, transgresseth not the bounds placed around it; but even as he hath appointed to it, so it doeth;

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7 for he said, Thus far shalt thou come, and thy waves shall be broken within thee.

8 The ocean, impassable to men, and the worlds that are beyond it, are governed by the same commandments of their Master.

9 The seasons of spring and summer, autumn and winter, in peace succeed one another.

10 The fixed stations of the winds, each in their due time, perform their services without offence. The ever-flowing fountains, made for enjoyment and health, offer their breasts without fail to sustain the lives of men. Even the smallest of animals come together in peace and harmony.

11 All these things the great Maker and Master of all things hath appointed to be in peace and harmony, doing good unto all things, but more especially unto us, who have fled for refuge to his mercies, through our Lord Jesus Christ,

12 to whom be glory and majesty for ever and ever. Amen.

1 CLEMENT CHAPTER 21

1 Beware, beloved, lest his many blessings come to be a condemnation to all of us, unless, walking worthily of him, we do what is honourable and well pleasing before him with oneness of mind.

2 For he saith in a certain place, The Spirit of the Lord is a candle, searching out the secret places of the heart.

3 Let us see how near he is at hand, and how none of our thoughts and reasonings do escape him.

4 It is right, therefore, that we should not desert from his will.

5 Let us offend against men who are foolish, and senseless, and puffed up in the pride of their own speech, rather than against God.

6 Let us have respect to our Lord Jesus Christ, whose blood was given for us. Let us reverence them that are over us. Let us honour our elders. Let us instruct the young in the discipline of the fear of God. Let us direct our wives to that which is good;

7 let them show forth the lovely habit of chastity, and exhibit the pure disposition of meekness. Let them make manifest by their conversation the government of their tongues; let them show love, not according to partiality, but equally to all that fear the Lord in holiness.

8 Let your children be partakers of the discipline of Christ; let them learn how much humility availeth before God; what power a pure love hath with God; how his fear is honourable and great, preserving all who, with a pure mind, walk in holiness before him.

9 For he is a searcher out of thoughts and counsels, his breath is in us, and when he willeth he will take it away.

1 CLEMENT CHAPTER 22

1 All these things doth the faith which is in Christ assure. For he himself, through the Holy Spirit, thus calleth unto us: Come, ye children, hearken unto me, I will teach you the fear of the Lord.

2 What man is he that wisheth for life and would fain see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Turn away from evil and do good;

5 seek peace and pursue it.

6 The eyes of the Lord are over the just, and his ears are open to their prayer. But the face of the Lord is against them that do evil, to destroy their memorial out of the land.

7 The righteous cried, and the Lord heard him, and delivered him out of all his troubles.

8 Many are the afflictions of the sinner, but they that hope in the Lord, mercy shall compass them round about.

1 CLEMENT CHAPTER 23

1 The Father whose mercies are over all things, who loveth to do good, hath bowels of compassion for them that fear him, and with gentleness and kindness bestoweth his favour upon them that come unto him with a pure mind.

2 Wherefore let us not be double-minded, nor let our hearts form vain imaginations concerning his excellent and glorious gifts.

3 Let not that scripture be applicable unto us which saith, Wretched are the double-minded, even they that doubt in their heart and say, We have heard these things in the time of our fathers; and lo, we have grown old, and none of them hath happened unto us.

4 O foolish ones! compare yourselves to a tree. Take, for example, the vine: first it sheddeth its leaves, then cometh the bud, then the leaf, then the flower, after that the unripe grape, then the ripe grape. See how in a little time the fruit of the tree attaineth to maturity.

5 Of a truth, quickly and suddenly shall his will be fulfilled; the scripture also bearing witness that he shall come quickly, and shall not tarry; and the Lord shall come suddenly into his temple, even the holy one, whom ye expect.

1 CLEMENT CHAPTER 24

1 Let us consider, beloved, how the Master showeth to us continually the resurrection that is about to be, of which he hath made our Lord Jesus Christ the first fruit, having raised him from the dead.

2 Let us look, beloved, at the resurrection that is ever taking place.

3 Day and night show to us the resurrection; the night is lulled to rest, the day ariseth; the day departeth, the night cometh on.

4 Let us consider the fruits, in what way a grain of corn is sown.

5 The sower goeth forth and casteth it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Lord raiseth them up, and from one seed many grow up and bring forth fruits.

1 CLEMENT CHAPTER 25

1 Let us consider the wonderful sign that happeneth in the region of the east, even about Arabia.

2 There is a bird which is called the phoenix. This, being the only one of its kind, liveth for five hundred years. And when the time of its death draweth near, it maketh for itself a nest of frankincense and myrrh and the other perfumes, into which, when its time is fulfilled, it entereth, and then dieth.

3 But as its flesh rotteth, a certain worm is produced, which being nourished by the moisture of the dead animal, putteth

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forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flieth from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

4 there, in day-time, in the sight of all, it flieth up, and placeth them upon the altar of the sun, and having done so, returneth back.

5 The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 CLEMENT CHAPTER 26

1 Shall we then think it great and wonderful, if the Maker of all things shall make a resurrection of those who, in the confidence of a good faith, have piously seized him, when even by means of a bird he showeth the greatness of his promises?

2 For he saith in a certain place, And thou shalt raise me up, and I will give thanks unto thee; and again: I slumbered and slept; I arose up because thou art with me.

3 And again Job saith, Thou shalt raise up this my flesh, which hath suffered all these things.

1 CLEMENT CHAPTER 27

1 In this hope, therefore, let our souls be bound unto him who is faithful in his promises and just in his judgements.

2 He who hath commanded men not to lie, much more shall he not lie; for nothing is impossible with God, except to lie.

3 Let our faith, therefore, in him be kindled afresh within us, and let us consider that all things are near unto him.

4 By the word of his majesty did he constitute all things, and by a word he is able to destroy them.

5 Who shall say unto him, What hast thou done? or who shall resist the might of his strength? He will do all things when he willeth and as he willeth, and none of the things decreed by him shall pass away.

6 All things are before him, and nothing hath escaped his counsel:

7 seeing that the heavens declare the glory of God, and the firmament showeth the work of his hands: day unto day uttereth speech, and night unto night proclaimeth knowledge; and there is no speech nor language where their voices are not heard.

1 CLEMENT CHAPTER 28

1 Since, therefore, all things are seen and heard of him, let us fear him and abandon the filthy desires for evil deeds, that we may be sheltered by his mercy from the judgements to come.

2 For whither can any of us fly from his mighty hand, and what world shall receive any of them that desert from him?

3 For the scripture saith in a certain place, Whither shall I go, and where shall I conceal myself from thy face? If I ascend into heaven, thou art there; if I depart into the uttermost parts of the earth, there is thy right hand; if I shall make my bed in the abyss, there is thy Spirit.

4 Whither then shall we depart, and where shall we fly from him that embraceth all things?

1 CLEMENT CHAPTER 29

1 Let us, therefore, approach him with holiness of spirit, lifting unto him pure and undefiled hands; loving the kind and compassionate Father who hath made us a part of his elect.

2 For it is thus written, When The Most High divided the nations, when he dispersed the sons of Adam, he settled the boundaries of the nations according to the number of the angels of God. The portion of the Lord was his people Jacob.

3 Israel was the measurement of his inheritance. And in another place he saith, Behold the Lord taketh to himself a nation from the midst of the nations, even as a man taketh the firstfruits of his threshingfloor; and there shall go forth from that nation the Holy of Holies.

1 CLEMENT CHAPTER 30

1 Since, therefore, we are a portion of the Holy One, let us do all such things as pertain unto holiness, avoiding evil-speaking, foul and impure embraces, drunkenness, disorderliness, abominable desires, detestable adultery, execrable pride;

2 for God, he saith, resisteth the proud, but giveth grace unto the humble.

3 Let us cleave, therefore, to them to whom grace has been given from God. Let us clothe ourselves with concord, being humble, temperate, keeping ourselves far from all whispering and evil speaking, justified by our deeds, and not by our words.

4 For he saith, He who saith many things shall, in return, hear many things. Doth he that is eloquent think himself to be just?

5 -- doth he that is born of woman and liveth but for a short time think himself to be blessed? Be not abundant in speech.

6 Let our praise be in God, and not for ourselves, for God hateth the self-praisers.

7 Let the testimony of right actions be given us from others, even as it was given to our fathers who were just.

8 Audacity, self-will, and boldness belong to them who are accursed of God; but moderation, humility, and meekness, to them that are blessed of God.

1 CLEMENT CHAPTER 31

1 Let us cleave, therefore, to his blessing, and let us see what are the ways of blessing. Let us consult the records of the things that happened from the beginning.

2 On what account was our father Abraham blessed? Was it not that he wrought righteousness and truth through faith?

3 Isaac, with confidence, knowing the future, willingly became a sacrifice.

4 Jacob, with humility, flying from his brother, went out from his own land and journeyed unto Laban and served as a slave, and there were given unto him the twelve tribes of Israel.

1 CLEMENT CHAPTER 32

1 If any one will consider these things with sincerity and one by one, he will recognise the magnificence of the gifts that were given by him.

2 For from Jacob came the priests and all the Levites that serve the altar of God. From him came our Lord Jesus Christ according to the flesh; from him came the kings and rulers and governors of the tribe of Judah; and the remainder of his tribes are of no small glory, since God hath promised, Thy seed shall be as the stars of heaven.

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3 All these, therefore, have been glorified and magnified, not through themselves or through their works, or through the righteousness that they have done, but through his will.

4 And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 33

1 What, then, shall we do, brethren? Shall we cease from well-doing, and abandon charity? May the Master never allow that this should happen to us! but let us rather with diligence and zeal hasten to fulfil every good work.

2 For the Maker and Lord of all things rejoiceth in his works.

3 By his supreme power he founded the heavens, and by his incomprehensible understanding he ordered them. The earth he separated from the water that surrounded it, and fixed it on the firm foundation of his own will. The animals which inhabit therein he commanded to be by his ordinance. Having made beforehand the sea and the animals that are therein, he shut them in by his own power.

4 Man, the most excellent of all animals, infinite in faculty, he moulded with his holy and faultless hands, in the impress of his likeness.

5 For thus saith God: Let us make man in our own image, and after our own likeness. And God made man. Male and female made he them.

6 When, therefore, he had finished all things, he praised and blessed them, and said, Be fruitful, and multiply.

7 Let us see, therefore, how all the just have been adorned with good works. Yea, the Lord himself rejoiced when he had adorned himself with his works.

8 Having, therefore, this example, let us come in without shrinking to his will; let us work with all our strength the work of righteousness.

1 CLEMENT CHAPTER 34

1 The good workman receiveth boldly the bread of his labour, but the slothful and remiss looketh not his employer in the face.

2 It is therefore right that we should be zealous in well-doing, for from Him are all things;

3 for he telleth us beforehand, Behold the Lord cometh, and his reward is before his face, to give to every one according to his work.

4 He exhorteth us, therefore, with this reward in view, to strive with our whole heart not to be slothful or remiss towards every good work.

5 Let our glorying and our confidence be in him; let us submit ourselves to his will; let us consider the whole multitude of his angels, how they stand by and serve his will.

6 For the scripture saith, Ten thousand times ten thousand stood beside him, and thousands of thousands served him; and they cried, Holy, holy, holy Lord of Sabaoth! all creation is full of his glory.

7 And let us, being gathered together in harmony and a good conscience, cry earnestly, as it were with one mouth, unto him, that we may become partakers of his great and glorious promises;

8 for he saith, Eye hath not seen, and ear hath not heard, neither hath there entered into the heart of man, what things he hath prepared for them that wait for him.

1 CLEMENT CHAPTER 35

1 Behold, beloved, how blessed and wonderful are the gifts of God

2 -- life in immortality, cheerfulness in righteousness, truth in liberty, faith in confidence, temperance in sanctification; and all these things have already come within our cognizance.

3 What therefore are the things that are prepared for them that abide in patience? The Maker and Father of the worlds, the all-holy one, he knoweth how many and how beautiful they are.

4 Let us, therefore, strive to be found in the number of them that await him, that we may partake of the promised gifts.

5 And how will this be, beloved? If our mind be established by faith toward God; if we seek out what is pleasant and acceptable in his sight; if we perform such things as harmonize with his blameless will, and follow in the way of truth, casting from us all unrighteousness and lawlessness, covetousness, strife, malice and fraud, whispering and evil speaking, hatred of God, pride and insolence, vainglory and churlishness.

6 For they who do these things are hateful unto God, and not only they who do them, but also they who have pleasure in them that do them.

7 For the scripture saith: But unto the sinner God hath said, Why dost thou speak of my ordinances, and takest my covenant in thy mouth:

8 but thou hast hated instruction and hast cast my words behind thee. When thou sawest a thief thou wentest with him, and hast cast in thy portion with the adulterers; thy mouth hath abounded with evil, and thy tongue hath contrived deceit. Thou satest and spakest against thy brother, and hast slandered the son of thy mother.

9 This hast thou done, and I kept silence. Thou thoughtest, O wicked one, that I was like unto thee;

10 but I will convict thee, and set thyself before thee.

11 Consider this, ye who forget God, lest he seize you as a lion, and there be none to save you.

12 The sacrifice of praise shall honour me; and there is the way by which I will show him the salvation of God.

1 CLEMENT CHAPTER 36

1 This is the way, beloved, in which we found our salvation; even Jesus Christ, the high priest of our oblations, the champion and defender of our weakness.

2 Through him we look steadfastly to the heights of the heavens; through him we behold, as in a glass, the immaculate and lofty countenance of God the Father; through him the eyes of our heart were opened; through him our foolish and darkened understanding springeth up again to his marvellous light; through him the Lord hath willed us to taste of immortal knowledge; who, being the brightness of his glory, is so far better than the angels, as he hath, by inheritance, obtained a more excellent name than they.

3 For it is thus written: Who maketh his angels spirits, his ministers a flame of fire.

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4 But of his Son the Lord hath thus said: Thou art my Son, today have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.

5 And, again, he saith unto him: Sit on my right hand until I make thy enemies thy footstool.

6 Who then are the enemies? Even the wicked, and they who resist the will of God.

1 CLEMENT CHAPTER 37

1 Let us, therefore, men and brethren, carry on our warfare with all earnestness in his faultless ordinances.

2 Let us consider those who fight under our rulers, how orderly and obediently and submissively they perform what is commanded them.

3 All are not prefects, or commanders of thousands, or commanders of hundreds, or commanders of fifties, or such-like; but each in his own rank performeth what has been ordered by the king or the commanders.

4 The great cannot exist without the small, nor the small without the great. There is a certain mixture in all things, and from thence ariseth their use.

5 Let us take, for example, our body; the head is nothing without the feet, nor the feet without the head. The smallest members of the body are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

1 CLEMENT CHAPTER 38

1 Let, therefore, our whole body be saved in Christ Jesus, and let each be subject to his neighbour, according to the gift which he hath received.

2 Let not the strong man despise the weak, and let the weak pay regard to the strong. Let him that is rich minister to him that is poor. Let him that is poor praise God that he hath given unto him one by whom his want may be supplied. Let the wise show his wisdom, not in words, but in good deeds; let him that is humble not bear witness to himself, but leave another to bear witness to him. Let him that is pure in the flesh boast not of it, knowing that it is another that giveth him the power of continence.

3 Let us consider, brethren, of what matter we are made, of what sort and who we are that have come into the world, as it were out of the tomb and darkness. He that made and fashioned us hath brought us into this world, having prepared beforehand his benefactions, even before we were born.

4 Having, therefore, all these things from him, we ought in all respects to give thanks unto him, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 39

1 The senseless and unwise, the foolish and unruly, make a mock of us, wishing to exalt themselves in their own imagination.

2 For what can a mortal do? or what strength hath he that is born of earth?

3 For it is written, There was no form before my eyes, only I heard a breath and a voice.

4 For what? shall a mortal be pure before the Lord? or is a man blameless from his works? seeing that he putteth no trust in his servants, and beholdeth somewhat of iniquity in his angels;

5 yea, the heaven is not pure in his sight. Away, ye who dwell in houses of clay, of whom are we also even of the same clay. He hath smitten them even as it were a moth, and in a single day they are no more. Because they could not help themselves they perished:

6 he blew among them, and they died, because they had no wisdom.

7 Call, now, and see if there is any one that will obey thee, if thou shalt behold any of the holy angels. For anger destroyeth the fool, and envy putteth him to death that is gone out of the way.

8 I have beheld the foolish casting forth roots, but straightway his habitation was eaten up.

9 Let his sons be far from safety, let them be mocked at the gates of their inferiors, and there shall be none to deliver them. For that which had been prepared for them the just shall eat, and they shall not be delivered out of their troubles.

1 CLEMENT CHAPTER 40

1 Since, therefore, these things have been made manifest before unto us, and since we have looked into the depths of the divine knowledge, we ought to do everything in order, whatsoever the Lord hath commanded us to do at the appointed seasons, and to perform the offerings and liturgies.

2 These he hath not commanded to be done at random or in disorder, but at fixed times and seasons.

3 But when and by whom he wisheth them to be fulfilled he himself hath decided by his supreme will; that all things, being done piously, according to his good pleasure, might be acceptable to his will.

4 They, therefore, who at the appointed seasons make their offerings are acceptable and blessed; for while following the laws of the Master they do not completely sin.

5 For to the High Priest were assigned special services, and to the priests a special place hath been appointed; and on the Levites special duties are imposed. But he that is a layman is bound by the ordinances of laymen.

1 CLEMENT CHAPTER 41

1 Let each of you, brethren, in his own order, give thanks unto God, continuing in a good conscience, not transgressing the fixed rule of his ministry, with all gravity.

2 Not in every place, brethren, are sacrifices offered continually, either in answer to prayer, or concerning sin and neglect, but in Jerusalem only; and even there the offering is not made in every place, but before the temple in the court of the altar, after that which is offered has been diligently examined by the high priest and the appointed ministers.

3 They, therefore, who do anything contrary to that which is according to his will have for their punishment death.

4 Ye see, brethren, by as much as we have been thought worthy of greater knowledge, by so much the more are we exposed to danger.

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1 CLEMENT CHAPTER 42

1 The Apostles received for us the gospel from our Lord Jesus Christ; our Lord Jesus Christ received it from God.

2 Christ, therefore, was sent out from God, and the Apostles from Christ; and both these things were done in good order, according to the will of God.

3 They, therefore, having received the promises, having been fully persuaded by the resurrection of our Lord Jesus Christ, and having been confirmed by the word of God, with the full persuasion of the Holy Spirit, went forth preaching the good tidings that the kingdom of God was at hand.

4 Preaching, therefore, through the countries and cities, they appointed their firstfruits to be bishops and deacons over such as should believe, after they had proved them in the Spirit.

5 And this they did in no new way, for in truth it had in long past time been written concerning bishops and deacons; for the scripture, in a certain place, saith in this wise: I will establish their bishops in righteousness, and their deacons in faith.

1 CLEMENT CHAPTER 43

1 And wherein is it wonderful, if they who, in Christ, were entrusted by God with this work appointed the aforesaid officers? since even the blessed Moses, the faithful servant in all his house, signified in the sacred books all the things that were commanded unto him, whom also the prophets have followed, bearing witness together to the laws which were appointed by him.

2 For he, when a strife arose concerning the priesthood, and when the tribes contended which of them should be adorned with that glorious name, commanded the twelve chiefs of the tribes to bring to him rods, each inscribed with the name of a tribe; and when he had taken them, he bound them together, and sealed them with the seals of the heads of the tribes, and laid them up on the table of God, in the tabernacle of the testimony.

3 And when he had closed the tabernacle, he sealed the keys, and likewise the rods,

4 and said unto them, Men and brethren, of whatever tribe the rod shall bud, this hath God chosen to be his priest, and to serve him.

5 And when morning was come, he called together all Israel, even six hundred thousand men, and showed unto the heads of the tribes the seals, and opened the tabernacle of the testimony and brought forth the rods, and the rod of Aaron was found not only to have budded, but also bearing fruit.

6 What think ye, beloved? did not Moses know beforehand that this was about to happen? Most assuredly did he know it. But, that there might be no disorder in Israel, he did thus that the name of the true and only God might be glorified, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 44

1 Our Apostles, too, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of a bishop;

2 and on this account, having received perfect foreknowledge, they appointed the above-mentioned as bishops and deacons: and then gave a rule of succession, in order that, when they had fallen asleep, other men, who had been approved, might succeed to their ministry.

3 Those who were thus appointed by them, or afterwards by other men of good repute, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good report from all, these, we think, have been unjustly deposed from the ministry.

4 For it will be no small sin in us if we depose from the office of bishop those who blamelessly and piously have made the offerings.

5 Happy are the presbyters who finished their course before, and died in mature age after they had borne fruit; for they do not fear lest any one should remove them from the place appointed for them.

6 For we see that ye have removed some men of honest conversation from the ministry, which had been blamelessly and honourably performed by them.

1 CLEMENT CHAPTER 45

1 Ye are contentious, brethren, and are zealous concerning things that pertain not unto salvation.

2 Look diligently into the scriptures, which are the true sayings of the Holy Spirit.

3 Ye know how that nothing unjust or corrupt hath been written in them; for ye will not in them find the just expelled by holy men.

4 The just were persecuted, but it was by the lawless; they were thrown into prison, but it was by the unholy; they were stoned, but it was by sinners; they were slain, but it was by wicked men, even by those who had taken up an unjust envy against them.

5 They, therefore, when they suffered all these things, suffered them with a good report.

6 For what shall we say, brethren? was it by those that feared God that Daniel was cast into the den of lions?

7 Was it by those who practised the magnificent and glorious worship of the Most High that Ananias, Azarias, and Misael, were shut up in the fiery furnace? Let us not suppose that such was the case. Who, then, were the men who did these things? Abominable men and full of all wickedness were inflamed to such a degree of wrath that they cast into tortures those who, with a holy and a blameless purpose, served God, not knowing that the Most High is a champion and defender of those who with a pure conscience serve his most excellent name, to whom be glory world without end. Amen.

8 But they, abiding steadfastly in their confidence, have inherited honour and glory, and have both been exalted and made beautiful by God, in the memory that is made of them world without end. Amen.

1 CLEMENT CHAPTER 46

1 To such examples ought we also to cleave, brethren.

2 For it is written, Cleave unto them that are holy, for they that cleave unto them shall be made holy.

3 And again, in another place he saith, With the guiltless man thou shalt be guiltless, and with the excellent thou shalt be excellent, and with him that is crooked thou shalt be perverse.

4 Let us, therefore, cleave to the guiltless and the just, for they are the elect of God.

5 Why are there strivings, and anger, and division, and war among you?

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6 Have we not one God and one Christ? Is not the Spirit of grace, which was poured out upon us, one? Is not our calling one in Christ?

7 Why do we tear apart and rend asunder the members of Christ, and make sedition against our body, and come to such a degree of madness that we forget we are members one of another? Remember the words of our Lord Jesus,

8 for he said, Woe unto that man; it were good for him if he had never been born, rather than that he should cause one of my elect to offend. It were better for him that a millstone were tied about him, and that he were cast into the sea, rather than that he should cause one of my little ones to offend.

9 This your schism has perverted many; hath cast many into despondency; many into doubt; all of us into grief, and, as yet, your sedition remaineth.

1 CLEMENT CHAPTER 47

1 Take into your hands the epistle of the blessed Apostle Paul.

2 What did he first write unto you in the beginning of his gospel?

3 Of a truth, he warned you spiritually, in a letter, concerning himself, and concerning Cephas and Apollos, because even then there were factions among you;

4 but the faction of that time brought less sin upon you; for ye inclined unto Apostles of good repute, and unto a man approved among them.

5 But now consider who they are that have perverted you, and have diminished the glory of your famous brotherly love.

6 Disgraceful, brethren, yea, very disgraceful is it, and unworthy of the conduct which is in Christ, that it should be reported that the most firm and ancient Church of the Corinthians hath, on account of one or two persons, made sedition against its presbyters.

7 And this report came not only unto us, but also unto the Gentiles, who go not with us. So that ye heap blasphemies on the name of the Lord through your folly, and withal cause danger to yourselves.

1 CLEMENT CHAPTER 48

1 Let us, therefore, remove this thing as quickly as possible, and let us fall before the feet of the Master, and beseech him with tears, that he will have mercy and be reconciled unto us, and restore us again to the grave and pure conversation of brotherly love.

2 For this is a gate of righteousness opened unto life, as it is written, Open unto me the gates of righteousness; I will go in unto them, and give thanks unto the Lord:

3 this is the gate of the Lord; the righteous shall enter thereby.

4 Now, since many gates have been opened, the gate of righteousness is that which is in Christ. Happy are all they that enter therein, and who keep their path straight in holiness and righteousness, quietly performing all their duties.

5 If a man be faithful, if he be mighty to expound knowledge, if he be wise in the interpretation of words, if he be pure in his deeds,

6 by so much the more ought he to be humble, and by as much as he seemeth to be greater, by so much the more ought he to seek the common advantage of all, and not of himself alone.

1 CLEMENT CHAPTER 49

1 Let him that hath the love which is in Christ keep the commandments of Christ.

2 Who can describe sufficiently the bond of the love of God?

3 Who is sufficient to speak as he ought of the excellence of its beauty?

4 The height to which love leads up is unspeakable.

5 Love joineth us unto God; love hideth a multitude of sins; love beareth all things; is long suffering in all things. In love there is nothing illiberal, nothing haughty. Love hath no schism; love maketh not sedition; love doth all things in harmony; in love all the elect of God have been made perfect. Without love nothing is acceptable unto God.

6 In love, our Master hath taken us to himself. Through the love that he hath for us, Jesus Christ our Lord hath given his blood for us, by the will of God, his flesh for our flesh, his soul for our soul.

1 CLEMENT CHAPTER 50

1 Ye see, brethren, how great and wonderful a thing love is, and how there is no describing its perfection.

2 Who is sufficient to be found in it, except those whom God shall have deemed worthy? Let us pray, therefore, and ask from his mercy that we may live in love, without human partiality, blameless.

3 All the generations, from Adam even unto this day, are gone by; but they who have been made perfect in love according to the grace of God inhabit the abode of the pious, and shall be made manifest in the visitation of the kingdom of Christ.

4 For it is written, Enter into the secret chambers but a little while, until my anger and wrath be passed, and I will remember the good day, and will raise you up from your sepulchres.

5 Blessed are we, beloved, if we do the commandments of God in the harmony of love, so that through love our sins may be forgiven us.

6 For it is written, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no guile.

7 This blessedness cometh unto them who are elect by God, through Jesus Christ our Lord, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 51

1 Whatever errors, therefore, we have committed through the assaults of the adversary, let us for these ask pardon; and they who have been leaders of the sedition and division ought to consider the common ground of our hope.

2 For they who have their conversation in fear and love wish that they themselves, rather than their neighbours, should fall into suffering; and would rather that themselves should undergo condemnation, than that the harmony which hath been honourably and justly handed down to us should do so.

3 For it is better that a man should make confession concerning his sins, than that he should harden his heart, even as the heart of them was hardened who made sedition against Moses the servant of God; whose condemnation was manifest,

4 for they went down alive into hell, and death swallowed them up.

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5 Pharaoh and his army, and all the leaders of Egypt, their chariots and their riders, through no other cause were sunk in the Red Sea, and perished there, than through the hardening of their foolish hearts, after that the signs and wonders happened in Egypt through the hand of Moses the servant of God.

1 CLEMENT CHAPTER 52

1 The Lord of all things, brethren, is in need of naught; neither requireth he anything of any one, except to confess unto him.

2 For the elect David saith, I will confess unto the Lord, and that shall please him more than a young calf that putteth forth horns and hoofs. Let the poor behold and rejoice thereat.

3 And again he saith, Offer unto the Lord the sacrifice of praise: pay thy vows unto the Most High. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorify me.

4 For the sacrifice unto God is a broken spirit.

1 CLEMENT CHAPTER 53

1 Ye know, beloved, and know well, the sacred scriptures, and have looked into the oracles of God; call, therefore, these things to remembrance.

2 For, when Moses had gone up into the mount, and had tarried there forty days and forty nights in fasting and humiliation, the Lord said unto him, Moses, Moses, get thee down quickly hence, for thy people, whom thou broughtest out of the land of Egypt, have wrought iniquity. They have gone astray quickly out of the way that thou commandest them, and have made unto themselves molten images.

3 And the Lord said unto him, I have spoken unto thee once and twice, saying, I have beheld this people, and, lo, it is a stiffnecked people. Let me alone, that I may destroy them, and I will wipe out their name from under heaven, and make of thee a nation great and wonderful, and far more numerous than they.

4 And Moses said, Be it far from thee, O Lord. Forgive this people their sin, or wipe my name also out of the book of the living.

5 Oh, the great love! Oh, the unsurpassable perfection! The servant is bold towards the Lord: he asketh remission for the people, or demands otherwise that he himself should be destroyed together with them.

1 CLEMENT CHAPTER 54

1 Who among you is noble? who is compassionate? who is filled with love?

2 Let him speak in this wise: If through me sedition and strife arise, I will depart, I will go away whithersoever ye will, and I will do that which is commanded by the majority, only let the flock of Christ be at peace together with the appointed presbyters.

3 He who doeth this shall gain for himself great glory in the Lord, and every place shall receive him; for the earth is the Lord's, and the fulness thereof.

4 These things have they done who are citizens of the kingdom of God, which needeth not to be repented of, and these things will they yet do.

1 CLEMENT CHAPTER 55

1 But, to bring forward examples from the Gentiles, also many kings and leaders, when a time of pestilence had arisen, being warned by oracles, gave themselves unto death, that they might deliver their citizens by their blood. Many went out from their own cities, that there might be no more sedition therein.

2 We know that many among us gave themselves up unto bonds, that they might deliver others. Many have given themselves up unto slavery, and, having received their own price, have therewith fed others.

3 Many women, waxing strong through the grace of God, have performed many manly deeds.

4 The blessed Judith, when the city was besieged, asked of the elders that she should be permitted to go forth into the camp of the aliens.

5 She therefore delivered herself unto danger, and went out through love of her country and of her people, who were besieged. And the Lord delivered Olophernes into the hands of a woman.

6 To no smaller danger did Esther, being perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, who were about to perish. For by fasting and humiliation she besought the Master, who overlooketh all things, the God of Ages, who, seeing the humiliation of her soul, delivered the people for whose sake she put herself in jeopardy.

1 CLEMENT CHAPTER 56

1 Let us, therefore, pray for those who have fallen into any transgression, that moderation and humility may be given unto them, to the end that they should submit themselves, I do not say unto us, but unto the will of God; for so shall they obtain a fruitful and perfect remembrance and compassion before God and his saints.

2 Let us accept, brethren, that discipline at which no one needeth to be offended. The admonition which we make one toward another is good and useful exceedingly, for it joineth us unto the will of God.

3 For thus speaketh the holy word: The Lord hath chastened me with chastisements, but he hath not given me over unto death.

4 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

5 The righteous shall chastise me in pity and shall rebuke me, but let not the oil of sinners anoint mine head.

6 And again he saith: Blessed is the man whom the Lord hath rebuked; refuse not thou the admonition of the Almighty, for he maketh thee to grieve, and again he restoreth thee;

7 he hath smitten, and his hands have healed thee;

8 six times shall he deliver thee from calamity, and the seventh time evil shall not touch thee.

9 In the time of famine he shall deliver thee from death, in war he shall redeem thee from the hand of iron.

10 From the scourge of the tongue shall he hide thee, and thou shalt not be afraid when evils approach.

11 The unjust and the sinner shalt thou laugh to scorn;

12 and of the wild beasts thou shalt not be afraid, for the wild beasts shall be at peace with thee.

13 Then shalt thou know that thy house shall be at peace; the habitation of thy tabernacle shall not fail.

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14 Thou shalt know that thy seed is abundant, thy children like all the herb of the field.

15 Thou shalt come to thy tomb like a ripe ear of corn reaped in due season, like the heap of a threshing-floor that is gathered at its proper time.

16 Ye see, beloved, that there is a protection for them that are chastened by the Master, for God chasteneth us because he is good, to the end that we should be admonished by his holy discipline.

1 CLEMENT CHAPTER 57

1 Do ye, therefore, that have laid the foundation of the sedition submit yourselves to the presbyters, and be chastised to repentance, bending the knees of your hearts.

2 Learn to submit yourselves, laying aside the vain and haughty self-will of your tongues; for it is better that you should be small and approved in the flock of Christ, rather than that, seeming to be superior to others, ye should be cast out of his hope.

3 For thus saith the most excellent Wisdom, Behold, I will send upon you the language of my Spirit; I will teach you my word.

4 Since I called and ye did not hearken, and prolonged my words, and ye attended not, but made my counsels of none effect, and were not obedient to my reproofs, therefore I will laugh at your destruction, I will exult when desolation cometh upon you; when perturbation hath suddenly come upon you, and ruin is at hand like a whirlwind, when tribulation and oppression cometh upon you.

5 For the time shall come when ye shall call upon me, and I shall not hearken unto you; the wicked shall seek me, and shall not find me. They hated wisdom and chose not the fear of the Lord; they were not willing to attend to my counsels, they mocked at my rebukes.

6 Wherefore they shall eat the fruits of their own way; they shall be filled with their own unrighteousness.

7 For because they wronged the innocent they shall be slain, and judgement shall destroy the unrighteous; but he who hearkeneth unto me shall abide trusting in hope, and shall rest securely from all evil.

1 CLEMENT CHAPTER 58

1 Let us, therefore, submit to his all-holy and glorious name, and escape the threats that have been before spoken by Wisdom against the disobedient, that we may abide trusting in the most holy name of his greatness.

2 Accept this our advice, and it will not be repented of by you. For as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, the confidence and hope of the elect, he who observeth in humility with earnest obedience, and repining not, the ordinances and commands given by God, he shall be reckoned and counted in the number of them that are saved by Jesus Christ, through whom is there to him glory, world without end. Amen.

1 CLEMENT CHAPTER 59

1 But if some should be disobedient to the things spoken by him through us, let them know that they will entangle themselves in no small transgression and danger,

2 but that we shall be guiltless of this sin; and we will ask, making with earnestness our prayer and supplication, that the Maker of all things may keep uninjured in all the world the number of those that have been numbered as his elect, through his beloved Son, Jesus Christ, through whom he hath called us from darkness unto light, and from ignorance to a knowledge of the glory of his name.

3 That we may hope in thy name, which is the first of all things, open the eyes of our heart to know thee, who art alone highest among the highest, holy among the holy, who puttest down the haughtiness of the proud, who scatterest the reasonings of the Gentiles, who exaltest the humble on high, and lowerest the lofty, who makest rich and makest poor, who killest and makest to live, the only benefactor of spirits, and God of all flesh, who lookest into the abysses, who beholdest the works of men, who art the helper of those in danger, the saviour of those who have lost hope, who art the maker and bishop of every soul, who makest the nations to multiply upon earth, and out of all hast chosen those that love thee through Jesus Christ thy beloved Son, through whom thou hast taught us, hast sanctified us, hast honoured us.

4 We ask thee, Lord, to be our helper and assister, save those of us who are in affliction, have compassion on the humble, raise the fallen, appear to those who are in need, heal the sinners, convert those of thy people who are wandering from the way, feed the hungry, ransom our prisoners, raise up the sick, encourage the feeble-hearted, let all the nations know that thou art God alone and Jesus Christ thy Son, and that we are thy people and the sheep of thy pasture.

1 CLEMENT CHAPTER 60

1 Thou hast made manifest the everlasting constitution of the world by the things that happen. Thou, Lord, who art faithful in all generations, hast founded the world; thou who art just in thy judgements, who art wonderful in strength and greatness; thou who art wise in creating and prudent in establishing the things that are made; thou that art good in the things that are seen and faithful among them that trust upon thee, merciful and compassionate, forgive us our transgressions and unrighteousnesses, our sins and our negligences.

2 Take not into account every sin of thy servants and handmaids, but purify us with the purification of thy truth, and make straight our steps in holiness and righteousness and singleness of heart, that we may so walk and do such things as are right and well pleasing before thee, and before our rulers.

3 Yea, Lord, cause thy face to appear to us in peace to our good, that we may be sheltered by thy mighty hand, and preserved from all sin by thy lofty arm, and deliver us from those that hate us unjustly.

4 Give unity and peace both to us and to all that dwell upon the earth, as thou gavest to our fathers when they called upon thee with faith and truth, so that we should become obedient to thy all-powerful and most excellent name, and to those who rule and govern us upon the earth.

1 CLEMENT CHAPTER 61

1 Thou, Lord, hast given the authority of the kingdom to them through thy almighty and unspeakable power, so that we, knowing the estimation and honour given to them by thee,

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might submit ourselves to them, in no way opposing thy will; to whom give, O Lord, health, peace, concord, stability, so that they may discharge the rule given unto them by thee without offence;

2 for thou, heavenly Lord, everlasting King, givest to the sons of men glory and honour and authority over the things that are upon the earth. Do thou, Lord, direct their counsel according to what is good and pleasing before thee, that, fulfilling with peace and meekness and piety the authority given unto them by thee, they may obtain mercy from thee.

3 Thou who alone art able to do these and greater good things among us, to thee do we give thanks through the high priest and protector of our souls, Jesus Christ, through whom to thee be the glory and majesty, now and to all generations, world without end. Amen.

1 CLEMENT CHAPTER 62

1 Concerning the things that pertain to our religion, and the things that are most useful to a virtuous life, for those who are willing to live piously and righteously, we have sufficiently charged you, men and brethren.

2 For we have handled every argument concerning faith and repentance, and genuine love and temperance, and moderation and patience, reminding you that ye must by righteousness and truth and long-suffering approve yourselves with piety to almighty God, being of one mind, without malice, in love and peace with earnest obedience, even as our fathers, who were beforementioned, approved themselves with humility both with regard to God the Father and Creator and to all men.

3 And these things have we so much the more gladly put you in mind of, inasmuch as we knew plainly that we wrote unto men who are faithful and of high repute, and who have looked into the oracles of the instruction of God.

1 CLEMENT CHAPTER 63

1 It is right, therefore, that those who have attended to so great and so many examples should submit their necks, and fill the place of obedience, so that being at peace from the vain sedition we may attain, without any blame, to the end set before us in truth.

2 For joy and rejoicing will ye afford us if, becoming obedient to the things that have been written by us, ye put an end, by the suggestion of the Holy Spirit, to the unlawful wrath of your discord, according to the supplication which we have made concerning peace and unity in this epistle.

3 But we have also sent unto you men who are faithful and prudent, who from youth up to old age have behaved blamelessly among us, who also will be witnesses between yourselves and us;

4 and this we have done that ye may know that our whole thought has been and is this, that ye may speedily be at peace among yourselves.

1 CLEMENT CHAPTER 64

1 Finally, my God, who overlooketh all things, who is the Master of spirits and Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, give unto every soul that is called after his glorious and holy name, faith, fear, peace, patience, long-suffering, continence, purity, sobriety, to the well-pleasing of his name, through our high priest and protector, Jesus Christ, through whom be ascribed unto him glory and greatness, strength and honour, both now and world without end. Amen.

1 CLEMENT CHAPTER 65

1 See that ye send back quickly unto us in peace and with joy Claudius Ephebus and Valerius Bito, together also with Fortunatus, who were sent unto you from us, that they may the more quickly bring us news of your peace and order, which we pray for and desire, so that we may the sooner have joy concerning your good order.

2 The grace of our Lord Jesus Christ be with you, and with all who everywhere are called of God through him, to whom through him be glory, honour, might, majesty, and eternal dominion, world without end. Amen.

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THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

or the Second Epistle of Clement, or 2 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 80-140 A.D.

(The Second Epistle of Clement (Greek: Klementos pros Korinthious, lit. 'from Clement to Corinthians'), often referred to as 2 Clement (pronounced "Second Clement"), is an early Christian writing. It is considered canon by the Coptic Orthodox Church. 2 Clement appears to be a transcript of a homily or sermon that was originally delivered orally at a Christian worship service. Like most early Christian texts, 2 Clement was written in Greek, the common language of the Roman upper class.

2 Clement was traditionally believed to have been an epistle to the Christian Church in Corinth written by Clement of Rome sometime in the late 1st century. Modern scholars believe that Second Clement is actually a sermon written around 80–140 AD by an anonymous author, one who was neither the author of 1 Clement nor Clement of Rome. Nonetheless, scholars still generally refer to the work by its traditional name "Second Clement".)

2 CLEMENT CHAPTER 1

1 Brethren, we ought so to think of our Lord Jesus Christ as of God, as of the judge of quick and dead, and we ought not to think meanly concerning our salvation;

2 for if we think meanly concerning him, we expect also that we shall receive mean things; and if we listen to it as though it were a small thing, we err, not knowing from whence we are called, nor by whom, nor unto what place, nor what great things Jesus Christ hath endured to suffer on our behalf.

3 What recompense, therefore, shall we give unto him, or what fruit worthy of that which he hath given unto us? How many things that help unto holiness hath he given unto us?

4 For he hath given us the light, he hath called us sons as though he were our father, he hath saved us when we were ready to perish.

5 What praise, therefore, shall we give unto him, or what recompense of reward for the things that we have received?

6 for we were maimed in our understanding, worshipping stocks and stones, and gold and silver and iron, the work of men, and our whole life was nothing but death. We, therefore, who were surrounded with darkness, and who had our sight filled with such gloom, have recovered our sight, having, according to his will, laid aside the cloud that was around us.

7 For he hath had compassion upon us, and, pitying us, hath saved us, having beheld in us much wandering and destruction, when we had no hope of salvation except that which is from him.

8 For he hath called us when as yet we were not, and hath willed us to be when we were nothing.

2 CLEMENT CHAPTER 2

1 |Rejoice, thou barren that bearest not; break forth and shout, thou that travailest not, for the desolate hath many more children than she that hath an husband. In that he said, Rejoice, thou barren that bearest not, he hath spoken of us, for our church was barren before that children were given unto her.

2 But in that he said, Shout, thou that travailest not, he meaneth that we should offer our prayers to God with simplicity, that we faint not like women in travail.

3 But in that he said, The children of the desolate are many more than they of her that hath an husband, he meaneth that our people seemed to be deserted of God, and now, after that we have believed, we have become more in number than they which seemed to have God.

4 And another scripture saith, I came not to call the righteous but sinners.

5 He meaneth this, that it behoveth to save them that are perishing.

6 For this is great and wonderful, not to establish the things that are standing, but the things that are falling;

7 thus Christ willed to save the things that were perishing, and he saved many, having come and called us who were already perishing.

2 CLEMENT CHAPTER 3

1 |Since, therefore, he hath showed such compassion unto us; first, that he hath caused that we who live should not sacrifice unto gods that are dead, neither worship them, but know through him the Father of truth. What is this knowledge of him except the not denying him through whom we know him?

2 For he himself saith, Whosoever hath confessed me before men, him will I confess before my Father.

3 This, therefore, is our reward if we confess him through whom we have been saved.

4 But whereby shall we confess him? Even by doing what he commandeth, and not disobeying his commandments, and honouring him not only with our lips but with our whole heart and whole understanding.

5 For he saith in Esaias, This people honoureth me with their lips, but their heart is far from me.

2 CLEMENT CHAPTER 4

1 |Let us not, therefore, only call him Lord, for that will not save us.

2 For he saith, It is not every one that sayeth unto me, Lord, Lord! that shall be saved, but he that doeth righteousness.

3 Wherefore, brethren, let us confess him in our deeds, by loving one another, by not committing adultery, and not speaking ill of each other, neither being envious, but by being continent, compassionate, kind. We ought also to sympathize one with another, and to abstain from covetousness; it is by these works that we acknowledge him, and not by the contrary;

4 and we ought not to fear men but rather God.

5 Wherefore, if we do these things, the Lord hath said, Though ye have been gathered together with me in my bosom and do not my commandments I will cast you from me, and I will say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity.

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2 CLEMENT CHAPTER 5

1 |Wherefore, brethren, having left our sojourning in this world, let us do the will of him who called us, and let us not fear to depart from this world.

2 For the Lord saith, Ye shall be as lambs in the midst of wolves.

3 But Peter answered and saith unto him, What, then, if the wolves rend the sheep?

4 Jesus saith unto Peter, Let not the lambs after that they are dead fear the wolves; and do not ye fear them that kill you but can do nothing more unto you, but fear him who after ye are dead hath authority over body and soul, even to cast them into hell fire.

5 And ye know, brethren, that the sojourning of our flesh in this world is but short and for a little while, but the promise of Christ is great and wonderful, even the rest of the kingdom which is to come, and of eternal life.

6 What, therefore, shall we do that we may attain unto them, except to lead a holy and just conversation, and to deem the things of this world to be alien unto us, and not to desire them?

7 for while we desire to obtain these things we fall from the right way.

2 CLEMENT CHAPTER 6

1 |For the Lord saith, No servant can serve two masters. If, therefore, we wish to serve both God and Mammon, it is inexpedient for us;

2 for what advantage is it if a man gain the whole world, but lose his soul?

3 Now this life and the life to come are two enemies.

4 This life preacheth adultery, corruption, covetousness, and deceit; but the life that is to come renounceth these things.

5 We cannot, therefore, be friends to both; it behoveth us then to renounce the one and to use the other.

6 Let us consider, therefore, that it is better to hate the things that are here, as being small and short-lived and corruptible, but to love the things that are there, as being good and incorruptible.

7 If, therefore, we do the will of Christ, we shall find rest; but if not, nothing will deliver us from eternal punishment, if we obey not his commandments.

8 For the scripture saith in Ezekiel, If Noah, and Job, and Daniel should rise up, they shall not deliver their children in the captivity.

9 If, therefore, such righteous men as these cannot by their righteousness deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, come unto the kingdom of God? or who shall be our advocate unless we be found having the works that are holy and just?

2 CLEMENT CHAPTER 7

1 |Wherefore, my brethren, let us strive, knowing that the contest is at hand. We know, too, that many put in for corruptible contests, but all are not crowned, but they only who have laboured much and fought a good fight.

2 Let us, therefore, contend that we may all be crowned.

3 Let us run in the straight course, in the incorruptible contest; and let us be many that put into it, and let us so contend that we may also be crowned. And if we cannot all be crowned, let us at least come near to the crown.

4 It behoveth us to know that he who contendeth in a corruptible contest, if he be found acting unfairly is flogged, and taken away, and cast out of the course.

5 What think ye? what shall he suffer that acteth unfairly in an incorruptible contest?

6 For of them who have not kept their seal he saith, Their worm shall die not, and their fire shall not be quenched, and they shall be for a spectacle to all flesh.

2 CLEMENT CHAPTER 8

1 |While, therefore, we are upon the earth, let us repent.

2 For we are as clay in the hands of the workman. In like manner as the potter, if while he be making a vessel, it turn amiss in his hands, or be crushed, can mould it again, but if he have once cast it into the fiery furnace can no longer amend it; so let us, so long as we are in this world repent with all our hearts of the wickedness that we have committed in the flesh, that we may be saved of the Lord while as yet we have time for repentance.

3 For after that we are departed out of this world, we are no longer able there to confess or repent.

4 Wherefore, brethren, if we have done the will of the Father, and preserved our flesh pure, and kept the commandments of the Lord, we shall receive eternal life.

5 For the Lord saith in the Gospel, If ye have not kept that which is little, who shall give you that which is great? for I say unto you, he that is faithful in that which is least is faithful also in much.

6 Doth he not, therefore, say this, Keep your flesh pure and your seal unspotted, that ye may inherit eternal life?

2 CLEMENT CHAPTER 9

1 |And let not any one of you say that this our flesh is not judged nor raised again.

2 Consider this: in what were ye saved, in what did ye recover your sight, if not in this flesh?

3 We ought, therefore, to guard our flesh as the temple of God;

4 for in the same manner as ye were called in the flesh, in the flesh also shall ye come.

5 There is one Christ, our Lord who saved us, who being at the first spirit, was made flesh, and thus called us. So also shall we in this flesh receive the reward.

6 Let us, therefore, love one another, that we may all come to the kingdom of God.

7 While we have opportunity to be healed, let us give ourselves up unto God who healeth, giving a recompense unto him.

8 And of what kind? repentance from a sincere heart.

9 For he foreknoweth all things, and knoweth the things that are in our hearts.

10 Let us, therefore, give him praise, not from the mouth alone, but also from the heart, that he may receive us as sons.

11 For of a truth the Lord hath said, My brethren are they who do the will of my Father.

2 CLEMENT CHAPTER 10

1 |Wherefore, my brethren, let us do the will of the Father who hath called us, that we may live; and let us the rather

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pursue virtue, and abandon vice which leadeth us into sins, and let us fly ungodliness lest evil seize us; for if we are zealous to do good peace shall pursue us.

2 For this cause it is not possible that a man should find peace.

3 For they introduce the fear of men, choosing rather the present enjoyment that is here than the future promise.

4 For they are ignorant how great a torment the enjoyment of this world bringeth, and what delight hath the future promise.

5 And if they themselves alone did these things it were endurable; but now they continue to instruct in evil innocent souls, not knowing that they will have a twofold condemnation -- both themselves and they that hearken to them.

2 CLEMENT CHAPTER 11

1 |Let us, therefore, serve God with a pure heart, and we shall be righteous; but if we serve him not, because we believe not the promise of God, we shall be wretched.

2 For the prophetic word saith, Wretched are the double-minded who doubt in their heart, and say, We have heard these things of old, even in the time of our fathers, but we have seen none of them, though we expect them from day to day.

3 Ye fools, compare yourselves unto a tree; take for an example the vine. In the first place it sheddeth its leaves, then there cometh a shoot, after that the unripe grape, then the mature cluster.

4 In like manner my people hath in time past had disorder and trouble, but afterward it shall receive the things that are good.

5 Wherefore, my brethren, let us not be double-minded, but let us abide in hope, that we may obtain our reward.

6 Faithful is he that hath promised that he will give unto each the recompense of his works.

7 If, therefore, we do righteousness before God, we shall enter into his kingdom, and receive the promises which ear hath not heard nor eye seen, neither have entered into the heart of man.

2 CLEMENT CHAPTER 12

1 |Let us, therefore, in love and righteousness expect every hour the kingdom of God, since we know not the day of the appearing of God.

2 For the Lord himself, when he was asked by a certain man when his kingdom should come, replied, When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.

3 Now two are one when we speak the truth one to another, and there is, without hypocrisy, one soul in two bodies.

4 And by that which is without being as that which is within, he meaneth this: He calleth the soul that which is within, and the body that which is without; in like manner, therefore, as thy body is visible, let thy soul be made manifest by good deeds.

5 And by the male with the female neither male nor female, he meaneth this: When a brother seeing a sister doth not in any way regard her as a female, nor doth she regard him as a male; 12:6 when ye do these things, he saith, the kingdom of my Father will come.

2 CLEMENT CHAPTER 13

1 |My brethren, let us therefore repent forthwith; let us be sober and followers of what is good, for we are burdened with much folly and wickedness. Let us wipe out from among us our former sins, and repent sincerely and be saved. And let us not be pleasers of men, nor let us wish to please one another alone, but let us also please them that are without by our righteous conduct, that the Divine name may not be blasphemed on our account.

2 For the Lord saith, My name is continually blasphemed among all the Gentiles; and again, Wherefore is my name blasphemed, whereby is it blasphemed? in that ye do not the things that I will.

3 |For the Gentiles, when they hear from our mouth the oracles of God, admire them as beautiful and weighty; but afterwards perceiving our deeds, that they are not worthy of the words that we say, they turn thereafter to blasphemy, saying that the matter is but fable and deceit.

4 For when they hear from us that God saith, There is no thanks for you if ye love them that love you, but there is thanks for you if ye love your enemies and them that hate you; when they hear these things, they wonder at the excess of the goodness. But when they see that we do not only not love those that hate us, but do not even love those that love us, they turn us to ridicule, and the Divine name is blasphemed.

2 CLEMENT CHAPTER 14

1 |Wherefore, my brethren, by doing the will of our Father, God, we shall be of the first, the spiritual Church, which was founded before the sun and moon were made; but if we do not the will of the Lord, we shall be of the scripture that saith, My house hath become a den of thieves. Let us therefore choose to be of the Church of life that we may be saved.

2 But I do not think that you are ignorant that the living Church is the body of Christ. For the scripture saith, God made man, male and female. Now, the male signifieth Christ, the female the Church. Ye know also that both the Bible and the Apostles say that the Church is not new, but was from the beginning; for it was of a spiritual kind, as was also our Jesus, but was made manifest in the last days that it might save us.

3 But the Church, though spiritual, was manifested in the flesh of Christ, showing to us that if any one keep it in his flesh, and corrupt it not, he will receive it in the Holy Spirit; for this flesh is the counterpart of the Spirit; no one, therefore, who corrupteth the copy will receive the original in exchange. He therefore meaneth this, my brethren: Keep pure the flesh, that ye may partake of the Spirit.

4 But if we say that the flesh is the Church, and the Spirit, Christ, he then who doeth injury to the flesh doeth injury to the Church. Such an one therefore shall not partake of the Spirit, which is Christ.

5 Such life and immortality is this flesh able to partake of by the union of the Holy Spirit with it. Nor can any say or declare what the Lord hath prepared for his elect.

2 CLEMENT CHAPTER 15

1 |Now, I do not think that I have given advice of little importance concerning temperance, which, if a man practice, he will not repent of it, but will save both himself and me who advise him. For it is no small service to convert a wandering and perishing soul to salvation.

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2 For this recompense are we able to give in return to God who created us, if he who speaketh and heareth both speak and hear with faith and love.

3 Let us therefore remain with righteousness and holiness in the things in which we have believed, that we may with boldness ask of God, who saith, While thou art still speaking, I will say, Lo I am here.

4 For this saying is the token of a great promise. For the Lord saith of himself that he is more ready to give than him that asketh.

5 Since, therefore, we partake in so much goodness, let us not grudge ourselves the attaining of so many good things; for by so much as his words bring pleasure to those who do them, by so much do they bring condemnation to those who disobey them.

2 CLEMENT CHAPTER 16

1 |Wherefore, brethren, since we have received no small opportunity for repentance, let us, while we have time, turn unto the God who hath called us, while we still have one who will receive us.

2 For if we bid farewell to the luxuries of this world, and conquer our soul so that we do not fulfil evil lusts, we shall partake of the mercy of Jesus.

3 But know that the day of judgement is already coming as a burning furnace, and certain of the heavens shall be melted, and the whole earth shall be as lead melting on the fire; and then shall both the secret and open deeds of men be made manifest.

4 Good, therefore, is almsgiving, as showing repentance from sin; better is fasting than prayer, and almsgiving than both; for love covereth a multitude of sins, and prayer that goeth forth from a good conscience saveth from death. Happy is every one who is found full of these things, for almsgiving becometh a lightening of sin.

2 CLEMENT CHAPTER 17

1 |Let us therefore repent with our whole heart lest any of us perish by the way. For if we have received commandments and make this our business -- to tear men away from idols and instruct them -- how much more ought a soul not to perish that hath already come to a knowledge of God?

2 Let us therefore endeavour to elevate with regard to what is good them that are weak, to the end that we may all be saved; and let us convert one another and reprove one another.

3 And let us not seem to attend and believe now only, while we are being admonished by the presbyters, but also when we have departed to our homes, let us remember the commandments of the Lord; and let us not, on the other hand, be drawn aside by the lusts of the world, but let us endeavour, by coming more frequently, to make progress in the commandments of the Lord, to the end that we all being of one mind may be gathered together unto life.

4 For the Lord hath said, I come to gather together all the nations, tribes, and tongues. And this he saith of the day of his appearing, when he shall come and recompense each of us according to his works.

5 And the unbelieving shall behold his glory and strength, and shall be astonished when they see the kingdom of the world in the hands of Jesus, and shall say, Woe unto us, for thou wast and we knew it not, and did not believe, nor did we obey the presbyters who preached to us concerning our salvation. And their worm shall not die, nor their fire be quenched, and they shall be for a spectacle to all flesh.

6 He speaketh of that day of judgement when they shall see punished those among us who have lived ungodly and set at nought the commandments of Jesus Christ.

7 But the just, who have done well, and have abided the tests, and have hated the luxuries of the soul, when they behold those who have missed the way and have denied Jesus either by words or deeds, how they are punished with dreadful tortures in unquenchable fire, shall give glory to their God, saying, that there shall be a hope for him who hath served God with his whole heart.

2 CLEMENT CHAPTER 18

1 |Let us, therefore, be of those who give thanks, of those who have served God, and not of the ungodly who are judged.

2 For I myself, being in all respects a sinner, and not having yet escaped temptation, but being still in the midst of the snares of the devil, yet endeavour to follow after righteousness, that I may be able, at any rate, to be near it, fearing the judgement to come.

2 CLEMENT CHAPTER 19

1 |Wherefore, my brethren and sisters, after the reading of the words of the God of truth, I read also unto you an exhortation, to the end that ye should attend to what has been written, that ye may both save yourselves and him who preacheth among you; for I ask of you, as my reward, that ye should repent with your whole heart, gaining for yourselves salvation and life. For by so doing we shall offer an aim to all the young, who are willing to labour cheerfully for the worship and goodness of God.

2 And let not those of us who are unlearned be vexed or offended when one exhorteth us and turneth us from sin to righteousness. For we at times when doing what is wrong, know it not, from the doubt and unbelief that is in our hearts, and are blinded in our understanding by vain lusts.

3 Let us, therefore, practise righteousness, that we may be saved at the last. Blessed are they who obey these commands, for if for a short time they suffer in the world that now is, they shall gather hereafter the immortal fruit of the resurrection.

4 Let not, therefore, the pious man be vexed if he be afflicted in the times that now are, a blessed time awaiteth him. He shall live above again with the fathers, and shall rejoice without sorrow for ever.

2 CLEMENT CHAPTER 20

1 |And let not even that trouble your mind, that we see the unjust prosperous and the servants of God in misery.

2 Let us have faith, my brethren and sisters. We are making trial of the living God, and contending in the present life that we may be crowned in the life to come.

3 For none of the just receiveth a speedy reward, but waiteth for it.

4 For if God gave speedily the reward of the righteous, we should forthwith practise gain and not godliness; for we should seem to be righteous, not on account of what is pious, but on account of what is profitable. And on this account hath the

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Divine judgement overtaken a spirit that is not righteous, and hath burdened it with chains.

5 Now to the only God, the invisible, the father of truth, who hath sent unto us the Saviour and leader of immortality, through whom he hath made known unto us the truth and the heavenly life, to him be the glory, world without end. Amen.

SUPPLEMENT ACCORDING TO THE MURATORIAN CANON

- The (Greek) Apocalypse of Peter
- The (Coptic) Apocalypse of Peter *(comparison sample)*

THE APOCALYPSE OF PETER

The Greek Apocalypse Of Peter
From "The Apocryphal New Testament"
Translation: M.R. James, 1924
Estimated Range of Dating: 2nd - 4th centuries A.D.

(There is no complete version of this book. Therefore it was necessary to build a reconstruction from several fragment and text elements: From Clement of Alexandria's so-called Prophetical Extracts: A fragment in Greek, called the Akhmim fragment, found with the Passion-fragment of the Gospel of Peter in a manuscript known as the Gizeh manuscript. (discovered in a tomb) now at Cairo. Other fragments are from the Symposium of Methodius of Olympus, a fragment from the Bodleian Library, text from an Ethiopic version contained in one of the numerous forms of the books of Clement, and the last chapter was found in the Sibylline Oracles. The scientific translation by M. R. James has lots of notes and paragraphs. They had to be left out in order to make reading easier and smooth. However, the text is the original translation.

Mind that there is another book in existence with the same name but different contents in Coptic. It was found in Nag Hammadi, Egypt, in 1945. It will follow this book.)

APOCALYPSE OF PETER CHAPTER 1

1 (From Clement of Alexandria's so-called Prophetical Extracts): The Scripture saith that the children which have been exposed (by their parents) are delivered to a care-taking angel by whom they are educated, and made to grow up, and they shall be, it saith, as the faithful of an hundred years old are here in this life.

Wherefore also Peter in the Apocalypse saith: And a flash (lightning) of fire leaping from those children and smiting the eyes of the women.

2 The providence of God doth not light upon them only that are in the flesh. For example, Peter in the Apocalypse saith that the children born out of due time abortively that would have been of the better part (would have been saved if they had lived)--these are delivered to a care-taking angel, that they may partake of knowledge and obtain the better abode, having suffered what they would have suffered had they been in the body. But the others (those who would not have been saved, had they lived) shall only obtain salvation, as beings that have been injured and had mercy shown to them, and shall continue without torment, receiving that as a reward.

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But the milk of the mothers, flowing from their breasts and congealing, saith Peter in the Apocalypse, shall engender small beasts (snakes) devouring the flesh, and these running upon them devour them: teaching that the torments come to pass because of the sins (correspond to the sins).

3. (From the Symposium, 2.6, of Methodius of Olympus): Whence also we have received in inspired writings that children born untimely -even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death, contemning thy commandment.

4. (From the Apocritica, 4.6-7 of Macarius Magnes): And by way of superfluity let this also be cited which is said in the Apocalypse of Peter. He introduces the Heaven, to be judged along with the earth, thus: The earth, he says, shall present all men to God to be judged in the day of judgement being itself also to be judged along with the heaven that encompasseth it.

5. And this again he says, which is a statement full of impiety: And every power of heaven shall be melted, and the heaven shall be rolled up like a book, and all the stars shall fall like leaves from the vine, and as the leaves from the fig-tree.

6. (From an old Latin homily on the Ten Virgins): The closed door is the river of fire by which the ungodly shall be kept out of the kingdom of God, as is written in Daniel and in Peter, in his Apocalypse.... That company of the foolish also shall arise and find the door shut, that is, the fiery river set against them.

APOCALYPSE OF PETER CHAPTER 2

(From The Akhmim Fragment,)

1 Many of them shall be false prophets, and shall teach ways and diverse doctrines of perdition.

2 And they shall become sons of perdition.

3 And then shall God come unto my faithful ones that hunger and thirst and are afflicted and prove their souls in this life, and shall judge the sons of iniquity.

4 And the Lord added and said: Let us go unto the mountain (and) pray.

5 And going with him, we the twelve disciples besought him that he would show us one of our righteous brethren that had departed out of the world, that we might see what manner of men they are in their form, and take courage, and encourage also the men that should hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord (perhaps add, to the east) upon whom we were not able to look.

7 For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance.

8 Whom when we saw we were astonied, for their bodies were whiter than any snow and redder than any rose.

9 And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty.

10 For their hair was curling and flourishing (flowery), and fell comely about their countenance and their shoulders like a garland woven of nard and various flowers, or like a rainbow in the air: such was their comeliness.

11 We, then, seeing the beauty of them were astonied at them, for they appeared suddenly.

12 And I drew near to the Lord and said: Who are these?

13 He saith to me: These are your (our) righteous brethren whose appearance ye did desire to see.

14 And I said unto him: And where are all the righteous? or of what sort is the world wherein they are, and possess this glory?

15 And the Lord showed me a very great region outside this world exceeding bright with light, and the air of that place illuminated with the beams of the sun, and the earth of itself flowering with blossoms that fade not, and full of spices and plants, fair-flowering and incorruptible, and bearing blessed fruit.

16 And so great was the blossom that the odour thereof was borne thence even unto us.

17 And the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land.

18 And angels ran round about them there.

19 And the glory of them that dwelt there was all equal, and with one voice they praised the Lord God, rejoicing in that place.

20 The Lord saith unto us: This is the place of your leaders (or, high priests), the righteous men.

21 And I saw also another place over against that one, very squalid; and it was a place of punishment, and they that were punished and the angels that punished them had their raiment dark, according to the air of the place.

22 And some there were there hanging by their tongues; and these were they that blasphemed the way of righteousness, and under them was laid fire flaming and tormenting them.

23 And there was a great lake full of flaming mire, wherein were certain men that turned away from righteousness; and angels, tormentors, were set over them.

24 And there were also others, women, hanged by their hair above that mire which boiled up; and these were they that adorned themselves for adultery. And the men that were joined with them in the defilement of adultery were hanging by their feet, and had their heads hidden in the mire, and said: We believed not that we should come unto this place.

25 And I saw the murderers and them that were consenting to them cast into a strait place full of evil, creeping things, and smitten by those beasts, and so turning themselves about in that torment. And upon them were set worms like clouds

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of darkness. And the souls of them that were murdered stood and looked upon the torment of those murderers and said: O God, righteous is thy judgement.

26 And hard by that place I saw another strait place wherein the discharge and the stench of them that were in torment ran down, and there was as it were a lake there. And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock (?) and caused abortion.

27 And other men and women were being burned up to their middle and cast down in a dark place and scourged by evil spirits, and having their entrails devoured by worms that rested not. And these were they that had persecuted the righteous and delivered them up.

28 And near to them again were women and men gnawing their lips and in torment, and having iron heated in the fire set against their eyes. And these were they that did blaspheme and speak evil of the way of righteousness.

29 And over against these were yet others, men and women, gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.

30 And in another place were gravel-stones sharper than swords or any spit, heated with fire, and men and women clad in filthy rags rolled upon them in torment. [This is suggested by the LXX of two passages in Job: xli. 30, his bed is of sharp spits; viii. 17, on an heap of stones doth he rest, and shall live in the midst of gravel-stones.] And these were they that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

31 And in another great lake full of foul matter (pus) and blood and boiling mire stood men and women up to their knees And these were they that lent money and demanded usury upon usury.

32 And other men and women being cast down from a great rock (precipice) fell (came) to the bottom, and again were driven by them that were set over them, to go up upon the rock, and thence were cast down to the bottom and had no rest from this torment. And these were they that did defile their bodies behaving as women: and the women that were with them were they that lay with one another as a man with a woman.

33 And beside that rock was a place full of much fire, and there stood men which with their own hands had made images for themselves instead of God, [And beside them other men and women] having rods of fire and smiting one another and never resting from this manner of torment....

34 And yet others near unto them, men and women, burning and turning themselves about and roasted as in a pan. And these were they that forsook the way of God.

APOCALYPSE OF PETER CHAPTER 3

(From The Bodleian Leaf

[. . .] women holding chains and scourging themselves before those idols of deceit. And they shall unceasingly have this torment. And near [. . .]

[. . .] them shall be other men and women burning in the burning of them that were mad after idols. And these are they which forsook the way of God wholly (?) and [. . .]

APOCALYPSE OF PETER CHAPTER 4

(From The Ethiopic Text)

1 The Second Coming of Christ and Resurrection of the Dead (which Christ revealed unto Peter) who died because of their sins, for that they kept not the commandment of God their creator.

2 And Peter pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.

And when the Lord was seated upon the Mount of Olives, his disciples came unto him.

3 And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over (in) thy church, that they when they hear it may take heed to themselves and mark the time of thy coming.

4 And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the Christ. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be plain (i.e. foreseen); but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my cross going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine angels (mine holy angels). And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.

5 And ye, take ye the likeness thereof (learn a parable) from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.

6 And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.

7 And the Master (Lord) answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: (Suffer us) to rid it of weeds and dig the ground round about it and water

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it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not undErstood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake expectation saying: I am the Christ, that am now come into the world. And when they (Israel) shall perceive the wickedness of their deeds they shall turn away after them and deny him [whom our fathers did praise], even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ. [something is wrong here: the sense required is that Israel perceives the wickedness of antichrist and does not follow him.] And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life. [Hermas, Vision III.i.9, speaks of 'those that have already been well-pleasing unto God and have suffered for the Name's sake'.]

And he showed me in his right hand the souls of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be rooted out unto all eternity. We beheld how the sinners wept (weep) in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.

8 And I asked him and said unto him: Lord, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

9 Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth for ever. And he shall command hell to open its bars of adamant and give up all that is therein.

10 And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

11 For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were done when he created the world and commanded all that is therein and it was done -even so shall it be in the last days; for all things are possible with God. And therefore saith he in the scripture: [Ezek. xxxvii.] Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew. nerves, flesh and skin and hair thereon [and soul and spirit].

12 And soul and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

13 Behold and consider the corns of wheat that are sown in the earth. As things dry and without soul do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

[And this that dieth, that is sown as seed in the earth, and shall become alive and be restored unto life, is man. Probably a gloss.]

14 How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

15 And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods (cataracts) of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers (firmaments) of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright the world (probably: The heaven shall turn to lightning and the lightnings thereof shall affright the world. The spirits also of the dead bodies shall be like unto them (the lightnings?) and shall become fire at the commandment of God.

16 And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west, unto the east; they that are in the south shall flee to the north, and they that are in the south. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.

17 Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me shall sit (prob. And I shall sit) upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold it, they shall weep, every nation apart.

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18 Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them (something is wanting) to every man according to his deeds. As for the elect that have done good, they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished for ever (every one according to his transgression).

19 Uriel (Urael) the angel of God shall bring forth the souls of those sinners (every one according to his transgression: perhaps this clause should end the preceding paragraph: so Grebaut takes it) who perished in the flood, and of all that dwelt in all idols, in every molten image, in every (object of) love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them (the objects in which they dwelt, or their worshippers?) in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.

APOCALYPSE OF PETER CHAPTER 5

(description of torments, the Akhmim fragment.)

1 Then shall men and women come unto the place prepared for them. By their tongues wherewith they have blasphemed the way of righteousness shall they be hanged up. There is spread under them unquenchable fire, that they escape it not.

2 Behold, another place: therein is a pit, great and full (of . .) In it are they that have denied righteousness: and angels of punishment chastise them and there do they kindle upon them the fire of their torment.

3 And again behold [two: corrupt] women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not for good (or, not to make them beautiful) but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

4 And the murderers and them that have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring forth the souls of them that have been slain, and they shall behold the torment of them that slew them, and say one to another: Righteousness and justice is the judgement of God. For we heard, but we believed not, that we should come into this place of eternal judgement.

5 And near by this flame shall be a pit, great and very deep, and into it floweth from above all manner of torment, foulness, and issue. And women are swallowed up therein up to their necks and tormented with great pain. These are they that have caused their children to be born untimely, and have corrupted the work of God that created them. Over against them shall be another place where sit their children [both] alive, and they cry unto God. And flashes (lightnings) go forth from those children and pierce the eyes of them that for fornication's sake have caused their destruction.

6 Other men and women shall stand above them, naked; and their children stand over against them in a place of delight, and sigh and cry unto God because of their parents, saying: These are they that have despised and cursed and transgressed thy commandments and delivered us unto death: they have cursed the angel that formed us, and have hanged us up, and withheld from us (or, begrudged us) the light which thou hast given unto all creatures. And the milk of their mothers flowing from their breasts shall congeal, and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands, because they forsook the commandments of God and slew their children. As for their children, they shall be delivered unto the angel Temlakos (i.e. a care-taking angel: see above, in the Fragments). And they that slew them shall be tormented eternally, for God willeth it so.

7 Ezrael the angel of wrath shall bring men and women, the half of their bodies burning, and cast them into a place of darkness, even the hell of men; and a spirit of wrath shall chastise them with all manner of torment, and a worm that sleepeth not shall devour their entrails: and these are the persecutors and betrayers of my righteous ones.

8 And beside them that are there, shall be other men and women, gnawing their tongues; and they shall torment them with red-hot iron and burn their eyes. These are they that slander and doubt of my righteousness. Other men and women whose works were done in deceitfulness shall have their lips cut off, and fire entereth into their mouth and their entrails. These are the false witnesses (al. these are they that caused the martyrs to die by their lying).

9 And beside them, in a place near at hand, upon the stone shall be a pillar of fire, and the pillar is sharper than swords. And there shall be men and women clad in rags and filthy garments, and they shall be cast thereon, to suffer the judgement of a torment that ceaseth not: these are they that trusted in their riches and despised the widows and the woman with fatherless children . . . before God.

10 And into another place hard by, full of filth, do they cast men and women up to the knees. These are they that lent money and took usury.

11 And other men and women cast themselves down from an high place and return again and run, and devils drive them. [These are the worshippers of idols] and they put them to the end of their witst (drive them up to the top of the height) and they cast themselves down. And thus do they continually, and are tormented for ever. These are they which have cut their flesh as [apostles] of a man: and the women that were with them . . . and these are the men that defiled themselves together as women. (This is very corrupt: but the sense is clear in the (Greek.)

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12 And beside them (shall be a brazier ?) . . . and beneath them shall the angel Ezrael prepare a place of much fire: and all the idols of gold and silver, all idols, the work of men's hands, and the semblances of images of cats and lions, of creeping things and wild beasts, and the men and women that have prepared the images thereof, shall be in chains of fire and shall be chastised because of their error before the idols, and this is their judgement for ever. (In the Greek they beat each other with rods of fire: and this is better.)

13 And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are they that have forsaken the commandment of God and followed the (persuasions ?) of devils.

APOCALYPSE OF PETER CHAPTER 6

(Parts of these two sections are in the Bodleian Fragment. At this point the Akhmim fragment ends. The Ethiopic continues):

1 And there shall be another place, very high (corrupt sentences follow. Duensing omits them: Grebaut renders doubtfully: There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier). The men and women whose feet slip, shall go rolling down into a place where is fear. And again while the fire that is prepared floweth, they mount up and fall down again and continue to roll down. (This suggests a narrow bridge over a stream of fire which they keep trying to cross.) Thus shall they be tormented for ever. These are they that honoured not their father and mother and of their own accord withheld (withdrew) themselves from them. Therefore shall they be chastised eternally.

2 Furthermore the angel Ezrael shall bring children and maidens to show them those that are tormented. They shall be chastised with pains, with hanging (their bodies) up and with a multitude of wounds which flesh-devouring birds shall inflict upon them. These are they that boast themselves (trust) in their sins, and obey not their parents and follow not the instruction of their fathers, and honour not them that are more aged than they.

3 Beside them shall be girls clad in darkness for a garment and they shall be sore chastised and their flesh shall be torn in pieces. These are they that kept not their virginity until they were given in marriage, and with these torments shall they be punished, and shall feel them.

4 And again, other men and women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants (slaves) which were not obedient unto their masters; and this then is their judgement for ever.

5 And hard by this place of torment shall be men and women dumb and blind, whose raiment is white. They shall crowd one upon another, and fall upon coals of unquenchable fire. These are they that give alms and say: We are righteous before God: whereas they have not sought after righteousness.

6 Ezrael the angel of God shall bring them forth out of this fire and establish a judgement of decision. This then is their judgement. A river of fire shall flow and all judgement (they that are judged) shall be drawn down into the middle of the river. And Uriel shall set them there.

7 And there are wheels of fire and men and women hung thereon by the strength of the whirling thereof. And they that are in the pit shall burn: now these are the sorcerers and sorceresses. Those wheels shall be in a]l decision (judgement, punishment) by fire without number.

8 Thereafter shall the angels bring mine elect and righteous which are perfect in all uprightness, and bear them in their hands, and clothe them with the raiment of the life that is above. They shall see their desire on them that hated them, when he punisheth them, and the torment of every one shall be for ever according to his works.

9 And all they that are in torment shall say with one voice: have mercy upon us, for now know we the judgement of God, which he declared unto us aforetime, and we believed not. And the angel Tatirokos (Tartaruchus, keeper of hell: a word corresponding in formation to Temeluchus) shall come and chastise them with yet greater torment, and say unto them: Now do ye repent, when it is no longer the time for repentance, and nought of life remaineth. And they shall say: Righteous is the judgement of God, for we have heard and perceived that his judgement is good; for we are recompensed according to our deeds.

10 Then will I give unto mine elect and righteous the washing (baptism) and the salvation for which they have besought me, in the field of Akrosja (Acherousia, a lake in other writings, e.g. Apocalypse of Moses -where the soul of Adam is washed in it: see also Paul 22, 23) which is called Aneslasleja (Elysium). They shall adorn with flowers the portion of the righteous, and I shall go . . . I shall rejoice with them. I will cause the peoples to enter in to mine everlasting kingdom, and show them that eternal thing (life ?) whereon I have made them to set their hope, even I and my Father which is in heaven.

11 I have spoken this unto thee, Peter, and declared it unto thee. Go forth therefore and go unto the land (or city) of the west. (Duensing omits the next sentences as unintelligible; Grebaut and N. McLean render thus: and enter into the vineyard which I shall tell thee of, in order that by the sickness (sufferings) of the Son who is without sin the deeds of corruption may be sanctified. As for thee, thou art chosen according to the promise which I have given thee. Spread thou therefore my gospel throughout all the world in peace. Verily men shall rejoice: my words shall be the source of hope and of life, and suddenly shall the world be ravished.)

APOCALYPSE OF PETER CHAPTER 7

(We now have the section descriptive of paradise, which in the Akhmim text precedes that about hell.)

1 And my Lord Jesus Christ our King said unto me: Let us go unto the holy mountain. And his disciples went with him, praying. And behold there were two men there, and we could

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not look upon their faces, for a light came from them, shining more than the sun, and their rairment also was shining, and cannot be described, and nothing is sufficient to be compared unto them in this world. And the sweetness of them . . . that no mouth is able to utter the beauty of their appearance (or, the mouth hath not sweetness to express, &c.), for their aspect was astonishing and wonderful. And the other, great, I say (probably: and, in a word, I cannot describe it), shineth in his (sic) aspect above crystal. Like the flower of roses is the appearance of the colour of his aspect and of his body . . . his head (al. their head was a marvel). And upon his (their) shoulders (evidently something about their hair has dropped out) and on their foreheads was a crown of nard woven of fair flowers. As the rainbow in the water (in the time of rain) so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament. And when we saw them on a sudden, we marvelled. And I drew near unto the Lord (God) Jesus Christ and said unto him: O my Lord, who are these? And he said unto me: They are Moses and Elias. And I said unto him: Abraham and Isaac and Jacob and the rest of the righteous fathers? And he showed us a great garden, open, full of fair trees and blessed fruits, and of the odour of perfumes. The fragrance thereof was pleasant and came even unto us. And thereof (al. of that tree) . . . saw I much fruit. And my Lord and God Jesus Christ said unto me: Hast thou seen the companies of the fathers?

2 As is their rest, such also is the honour and the glory of them that are persecuted for my righteousness' sake. And I rejoiced and believed [and believed] and understood that which is written in the book of my Lord Jesus Christ. And I said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness.

3 And behold, suddenly there came a voice from heaven, saying: This is my beloved Son in whom I am well pleased: my commandments. And then came a great and exceeding white cloud over our heads and bare away our Lord and Moses and Elias. And I trembled and was afraid: and we looked up and the heaven opened and we beheld men in the flesh, and they came and greeted our Lord and Moses and Elias and went into another heaven. And the word of the scripture was fulfilled: This is the generation that seeketh him and seeketh the face of the God of Jacob. And great fear and commotion was there in heaven and the angels pressed one upon another that the word of the scripture might be fulfilled which saith: Open the gates, ye princes.

4 Thereafter was the heaven shut, that had been open. And we prayed and went down from the mountain, glorifying God, which hath written the names of the righteous in heaven in the book of life. There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are:

5 'Peter opened his mouth and said to me: Hearken, my son Clement, God created all things for his glory,' and this proposition is dwelt upon. The glory of those who duly praise God is described in terms borrowed from the Apocalypse: 'The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.' Again, of the angels: ' Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. (They are perfumed) with nard. Their eyes shine like the morning star. The beauty of their appearance cannot be expressed.... Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias were. Our Lord showed at the transfiguration the apparel of the last days, of the day of resurrection, unto Peter, James and John the sons of Zebedee, and a bright cloud overshadowed us, and we heard the voice of the Father saying unto us: This is my Son whom I love and in whom I am well pleased: hear him. And being afraid we forgat all the things of this life and of the flesh, and knew not what we said because of the greatness of the wonder of that day, and of the mountain whereon he showed us the second coming in the kingdom that passeth not away.'

6 ' The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them.

7 And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.'

APOCALYPSE OF PETER CHAPTER 8

(From The Sibylline Oracles, Many lines are borrowed from the older books, especially 3 and 8.) After saying (1.187) that Elias will descend on earth and do three great signs, it proceeds:

1 Woe unto all them that are found great with child in that day, and to them that give suck to infant children, and to them that dwell by the sea (the waves). Woe to them that shall behold that day. For a dark mist shall cover the

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boundless world, of the east and west, the south and north. And then shall a great river of flaming fire flow from heaven and consume all places, the earth and the great ocean and the grey sea, lakes and rivers and fountains, and merciless

2 Hades and the pole of heaven: but the lights of heaven shall melt together in one and into a void (desolate) shape (?). For the stars shall all fall from heaven into the sea (?), and all souls of men shall gnash their teeth as they burn in the river of brimstone and the rush of the fire in the blazing plain, and ashes shall cover all things. And then shall all the elements of the world be laid waste, air, earth, sea, light poles, days and nights, and no more shall the multitudes of birds fly in the air nor swimming creatures any more swim the sea no ship shall sail with its cargo over the waves;

3 No straight-going oxen shall plough the tilled land; there shall be no more sound of swift winds, but he shall fuse all things together into one, and purge them clean.

4 Now when the immortal angels of the undying God Barakiel, Ramiel, Uriel, Samiel, and Azael, [These names are from Enoch.] knowing all the evil deeds that any hath wrought aforetime -then out of the misty darkness they shall bring all the souls of men to judgement, unto the seat of God the immortal, the great.

5 For he only is incorruptible, himself the Almighty, who shall be the judge of mortal men. And then unto them of the underworld shall the heavenly one give their souls and spirit and speech, and their bones joined together, with all the joints, and the flesh and sinews and veins, and skin also over the flesh, and hair as before, and the bodies of the dwellers upon earth shall be moved and arise in one day, joined together in immortal fashion and breathing.

6 Then shall the great angel Uriel break the monstrous bars framed of unyielding and unbroken adamant, of the brazen

7 gates of Hades, and cast them down straightway, and bring forth to judgement all the sorrowful forms, yea, of the ghosts of the ancient Titans, and of the giants, and all whom the flood overtook. And all whom the wave of the sea hath destroyed in the waters, and all whom beasts and creeping things and fowls have feasted on: all these shall he bring to the judgement seat; and again those whom flesh-devouring fire hath consumed in the flames, them also shall he gather and set before God's seat. And when he shall overcome Fate and raise the dead, then shall Adonai Sabaoth the high thunderer sit on his heavenly

8 throne, and set up the great pillar, and Christ himself, the undying unto the undying, shall come in the clouds in glory with the pure angels, and shall sit on the seat on the right of the Great One, judging the life of the godly and the walk of ungodly men.

9 Moses also the great, the friend of the Most High shall come, clad in flesh, and the great Abraham himself shall come, and Isaac and Jacob, Jesus, Daniel, Elias, Ambacum (Habakkuk), and Jonas, and they whom the Hebrews slew: and all the Hebrews that were with (after ?) Jeremias shall be judged at the judgement seat, and he shall destroy them, that they may receive a due reward and expiate all that they did in their mortal life.

10 then shall all men pass through a blazing river and unquenchable flame, and the righteous shall be saved whole all of them, but the ungodly shall perish therein unto all ages, even as many as wrought evil aforetime, and committed murders, and all that were privy thereto, liars, thieves, deceivers, cruel destroyers of houses, gluttons, marriers by stealth, shedders of evil rumours, sorely insolent lawless, idolaters: and all that forsook the great immortal God and became blasphemers and harmers of the godly, breakers of faith and destroyers of righteous men. And all that look with guileful and shameless double faces -reverend priests and deacons- and judge unjustly, dealing perversely, obeying false rumours . . . more deadly than leopards and wolves, and very evil: and all that are high-minded, and usurers that heap up in their houses usury out of usury and injure orphans and widows continually: and they that give alms of unjust gain unto widows and orphans, and they that when they give alms of their own toil, reproach them; and they that have forsaken their parents in their old age and not repaid them at all, nor recompensed them for their nurture; yea, and they that have disobeyed and spoken hard words against their parents: they also that have received pledges and denied them, and servants that have turned against their masters; and again they which have defiled their flesh in lasciviousness, and have loosed the girdle of virginity in secret union, and they that make the child in the womb miscarry, and that cast out their offspring against right: sorcerers also and sorceresses with these shall the wrath of the heavenly and immortal God bring near unto the pillar, all round about which the untiring river of fire shall flow. And all of them shall the undying angels of the immortal everlasting God chastise terribly with flaming scourges, and shall bind them fast from above in fiery chains, bonds unbreakable. And then shall they cast them down in the darkness of night into Gehenna among the beasts of hell, many and frightful, where is darkness without measure.

11 And when they have dealt out many torments unto all whose heart was evil, thereafter out of the great river shall a wheel of fire encompass them, because they devised wicked works. And then shall they lament apart every one from another in miserable fate, fathers and infant children, mothers and sucklings weeping, nor shall they be sated with tears nor shall the voice of them that mourn piteously apart be heard (?); but far under dark and squalid Tartarus shall they cry in torment, and in no holy place shall they abide and expiate threefold every evil deed that they have done, burning in a great flame; and shall gnash their teeth, all of them worn out with fierce thirst and hunger (al. force violence), and shall call death lovely and it shall flee from them: for no more shall death nor night give them rest, and oft-times shall they beseech in vain the Almighty God, and then shall he openly turn away his face from them. For he hath granted the limit of seven ages for repentance unto men that err, by the hand of a pure virgin.

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12 But the residue which have cared for justice and good deeds, yea, and godliness and righteous thoughts, shall angels bear up and carry through the flaming river unto light, and life without care, where is the immortal path of the great God; and three fountains, of wine and honey and milk. And the earth, common to all, not parted out with walls or fences, shall then bring forth of her own accord much fruit, and life and wealth shall be common and undistributed. For there shall be no poor man, nor rich, nor tyrant, nor slave, none great nor small any longer, no kings, no princes; but all men shall be together in common. And no more shall any man say ' night is come ', nor ' the morrow ', nor ' it was yesterday '. He maketh no more of days, nor of spring, nor winter, nor summer, nor autumn, neither marriage,nor death, nor selling, nor buying, nor set of sun, nor rising. For God shall make one long day.

13 And unto them, the godly, shall the almighty and immortal God grant another boon, when they shall ask it of him. He shall grant them to save men out of the fierce fire and the eternal gnashing of teeth: and this will he do, for he will gather them again out of the everlasting flame and remove them else whither, sending them for the sake of his people unto another life eternal and immortal, in the Elysian plain where are the long waves of the Acherusian lake exhaustless and deep bosomed;

14 'Plainly false: for the fire will never cease to torment the damned. I indeed could pray that it might be so, who am branded with the deepest scars of transgressions which stand in need of utmost mercy. But let Origen be ashamed of his lying words, who saith that there is a term set to the torments.'

THE APOCALYPSE OF PETER

The Coptic Apocalypse of Peter
From: Nag Hammadi Library, Egypt
Translation: James Brashler and Roger A. Bullard
Estimated Range of Dating: 100-180 AD.

(The Coptic Apocalypse of Peter is a text found amongst the Nag Hammadi library, and part of the New Testament apocrypha. It was probably written around 100-200 AD. Since it represents Gnostic views, it is also known as the Gnostic Apocalypse of Peter.

The text takes gnostic interpretations of the crucifixion to the extreme, picturing Jesus as laughing and warning against people who cleave to the name of a dead man, thinking they shall become pure. Like some of the rarer Gnostic writings, this one also doubts the established Crucifixion story which places Jesus on the cross. Instead, according to this text, there was a substitute: "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.")

1 As the Saviour was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honour - as he was about to reprove you three times in this night."

2 And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

3 And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to

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know their blindness, put your hands upon (your) eyes - your robe - and say what you see."

4 But when I had done it, I did not see anything. I said "No one sees (this way)."

5 Again he told me, "Do it again."

6 And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Saviour. And I told him about those things which I saw.

7 And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

8 And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

9 When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

10 And I listened again, "As you sit, they are praising you".

11 And when I said these things, the Saviour said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

12 "For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgement, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

13 "For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

14 "For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

15 "But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about immortality, having faith, and desiring to renounce these things."

16 "For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

17 "Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

18 "But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them."

19 "But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

20 "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

21 "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if

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they have received their authority from God. They bend themselves under the judgement of the leaders. Those people are dry canals."

22 But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

23 The Saviour said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

24 "Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgement are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

25 When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

26 The Saviour said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

27 But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

28 But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

29 And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Saviour. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

30 And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Saviour, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

31 "These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honour in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

32 When he (Jesus) had said these things, he (Peter) came to himself.

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SUPPLEMENT FROM THE GNOSTIC LIBRARY

- The Gospel of Didymus Judas Thomas
- The Gospel of Mary Magdalene
- The Gospel of Philip (the brother of Mary Magdalene)
- The Gospel of Judas (Iscariot)
- The Apocryphon (Secret Book) of James (the Just)
- The Apocryphon (Secret Book) of John
- The Sentence of Sextus
- The Gospel of Truth

THE GOSPEL ACCORDING TO THOMAS

or The Gospel of Didymus Judas Thomas
or The Gospel of Thomas, or The Sayings of Jesus
From: Nag Hammadi Library, Egypt
Translation: W. R. Schoedel
Estimated Range of Dating: 50-140 A.D.

(The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The Papyrus Oxyrhynchus is a papyrus in three fragments of the logia (sayings) of Jesus written in Greek. The fragments are dated to the first half of the third century. In Nag Hammadi, Egypt, a complete Coptic copy was unearthed in 1945.

The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.) The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, is however, according to its old-fashioned writing style, the oldest gospel and was probably written c. 50 or 60 AD. It seems likely that it was written by the apostle Thomas himself. He was one of Jesus' original disciples and was very successful as apostle in Persia and India.

Who was Thomas? As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome.

For the Roman Christians of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism, as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus [Apostle Paul] into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian church. Another figure, the apostle Peter, was known as a woman-hater.

In the Gospel of Thomas we read: Simon Peter said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This story is a little more detailed and understandable in the Lotus Sutra, and it can be given briefly: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]."

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, then Sepphoris, a Silk Road station and the great capital of Galilee, was only 5 km away. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Judas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

The entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Its Buddhist teaching becomes obvious each time we read about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when willful deprivation (Asceticism) is mentioned, or righteousness, purity law, purification, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it

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might be useful to remember that, after the Third Buddhist Council, held under the patronage of Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public on his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamāya (Ptolemy II Philadelphos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, better known today as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada) in the Greek-speaking world around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, Egypt.*

[The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas. Philo of Alexandria reported that he sought and got a therapy delivered by Buddhist monks residing in a Buddhist monastery in the Greek City of Alexandria, Egypt.]*

From a religious-ideological point of view, the following text could have been written by a Buddhist as well as by a Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 [Grand Bible, p.3073]

Short description of Siddharta Gautama Buddha's psycho analysis and therapy

Buddhism originally has evolved from Hinduism. It was not a religion in the first place but actually the first a kind of psycho analysis plus its psycho therapy in recorded history. It became a religion founded later by people who wished to express their gratitude towards the Buddha. Most of the following teachings are still part of modern psychology and its treatments. Their tremendous success is based on their astounding briefness that could be written down in the palm of a hand:

***The Four Noble Truths** (Psycho-Analysis)*

1. Accept facts: life is full of suffering.

2. Be aware: the reason for suffering is that you constantly want some things. Ignoring this fact leads you to evil actions and suffering.

3. Steer away: Free yourself from suffering by no longer wanting things.

4. Therapy: Stop wanting things, follow a set of rules, a psycho therapy if you will, called the Noble Eightfold Path.

***The Noble Eightfold Path**, the appropriate psycho therapy, consists of eight principles or qualities:*

1. Right View: Try to see things the way they really are. [recognise reality and the cycle of life]

2. Right Values: Try to turn your mind away from the world and towards the Dharma (towards wisdom and salvation, the teaching of righteousness, the 5 precepts).

3. Right Speech: Try to be truthful and kind when you talk.

4. Right Actions: Try to do good things. If you cannot do a good thing, then do not do a bad thing. [obey the Golden Rule]

5. Right Livelihood: Do not work at something that can hurt yourself or other people.

6. Right Effort: Try to increase your goodness and get rid of your evil (selfishness and egoism).

7. Right Mindfulness: Remember the Dharma and use it all times. (Darma, that is at least your acceptance of the basic laws of society, the 5 Precepts [2nd half of the 10 Commandments] which is, in short, the Abstention from: 1. killing, 2. theft, 3. sexual misconduct [adultery, etc.], 4. falsehood and speaking lies, 5. intoxication of your mind and soul by coveting, boozing, or do drugs.).

8. Right Meditation: Try to reach enlightenment, discipline, and happiness. In short, use meditation (learning, concentrating, and thinking, because it makes you wise and

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relaxed), gain discipline by organised activities because it keeps you together, use the gained discipline to do Yoga (physical exercise or sport, because the endorphines produced by your brain can make you happy without you wanting anything else).

Text:

These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down.

1 And he said: He who shall find the interpretation of the words shall not taste of death.

2 Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.

3 Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the Kingdom is within you, and it is outside of you. When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty.

4 Jesus said: The man aged in his days will not hesitate ask a little child of seven days about the place of life, and he shall live. For there are many first who shall be last, and they shall become a single one.

5 Jesus said: Know what is before thy face, and what hidden from thee shall be revealed unto thee; for there is nothing hidden which shall not be made manifest.

6 His disciples asked him and said unto him: Wilt thou that we fast? And how shall we pray? Shall we give alms? And what rules shall we observe in eating? Jesus said: Do not lie; and that which you hate, do not do. For all things are revealed before heaven. For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered.

7 Jesus said: Blessed is the lion which the man shall eat, and the lion become man*; and cursed is the man whom the lion shall eat, and the lion become man. [the cycle of life.]

8 And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a large good fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear.

9 Jesus said: Behold, the sower went forth, he filled his hand, he cast. Some fell upon the road; the birds came and gathered them. Others fell on the rock, and sent no root down to the earth nor did they sprout any ear up to heaven. And others fell on the thorns; they choked the seed, and the worm ate them. And others fell on the good earth, and brought forth good fruit unto heaven, some sixtyfold and some an hundred and twentyfold.

10 Jesus said: I have cast fire upon the world, and behold I guard it until it is ablaze.

11 Jesus said: This heaven shall pass away, and that which above it shall pass away; and they that are dead are not alive and they that live shall not die. In the days when you were eating that which is dead, you were making it alive. When you come in the light, what will you do? On the day when you were one, you became two. But when you have become two (a twin), what will you do? [the Greek word didymos, as well as the Aramaic word tuoma / thomas, mean "Zwilling".]

12 The disciples said to Jesus: We know that thou wilt go from us. Who is he who shall be great over us? Jesus said to them: In the place to which you come, you shall go to James the Just for whose sake heaven and earth came into being.

13 Jesus said to his disciples: Make a comparison to me, and tell me whom I am like. Simon Peter said to him: Thou art like a righteous angel. Matthew said to him: Thou art like a wise man of understanding. Thomas said to him: Master, my mouth will no wise suffer that I say whom thou art like (for I am thy twin). Jesus said: I am not thy master, because thou hast drunk, thou hast become drunk from the bubbling spring which I have measured (explored) out. And he took him, went aside, and spoke to him three words. Now when Thomas came to his companions, they asked him: What did Jesus say unto thee? Thomas said to them: If I tell you one of the words which he said to me, you will take up stones and throw them me; and a fire will come out of the stones and burn you up.

14 Jesus said to them: If you fast, you will beget a sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do an evil to your spirits. And if you go into any land and travel in its regions, if they receive you eat what they set before you. Heal the sick among them. For that which goes into your mouth will not defile you, but that which comes forth from your mouth, that is what will defile you.

15 Jesus said: When you see him who was not born of a woman, throw yourselves down upon your face and worship him. He is your Father. [as God cannot be created, God is the creation itself.]

16 Jesus said: Perhaps men think that I am come to cast peace upon the world, and know not that I am come to cast divisions upon the earth, fire, sword, war*. For there shall be five in a house; there shall be three against two, and two against three, the father against the son and the son against the father, and they shall stand as solitaries. [* This chapter reflects the view of the Jewish Messianic Movement whose desired messiah was supposed to bring military victory over Greeks, Romans, and those who have supported them.]

17 Jesus said: I will give you that which eye has not seen, an ear has not heard, and hand has not touched, and which has not entered into the heart of man.

18 The disciples said to Jesus: Tell us how our end shall be. Jesus said: Have you then discovered the beginning, that you seek after the end? For where the beginning is, there shall the end be. Blessed is he who shall stand in the beginning, and he shall know the end and shall not taste of death (for he will be born again as a new form of life.).

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19 Jesus said: Blessed is he who was before he came into being. If you become my disciples and hear my words (teachings), these stones shall minister unto you. For you have five trees in Paradise which do not move in summer or in winter, and their leaves do not fall. He who knows them shall not taste of death.

20 The disciples said to Jesus: Tell us what the kingdom of heaven* is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, and becomes shelter for the birds of heaven. [the kingdom of heaven is the enlightenment of wisdom that, if nurtured, florishes like branches of a plant.]

21 Mary said to Jesus: Whom are thy disciples like? He said They are like little children dwelling in a field which is not theirs. When the owners of the field come, they will say: Yield up to us our field. They are naked before them, to yield it up to them and to give them back their field. Therefore I say: If the master of the house knows that the thief is coming, he will keep watch before he comes, and will not let him dig into his house of his kingdom to carry off his vessels. You, then, be watchful over against the world. Gird up your loins* with great strength, that the brigands may not find a way to come at you, since the advantage for which you look they will find. May there be among you a man of understanding! When the fruit was ripe, he came quickly, his sickle in his hand, and reaped it. He that hath ears to hear, let him hear. [* Protect your assets / wisdom of life.]

22 Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then shall you enter [The text is not talking about sex per se but about education and the to it connected ability to achieve enlightenment. Women at this period of time had no education to speak of. The "kingdom of heaven" or wisdom of life refers always to the cycle of life, to righteousness or 5 precepts, and to the 4 Noble Truths and the Noble eightfold path that all together lead to that kingdom of enlightenment.].

23 Jesus said: I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.

24 His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.

25 Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.

26 Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye. [We all are too ready to see the faults of the other instead of recognising our own failures.]

27 Jesus said: If you do not fast* [turn away] from the (bad influence of the) world, you will not find the kingdom (of enlightenment); if you keep not the Sabbath as Sabbath, you will not see the Father (you will not find God in the strength of His community). [*See: 2nd point of the Buddha's Noble Eightfold Path. Right Values: Try to turn your mind away from the world and towards the Dharma; meaning: towards wisdom and salvation = the teaching of righteousness = the 5 Precepts.].

28 Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of men, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine (of bad influence), then will they repent (regret).

29 Jesus said: If the flesh has come into being because of the spirit, it is a marvel; but if the spirit has come into being because of the body, it is a marvel of marvels. But as for me, I marvel at this, how this great wealth has settled in this poverty.

30 Jesus said: Where there are three gods, they are gods; where there are two or one, I am with him. [No matter how many gods you believe in, you always will be a part of the one Creator.)

31 Jesus said: No prophet is acceptable in his village; a physician does not heal those who know him.

32 Jesus said: A city that is built on a high mountain and fortified cannot fall, nor can it remain hidden.

33 Jesus said: What thou shalt hear in thine ear, proclaim to the other ear on your roof-tops. For no man lights a lamp and sets it under a bushel, nor does he put it in a hidden place; but he sets it upon the lamp-stand, that all who go in and come out may see its light.

34 Jesus said: If a blind man lead a blind man, both fall into a pit.

35 Jesus said: It is not possible for anyone to go into the strong man's house and take it or him by force, unless he bind his hands; then he will plunder his house.

36 Jesus said: Be not anxious from morning to evening and from evening to morning about what you shall put on.

37 His disciples said: On what day wilt thou be revealed us, and on what day shall we see thee? Jesus said: When you unclothe yourselves and are not ashamed, and take your garments and lay them beneath your feet like little children, and tread upon them, then [shall ye see] the Son of the living One, and ye shall not fear.

38 Jesus said: Many times have you desired to hear these words which I speak unto you, and you have none other from

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whom to hear them. Days will come when you will seek after me, and you will not find me.

39 Jesus said: The Pharisees (the Roman Jews) and the scribes have receive the keys of knowledge (the teachings of Platonism, Stoicism, Buddhism); they have hidden them. They did not go in, and those who wanted to go in they did not allow (Interested people were not taught). But you be ye wise as serpents and innocent as doves.

40 Jesus said: A vine was planted apart from the Father, and since it is not established it will be pulled up by its roots and destroyed.

41 Jesus said: He who has in his hand, to him shall be given; and he who has not, from him shall be taken even the little that he has.

42 Jesus said: Become passers-by.

43 His disciples said to him: Who art thou, that thou shouldst say these things to us? Jesus said to them From what I say unto you, you do not understand who I am, but you have become as the [messianic] Jews; for they love the tree and hate its fruit, and they love the fruit and hate the tree.

44 Jesus said: He who blasphemes against the Father will be forgiven, and he who blasphemes against the Son will be forgiven but he who blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven.

45 Jesus said: They do not gather grapes from thorns, no pluck figs from camel-thistles; they do not yield fruit. A good man brings forth a good thing from his treasure; a bad man bring forth evil things from his evil treasure which is in his heart, and he says evil things; for out of the abundance of his heart he brings forth evil things.

46 Jesus said: From Adam to John the Baptist there is none born of woman who is higher than John the Baptist, so that his eyes will not be broken ? But I have said, He who shall be among you as a little one shall know the kingdom, and shall be higher than John.

47 Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.

48 Jesus said: If two make peace with one another in this or house, they shall say to the mountain: Be moved, and it shall be moved.

49 Jesus said: Blessed are the solitary and the elect, for you shall find the kingdom; for you came forth thence, and shall go there again.

50 Jesus said: If they say to you: Whence have you come?, tell them: We have come from the light, the place where the light came into being through itself alone. It [stood], and it re- vealed itself in their image. If they say to you: Who are you?, say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you?, tell them: It is a movement and a rest.

51 His disciples said to him: On what day will the rest of the dead come into being? And on what day will the new world come? He said to them: That which ye await has come, but ye know it not.

52 His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke concerning lit. in thee. He said them: You have neglected him who is alive before you, and have spoken about the dead.

53 His disciples said to him: Is circumcision profitable or not? He said to them: Were it profitable, their father would beget them from their mother circumcised. But the true circum- cision in spirit has proved entirely profitable lit.: has found usefulness altogether.

54 Jesus said: Blessed are the poor, for yours is the kingdom of heaven.

55 Jesus said: He who shall not hate his father and his mother cannot be my disciple, and he who does not hate his brethren and his sisters and take up his cross like me shall not be worthy of me.

56 Jesus said: He who has known the world has found corpse, and he who has found a corpse, the world is not worthy of him.

57 Jesus said: The kingdom of the Father is like a man who had [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not allow them to pull up the weed. He said to them: Lest perhaps you go to pull up the weed, and pull up the wheat with it. For on the day of harvest the weeds will be manifest; they will be pulled up and burned.

58 Jesus said: Blessed is the man who has suffered; he has found the life.

59 Jesus said: Look upon the living One so long as you live, that you may not die and seek to see him, and be unable to see.

60 They saw a Samaritan carrying a lamb going into Judaea. He said to his disciples: Why does he carry the lamb? They said to him: That he may kill it and eat it. He said to them: So long as it is alive he will not eat it, but if he kill it and it become a corpse. They said: Otherwise he will not be able to do it. He said to them: You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten.

61 Jesus said: Two shall rest upon a bed; one shall die, the other live.

Salome said: Who art thou; O man? And whose son? Thou hast mounted my bed, and eaten from my table. Jesus said to her I am he who is from that which is equal; to me was given of the things of my Father. Salome said I am thy disciple. Jesus said to her Therefore I say, when it is equal it will be filled with light, but when it is divided it will be filled with darkness

62 Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.

63 Jesus said: There was a rich man who had many possessions. He said: I will use my possessions that I may sow and reap and plant, and fill my barns with fruit, that I may

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have need of nothing. These were his thoughts in his heart. And in that night he died. He that hath ears, let him hear.

64 Jesus said: A man had guests, and when he had prepared the dinner he sent his servant to summon the guests. He came to the first; he said to him: My master summons thee. He said: I have money with some merchants. They are coming to me in the evening. I will go and give them orders. I pray to be excused from he dinner. He went to another; he said to him: My master has summoned thee. He said to him: I have bought a house, and they ask me for a day. I shall not have time. He came to another; he aid to him: My master summons thee. He said to him: My friend is about to be married, and I am to hold a dinner. I shall not be able to come. I pray to be excused from the dinner. He went to another; he said to him: My master summons thee. He said him: I have bought a village; I go to collect the rent. I shall not be able to come. I pray to be excused. The servant came, he said to his master: Those whom thou didst summon to the dinner have excused themselves. The master said to his servant: Go out to the roads. Bring those whom thou shall find, that they may dine. The buyers and the merchants [shall] not [enter] the places of my Father.

65 He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he receive its fruit their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir the vineyard, they seized him and killed him. He that hath ears, let him hear.

66 Jesus said: Teach me concerning this stone which the builders rejected; it is the corner -stone.

67 Jesus said: He who knows the All but fails to know himself lacks everything.

68 Jesus said: Blessed are you when they hate you, and persecute you, and do not find a place in the spot where they persecuted you.

69 Jesus said: Blessed are they who have been persecuted in their heart; these are they who have known the Father in truth. Blessed are they that hunger, that they may fill the belly him who desires.

70 Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.

71 Jesus said: I will des[troy this] house, and none shall able to build it [again].

72 [A man said] to him: Speak to my brethren, that they may divide my father's possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I ?

73 Jesus said: The harvest indeed is great, but the labourers are few; but pray the Lord, that he send forth labourers into the harvest.

74 He said: Lord, there are many about the well, but no one in the well.

75 Jesus said: There are many standing at the door, but the solitary are they who shall enter the bridal chamber.

76 Jesus said: The kingdom of the Father is like a merchant was who had a load of goods and found a pearl. That merchant was wise. He sold the load, and bought for himself the pearl alone. You also, seek after his treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy.

77 Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a piece of wood: I am there. Raise up the stone, an ye shall find me there.

78 Jesus said: Why came ye forth into the field? To see reed shaken by the wind? And to see a man clothed in soft raiment? [Behold, your] kings and your great men are they who are clothed in soft [raiment], and they [shall] not be able to know the truth.

79 A woman in the crowd said to him: Blessed is the womb which bore thee, and the breasts which nourished thee. He said to her: Blessed are they who have heard the word of the Father and have kept it in truth. For there shall be days when you will say: Blessed is that womb which has not conceived, and those breasts which have not given suck.

80 Jesus said: He who has known the world has found the body, and he who has found the body, the world is not worthy of him.

81 Jesus said: He who has become rich, let him become king, and he who has power let him deny.

82 Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.

83 Jesus said: The images are revealed to the man, and the light which is in them is hidden in the image of the light of the Father. He shall be revealed, and his image is hidden by his light.

84 Jesus said: When you see your likeness, you rejoice; but when you see your images which came into being before you -- they neither die nor are made manifest -- how much will you bear?

85 Jesus said: Adam came into being out of a great power and a great wealth, and yet he was not worthy of you. For if he tad been worthy, he would not have tasted of death.

86 Jesus said: [The foxes have] the[ir holes] and the birds have [theirs nest, but the Son of Man has no place to lay his head and rest.

87 Jesus said: Wretched is the body which depends upon a body, and wretched is the soul which depends on these two.

88 Jesus said: The angels come to you, and the prophets, and they shall give you what belongs to you; and you also, give the what is in your hands, and say to yourselves: On what day do they come and take what is theirs?

89 Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?

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90 Jesus said: Come unto me, for easy is my yoke and my lordship is gentle, and you shall find rest for yourselves.

91 They said to him: Tell us who thou art, that we may believe in thee. He said to them: You test the face of the heaven and the earth, and him who is before you you do not know, and you know not to test this moment.

92 Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.

93 Jesus said: Give not that which is holy to the dogs, lest they cast them on the dung- heap; cast not the pearls to the swine lest they grind it [to bits].

94 Jesus [said]: He who seeks shall find, and he who knock to him it shall be opened.

95 [Jesus said]: If you have money, do not lend at interest, but give [it] to him from whom you will not receive them back.

96 Jesus [said]: The kingdom of the Father is like a woman who took a little leaven and [hid] it in meal; she made large loaves of it. He that hath ears, let him hear.

97 Jesus said: The kingdom of the [Father] is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar and found it empty.

98 Jesus said: The kingdom of the Father is like a man who wanted to kill a great man. He drew the sword in his house and drove it into the wall, that he might know that his hand would be strong. Then he slew the great man.

99 The disciples said to him: Thy brethren and thy mother are standing outside. He said to them: Those here who do the will of my Father, these are my brethren and my mother; these are they who shall enter into the kingdom of my Father.

100 They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.

101 Jesus said He who shall not hate his father and: mother like me cannot be my [disciple], and he who shall [not] love [his father] and his mother like me cannot be my [disciple]; for my mother [. . .] but my true [mother] gave me life.

102 And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.

103 Jesus said: Blessed is the man who knows in what part the robbers are coming, that he may rise and gather his [domain] and gird up his loins before they come in.

104 They said [to him]: Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.

105 Jesus said: He who shall know father and mother shall be called the son of a harlot.

106 Jesus said: When you make the two one, you shall become sons of man, and when you say: Mountain, be moved, it shall be moved.

I07 Jesus said: The kingdom is like a shepherd who had hundred sheep. One of them, the biggest, went astray. He left the ninety-nine and sought after the one till he found it. When he had laboured, he said to the sheep: I love thee more than the ninety-nine.

I08 Jesus said: He who shall drink from my mouth shall become like me; I myself will become he, and the hidden thing shall be revealed to him.

109 Jesus said: The kingdom is like a man who had in his field a [hidden] treasure about which he did not know; and [after] he died he left it to his [son. The] son also did not know; he took possession of that field and sold it. The man who bough it came to plough, and [found] the treasure. He began to lend money at interest to whomsoever he chose.

110 Jesus said: He who has found the world and become rich, let him deny the world.

111 Jesus said: The heavens shall be rolled up and the earth before your face, and he who lives in the living One shall neither see death nor fear; because Jesus says: He who shall find himself, of him the world is not worthy.

112 Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh.

113 His disciples said to him: On what day will the kingdom come? (Jesus said): It cometh not with observation. They will not say: Lo, here! or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.

114 Simon Peter said to them: Let Mary go forth from among us, for women are not worthy of the life. Jesus said: Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven.

The Gospel According to Didymus Judas Thomas.

End of Text.

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THE GOSPEL ACCORDING TO MARY MAGDALENE

The Gospel of Mary of Magdala (also: Mariamne Mara)
From: Berlin Codex, Akhmim, Coptic, Egypt 1896
Translation: Andrew Bernhard
Estimated Range of Dating: 120-180 A.D.

(The Gospel of Mary is an apocryphal book discovered in 1896 in a 5th-century papyrus codex called the Berlin Codex, also known as the Akhmim Codex. It also contains the Apocryphon of John, the Sophia [knowledge] of Jesus Christ, and a summary of the Act of Peter. All four works contained in the manuscript are written in the Sahidic dialect of Coptic. Two other fragments of the Gospel of Mary have been discovered since, both written in Greek (Papyrus Oxyrhynchus L 3525 and Papyrus Rylands 463). P.Oxy. L 3525", were in fact found by Grenfell and Hunt some time between 1897 and 1906, but only published in 1983," by P. J. Parsons.

Although the work is popularly known as the Gospel of Mary, it is not technically classed as a gospel because the term 'gospel' is used as a label for any written text that is primarily focused on teachings or activities of Jesus during his adult life.

Scholars are not sure if Mary is the central character of the Gospel of Mary. However, on one osuary in the cemetary of Talpiot (Jerusalem) which is identified as tomb of "Jesus' son of Joseph," bears the name Mariamne Mara (Mary the Master /teacher) denoting her as leader of the early Jesus movement.

Arguments in favour of Mary Magdalene are based on her status as a known follower of Jesus, the tradition of being the first witness of his resurrection, and her appearance in other early Christian writings. Most scholars seem to be in favour of naming Mary Magdalene as the central figure in the Gospel of Mary because it was the traditions of Mary as a woman, as an exemplary disciple, a witness to the ministry of Jesus, a visionary of the glorified Jesus, and someone traditionally in contest with Peter, that made her the only figure who could play all the roles required to convey the messages and meanings of the Gospel of Mary.

The text reveals tensions within 2nd-century Christianity, reflected in the confrontation of Mary with Peter (Simon Kepa), which is a scene also found in The Gospel of Thomas, the Pistis Sophia, and the Coptic Gospel of the Egyptians. Peter and Andrew represent chauvinistic positions which deny the leadership of women and their authority to teach.)

[. . .]
MARY MAGALENE CHAPTER 4
(Pages 1 to 6 of the manuscript,
containing chapters 1 - 3, are lost.
The extant text starts on page 7...)

. . . Will matter then be destroyed or not?

22 The Saviour said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23 For the nature of matter is resolved into the roots of its own nature alone.

24 He who has ears to hear, let him hear.

25 Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26 The Saviour said There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.

27 That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28 Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29 He who has a mind to understand, let him understand.

30 Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31 That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32 He who has ears to hear, let him hear.

33 When the Blessed One had said this, He greeted them all,saying, Peace be with you. Receive my peace unto yourselves.

34 Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35 Follow after Him!

36 Those who seek Him will find Him.

37 Go then and preach the gospel of the Kingdom.

38 Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39 When He said this He departed.

MARY MAGALENE CHAPTER 5

1 But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2 Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3 But rather, let us praise His greatness, for He has prepared us and made us into Men.

4 When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Saviour.

5 Peter said to Mary, Sister we know that the Saviour loved you more than the rest of woman.

6 Tell us the words of the Saviour which you remember which you know, but we do not, nor have we heard them.

7 Mary answered and said, What is hidden from you I will proclaim to you.

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8 And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9 Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10 I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11 The Saviour answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]

(pages 11 - 14 are missing from the manuscript)

MARY MAGALENE CHAPTER 8:

. . . it.

10 And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11 The soul answered and said, I saw you. You did not see me nor recognise me. I served you as a garment and you did not know me.

12 When it said this, it (the soul went away rejoicing greatly.

13 Again it came to the third power, which is called ignorance.

14 The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15 And the soul said, Why do you judge me, although I have not judged?

16 I was bound, though I have not bound.

17 I was not recognised. But I have recognised that the All is being dissolved, both the earthly things and the heavenly.

18 When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19 The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath.

20 They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21 The soul answered and said, What binds me has been slain, and what turns me about has been overcome,

22 and my desire has been ended, and ignorance has died.

23 In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient.

24 From this time on will I attain to the rest of the time, of the season, of the aeon, in silence.

MARY MAGALENE CHAPTER 9

1 When Mary had said this, she fell silent, since it was to this point that the Saviour had spoken with her.

2 But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Saviour said this. For certainly these teachings are strange ideas.

3 Peter answered and spoke concerning these same things.

4 He questioned them about the Saviour: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?

5 Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Saviour?

6 Levi answered and said to Peter, Peter you have always been hot tempered.

7 Now I see you contending against the woman like the adversaries.

8 But if the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well.

9 That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Saviour said.

10 And when they heard this they began to go forth to teach and to preach.

The Gos]pel according to Mary.

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THE GOSPEL ACCORDING TO PHILIP

The Gospel of Philip (the brother of Mary Magdalene)
From: Nag Hammadi Library, Egypt
Translation: Wesley W. Isenberg
Estimated Range of Dating: 140-250 A.D.

(The Gospel of Philip is one of the Gnostic Gospels, a text of New Testament apocrypha, dated to around the 2nd century but lost in medieval times until it was rediscovered by accident, buried in a cave near Nag Hammadi, Egypt, in 1945.

The text is not related to the canonical gospels or to any text of the Roman Empire's "Pauline Church". The Gospel of Philip is a text that reveals some connexions with Early Christian writings. It is a series of sentences which are quotations and excerpts of lost writings, without any attempt at a narrative context. It is similar to the Gospel of Thomas.

The gospel's title appears at the end of the Coptic manuscript in a colophon; the only connexion with Philip. The Gospel of Philip was written probably between 150 and 250; the papyrus copy was made at around 350 AD. A single manuscript of the Gospel of Philip, in Coptic (CG II), was found in the Nag Hammadi library, a leather folder of documents that was stored in a jar and buried in the Egyptian desert at the end of the 4th century. The text was bound in the same codex that contained the better-known Gospel of Thomas.

Scholars debate whether the original language was Aramaic or Greek. Wesley W. Isenberg, the text's translator, places the date the 2nd half of the 3rd century" and places its probable origin in Syria due to its references to Syriac-Aramaic words and eastern baptismal practices as well as its ascetic outlook.

It is still a question whether the text is a single discourse or a collection of Valentinian sayings. Valentinus (also spelled Valentinius; c. 100–160 AD), was the most successful early Christian gnostic theologian at the time. Gnosticism (those who know [the truth]) most likely derived from a non-Pauline movement close to the Christian groups whose beliefs were developed by Jesus and his brother James the Just.

Major theme is the institution of marriage. As in the other gnostic texts, the Gospel of Thomas and Gospel of Mary, the Gospel of Philip defends the tradition that gives Mary Magdalene special insight into Jesus' teachings. The Ancient Coptic manuscript describes Jesus as Mary's "koinonos", a Greek word for "companion", which implies a sexual and therefore marital relationship. Jesus was a rabbi (priest) and it was normal for a rabbi to be married with children.

Remarkable is this gospel foremostly because it shows no sign of despise and hatred against women' stuff and sexuality as we find it in the teachings of Peter and Paul in the canonical texts of the New Testament. Their miserable depiction of women, marriage, sex, in favour for unnatural celebacy, has caused people to suffer for generations.

From the mix of aphorisms, parables, brief polemics, narrative dialogue, biblical exegesis (especially of Genesis), and dogmatic propositions, Wesley T. Isenberg, the translator of the text, has attributed seventeen sayings (logia) to Jesus, nine of which characterise citations and interpretations of those in the canonical gospels. The Gospel emphasises the sacramental nature of the embrace between man and woman in their bedroom, which is an archetype of spiritual unity, which entails the indissoluble nature of marriage.

In different places in the Gospel of Philip, Mary Magdalene is called Jesus's companion, partner or consort, using Coptic variants of the Greek word koinonos or the Egyptian word hotre. In this text koinonos is used. There is a very interesting passage, referring to Jesus kissing Mary Magdalene:

"And the companion of the [Lord is] Mary Magdalene. [He loved] her more than [all] the disciples [and used to] kiss her [often] on her [mouth]. The rest of [the disciples jealously complained]. They said to him, "Why do you love her more than all of us?" The Saviour answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The text is incomplete because of damage to the original manuscript. Several words are missing. Guesses as to what they were are shown in brackets. In the text, the disciples jealously complain that Jesus loved Mary more than he loved them. Jesus explains to them what she means to him. Most notably, there is a hole in the manuscript after the phrase "and used to kiss her [often] on her...." Some scholars speculate whether the word after "kiss her... on her" might be cheek, forehead, hand or feet, to simply show respect. However, Isenberg (1996, pp. 139) translates it as "on her mouth" because it is the only logical translation within the text's contexts that mainly relates to marriage and sex.

The Gospel of Philip ends with a reference to Genesis 9:7, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Yet in the Gospel of Philip, the verse is rendered into a highly philosophical masterpiece:

"If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life,

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sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.]. ")

1 A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist.

2 The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

3 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.

4 Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.

5 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

6 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.

7 Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and "light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

8 One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

9 But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

10 These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.

11 Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.

12 Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father".

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13 The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."

14 "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.

15 Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...].

16 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body.

17 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on.

18 It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

19 Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness.

20 He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

21 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another.

22 There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

23 "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.

24 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."

25 The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.

26 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.

26 Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out.

27 Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom".

28 There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is

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through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape.

29 He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

30 God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.

31 It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.

32 Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.

33 The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured.

34 When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.

35 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing.

36 God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.

37 Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

38 An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches laboured.

39 The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

40 The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer."

41 As for the [Sophia, the goddess of] Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [Lord is] Mary Magdalene. [He] loved her more than all the disciples, and used to kiss her often on her [mouth]. The rest of the disciples [jealously complained]. They said to him "Why do you love her more than all of us?" The Saviour answered and said to them,"Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

42 The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

43 The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

44 If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

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45 Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [is obvious], and the existence of [it owes it to] marriage. Think of the [sexual] relationship, for it possesses [the life's] power. Its image consists of a defilement (bad reputation).

46 The forms of evil spirit (however) include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

47 He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyse you.

48 And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

49 There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.

50 An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?" [...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."

51 It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

52 Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

53 The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...]and images.

54 Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them".

55 Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.

56 When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more.

57 "My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place.

58 [...] who has been begotten through him who [...] from God.

59 The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true.

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60 A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

61 Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptise in the two, in the light and the water. Now the light is the chrism.

62 There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

63 The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

64 If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him (out of wedlock).

65 The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].

66 Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).

67 Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established everything in it through these. It is fitting for each of the disciples to enter into his rest.

68 Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

69 There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

70 Surely what a man accomplishes depends on his abilities. For this reason, we refer to one`s accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

71 In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...].

72 Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15)

73 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.

74 Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

75 This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.

76 God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all

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things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

77 The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

78 The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

79 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

80 The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

81 A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell.

82 Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

83 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.

84 Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person.

85 The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?

86 By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

87 He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says,"This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odour. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8).

88 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with

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the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord.

89 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

90 He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free.

91 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...].

92 Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.

93 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves [...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.

94 There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

95 No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.

96 When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

97 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the

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hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognised, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognise it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognised it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognised, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.

98 At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of truth. The holies of the holies were revealed, and the bridal chamber invited us in.

99 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].

The Gospel according to Philip.

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THE GOSPEL ACCORDING TO JUDAS

The Gospel Of Judas Iscariot
(The Gospel Of Judas the Sicarius)
From: Codex Tchacos, El Minya, near Nag Hammadi, Egypt
Translation: R. Kasser, M. Meyer, G. Wurst; F. Gaudard
Estimated Range of Dating: 130-170 A.D.

(The Gospel of Judas is a non-canonical gospel which belongs to the Apocrypha. The contents consist of conversations between Jesus and Judas Iscariot. Given that it includes typical late 2nd century theology, it is thought to have been composed in the 2nd century by Gnostic Christians, rather than by the historic Judas himself. The only copy of it known to exist is a Coptic language text that has been carbon dated to 280 AD, plus or minus 60 years. It has been suggested that the text derives from an earlier manuscript in the Greek language. An English translation was first published in early 2006 by the National Geographic Society.

In contrast to the canonical gospels, which depicts Judas as a traitor who handed Jesus over to the authorities for crucifixion in exchange for money, the Gospel of Judas portrays Judas's actions as done in obedience to instructions given to him by Jesus himself. It asserts that the other disciples had not grasped Jesus' teachings fully. Jesus taught only to Judas Iscariot, the sole follower belonging to the "holy generation" [probably Jesus' family members] among the disciples.

The Codex Tchacos is important, because it contains the first known surviving copy of the Gospel of Judas, a text that was rejected as heresy by the early Christian church and was lost for 1700 years. The Gospel of Judas was mentioned and summarised by the Church Father Irenaeus of Lyons (c. 130–202 AD) in his work 'Against Heresies'. This would make the Gospel of Judas, with about 1850 years, older than the codex.

A leather-bound Coptic language papyrus document that surfaced during the 1970s, near Beni Masar, Egypt, was named the Codex Tchacos after the antiquities dealer Frieda Nussberger-Tchacos, who became concerned about the deteriorating condition of the manuscript for she could not buy the manuscript from another dealer due to lack of the staggering amount of money he wanted. It took many years until she was able to retrieve the gospel and give it to scientists. The manuscript was in a pitiful state by then. It had fallen apart into over a thousand pieces. The manuscript was radiocarbon dated, and described by the National Geographic as showing a likely date between 220-340 AD.

First translated in the early 2000s, the codex contains text that appears to be from the late 2nd century, and includes the self-titled "Gospel of Judas." (Evangelion Ioudas) which narrates the story of Jesus's death from the viewpoint of Judas. Numerous sections are missing as a result of poor handling and storage. Some passages are only scattered words; others contain many lines. According to Coptic scholar Rodolphe Kasser, the codex originally contained 31 pages, with writing on both sides; by the time it came to the market in 1999, only 13 pages survived. Individual pages may have been removed and sold.

It has also been speculated, on the basis of textual analysis concerning features of dialect and Greek loan words, that the Coptic text contained in the codex may be a translation from an older Greek manuscript dating it between 130 and 170 AD. Cited in support is the reference to a "Gospel of Judas" by the early Christian writer Irenaeus of Lyons, who, in arguing against Gnosticism, described the text as "fictitious history". However, it is uncertain whether the text mentioned by Irenaeus is in fact the same text as the Coptic "Gospel of Judas" found in the Codex Tchacos.

The Gospel of Judas consists of 16 chapters which document Jesus's teaching about spiritual matters and cosmology. According to the text, Judas is the only one of Jesus's disciples who accurately understands the words of his master. This document reveals that both men had an unusual close relationship with each other. That brings scholars to the ideas that the name Judas Iscariot represents a soubriquet. When we analyse his name, we can solve that problem in parts. The origin of "Judas" is the Aramaic form "Yudah" which is the short form of the Hebrew name Yehudah. Now, Yehudah (translated "God is thanked") means "Jew".

There are only two other Judases mentioned in Christian texts that may be significant: One was Jude [Judas the younger brother of Jesus], and "Didymos Judas Thomas", known as Thomas the Apostle. Now, here it is interesting what the latter person's name means. "Thomas" ist the Greek form of the original Aramaic word "ta'oma" which means "twin". so the full Aramaic name was Yehuda Ta'oma, "Judas the Twin". The issue even gets a more urgent note when we know that the Greek byname Didymos also means "twin". It is as if Didymos emphasises that the twin [or brother] is meant because twin, of course, also can mean "brother". In other words: When the New Testament talks about Jude (Judas, Yehuda) the brother of Jesus, it also talks about Didymus Judas Thomas, Thomas the Apostle.

Judas' byname "Iscariot" is usually thought to be a Greek rendering of the Hebrew phrase Is-Keriyot), meaning "the man from Kerioth", an interpretation which is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot". This might point to three different places: (1st) a town in the south of Judea (Joshua 15:25); (2nd) the ruins of el-Kureitein, an ancient fortress in northern Galilee, about 10 miles south of Hebron; and (3rd) a city of Moab, called Kirioth (Amos 2:2). This interpretation is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot".

However, the theory of having a place name is not very convincing. Any child in all Semitic languages always bears the name of the father; a son would be called Yehudah bar Simeon ("Judas son of Simon"), and a daughter Yehudit bat Simeon ("Judith daughter of Simon"). Why did Judas not bear his father's name? Suspicious scholars have therefore doubts.

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What was a little more common was a byname that could represent an attribute such as in "Jesus the Nazorean" (the Keeper of the Law) or James the Just (the Righteous). Similarly, "Iscariot" could just come from the Aramaic name 'Skaryota', which is a corruption of the Latin word "sicarius", meaning "dagger man". And this word touches a very dangerous subject of the time because the "Sicarii", were a jihadist terrorist group of the Jewish Zealots.

This group was already identified by Cornelius Sulla as those people who also conducted the circumcisions (genital mutilation) which was forbidden by him in in 82 BC and written down in the Lex Cornelia (Sullae) de sicariis et veneficis (Cornelius Sulla's Laws concerning assassins and sorcerers). In the decades previous to the Roman-Jewish War (66-73 AD) those terrorists were assassinating hated people in crowds using sharp daggers hidden under their cloaks. Some scholars find this interpretation problematic because there be nothing in the gospels to associate Judas with the Sicarii. Wrong! In fact, there are many such indications that lead even directly into "Jesus' backyard".

One of the most obscure characters among the apostles of Jesus was Simon the Zealot (Acts 1:13, Luke 6:15) often named Simon o Kananites in Greek, Simon the Canaanite (Matthew 10:4, Mark 3:18) which is an obfuscation or wrong translation made in the 1st century AD by Christian writers. The term "zealot", the correct translation of the Hebrew 'kanai', frequently used in its plural form 'kana'im', means "one who is zealous on behalf of God." The English term derives from Greek 'zelotes' for "fanatic", via zelos ("zeal, jealousy"), from zelou (to rival, to be jealous).

What if this "Simon the Fanatic" is connected to Eleazar [Lazarus] ben Simon? He was a Zealot leader during the First Jewish-Roman War who fought against the armies of General Flavius Vespasian and his son General Titus Flavius. What if Simon bar Giora, another Zealot fanatic who (together with John of Giscala) was responsible for the reign of terror against his own people during the first Roman-Jewish War? Robert Eisenman has pointed out that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Romans. There are some more facts we could put under consideration:

Fact number 1: the Sicarii and the Zealots were one and the same people, the Zealots were the theorisers while the Sicarii were the acting practitioners.

Fact number 2: They were fundamentalists and nationalists who wanted to erect a theocratic dictatorship in the Holy Land.

Fact number 3: Their organisation, which we also could call the Messianic Movement, was founded in 6 AD, their leaders: Leaders: Judas of Gamala or Galilee, Menahem ben Judah, John of Giscala, Simon bar Giora, Eleazar ben Simon, Eleazar ben Yair.

Fact number 4: They all ended in the Roman-Jewish War, either slain or nailed on the cross.

Fact number 5: With the end of the war, that organisation was dissolved in 73 AD, at least in the territories of the Roman Empire; the surviving Zealots and Sicarii fled to Arabia and returned to fight in the next Roman-Jewish Wars.

Fact number 6: There were at least 10 significant Roman-Jewish Wars. And in the last one, the Messianists were decisively beaten by Mohammed in about 624 AD. What survived was their fanatic fundamentalism and doctrine in Islam.)

JUDAS ISCARIOT CHAPTER 1;
Prologue

1 The secret account of the revelation that Jesus spake in conversation with Judas Iscariot during a week three days before he celebrated Passover.

JUDAS ISCARIOT CHAPTER 2;
The Earthly Ministry Of Jesus

1 When Jesus appeared on earth, he performed miracles and great wonders for the salvation of humanity. And since some [walked] in the way of righteousness while others walked in their transgressions, the twelve disciples were called.

2 He began to speak with them about the mysteries beyond the world and what would take place at the end. Often he did not appear to his disciples as himself, but he was found among them as a child.

JUDAS ISCARIOT CHAPTER 3;
First Dialogue (Jesus dialogues with his disciples: The prayer of thanksgiving or the eucharist

1 One day he was with his disciples in Judea, and he found them gathered together and seated in pious observance. When he [approached] his disciples, [34] gathered together and seated and offering a prayer of thanksgiving over the bread, [he] laughed.

2 The disciples said to [him], “Master, why art thou laughing at [our] prayer of thanksgiving? We have done what is right.”

3 He answered and said to them, “I am not laughing at you. <You> are not doing this because of your own will but because it is through this that your god [will be] praised.”

4 They said, “Master, thou art […] the son of our god.”

5 Jesus said to them, “How do you know me? Truly [I] say to you, no generation of the people that are among you will know me.”

JUDAS ISCARIOT CHAPTER 4;
The Disciples Become Angry

1 When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts.

2 When Jesus observed their lack of [understanding, he said] to them, “Why has this agitation led you to anger? Your god who is within you and […] have provoked you to anger [within] your souls. [Let] any one of you who is [strong

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enough] among human beings bring out the perfect human and stand before my face."

3 They all said, "We have the strength."

4 But their spirits did not dare to stand before [him], except for Judas Iscariot. He was able to stand before him, but he could not look him in the eyes, and he turned his face away.

5 Judas [said] to him, "I know who you are and where you have come from. You are from the immortal realm of Barbelo. And I am not worthy to utter the name of the one who has sent you."

JUDAS ISCARIOT CHAPTER 5;

Jesus Speaks To Judas Privately

1 Knowing that Judas was reflecting upon something that was exalted, Jesus said to him, "Step away from the others and I shall tell thee the mysteries of the kingdom. It is possible for thee to reach it, but thou wilt grieve a great deal. For someone else will replace thee, in order that the twelve [disciples] may again come to completion with their god."

2 Judas said to him, "When wilt thou tell me these things, and [when] will the great day of light dawn for the generation?"

3 But when he said this, Jesus left him.

JUDAS ISCARIOT CHAPTER 6;

Second Dialogue (Jesus Appears To The Disciples Again)

1 The next morning, after this happened, Jesus [appeared] to his disciples again.

2 They said to him, "Master, where didst thou go and what didst thou do when you left us?"

3 Jesus said to them, "I went to another great and holy generation."

4 His disciples said to him, "Lord, what is the great generation that is superior to us and holier than us, that is not now in these realms?"

5 When Jesus heard this, he laughed and said to them, "Why are you thinking in your hearts about the strong and holy generation? Truly [I] say to you, no one born [of] this aeon will see that [generation], and no host of angels of the stars will rule over that generation, and no person of mortal birth can associate with it, because that generation does not come from […] which has become […]. The generation of people among [you] is from the generation of humanity […] power, which [… the] other powers […] by [which] you rule."

6 When [his] disciples heard this, they each were troubled in spirit. They could not say a word.

7 Another day Jesus came up to [them]. They said to [him], "Master, we have seen thee in a [vision], for we have had great [dreams …] night […]."

8 [He said], "Why hast [thou … when] <thou> hast gone into hiding?"

JUDAS ISCARIOT CHAPTER 7;

The Disciples See The Temple And Discuss It

1 They [said, "We have seen] a great [house with a large] altar [in it, and] twelve men----they are the priests, we would say----and a name; and a crowd of people is waiting at that altar, [until] the priests [… and receive] the offerings. [But] we kept waiting."

2 [Jesus said], "What are [the priests] like?"

3 They [said, "Some …] two weeks; [some] sacrifice their own children, others their wives, in praise [and] humility with each other; some sleep with men; some are involved in [slaughter]; some commit a multitude of sins and deeds of lawlessness. And the men who stand [before] the altar invoke your [name], and in all the deeds of their deficiency, the sacrifices are brought to completion […]."

4 After they said this, they were quiet, for they were troubled.

JUDAS ISCARIOT CHAPTER 8;

Jesus Offers An Allegorical Interpretation Of The Vision Of The Temple

1 Jesus said to them, "Why are you troubled? Truly I say to you, all the priests who stand before that altar invoke my name. Again I say to you, my name has been written on this […] of the generations of the stars through the human generations. [And they] have planted trees without fruit, in my name, in a shameful manner."

2 Jesus said to them, "Those you have seen receiving the offerings at the altar----that is who you are. That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray before that altar. […] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After hi another man will stand there from [the fornicators], and another [will] stand there from the slayers of children, and another from those who sleep with men, and those who abstain, and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generations it has been said, 'Look, God has received your sacrifice from the hands of a priest'----that is, a minister of error.

3 But it is the Lord, the Lord of the universe, who commands, 'On the last day they will be put to shame.'"

4 Jesus said [to them], "Stop sac[rificing …] which you have […] over the altar, since they are over your stars and your angels and have already come to their conclusion there. So let them be [ensnared] before you, and let them go [----about 15 lines missing----] generations […]. A baker cannot feed all creation under [heaven]. And […] to them […] and […] to us and […].

5 Jesus said to them, "Stop struggling with me. Each of you has his own star, and every[body----about 17 lines missing----] in […] who has come [… spring] for the tree […] of this aeon […] for a time […] but he has come to water God's paradise, and the [generation] that will last, because [he] will

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not defile the [walk of life of] that generation, but […] for all eternity."

JUDAS ISCARIOT CHAPTER 9;
(Judas Asks Jesus About That Generation And Human Generations)

1 Judas said to [him, "Rabb]i, what kind of fruit doth this generation produce?"

2 Jesus said, "The souls of every human generation will die. When these people, however, have completed the time of the kingdom and the spirit leaves them, their bodies will die but their souls will be alive, and they will be taken up."

3 Judas said, "And what will the rest of the human generations do?"

4 Jesus said, "It is impossible to sow seed on [rock] and harvest its fruit. [This] is also the way […] the [defiled] generation […] and corruptible Sophia […] the hand that has created mortal people, so that their souls go up to the eternal realms above. [Truly] I say to you, […] angel […] power will be able to see that […] these to whom […] holy generations […]."

5 After Jesus said this, he departed.

JUDAS ISCARIOT CHAPTER 10;
Third Dialogue (Judas Recounts A Vision And Jesus Responds)

1 Judas said, "Master, as thou hast listened to all of them, now also listen to me. For I have seen a great vision."

2 When Jesus heard this, he laughed and said to him, "Thou thirteenth spirit, why dost thou try so hard? But speak up, and I shall bear with you."

3 Judas said to him, "In the vision I saw myself as the twelve disciples were stoning me and persecuting [me severely]. And I also came to the place where […] after you. I saw [a house …], and my eyes could not [comprehend] its size. Great people were surrounding it, and that house <had> a roof of greenery, and in the middle of the house was [a crowd----two lines missing----], saying, 'Master, take me in along with these people.'"

4 [Jesus] answered and said, "Judas, thy star has led you astray." He continued, "No person of mortal birth is worthy to enter the house you have seen, for that place is reserved for the holy. Neither the sun nor the moon will rule there, nor the day, but the holy will abide there always, in the eternal realm with the holy angels. Look, I have explained to you the mysteries of the kingdom and I have taught you about the error of the stars; and […] send it […] on the twelve aeons."

JUDAS ISCARIOT CHAPTER 11;
Judas Asks About His Own Fate

1 Judas said, "Master, could it be that my seed is under the control of the rulers?"

2 Jesus answered and said to him, "Come, that I [----two lines missing----], but that you will grieve much when you see the kingdom and all its generation."

3 When he heard this, Judas said to him, "What good is it that I have received it? For you have set me apart for that generation."

4 Jesus answered and said, "Thou wilt become the thirteenth, and thou wilt be cursed by the other generations----and thou will come to rule over them. In the last days they will curse your ascent to the holy [generation]."

JUDAS ISCARIOT CHAPTER 12;
Jesus Teaches Judas About Cosmology: The Spirit And The Self-Generated

1 Jesus said, "[Come], that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen, [in which] there is [a] great invisible [Spirit], which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.

2 "And a luminous cloud appeared there. He said, 'Let an angel come into being as my attendant.'

3 "A great angel, the enlightened divine Self-Generated, emerged from the cloud. Because of him, four other angels came into being from another cloud, and they became attendants for the angelic Self-Generated. The Self-Generated said, [48] 'Let […] come into being […],' and it came into being […]. And he [created] the first luminary to reign over him. He said, 'Let angels come into being to serve [him],' and myriads without number came into being. He said, '[Let] an enlightened aeon come into being,' and he came into being. He created the second luminary [to] reign over him, together with myriads of angels without number, to offer service. That is how he created the rest of the enlightened aeons. He made them reign over them, and he created for them myriads of angels without number, to assist them.

JUDAS ISCARIOT CHAPTER 13;
Adamas And The Luminaries

1 "Adamas was in the first luminous cloud that no angel has ever seen among all those called 'God.' He […] that […] the image […] and after the likeness of [this] angel. He made the incorruptible [generation] of Seth appear […] the twelve […] the twentyfour […]. He made seventy-two luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. The seventy-two luminaries themselves made three hundred sixty luminaries appear in the incorruptible generation, in accordance with the will of the Spirit, that their number should be five for each.

2 "The twelve aeons of the twelve luminaries constitute their father, with six heavens for each aeon, so that there are seventy-two heavens for the seventy-two luminaries, and for each [of them five] firmaments, [for a total of] three hundred sixty [firmaments …]. They were given authority and a [great] host of angels [without number], for glory and adoration, [and after that also] virgin spirits, for glory and [adoration] of all the aeons and the heavens and their firmaments.

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JUDAS ISCARIOT CHAPTER 14;

The Cosmos, Chaos, And The Underworld

1 "The multitude of those immortals is called the cosmos---- that is, perdition----by the Father and the seventy-two luminaries who are with the Self-Generated and his seventytwo aeons. In him the first human appeared with his incorruptible powers. And the aeon that appeared with his generation, the aeon in whom are the cloud of knowledge and the angel, is called El. […] aeon […] after that […] said, 'Let twelve angels come into being [to] rule over chaos and the [underworld].' And look, from the cloud there appeared an [angel] whose face flashed with fire and whose appearance was defiled with blood. His name was Nebro, which means 'rebel'; others call him Yaldabaoth. Another angel, Saklas, also came from the cloud. So Nebro created six angels----as well as Saklas----to be assistants, and these produced twelve angels in the heavens, with each one receiving a portion in the heavens.

JUDAS ISCARIOT CHAPTER 15;

The Rulers And Angels

1 "The twelve rulers spake with the twelve angels: 'Let each of you […] and let them […] generation [----one line lost----] angels': The first is [S]eth, who is called Christ.

2 The [second] is Harmathoth, who is […].

3 The [third] is Galila.

5 The fourth is Yobel.

6 The fifth [is] Adonaios.

7 These are the five who ruled over the underworld, and first of all over chaos.

JUDAS ISCARIOT CHAPTER 16;

The Creation Of Humanity

1 "Then Saklas said to his angels, 'Let us create a human being after the likeness and after the image.' They fashioned Adam and his wife Eve, who is called, in the cloud, Zoe. For by this name all the generations seek the man, and each of them calls the woman by these names. Now, Sakla did not com[mand …] except […] the gene[rations …] this […]. And the [ruler] said to Adam, 'You shall live long, with your children.'"

JUDAS ISCARIOT CHAPTER 17;

Judas Asks About The Destiny Of Adam And Humanity

1 Judas said to Jesus, "[What] is the long duration of time that the human being will live?"

2 Jesus said, "Why are you wondering about this, that Adam, with his generation, has lived his span of life in the place where he has received his kingdom, with longevity with his ruler?"

3 Judas said to Jesus, "Does the human spirit die?"

4 Jesus said, "This is why God ordered Michael to give the spirits of people to them as a loan, so that they might offer service, but the Great One ordered Gabriel to grant spirits to the great generation with no ruler over it----that is, the spirit and the soul. Therefore, the [rest] of the souls [----one line missing----].

JUDAS ISCARIOT CHAPTER 18;

Jesus Discusses The Destruction Of The Wicked With Judas And Others

1 "[…] light [----nearly two lines missing----] around […] let […] spirit [that is] within you dwell in this [flesh] among the generations of angels. But God caused knowledge to be [given] to Adam and those with him, so that the kings of chaos and the underworld might not lord it over them."

2 Judas said to Jesus, "So what will those generations do?"

3 Jesus said, "Truly I say to you, for all of them the stars bring matters to completion. When Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what they said they would do. Then they will fornicate in my name and slay their children and they will […] and [----about six and a half lines missing----] my name, and he will […] your star over the [thir]teenth aeon."

4 After that Jesus [laughed].

5 [Judas said], "Master, [why art thou laughing at us]?"

6 [Jesus] answered [and said], "I am not laughing [at thee] but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures."

JUDAS ISCARIOT CHAPTER 19;

Jesus Speaks Of Those Who Are Baptised, And Judas's Hand Over

1 Judas said to Jesus, "Look, what will those who have been baptised in your name do?"

2 Jesus said, "Truly I say [to you], this baptism […] my name [----about nine lines missing----] to me. Truly [I] say to thee, Judas, [those who] offer sacrifices to Saklas […] God [----three lines missing----] everything that is evil.

3 "But thou wilt exceed all of them. For thou wilt sacrifice the man that clothes me. Already thine horn has been raised, thy wrath has been kindled, thy star has shown brightly, and thine heart has […].

4 "Truly […] thy last […] become [----about two and a half lines missing----], grieve [----about two lines missing----] the ruler, since he will be destroyed. And then the image of the great generation of Adam will be exalted, for prior to heaven, earth, and the angels, that generation, which is from the eternal realms, exists. Look, thou hast been told everything. Lift up thine eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star."

5 Judas lifted up his eyes and saw the luminous cloud, and he entered it. Those standing on the ground heard a voice coming from the cloud, saying, […] great generation […] … image […] [----about five lines missing----].

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JUDAS ISCARIOT CHAPTER 20;
Epilogue (Judas Hands Jesus Over)

1 […] Their high priests murmured because [he] had gone into the guest room for his prayer. But some scribes were there watching carefully in order to arrest him during the prayer, for they were afraid of the people, since he was regarded by all as a prophet. They approached Judas and said to him, "What art thou doing here? Thou art Jesus' disciple."

2 Judas answered them as they wished. And he received some money and handed him over to them.

THE APOCRYPHON OF JAMES

or The Secret Book of James, the brother of Jesus
From: Nag Hammadi Library, Egypt
Translation: Francis E. Williams
Estimated Range of Dating: 100-150 A.D.

(The Apocryphon of James, also known by the translation of its title – the Secret Book of James, is a pseudonymous text amongst the New Testament apocrypha. It describes the secret teachings of Jesus to Peter and James, given after the Resurrection but before the Ascension. A major theme is that one must accept suffering as inevitable. The prominence of James and Peter suggest that the work has its origin in the Jewish Christian community once founded by James the brother of Jesus. It shows no dependence on texts of Rome's Pauline Christianity invented by Saul of Tarsos.

The text was probably written in the first half of the 2nd century. It survives in a single, damaged manuscript as the second section of the Jung Codex, first of the thirteen codices in the Nag Hammadi library. Although the text appears to be a Coptic translation from Greek, the author claims to have written in Hebrew. References to persecution and martyrdom makes it likely that the text was written by followers of James the brother of Jesus [or the him following groups of Ebionites, Nazoreans, and early Gnostics].

In this context it may be appropriate to point out that persecution and martyrdom of "Christians" as a whole, conducted by Romans, is dissimilation. After the Flavian Dynasty, persecutions increased. However, they were largely conducted by Rome's "Pauline Christians" against all other groups which they branded as "heretics", particularly when they followed the original Jewish-Christian teachings. From very early on, a battle among all variations of Christian groups ensued.

Pauline Christians quite clearly were on their path to power and they did not leave alive anyone who stood in their way. They deliberately vilified Jews, Ebionites, Marcionites, Arians, Gnostics, and others. Their own "Church Fathers" described development of Christian theology by combating heresy and defining orthodoxy.

And their texts make a chilling reading indeed. The most [in]famous authors are: Irenaeus of Lyon (c. 130–202 AD; work: Against Herecies); Titus Flavius Clemens, known as Clement of Alexandria (c. 150–c. 215 AD; works: Protrepticus, Paedagogus, Stromata, etc.); Tertullian or Quintus Septimius Florens Tertullianus (c. 155–222 AD; work: Tertullian's Works, etc.); Origen Adamantius or Origen of Alexandria (c. 185–254 AD; work: Origen's Works, etc.); Eusebius of Caesarea or Eusebius Pamphili (c. 260–340 AD; works: Life of Constantine [an unreliable propaganda work], Apologetic and dogmatic works, etc.); Athanasius of Alexandria (c. 293–373 AD; work: Athanasius' Works); John Chrysostom of Constantinople (c. 347–407 AD; work: Homilies against Jews and Judaising Christians, Homily against homosexuality, etc.); Cyril of

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Alexandria (c. 376 – 444 AD; work: Against Julian the Apostate [Flavius Claudius Julianus], etc.).

Lots of things they said and wrote built the path on which the Roman [Catholic and Orthodox] Church sent thousands to death and consequently smoothened the tracks to Auschwitz. The decomposing state Christianity is in today can be traced back to their propaganda and, in modern times, their failure to strongly speak up for peace before World War I and again before World War II. Speaking up against any foul doctrine of totalitarian suppremacy, promoted in Fascist, Islamic, National-Socialist, Communist, Socialist, Globalist, Utopianist egalitarian frameworks of ideologies, by bluntly exposing them, is the only way Christian virtues may have a chance to thrive again.)

Text:

James writes to [you]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Saviour did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.

I also sent you, ten months ago, another secret book which the Saviour had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... [untranslatable fragments]

[Now] the twelve disciples were all sitting together and recalling what the Saviour had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Saviour appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.

The Saviour said, "You have received mercy ...

(7 lines missing)

Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person, and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Saviour answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek

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for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"

Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labour, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul,

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but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbours' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you, for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.

And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Saviour did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

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THE APOCRYPHON OF JOHN

or The Secret Book of John, or The Secret Revelation of John, or The Apocryphon According to John
From: Nag Hammadi Library, Egypt
Translation: Frederik Wisse
Estimated Range of Dating: 120-180 A.D.

(The "Apocryphon of John", also called the "Secret Book of John" or the "Secret Revelation of John", is a Gnostic Christian text. Since it was known to the church father Irenaeus, it must have been written before 180 AD. There are four separate surviving manuscripts of "The Secret Book of John": two long versions and two short versions.

The text describes Jesus appearing and giving secret knowledge (gnosis) to John the Apostle. The author describes this having occurred after Jesus "has gone back to the place from which he came". This book is reputed to bear this revelation. The opening words of the Secret Book of John are, "The teaching of the saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple." The author John is immediately specified as "John, the brother of James—who are the sons of Zebedee." The remainder of the book is a vision of spiritual realms and of the prior history of spiritual humanity.

Three of these were found in the Nag Hammadi codices in 1945, while the fourth was found independently 50 years earlier from another site in Egypt. All four copies date to the 4th century. Three of these appear to be independently produced Coptic translations of an original Greek text. Two of the four are similar enough that they probably represent copies of a single source. Although the different versions of the texts have minor variants (the Berlin Codex has many minor differences with Nag Hammadi II and IV), all texts generally agree on the assertion that the main revealing entity was Jesus.

The Apocryphon of John was among the texts discovered at Nag Hammadi in Egypt, in three Coptic versions translated from the Greek. Two of the versions are very similar and represent one manuscript tradition; they incorporate a lengthy excerpt from a certain Book of Zoroaster appended to the Apocryphon (as chapters 15:29 – 19:8f). The shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition. This is a clear indication that Christians in Egypt (as in Arabia and Persia) did not follow the Roman state Church which was promoting the Pauline Christiamity created by Saul of Tarsos and promoted by the Flavian Dynasty [69-96 AD]. A shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition.

Still another version of this short edition of the text was discovered in an ancient Coptic Codex acquired by Dr. Carl Reinhardt in Cairo in 1896. This manuscript (identified as the "Berlin Gnostic Codex" or BG 8502) was used along with the three versions found at Nag Hammadi to produce the translations now available.

Little more was known of this text until 1945, when a sealed amphora was discovered at Nag Hammadi in Egypt. It contained thirteen leather folders (or codices) with 60 saparate texts or books that had been hidden away in the 4th century. The Apocryphon of John was among the texts, in three Coptic versions translated from the Greek.

In the three Nag Hammadi codices the Apocryphon of John appears always in the first version. The fact that four manuscript "editions" of this text survived—two "long" versions and two "short" versions—suggests how important this text was in early gnostic Christian circles. Some of the gnostic texts might have their earliest origin in those groups that thrived around James the Just the brother of Jesus; and they may have inspired the Manichaeans and Mandaeans of Persia.)

Text:

1 The teaching of the Saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

2 And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the Saviour appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

3 Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken.

I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one.

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Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man.

Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

4 And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

6 "And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness.

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This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo.

7 And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly.

And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honoured with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

8 "For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory.

And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes.

And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, the perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers.

And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

10 "And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon [ruler] who took a great power from his mother.

11 And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the

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reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign.

12 And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs.

13 He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organised according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos.

14 And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognised that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

15 "And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are

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above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given.

And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul.

THE ZOROASTRIAN BOOK

(starts here and finishes at the end of Chapter 18.)

And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

16 "The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Labernioum -. "And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel).

17 And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did

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not mention to you. But if you wish to know them, it is written in the book of Zoroaster.

And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.'

18 And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognised that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

THE END OF THE ZOROASTRIAN BOOK.

19 "And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

20 "And the archons [rulers] took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognise the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the Saviour, "Lord, was it not the serpent that taught Adam to eat?"

The Saviour smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon [ruler].

21 And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the Saviour, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognised his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be

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one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognised their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

22 "And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognised the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons.

Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

23 And I said to the Saviour, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

24 And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich

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in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognised his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon / ruler) had brought darkness upon the whole earth.

25 "And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

26 "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognise me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honoured place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades. "And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

27 "And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the Saviour presented these things to him that he might write them down and keep them secure.

And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the Saviour had told him.

Jesus Christ, Amen.

The Secret Revelation according to John

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THE SENTENCES OF SEXTUS

The Wisdom (or Precepts) of Sextus
The Nag Hammadi Library
Translation: Frederik Wisse
Estimated Range of Dating: 1st - 2nd centuries A.D.

(The Sentences of Sextus is a Greek Pythagorean text, modified to reflect a Christian viewpoint which was popular among Christians. The earliest mention of the Sentences is in the mid 3rd century by Origen. Origen quotes Sextus on self-castration, a widespread habit among ascetic early Christians, which Origen deplores, and mentions in passing that the work is one "that many considered to be tested by time." While previously known from other versions, a partial Coptic translation appears in one of the books of the New Testament apocrypha recovered in the Nag Hammadi library. One possible author of the Sentences is Quintus Sextius, a Roman philosopher who combined Stoicism with Pythagoreanism, and who lived in the 1st century BC.

The work is similar to the sayings gospels called the Gospel of Phillip and the Gospel of Thomas in that it is purely a collection of sayings, with no bridging framework. Unlike the Christian sayings gospels, the wisdom comes from a man named Sextus rather than Jesus. Sextus appears to have been a Pythagorean. Whoever wrote this text, the contents and wordings of the sentences bear a striking similarity to The Instructions of Shuruppak, The Teachings of Ptah-Hotep, The Meditations of Marcus Aurelius, and even Hindu and Buddhist texts such as The Yoga Sutras of Patanjali or The Lotus Sutra.)

(beginning is missing)

[. . .] is a sign of ignorance.

Love the truth, and the lie use like poison. May the right time precede your words.

Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting.

The untimely word is characteristic of an evil mind. When it is proper to act, do not use a word. Do not wish to speak first in the midst of a crowd.

While it is a skill to speak, it is also a skill to be silent. It is better for you to be defeated while speaking the truth, than to be victorious through deceit.

He who is victorious through deceit is defeated by the truth. Untrue words are a characteristic of evil persons. There has to be a great crisis before the lie is necessary.

When there is someone, while you speak the truth, even if you lie there is no sin. Do not deceive anyone, especially him who needs advice.

Faithful is he who is first with all good works. Wisdom leads the soul to the place of God. There is no kinsman of the truth except wisdom. It is not possible for a believing nature to become fond of lying.

A fearful and slavish nature will not be able to partake in faith. When you are faithful, what it is fitting to say is not of greater value than the hearing. When you are with believing persons, desire to listen rather than to speak.

A pleasure-loving man is useless in everything. When there is no (accounting of) sin, do not speak in anything (which is) from God. The sins of those who are ignorant are the shame of those who have taught them. Those on account of whom the name of God is blasphemed are dead before God.

A wise man is a doer of good works after God. May your life confirm your words before those who hear. What it is not right to do, do not even consider doing it.

What you do not want to happen to you, do not do it yourself either. What it is shameful to do, is also [. . .].

(pages 17-26 are missing)

He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works.

After God, no one is as free as the wise man. Everything God possesses, the wise man has also. The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

An evil soul flees from God. Everything bad is the enemy of God.

What thinks in you, say with your mind that it is man. Where your thought is, there is your goodness.

Do not seek goodness in flesh. He who does not harm the soul neither does (so) to man. After God, honour a wise man, since he is the servant of God.

To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness.

Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you. If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds. The fear of death grieves man because of the ignorance of the soul.

It were better for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist. Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life.

A godly heart produces a blessed life. He who will plot evil against another, he is the first [. . .].

Let not an ungrateful man cause you to cease to do good. Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver.

You will use great property, if you give to the needy willingly. Persuade a senseless brother not to be senseless; if he is mad, protect him.

Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency.

You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence.

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The members of the body are a burden to those who do not use them. It is better to serve others than to make others serve you.

He whom God will not bring out of (the) body, let him not burden himself. Not only do not hold an opinion which does not benefit the needy, but also do not listen to it.

He who gives something without respect commits an outrage. [. . .].

If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God.

He whom you serve because of honour, you have served for a wage. If you have given that which honours you ..., you have given not to man, but you have given for your own pleasure.

Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do. It is better to die than to darken the soul because of the immoderation of the belly.

Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent. Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgement.

Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God.

Do not give the word of God to everyone. For those who are corrupted by glory it is not assuring to hear about God.

It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God.

Do not speak with a godless person about God; if you are polluted on account of impure works, do not speak about God. The true word about God is the word of God.

Speak concerning the word about God as if you were saying it in the presence of God. If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God. May your pious works precede every word about God.

Do not wish to speak with a crowd about God. Be (more) sparing with a word about God (than) about a soul. It is better to dispose of a soul than to discard at random a word about God.

You conceive the body of a god-loving man, but you will not be able to rule over his speech. The lion also rules over the body of the wise man; also the tyrant rules over it alone.

If a tyrant threatens you, then, especially, remember God. He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God.

It is better for you to be silent about the word of God, than to speak recklessly.

He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.

It is not possible for you to know God when you do not worship him.

A man who does evil to someone will not be able to worship God. The love of man is the beginning of godliness.

He who takes care of men while praying for all of them - this is the truth of God.

It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone.

When you pray for something and it happens to you through God, then say with your mind that you have [...].

A man who is worthy of God, he is God among men, and he is the son of God.

Both the great one exists and he who is next to the great one exists. It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you.

If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.

He who thinks that no one is in the presence of God, he is not humble towards God. He who makes his mind like unto God as far as he is able, he is the one who honours God greatly.

God does not need anything, but he rejoices over those who give to the needy. The faithful do not speak many words, but their works are numerous.

It is a faithful person fond of learning who is the worker of the truth. Adjust [. . .] the calamities, in order that [. . .].

If you do not do evil to anyone, you will not be afraid of anyone. The tyrant will not be able to take away happiness.

What is right to do, do it willingly. What is not right to do, do not do it in any way. Promise everything rather than to say "I am wise".

What you do well, say with your mind that it is God who does it. No man who <looks> down upon the earth and upon tables is wise.

The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man.

Guard yourself from lying; there is he who deceives and there is he who is deceived. Know who God is, and know who is the one who thinks in you; a good man is the good work of God.

They are miserable because of whom the word is blasphemed. Death will not be able to destroy [. . .].

(pages 35-end are missing)

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THE GOSPEL OF TRUTH

The Gospel of Valentinus of Rome
From: Nag Hammadi Library, Egypt
Translation: Paterson Brown
Estimated Range of Date:130-160 AD

(The Gospel of Truth is one of the Gnostic texts from the New Testament apocrypha found in the Nag Hammadi codices ("NHC"). It exists in two Coptic translations, a Subakhmimic rendition surviving almost in full in the first codex (the "Jung Codex") and a Sahidic in fragments in the twelfth.

The Gospel of Truth was probably written in Greek between 140 and 180 by Valentinian Gnostics or by Valentinus himself. It was known to Irenaeus of Lyons, who objected to its Gnostic content and declared it heresy. After its Coptic translations and their burial at Nag Hammadi, the text had been lost until the Nag Hammadi discovery.

The text is written with strong poetic skill (notable even in translation), and includes a heavily cyclical presentation of themes. It is not a "gospel" in the sense of an account of the works of Jesus of Nazareth, but is better understood as a homily. The text is generally considered by scholars one of the best written texts in the whole Nag Hammadi collection, considering its worth highly as both a great literary work and a gnostic exegesis on several gospels, canonical and otherwise.

Not all scholars, however, agree that the text is to be considered Gnostic. The writing is thought to cite or allude to the New Testament Gospels of Matthew and John, as well as 1 and 2 Corinthians, Galatians, Ephesians, Colossians, Hebrews, 1 John and the Book of Revelation--John's Gospel the most often. It is also influenced by Thomas; for instance at one point (22:13-19) it cites John 3:8 alongside Thomas 28.

The text describes a theory of the rise of Error in personified form. The ignorance and yearning to see the Father bred fear, which coalesced into a fog by which Error gained power. It then describes Jesus as having been sent down by God to remove ignorance. Jesus was a teacher confounding the other scribes and teachers, and asserted they were foolish since they tried to understand the world by analyzing the law. But Error grew angry at this, and nailed Jesus to a cross. It also proceeds to describe how it is knowledge of the father that grants salvation, which constitutes eternal rest, describing ignorance as a nightmare.

Having next described the parable of the good shepherd, in an esoteric manner, it then describes how feeding the hungry and giving rest to the weary is to be understood as feeding spiritual hunger, and resting the world weary.

This is followed by a parable about anointing. The remainder of the text concerns a treatise on the connection between the relationship between the Son and the Father, and the relationship of a name to its owner. The prime example of this is the phrase it uses that the name of the Father is the Son, which is to be understood in the esoteric manner that the Son is the name, rather than as meaning that Son was a name for the Father. Unlike the canonical gospels, this gospel does not contain an account of Jesus' life or teaching. It does contain insights concerning the resurrected Jesus' 40-day ministry.)

1 The Gospel of Truth is joy for those who have received from the Father of Truth the gift of recognising him, through the power of the meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Saviour---That being the name of the task which he is to do for the atonement of those who had been unacquainted with the name of the Father.

2 Now the the gospel is the revelation of the hopeful, it is the finding of those who seek him. For since the totality were searching for him from whom they came forth--and the totality were within him, the Incomprehensible Inconceivable--One, he who is beyond all thought--Hence Un-acquaintance with the Father caused anxiety and fear. Then the Anxiety condensed like a fog so that no one could see.

3 Wherefore delusion grew strong, contriving its matter in emptiness and unacquaintance with the Truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Incomprehensible Inconceivable-One. For the anxiety and the amnesia and the deceitful fabrication were nothing--whereas the established Truth is immutable, imperturbable, and of unadornable beauty. Therefore despise delusion ! It has no roots and was in a fog concerning the Father, preparing labours and amnesia and fear in order thereby to entice those of the transition and take them captive.

4 The amnesia of delusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship -- this being revealed so that forgetfulness might dissolve and the Father be recognised. Since amnesia occurred because the Father was not recognised, thereafter when the Father is recognised there will be no more forgetting.

5 This is the Gospel of him who is sought, which he has revealed those perfected thur the mercies of the Father as the Secrecy Mystery: JESUS the Christ! He enlightened those who were in the darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the Truth which he proclaimed.

6 Therefore delusion was enraged at him, and pursued him in order to suppress and eliminate him. He was nailed to a tree, he became the fruit of recognising the Father. Yet it did not cause those who consume it to perish, but rather to those who consumed it he gave a rejoicing at such a discovery. For he found them in himself and they found him in themselves--the Incomprehensible Inconceivable--One, the Father, this Perfect--One who created the totality, in whom the totality exists and of whom the totality has need. For he had

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withheld within himself their perfection, which he had not yet bestowed upon them all.

7 The Father is not jealous, for what envy could there be between him and his members? For if the way of this Aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognise and love him. For what did they all lack except acquaintance with the Father?

8 Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst And spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test--yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all, there also approached the little Children, those who have the acquaintance of the Father. Having been confirmed, they learned of the Face-Forms of the Father. They recognised, they were recognised, they were glorified, they glorified. Revealed in their heart was the Living Book of Life, this which is inscribed in the thought and mind of the Father and which has been within his Incomprehensibility since before the foundation of the totality. No one can take this away, because it was appointed for him who would take it and be slain.

9 No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-One---JESUS!--patiently endured the sufferings in order to take this book, since he knew that his death would become life for many. Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible--this--One thur who all dimension originate. This is why JESUS appeared, clothed in that book.

10 He was nailed to a tree in order to publish the edict of the Father on the Cross. Oh sublime teaching, such that he humbled himself unto death clad in eternal life! He stripped himself off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia. Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the Living, inscribed in this Book of Life, who are taught about themselves and who receive themselves from the Father in again returning to him.

11 Because the perfection of the totality is in the Father, it is necessary that they all ascend unto him. When someone recognises, he receives the things that are his own and gathers them to himself. For he who is unacquainted has lack--and what he lacks is great, since what he lacks is that which will make him perfect. Because the perfection of the totality is in the Father, it is necessary for them all to ascend unto him. Thus each and every one receives himself.

12 He pre-inscribed them, having prepared this gift for those who came forth from him. Those whose names are foreknew are all called at the end. Thus someone who recognises has his name spoken by the Father. For he whose name has not been spoken remains unacquainted. How indeed can anyone harken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call?

13 Thus someone with acquaintance is from above. When he is called he hears and responds and returns to him who called, ascending unto him. He discovers who it is that calls him. In recognition he does the will of him who called. He desires to please him, and granted repose he receives the name of the One. He who recognises thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.

14 He has brought many back from delusion. He went before them into the spaces thur which their hearts had migrated in going astray due to the depth of him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognising him, and that they were able to depart unto themselves because they could neither comprehend nor recognise him in whom they were. For thus his violation had not yet emerged from within himself. For he revealed himself so that his emanations would reunite with him in recognition.

15 This is acquaintance with the Living Book, whereby at the ending he has manifested the eternal-ones as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognise it are them selves expressed. Each letter is perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the Eternal-Ones so that thur his alphabet they might recognise the Father.

16 His Wisdom meditates on the meaning,His Teaching expresses it, His Acquaintance revealed it,

His Dignity is Crowned by it, His Joy unites with it, His Glory Exalted it, His Appearance manifested it, Hid Repose received it, His Love embodied it, His Faith embraced it.

17 Thus the Logos of the Father comes into the totality as the fruit of his heart and the Face-form of his will. But he supports them all, he atones them and moreover he assumes the Face-form of everyone, purifying them, bringing them back--

Within the Father,

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Within the Mother,
Jesus of Infinite Kindness.

The Father uncovers his bosom, which is the Holy Spirit, revealing his secret. His Secret is his Son! Thus through the compassions of the Father the Eternal-Ones recognise him. And they cease their toil of seeking the Father and repose in him, recognising that this is the repose.

18 Having replenished the deficiency, he dissolved the scheme . For the scheme is this world in which he served as a slave, and deficiency is the place of jealousy and quarreling. Yet the place of unity is perfect. Since deficiency occurred because the Father was not recognised, thereafter when the Father is recognised there shall be no deficiency. Just as with ignorance, when someone comes to know, the ignorance dissolves of itself--and also as darkness dissipates when the light shines--so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme , but rather it disappears in the fusion of the unity. For now their involvements are made equal, in the moment when the fusion perfects the spaces.

19 Each one shall receive himself in the unification, and shall be purified in acquaintanceship from the multiplicity into unity--consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the house be holy and silent for the unity.

20 It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the Master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by this which are fully perfect. This the judgement which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.

21 There came to the midst the Logos, which is in the heart of those who speak it. This was not a mere sound, but rather it was incarnate. A great disturbance occurred among the jars---for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. delusion was in anguish at not discerning what to do--distressed and lamenting and cropping-hair from understanding nothing.

22 Then when recognition approached with all its emanations, this was the annihilation of delusion which was emptied into nothingness. The Truth came to the midst, and all his emanations recognised and embraced the Father in Truth and united with him in perfect power. For everyone who loves the Truth attaches himself to the mouth of the Father with his language by receiving the Holy Spirit. Truth is the mouth of the Father, his language is the Holy Spirit joined to him in Truth. This it the revelation of the Father and self-manifestation to his Eternal-Ones. He has revealed his secret, explaining it all. .

23 For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognised in coming forth from his heart likes sons from a mature person who knows them. Each one whom the Father begets had previously received neither form nor name. Then they were formed through his self-awareness. Although indeed they had been in his mind, they had not recognised him. The Father however is perfectly acquainted with all dimensions, which are within him.

24 Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings--but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come. Before anyone is manifest (the Father) knows what he will bring forth. But the fruit which is not yet manifest neither recognises nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.

25 Whoever lacks root also lacks fruit, but still he thinks to himself: "I have become, so I shall decease---For everything that (earlier) did not (yet) exist, (later) shall no (longer) exist." What therefore does the Father desire that such a person think about them self?: "I have been like the shadows and the phantoms of the night!" When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because the did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work through these.

26 It was as if they were sunk in sleep and found themselves in troubled dreams--either fleeing somewhere, powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from high place, or sailing through the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbours since they are sullied by their blood.

27 Then the moment comes when those who have endured all this awaken, no longer to see all those troubles--for they are naught. Such is the way of those who have cast off un-acquaintance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognising the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.

28 How good for the person who returns to himself and Awakens, and blest is this-One who has open the eyes of the blind! And the spirit ran after him, resurrecting him swiftly. Extending her hand to him was was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is through the Father and the revelation of his Son. Once they have seen him and

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heard him, he grants them to taste and to smell and to touch the beloved Son.

29 When he appeared, telling them about the Incomprehensible Father, he breathed into them what is in the thought of doing his will. Many received the Light and returned to him. But the materialists were alien and did not behold his likeness nor recognise him, although he came forth incarnate in form. Nothing obstructs his course--for imperishability is indomitable. Furthermore he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.

30. Light spoke through his mouth, and his voice gave birth to life. He gave to them the thought of Wisdom, of Mercy, of Salvation, of the Spirit of Power, from the Infinity and the Kindness of the Father. He abolished punishment and torment, for these caused some who had need of mercy to go astray from his face in delusion and bondage. And with Power he pardoned them, and he humbled them in acquaintanceship.

31 He became a path for those who strayed, Acquaintance for the unaware, Discovery for those who seek, Stability for the wavering, and Immaculate Purity for those who were defiled.

32 He is the Shepherd who left behind the 99 sheep which were not lost, in order to go searching for This-One which had strayed. And he rejoiced when he found it. For 99 is a number that is counted on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the one, which is the entire right hand--he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now the signification of what is in these words is the Father.

33 Even on the Sabbath he laboured for the sheep which he found fallen into the pit. He restored the sheep to life. bringing it up from the pit, so that you sons of heart--understanding may discern this Sabbath on which the work of Salvation must never cease, and so that you may speak from this day which is above, which has no night and from the perfect Light which never sets.

34 Speak therefore from your hearts,

For you are this perfect day and within you dwells this abiding Light.

Speak of the Truth with those who seek it, and of acquaintanceship unto those who in delusion have transgressed.

Support those who stumble,

Reach out your hand to the sick,

Feed those who are hungry,

Give repose to the weary ,

Uplift those who yearn to arise,

Awaken those who sleep--

For you are the Wisdom that rescues!

35 Thus strength grows in action. Give heed to yourselves--be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten--for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36 For Someone who violates the Torah harms himself more than the judgement harms him. For he does his deeds illicitly, whereas he who is righteous does his deeds for others. Do therefore the will of the Father, because you are from him. For the Father is kind, and things are good through his will. He has taken cognizance of whatever is yours, so that you may repose yourselves about such things--for in their fruition it is recognised whose they are.

37 The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father Loves his fragrance and manifests it everywhere. And blending it with matter, he bestows his fragrance upon the Light, and his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the Breath (Spirit) has the sense of smell and draws it to Oneself--and thus is someone baptised in the fragrance of the Father.

38 Thus he brings it to harbour, drawing his original fragrance which had grown cold unto the place from which it came. It was something which is psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterwards, when a warm and fragrant breeze blows, it evaporates. Thus coldness results from the separation. This is why the Faithful-One came--to abolish division and bring the warm fullness of Love, so that the cold would not return but rather there should be the unification perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the Salvation which comes from on high. Prolonged is the hope of those who await--those whose likeness is the light which contains no shadow--at that time when the fullness finally comes.

39 The deficiency of matter did not originate through the infinity of the Father, who came in the time of inadequacy--although no one could say that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of delusion was not with him. It is a topic for falling prostrate, it is a reposeful topic--to be set upright on his feet, in being found by This-One who came to bring him back. For the return is called Metanoia .

40 This is why imperishability breathed forth--to follow after the transgressor so that he may have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his hearts desire. But he who has a lack cannot hide it from him who has what he needs. Thus the fullness, which has no deficiency, replenishes the lack.

41 (The Father) gave of himself to replenish whomever is lacking, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked, (then the Father) revealed to him

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a fullness, which he lacked, (then the Father) revealed to him a fullness, which is this finding of the Light of Truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst--so that they would receive their returning. He anoints with the Chrism those who have been troubled. The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected.

42 For Jars which are full are those which are sealed . Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant. For then something in the dynamics of the air evaporates it. But that is not emptied from which no sealant has been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

43 He is good. He knows his seedlings, for it is he who planted them in his Paradise. Now his Paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the "Logoi" of his meditation. Each on of is Logoi is the product of his unitary will in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to being revealed. So it occurred that he (The Logos) was the first to come forth at the time when it pleased the will of him who intended it.

44 Now the will of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father. But his will is Unfathomable. His will is his imprint, and none can ascertain it nor come to concern it in order to control it. But whenever he wills, what he wills exists--even if the sight does not please them. They are nothing before the Face of God and the will of the Father. For he knows the beginning and the ending of them all--at their end he shall question them Face-to-Face. Yet the ending is to receive acquaintance with This-One who was hidden. Now this is the Father--This-One from whom the beginning came forth, This-One to whom all these shall return who came forth from him. Yet they have been manifest for the Glory and Joy of his Name.

45 Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his name is Transcendental---For it alone is the Mystery of the invisible, which through him comes to ears completely filled with it.

46 For indeed the Name of the Father is "Not Spoken", yet rather it is manifested in a Son. Accordingly, Great is the Name! Who therefore could proclaim a Name for him, the Supreme Name, except him alone whose Name this is--together with the Sons of the Name, those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name? Because the Father is unchangeable, it is he alone who begot him as his own Name before he fashioned the Eternal-Ones, so that the Name of the Father would be Lord over their heads--This-One who is truly the name, secure in his command of Perfect Power.

47 The Name is not mere "Wordage", nor is it only "Terminology", but rather it is transcendental. He alone named him, he alone seeing him, he alone having the Power to give him a Name. Whoever does not exist has no Name--For what names are given to the Non-Existent? But this Existing-One exists together with his Name. And the Father alone knows him, and he alone names him.

48 The Son is his Name. He did not keep him hidden as a secret--but rather the Son came to be, and (The Father) alone named him. Thus the name belongs to the Father, such that the name of The Father is the Son. How otherwise would compassion find a Name, except from The Father? For after all, anyone will say to his companion: "Whoever could give a name to someone who existed before him?--As if children do not thus receive their names through those who gave them birth!"

49 Firstly, therefore, it is appropriate that we think on this topic: What is the Name? Truly he is the Name--Thus also he is the Name from The Father. He is the Existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each one who is to be created in his heart. Yet This-One is the Lords Name. There is no one else who bestowed it upon him, but he was unnamable and it was ineffable until the time when he who is perfect gave expression to him alone. And it is he who has the Power to express his name and to see him. Thus it pleased him in his heart that his desired Name be his Son and he gave the Name to him--This-One who came forth from the profundity.

50 He expressed his secret, knowing that The Father is benevolent. This is exactly why he brought This-One forth--so that he might speak of the realm and his place of repose from which he came, and render Glory to the fullness, the Majesty of his Name, and the Kindness of The Father. He shall speak of the Realm from which each One came--and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving the taste of that place, receiving nourishment and growth. And his own realm of repose is his fullness.

51 Thus all the emanations of The Father are plentitudes, and the source of all his emanation is within the Heart of him from whom they all flourish. He bestowed their destinies upon them. Thus is each one made manifest, such that through their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them through all the heights of Heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in kisses. Yet they are not thus made manifest by exalting themselves. They neither lack the Glory of The Father, nor do they think of him being trite or bitter or wrathful. But rather he is benevolent, imperturbable, and kind--knowing all the

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dimensionalities before they come into existence, and having no need of edification.

52 This is the form of those who themselves belong on High through the grandeur of the Immeasurable, as they await the single and Perfect-One who makes himself there for them. And they do not descend unto the Abode of the Dead . They have neither jealousy nor lamentation nor mortality there among them, but rather they repose in him who is reposeful. They are neither troubled nor devious concerning the Truth, but rather they themselves are the Truth. The Father is within them and they are within the Father--perfected and made indivisible in the Truly Good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these in whom his root is found and who harm no soul. "This Is The Place Of The Blest, This Is Their Place!"

53 Wherefore let the remainder understand in their places that is not appropriate for me, having been in the realm of repose, to anything further. But it is within his heart that I shall be--forever devoted to The Father of the totality, together with those true Brothers upon whom pours the Love of The Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the True and Eternal Life and speaking the Perfect Light which is filled with the seed of The Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, Glorifying him in whom they exist. His good and his Sons are perfect and worthy of his Name. For it is children of this kind that he The Father desires.

TEXTS ON CHRISTIANITY AS STATE RELIGION

- The Life of Josephus, Titus Flavius Josephus
- Muratorium Fragment
- The Edict of Toleration / Edict of Serdica
- The Edict of Milan by Constantine and Licinius
- The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History:
- The Life of Flavius Constantinus (Constantine I)

THE LIFE OF FLAVIUS JOSEPHUS

Author: Titus Flavius Josephus
Translation: William Whiston, 1737
Estimated Range of Dating: 79-85 A.D.

(The Life of [Flavius] Josephus [Greek: Iosepou bios], also called the "Life of Flavius Josephus", or simply Vita, is an autobiographical text written by Titus Flavius Josephus in c. 79-81 AD where the author for the most part re-visits the events of the War.

The works of Titus Flavius Josephus belong to the most extra-ordinary books on history ever written. They provide crucial information about the Hebrew-Jewish civilisation and also represent important literary source material for understanding the context of the Dead Sea Scrolls which represent the only untampered Jewish texts that have ever been found. His 4 works are the chief source next to the Bible for the history of the Holy Land, and provide a significant extra-Biblical account of the events in the 1st century AD.

1. War of the Jews, The Jewish War, Jewish Wars, or History of the Jewish War (commonly abbreviated JW, BJ or War; 7 volumes, published one by one between c. 70 and 75 AD).

2. The Life of Flavius Josephus, or Autobiography of Flavius Josephus (abbreviated Life or Vita; 1 volume c. 79-81 AD).

3. The Antiquities of the Jews, The Jewish Antiquities, The Antiquities of the Jews, The Jewish Archaeology (frequently abbreviated AJ, AotJ or Ant. or Antiq.; 20 volumes, published one by one between c. 75 and 94 AD)

4. Flavius Josephus Against Apion, Against Apion, Contra Apionem, or Against the Greeks, on the antiquity of the Jewish people (usually abbreviated CA; 2 volumes, c. 80-95 AD).

5. The Discourse to the Greeks concerning Hades is a short treatise that once was attributed to Flavius Josephus. It is now believed to be the work of Hippolytus of Rome (c. 170 – c. 235 AD).

Manuscripts, textual Criticism, and Editions

For many years, the works of Josephus were largely known in Europe only in an imperfect Latin translation from the original Greek. Only in 1544 did a version of the standard

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Greek text become available in French, edited by the Dutch humanist Arnoldus Arlenius. The first English translation, by Thomas Lodge, appeared in 1602, with subsequent editions appearing throughout the 17th century. The 1544 Greek edition formed the basis of the 1732 English translation by William Whiston, which achieved enormous popularity in the English-speaking world.

Later editions of the Greek text include that of Benedikt Niese, who made a detailed examination of all the available manuscripts. Henry St. John Thackeray used Niese's version for the Loeb Classical Library edition widely used today. There also exist late Old Slavonic translations of the Greek, but these contain a large number of Christian interpolations.

Impact on History and Archaeology

The works of Josephus include useful material for historians about individuals, groups, customs, and geographical places. Josephus mentions that in his day there were 240 towns and villages scattered across Upper and Lower Galilee, some of which he names. A few of the Jewish customs named by him include the practice of hanging a linen curtain at the entrance to one's house, and the Jewish custom to partake of a Sabbath-day's meal around the sixth-hour of the day (at noon). He notes also that it was permissible for Jewish men to marry many wives (polygamy). His writings provide a significant, extra-Biblical account of the post-Exilic period of the Maccabees, the Hasmonean dynasty, and the rise of Herod the Great. He describes the Sadducees, Jewish High Priests of the time, Pharisees and Essenes, the Herodian Temple, Quirinius' census and the Zealots, and such figures as Pontius Pilate, Herod the Great, Agrippa I and Agrippa II, John the Baptist, James the brother of Jesus, and Jesus (found only in the Slavonic version of the Jewish War). Josephus represents an important source for studies of immediate post-Temple Judaism and the context of early Christianity.

Josephus's writings provide not only the first-known source for many stories considered as Biblical history but they also seem to be extremely truthful, at least in comparison with texts of other historians of that era. A careful reading of Josephus's writings and years of excavation allowed Ehud Netzer, an archaeologist from Hebrew University, to discover what he considered to be the location of Herod's Tomb, after searching for 35 years. It was above aqueducts and pools, at a flattened desert site, halfway up the hill to the Herodium, 12 km south of Jerusalem—as described in Josephus's writings. Above all, according to Joseph Atwill, some of Josephus' texts seem to have been used as blueprint for the gospels. The military campaign of Vespasian and Titus bears striking similarities with Jesus' journey to Jerusalem in the gospels; this includes the exact sequence of events. The crucifixion of Jesus may be based on a similar crucifixion scene in Josephus autobiography. The Gospel of Matthew bears Josephus original name Joseph bar Matathias, the Greek transcription of the Aramaic original Yosip bar Matityahu. The English name Matthew is a curruption. It comes from the earlier Matheu, from Old French Mathieu, from Latin Matthaeus, from Ancient Greek transcriptions Matthaios, Matathias, Matthias or Mathia, from Hebrew Aramaic Mattityahu or Matityahu, meaning: "gift of God".

The Author

Titus Flavius Josephus (37 – c. 96 AD; Aramaic: Yosep bar Matityahu (Hebrew: Yosef ben Matityahu; Greek: Iosepos Matthiou pais), was a first-century Roman-Jewish historian who was born in Jerusalem—then part of Roman Judaea—to a father of priestly descent and a mother who claimed royal ancestry of the Hasmonean family that had ruled Jerusalem a century earlier, and by birthright he was a priest. In Jerusalem he received a superb education, and at the age of 27 (in 64 AD.) he led a delegation to the court of the Roman emperor Nero.

By the radical Messianic Movement, he was forced to take part in the First Jewish–Roman War [66-73 AD]; the Messianic leaders held his family hostage giving him no chance to refuse. They knew that he symphacised with the advanced civilisation of the Roman Empire and the Pharisee party that also supported it. He was appointed General of the northern Jewish forces in Galilee, until surrendering in 67 AD to Roman forces led by Vespasian and Titus after the six-week siege of Jotapata. The radical Messianists subsequently murdered some of Josephus' family members for which he took terrible revenge on them by telling Vespasian and his son General Titus everything they needed to know to win the war and catch the perpetrators. Thousands of them ended on the cross.

Josephus claimed the Jewish Messianic prophecies that initiated the First Jewish–Roman War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and presumably interpreter. After Vespasian became Emperor in 69 AD, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius due to patronage or adoption.

In Rome Josephus resided in an apartment within the emperor's house and devoted much of his time to writing. Vespasian placed Josephus in the library of his palace in Rome where Josephus recorded Jewish history, with special emphasis on the first century AD and the First Jewish–Roman War [66–70 AD], including the Siege of Masada and his autobiography. Soon he was granted Roman citizenship. He became an advisor and became a close friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem in 70 AD. Since the siege proved ineffective at stopping the Jewish revolt, the city's pillaging and the looting and destruction of Herod's Temple [the so-called Second Temple] soon followed. Josephus rose to higher positions. He published one volume of his books after another. He was in charge of the emperor's library and presumably also of the state propaganda in general. He remained loyal also to Domitian, and when he was murdered

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in 96 AD, Josephus also vanished into oblivion, just like the rest of the Flavian Dynasty.

Josephus either supported the Pharisees or was one of them. Scholars identify Pharisees as members of a sect which is however a misconception. The Pharisees can be described best as political party of the Roman Jews. Roughly 5 to 10% of the population of the entire Roman Empire were Jews. They immigrated to regions of Greek-Roman civilisation between 800 and 400 BC. They became so much integrated that they forgot their Aramaic and Hebrew languages. Proof of this fact lies in the Septuagint, the Bible that has been translated From Hebrew to Greek in the 3rd and 2nd centuries BC. The Pharisees were pious Jews, following the Laws od Moses, who, at the same time, rejected the stone-age theocracy of the Messianists and embraced the modern achievements of the Greeks and Romans. Scholars often depict Flavius Josephus as traitor to the Jewish course. That is however not acceptable because his writings show that he loved the Greek-Roman civilisaton. He was closely associated to the party of the Pharisees.

The Messianists, meaning the Sadducees [Seduqim / Zaddokites, meaning "sons of Zadok", from sadaq "to be righteous, just], Zealots [Greek: follower], Sicarii [plural form of Sicarius "dagger-man", meaning Jewish jihadists, assassins], and all the other radical groups and parties, loathed the Greek and Romans, their language and their achievements. They wanted, as the Dead Sea Scrolls reported, engulf all non-Jews in an apocalyptic war, carrying it right into the territories of the infidels [sounds like Islam which might have derived from Messianist survivors who fled into the Arabian deserts].

Josephus spoke Greek. That is why he was sent to Rome in the first place. It seems more likely that Josephus was on the Roman payroll already in 63 or 64 AD when he went to Rome to see the emperor. He befriended Poppea Sabina, Nero's wife and empress, who was fond of him. There is the possibility that he went there at the same time as Saul of Tarsos [another Greek speaker, better known as Paul the Apostle]; this conveniently coincided with the murder of James the Just [the brother of Jesus. He was probably also a Pharisee who propagated peaceful co-existence of Greeks and Romans] committed by the radical High Priest Ananias. The fundamental differences between the Roman-haters and the Roman-admirers ensued in a Jewish civil war. It was fought at the same time as the Roman-Jewish War [66-73 AD]. We can assume with some certainty that all events around the Messianists, beginning already with the Herod Dynasty, the Julio-Claudian Dynasty, "the Teacher of Righteousness" [mentioned in the Dead Sea Scrolls], John the Baptist, the High Priests of the The Temple, Jesus the Nazoraean, James the Just and Saul of Tarsos, Ananus ben Ananus, Yosef ben Gurion, Joshua ben Gamla, Eleazar ben Hanania, Simon bar Giora, Jacob ben Sosa, Yohanan of Gush Halav, Eleazar ben Simon, Jacob ben Sosa, Menahem ben Yehuda, Eleazar ben Ya'ir, the Flavian Dynasty, they all knew each other in some ways, and they all contributed to the triggering of the war. After the war, that cost the lives of 1.1 million people, The FlavianJosephus made sure that the Messianic Movement got crushed, their books and papers got destroyed, and in the end, the Pharsees were the only Jewish party that survived in the Roman Empire. They represented the kind of Roman Judaism that we today know as Rabbinic Judaism.)

Text:

1. The family from which I am derived is not an ignoble one, but hath descended all along from the priests; and as nobility among several people is of a different origin, so with us to be of the sacerdotal dignity, is an indication of the splendour of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also; nay, further, by my mother I am of the royal blood; for the children of Asamoneus, from whom that family was derived, had both the office of the high priesthood, and the dignity of a king, for a long time together. I will accordingly set down my progenitors in order. My grandfather's father was named Simon, with the addition of Psellus: he lived at the same time with that son of Simon the high priest, who first of all the high priests was named Hyrcanus. This Simon Psellus had nine sons, one of whom was Matthias, called Ephlias: he married the daughter of Jonathan the high priest, which Jonathan was the first of the sons of Asamoneus, who was high priest, and was the brother of Simon the high priest also. This Matthias had a son called Matthias Curtus, and that in the first year of the government of Hyrcanus: his son's name was Joseph, born in the ninth year of the reign of Alexandra: his son Matthias was born in the tenth year of the reign of Archclaus; as was I born to Matthias in the first year of the reign of Caius Caesar. I have three sons: Hyrcanus, the eldest, was born in the fourth year of the reign of Vespasian [74 AD], as was Justus born in the seventh [77 AD], and Agrippa in the ninth [79 AD]. Thus have I set down the genealogy of my family as I have found it described in the public records, and so bid adieu to those who calumniate me [as of a lower original].

2. Now, my father Matthias was not only eminent on account of his nobility, but had a higher commendation on account of his righteousness, and was in great reputation in Jerusalem, the greatest city we have. I was myself brought up with my brother, whose name was Matthias, for he was my own brother, by both father and mother; and I made mighty proficiency in the improvements of my learning, and appeared to have both a great memory and understanding. Moreover, when I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law. And when I was about sixteen years old, I had a

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mind to make trim of the several sects that were among us. These sects are three:— The first is that of the Pharisees, the second that Sadducees, and the third that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only; but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated him in those things, and continued with him three years. So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them.

3. But when I was in the twenty-sixth year of my age, it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Caesar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts. Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night; when, upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship. And when I had thus escaped, and was come to Dieearchia, which the Italians call Puteoli, I became acquainted with Aliturius, an actor of plays, and much beloved by Nero, but a Jew by birth; and through his interest became known to Poppea, Caesar's wife, and took care, as soon as possible, to entreat her to procure that the priests might be set at liberty. And when, besides this favour, I had obtained many presents from Poppea, I returned home again.

4. And now I perceived innovations were already begun, and that there were a great many very much elevated in hopes of a revolt from the Romans. I therefore endeavored to put a stop to these tumultuous persons, and persuaded them to change their minds; and laid before their eyes against whom it was that they were going to fight, and told them that they were inferior to the Romans not only in martial skill, but also in good fortune; and desired them not rashly, and after the most foolish manner, to bring on the dangers of the most terrible mischiefs upon their country, upon their families, and upon themselves. And this I said with vehement exhortation, because I foresaw that the end of such a war would be most unfortunate to us. But I could not persuade them; for the madness of desperate men was quite too hard for me.

5. I was then afraid, lest, by inculcating these things so often, I should incur their hatred and their suspicions, as if I were of our enemies' party, and should run into the danger of being seized by them, and slain; since they were already possessed of Antonia, which was the citadel; so I retired into the inner court of the temple. Yet did I go out of the temple again, after Manahem and the principal of the band of robbers were put to death, when I abode among the high priests and the chief of the Pharisees. But no small fear seized upon us when we saw the people in arms, while we ourselves knew not what we should do, and were not able to restrain the seditious. However, as the danger was directly upon us, we pretended that we were of the same opinion with them, but only advised them to be quiet for the present, and to let the enemy go away, still hoping that Gessius [Florus] would not be long ere he came, and that with great forces, and so put an end to these seditious proceedings.

6. But, upon his coming and fighting, he was beaten, and a great many of those that were with him fell. And this disgrace which Gessius [with Cestius] received, became the calamity of our whole nation; for those that were fond of the war were so far elevated with this success, that they had hopes of finally conquering the Romans. Of which war another occasion was ministered; which was this:— Those that dwelt in the neighbouring cities of Syria seized upon such Jews as dwelt among them, with their wives and children, and slew them, when they had not the least occasion of complaint against them; for they did neither attempt any innovation or revolt from the Romans, nor had they given any marks of hatred or treacherous designs towards the Syrians. But what was done by the inhabitants of Scythopolis was the most impious and most highly criminal of all; for when the Jews their enemies came upon them from without, they forced the Jews that were among them to bear arms against their own countrymen, which it is unlawful for us to do; and when, by their assistance, they had joined battle with those who attacked them, and had beaten them, after that victory they forgot the assurances they had given these their fellow citizens and confederates, and slew them all, being in number many ten thousands [13,000]. The like miseries were undergone by those Jews that were the inhabitants of Damascus. But we have given a more accurate account of these things in the books of the Jewish war. I only mention them now, because I would demonstrate to my readers, that the Jews' war with the Romans was not voluntary, but that, for the main, they were forced by necessity to enter into it.

7. So when Gessius had been beaten, as we have said already, the principal men of Jerusalem, seeing that the robbers and innovators had arms in great plenty, and fearing lest they, while they were unprovided of arms, should be in subjection to their enemies, which also came to be the case afterward; and, being informed that all Galilee had not yet revolted from the Romans, but that some part of it was still quiet;

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they sent me and two others of the priests, who were men of excellent characters, Joazar and Judas, in order to persuade the ill men there to lay down their arms, and to teach them this lesson,—That it were better to have those arms reserved for the most courageous men that the nation had [than to be kept there]; for that it had been resolved, That those our best men should always have their arms ready against futurity; but still so, that they should wait to see what the Romans would do.

8. When I had therefore received these instructions, I came into Galilee, and found the people of Sepphoris in no small agony about their country, by reason that the Galileans had resolved to plunder it, on account of the friendship they had with the Romans, and because they had given their right hand, and made a league with Cestius Gallus, the president of Syria. But I delivered them all out of the fear they were in, and persuaded the multitude to deal kindly with them, and permitted them to send to those that were their own hostages with Gessius to Dora, which is a city of Phoenicia, as often as they pleased; though I still found the inhabitants of Tiberias ready to take arms, and that on the occasion following:—

9. There were three factions in this city. The first was composed of men of worth and gravity; of these Julius Capellus was the head. Now he, as well as all his companions, Herod the son of Miarus, and Herod the son of Gamalus, and Compsus the son of Compsus; [for as to Compsus's brother Crispus, who had once been governor of the city under the great king [Agrippa] he was beyond Jordan in his own possessions;] all these persons before named gave their advice, that the city should then continue in their allegiance to the Romans and to the king. But Pistus, who was guided by his son Justus, did not acquiesce in that resolution; otherwise he was himself naturally of a good and virtuous character. But the second faction was composed of the most ignoble persons, and was determined for war. But as for Justus, the son of Pistus, who was the head of the third faction, although he pretended to be doubtful about going to war, yet was he really desirous of innovation, as supposing that he should gain power to himself by the change of affairs. He therefore came into the midst of them, and endeavored to inform the multitude that "the city Tiberius had ever been a city of Galilee, and that in the days of Herod the tetrarch, who had built it, it had obtained the principal place, and that he had ordered that the city Sepphoris should be subordinate to the city Tiberias; that they had not lost this preeminence even under Agrippa the father, but had retained it until Felix was procurator of Judea. But he told them, that now they had been so unfortunate as to be made a present by Nero to Agrippa, junior; and that, upon Sepphoris's submission of itself to the Romans, that was become the capital city of Galilee, and that the royal library and the archives were now removed from them." When he had spoken these things, and a great many more, against king Agrippa, in order to provoke the people to a revolt, he added that "this was the time for them to take arms, and join with the Galileans as their confederates [whom they might command, and who would now willingly assist them, out of the hatred they bare to the people of Sepphoris; because they preserved their fidelity to the Romans], and to gather a great number of forces, in order to punish them." And as he said this, he exhorted the multitude, [to go to war;] for his abilities lay in making harangues to the people, and in being too hard in his speeches for such as opposed him, though they advised what was more to their advantage, and this by his craftiness and his fallacies, for he was not unskilful in the learning of the Greeks; and in dependence on that skill it was, that he undertook to write a history of these affairs, as aiming, by this way of haranguing, to disguise the truth. But as to this man, and how ill were his character and conduct of life, and how he and his brother were, in great measure, the authors of our destruction, I shall give the reader an account in the progress of my narration. So when Justus had, by his persuasions, prevailed with the citizens of Tiberias to take arms, nay, and had forced a great many so to do against their wills, he went out, and set the villages that belonged to Gadara and Hippos on fire; which villages were situated on the borders of Tiberias, and of the region of Scythopolis.

10. And this was the state Tiberias was now in. But as for Gischala, its affairs were thus:— When John, the son of Levi, saw some of the citizens much elevated upon their revolt from the Romans, he laboured to restrain them, and entreated them that they would keep their allegiance to them. But he could not gain his purpose, although he did his endeavors to the utmost; for the neighbouring people of Gadara, Gabara, and Sogana, with the Tyrians, got together a great army, and fell upon Gischala, and took Gischala by force, and set it on fire; and when they had entirely demolished it, they returned home. Upon which John was so enraged, that he armed all his men, and joined battle with the people forementioned; and rebuilt Gischala after a manner better than before, and fortified it with walls for its future security.

11. But Gamala persevered in its allegiance to the Romans, for the reason following:— Philip, the son of Jacimus, who was their governor under king Agrippa, had been unexpectedly preserved when the royal palace at Jerusalem had been besieged; but, as he fled away, had fallen into another danger, and that was, of being killed by Manahem, and the robbers that were with him; but certain Babylonians, who were of his kindred, and were then in Jerusalem, hindered the robbers from executing their design. So Philip staid there four days, and fled away on the fifth, having disguised himself with fictitious hair, that he might not be discovered; and when he was come to one of the villages to him belonging, but one that was situated at the borders of the citadel of Gamala, he sent to some of those that were under him, and commanded them to come to him. But God himself hindered that his intention, and this for his own advantage also; for had it not so happened, he had certainly perished. For a fever having seized upon him immediately, he wrote to Agrippa and Bernice, and gave them to one of his freed-men to carry them to Varus, who at this time was procurator of the kingdom, which the king and his sister had

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intrusted him withal, while they were gone to Berytus with an intention of meeting Gessius. When Varus had received these letters of Philip, and had learned that he was preserved, he was very uneasy at it, as supposing that he should appear useless to the king and his sister, now Philip was come. He therefore produced the carrier of the letters before the multitude, and accused him of forging the same; and said that he spake falsely when he related that Philip was at Jerusalem, fighting among the Jews against the Romans. So he slew him. And when this freed-man of Philip did not return again, Philip was doubtful what should be the occasion of his stay, and sent a second messenger with letters, that he might, upon his return, inform him what had befallen the other that had been sent before, and why he tarried so long. Varus accused this messenger also, when he came, of telling a falsehood, and slew him. For he was puffed up by the Syrians that were at Caesarea, and had great expectations; for they said that Agrippa would be slain by the Romans for the crimes which the Jews had committed, and that he should himself take the government, as derived from their kings; for Varus was, by the confession of all, of the royal family, as being a descendant of Sohemus, who had enjoyed a tetrarchy about Libanus; for which reason it was that he was puffed up, and kept the letters to himself. He contrived, also, that the king should not meet with those writings, by guarding all the passes, lest any one should escape, and inform the king what had been done. He moreover slew many of the Jews, in order to gratify the Syrians of Cesarea. He had a mind also to join with the Trachonites in Batanea, and to take up arms and make an assault upon the Babylonian Jews that were at Ecbatana; for that was the name they went by. He therefore called to him twelve of the Jews of Cesarea, of the best character, and ordered them to go to Ecbatana, and inform their countrymen who dwelt there, That Varus hath heard that "you intend to march against the king; but, not believing that report, he hath sent us to persuade you to lay down your arms, and that this compliance will be a sign that he did well not to give credit to those that raised the report concerning you." He also enjoined them to send seventy of their principal men to make a defense for them as to the accusation laid against them. So when the twelve messengers came to their countrymen at Ecbatana, and found that they had no designs of innovation at all, they persuaded them to send the seventy men also; who, not at all suspecting what would come, sent them accordingly. So these seventy went down to Caesarea, together with the twelve ambassadors; where Varus met them with the king's forces, and slew them all, together with the [twelve] ambassadors, and made an expedition against the Jews of Ecbatana. But one there was of the seventy who escaped, and made haste to inform the Jews of their coming; upon which they took their arms, with their wives and children, and retired to the citadel at Gamala, leaving their own villages full of all sorts of good things, and having many ten thousands of cattle therein. When Philip was informed of these things, he also came to the citadel of Gamala; and when he was come, the multitude cried aloud, and desired him to resume the government, and to make an expedition against Varus, and the Syrians of Cesarea; for it was reported that they had slain the king. But Philip restrained their zeal, and put them in mind of the benefits the king had bestowed upon them; and told them how powerful the Romans were, and said it was not for their advantage to make war with them; and at length he prevailed with them. But now, when the king was acquainted with Varus's design, which was to cut off the Jews of Caesarea, being many ten thousands, with their wives and children, and all in one day, he called to him Equiculus Modius, and sent him to be Varus's successor, as we have elsewhere related. But still Philip kept possession of the citadel of Gamala, and of the country adjoining to it, which thereby continued in their allegiance to the Romans.

12. Now, as soon as I was come into Galilee, and had learned this state of things by the information of such as told me of them, I wrote to the sanhedrim at Jerusalem about them, and required their direction what I should do. Their direction was, that I should continue there, and that, if my fellow legates were willing, I should join with them in the care of Galilee. But those my fellow legates, having gotten great riches from those tithes which as priests were their dues, and were given to them, determined to return to their own country. Yet when I desired them to stay so long, that we might first settle the public affairs, they complied with me. So I removed, together with them, from the city of Sepphoris, and came to a certain village called Bethmaus, four furlongs distant from Tiberius; and thence I sent messengers to the senate of Tiberius, and desired that the principal men of the city would come to me: and when they were come, Justus himself being also with them, I told them that I was sent to them by the people of Jerusalem as a legate, together with these other priests, in order to persuade them to demolish that house which Herod the tetrarch had built there, and which had the figures of living creatures in it, although our laws have forbidden us to make any such figures; and I desired that they would give us leave so to do immediately. But for a good while Capellus and the principal men belonging to the city would not give us leave, but were at length entirely overcome by us, and were induced to be of our opinion. So Jesus the son of Sapphias, one of those whom we have already mentioned as the leader of a seditious tumult of mariners and poor people, prevented us, and took with him certain Galileans, and set the entire palace on fire, and thought he should get a great deal of money thereby, because he saw some of the roofs gilt with gold. They also plundered a great deal of the furniture, which was done without our approbation; for after we had discoursed with Capellus and the principal men of the city, we departed from Bethmaus, and went into the Upper Galilee. But Jesus and his party slew all the Greeks that were inhabitants of Tiberias, and as many others as were their enemies before the war began.

13. When I understood this state of things, I was greatly provoked, and went down to Tiberias, and took all the care I could of the royal furniture, to recover all that could be

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recovered from such as had plundered it. They consisted of candlesticks made of Corinthian brass, and of royal tables, and of a great quantity of uncoined silver; and I resolved to preserve whatsoever came to my hand for the king. So I sent for ten of the principal men of the senate, and for Capellus the son of Antyllus, and committed the furniture to them, with this charge, That they should part with it to nobody else but to myself. From thence I and my fellow legates went to Gichala, to John, as desirous to know his intentions, and soon saw that he was for innovations, and had a mind to the principality; for he desired me to give him authority to carry off that corn which belonged to Caesar, and lay in the villages of Upper Galilee; and he pretended that he would expend what it came to in building the walls of his own city. But when I perceived what he endeavored at, and what he had in his mind, I said I would not permit him so to do; for that I thought either to keep it for the Romans or for myself, now I was intrusted with the public affairs there by the people of Jerusalem. But, when he was not able to prevail with me, he betook himself to my fellow legates; for they had no sagacity in providing for futurity, and were very ready to take bribes. So he corrupted them with money to decree, That all that corn which was within his province should be delivered to him; while I, who was but one, was outvoted by two, and held my tongue. Then did John introduce another cunning contrivance of his; for he said that those Jews who inhabited Cesarea Philippi, and were shut up by the order of the king's deputy there, had sent to him to desire him, that, since they had no oil that was pure for their use, he would provide a sufficient quantity of such oil for them, lest they should be forced to make use of oil that came from the Greeks, and thereby transgress their own laws. Now this was said by John, not out of his regard to religion, but out of his most flagrant desire of gain; for he knew that two sextaries were sold with them of Caesarea for one drachma, but that at Gischala fourscore sextaxies were sold for four sextaries. So he gave order that all the oil which was there should be carried away, as having my permission for so doing; which yet I did not grant him voluntarily, but only out of fear of the multitude, since, if I had forbidden him, I should have been stoned by them. When I had therefore permitted this to be done by John, he gained vast sums of money by this his knavery.

14. But when I had dismissed my fellow legates, and sent them back to Jerusalem, I took care to have arms provided, and the cities fortified. And when I had sent for the most hardy among the robbers, I saw that it was not in my power to take their arms from them; but I persuaded the multitude to allow them money as pay, and told them it was better for them to give them a little willingly, rather than to [be forced to] overlook them when they plundered their goods from them. And when I had obliged them to take an oath not to come into that country, unless they were invited to come, or else when they had not their pay given them, I dismissed them, and charged them neither to make an expedition against the Romans, nor against those their neighbours that lay round about them; for my first care was to keep Galilee in peace. So I was willing to have the principal of the Galileans, in all seventy, as hostages for their fidelity, but still under the notion of friendship. Accordingly, I made them my friends and companions as I journeyed, and set them to judge causes; and with their approbation it was that I gave my sentences, while I endeavored not to mistake what justice required, and to keep my hands clear of all bribery in those determinations.

15. I was now about the thirtieth year of my age; in which time of life it is a hard thing for any one to escape the calumnies of the envious, although he restrain himself from fulfilling any unlawful desires, especially where a person is in great authority. Yet did I preserve every woman free from injuries; and as to what presents were offered me, I despised them, as not standing in need of them. Nor indeed would I take those tithes, which were due to me as a priest, from those that brought them. Yet do I confess, that I took part of the spoils of those Syrians which inhabited the cities that adjoined to us, when I had conquered them, and that I sent them to my kindred at Jerusalem; although, when I twice took Sepphoris by force, and Tiberias four times, and Gadara once, and when I had subdued and taken John, who often laid treacherous snares for me, I did not punish [with death] either him or any of the people forenamed, as the progress of this discourse will show. And on this account, I suppose, it was that God, who is never unacquainted with those that do as they ought to do, delivered me still out of the hands of these my enemies, and afterwards preserved me when I fell into those many dangers which I shall relate hereafter.

16. Now the multitude of the Galileans had that great kindness for me, and fidelity to me, that when their cities were taken by force, and their wives and children carried into slavery, they did not so deeply lament for their own calamities, as they were solicitous for my preservation. But when John saw this, he envied me, and wrote to me, desiring that I would give him leave to come down, and make use of the hot-baths of Tiberias for the recovery of the health of his body. Accordingly, I did not hinder him, as having no suspicion of any wicked designs of his; and I wrote to those to whom I had committed the administration of the affairs of Tiberius by name, that they should provide a lodging for John, and for such as should come with him, and should procure him what necessaries soever he should stand in need of. Now at this time my abode was in a village of Galilee, which is named Cans.

17. But when John was come to the city of Tiberias, he persuaded the men to revolt from their fidelity to me, and to adhere to him; and many of them gladly received that invitation of his, as ever fond of innovations, and by nature disposed to changes, and delighting in seditions; but they were chiefly Justus and his father Pistus, that were earnest for their revolt from me, and their adherence to John. But I came upon them, and prevented them; for a messenger had come to me from Silas, whom I had made governor of Tiberias, as I have said already, and had told me of the inclinations of the

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people of Tiberias, and advised me to make haste thither; for that, if I made any delay, the city would come under another's jurisdiction. Upon the receipt of this letter of Silas, I took two hundred men along with me, and traveled all night, having sent before a messenger to let the people of Tiberias know that I was coming to them. When I came near to the city, which was early in the morning, the multitude came out to meet me; and John came with them, and saluted me, but in a most disturbed manner, as being afraid that my coming was to call him to an account for what I was now sensible he was doing. So he, in great haste, went to his lodging. But when I was in the open place of the city, having dismissed the guards I had about me, excepting one, and ten armed men that were with him, I attempted to make a speech to the multitude of the people of Tiberias: and, standing on a certain elevated place, I entreated them not to be so hasty in their revolt; for that such a change in their behavior would be to their reproach, and that they would then justly be suspected by those that should be their governors hereafter, as if they were not likely to be faithful to them neither.

18. But before I had spoken all I designed, I heard one of my own domestics bidding me come down, for that it was not a proper time to take care of retaining the good-will of the people of Tiberias, but to provide for my own safety, and escape my enemies there; for John had chosen the most trusty of those armed men that were about him out of those thousand that he had with him, and had given them orders when he sent them, to kill me, having learned that I was alone, excepting some of my domestics. So those that were sent came as they were ordered, and they had executed what they came about, had I not leaped down from the elevation I stood on, and with one of my guards, whose name was James, been carried [out of the crowd] upon the back of one Herod of Tiberias, and guided by him down to the lake, where I seized a ship, and got into it, and escaped my enemies unexpectedly, and came to Tarichese.

19. Now, as soon as the inhabitants of that city understood the perfidiousness of the people of Tiberias, they were greatly provoked at them. So they snatched up their arms, and desired me to be their leader against them; for they said they would avenge their commander's cause upon them. They also carried the report of what had been done to me to all the Galileans, and eagerly endeavored to irritate them against the people of Tiberias, and desired that vast numbers of them would get together, and come to them, that they might act in concert with their commander, what should be determined as fit to be done. Accordingly, the Galileans came to me in great numbers, from all parts, with their weapons, and besought me to assault Tiberias, to take it by force, and to demolish it, till it lay even with the ground, and then to make slaves of its inhabitants, with their wives and children. Those that were Josephus's friends also, and had escaped out of Tiberias, gave him the same advice. But I did not comply with them, thinking it a terrible thing to begin a civil war among them; for I thought that this contention ought not to proceed further than words; nay, I told them that it was not for their own advantage to do what they would have me to do, while the Romans expected no other than that we should destroy one another by our mutual seditions. And by saying this, I put a stop to the anger of the Galileans.

20. But now John was afraid for himself, since his treachery had proved unsuccessful. So he took the armed men that were about him, and removed from Tiberias to Gischala, and wrote to me to apologize for himself concerning What had been done, as if it had been done without his approbation, and desired me to have no suspicion of him to his disadvantage. He also added oaths and certain horrible curses upon himself, and supposed he should be thereby believed in the points he wrote about to me.

21. But now another great number of the Galileans came together again with their weapons, as knowing the man, how wicked and how sadly perjured he was, and desired me to lead them against him and promised me that they would utterly both him and Gischala. Hereupon I professed that I was obliged to them for their readiness to serve me, and that I would more than requite their good-will to me. However, I entreated them to restrain themselves, and begged of them to give me leave to do what I intended, which was to put an end to these troubles without bloodshed; and when I had prevailed with the multitude of the Galileans to let me do so, I came to Sepphoris.

22. But the inhabitants of this city having determined to continue in their allegiance to the Romans, were afraid of my coming to them, and tried, by putting me upon another action, to divert me, that they might be freed from the terror they were in. Accordingly, they sent to Jesus, the captain of those robbers who were in the confines of Ptolemais, and promised to give him a great deal of money, if he would come with those forces he had with him, which were in number eight hundred, and fight with us. Accordingly, he complied with what they desired, upon the promises they had made him, and was desirous to fall upon us when we were unprepared for him, and knew nothing of his coming beforehand. So he sent to me, and desired that I would give him leave to come and salute me. When I had given him that leave, which I did without the least knowledge of his treacherous intentions beforehand, he took his band of robbers, and made haste to come to me. Yet did not this his knavery succeed well at last; for as he was already nearly approaching, one of those with him deserted him, and came to me, and told me what he had undertaken to do. When I was informed of this, I went into the market-place, and pretended to know nothing of his treacherous purpose. I took with me many Galileans that were armed, as also some of those of Tiberias; and, when I had given orders that all the roads should be carefully guarded, I charged the keepers of the gates to give admittance to none but Jesus, when he came, with the principal of his men, and to exclude the rest; and in case they aimed to force themselves in, to use stripes [in order to repel them]. Accordingly, those that had received such a charge did as they were bidden, and Jesus came in with a few others; and when I had ordered him to throw down his arms

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immediately, and told him, that if he refused so to do, he was a dead man, he seeing armed men standing all round about him, was terrified, and complied; and as for those of his followers that were excluded, when they were informed that he was seized, they ran away. I then called Jesus to me by himself, and told him, "that I was not a stranger to that treacherous design he had against me, nor was I ignorant by whom he was sent for; that, however, I would forgive him what he had done already, if he would repent of it, and be faithful to me hereafter." And thus, upon his promise to do all that I desired, I let him go, and gave him leave to get those whom he had formerly had with him together again. But I threatened the inhabitants of Sepphoris, that, if they would not leave off their ungrateful treatment of me, I would punish them sufficiently.

23. At this time it was that two great men, who were under the jurisdiction of the king [Agrippa] came to me out of the region of Trachonius, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them, but said to them, "Every one ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither." And when I had pacified the multitude, I provided for the men that were come to us whatsoever it was they wanted, according to their usual way of living, and that in great plenty also.

24. Now king Agrippa sent an army to make themselves masters of the citadel of Gamala, and over it Equieulus Modius; but the forces that were sent were not allow to encompass the citadel quite round, but lay before it in the open places, and besieged it. But when Ebutius the decurion, who was intrusted with the government of the great plain, heard that I was at Simonias, a village situated in the confines of Galilee, and was distant from him sixty furlongs, he took a hundred horsemen that were with him by night, and a certain number of footmen, about two hundred, and brought the inhabitants of the city Gibea along with him as auxiliaries, and marched in the night, and came to the village where I abode. Upon this I pitched my camp over against him, which had a great number of forces in it: but Ebutius tried to draw us down into the plain, as greatly depending upon his horsemen; but we would not come down; for when I was satisfied of the advantage that his horse would have if we came down into the plain, while we were all footmen, I resolved to join battle with the enemy where I was. Now Ebutius and his party made a courageous opposition for some time; but when he saw that his horse were useless to him in that place, he retired back to the city Gibea, having lost three of his men in the fight. So I followed him directly with two thousand armed men; and when I was at the city Besara, that lay in the confines of Ptolemais, but twenty furlongs from Gibea, where Ebutius abode, I placed my armed men on the outside of the village, and gave orders that they should guard the passes with great care, that the enemy might not disturb us until we should have carried off the corn, a great quantity of which lay there: it belonged to Bernice the queen, and had been gathered together out of the neighbouring villages into Besara; so I loaded my camels and asses, a great number of which I had brought along with me, and sent the corn into Galilee. When I had done this, I offered Ebutius battle; but when he would not accept of the offer, for he was terrified at our readiness and courage, I altered my route, and marched towards Neopolitanus, because I had heard that the country about Tiberias was laid waste by him. This Neopolitanus was captain of a troop of horse, and had the custody of Scythopolis intrusted to his care by the enemy; and when I had hindered him from doing any further mischief to Tiberias, I set myself to make provision for the affairs of Galilee.

25. But when John, the son of Levi, who, as we before told you, abode at Gischala, was informed how all things had succeeded to my mind, and that I was much in favour with those that were under me, as also that the enemy were greatly afraid of me, he was not pleased with it, as thinking my prosperity tended to his ruin. So he took up a bitter envy and enmity against me; and hoping, that if he could inflame those that were under me to hate me, he should put an end to the prosperity I was in, he tried to persuade the inhabitants of Tiberias and of Sepphoris, [and for those of Gabara he supposed they would be also of the same mind with the others,] which were the greatest cities of Galilee, to revolt from their subjection to me, and to be of his party; and told them that he would command them better than I did. As for the people of Sepphoris, who belonged to neither of us, because they had chosen to be in subjection to the Romans, they did not comply with his proposal; and for those of Tiberias, they did not indeed so far comply as to make a revolt from under me, but they agreed to be his friends, while the inhabitants of Gabara did go over to John; and it was Simon that persuaded them so to do, one who was both the principal man in the city, and a particular friend and companion of John. It is true, these did not openly own the making a revolt, because they were in great fear of the Galileans, and had frequent experience of the good-will they bore to me; yet did they privately watch for a proper opportunity to lay snares for me; and indeed I thereby came into the greatest danger, on the occasion following.

26. There were some bold young men of the village of Dabaritta, who observed that the wife of Ptolemy, the king's procurator, was to make a progress over the great plain with a mighty attendance, and with some horsemen that followed as a guard to them, and this out of a country that was subject to the king and queen, into the jurisdiction of the Romans; and fell upon them on a sudden, and obliged the wife of Ptolemy to fly away, and plundered all the carriages. They also came to me to Tarichese, with four mules' loading of garments, and other furniture; and the weight of the silver they brought was not small, and there were five hundred pieces of gold also. Now I had a mind to preserve these spoils

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for Ptolemy, who was my countryman; and it is prohibited by our laws even to spoil our enemies; so I said to those that brought these spoils, that they ought to be kept, in order to rebuild the walls of Jerusalem with them when they came to be sold. But the young men took it very ill that they did not receive a part of those spoils for themselves, as they expected to have done; so they went among the villages in the neighbourhood of Tiberias, and told the people that I was going to betray their country to the Romans, and that I used deceitful language to them, when I said, that what had been thus gotten by rapine should be kept for the rebuilding of the walls of the city of Jerusalem; although I had resolved to restore these spoils again to their former owner. And indeed they were herein not mistaken as to my intentions; for when I had gotten clear of them, I sent for two of the principal men, Dassion, and Janneus the son of Levi, persons that were among the chief friends of the king, and commanded them to take the furniture that had been plundered, and to send it to him; and I threatened that I would order them to be put to death by way of punishment, if they discovered this my command to any other person.

27. Now, when all Galilee was filled with this rumor, that their country was about to be betrayed by me to the Romans, and when all men were exasperated against me, and ready to bring me to punishment, the inhabitants of Tarichee did also themselves suppose that what the young men said was true, and persuaded my guards and armed men to leave me when I was asleep, and to come presently to the hippodrome, in order there to take counsel against me their commander. And when they had prevailed with them, and they were gotten together, they found there a great company assembled already, who all joined in one clamour, to bring the man who was so wicked to them as to betray them, to his due punishment; and it was Jesus, the son of Sapphias, who principally set them on. He was ruler in Tiberias, a wicked man, and naturally disposed to make disturbances in matters of consequence; a seditious person he was indeed, and an innovator beyond every body else. He then took the laws of Moses into his hands, and came into the midst of the people, and said, "O my fellow citizens! if you are not disposed to hate Josephus on your own account, have regard, however, to these laws of your country, which your commander-in-chief is going to betray; hate him therefore on both these accounts, and bring the man who hath acted thus insolently, to his deserved punishment."

28. When he had said this, and the multitude had openly applauded him for what he had said, he took some of the armed men, and made haste away to the house in which I lodged, as if he would kill me immediately, while I was wholly insensible of all till this disturbance happened; and by reason of the pains I had been taking, was fallen fast asleep. But Simon, who was intrusted with the care of my body, and was the only person that stayed with me, and saw the violent incursion the citizens made upon me, awaked me, and told me of the danger I was in, and desired me to let him kill me, that I might die bravely and like a general, before my enemies came in, and forced me [to kill myself], or killed me themselves. Thus did he discourse to me; but I committed the care of my life to God, and made haste to go out to the multitude. Accordingly, I put on a black garment, and hung my sword at my neck, and went by such a different way to the hippodrome, wherein I thought none of my adversaries would meet me; so I appeared among them on the sudden, and fell down flat on the earth, and bedewed the ground with my tears: then I seemed to them all an object of compassion. And when I perceived the change that was made in the multitude, I tried to divide their opinions before the armed men should return from my house; so I granted them that I had been as wicked as they supposed me to be; but still I entreated them to let me first inform them for what use I had kept that money which arose from the plunder, and, that they might then kill me if they pleased: and upon the multitude's ordering me to speak, the armed men came upon me, and when they saw me, they ran to kill me; but when the multitude bade them hold their hands, they complied, and expected that as soon as I should own to them that I kept the money for the king, it would be looked on as a confession of my treason, and they should then be allowed to kill me.

29. When, therefore, silence was made by the whole multitude, I spake thus to them: "O my countrymen! I refuse not to die, if justice so require. However, I am desirous to tell you the truth of this matter before I die; for as I know that this city of yours [Tarichee] was a city of great hospitality, and filled with abundance of such men as have left their own countries, and are come hither to be partakers of your fortune, whatever it be, I had a mind to build walls about it, out of this money, for which you are so angry with me, while yet it was to be expended in building your own walls." Upon my saying this, the people of Taricheae and the strangers cried out, that "they gave me thanks, and desired me to be of good courage," although the Galileans and the people of Tiberias continued in their wrath against me, insomuch that there arose a tumult among them, while some threatened to kill me, and some bade me not to regard them; but when I promised them that I would build them walls at Tiberias, and at other cities that wanted them, they gave credit to what I promised, and returned every one to his own home. So I escaped the forementioned danger, beyond all my hopes, and returned to my own house, accompanied with my friends, and twenty armed men also.

30. However, these robbers and other authors of this tumult, who were afraid, on their own account, lest I should punish them for what they had done, took six hundred armed men, and came to the house where I abode, in order to set it on fire. When this their insult was told me, I thought it indecent for me to run away, and I resolved to expose myself to danger, and to act with some boldness; so I gave order to shut the doors, and went up into an upper room, and desired that they would send in some of their men to receive the money [from the spoils] for I told them they would then have no occasion to be angry with me; and when they had sent in one of the boldest of them all, I had him whipped severely,

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and I commanded that one of his hands should be cut off, and hung about his neck; and in this case was he put out to those that sent him. At which procedure of mine they were greatly affrighted, and in no small consternation, and were afraid that they should themselves be served in like manner, if they staid there; for they supposed that I had in the house more armed men than they had themselves; so they ran away immediately, while I, by the use of this stratagem, escaped this their second treacherous design against me.

31. But there were still some that irritated the multitude against me, and said that those great men that belonged to the king ought not to be suffered to live, if they would not change their religion to the religion of those to whom they fled for safety: they spake reproachfully of them also, and said that they were wizards, and such as called in the Romans upon them. So the multitude was soon deluded by such plausible pretenses as were agreeable to their own inclinations, and were prevailed on by them. But when I was informed of this, I instructed the multitude again, that those who fled to them for refuge ought not to be persecuted: I also laughed at the allegation about witchcraft, and told them that the Romans would not maintain so many ten thousand soldiers, if they could overcome their enemies by wizards. Upon my saying this, the people assented for a while; but they returned again afterwards, as irritated by some ill people against the great men; nay, they once made an assault upon the house in which they dwelt at Tarichess, in order to kill them; which, when I was informed of, I was afraid lest so horrid a crime should take effect, and nobody else would make that city their refuge any more. I therefore came myself, and some others with me, to the house where these great men lived, and locked the doors, and had a trench drawn from their house leading to the lake, and sent for a ship, and embarked therein with them, and sailed to the confines of Hippos: I also paid them the value of their horses; nor in such a flight could I have their horses brought to them. I then dismissed them, and begged of them earnestly that they would courageously bear I this distress which befell them. I was also myself I greatly displeased that I was compelled to expose those that had fled to me to go again into an enemy's country; yet did I think it more eligible that they should perish among the Romans, if it should so happen, than in the country that was under my jurisdiction. However, they escaped at length, and king Agrippa forgave them their offenses. And this was the conclusion of what concerned these men.

32. But as for the inhabitants of the city of Tiberias, they wrote to the king, and desired him to send them forces sufficient to be a guard to their country; for that they were desirous to come over to him: this was what they wrote to him. But when I came to them, they desired me to build their walls, as I had promised them to do; for they had heard that the walls of Tarichess were already built. I agreed to their proposal accordingly; and when I had made preparation for the entire building, I gave order to the architects to go to work; but on the third day, when I was gone to Tarichess, which was thirty furlongs distant from Tiberias, it so fell out, that some Roman horsemen were discovered on their march, not far from the city, which made it to be supposed that the forces were come from the king; upon which they shouted, and lifted up their voices in commendations of the king, and in reproaches against me. Hereupon one came running to me, and told me what their dispositions were, and that they had resolved to revolt from me: upon hearing which news I was very much alarmed; for I had already sent away my armed men from Tarichess, to their own homes, because the next day was our sabbath; for I would not have the people of Tarichess disturbed [on that day] by a multitude of soldiers; and indeed, whenever I sojourned at that city, I never took any particular care for a guard about my own body, because I had had frequent instances of the fidelity its inhabitants bore to me. I had now about me no more than seven armed men, besides some friends, and was doubtful what to do; for to send to recall my own forces I did not think proper, because the present day was almost over; and had those forces been with me, I could not take up arms on the next day, because our laws forbade us so to do, even though our necessity should be very great; and if I should permit the people of Tarichess, and the strangers with them, to guard the city, I saw that they would not be sufficient for that purpose, and I perceived that I should be obliged to delay my assistance a great while; for I thought with myself that the forces that came from the king would prevent me, and that I should be driven out of the city. I considered, therefore, how to get clear of these forces by a stratagem; so I immediately placed those my friends of Tarichee, on whom I could best confide, at the gates, to watch those very carefully who went out at those gates: I also called to me the heads of families, and bade every one of them to seize upon a ship to go on board it, and to take a master with them, and follow him to the city of Tiberias. I also myself went on board one of those ships, with my friends, and the seven armed men already mentioned, and sailed for Tiberias.

33. But now, when the people of Tiberias perceived that there were no forces come from the king, and yet saw the whole lake full of ships, they were in fear what would become of their city, and were greatly terrified, as supposing that the ships were full of men on board; so they then changed their minds, and threw down their weapons, and met me with their wives and children, and made acclamations to me with great commendations; for they imagined that I did not know their former inclinations [to have been against me]; so they persuaded me to spare the city. But when I was come near enough, I gave order to the masters of the ships to cast anchor a good way off the land, that the people of Tiberias might not perceive that the ships had no men on board; but I went nearer to the people in one of the ships, and rebuked them for their folly, and that they were so fickle as, without any just occasion in the world, to revolt from their fidelity to me. However, assured them that I would entirely forgive them for the time to come, if they would send ten of the ringleaders of the multitude to me; and when they complied

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readily with this proposal, and sent me the men forementioned, I put them on board a ship, and sent them away to Tarichese; and ordered them to be kept in prison.

34. And by this stratagem it was that I gradually got all the senate of Tiberias into my power, and sent them to the city forementioned, with many of the principal men among the populace, and those not fewer in number than the other. But when the multitude saw into what great miseries they had brought themselves, they desired me to punish the author of this sedition: his name was Clitus, a young man, bold and rash in his undertakings. Now, since I thought it not agreeable to piety to put one of my own people to death, and yet found it necessary to punish him, I ordered Levi, one of my own guards, to go to him, and cut off one of Clitus's hands; but as he that was ordered to do this, was afraid to go out of the ship alone, among 'so great a multitude, I was not willing that the timorousness of the soldier should appear to the people of Tiberias. So I called to Clitus himself and said to him, "Since thou deservest to lose both thine hands for thy ingratitude to me, be thou thine own executioner, lest, if thou refusest so to be, thou undergo a worse punishment." And when he earnestly begged of me to spare him one of his hands, it was with difficulty that I granted it. So, in order to prevent the loss of both his hands, he willingly took his sword, and cut off his own left hand; and this put an end to the sedition.

35. Now the men of Tiberias, after I was gone to Taricheae, perceived what stratagem I had used against them, and they admired how I had put an end to their foolish sedition, without shedding of blood. But now, when I had sent for some of those multitudes of the people of Tiberias out of prison, among whom were Justus and his father Pistus, I made them to sup with me; and during our supper time I said to them, that I knew the power of the Romans was superior to all others, but did not say so [publicly] because of the robbers. So I advised them to do as I did, and to wait for a proper opportunity, and not to be uneasy at my being their commander; for that they could not expect to have another who would use the like moderation that I had done. I also put Justus in mind how the Galileans had cut off his brother's hands before ever I came to Jerusalem, upon an accusation laid against him, as if he had been a rogue, and had forged some letters; as also how the people of Gamala, in a sedition they raised against the Babylonians, after the departure of Philip, slew Chares, who was a kinsman of Philip, and withal how they had wisely punished Jesus, his brother Justuses sister's husband [with death]. When I had said this to them during supper time, I in the morning ordered Justus, and all the rest that were in prison, to be loosed out of it, and sent away.

36. But before this, it happened that Philip, the son of Jacimus, went out of the citadel of Gamala upon the following occasion: When Philip had been informed that Varus was put out of his government by king Agrippa, and that Equieulus Modius, a man that was of old his friend and companion, was come to succeed him, he wrote to him, and related what turns of fortune he had had, and desired him to forward the letters he sent to the king and queen. Now, when Modius had received these letters, he was exceedingly glad, and sent the letters to the king and queen, who were then about Berytus. But when king Agrippa knew that the story about Philip was false, [for it had been given out, that the Jews had begun a war with the Romans, and that this Philip had been their commander in that war,] he sent some horsemen to conduct Philip to him; and when he was come, he saluted him very obligingly, and showed him to the Roman commanders, and told them that this was the man of whom the report had gone about as if he had revolted from the Romans. He also bid him to take some horsemen with him, and to go quickly to the citadel of Gamala, and to bring out thence all his domestics, and to restore the Babylonians to Batanea again. He also gave it him in charge to take all possible care that none of his subjects should be guilty of making any innovation. Accordingly, upon these directions from the king, he made haste to do what he was commanded.

37. Now there was one Joseph, the son of a female physician, who excited a great many young men to join with him. He also insolently addressed himself to the principal persons at Gamala, and persuaded them to revolt from the king; and take up arms, and gave them hopes that they should, by his means, recover their liberty. And some they forced into the service, and those that would not acquiesce in what they had resolved on, they slew. They also slew Chares, and with him Jesus, one of his kinsmen, and a brother of Justus of Tiberias, as we have already said. Those of Gamala also wrote to me, desiring me to send them an armed force, and workmen to raise up the walls of their city; nor did I reject either of their requests. The region of Gaulanitis did also revolt from the king, as far as the village Solyma. I also built a wall about Seleucia and Soganni, which are villages naturally of ver great strength. Moreover, I, in like manner, walled several villages of Upper Galilee, though they were very rocky of themselves. Their names are Jamnia, and Meroth, and Achabare. I also fortified, in the Lower Galilee, the cities Tarichee, Tiberias, Sepphoris, and the villages, the cave of Arbela, Bersobe, Selamin, Jotapata, Capharecho, and Sigo, and Japha, and Mount Tabor. I also laid up a great quantity of corn in these places, and arms withal, that might be for their security afterward.

38. But the hatred that John, the son of Levi, bore to me, grew now more violent, while he could not bear my prosperity with patience. So he proposed to himself, by all means possible, to make away with me; and built the walls of Gischala, which was the place of his nativity. He then sent his brother Simon, and Jonathan, the son of Sisenna, and about a hundred armed men, to Jerusalem, to Simon, the son of Gamaliel, in order to persuade him to induce the commonalty of Jerusalem to take from me the government over the Galileans, and to give their suffrages for conferring that authority upon him. This Simon was of the city of Jerusalem, and of a very noble family of the sect of the Pharisees, which are supposed to excel others in the accurate

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knowledge of the laws of their country. He was a man of great wisdom and reason, and capable of restoring public affairs by his prudence, when they were in an ill posture. He was also an old friend and companion of John; but at that time he had a difference with me. When therefore he had received such an exhortation, he persuaded the high priests, Ananus, and Jesus the son of Gamala, and some others of the same seditious faction, to cut me down, now I was growing so great, and not to overlook me while I was aggrandizing myself to the height of glory; and he said that it would be for the advantage of the Galileans, if I were deprived of my government there. Ananus also, and his friends, desired them to make no delay about the matter, lest I should get the knowledge of what was doing too soon, and should come and make an assault upon the city with a great army. This was the counsel of Simon; but Artanus the high priest demonstrated to them that this was not an easy thing to be done, because many of the high priests and of the rulers of the people bore witness that I had acted like an excellent general, and that it was the work of ill men to accuse one against whom they had nothing to say.

39. When Simon heard Ananus say this, he desired that the messengers would conceal the thing, and not let it come among many; for that he would take care to have Josephus removed out of Galilee very quickly. So he called for John's brother, [Simon,] and charged him that they should send presents to Ananus and his friends; for, as he said, they might probably by that means persuade them to change their minds. And indeed Simon did at length thus compass what he aimed at; for Artanus, and those with him, being corrupted by bribes, agreed to expel me out of Galilee, without making the rest of the citizens acquainted with what they were doing. Accordingly, they resolved to send men of distinction as to their families, and of distinction as to their learning also. Two of these were of the populace, Jonathan and Ananias, by sect Pharisees; while the third, Jozar, was of the stock of the priests, and a Pharisee also; and Simon, the last of them, was of the youngest of the high priests. These had it given them in charge, that, when they were come to the multitude of the Galileans, they should ask them, what was the reason of their love to me? and if they said that it was because I was born at Jerusalem, that they should reply, that they four were all born at the same place; and if they should say, it was because I was well versed in their law, they should reply, that neither were they unacquainted with the practices of their country; but if, besides these, they should say, they loved me because I was a priest, they should reply, that two of these were priests also.

40. Now, when they had given Jonathan and his companions these instructions, they gave them forty thousand [drachmae] out of the public money: but when they heard that there was a certain Galilean that then sojourned at Jerusalem, whose name was Jesus, who had about him a band of six hundred armed men, they sent for him, and gave him three months pay, and gave him orders to follow Jonathan and his companions, and be obedient to them. They also gave money to three hundred men that were citizens of Jerusalem, to maintain them all, and ordered them also to follow the ambassadors; and when they had complied, and were gotten ready for the march, Jonathan and his companions went out with them, having along with them John's brother and a hundred armed men. The charge that was given them by those that sent them was this: That if I would voluntarily lay down my arms, they should send me alive to the city of Jerusalem; but that, in case I opposed them, they should kill me, and fear nothing; for that it was their command for them so to do. They also wrote to John to make all ready for fighting me, and gave orders to the inhabitants of Sepphoris, and Gabara, and Tiberins, to send auxiliaries to John.

41. Now, as my father wrote me an account of this, [for Jesus the son of Gamala, who was present in that council, a friend and companion of mine, told him of it,] I was very much troubled, as discovering thereby that my fellow citizens proved so ungrateful to me, as, out of envy, to give order that I should be slain: my father earnestly pressed me also in his letter to come to him, for that he longed to see his son before he died. I informed my friends of these things, and that in three days' time I should leave the country, and go home. Upon hearing this, they were all very sorry, and desired me, with tears in their eyes, not to leave them to be destroyed; for so they thought they should be, if I were deprived of the command over them: but as I did not grant their request, but was taking care of my own safety, the Galileans, out of their dread of the consequence of my departure, that they should then be at the mercy of the robbers, sent messengers over all Galilee to inform them of my resolution to leave them. Whereupon, as soon as they heard it, they got together in great numbers, from all parts, with their wives and children; and this they did, as it appeared to me, not more out of their affection to me, than out of their fear on their own account; for while I staid with them, they supposed that they should suffer no harm. So they all came into the great plain, wherein I lived, the name of which was Asochis.

42. But wonderful it was what a dream I saw that very night; for when I had betaken myself to my bed, as grieved and disturbed at the news that had been written to me, it seemed to me, that a certain person stood by me, and said, "O Josephus! leave off to afflict thy soul, and put away all fear; for what now grieves thee will render thee very considerable, and in all respects most happy; for thou shalt get over not only these difficulties, but many others, with great success. However, be not cast down, but remember that thou art to fight with the Romans." When I had seen this dream, I got up with an intention of going down to the plain. Now, when the whole multitude of the Galileans, among whom were the women and children, saw me, they threw themselves down upon their faces, and, with tears in their eyes, besought me not to leave them exposed to their enemies, nor to go away and permit their country to be injured by them. But when I did not comply, with their entreaties, they compelled me to

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take an oath, that I would stay with them: they also cast abundance of reproaches upon the people of Jerusalem, that they would not let their country enjoy peace.

43. When I heard this, and saw what sorrow the people were in, I was moved with compassion to them, and thought it became me to undergo the most manifest hazards for the sake of so great a multitude; so I let them know I would stay with them. And when I had given order that five thousand off them should come to me armed, and with provisions for their maintenance, I sent the rest away to their own homes; and when those five thousand were come, I took them, together with three thousand of the soldiers that were with me before, and eighty horsemen, and marched to the village of Chabolo, situated in the confines of Ptolimias, and there kept my forces together, pretending to get ready to fight with Placidus, who was come with two cohorts of footmen, and one troop of horsemen, and was sent thither by Cestius Gallus to burn those villages of Galilee that were near Ptolemais. Upon whose casting up a bank before the city Ptolemais, I also pitched my camp at about the distance of sixty furlongs from that village. And now we frequently brought out our forces as if we would fight, but proceeded no further than skirmishes at a distance; for when Placidus perceived that I was earnest to come to a battle, he was afraid, and avoided it. Yet did he not remove from the neighbourhood of Ptolemais.

44. About this time it was that Jonathan and his fellow legates came. They were sent, as we have said already, by Simon, and Ananus the high priest. And Jonathan contrived how he might catch me by treachery; for he durst not make any attempt upon me openly. So he wrote me the following epistle: "Jonathan and those that are with him, and are sent by the people of Jerusalem, to Josephus, send greeting. We are sent by the principal men of Jerusalem, who have heard that John of Gischala hath laid many snares for thee, to rebuke him, and to exhort him to be subject to thee hereafter. We are also desirous to consult with thee about our common concerns, and what is fit to be done. We therefore desire thee to come to us quickly, and to bring only a few men with thee; for this village will not contain a great number of soldiers." Thus it was that they wrote, as expecting one of these two things; either that I should come without armed men, and then they should have me wholly in their power; or, if I came with a great number, they should judge me to be a public enemy. Now it was a horseman who brought the letter, a man at other times bold, and one that had served in the army under the king. It was the second hour of the night that he came, when I was feasting with my friends, and the principal of the Galileans. This man, upon my servant's telling me that a certain horseman of the Jewish nation was come, was called in at my command, but did not so much as salute me at all, but held out a letter, and said, "This letter is sent thee by those that are come from Jerusalem; do thou write an answer to it quickly; for I am obliged to return to them very soon." Now my guests could not but wonder at the boldness of the soldier. But I desired him to sit down and sup with us; but when he refused so to do, I held the letter in my hands as I received it, and fell a talking with my guests about other matters. But a few hours afterwards, I got up, and when I had dismissed the rest to go to their beds, I bid only four of my intimate friends to stay, and ordered my servant to get some wine ready. I also opened the letter so, that nobody could perceive it; and understanding thereby presently the purportú of the writing, I sealed it up again, and appeared as if I had not yet read it, but only held it in my hands. I ordered twenty drachmae should be given the soldier for the charges of his journey; and when he took the money, and said that he thanked me for it, I perceived that he loved money, and that he was to be caught chiefly by that means; and I said to him, "If thou wilt but drink with us, thou shalt have a drachma for every glass thou drinkest." So he gladly embraced this proposal, and drank a great deal of wine, in order to get the more money, and was so drunk, that at last he could not keep the secrets he was intrusted with, but discovered them without my putting questions to him, viz. That a treacherous design was contrived against me, and that I was doomed to die by those that sent him. When I heard this, I wrote back this answer: "Josephus to Jonathan, and those that are with him, sendeth greeting. Upon the information that you are come in health into Galilee, I rejoice, and this especially because I can now resign the care of public affairs here into your hands, and return into my native country, which is what I have desired to do a great while; and I confess I ought not only to come to you as far as Xaloth, but farther, and this without your commands. But I desire you to excuse me, because I cannot do it now, since I watch the motions of Placidus, who hath a mind to go up into Galilee; and this I do here at Chabolo. Do you therefore, on the receipt of this epistle, come hither to me. Fare you well."

45. When I had written thus, and given the letter to be carried by the soldier, I sent along with him thirty of the Galileans of the best characters, and gave them instructions to salute those ambassadors, but to say nothing else to them. I also gave orders to as many of those armed men, whom I esteemed most faithful to me, to go along with the others, every one with him whom he was to guard, lest some conversation might pass between those whom I sent and those who were with Jonathan. So those men went [to Jonathan]. But when Jonathan and his partners had failed in this their first attempt, they sent me another letter, the contents whereof were as follows: "Jonathan, and those with him, to Josephus, send greeting. We require thee to come to us to the village Gabaroth, on the third day, without any armed men, that we may hear what thou hast to lay to the charge of John [of Gischala]." When they had written this letter, they saluted the Galileans whom I sent, and came to Japha, which was the largest village of all Galilee, and encompassed with very strong walls, and had a great number of inhabitants in it. There the multitude of men, with their wives and children, met them, and exclaimed loudly against them; and desired them to be gone, and not to envy them the

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advantage of an excellent commander. With these clamours Jonathan and his partners were greatly provoked, although they durst not show their anger openly; so they made them no answer, but went to other villages. But still the same clamours met them from all the people, who said, "Nobody should persuade them to have any other commander besides Josephus." So Jonathan and his partners went away from them without success, and came to Sepphoris, the greatest city of all Galilee. Now the men of that city, who inclined to the Romans in their sentiments, met them indeed, but neither praised nor reproached me and when they were gone down from Sepphoris to Asochis, the people of that place made a clamour against them, as those of Japha had done; whereupon they were able to contain themselves no longer, but ordered the armed men that were with them to beat those that made the clamour with their clubs. And when they came to Gabara, John met them with three thousand armed men; but, as I understood by their letter that they had resolved to fight against me, I arose from Chabolo, with three thousand armed men also; but left in my camp one of my fastest friends, and came to Jotapata, as desirous to be near them, the distance being no more than forty furlongs. Whence I wrote thus to them: "If you are very desirous that I should come to you, you know there are two hundred and forty cities and villages in Galilee; I will come to any of them which you please, excepting Gaburn and Gischala; the one of which is John's native city, and the other in confederacy and friendship with him."

46. When Jonathan and his partners had received this letter, they wrote me no more answers, but called a council of their friends together; and taking John into their consultation, they took counsel together by what means they might attack me. John's opinion was, that they should write to all the cities and villages that were in Galilee; for that there must be certainly one or two persons in every one of them that were at variance with me, and that they should be invited to come to oppose me as an enemy. He would also have them send this resolution of theirs to the city of Jerusalem, that its citizens, upon the knowledge of my being adjudged to be an enemy by the Galileans, might themselves I also confirm that determination. He said also, that when this was done, even those Galileans who were well affected to me, would desert me out of fear. When John had given them this counsel, what he had said was very agreeable to the rest of them. I was also made acquainted with these affairs about the third hour of the night, by the means of one Saccheus, who had belonged to them, but now deserted them and came over to me, and told me what they were about; so I perceived that no time was to be lost. Accordingly, I gave command to Jacob, an armed man of my guard, whom I esteemed faithful to me, to take two hundred men, and to guard the passages that led from Gahara to Galilee, and to seize upon the passengers, and send them to me, especially such as were caught with letters about them: I also sent Jeremias himself, one of my friends, with six hundred armed men, to the borders of Galilee, in order to watch the roads that led from this country to the city Jerusalem, and gave him charge to lay hold of such as traveled with letters about them, to keep the men in bonds upon the place, but to send me the letters.

47. When I had laid these commands upon them, I gave them orders, and bid them take their arms and bring three days' provision with them, and be with me the next day. I also parted those that were about me into four parts, and ordained those of them that were most faithful to me to be a guard to my body. I also set over them centurions, and commanded them to take care that not a soldier which they did not know should mingle himself among them. Now, on the fifth day following, when I was at Gabaroth, I found the entire plain that was before the village full of armed men, who were come out of Galilee to assist me: many others of the multitude, also, out of the village, ran along with me. But as soon as I had taken my place, and began to speak to them, they all made an acclamation, and called me the benefactor and savior of the country. And when I had made them my acknowledgments, and thanked them [for their affection to me], I also advised them to fight with nobody, nor to spoil the country; but to pitch their tents in the plain, and be content with their sustenance they had brought with them; for I told them that I had a mind to compose these troubles without shedding any blood. Now it came to pass, that on the very same day those who were sent by John with letters, fell among the guards whom I had appointed to watch the roads; so the men were themselves kept upon the place, as my orders were, but I got the letters, which were full of reproaches and lies; and I intended to fall upon these men, without saying a word of these matters to any body.

48. Now, as soon as Jonathan and his companions heard of my coming, they took all their own friends, and John with them, and retired to the house of Jesus, which indeed was a large castle, and no way unlike a citadel; so they privately laid a band of armed men therein, and shut all the other doors but one, which they kept open, and they expected that I should come out of the road to them, to salute them. And indeed they had given orders to the armed men, that when I came they should let nobody besides me come in, but should exclude others; as supposing that, by this means, they should easily get me under their power: but they were deceived in their expectation; for I perceived what snares they had laid for me. Now, as soon as I was got off my journey, I took up my lodgings over against them, and pretended to be asleep; so Jonathan and his party, thinking that I was really asleep and at rest, made haste to go down into the plain, to persuade the people that I was an ill governor. But the matter proved otherwise; for, upon their appearance, there was a cry made by the Galileans immediately, declaring their good opinion of me as their governor; and they made a clamour against Jonathan and his partners for coming to them when they had suffered no harm, and as though they would overturn their happy settlement; and desired them by all means to go back again, for that they would never be persuaded to have any other to rule over them but myself. When I heard of this, I did not fear to go down into the midst

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of them; I went, therefore, myself down presently to hear what Jonathan and his companions said. As soon as I appeared, there was immediately an acclamation made to me by the whole multitude, and a cry in my commendation by them, who confessed their thanks was owing to me for my good government of them.

49. When Jonathan and his companions heard this, they were in fear of their own lives, and in danger lest they should be assaulted by the Galileans on nay account; so they contrived how they might run away. But as they were not able to get off, for I desired them to stay, they looked down with concern at my words to them. I ordered, therefore, the multitude to restrain entirely their acclamations, and placed the most faithful of my armed men upon the avenues, to be a guard to us, lest John should unexpected fall upon us; and I encouraged the Galileans to take their weapons, lest they should be disturbed at their enemies, if any sudden insult should be made upon them. And then, in the first place, I put Jonathan and his partners in mind of their [former] letter, and after what manner they had written to me, and declared they were sent by the common consent to the people of Jerusalem, to make up the differences I had with John, and how they had desired me to come to them; and as I spake thus, I publicly showed that letter they had written, till they could not at all deny what they had done, the letter itself convicting them. I then said, "O Jonathan! and you that are sent with him as his colleagues, if I were to be judged as to my behavior, compared with that of John's, and had brought no more than two or three witnesses, good men and true, it is plain you had been forced, upon the examination of their characters beforehand, to discharge the accusations: that therefore you may be informed that I have acted well in the affairs of Galilee, I think three witnesses too few to be brought by a man that hath done as he ought to do; so I gave you all these for witnesses. Inquire of them how I have lived, and whether I have not behaved myself with all decency, and after a virtuous manner, among them. And I further conjure you, O Galileans! to hide no part of the truth, but to speak before these men as before judges, whether I have in any thing acted otherwise than well."

50. While I was thus speaking, the united voices of all the people joined together, and called me their benefactor and savior, and attested to my former behavior, and exhorted me to continue so to do hereafter; and they all said, upon their oaths, that their wives had been preserved free from injuries, and that no one had ever been aggrieved by me. After this, I read to the Galileans two of those epistles which had been sent by Jonathan and his colleagues, and which those whom I had appointed to guard the road had taken, and sent to me. These were full of reproaches, and of lies, as if I had acted more like a tyrant than a governor against them, with many other things besides therein contained, which were no better indeed than impudent falsities. I also informed the multitude how I came by these letters, and that those who carried them delivered them up voluntarily; for I was not willing that my enemies should know any thing of the guards I had set, lest they should be afraid, and leave off writing hereafter.

51. When the multitude heard these things, they were greatly provoked at Jonathan, and his colleagues that were with him, and were going to attack them, and kill them; and this they had certainly done, unless I had restrained the anger of the Galileans, and said, that "I forgave Jonathan and his colleagues what was past, if they would repent, and go to their own country, and tell those who sent them the truth, as to my conduct." When I had said this, I let them go, although I knew they would do nothing of what they had promised. But the multitude were very much enraged against them, and entreated me to give them leave to punish them for their insolence; yet did I try all methods to persuade them to spare the men; for I knew that every instance of sedition was pernicious to the public welfare. But the multitude was too angry with them to be dissuaded, and all of them went immediately to the house in which Jonathan and his colleagues abode. However, when I perceived that their rage could not be restrained, I got on horseback, and ordered the multitude to follow me to the village Sogane, which was twenty furlongs off Gabara; and by using this stratagem, I so managed myself, as not to appear to begin a civil war amongst them.

52. But when I was come near Sogane, I caused the multitude to make a halt, and exhorted them not to be so easily provoked to anger, and to the inflicting such punishments as could not be afterwards recalled: I also gave order, that a hundred men, who were already in years, and were principal men among them, should get themselves ready to go to the city of Jerusalem, and should make a complaint before the people of such as raised seditions in the country. And I said to them, that "in case they be moved with what you say, you shall desire the community to write to me, and to enjoin me to continue in Galilee, and to order Jonathan and his colleagues to depart out of it." When I had suggested these instructions to them, and while they were getting themselves ready as fast as they could, I sent them on this errand the third day after they had been assembled: I also sent five hundred armed men with them [as a guard]. I then wrote to my friends in Samaria, to take care that they might safely pass through the country: for Samaria was already under the Romans, and it was absolutely necessary for those that go quickly [to Jerusalem] to pass through that country; for in that road you may, in three days' time, go from Galilee to Jerusalem. I also went myself, and conducted the old men as far as the bounds of Galilee, and set guards in the roads, that it might not be easily known by any one that these men were gone. And when I had thus done, I went and abode at Japha.

53. Now Jonathan and his colleagues, having failed of accomplishing what they would have done against me, sent John back to Gischala, but went themselves to the city of Tiberias, expecting it would submit itself to them; and this was founded on a letter which Jesus, their then governor, had written them, promising that, if they came, the multitude

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would receive them, and choose to be under their government; so they went their ways with this expectation. But Silas, who, as I said, had been left curator of Tiberias by me, informed me of this, and desired me to make haste thither. Accordingly, I complied with his advice immediately, and came thither; but found myself in danger of my life, from the following occasion: Jonathan and his colleagues had been at Tiberias, and had persuaded a great many of such as had a quarrel with me to desert me; but when they heard of my coming, they were in fear for themselves, and came to me; and when they had saluted me, they said, that I was a happy man in having behaved myself so well in the government of Galilee; and they congratulated me upon the honours that were paid me: for they said that my glory was a credit to them, since they had been my teachers and fellow citizens; and they said further, that it was but just that they should prefer my friendship to them rather than John's, and that they would have immediately gone home, but that they staid that they might deliver up John into my power; and when they said this they took their oaths of it, and those such as are most tremendous amongst us, and such as I did not think fit to disbelieve. However, they desired me to lodge some where else, because the next day was the sabbath, and that it was not fit the city of Tiberias should be disturbed [on that day].

54. So I suspected nothing, and went away to Tarichese; yet did I withal leave some to make inquiry in the city how matters went, and whether any thing was said about me: I also set many persons all the way that led from Tarichese to Tiberias, that they might communicate from one to another, if they learned any news from those that were left in the city. On the next day, therefore, they all came into the Proseucha; it was a large edifice, and capable of receiving a great number of people; thither Jonathan went in, and though he durst not openly speak of a revolt, yet did he say that their city stood in need of a better governor than it then had. But Jesus, who was the ruler, made no scruple to speak out, and said openly, "O fellow citizens! it is better for you to be in subjection to four than to one; and those such as are of high birth, and not without reputation for their wisdom;" and pointed to Jonathan and his colleagues. Upon his saying this, Justus came in and commended him for what he had said, and persuaded some of the people to be of his mind also. But the multitude were not pleased with what was said, and had certainly gone into a tumult, unless the sixth hour, which was now come, had dissolved the assembly, at which hour our laws require us to go to dinner on sabbath days; so Jonathan and his colleagues put off their council till the next day, and went off without success. When I was informed of these affairs, I determined to go to the city of Tiberias in the morning. Accordingly, on the next day, about the first hour of the day, I came from Tarichee, and found the multitude already assembled in the Proseucha; but on what account they were gotten together, those that were assembled did not know. But when Jonathan and his colleagues saw me there unexpectedly, they were in disorder; after which they raised a report of their own contrivance, that Roman horsemen were seen at a place called Union, in the borders of Galilee, thirty furlongs distant from the city. Upon which report, Jonathan and his colleagues cunningly exhorted me not to neglect this matter, nor to suffer the land to be spoiled by the enemy. And this they said with a design to remove me out of the city, under the pretense of the want of extraordinary assistance, while they might dispose the city to be my enemy.

55. As for myself, although I knew of their design, yet did I comply with what they proposed, lest the people of Tiberias should have occasion to suppose that I was not careful of their security. I therefore went out; but, when I was at the place, I found not the least footsteps of any enemy, so I returned as fast as ever I could, and found the whole council assembled, and the body of the people gotten together, and Jonathan and his colleagues bringing vehement accusations against me, as one who had no concern to ease them of the burdens of war, and as one that lived luxuriously. And as they were discoursing thus, they produced four letters, as written to them from some people that lived at the borders of Galilee, imploring that they would come to their assistance, for that there was an army of Romans, both horsemen and footmen, who would come and lay waste the country on the third day; they desired them also to make haste, and not to overlook them. When the people of Tiberias heard this, they thought they spake truth, and made a clamour against me, and said I ought not to sit still, but to go away to the assistance of their countrymen. Hereupon I said [for I understood the meaning of Jonathan and his colleagues] that I was ready to comply with what they proposed, and without delay to march to the war which they spake of, yet did I advise them, at the same time, that since these letters declared that the Romans would make their assault in four several places, they should part their forces into five bodies, and make Jonathan and his colleagues generals of each body of them, because it was fit for brave men, not only to give counsel, but to take the place of leaders, and assist their countrymen when such a necessity pressed them; for, said I, it is not possible for me to lead more than one party. This advice of mine greatly pleased the multitude; so they compelled them to go forth to the war. But their designs were put into very much disorder, because they had not done what they had designed to do, on account of my stratagem, which was opposite to their undertakings.

56. Now there was one whose name was Ananias [a wicked man he was, and very mischievous]; he proposed that a general religious fast should be appointed the next day for all the people, and gave order that at the same hour they should come to the same place, without any weapons, to make it manifest before God, that while they obtained his assistance, they thought all these weapons useless. This he said, not out of piety, but that they might catch me and my friends unarmed. Now, I was hereupon forced to comply, lest I should appear to despise a proposal that tended to piety. As soon, therefore, as we were gone home, Jonathan and his colleagues wrote to John to come to them in the morning,

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and desiring him to come with as many soldiers as he possibly could, for that they should then be able easily to get me into their hands, and to do all they desired to do. When John had received this letter, he resolved to comply with it. As for myself, on the next day, I ordered two of the guards of my body, whom I esteemed the most courageous and most faithful, to hide daggers under their garments, and to go along with me, that we might defend ourselves, if any attack should be made upon us by our enemies. I also myself took my breastplate, and girded on my sword, so that it might be, as far as it was possible, concealed, and came into the Proseucha.

57. Now Jesus, who was the ruler, commanded that they should exclude all that came with me, for he kept the door himself, and suffered none but his friends to go in. And while we were engaged in the duties of the day, and had betaken ourselves to our prayers, Jesus got up, and inquired of me what was become of the vessels that were taken out of the king's palace, when it was burnt down [and] of that uncoined silver; and in whose possession they now were? This he said, in order to drive away time till John should come. I said that Capellus, and the ten principal men of Tiberias, had them all; and I told him that they might ask them whether I told a lie or not. And when they said they had them, he asked me, What is become of those twenty pieces of gold which thou didst receive upon the sale of a certain weight of uncoined money? I replied, that I had given them to those ambassadors of theirs, as a maintenance for them, when they were sent by them to Jerusalem. So Jonathan and his colleagues said that I had not done well to pay the ambassadors out of the public money. And when the multitude were very angry at them for this, for they perceived the wickedness of the men, I understood that a tumult was going to arise; and being desirous to provoke the people to a greater rage against the men, I said, "But if I have not done well in paying our ambassadors out of the public stock, leave off your anger at me, for I will repay the twenty pieces of gold myself."

58. When I had said this, Jonathan and his colleagues held their peace; but the people were still more irritated against them, upon their openly showing their unjust ill-will to me. When Jesus saw this change in file people, he ordered them to depart, but desired the senate to stay; for that they could not examine things of such a nature in a tumult: and as the people were crying out that they would not leave me alone, there came one and told Jesus and his friends privately, that John and his armed men were at hand: whereupon Jonathan and his colleagues, being able to contain themselves no longer, [and perhaps the providence of God hereby procuring my deliverance, for had not this been so, I had certainly been destroyed by John,] said, "O you people of Tiberias! leave off this inquiry about the twenty pieces of gold; for Josephus hath not deserved to die for them; but he hath deserved it by his desire of tyrannizing, and by cheating the multitude of the Galileans with his speeches, in order to gain the dominion over them." When he had said this, they presently laid hands upon me, and endeavored to kill me: but as soon as those that were with me saw what they did, they drew their swords, and threatened to smite them, if they offered any violence to me. The people also took up stones, and were about to throw them at Jonathan; and so they snatched me from the violence of my enemies.

59. But as I was gone out a little way, I was just upon meeting John, who was marching with his armed men. So I was afraid of him, and turned aside, and escaped by a narrow passage to the lake, and seized on a ship, and embarked in it, and sailed over to Tarichese. So, beyond my expectation, I escaped this danger. Whereupon I presently sent for the chief of the Galileans, and told them after what manner, against all faith given, I had been very near to destruction from Jonathan and his colleagues, and the people of Tiberias. Upon which the multitude of the Galileans were very angry, and encouraged me to delay no longer to make war upon them, but to permit them to go against John, and utterly to destroy him, as well as Jonathan and his colleagues. However, I restrained them, though they were in such a rage, and desired them to tarry a while, till we should be informed what orders those ambassadors, that were sent by them to the city of Jerusalem, should bring thence; for I told them that it was best for them to act according to their determination; whereupon they were prevailed on. At which time, also, John, when the snares he had laid did not take effect, returned back to Gischala.

60. Now, in a few days, those ambassadors whom he had sent, came back again and informed us, that the people were greatly provoked at Ananus, and Simon the son of Gamaliel, and their friends; that, without any public determination, they had sent to Galilee, and had done their endeavors that I might be turned out of the government. The ambassadors said further, that the people were ready to burn their houses. They also brought letters, whereby the chief men of Jerusalem, at the earnest petition of the people, confirmed me in the government of Galilee, and enjoined Jonathan and his colleagues to return home quickly. When I had gotten these letters, I came to the village Arbela, where I procured an assembly of the Galileans to meet, and bid the ambassadors declare to them the anger of the people of Jerusalem at what had been done by Jonathan and his colleagues, and how much they hated their wicked doings, and how they had confirmed me in the government of their country, as also what related to the order they had in writing for Jonathan and his colleagues to return home. So I immediately sent them the letter, and bid him that carried it to inquire, as well as he could, how they intended to act [on this occasion.]

61. Now, when they had received that letter, and were thereby greatly disturbed, they sent for John, and for the senators of Tiberias, and for the principal men of the Gabarens, and proposed to hold a council, and desired them to consider what was to be done by them. However, the governors of Tiberias were greatly disposed to keep the government to themselves; for they said it was not fit to desert their city, now it was committed to their trust, and that otherwise I should not delay to fall upon them; for they

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pretended falsely that so I had threatened to do. Now John was not only of their opinion, but advised them, that two of them should go to accuse me before the multitude [at Jerusalem], that I do not manage the affairs of Galilee as I ought to do; and that they would easily persuade the people, because of their dignity, and because the whole multitude are very mutable. When, therefore, it appeared that John had suggested the wisest advice to them, they resolved that two of them, Jonathan and Ananias, should go to the people of Jerusalem, and the other two [Simon and Joazar] should be left behind to tarry at Tiberins. They also took along with them a hundred soldiers for their guard.

62. However, the governors of Tiberias took care to have their city secured with walls, and commanded their inhabitants to take their arms. They also sent for a great many soldiers from John, to assist them against me, if there should be occasion for them. Now John was at Gischala. Jonathan, therefore, and those that were with him, when they were departed from Tiberias, and as soon as they were come to Dabaritta, a village that lay in the utmost parts of Galilee, in the great plain, they, about midnight, fell among the guards I had set, who both commanded them to lay aside their weapons, and kept them in bonds upon the place, as I had charged them to do. This news was written to me by Levi, who had the command of that guard committed to him by me. Hereupon I said nothing of it for two days; and, pretending to know nothing about it, I sent a message to the people of Tiberias, and advised them to lay their arms aside, and to dismiss their men, that they might go home. But, supposing that Jonathan, and those that were with him, were already arrived at Jerusalem, they made reproachful answers to me; yet was I not terrified thereby, but contrived another stratagem against them, for I did not think it agreeable with piety to kindle the fire of war against the citizens. As I was desirous to draw those men away from Tiberias, I chose out ten thousand of the best of my armed men, and divided them into three bodies, and ordered them to go privately, and lie still as an ambush, in the villages. I also led a thousand into another village, which lay indeed in the mountains, as did the others, but only four furlongs distant from Tiberias; and gave orders, that when they saw my signal, they should come down immediately, while I myself lay with my soldiers in the sight of every body. Hereupon the people of Tiberias, at the sight of me, came running out of the city perpetually, and abused me greatly. Nay, their madness was come to that height, that they made a decent bier for me, and, standing about it, they mourned over me in the way of jest and sport; and I could not but be myself in a pleasant humor upon the sight of this madness of theirs.

63. And now being desirous to catch Simon by a wile, and Joazar with him, I sent a message to them, and desired them to come a little way out of the city, and many of their friends to guard them; for I said I would come down to them, and make a league with them, and divide the government of Galilee with them. Accordingly, Simon was deluded on account of his imprudence, and out of the hopes of gain, and did not delay to come; but Joazar, suspecting snares were laid for him, staid behind. So when Simon was come out, and his friends with him, for his guard, I met him, and saluted him with great civility, and professed that I was obliged to him for his coming up to me; but a little while afterward I walked along with him as though I would say something to him by myself; and when I had drawn him a good way from his friends, I took him about the middle, and gave him to my friends that were with me, to carry him into a village; and, commanding my armed men to come down, I with them made an assault upon Tiberias. Now, as the fight grew hot on both sides, and the soldiers belonging to Tiberias were in a fair way to conquer me, [for my armed men were already fled away,] I saw the posture of my affairs; and encouraging those that were with me, I pursued those of Tiberias, even when they were already conquerors, into the city. I also sent another band of soldiers into the city by the lake, and gave them orders to set on fire the first house they could seize upon. When this was done, the people of Tiberinas thought that their city was taken by force, and so threw down their arms for fear, and implored, they, their wives, and children, that I would spare their city. So I was over-persuaded by their entreaties, and restrained the soldiers from the vehemency with which they pursued them; while I myself, upon the coming on of the evening, returned back with my soldiers, and went to refresh myself. I also invited Simon to sup with me, and comforted him on occasion of what had happened; and I promised that I would send him safe and secure to Jerusalem, and withal would give him provisions for his journey thither.

64. But on the next day, I brought ten thousand armed men with me, and came to Tiberias. I then sent for the principal men of the multitude into the public place, and enjoined them to tell me who were the authors of the revolt; and when they told me who the men were, I sent them bound to the city Jotapata. But as to Jonathan and Ananias, I freed them from their bonds, and gave them provisions for their journey, together with Simon and Joazar, and five hundred armed men who should guard them; and so I sent them to Jerusalem. The people of Tiberias also came to me again, and desired that I would forgive them for what they had done; and they said they would amend what they had done amiss with regard to me, by their fidelity for the time to come; and they besought me to preserve what spoils remained upon the plunder of the city, for those that had lost them. Accordingly, I enjoined those that had got them, to bring them all before us; and when they did not comply for a great while, and I saw one of the soldiers that were about me with a garment on that was more splendid than ordinary, I asked him whence he had it; and when he replied that he had it out of the plunder of the city, I had him punished with stripes; and I threatened all the rest to inflict a severer punishment upon them, unless they produced before us whatsoever they had plundered; and when a great many spoils were brought together, I restored to every one of Tiberias what they claimed to be their own.

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65. And now I am come to this part of my narration, I have a mind to say a few things to Justus, who hath himself written a history concerning these affairs, as also to others who profess to write history, but have little regard to truth, and are not afraid, either out of ill-will or good-will to some persons, to relate falsehoods. These men do like those who compose forged deeds and conveyances; and because they are not brought to the like punishment with them, they have no regard to truth. When, therefore, Justus undertook to write about these facts, and about the Jewish war, that he might appear to have been an industrious man, he falsified in what he related about me, and could not speak truth even about his own country; whence it is that, being belied by him, I am under a necessity to make my defense; and so I shall say what I have concealed till now. And let no one wonder that I have not told the world these things a great while ago. For although it be necessary for an historian to write the truth, yet is such a one not bound severely to animadvert on the wickedness of certain men; not out of any favour to them, but out of an author's own moderation. How then comes it to pass, O Justus! thou most sagacious of writers, [that I may address myself to him as if he were here present,] for so thou boastest of thyself, that I and the Galileans have been the authors of that sedition which thy country engaged in, both against the Romans and against the king [Agrippa, junior] For before ever I was appointed governor of Galilee by the community of Jerusalem, both thou and all the people of Tiberias had not only taken up arms, but had made war with Decapolis of Syria. Accordingly, thou hadst ordered their villages to be burnt, and a domestic servant of thine fell in the battle. Nor is it I only who say this; but so it is written in the Commentaries of Vespasian, the emperor; as also how the inhabitants of Decapolis came clamouring to Vespasian at Ptolemais, and desired that thou, who wast the author [of that war], mightest be brought to punishment. And thou hadst certainly been punished at the command of Vespasian, had not king Agrippa, who had power given him to have thee put to death, at the earnest entreaty of his sister Bernice, changed the punishment from death into a long imprisonment. Thy political administration of affairs afterward doth also clearly discover both thy other behavior in life, and that thou wast the occasion of thy country's revolt from the Romans; plain signs of which I shall produce presently. I have also a mind to say a few things to the rest of the people of Tiberias on thy account, and to demonstrate to those that light upon this history, that you bare no good-will, neither to the Romans, nor to the king. To be sure, the greatest cities of Galilee, O Justus! were Sepphoris, and thy country Tiberias. But Sepphoris, situated in the very midst of Galilee, and having many villages about it, and able with ease to have been bold and troublesome to the Romans, if they had so pleased, yet did it resolve to continue faithful to those their masters, and at the same time excluded me out of their city, and prohibited all their citizens from joining with the Jews in the war; and, that they might be out of danger from me, they, by a wile, got leave of me to fortify their city with walls: they also, of their own accord, admitted of a garrison of Roman legions, sent them by Cestlus Gallus, who was then president of Syria, and so had me in contempt, though I was then very powerful, and all were greatly afraid of me; and at the same time that the greatest of our cities, Jerusalem, was besieged, and that temple of ours, which belonged to us all, was in danger of falling under the enemy's power, they sent no assistance thither, as not willing to have it thought they would bear arms against the Romans. But as for thy country, O Justus: situated upon the lake of Gennesareth, and distance from Hippos thirty furlongs, from Gadara sixty, and from Scythopolis, which was under the king's jurisdiction, a hundred and twenty; when there was no Jewish city near, it might easily have preserved its fidelity [to the Romans,] if it had so pleased them to do, for the city and its people had plenty of weapons. But, as thou sayest, I was then the author [of their revolts]. And pray, O Justus! who was that author afterwards? For thou knowest that I was in the power of the Romans before Jerusalem was besieged, and before the same time Jotapata was taker by force, as well as many other fortresses, and a great many of the Galileans fell in the war. It was therefore then a proper time, when you were certainly freed from any fear on my account, to throw away your weapons, and to demonstrate to the king and to the Romans, that it was not of choice, but as forced by necessity, that you fell into the war against them; but you staid till Vespasian came himself as far as your walls, with his whole army; and then you did indeed lay aside your weapons out of fear, and your city had for certain been taken by force, unless Vespasian had complied with the king's supplication for you, and had excused your madness. It was not I, therefore, who was the author of this, but your own inclinations to war. Do not you remember how often I got you under my power, and yet put none of you to death? Nay, you once fell into a tumult one against another, and slew one hundred and eighty-five of your citizens, not on account of your good-will to the king and to the Romans, but on account of your own wickedness, and this while I was besieged by the Romans in Jotapata. Nay, indeed, were there not reckoned up two thousand of the people of Tiberias during the siege of Jerusalem, some of whom were slain, and the rest caught and carried captives? But thou wilt pretend that thou didst not engage in the war, since thou didst flee to the king. Yes, indeed, thou didst flee to him; but I say it was out of fear of me. Thou sayest, indeed, that it is I who am a wicked man. But then, for what reason was it that king Agrippa, who procured thee thy life when thou wast condemned to die by Vespian, and who bestowed so much riches upon thee, did twice afterward put thee in bonds, and as often obliged thee to run away from thy country, and, when he had once ordered thee to be put to death, he granted thee a pardon at the earnest desire of Bernice? And when [after so many of thy wicked pranks] he made thee his secretary, he caught thee falsifying his epistles, and drove thee away from his sight. But I shall not inquire accurately into these matters of scandal against thee. Yet cannot I but

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wonder at thy impudence, when thou hast the assurance to say, that thou hast better related these affairs [of the war] than have all the others that have written about them, whilst thou didst not know what was done in Galilee; for thou wast then at Berytus with the king; nor didst thou know how much the Romans suffered at the siege of Jotapata, or what miseries they brought upon us; nor couldst thou learn by inquiry what I did during that siege myself; for all those that might afford such information were quite destroyed in that siege. But perhaps thou wilt say, thou hast written of what was done against the people of Jerusalem exactly. But how should that be? for neither wast thou concerned in that war, nor hast thou read the commentaries of Caesar; of which we have evident proof, because thou hast contradicted those commentaries of Caesar in thy history. But if thou art so hardy as to affirm, that thou hast written that history better than all the rest, why didst thou not publish thy history while the emperors Vespasian and Titus, the generals in that war, as well as king Agrippa and his family, who were men very well skilled in the learning of the Greeks, were all alive? for thou hast had it written these twenty years, and then mightest thou have had the testimony of thy accuracy. But now when these men are no longer with us, and thou thinkest thou canst not be contradicted, thou venturest to publish it. But then I was not in like manner afraid of my own writing, but I offered my books to the emperors themselves, when the facts were almost under men's eyes; for I was conscious to myself, that I had observed the truth of the facts; and as I expected to have their attestation to them, so I was not deceived in such expectation. Moreover, I immediately presented my history to many other persons, some of whom were concerned in the war, as was king Agrippa and some of his kindred. Now the emperor Titus was so desirous that the knowledge of these affairs should be taken from these books alone, that he subscribed his own hand to them, and ordered that they should be published; and for king Agrippa, he wrote me sixty-two letters, and attested to the truth of what I had therein delivered; two of which letters I have here subjoined, and thou mayst thereby know their contents:— "King Agrippa to Josephus, however, when thou comest to me, I will inform thee of a great many things which thou dost not know." So when this history was perfected, Agrippa, neither by way of flattery, which was not agreeable to him, nor by way of irony, as thou wilt say, [for he was entirely a stranger to such an evil disposition of mind,] but he wrote this by way of attestation to what was true, as all that read histories may do. And so much shall be said concerning Justus which I am obliged to add by way of digression.

66. Now, when I had settled the affairs of Tiberias, and had assembled my friends as a sanhedrim, I consulted what I should do as to John. Whereupon it appeared to be the opinion of all the Galileans, that I should arm them all, and march against John, and punish him as the author of all the disorders that had happened. Yet was not I pleased with their determination; as purposing to compose these troubles without bloodshed. Upon this I exhorted them to use the utmost care to learn the names of all that were under John; which when they had done, and I thereby was apprized who the men were, I published an edict, wherein I offered security and my right hand to such of John's party as had a mind to repent; and I allowed twenty days' time to such as would take this most advantageous course for themselves. I also threatened, that unless they threw down their arms, I would burn their houses, and expose their goods to public sale. When the men heard of this, they were in no small disorder, and deserted John; and to the number of four thousand threw down their arms, and came to me. So that no others staid with John but his own citizens, and about fifteen hundred strangers that came from the metropolis of Tyre; and when John saw that he had been outwitted by my stratagem, he continued afterward in his own country, and was in great fear of me.

67. But about this time it was that the people of Sepphoris grew insolent, and took up arms, out of a confidence they had in the strength of their walls, and because they saw me engaged in other affairs also. So they sent to Cestius Gallus, who was president of Syria, and desired that he would either come quickly to them, and take their city under his protection, or send them a garrison. Accordingly, Gallus promised them to come, but did not send word when he would come: and when I had learned so much, I took the soldiers that were with me, and made an assault upon the people of Sepphoris, and took the city by force. The Galileans took this opportunity, as thinking they had now a proper time for showing their hatred to them, since they bore ill-will to that city also. They then exerted themselves, as if they would destroy them all utterly, with those that sojourned there also. So they ran upon them, and set their houses on fire, as finding them without inhabitants; for the men, out of fear, ran together to the citadel. So the Galileans carried off every thing, and omitted no kind of desolation which they could bring upon their countrymen. When I saw this, I was exceedingly troubled at it, and commanded them to leave off, and put them in mind that it was not agreeable to piety to do such things to their countrymen: but since they neither would hearken to what I exhorted, nor to what I commanded them to do, [for the hatred they bore to the people there was too hard for my exhortations to them,] I bade those my friends, who were most faithful to me, and were about me, to give on reports, as if the Romans were falling upon the other part of the city with a great army; and this I did, that, by such a report being spread abroad, I might restrain the violence of the Galileans, and preserve the city of Sepphoris. And at length this stratagem had its effect; for, upon hearing this report, they were in fear for themselves, and so they left off plundering and ran away; and this more especially, because they saw me, their general, do the same also; for, that I might cause this report to be believed, I pretended to be in fear as well as they. Thus were the inhabitants of Sepphoris unexpectedly preserved by this contrivance of mine.

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68. Nay, indeed, Tiberias had like to have been plundered by the Galileans also upon the following occasion:— The chief men of the senate wrote to the king, and desired that he would come to them, and take possession of their city. The king promised to come, and wrote a letter in answer to theirs, and gave it to one of his bed-chamber, whose name was Crispus, and who was by birth a Jew, to carry it to Tiberias. When the Galileans knew that this man carried such a letter, they caught him, and brought him to me; but as soon as the whole multitude heard of it, they were enraged, and betook themselves to their arms. So a great many of them together from all quarters the next day, and came to the city Asochis, where I then lodged, and made heavy clamours, and called the city of Tiberias a traitor to them, and a friend to the king; and desired leave of me to go down and utterly destroy it; for they bore the like ill-will to the people of Tiberias, as they did to those of Sepphoris.

69. When I heard this, I was in doubt what to do, and hesitated by what means I might deliver Tiberias from the rage of the Galileans; for I could not deny that those of Tiborias had written to the king, and invited him to come to them; for his letters to them, in answer thereto, would fully prove the truth of that. So I sat a long time musing with myself, and then said to them, "I know well enough that the people of Tiberias have offended; nor shall I forbid you to plunder the city. However, such things ought to be done with discretion; for they of Tiberias have not been the only betrayers of our liberty, but many of the most eminent patriots of the Galileans, as they pretended to be, have done the same. Tarry therefore till I shall thoroughly find out those authors of our danger, and then you shall have them all at once under your power, with all such as you shall yourselves bring in also." Upon my saying this, I pacifie the multitude, and they left off their anger, and went their ways; and I gave orders that he who brought the king's letters should be put into bonds; but in a few days I pretended that I was obliged, by a necessary affair of my own, to out of the kingdom. I then called Crispus privately, and ordered him to make the soldier that kept him drunk, and to run away to the king. So when Tiberias was in danger of being utterly destroyed a second time, it escaped the danger by my skillful management, and the care that I had for its preservation.

70. About this time it was that Justus, the son of Pistus, without my knowledge, ran away to the king; the occasion of which I will here relate. Upon the beginning of the war between the Jews and Romans, the people of Tiberias resolved to submit to the king, and not to revolt from the Romans; while Justus tried to persuade them to betake themselves to their arms, as being himself desirous of innovations, and having hopes of obtaining the government of Galilee, as well as of his own country [Tiberias] also. Yet did he not obtain what he hoped for, because the Galileans bore ill-will to those of Tiberias, and this on account of their anger at what miseries they had suffered from them before the war; thence it was that they would not endure that Justus should be their governor. I myself also, who had been intrusted by the community of Jerusalem with the government of Galilee, did frequently come to that degree of rage at Justus, that I had almost resolved to kill him, as not able to bear his mischievous disposition. He was therefore much afraid of me, lest at length my passion should come to extremity; so he went to the king, as supposing that he would dwell better and more safely with him.

71. Now, when the people of Sepphoris had, in so surprising a manner, escaped their first danger, they sent to Cestius Gallus, and desired him to come to them immediately, and take possession of their city, or else to send forces sufficient to repress all their enemies' incursions upon them; and at the last they did prevail with Gallus to send them a considerable army, both of horse and foot, which came in the night time, and which they admitted into the city. But when the country round about it was harassed by the Roman army, I took those soldiers that were about me, and came to Garisme, where I cast up a bank, a good way off the city Sepphoris; and when I was at twenty furlongs distance, I came upon it by night, and made an assault upon its walls with my forces; and when I had ordered a considerable number of my soldiers to scale them with ladders, I became master of the greatest part of the city. But soon after, our unacquaintedness with the places forced us to retire, after we had killed twelve of the Roman footmen, and two horsemen, and a few of the people of Sepphoris, with the loss of only a single man of our own. And when it afterwards came to a battle in the plain against the horsemen, and we had undergone the dangers of it courageously for a long time, we were beaten; for upon the Romans encompassing me about, my soldiers were afraid, and fell back. There fell in that battle one of those that had been intrusted to guard my body; his name was Justus, who at this time had the same post with the king. At the same time also there came forces, both horsemen and footmen, from the king, and Sylla their commander, who was the captain of his guard: this Sylla pitched his camp at five furlongs' distance from Julias, and set a guard upon the roads, both that which led to Cana, and that which led to the fortress Gamala, that he might hinder their inhabitants from getting provisions out of Galilee.

72. As soon as I had gotten intelligence of this, I sent two thousand armed men, and a captain over them, whose name was Jeremiah, who raised a bank a furlong off Julias, near to the river Jordan, and did no more than skirmish with the enemy; till I took three thousand soldiers myself, and came to them. But on the next day, when I had laid an ambush in a certain valley, not far from the banks, I provoked those that belonged to the king to come to a battle, and gave orders to my own soldiers to turn their backs upon them, until they should have drawn the enemy away from their camp, and brought them out into the field, which was done accordingly; for Sylla, supposing that our party did really run away, was ready to pursue them, when our soldiers that lay in ambush took them on their backs, and put them all into great disorder. I also immediately made a sudden turn with my own forces, and met those of the king's party, and put them

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to flight. And I had performed great things that day, if a certain fate had not been my hinderance; for the horse on which I rode, and upon whose back I fought, fell into a quagmire, and threw me on the ground, and I was bruised on my wrist, and carried into a village named Cepharnome, or Capernaum. When my soldiers heard of this, they were afraid I had been worse hurt than I was; and so they did not go on with their pursuit any further, but returned in very great concern for me. I therefore sent for the physicians, and while I was under their hands, I continued feverish that day; and as the physicians directed, I was that night removed to Taricheee.

73. When Sylla and his party were informed what happened to me, they took courage again; and understanding that the watch was negligently kept in our camp, they by night placed a body of horsemen in ambush beyond Jordan, and when it was day they provoked us to fight; and as we did not refuse it, but came into the plain, their horsemen appeared out of that ambush in which they had lain, and put our men into disorder, and made them run away; so they slew six men of our side. Yet did they not go off with the victory at last; for when they heard that some armed men were sailed from Taricheae to Juli, they were afraid, and retired.

74. It was not now long before Vespasian came to Tyre, and king Agrippa with him; but the Tyrians began to speak reproachfully of the king, and called him an enemy to the Romans. For they said that Philip, the general of his army, had betrayed the royal palace and the Roman forces that were in Jerusalem, and that it was done by his command. When Vespasian heard of this report, he rebuked the Tyrians for abusing a man who was both a king and a friend to the Romans; but he exhorted the king to send Philip to Rome, to answer for what he had done before Nero. But when Philip was sent thither, he did not come into the sight of Nero, for he found him very near death, on account of the troubles that then happened, and a civil war; and so he returned to the king. But when Vespasian was come to Ptolemais, the chief men of Decapolis of Syria made a clamour against Justus of Tiberias, because he had set their villages on fire: so Vespasian delivered him to the king, to be put to death by those under the king's jurisdiction; yet did the king only put him into bonds, and concealed what he had done from Vespasian, as I have before related. But the people of Sepphoris met Vespasian, and saluted him, and had forces sent him, with Placidus their commander: he also went up with them, as I also followed them, till Vespasian came into Galilee. As to which coming of his, and after what manner it was ordered, and how he fought his first battle with me near the village Taricheae, and how from thence they went to Jotapata, and how I was taken alive, and bound, and how I was afterward loosed, with all that was done by me in the Jewish war, and during the siege of Jerusalem, I have accurately related them in the books concerning the War of the Jews. However, it will, I think, be fit for me to add now an account of those actions of my life which I have not related in that book of the Jewish war.

75. For when the siege of Jotapata was over, and I was among the Romans, I was kept with much Care, by means of the great respect that Vespasian showed me. Moreover, at his command, I married a virgin, who was from among the captives of that country yet did she not live with me long, but was divorced, upon my being freed from my bonds, and my going to Alexandria. However, I married another wife at Alexandria, and was thence sent, together with Titus, to the siege of Jerusalem, and was frequently in danger of being put to death; while both the Jews were very desirous to get me under their power, in order to have me punished. And the Romans also, whenever they were beaten, supposed that it was occasioned by my treachery, and made continual clamours to the emperors, and desired that they would bring me to punishment, as a traitor to them: but Titus Caesar was well acquainted with the uncertain fortune of war, and returned no answer to the soldiers' vehement solicitations against me. Moreover, when the city Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatsoever I would of the ruins of my country; and did that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of any value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintances to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered.

76. But when Titus had composed the troubles in Judea, and conjectured that the lands which I had in Judea would bring me no profit, because a garrison to guard the country was afterward to pitch there, he gave me another country in the plain. And when he was going away to Rome, he made choice of me to sail along with him, and paid me great respect: and when we were come to Rome, I had great care taken of me by Vespasian; for he gave me an apartment in his own house, which he lived in before he came to the empire. He also honoured me with the privilege of a Roman citizen, and gave me an annual pension; and continued to respect me to the end of his life, without any abatement of his kindness

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to me; which very thing made me envied, and brought me into danger; for a certain Jew, whose name was Jonathan, who had raised a tumult in Cyrene, and had persuaded two thousand men of that country to join with him, was the occasion of their ruin. But when he was bound by the governor of that country, and sent to the emperor, he told him that I had sent him both weapons and money. However, he could not conceal his being a liar from Vespasian, who condemned him to die; according to which sentence he was put to death. Nay, after that, when those that envied my good fortune did frequently bring accusations against me, by God's providence I escaped them all. I also received from Vespasian no small quantity of land, as a free gift, in Judea; about which time I divorced my wife also, as not pleased with her behaviour, though not till she had been the mother of three children, two of whom are dead, and one whom I named Hyrcanus, is alive. After this I married a wife who had lived at Crete, but a Jewess by birth: a woman she was of eminent parents, and such as were the most illustrious in all the country, and whose character was beyond that of most other women, as her future life did demonstrate. By her I had two sons; the elder's name was Justus, and the next Simonides, who was also named Agrippa. And these were the circumstances of my domestic affairs. However, the kindness of the emperor to me continued still the same; for when Vespasian was dead, Titus, who succeeded him in the government, kept up the same respect for me which I had from his father; and when I had frequent accusations laid against me, he would not believe them. And Domitian, who succeeded, still augmented his respects to me; for he punished those Jews that were my accusers, and gave command that a servant of mine, who was a eunuch, and my accuser, should be punished. He also made that country I had in Judea tax free, which is a mark of the greatest honour to him who hath it; nay, Domitia, the wife of Caesar, continued to do me kindnesses. And this is the account of the actions of my whole life; and let others judge of my character by them as they please. But to thee, O Epaphroditus, thou most excellent of men! do I dedicate all this treatise of our Antiquities; and so, for the present, I here conclude the whole.

MURATORIAN CANON

The New Testament Canon; Latin: Canon Muratorian
(In Muratori, V. C. Antiq. Ital. Med. æv., vol. iii. col. 854.)
Author: anonymus (ascribed to Caius)
Against the Heresy of Artemon,
Ante-Nicene Fathers Vol. V, Fragments of Caius
Translation: Stewart Dingwall and Fordyce Salmond
Estimated Range of Dating: 140-155 A.D.

(The Muratorian Canon [Latin: Canon Muratori], also known as the Muratorian Fragment, is a copy of perhaps the oldest known list of the books of the New Testament. The fragment, consisting of 85 lines, is a Latin manuscript bound in a roughly 8th-century codex from the library of Columbanus's monastery at Bobbio Abbey; it contains features suggesting it is a translation from a Greek original written about 170. Other scholars suggest it might have been originally written as late as the 4th century, although this is not the consensus opinion. Both the degraded condition of the manuscript and the poor Latin in which it was written have made it difficult to translate. The beginning of the fragment is missing, and it ends abruptly. The fragment consists of all that remains of a section of a list of all the works that were accepted as canonical by the churches known to its original compiler.

Manuscript history: *The Muratorian fragment* was discovered in the Ambrosian Library in Milan by Father Ludovico Antonio Muratori (1672–1750), the most famous Italian historian of his generation. Realising its significance and antiquity, he published it in 1740. The manuscript was likely copied sometime during or near the 8th century at Bobbio Abbey. A few lines of the Muratorian fragment were later found preserved in some codices of Paul's Epistles at the Benedictine abbey of Monte Cassino. These documents date from the 11th and 12th centuries, and the copied lines largely concur with the Bobbio version with minor variations. [* An acephalous fragment on the canon of the sacred Scriptures, ascribed by some to Caius. This very important fragment [vol. ii. pp. 4 and 56, this series] was discovered by Muratori in the Ambrosian Library at Milan, and published by him in his Antiquitates Italicæ in 1740.]*

Authorship and Date: *The original author of the fragment is unknown. The text of the list itself is traditionally dated to the second half of the second century because the author refers to Pius I, bishop of Rome (140—155), as recent: "But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."*

The document contains a list of books the Roman church of his era considered authoritative — a predecessor to what would become the New Testament. A similar list concerning

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the Old Testament likely preceded it, but if such a section was written, it was not preserved in the fragment. The fragment is in barbarous Latin which has probably been translated from an original in Greek, the language prevailing in the second century Christian community of Rome. Bruce Metzger has advocated the traditional dating, as has Charles E. Hill.

Contents: *The canon is basically the same as most modern Protestant canons. The unidentified author accepts four Gospels, the last two of which are Luke and John, but the names of the first two at the beginning of the list are missing. Scholars find it highly likely that the missing two gospels are Matthew and Mark, although this remains uncertain. Also accepted by the author are the "Acts of all Apostles" and 13 of the Pauline Epistles (the Epistle to the Hebrews is not mentioned in the fragment). The author considers spurious the letters claiming to have Paul as author that are ostensibly addressed to the Laodiceans and to the Alexandrians. Of these he says they are "forged in Paul's name to [further] the heresy of Marcion."*

Of the General epistles, the author accepts the Epistle of Jude and says that two epistles "bearing the name of John are counted in the catholic church". 1 Peter, 2 Peter, and James are not mentioned in the fragment. It is clear that the author assumed that the author of the Gospel of John was the same as the author of the First Epistle of John, for in the middle of discussing the Gospel of John he says "what marvel then is it that John brings forward these several things so constantly in his epistles also, saying in his own person, "What we have seen with our eyes and heard with our ears, and our hands have handled that have we written," (1 John 1:1) which is a quotation from the First Epistle of John. It is not clear whether the other epistle in question is 2 John or 3 John. Another indication that the author identified the Gospel writer John with two epistles bearing John's name is that when he specifically addresses the epistles of John, he writes, "the Epistle of Jude indeed, and the two belonging to the above mentioned John." In other words, he thinks that these letters were written by the John whom he has already discussed, namely John the gospel writer. He gives no indication that he considers the John of the Apocalypse to be a different John from the author of the Gospel of John. The author also includes the Wisdom of Solomon [Book of Wisdom], "written by the friends of Solomon in his honour" [line 70] in the canon, and places the reference next to the epistles.

The fragment mentions two approved works of apocalyptic literature: the Apocalypse of John and the Apocalypse of Peter. The Apocalypse of John would go on to be better known as "Revelation" in the modern New Testament, while the Apocalypse of Peter would eventually fall out of favour in the 4th and 5th centuries. The author seems to think that the author of the Apocalypse of John (see debate on the authorship of Revelation) was a "predecessor" of Paul and wrote his epistles to the 7 churches first, although this dating does not match later scholarship, which believes Paul's epistles predate the Apocalypse. The author also remarks that "some of us will not allow [the Apocalypse of Peter] to be read in church". This hesitation with the Apocalypse of Peter would manifest in later centuries with it not being included in later canons. As the manuscript legacy for the Apocalypse of Peter is more sparse than books that made it into the New Testament, it is difficult to know how closely the Apocalypse of Peter read by the author of the fragment matches the few surviving manuscripts of it.

The author admires The Shepherd of Hermas and suggests it should be read, but does not consider it a work of scripture as it was "recently written," and the author considered only works from prophets or apostles to be worthy of canonicity. The remark on age is actually quite funny as the Gospel of John is not much older.)

Text:

1. . . . . those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, “Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.” On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind. And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the Lord’s nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,—the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things so constantly in his epistles also, saying in his own person, “What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written.” For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order.

2. Moreover, the Acts of all the Apostles are comprised by Luke in one book, and addressed to the most excellent Theophilus, because these different events took place when he was present himself; and he shows this clearly—i.e., that the principle on which he wrote was, to give only what fell under his own notice—by the omission of the passion of Peter, and also of the journey of Paul, when he went from the city—Rome—to Spain.

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3. As to the epistles of Paul, again, to those who will understand the matter, they indicate of themselves what they are, and from what place or with what object they were directed. He wrote first of all, and at considerable length, to the Corinthians, to check the schism of heresy; and then to the Galatians, to forbid circumcision; and then to the Romans on the rule of the Old Testament Scriptures, and also to show them that Christ is the first object in these;—which it is needful for us to discuss severally, as the blessed Apostle Paul, following the rule of his predecessor John, writes to no more than seven churches by name, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Moreover, though he writes twice to the Corinthians and Thessalonians for their correction, it is yet shown—i.e., by this sevenfold writing—that there is one Church spread abroad through the whole world. And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all. He wrote, besides these, one to Philemon, and one to Titus, and two to Timothy, in simple personal affection and love indeed; but yet these are hallowed in the esteem of the Catholic Church, and in the regulation of ecclesiastical discipline. There are also in circulation one to the Laodiceans, and another to the Alexandrians, forged under the name of Paul, and addressed against the heresy of Marcion; and there are also several others which cannot be received into the Catholic Church, for it is not suitable for gall to be mingled with honey.

4. The Epistle of Jude, indeed, and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic epistles. And the book of Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and that of Peter, though some amongst us will not have this latter read in the Church. The Pastor, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Pius sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public[18] in the Church to the people, nor placed among the prophets, as their number is complete, nor among the apostles to the end of time. Of the writings of Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all. Those are rejected too who wrote the new Book of Psalms for Marcion, together with Basilides and the founder of the Asian Cataphrygians.

THE EDICT OF TOLERATION

or Edict Of Serdica
Author: Emperor Galerius (311 AD)
from Lactantius, De Mort. Pers. ch. 34, 35.
Opera, ed. O. F. Fritzsche, II, P. 273.;
Bibl. Patt. Ecc. Lat. XI, Leipzig, 1844.
Translation: O. F. Fritzsche, 1844
Estimated Range of Dating: 311 A.D.

(The Edict of Serdica, also called Edict of Toleration, by Galerius, was issued in 311 in Serdica (today Sofia, Bulgaria) by the Roman emperor Galerius, officially ending the Diocletianic persecution of Christianity in the East. The Edict implicitly granted Christianity the status of "religio licita" [lawful religion], a worship recognised and accepted by the Roman Empire. It was the first edict legalising Christianity, preceding the Edict of Milan by two years.

On February 23, 303, on the Terminalia feast, Emperor Diocletian, by proposal of Galerius, issued a persecutory edict. The edict prescribed: 1. Destroying of churches and burning of the Holy Scriptures; 2. Confiscation of church property; 3. Banning Christians from undertaking collective legal action; 4. Loss of privileges for Christians of high rank who refused to recant; 5. The arrest of some state officials.

At that time, Galerius held the position of Caesar of the Roman Empire, the second most important position after the Emperors. In 305 Diocletian abdicated; Galerius, his successor, continued persecution in the East until 311, when he suddenly made a U-turn and granted Christians forgiveness, freedom of worship and, implicitly, the status of religio licita. Promulgated in the name of the other official members of the Tetrarchy, the edict marked the end of persecutions against the Christians. This edict needs some explanations.

The Empire in Crisis

The Crisis of the Third Century, also known as Military Anarchy or the Imperial Crisis (235–284 AD), was a period in which the Roman Empire nearly collapsed under the combined pressures of barbarian invasions and migrations into the Roman territory, civil wars, peasant rebellions, political instability (with multiple usurpers competing for power), Roman reliance on (and growing influence of) barbarian mercenaries known as foederati and commanders nominally working for Rome (but increasingly independent), plague, debasement of currency, and economic depression.

The crisis began with the assassination of Emperor Alexander Severus at the hands of his own troops in 235 AD. This started a fifty-year period in which 20–25 rivals struggled for the throne. Most were important Roman Army generals who took control over all or part of the Empire.

By 258–260, the Empire had split into three competing states. There was the Gallic Empire, which included the Roman provinces of Gaul, Britannia and Hispania, and the Palmyrene Empire, with the eastern provinces of Syria Palaestina and Aegyptus. These became independent of the

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Italian Roman Empire proper, which stood between them. Later, Aurelian (270–275) reunited the empire. The crisis ended with the ascension of Diocletian and his implementation of reforms in 284 and it resulted in many changes to the Empire's institutions, society, economic life and, eventually, religion.

The Tetrarchy

One of Diocletian's reforms was the invention and institution of the Tetrarchy in 293 AD. The term "tetrarchy" describes any form of government where power is divided among four individuals. [basically like a triumvirate with 4 members] The government of the empire was divided between the two senior emperors, the augusti, and their juniors and designated successors, the caesares.

This form of government was the answer to the civil wars, peasant rebellions, political instability, the combined pressures of barbarian invasions and migrations into the Roman territory, and also the vast geographical span of the Roman Empire that was roughly 6000 km long and 4000 km wide, larger than modern China or the United States. The Tetrarchy had approximately the following chronology:

• Diocletian as Augustus, 284–286 AD; with Maximian as Augustus of the West 286–293; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.

• Maximian as the sole Caesar, 285–286 AD; with Diocletian as Augustus of the East 286–305 AD; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.

• Galerius and Flavius Constantius Chlorus as Caesares, 293–305 AD.

• Galerius and Flavius Constantius Chlorus as Augusti of East and West 305–306 AD; with Severus and Maximinus Daia as Caesares, 305–306 AD.

• Galerius and Severus as Augusti of East and West 306–307 AD; with Maximinus Daia and Constantine the Great as Caesares 306–307 AD.

• Galerius and Maxentius as Augusti of East and West 307–308; with Maximinus Daia and Constantine the Great as Caesares, 307–308 AD.

• Galerius and Licinius as Augusti of East and West 308–311 AD; with Maximinus Daia and Constantine the Great as Caesares 308–311 AD.

• Maxentius as usurper in Rome (and Asia Minor 311–312 AD), 308–312 AD.

• Maximinus Daia and Licinius as Augusti of East and West 311–312 AD; with Constantine the Great as Caesar (self-proclaimed Augustus) 311–312 AD.

• Licinius and Constantine the Great as Augusti of East and West 312–324 AD; with Licinius II and Constantine II, Crispus as Caesares 317–324 AD.

• The Tetrarchy ended with the establishment of the Second Flavian [Constantinian] dynasty.

The new Flavian Christians

It is not a great art to find out what was going on in the past. One just has to pay attention to details. All the following persons were interconnected by family bond and by religion:

• Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244–311 AD) was a Roman emperor from 284 to 305 AD. Diocletian's reign stabilised the empire and marks the end of the Crisis of the Third Century. He appointed fellow officer Maximian as Augustus, co-emperor, in 286 AD. Diocletian reigned in the Eastern Empire, and Maximian reigned in the Western Empire.

• Prisca (born between 255 and 260, died 315 AD), a Christian, married Emperor Diocletian probably between 275 and 280 AD and they had one daughter: Galeria Valeria.

• Galeria Valeria (born between 275 and 280, died 315 AD) was the daughter of Roman Emperor Diocletian and his wife Prisca; in 293 AD she married his co-emperor Galerius. When Galerius died, in 311 AD, his co-emperor Licinius was entrusted with the care of Valeria and her mother Prisca, but both women, who were Christians, fled from Licinius. She and her mother were captured in Thessaloniki by Licinius' soldiers 4 years after Galerius' death, beheaded in the central square of the city, and their bodies thrown in the sea.

• Constantius I (Flavius Valerius Constantius; 250–306 AD) was a Roman emperor. He ruled as Caesar from 293 to 305 and as Augustus from 305 to 306 AD. He was the junior colleague of the Augustus Maximian under the Tetrarchy and succeeded him as senior co-emperor of the western part of the empire. Constantius ruled the West while Galerius was Augustus in the East. He was the father of Constantine the Great and founder of the Constantinian dynasty. His wife was the Greek Christian Flavia Helena. After his death he became known as Chlorus (Greek: 'the Green'), but the nickname does not appear in records before the sixth century AD.

• Flavia Julia Helena (Greek: Elene; c. 246 / 248 – c. 330 AD), a Greek Christian, was the first wife of Flavius Constantius I and mother of Roman emperor Constantine the Great.

• Maximian (Latin: Marcus Aurelius Valerius Maximianus; c. 250–310 AD), was the father of Flavia Maximiana Theodora, Maxentius, and Fausta. He was Caesar from 285 to 286, then Augustus from 286 to 305 AD. In 310 Maximian died as a consequence of an assassination plot against Constantine. Maximian killed himself by hanging in mid-310 on Constantine's orders.

• Flavia Maximiana Theodora (c. 275–336 AD), also known as Theodora, was the daughter of Maximian and the second wife of Constantius Chlorus. Her typical Christian name Theodora [meaning: "gift of god"] identifies her as Christian.

• Flavia Julia Constantia (c. 294–330 AD) the daughter of the Roman Emperor Constantius Chlorus and Flavia Maximiana Theodora. She was the half-sister of Flavius Constantinus I and a Christian supporting the Arian Christian party at the First Council of Nicaea (325 AD).

• Valerius Licinianus Licinius (c. 265–325 AD) was Roman emperor from 308 to 324. He murdered Prisca the wife of

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Galerius and also his daughter Galeria Valeria in 315 AD. For most of his reign he was the colleague and rival of Constantine I, with whom he co-authored the Edict of Milan, 313 AD, that granted official toleration to Christians in the Roman Empire. A similar document was already issued by Emperor Galerius two years earlier in 311 AD. His wife was the Arian Christian Flavia Julia Constantia. He was finally defeated at the Battle of Chrysopolis (324 AD), and was later executed on the orders of Constantine I.

• Maxentius (Marcus Aurelius Valerius Maxentius; c. 276–312 AD) was Roman emperor from 306 to 312 AD. He was the son of former Emperor Maximian and the son-in-law of Emperor Galerius. His wife was Valeria Maximilla, a Christian. Co-emperors or rivals: Galerius (306–311); Severus (306–307); Constantine I (306–312); Maximian (306–308); Maximinus Daia (311–312 AD)

• Valeria Maximilla (fl. 293–312) was daughter of Emperor Galerius and wife of Emperor Maxentius. According to the hagiography of St. Catherine of Alexandria, she was a Christian.

• Constantine I (Flavius Valerius Constantinus; 272 – 22 May 337), also known as Constantine the Great, was Roman emperor from 306 to 337. Born in Naissus, Dacia Mediterranea (now Niš, Serbia), he was the son of Flavius Constantius, an Illyrian army officer who became one of the four emperors of the Tetrarchy. His mother, Helena, who was a Greek Christian. His first wife was Minervina with whom he had his first son Flavius Julius Crispus. There is the possibility that he had Minervina killed in 307 AD for he wanted to marry Fausta. In 326, Crispus' life came to a sudden end. On Constantine's orders, he was tried for adultery with Fausta by a local court at Pola, Istria, condemned to death and executed. His next victim was his second wife Fausta, also in 326 AD.

• Flavia Maxima Fausta (289–326 AD) was daughter of Emperor Maximian [c. 250–310 AD], sister of Emperor Maxentius [c. 276–312 AD], and the second wife of Constantine the Great. They had six children: Constantina, Constantine II; Constantius II; Constans, Helena [wife to Flavius Claudius Julianus the "Apostate", 331–363; Roman emperor 361–363], Fausta II. In 326, Fausta was put to death in an overheated bath by Constantine, following the execution of Crispus, his eldest son by Minervina. Reason: alleged adultery with Constantin's eldest son Crispus.

Constantine's position as ruler was by no means secure. Maxentius was the last "rebel" he had to fight against. This rebellion ended at the Battle of the Milvian Bridge in October 312 with the death of Maxentius. According to Eusebius of Caesarea [Maritima], Constantinus' right-hand-man, the battle marked the beginning of Constantine's conversion to Christianity. Eusebius recounts that Constantine and his soldiers had a vision sent by the Christian God. The Arch of Constantine, erected in celebration of the victory, attributes, according to Church tradition, Constantine's success to divine intervention. This claim, however, is a myth invented by Eusebius as the monument does not display any Christian symbolism at all. On the contrary, Constantine erected a giant statue of himself depicting him as Christ-like figure with a sun-like halo around his head copying the likeness of Mithras. It stood right between his Arch and the Flavian Amphitheatre, today known as the Colloseum. This civil war was not about religion, it was about the strive for power and total suppremacy. This appears to be very different from Church legend.

Many [mainly the female] family members of the Tetrarchy were Christians already decades before the battle and at the same time when their fathers and husbands allegedly were in the business of persecuting and killing Christians. How do these contradictions fit together? The only logical answer in an uncomfortable one. It seems the case that Christians persecuted other Christians and they blamed the Romans. Remember: lots of members of the ruling Roman families were Christians already, and the Church itself proves it to be correct by venerating Flavia Domitilla [granddaughter of Emperor Vespasian] Prisca, Galeria Valeria, Flavia Helena, and other connected or related persons as saints. Anyone who lives in a relationship knows how much influence a wife can assert on her husband, particularly on issues close to her heart. Would it really be such a surprise when Galeria Valeria brought her husband Galerius to sign the Edict of Toleration?

By the way, the family name Flavius or Flavia, came as a new invention too. It was added either by Constantine's father or by Constantine himself. There is the possibility that they knew about Vespasian, Titus, Josephus, and Domitian and that they first tried to establish Roman Christianity as a pacifying factor. For Constantine, the name Flavius was programme, only this time, he himself was the unifying factor of the Roman Empire as Christ. The name "Flavian Dynasty" was made official for the "Constantinian Dynasty" which an informal name for the ruling family of the Roman Empire from Constantius Chlorus (died 306) to the death of Julian in 363. After the Second Flavian Dynasty, the Roman emperors kept the name Flavius as regnal name at least until Flavius Constantinus IV (c. 650–685) from the Heraclian Dynasty.

The Arch of Flavius Constantinus I

The main inscription on the attic of Constantine's triumphal arch would originally have been of bronze letters. It can still be read easily; only the recesses in which the letters sat, and their attachment holes, remain. It reads thus, identically on both sides (with abbreviations completed in round brackets): IMP(eratori) CAES(ari) FL(avio) CONSTANTINO MAXIMO P(io) F(elici) AVGUSTO S(enatus) P(opulus) Q(ue) R(omanus) QVOD INSTINCTV DIVINITATIS MENTIS MAGNITVDINE CVM EXERCITV SVO TAM DE TYRANNO QVAM DE OMNI EIVS FACTIONE VNO TEMPORE IVSTIS REMPVBLICAM VLTVS EST ARMIS ARCVM TRIVMPHIS INSIGNEM DICAVIT. Meaning in English:

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(To the) Emperor Caesar Flavius Constantinus, the great, pious, blessed Augustus: (The) Senate and People of Rome (have decided) that (this) remarkable triumphal arch (is) inspired (by the) divinity (of his) great mind, (as) with his just army, he rescued the state from the tyrant and all of his followers (in) one time. Full text of the Edict of Serdica:)

Text:

Among other arrangements which we are always accustomed to make for the prosperity and welfare of the republic, we had desired formerly to bring all things into harmony with the ancient laws and public order of the Romans, and to provide that even the Christians who had left the religion of their fathers should come back to reason ; since, indeed, the Christians themselves, for some reason, had followed such a caprice and had fallen into such a folly that they would not obey the institutes of antiquity, which perchance their own ancestors had first established; but at their own will and pleasure, they would thus make laws unto themselves which they should observe and would collect various peoples in diverse places in congregations. Finally when our law had been promulgated to the effect that they should conform to the institutes of antiquity, many were subdued by the fear of danger, many even suffered death. And yet since most of them persevered in their determination, and we saw that they neither paid the reverence and awe due to the gods nor worshipped the God of the Christians, in view of our most mild clemency and the constant habit by which we are accustomed to grant indulgence to all, we thought that we ought to grant our most prompt indulgence also to these, so that they may again be Christians and may hold their conventicles, provided they do nothing contrary to good order. But we shall tell the magistrates in another letter what they ought to do.

Wherefore, for this our indulgence, they ought to pray to their God for our safety, for that of the republic, and for their own, that the republic may continue uninjured on every side, and that they may be able to live securely in their homes.

This edict is published at Nicomedia on the day before the Kalends of May, in our eighth consulship and the second of Maximinus.

THE EDICT OF MILAN

Freedom of worship granted to all Christians
Authors: Constantine I and Licinius
From Lactantius, De Mort. Pers., ch. 48. opera
II, p 288 sq. (Bibl Patr. Ecc. Lat. XI).
Translations and Reprints 4, Philadelphia, 1898
Translation: O. F. Fritzsche, 1897
Estimed Range of Dating: 313 A.D.

(The Edict of Milan [Latin: Edictum Mediolanense, Greek: Diatagma ton Mediolanon] was the February AD 313 agreement to treat Christians benevolently within the Roman Empire. Western Roman Emperor Constantine I and Emperor Licinius, who controlled the Balkans, met in Mediolanum (modern-day Milan) and, among other things, agreed to change policies towards Christians following the Edict of Toleration issued by Emperor Galerius two years earlier in Serdica. The Edict of Milan gave Christianity legal status and a reprieve from persecution but did not make it the state church of the Roman Empire. That occurred in AD 380 with the Edict of Thessalonica.

The document is found in Lactantius' De Mortibus Persecutorum and in Eusebius of Caesarea's History of the Church with marked divergences between the two. Whether or not there was a formal 'Edict of Milan' is debated. The version found in Lactantius is not in the form of an edict. It is a letter from Licinius to the governors of the provinces in the Eastern Empire he had just conquered by defeating Maximinus later in the same year and issued in Nicomedia.

The actual letters have never been retrieved. However, they are quoted at length in Lactantius' On the Deaths of the Persecutors [De mortibus persecutorum], which gives the Latin text of both Galerius's Edict of Toleration as posted at Nicomedia on 30 April 311 and of Licinius's letter of toleration and restitution addressed to the governor of Bithynia and posted at Nicomedia on 13 June 313.

Eusebius of Caesarea translated both documents into Greek in his History of the Church [Historia Ecclesiastica]. His version of the letter of Licinius must derive from a copy posted in the province of Palaestina Prima [probably at its capital, Caesarea] in the late summer or early autumn of 313, but the origin of his copy of Galerius's Edict of 311 is unknown since that does not seem to have been promulgated in Caesarea. In his description of the events in Milan in his Life of Constantine, Eusebius eliminated the role of Licinius, whom he portrayed as the evil foil to his hero Constantine.

The Edict was in effect directed against Maximinus Daia, the Caesar in the East who was at that time styling himself as Augustus. Having received the emperor Galerius' instruction to repeal the persecution in 311, Maximinus had instructed his subordinates to desist, but had not released Christians from prisons or virtual death-sentences in the mines, as Constantine and Licinius had both done in the West.

Following Galerius' death, Maximinus was no longer constrained; he enthusiastically took up renewed persecutions in the eastern territories under his control,

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encouraging petitions against Christians. One of those petitions, addressed not only to Maximinus but also to Constantine and Licinius, is preserved in a stone inscription at Arycanda in Lycia, and is a "request that the Christians, who have long been disloyal and still persist in the same mischievous intent, should at last be put down and not be suffered by any absurd novelty to offend against the honour due to the gods."

The Edict is popularly thought to concern only Christianity, and even to make Christianity the official religion of the Empire (which recognition did not actually occur until the Edict of Thessalonica in 380). Indeed, the Edict expressly grants religious liberty not only to Christians, who had been the object of special persecution, but goes even further and grants liberty to all religions.)

Text:

When I, Constantine Augustus, as well as I Licinius Augustus had fortunately met near Mediolanurn (Milan), and were considering everything that pertained to the public welfare and security, we thought -, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases ; this regulation is made we that we may not seem to detract from any dignity or any religion. Moreover, in the case of the Christians especially we esteemed it best to order that if it happems anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and without any kind of fraud or deception, Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency,. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

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THE IMPERIAL DECREES OF FLAVIUS CONSTANTINUS

or Imperial Decrees of Constantine
Author: Eusebius (Pamphili) of Caesarea (Maritima)
From: Ecclesiastical History:
Imperial Decrees of Constantine. Book 10, Chapter 5.
Translation: by C.F. Cruse, 1897
Estimated Range of Dating: 306–337 A.D.

(Eusebius (ca. 260–340 AD) was Flavius Constantinus' right-hand man and the bishop of Caesaria Maritima (the capital of Roman Judaea) from 314 until his death, during which time he wrote his Ecclesiastical History. Although not of the highest literary quality, it is an invaluable source of information about the first few centuries of the Christian Church. Book 10, which seems to have been issued in 325, includes the text of the Edict of Milan, itself issued in 313 after the Emperor Constantine's victory at the Battle of the Milvian Bridge. The Edict of Milan not only granted Christians religious toleration but also specifically recognised them as a group already owning significant property.)

"Copy Of The Imperial Ordinances, Translated From The Latin Language"

As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders, that each one, and the Christians among the rest, have the liberty to observe the religion of his choice, and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict, in which this privilege was granted them, some of them perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore as I, Constantine and Augustus, and I, Licinius Augusts, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all. We have resolved among the first thing to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favour and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the Christians being completely removed, which were contained in the former epistle, that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract any thing from any manner of religion, or any mode of worship. And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay, or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have any thing to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality. In all which it will be incumbent on you, to manifest your exertions as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this, provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favour with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be

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proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.

"Copy Of Another Ordinance Which Was Issued By The Emperors, Indicating That The Benefit Was Conferred Solely On The Catholic (Universal) Church"

Hail, our most esteemed Anulinus. This is the course of our benevloence; that we wish those things that belong justly to others, should not only remain unmolested, but should also when necessary be restored, most esteemed Anulinus. Whence it is our will, that when thou shalt receive this epistle, if any of those things belonging to the catholic church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right. When, therefore, your fidelity has understood this decree of our orders to be most evident and plain, make all haste to restore, as soon as possible, all that belongs to the churches, whether gardens or houses, or any thing else, that we may learn thou hast attended to, and most carefully observe this our decree. Farewell, most esteemed and beloved Anulinus.

"Copy Of The Emperor's Epistle, In Which He Ordains A Council Of Bishops To Be Held At Rome, For The Unity And Peace Of The Church"

Constantine Augustus to Miltiades bishop of Rome, and to Marcus. As many communications of this kind have been sent to me from Anulinus, the most illustrious proconsul of Africa, in which it is contained that Caecilianus, the bishop of Carthage, was accused, in many respects, by his colleagues in Africa; and as this appears to be grievous, that in those provinces which Divine Providence has freely entrusted to my fidelity, and in which there is a vast population, the multitude are found inclining to deteriorate, and in a manner divided into two parties, and among others, that the bishops were at variance; I have resolved that the same Cæcilianus, together with ten bishops, who appear to accuse him, and ten others, whom he himself may consider necessary for his cause, shall sail to Rome; that you, being present there, as also Reticius, Maternus, and Marinus, your colleagues, whom i have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law. And, that you may have the most perfect knowledge of these matters, ,I have subjoined to my own epistle copies of the writings sent to me by Anulinus, and sent them to your aforesaid colleagues; in which your gravity will read and consider in what way the aforesaid cause may be most accurately investigated and justly decided; since it neither escapes your diligence, that I show such regard for the holy catholic church, that I wish you, upon the whole, to leave no room for schism or division. May the power of the great God preserve you many years, most esteemed.

"Copy Of The Epistle In Which The Emperor Commanded Another Council To Be Held, For The Purpose Of Removing All The Dissensions Of The Bishops"

Constantine Augustus to Chrestus bishop of Syracuse. As there were some before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their own enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, are disgracefully and detestably at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement, now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you services on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions, may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May Almighty God preserve thee in safety many years."

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THE LIFE OF FLAVIUS CONSTANTINUS

The Life Of The Blessed Emperor Constantine,
or The Life of Constantine the Great
A propaganda treatise by Eusebius of Caesarea
also known as Eusebius Pamphilii. From: Nicene and
Post-Nicene Fathers, Second Series, Vol. 1.
Edited by Philip Schaff and Henry Wace, 1890,
Translation: Ernest Cushing Richardson, 1890.
Estimated Range of Dating: 306–339 AD

(The Life of Constantine the Great (Latin: Vita Constantini) is a panegyric written in Greek in honour of Constantine the Great by Eusebius of Caesarea in the 4th century AD. In today's words we would call it a propaganda treatise. It was never completed due to the death of Eusebius in 339. The historical text provides scholars with one of the most comprehensive sources for the religious policies of Constantine's reign. In addition, Eusebius uses Life of Constantine to engage several of his own religious concerns, such as apologetics, as well as a semi-bibliographic account of Constantine.

Eusebius of Caesarea (c. 265–339 AD.), also known as Eusebius Pamphili (or Pamphilus), was a historian of Christianity, interpreter of the Bible, and above all a Christian polemicist. As such, he was the right-hand man of Emperor Flavius Constantinus as he was that what we would today call the propaganda minister of the Roman Empire, a position that was occupied several generations before him by Flavius Josephus. He became bishop of Caesarea Maritima [the Roman capital of the Holy Land] in about 314 AD. Together with his teacher Saint Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely learned Christian of his time. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History", he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs.

Eusebius had the power to promote, banish, or to change contents of any publication in the Roman Empire. And he used his postion ruthlessly when he persuaded Emperor Constantine to summon the Christian Church leaders, the bishops, to the first Council of Nicaea (now Iznik, Bursa province, Turkey)in 325 AD. This Council had the outcome of nothing less than the marriage of the Roman Empire with the early Christian Church. After a struggle for more than two centuries, this Church meeting decided on which writing were to be accepted in the Bible and which ones were rejected as apocryphical or pseudepigrapha. Emperor Constantine commissioned 50 Bibles to be produced to spread them over the whole Roman Empire as common lawbook; two copies survived: the Codex Sinaiticus and the Codex Vaticanus. They were produced by bishop Athanasius and his scribes in the City of Alexandria, Egypt). 600 years before, this was also the location where Septuagint was produced on commission of Pharao Ptolemy II Philadelphus, the Greek Old Testament, which was now reused in the 50 Bibles of Constantine.)

FLAVIUS CONSTANTINUS BOOK 1

1 Preface.— Of the Death of Constantine.

Already have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the assembly of God's ministers, and greeted him with the due meed of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary.

But now, while I desire to give utterance to some of the customary sentiments, I stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed had previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.

2 The Preface Continued.

And I am indeed amazed, when I consider that he who was but lately visible and present with us in his mortal body, is still, even after death, when the natural thought disclaims everything superfluous as unsuitable, most marvelously endowed with the same imperial dwellings, and honours, and praises as heretofore. But farther, when I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, and when I perceive that it is no more connected with the fleeting periods and occupations of mortal life, but honoured with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to one who is better able, even to him who, being the immortal God and veritable Word, alone has power to confirm his own sayings.

3 How God honours Pious Princes, but destroys Tyrants.

Having given assurance that those who glorify and honour him will meet with an abundant recompense at his hands, while those who set themselves against him as enemies and adversaries will compass the ruin of their own souls, he has already established the truth of these his own declarations, having shown on the one hand the fearful end of those tyrants who denied and opposed him, and at the same time

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having made it manifest that even the death of his servant, as well as his life, is worthy of admiration and praise, and justly claims the memorial, not merely of perishable, but of immortal monuments.

Mankind, devising some consolation for the frail and precarious duration of human life, have thought by the erection of monuments to glorify the memories of their ancestors with immortal honours. Some have employed the vivid delineations and colors of painting ; some have carved statues from lifeless blocks of wood; while others, by engraving their inscriptions deep on tablets and monuments, have thought to transmit the virtues of those whom they honoured to perpetual remembrance. All these indeed are perishable, and consumed by the lapse of time, being representations of the corruptible body, and not expressing the image of the immortal soul. And yet these seemed sufficient to those who had no well-grounded hope of happiness after the termination of this mortal life. But God, that God, I say, who is the common Saviour of all, having treasured up with himself, for those who love godliness, greater blessings than human thought has conceived, gives the earnest and first-fruits of future rewards even here, assuring in some sort immortal hopes to mortal eyes. The ancient oracles of the prophets, delivered to us in the Scripture, declare this; the lives of pious men, who shone in old time with every virtue, bear witness to posterity of the same; and our own days prove it to be true, wherein Constantine, who alone of all that ever wielded the Roman power was the friend of God the Sovereign of all, has appeared to all mankind so clear an example of a godly life.

4 That God honoured Constantine.

And God himself, whom Constantine worshipped, has confirmed this truth by the clearest manifestations of his will, being present to aid him at the commencement, during the course, and at the end of his reign, and holding him up to the human race as an instructive example of godliness. Accordingly, by the manifold blessings he has conferred on him, he has distinguished him alone of all the sovereigns of whom we have ever heard as at once a mighty luminary and most clear-voiced herald of genuine piety.

5 That he reigned above Thirty Years, and lived above Sixty.

With respect to the duration of his reign, God honoured him with three complete periods of ten years, and something more, extending the whole term of his mortal life to twice this number of years. And being pleased to make him a representative of his own sovereign power, he displayed him as the conqueror of the whole race of tyrants, and the destroyer of those God-defying giants of the earth who madly raised their impious arms against him, the supreme King of all. They appeared, so to speak, for an instant, and then disappeared: while the one and only true God, when he had enabled his servant, clad in heavenly panoply, to stand singly against many foes, and by his means had relieved mankind from the multitude of the ungodly, constituted him a teacher of his worship to all nations, to testify with a loud voice in the hearing of all that he acknowledged the true God, and turned with abhorrence from the error of them that are no gods.

6 That he was the Servant of God, and the Conqueror of Nations.

Thus, like a faithful and good servant, did he act and testify, openly declaring and confessing himself the obedient minister of the supreme King. And God immediately rewarded him, by making him ruler and sovereign, and victorious to such a degree that he alone of all rulers pursued a continual course of conquest, unsubdued and invincible, and through his trophies a greater ruler than tradition records ever to have been before. So dear was he to God, and so blessed; so pious and so fortunate in all that he undertook, that with the greatest facility he obtained the authority over more nations than any who had preceded him, and yet retained his power, undisturbed, to the very close of his life.

7 Comparison with Cyrus, King of the Persians, and with Alexander of Macedon.

Ancient history describes Cyrus, king of the Persians, as by far the most illustrious of all kings up to his time. And yet if we regard the end of his days, we find it but little corresponded with his past prosperity, since he met with an inglorious and dishonourable death at the hands of a woman.

Again, the sons of Greece celebrate Alexander the Macedonian as the conqueror of many and diverse nations; yet we find that he was removed by an early death, before he had reached maturity, being carried off by the effects of revelry and drunkenness. His whole life embraced but the space of thirty-two years, and his reign extended to no more than a third part of that period. Unsparing as the thunderbolt, he advanced through streams of blood and reduced entire nations and cities, young and old, to utter slavery. But when he had scarcely arrived at the maturity of life, and was lamenting the loss of youthful pleasures, death fell upon him with terrible stroke, and, that he might not longer outrage the human race, cut him off in a foreign and hostile land, childless, without successor, and homeless. His kingdom too was instantly dismembered, each of his officers taking away and appropriating a portion for himself. And yet this man is extolled for such deeds as these.

8 That he conquered nearly the Whole World.

But our emperor began his reign at the time of life at which the Macedonian died, yet doubled the length of his life, and trebled the length of his reign. And instructing his army in the mild and sober precepts of godliness, he carried his arms as far as the Britons, and the nations that dwell in the very bosom of the Western ocean. He subdued likewise all Scythia, though situated in the remotest North, and divided into numberless diverse and barbarous tribes. He even pushed his conquests to the Blemmyans and Ethiopians, on the very confines of the South; nor did he think the acquisition of the Eastern nations unworthy his care. In short, diffusing the effulgence of his holy light to the ends of the whole world, even to the most distant Indians, the nations dwelling on the extreme circumference of the inhabited earth, he received the

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submission of all the rulers, governors, and satraps of barbarous nations, who cheerfully welcomed and saluted him, sending embassies and presents, and setting the highest value on his acquaintance and friendship; insomuch that they honoured him with pictures and statues in their respective countries, and Constantine alone of all emperors was acknowledged and celebrated by all. Notwithstanding, even among these distant nations, he proclaimed the name of his God in his royal edicts with all boldness.

9 That he was the Son of a Pious Emperor, and bequeathed the Power to Royal Sons.

Nor did he give this testimony in words merely, while exhibiting failure in his own practice, but pursued every path of virtue, and was rich in the varied fruits of godliness. He ensured the affection of his friends by magnificent proofs of liberality; and inasmuch as he governed on principles of humanity, he caused his rule to be but lightly felt and acceptable to all classes of his subjects; until at last, after a long course of years, and when he was wearied by his divine labors, the God whom he honoured crowned him with an immortal reward, and translated him from a transitory kingdom to that endless life which he has laid up in store for the souls of his saints, after he had raised him up three sons to succeed him in his power. As then the imperial throne had descended to him from his father, so, by the law of nature, was it reserved for his children and their descendants, and perpetuated, like some paternal inheritance, to endless generations. And indeed God himself, who distinguished this blessed prince with divine honours while yet present with us, and who has adorned his death with choice blessings from his own hand, should be the writer of his actions; since he has recorded his labors and successes on heavenly monuments.

10 Of the Need for this History, and its Value for Edification.

However, hard as it is to speak worthily of this blessed character, and though silence were the safer and less perilous course, nevertheless it is incumbent on me, if I would escape the charge of negligence and sloth, to trace as it were a verbal portraiture, by way of memorial of the pious prince, in imitation of the delineations of human art. For I should be ashamed of myself were I not to employ my best efforts, feeble though they be and of little value, in praise of one who honoured God with such surpassing devotion. I think too that my work will be on other grounds both instructive and necessary, since it will contain a description of those royal and noble actions which are pleasing to God, the Sovereign of all. For would it not be disgraceful that the memory of Nero, and other impious and godless tyrants far worse than he, should meet with diligent writers to embellish the relation of their worthless deeds with elegant language, and record them in voluminous histories, and that I should be silent, to whom God himself has vouchsafed such an emperor as all history records not, and has permitted me to come into his presence, and enjoy his acquaintance and society?

Wherefore, if it is the duty of any one, it certainly is mine, to make an ample proclamation of his virtues to all in whom the example of noble actions is capable of inspiring the love of God. For some who have written the lives of worthless characters, and the history of actions but little tending to the improvement of morals, from private motives, either love or enmity, and possibly in some cases with no better object than the display of their own learning, have exaggerated unduly their description of actions intrinsically base, by a refinement and elegance of diction. And thus they have become to those who by the Divine favor had been kept apart from evil, teachers not of good, but of what should be silenced in oblivion and darkness. But my narrative, however unequal to the greatness of the deeds it has to describe, will yet derive luster even from the bare relation of noble actions. And surely the record of conduct that has been pleasing to God will afford a far from unprofitable, indeed a most instructive study, to persons of well-disposed minds.

11 That his Present Object is to record only the Pious Actions of Constantine.

It is my intention, therefore, to pass over the greater part of the royal deeds of this thrice-blessed prince; as, for example, his conflicts and engagements in the field, his personal valour, his victories and successes against the enemy, and the many triumphs he obtained: likewise his provisions for the interests of individuals, his legislative enactments for the social advantage of his subjects, and a multitude of other imperial labors which are fresh in the memory of all; the design of my present undertaking being to speak and write of those circumstances only which have reference to his religious character.

And since these are themselves of almost infinite variety, I shall select from the facts which have come to my knowledge such as are most suitable, and worthy of lasting record, and endeavor to narrate them as briefly as possible. Henceforward, indeed, there is a full and free opportunity for celebrating in every way the praises of this truly blessed prince, which hitherto we have been unable to do, on the ground that we are forbidden to judge any one blessed before his death, because of the uncertain vicissitudes of life. Let me implore then the help of God, and may the inspiring aid of the heavenly Word be with me, while I commence my history from the very earliest period of his life.

12 That like Moses, he was reared in the Palaces of Kings.

Ancient history relates that a cruel race of tyrants oppressed the Hebrew nation; and that God, who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when in the course of time he had arrived at manhood, and the time had come for Divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from the tyrants by whom he had been brought up, openly acknowledging his true brethren and kinsfolk. Then God, exalting him to be the leader of the whole nation, delivered the Hebrews from the bondage of

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their enemies, and inflicted Divine vengeance through his means on the tyrant race. This ancient story, though rejected by most as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the Supreme God, and have sorely afflicted His Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as that other servant of God had done, in the very home of the tyrants, but young as he was did not share the manner of life of the ungodly: for from that early period his noble nature, under the leading of the Divine Spirit, inclined him to piety and a life acceptable to God. A desire, moreover, to emulate the example of his father had its influence in stimulating the son to a virtuous course of conduct. His father was Constantius (and we ought to revive his memory at this time), the most illustrious emperor of our age; of whose life it is necessary briefly to relate a few particulars, which tell to the honour of his son.

13 Of Constantius his Father, who refused to imitate Diocletian, Maximian, and Maxentius, in their Persecution of the Christians.

At a time when four emperors shared the administration of the Roman empire, Constantius alone, following a course of conduct different from that pursued by his colleagues, entered into the friendship of the Supreme God.

For while they besieged and wasted the churches of God, leveling them to the ground, and obliterating the very foundations of the houses of prayer, he kept his hands pure from their abominable impiety, and never in any respect resembled them. They polluted their provinces by the indiscriminate slaughter of godly men and women; but he kept his soul free from the stain of this crime. They, involved in the mazes of impious idolatry, enthralled first themselves, and then all under their authority, in bondage to the errors of evil demons, while he at the same time originated the profoundest peace throughout his dominions, and secured to his subjects the privilege of celebrating without hindrance the worship of God. In short, while his colleagues oppressed all men by the most grievous exactions, and rendered their lives intolerable, and even worse than death, Constantius alone governed his people with a mild and tranquil sway, and exhibited towards them a truly parental and fostering care. Numberless, indeed, are the other virtues of this man, which are the theme of praise to all; of these I will record one or two instances, as specimens of the quality of those which I must pass by in silence, and then I will proceed to the appointed order of my narrative.

14 How Constantius his Father, being reproached with Poverty by Diocletian, filled his Treasury, and afterwards restored the Money to those by whom it had been contributed.

In consequence of the many reports in circulation respecting this prince, describing his kindness and gentleness of character, and the extraordinary elevation of his piety, alleging too, that by reason of his extreme indulgence to his subjects, he had not even a supply of money laid up in his treasury; the emperor who at that time occupied the place of supreme power sent to reprehend his neglect of the public good, at the same time reproaching him with poverty, and alleging in proof of the charge the empty state of his treasury. On this he desired the messengers of the emperor to remain with him awhile, and, calling together the wealthiest of his subjects of all nations under his dominion, he informed them that he was in want of money, and that this was the time for them all to give a voluntary proof of their affection for their prince.

As soon as they heard this (as though they had long been desirous of an opportunity for showing the sincerity of their good will), with zealous alacrity they filled the treasury with gold and silver and other wealth; each eager to surpass the rest in the amount of his contribution: and this they did with cheerful and joyous countenances. And now Constantius desired the messengers of the great emperor personally to inspect his treasures, and directed them to give a faithful report of what they had seen; adding, that on the present occasion he had taken this money into his own hands, but that it had long been kept for his use in the custody of the owners, as securely as if under the charge of faithful treasurers. The ambassadors were overwhelmed with astonishment at what they had witnessed: and on their departure it is said that the truly generous prince sent for the owners of the property, and, after commending them severally for their obedience and true loyalty, restored it all, and bade them return to their homes.

This one circumstance, then, conveys a proof of the generosity of him whose character we are attempting to illustrate: another will contain the clearest testimony to his piety.

15 Of the Persecution raised by his Colleagues.

By command of the supreme authorities of the empire, the governors of the several provinces had set on foot a general persecution of the godly. Indeed, it was from the imperial courts themselves that the very first of the pious martyrs proceeded, who passed through those conflicts for the faith, and most readily endured both fire and sword, and the depths of the sea; every form of death, in short, so that in a brief time all the royal palaces were bereft of pious men. The result was, that the authors of this wickedness were entirely deprived of the protecting care of God, since by their persecution of his worshipers they at the same time silenced the prayers that were wont to be made on their own behalf.

16 How Constantius, feigning Idolatry, expelled those who consented to offer Sacrifice, but retained in his Palace all who were willing to confess Christ.

On the other hand, Constantius conceived an expedient full of sagacity, and did a thing which sounds paradoxical, but in fact was most admirable.

He made a proposal to all the officers of his court, including even those in the highest stations of authority,

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offering them the following alternative: either that they should offer sacrifice to demons, and thus be permitted to remain with him, and enjoy their usual honours; or, in case of refusal, that they should be shut out from all access to his person, and entirely disqualified from acquaintance and association with him. Accordingly, when they had individually made their choice, some one way and some the other; and the choice of each had been ascertained, then this admirable prince disclosed the secret meaning of his expedient, and condemned the cowardice and selfishness of the one party, while he highly commended the other for their conscientious devotion to God. He declared, too, that those who had been false to their God must be unworthy of the confidence of their prince; for how was it possible that they should preserve their fidelity to him, who had proved themselves faithless to a higher power? He determined, therefore, that such persons should be removed altogether from the imperial court, while, on the other hand, declaring that those men who, in bearing witness for the truth, had proved themselves to be worthy servants of God, would manifest the same fidelity to their king, he entrusted them with the guardianship of his person and empire, saying that he was bound to treat such persons with special regard as his nearest and most valued friends, and to esteem them far more highly than the richest treasures.

17 Of his ChristianManner of Life.

The father of Constantine, then, is said to have possessed such a character as we have briefly described. And what kind of death was vouchsafed to him in consequence of such devotion to God, and how far he whom he honoured made his lot to differ from that of his colleagues in the empire, may be known to any one who will give his attention to the circumstances of the case. For after he had for a long time given many proofs of royal virtue, in acknowledging the Supreme God alone, and condemning the polytheism of the ungodly, and had fortified his household by the prayers of holy men, he passed the remainder of his life in remarkable repose and tranquillity, in the enjoyment of what is counted blessedness, — neither molesting others nor being molested ourselves.

Accordingly, during the whole course of his quiet and peaceful reign, he dedicated his entire household, his children, his wife, and domestic attendants, to the One Supreme God: so that the company assembled within the walls of his palace differed in no respect from a church of God; wherein were also to be found his ministers, who offered continual supplications on behalf of their prince, and this at a time when, with most, it was not allowable to have any dealings with the worshipers of God, even so far as to exchange a word with them.

18 That after the Abdication of Diocletian and Maximian, Constantius became Chief Augustus, and was blessed with a Numerous Offspring.

The immediate consequence of this conduct was a recompense from the hand of God, insomuch that he came into the supreme authority of the empire. For the older emperors, for some unknown reason, resigned their power; and this sudden change took place in the first year after their persecution of the churches.

From that time Constantius alone received the honours of chief Augustus, having been previously, indeed, distinguished by the diadem of the imperial Caesars, among whom he held the first rank; but after his worth had been proved in this capacity, he was invested with the highest dignity of the Roman empire, being named chief Augustus of the four who were afterwards elected to that honour. Moreover, he surpassed most of the emperors in regard to the number of his family, having gathered around him a very large circle of children both male and female. And, lastly, when he had attained to a happy old age, and was about to pay the common debt of nature, and exchange this life for another, God once more manifested His power in a special manner on his behalf, by providing that his eldest son Constantine should be present during his last moments, and ready to receive the imperial power from his hands.

19. Of his Son Constantine, who in his Youth accompanied Diocletian into Palestine.

The latter had been with his father's imperial colleagues, and had passed his life among them, as we have said, like God's ancient prophet. And even in the very earliest period of his youth he was judged by them to be worthy of the highest honour. An instance of this we have ourselves seen, when he passed through Palestine with the senior emperor, at whose right hand he stood, and commanded the admiration of all who beheld him by the indications he gave even then of royal greatness. For no one was comparable to him for grace and beauty of person, or height of stature; and he so far surpassed his compeers in personal strength as to be a terror to them. He was, however, even more conspicuous for the excellence of his mental qualities than for his superior physical endowments; being gifted in the first place with a sound judgement, and having also reaped the advantages of a liberal education. He was also distinguished in no ordinary degree both by natural intelligence and divinely imparted wisdom.

20. Flight of Constantine to his Father because of the Plots of Diocletian.

The emperors then in power, observing his manly and vigorous figure and superior mind, were moved with feelings of jealousy and fear, and thenceforward carefully watched for an opportunity of inflicting some brand of disgrace on his character. But the young man, being aware of their designs, the details of which, through the providence of God, more than once came to him, sought safety in flight; in this respect again keeping up his resemblance to the great prophet Moses. Indeed, in every sense God was his helper; and he had before ordained that he should be present in readiness to succeed his father.

21. Death of Constantius, who leaves his Son Constantine Emperor.

Immediately, therefore, on his escape from the plots which had been thus insidiously laid for him, he made his way with

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all haste to his father, and arrived at length at the very time that he was lying at the point of death. As soon as Constantius saw his son thus unexpectedly in his presence, he leaped from his couch, embraced him tenderly, and, declaring that the only anxiety which had troubled him in the prospect of death, namely, that caused by the absence of his son, was now removed, he rendered thanks to God, saying that he now thought death better than the longest life, and at once completed the arrangement of his private affairs. Then, taking a final leave of the circle of sons and daughters by whom he was surrounded, in his own palace, and on the imperial couch, he bequeathed the empire, according to the law of nature, to his eldest son, and breathed his last.

22 How, after the Burial of Constantius, Constantine was Proclaimed Augustus by the Army.

Nor did the imperial throne remain long unoccupied: for Constantine invested himself with his father's purple, and proceeded from his father's palace, presenting to all a renewal, as it were, in his own person, of his father's life and reign. He then conducted the funeral procession in company with his father's friends, some preceding, others following the train, and performed the last offices for the pious deceased with an extraordinary degree of magnificence, and all united in honouring this thrice blessed prince with acclamations and praises, and while with one mind and voice, they glorified the rule of the son as a living again of him who was dead, they hastened at once to hail their new sovereign by the titles of Imperial and Worshipful Augustus, with joyful shouts. Thus the memory of the deceased emperor received honour from the praises bestowed upon his son, while the latter was pronounced blessed in being the successor of such a father. All the nations also under his dominion were filled with joy and inexpressible gladness at not being even for a moment deprived of the benefits of a well ordered government.

In the instance of the Emperor Constantius, God has made manifest to our generation what the end of those is who in their lives have honoured and loved him.

23 A Brief Notice of the Destruction of the Tyrants.

With respect to the other princes, who made war against the churches of God, I have not thought it fit in the present work to give any account of their downfall, nor to stain the memory of the good by mentioning them in connection with those of an opposite character. The knowledge of the facts themselves will of itself suffice for the wholesome admonition of those who have witnessed or heard of the evils which severally befell them.

24 It was by the Will of God that Constantine became possessed of the Empire.

Thus then the God of all, the Supreme Governor of the whole universe, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed.

25 Victories of Constantine over the Barbarians and the Britons.

As soon then as he was established on the throne, he began to care for the interests of his paternal inheritance, and visited with much considerate kindness all those provinces which had previously been under his father's government. Some tribes of the barbarians who dwelt on the banks of the Rhine, and the shores of the Western ocean, having ventured to revolt, he reduced them all to obedience, and brought them from their savage state to one of gentleness. He contented himself with checking the inroads of others, and drove from his dominions, like untamed and savage beasts, those whom he perceived to be altogether incapable of the settled order of civilised life. Having disposed of these affairs to his satisfaction, he directed his attention to other quarters of the world, and first passed over to the British nations, which lie in the very bosom of the ocean. These he reduced to submission, and then proceeded to consider the state of the remaining portions of the empire, that he might be ready to tender his aid wherever circumstances might require it.

26 How he resolved to deliver Rome from Maxentius.

While, therefore, he regarded the entire world as one immense body, and perceived that the head of it all, the royal city of the Roman empire, was bowed down by the weight of a tyrannous oppression; at first he had left the task of liberation to those who governed the other divisions of the empire, as being his superiors in point of age. But when none of these proved able to afford relief, and those who had attempted it had experienced a disastrous termination of their enterprise, he said that life was without enjoyment to him as long as he saw the imperial city thus afflicted, and prepared himself for the overthrowal of the tyranny.

27 That after reflecting on the Downfall of those who had worshiped Idols, he made Choice of Christianity.

Being convinced, however, that he needed some more powerful aid than his military forces could afford him, on account of the wicked and magical enchantments which were so diligently practiced by the tyrant, he sought Divine assistance, deeming the possession of arms and a numerous soldiery of secondary importance, but believing the co-operating power of Deity invincible and not to be shaken. He considered, therefore, on what God he might rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the many emperors who had preceded him, those who had rested their hopes in a multitude of gods, and served them with sacrifices and offerings, had in the first place been deceived by flattering predictions, and oracles which promised them all prosperity, and at last had met with an unhappy end, while not one of their gods had stood by to warn them of the impending wrath of heaven; while one alone who had pursued an entirely opposite course, who had condemned their error, and honoured the one Supreme God during his whole life, had found him to be the Saviour and Protector of his empire, and the Giver of every good thing. Reflecting on this, and well weighing the fact that they who had trusted in many

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gods had also fallen by manifold forms of death, without leaving behind them either family or offspring, stock, name, or memorial among men: while the God of his father had given to him, on the other hand, manifestations of his power and very many tokens: and considering farther that those who had already taken arms against the tyrant, and had marched to the battlefield under the protection of a multitude of gods, had met with a dishonourable end (for one of them had shamefully retreated from the contest without a blow, and the other, being slain in the midst of his own troops, became, as it were, the mere sport of death); reviewing, I say, all these considerations, he judged it to be folly indeed to join in the idle worship of those who were no gods, and, after such convincing evidence, to err from the truth; and therefore felt it incumbent on him to honour his father's God alone.

28 How, while he was praying, God sent him a Vision of a Cross of Light in the Heavens at Mid-day, with an Inscription admonishing him to conquer by that.

Accordingly he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honoured with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-time has established its truth? He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, Conquer by this . At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle. intensest reality the vision of the words, so that for the moment he was living in the intensest reality of such a vision. His mind had just that intense activity to which such a thing is possible or actual. It is like Goethe's famous meeting of his own self. It is that genius power for the realistic representation of ideal things. This is not the same exactly as "hallucination," or even "imagination." The hallucination probably came later when Constantine gradually represented to himself and finally to Eusebius the vivid idea with its slight ground, as an objective reality,—a common phenomenon. When the emperor went to sleep, his brain molecules vibrating to the forms of his late intense thought, he inevitably dreamed, and dreaming naturally confirmed his thought. This does not say that the suggestive form seen, or the idea itself, and the direction of the dream itself, were not providential and the work of the Holy Spirit, for they were, and were special in character, and so miraculous (or why do ideas come?); but it is to be feared that Constantine's own spirit or something else furnished some of the later details. There is a slight difference of authority as to when and where the vision took place. The panegyrist seems to make it before leaving Gaul, and Malalas is inaccurate as usual in having it happen in a war against the barbarians. For farther discussion of the subject see monographs under Literature in the Prolegomena, especially under the names: Baring, Du Voisin, Fabricius, Girault, Heumann, Jacutius Mamachi, Molinet, St. Victor, Suhr, Toderini, Weidener, Wernsdorf, Woltereck. The most concise, clear, and admirable supporter of the account of Eusebius, or rather Constantine, as it stands, is Newman, Miracles (Lond. 1875), 271-286.}-->

29 How the Christ of God appeared to him in his Sleep, and commanded him to use in his Wars a Standard made in the Form of the Cross.

He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night suddenly came on; then in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign which he had seen in the heavens, and to use it as a safeguard in all engagements with his enemies.

30 The Making of the Standard of the Cross.

At dawn of day he arose, and communicated the marvel to his friends: and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.

31 A Description of the Standard of the Cross, which the Romans now call the Labarum.

Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a transverse bar laid over it. On the top of the whole was fixed a wreath of gold and precious stones; and within this, the symbol of the Saviour's name, two letters indicating the name of Christ by means of its initial characters, the letter P being intersected by X in its centre: and these letters the emperor was in the habit of wearing on his helmet at a later period. From the cross-bar of the spear was suspended a cloth, a royal piece, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form, and the upright staff, whose lower section was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered banner.

The emperor constantly made use of this sign of salvation as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.

32 How Constantine received Instruction, and read the Sacred Scriptures.

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These things were done shortly afterwards. But at the time above specified, being struck with amazement at the extraordinary vision, and resolving to worship no other God save Him who had appeared to him, he sent for those who were acquainted with the mysteries of His doctrines, and enquired who that God was, and what was intended by the sign of the vision he had seen. They affirmed that He was God, the only begotten Son of the one and only God: that the sign which had appeared was the symbol of immortality, and the trophy of that victory over death which He had gained in time past when sojourning on earth. They taught him also the causes of His advent, and explained to him the true account of His incarnation. Thus he was instructed in these matters, and was impressed with wonder at the divine manifestation which had been presented to his sight. Comparing, therefore, the heavenly vision with the interpretation given, he found his judgement confirmed; and, in the persuasion that the knowledge of these things had been imparted to him by Divine teaching, he determined thenceforth to devote himself to the reading of the Inspired writings.

Moreover, he made the priests of God his counselors, and deemed it incumbent on him to honour the God who had appeared to him with all devotion. And after this, being fortified by well-grounded hopes in Him, he hastened to quench the threatening fire of tyranny.

33 Of the Adulterous Conduct of Maxentius at Rome.

For he who had tyrannically possessed himself of the imperial city, had proceeded to great lengths in impiety and wickedness, so as to venture without hesitation on every vile and impure action.

For example: he would separate women from their husbands, and after a time send them back to them again, and these insults he offered not to men of mean or obscure condition, but to those who held the first places in the Roman senate. Moreover, though he shamefully dishonoured almost numberless free women, he was unable to satisfy his ungoverned and intemperate desires. But when he assayed to corrupt Christian women also, he could no longer secure success to his designs, since they chose rather to submit their lives to death than yield their persons to be defiled by him.

34 How the Wife of a Prefect slew herself for Chastity's Sake.

Now a certain woman, wife of one of the senators who held the authority of prefect, when she understood that those who ministered to the tyrant in such matters were standing before her house (she was a Christian), and knew that her husband through fear had bidden them take her and lead her away, begged a short space of time for arraying herself in her usual dress, and entered her chamber. There, being left alone, she sheathed a sword in her own breast, and immediately expired, leaving indeed her dead body to the procurers, but declaring to all mankind, both to present and future generations, by an act which spoke louder than any words, that the chastity for which Christians are famed is the only thing which is invincible and indestructible. Such was the conduct displayed by this woman.

35 Massacre of the Roman People by Maxentius.

All men, therefore, both people and magistrates, whether of high or low degree, trembled through fear of him whose daring wickedness was such as I have described, and were oppressed by his grievous tyranny. Nay, though they submitted quietly, and endured this bitter servitude, still there was no escape from the tyrant's sanguinary cruelty. For at one time, on some trifling pretense, he exposed the populace to be slaughtered by his own bodyguard; and countless multitudes of the Roman people were slain in the very midst of the city by the lances and weapons, not of Scythians or barbarians, but of their own fellow citizens. And besides this, it is impossible to calculate the number of senators whose blood was shed with a view to the seizure of their respective estates, for at different times and on various fictitious charges, multitudes of them suffered death.

36. Magic Arts of Maxentius against Constantine; and Famine at Rome.

But the crowning point of the tyrant's wickedness was his having recourse to sorcery: sometimes for magic purposes ripping up women with child, at other times searching into the bowels of new-born infants. He slew lions also, and practiced certain horrid arts for evoking demons, and averting the approaching war, hoping by these means to get the victory. In short, it is impossible to describe the manifold acts of oppression by which this tyrant of Rome enslaved his subjects: so that by this time they were reduced to the most extreme penury and want of necessary food, a scarcity such as our contemporaries do not remember ever before to have existed at Rome.

37 Defeat of Maxentius's Armies in Italy.

Constantine, however, filled with compassion on account of all these miseries, began to arm himself with all warlike preparation against the tyranny. Assuming therefore the Supreme God as his patron, and invoking His Christ to be his preserver and aid, and setting the victorious trophy, the salutary symbol, in front of his soldiers and bodyguard, he marched with his whole forces, trying to obtain again for the Romans the freedom they had inherited from their ancestors.

And whereas, Maxentius, trusting more in his magic arts than in the affection of his subjects, dared not even advance outside the city gates, but had guarded every place and district and city subject to his tyranny, with large bodies of soldiers, the emperor, confiding in the help of God, advanced against the first and second and third divisions of the tyrant's forces, defeated them all with ease at the first assault, and made his way into the very interior of Italy.

38 Death of Maxentius on the Bridge of the Tiber.

And already he was approaching very near Rome itself, when, to save him from the necessity of fighting with all the Romans for the tyrant's sake, God himself drew the tyrant, as it were by secret cords, a long way outside the gates. And now those miracles recorded in Holy Writ, which God of old wrought against the ungodly (discredited by most as fables,

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yet believed by the faithful), did he in every deed confirm to all alike, believers and unbelievers, who were eye-witnesses of the wonders. For as once in the days of Moses and the Hebrew nation, who were worshipers of God, "Pharaoh's chariots and his host has he cast into the sea and his chosen chariot-captains are drowned in the Red Sea," — so at this time Maxentius, and the soldiers and guards with him, "went down into the depths like stone," Exodus 15:5 when, in his flight before the divinely-aided forces of Constantine, he essayed to cross the river which lay in his way, over which, making a strong bridge of boats, he had framed an engine of destruction, really against himself, but in the hope of ensnaring thereby him who was beloved by God. For his God stood by the one to protect him, while the other, godless, proved to be the miserable contriver of these secret devices to his own ruin. So that one might well say, "He has made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violence shall come down upon his own pate." Thus, in the present instance, under divine direction, the machine erected on the bridge, with the ambuscade concealed therein, giving way unexpectedly before the appointed time, the bridge began to sink, and the boats with the men in them went bodily to the bottom. And first the wretch himself, then his armed attendants and guards, even as the sacred oracles had before described, "sank as lead in the mighty waters." Exodus 15:10 So that they who thus obtained victory from God might well, if not in the same words, yet in fact in the same spirit as the people of his great servant Moses, sing and speak as they did concerning the impious tyrant of old: "Let us sing unto the Lord, for he has been glorified exceedingly: the horse and his rider has he thrown into the sea. He has become my helper and my shield unto salvation." And again, "Who is like you, O Lord, among the gods? Who is like you, glorious in holiness, marvelous in praises, doing wonders?"

39 Constantine's Entry into Rome.

Having then at this time sung these and suchlike praises to God, the Ruler of all and the Author of victory, after the example of his great servant Moses, Constantine entered the imperial city in triumph. And here the whole body of the senate, and others of rank and distinction in the city, freed as it were from the restraint of a prison, along with the whole Roman populace, their countenances expressive of the gladness of their hearts, received him with acclamations and abounding joy; men, women, and children, with countless multitudes of servants, greeting him as deliverer, preserver, and benefactor, with incessant shouts. But he, being possessed of inward piety toward God, was neither rendered arrogant by these plaudits, nor uplifted by the praises he heard: but, being sensible that he had received help from God, he immediately rendered a thanksgiving to him as the Author of his victory.

40 Of the Statue of Constantine holding a Cross, and its Inscription.

Moreover, by loud proclamation and monumental inscriptions he made known to all men the salutary symbol, setting up this great trophy of victory over his enemies in the midst of the imperial city, and expressly causing it to be engraven in indelible characters, that the salutary symbol was the safeguard of the Roman government and of the entire empire. Accordingly, he immediately ordered a lofty spear in the figure of a cross to be placed beneath the hand of a statue representing himself, in the most frequented part of Rome, and the following inscription to be engraved on it in the Latin language: by virtue of this salutary sign, which is the true test of valour, I have preserved and liberated your city from the yoke of tyranny. I have also set at liberty the roman senate and people, and restored them to their ancient distinction and splendor .

41 Rejoicings throughout the Provinces; and Constantine's Acts of Grace.

Thus the pious emperor, glorying in the confession of the victorious cross, proclaimed the Son of God to the Romans with great boldness of testimony. And the inhabitants of the city, one and all, senate and people, reviving, as it were, from the pressure of a bitter and tyrannical domination, seemed to enjoy purer rays of light, and to be born again into a fresh and new life. All the nations, too, as far as the limit of the western ocean, being set free from the calamities which had heretofore beset them, and gladdened by joyous festivals, ceased not to praise him as the victorious, the pious, the common benefactor: all, indeed, with one voice and one mouth, declared that Constantine had appeared by the grace of God as a general blessing to mankind. The imperial edict also was everywhere published, whereby those who had been wrongfully deprived of their estates were permitted again to enjoy their own, while those who had unjustly suffered exile were recalled to their homes. Moreover, he freed from imprisonment, and from every kind of danger and fear, those who, by reason of the tyrant's cruelty, had been subject to these sufferings.

42 The Honours Conferred upon Bishops, and the Building of Churches.

The emperor also personally inviting the society of God's ministers, distinguished them with the highest possible respect and honour, showing them favor in deed and word as persons consecrated to the service of his God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he thought he saw not the man as seen by the vulgar eye, but the God in him. He made them also his companions in travel, believing that He whose servants they were would thus help him. Besides this, he gave from his own private resources costly benefactions to the churches of God, both enlarging and heightening the sacred edifices, and embellishing the august sanctuaries of the church with abundant offerings.

43 Constantine's Liberality to the Poor.

He likewise distributed money largely to those who were in need, and besides these showing himself philanthropist and benefactor even to the heathen, who had no claim on him; and even for the beggars in the forum, miserable and shiftless, he provided, not with money only, or necessary food, but

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also decent clothing. But in the case of those who had once been prosperous, and had experienced a reverse of circumstances, his aid was still more lavishly bestowed. On such persons, in a truly royal spirit, he conferred magnificent benefactions; giving grants of land to some, and honouring others with various dignities. Orphans of the unfortunate he cared for as a father, while he relieved the destitution of widows, and cared for them with special solicitude. Nay, he even gave virgins, left unprotected by their parents' death, in marriage to wealthy men with whom he was personally acquainted. But this he did after first bestowing on the brides such portions as it was fitting they should bring to the communion of marriage. In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who came into his presence. It was scarcely possible to be near him without receiving some benefit, nor did it ever happen that any who had expected to obtain his assistance were disappointed in their hope.

44 How he was present at the Synods of Bishops.

Such, then, was his general character towards all. But he exercised a peculiar care over the church of God: and whereas, in the several provinces there were some who differed from each other in judgement, he, like some general bishop constituted by God, convened synods of his ministers. Nor did he disdain to be present and sit with them in their assembly, but bore a share in their deliberations, ministering to all that pertained to the peace of God. He took his seat, too, in the midst of them, as an individual among many, dismissing his guards and soldiers, and all whose duty it was to defend his person; but protected by the fear of God, and surrounded by the guardianship of his faithful friends. Those whom he saw inclined to a sound judgement, and exhibiting a calm and conciliatory temper, received his high approbation, for he evidently delighted in a general harmony of sentiment; while he regarded the unyielding wills with aversion.

45 His Forbearance with Unreasonable Men.

Moreover he endured with patience some who were exasperated against himself, directing them in mild and gentle terms to control themselves, and not be turbulent. And some of these respected his admonitions, and desisted; but as to those who proved incapable of sound judgement, he left them entirely at the disposal of God, and never himself desired harsh measures against any one. Hence it naturally happened that the disaffected in Africa reached such a pitch of violence as even to venture on overt acts of audacity; some evil spirit, as it seems probable, being jealous of the present great prosperity, and impelling these men to atrocious deeds, that he might excite the emperor's anger against them. He gained nothing, however, by this malicious conduct; for the emperor laughed at these proceedings, and declared their origin to be from the evil one; inasmuch as these were not the actions of sober persons, but of lunatics or demoniacs; who should be pitied rather than punished; since to punish madmen is as great folly as to sympathize with their condition is supreme philanthropy.

46 Victories over the Barbarians.

Thus the emperor in all his actions honoured God, the Controller of all things, and exercised an unwearied oversight over His churches. And God requited him, by subduing all barbarous nations under his feet, so that he was able everywhere to raise trophies over his enemies: and He proclaimed him as conqueror to all mankind, and made him a terror to his adversaries: not indeed that this was his natural character, since he was rather the meekest, and gentlest, and most benevolent of men.

47 Death of Maximin, who had attempted a Conspiracy, and of Others whom Constantine detected by Divine Revelation.

While he was thus engaged, the second of those who had resigned the throne, being detected in a treasonable conspiracy, suffered a most ignominious death. He was the first whose pictures, statues, and all similar marks of honour and distinction were everywhere destroyed, on the ground of his crimes and impiety. After him others also of the same family were discovered in the act of forming secret plots against the emperor; all their intentions being miraculously revealed by God through visions to His servant.

For he frequently vouchsafed to him manifestations of himself, the Divine presence appearing to him in a most marvelous manner, and according to him manifold intimations of future events. Indeed, it is impossible to express in words the indescribable wonders of Divine grace which God was pleased to vouchsafe to His servant. Surrounded by these, he passed the rest of his life in security, rejoicing in the affection of his subjects, rejoicing too because he saw all beneath his government leading contented lives; but above all delighted at the flourishing condition of the churches of God.

48 Celebration of Constantine's Decennalia.

While he was thus circumstanced, he completed the tenth year of his reign. On this occasion he ordered the celebration of general festivals, and offered prayers of thanksgiving to God, the King of all, as sacrifices without flame or smoke. And from this employment he derived much pleasure: not so from the tidings he received of the ravages committed in the Eastern provinces.

49 How Licinius oppressed the East.

For he was informed that in that quarter a certain savage beast was besetting both the church of God and the other inhabitants of the provinces, owing, as it were, to the efforts of the evil spirit to produce effects quite contrary to the deeds of the pious emperor: so that the Roman empire, divided into two parts, seemed to all men to resemble night and day; since darkness overspread the provinces of the East, while the brightest day illumined the inhabitants of the other portion. And whereas the latter were receiving manifold blessings at the hand of God, the sight of these blessings proved intolerable to that envy which hates all good, as well as to

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the tyrant who afflicted the other division of the empire; and who, notwithstanding that his government was prospering, and he had been honoured by a marriage connection with so great an emperor as Constantine, yet cared not to follow the steps of that pious prince, but strove rather to imitate the evil purposes and practice of the impious; and chose to adopt the course of those whose ignominious end he had seen with his own eyes, rather than to maintain amicable relations with him who was his superior.

50 How Licinius attempted a Conspiracy against Constantine.

Accordingly he engaged in an implacable war against his benefactor, altogether regardless of the laws of friendship, the obligation of oaths, the ties of kindred, and already existing treaties. For the most benignant emperor had given him a proof of sincere affection in bestowing on him the hand of his sister, thus granting him the privilege of a place in family relationship and his own ancient imperial descent, and investing him also with the rank and dignity of his colleague in the empire. But the other took the very opposite course, employing himself in machinations against his superior, and devising various means to repay his benefactor with injuries. At first, pretending friendship, he did all things by guile and treachery, expecting thus to succeed in concealing his designs; but God enabled his servant to detect the schemes thus devised in darkness. Being discovered, however, in his first attempts, he had recourse to fresh frauds; at one time pretending friendship, at another claiming the protection of solemn treaties. Then suddenly violating every engagement, and again beseeching pardon by embassies, yet after all shamefully violating his word, he at last declared open war, and with desperate infatuation resolved thenceforward to carry arms against God himself, whose worshiper he knew the emperor to be.

51 Intrigues of Licinius against the Bishops, and his Prohibition of Synods.

And at first he made secret enquiry respecting the ministers of God subject to his dominion, who had never, indeed, in any respect offended against his government, in order to bring false accusations against them. And when he found no ground of accusation, and had no real ground of objection against them, he next enacted a law, to the effect that the bishops should never on any account hold communication with each other, nor should any one of them absent himself on a visit to a neighbouring church; nor, lastly, should the holding of synods, or councils for the consideration of affairs of common interest, be permitted. Now this was clearly a pretext for displaying his malice against us. For we were compelled either to violate the law, and thus be amenable to punishment, or else, by compliance with its injunctions, to nullify the statutes of the Church; inasmuch as it is impossible to bring important questions to a satisfactory adjustment, except by means of synods. In other cases also this God-hater, being determined to act contrary to the God-loving prince, enacted such things. For whereas the one assembled the priests of God in order to honour them, and to promote peace and unity of judgement; the other, whose object it was to destroy everything that was good, used all his endeavors to destroy the general harmony.

52 Banishment of the Christians, and Confiscation of their Property.

And whereas Constantine, the friend of God, had granted to His worshipers freedom of access to the imperial palaces; this enemy of God, in a spirit the very reverse of this, expelled thence all Christians subject to his authority. He banished those who had proved themselves his most faithful and devoted servants, and compelled others, on whom he had himself conferred honour and distinction as a reward for their former eminent services, to the performance of menial offices as slaves to others; and at length, being bent on seizing the property of all as a windfall for himself, he even threatened with death those who professed the Saviour's name. Moreover, being himself of a nature hopelessly debased by sensuality, and degraded by the continual practice of adultery and other shameless vices, he assumed his own worthless character as a specimen of human nature generally, and denied that the virtue of chastity and continence existed among men.

53 Edict that Women should not meet with the Men in the Churches.

Accordingly he passed a second law, which enjoined that men should not appear in company with women in the houses of prayer, and forbade women to attend the sacred schools of virtue, or to receive instruction from the bishops, directing the appointment of women to be teachers of their own sex. These regulations being received with general ridicule, he devised other means for effecting the ruin of the churches. He ordered that the usual congregations of the people should be held in the open country outside the gates, alleging that the open air without the city was far more suitable for a multitude than the houses of prayer within the walls.

54 That those who refuse to sacrifice are to be dismissed from Military Service, and those in Prison not to be fed.

Failing, however, to obtain obedience in this respect also, at length he threw off the mask, and gave orders that those who held military commissions in the several cities of the empire should be deprived of their respective commands, in case of their refusal to offer sacrifices to the demons. Accordingly the forces of the authorities in every province suffered the loss of those who worshipped God; and he too who had decreed this order suffered loss, in that he thus deprived himself of the prayers of pious men. And why should I still further mention how he directed that no one should obey the dictates of common humanity by distributing food to those who were pining in prisons, or should even pity the captives who perished with hunger; in short, that no one should perform a virtuous action, and that those whose natural feelings impelled them to sympathize with their fellow-creatures should be prohibited from doing them a single kindness? Truly this was the most utterly shameless and scandalous of all laws, and one which surpassed the worst depravity of human nature: a law which

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inflicted on those who showed mercy the same penalties as on those who were the objects of their compassion, and visited the exercise of mere humanity with the severest punishments.

55 The Lawless Conduct and Covetousness of Licinius.

Such were the ordinances of Licinius. But why should I enumerate his innovations respecting marriage, or those concerning the dying, whereby he presumed to abrogate the ancient and wisely established laws of the Romans, and to introduce certain barbarous and cruel institutions in their stead, inventing a thousand pretenses for oppressing his subjects? Hence it was that he devised a new method of measuring land, by which he reckoned the smallest portion at more than its actual dimensions, from an insatiable desire of acquisition. Hence too he registered the names of country residents who were now no more, and had long been numbered with the dead, procuring to himself by this expedient a shameful gain. His meanness was unlimited and his rapacity insatiable. So that when he had filled all his treasuries with gold, and silver, and boundless wealth, he bitterly bewailed his poverty, and suffered as it were the torments of Tantalus. But why should I mention how many innocent persons he punished with exile; how much property he confiscated; how many men of noble birth and estimable character he imprisoned, whose wives he handed over to be basely insulted by his profligate slaves, and to how many married women and virgins he himself offered violence, though already feeling the infirmities of age? I need not enlarge on these subjects, since the enormity of his last actions causes the former to appear trifling and of little moment.

56 At length he undertakes to raise a Persecution.

For the final efforts of his fury appeared in his open hostility to the churches, and he directed his attacks against the bishops themselves, whom he regarded as his worst adversaries, bearing special enmity to those men whom the great and pious emperor treated as his friends. Accordingly he spent on us the utmost of his fury, and, being transported beyond the bounds of reason, he paused not to reflect on the example of those who had persecuted the Christians before him, nor of those whom he himself had been raised up to punish and destroy for their impious deeds: nor did he heed the facts of which he had been himself a witness, though he had seen with his own eyes the chief originator of these our calamities (whoever he was), smitten by the stroke of the Divine scourge.

57 That Maximian, brought Low by a Fistulous Ulcer with Worms, issued an Edict in Favor of the Christians.

For whereas this man had commenced the attack on the churches, and had been the first to pollute his soul with the blood of just and godly men, a judgement from God overtook him, which at first affected his body, but eventually extended itself to his soul. For suddenly an abscess appeared in the secret parts of his person, followed by a deeply seated fistulous ulcer; and these diseases fastened with incurable virulence on the intestines, which swarmed with a vast multitude of worms, and emitted a pestilential odor. Besides, his entire person had become loaded, through gluttonous excess, with an enormous quantity of fat, and this, being now in a putrescent state, is said to have presented to all who approached him an intolerable and dreadful spectacle. Having, therefore, to struggle against such sufferings, at length, though late, he came to a realisation of his past crimes against the Church; and, confessing his sins before God, he put a stop to the persecution of the Christians, and hastened to issue imperial edicts and rescripts for the rebuilding of their churches, at the same time enjoining them to perform their customary worship, and to offer up prayers on his behalf.

58 That Maximin, who had persecutedthe Christians, was compelled to fly, and conceal himself in the Disguise of a Slave.

Such was the punishment which he underwent who had commenced the persecution. He, however, of whom we are now speaking, who had been a witness of these things, and known them by his own actual experience, all at once banished the remembrance of them from his mind, and reflected neither on the punishment of the first, nor the divine judgement which had been executed on the second persecutor. The latter had indeed endeavored to outstrip his predecessor in the career of crime, and prided himself on the invention of new tortures for us. Fire nor sword, nor piercing with nails, nor yet wild beasts or the depths of the sea sufficed him. In addition to all these, he discovered a new mode of punishment, and issued an edict directing that their eyesight should be destroyed. So that numbers, not of men only, but of women and children, after being deprived of the sight of their eyes, and the use of the joints of their feet, by mutilation or cauterisation, were consigned in this condition to the painful labor of the mines. Hence it was that this tyrant also was overtaken not long after by the righteous judgement of God, at a time when, confiding in the aid of the demons whom he worshipped as gods, and relying on the countless multitudes of his troops, he had ventured to engage in battle. For, feeling himself on that occasion destitute of all hope in God, he threw from him the imperial dress which so ill became him, hid himself with unmanly timidity in the crowd around him, and sought safety in flight.

He afterwards lurked about the fields and villages in the habit of a slave, hoping he should thus be effectually concealed. He had not, however, eluded the mighty and all-searching eye of God: for even while he was expecting to pass the residue of his days in security, he fell prostrate, smitten by God's fiery dart, and his whole body consumed by the stroke of Divine vengeance; so that all trace of the original lineaments of his person was lost, and nothing remained to him but dry bones and a skeleton-like appearance.

59 That Maximin, blinded by Disease, issued an Edict in Favor of the Christians.

And still the stroke of God continued heavy upon him, so that his eyes protruded and fell from their sockets, leaving him quite blind: and thus he suffered, by a most righteous retribution, the very same punishment which he had been the

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first to devise for the martyrs of God. At length, however, surviving even these sufferings, he too implored pardon of the God of the Christians, and confessed his impious fighting against God: he too recanted, as the former persecutor had done; and by laws and ordinances explicitly acknowledged his error in worshiping those whom he had accounted gods, declaring that he now knew, by positive experience, that the God of the Christians was the only true God. These were facts which Licinius had not merely received on the testimony of others, but of which he had himself had personal knowledge: and yet, as though his understanding had been obscured by some dark cloud of error, persisted in the same evil course.

FLAVIUS CONSTANTINUS BOOK 2

1 Secret Persecution by Licinius, who causes Some Bishops to be put to Death at Amasia of Pontus.

In this manner, he of whom we have spoken continued to rush headlong towards that destruction which awaits the enemies of God; and once more, with a fatal emulation of their example whose ruin he had himself witnessed as the consequence of their impious conduct, he re-kindled the persecution of the Christians, like a long-extinguished fire, and fanned the unhallowed flame to a fiercer height than any who had gone before him.

At first, indeed, though breathing fury and threatenings against God, like some savage beast of prey, or some crooked and wriggling serpent, he dared not, from fear of Constantine, openly level his attacks against the churches of God subject to his dominion; but dissembled the virulence of his malice, and endeavored by secret and limited measures to compass the death of the bishops, the most eminent of whom he found means to remove, through charges laid against them by the governors of the several provinces. And the manner in which they suffered had in it something strange, and hitherto unheard of. At all events, the barbarities perpetrated at Amasia of Pontus surpassed every known excess of cruelty.

2 Demolition of Churches, and Butchery of the Bishops.

For in that city some of the churches, for the second time since the commencement of the persecutions, were leveled with the ground, and others were closed by the governors of the several districts, in order to prevent any who frequented them from assembling together, or rendering due worship to God. For he by whose orders these outrages were committed was too conscious of his own crimes to expect that these services were performed with any view to his benefit, and was convinced that all we did, and all our endeavors to obtain the favor of God, were on Constantine's behalf.

These servile governors then, feeling assured that such a course would be pleasing to the impious tyrant, subjected the most distinguished prelates of the churches to capital punishment. Accordingly, men who had been guilty of no crime were led away, without cause punished like murderers: and some suffered a new kind of death, having their bodies cut piecemeal; and, after this cruel punishment, more horrible than any named in tragedy, being cast, as a food to fishes, into the depths of the sea. The result of these horrors was again, as before, the flight of pious men, and once more the fields and deserts received the worshipers of God. The tyrant, having thus far succeeded in his object, he farther determined to raise a general persecution of the Christians: and he would have accomplished his purpose, nor could anything have hindered him from carrying his resolution into effect, had not he who defends his own anticipated the coming evil, and by his special guidance conducted his servant Constantine to this part of the empire, causing him to shine forth as a brilliant light in the midst of the darkness and gloomy night.

3 How Constantine was stirred in Behalf of the Christiansthus in Danger of Persecution.

He, perceiving the evils of which he had heard to be no longer tolerable, took wise counsel, and tempering the natural clemency of his character with a certain measure of severity, hastened to succor those who were thus grievously oppressed. For he judged that it would rightly be deemed a pious and holy task to secure, by the removal of an individual, the safety of the greater part of the human race. He judged too, that if he listened to the dictates of clemency only, and bestowed his pity on one utterly unworthy of it, this would, on the one hand, confer no real benefit on a man whom nothing would induce to abandon his evil practices, and whose fury against his subjects would only be likely to increase; while, on the other hand, those who suffered from his oppression would thus be forever deprived of all hope of deliverance.

Influenced by these reflections, the emperor resolved without farther delay to extend a protecting hand to those who had fallen into such an extremity of distress. He accordingly made the usual warlike preparations, and assembled his whole forces, both of horse and foot. But before them all was carried the standard which I have before described, as the symbol of his full confidence in God.

4 That Constantine prepared himself for the War by Prayer: Licinius by the Practice of Divination.

He took with him also the priests of God, feeling well assured that now, if ever, he stood in need of the efficacy of prayer, and thinking it right that they should constantly be near and about his person, as most trusty guardians of the soul.

Now, as soon as the tyrant understood that Constantine's victories over his enemies were secured to him by no other means than the cooperation of God, and that the persons above alluded to were continually with him and about his person; and besides this, that the symbol of the salutary passion preceded both the emperor himself and his whole army; he regarded these precautions with ridicule (as might be expected), at the same time mocking and reviling the emperor with blasphemous words.

On the other hand, he gathered round himself Egyptian diviners and soothsayers, with sorcerers and enchanters, and the priests and prophets of those whom he imagined to be

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gods. He then, after offering the sacrifices which he thought the occasion demanded, enquired how far he might reckon on a successful termination of the war. They replied with one voice, that he would unquestionably be victorious over his enemies, and triumphant in the war: and the oracles everywhere held out to him the same prospect in copious and elegant verses. The soothsayers certified him of favorable omens from the flight of birds; the priests declared the same to be indicated by the motion of the entrails of their victims. Elevated, therefore, by these fallacious assurances, he boldly advanced at the head of his army, and prepared for battle.

5 What Licinius, while sacrificing in a Grove, said concerning Idols, and concerning Christ.

And when he was now ready to engage, he desired the most approved of his bodyguard and his most valued friends to meet him in one of the places which they consider sacred. It was a well-watered and shady grove, and in it were several marble statues of those whom he accounted to be gods. After lighting tapers and performing the usual sacrifices in honour of these, he is said to have delivered the following speech: "Friends and fellow-soldiers! These are our country's gods, and these we honour with a worship derived from our remotest ancestors. But he who leads the army now opposed to us has proved false to the religion of his forefathers, and adopted atheistic sentiments, honouring in his infatuation some strange and unheard-of Deity, with whose despicable standard he now disgraces his army, and confiding in whose aid he has taken up arms, and is now advancing, not so much against us as against those very gods whom he has forsaken. However, the present occasion shall prove which of us is mistaken in his judgement, and shall decide between our gods and those whom our adversaries profess to honour. For either it will declare the victory to be ours, and so most justly evince that our gods are the true saviours and helpers; or else, if this God of Constantine's, who comes we know not whence, shall prove superior to our deities (who are many, and in point of numbers, at least, have the advantage), let no one henceforth doubt which god he ought to worship, but attach himself at once to the superior power, and ascribe to him the honours of the victory. Suppose, then, this strange God, whom we now regard with ridicule, should really prove victorious; then indeed we must acknowledge and give him honour, and so bid a long farewell to those for whom we light our tapers in vain. But if our own gods triumph (as they undoubtedly will), then, as soon as we have secured the present victory, let us prosecute the war without delay against these despisers of the gods."

Such were the words he addressed to those then present, as reported not long after to the writer of this history by some who heard them spoken. And as soon as he had concluded his speech, he gave orders to his forces to commence the attack.

6 An Apparition seen in the Cities subject to Licinius, as of Constantine's Troops passing through them.

While these things were taking place a supernatural appearance is said to have been observed in the cities subject to the tyrant's rule. Different detachments of Constantine's army seemed to present themselves to the view, marching at noonday through these cities, as though they had obtained the victory. In reality, not a single soldier was anywhere present at the time, and yet this appearance was seen through the agency of a divine and superior power, and foreshadowed what was shortly coming to pass. For as soon as the armies were ready to engage, he who had broken through the ties of friendly alliance was the first to commence the battle; on which Constantine, calling on the name of "God the Supreme Saviour," and giving this as the watchword to his soldiers, overcame him in this first conflict: and not long after in a second battle he gained a still more important and decisive victory, the salutary trophy preceding the ranks of his army.

7 That Victory everywhere followed the Presence of the Standard of the Cross in Battle.

Indeed, wherever this appeared, the enemy soon fled before his victorious troops. And the emperor perceiving this, whenever he saw any part of his forces hard pressed, gave orders that the salutary trophy should be moved in that direction, like some triumphant charm against disasters: at which the combatants were divinely inspired, as it were, with fresh strength and courage, and immediate victory was the result.

8 That Fifty Men were selected to carry the Cross.

Accordingly, he selected those of his bodyguard who were most distinguished for personal strength, valour, and piety, and entrusted them with the sole care and defense of the standard. There were thus no less than fifty men whose only duty was to surround and vigilantly defend the standard, which they carried each in turn on their shoulders. These circumstances were related to the writer of this narrative by the emperor himself in his leisure moments, long after the occurrence of the events: and he added another incident well worthy of being recorded.

9 That One of the Cross-Bearers, who fled from his Post, was slain: while Another, who faithfully stood his Ground, was preserved.

For he said that once, during the very heat of an engagement, a sudden tumult and panic attacked his army, which threw the soldier who then bore the standard into an agony of fear, so that he handed it over to another, in order to secure his own escape from the battle. As soon, however, as his comrade had received it, and he had withdrawn, and resigned all charge of the standard, he was struck in the belly by a dart, which took his life. Thus he paid the penalty of his cowardice and unfaithfulness, and lay dead on the spot: but the other, who had taken his place as the bearer of the salutary standard, found it to be the safeguard of his life. For though he was assailed by a continual shower of darts, the bearer remained unhurt, the staff of the standard receiving every weapon. It was indeed a truly marvelous circumstance, that the enemies' darts all fell within and remained in the slender circumference of this spear, and thus saved the standard-bearer from death; so that none of those engaged in this service ever received a wound.

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This story is none of mine, but for this, too, I am indebted to the emperor's own authority, who related it in my hearing along with other matters. And now, having thus through the power of God secured these first victories, he put his forces in motion and continued his onward march.

10 Various Battles, and Constantine's Victories.

The van, however, of the enemy, unable to resist the emperor's first assault, threw down their arms, and prostrated themselves at his feet. All these he spared, rejoicing to save human life. But there were others who still continued in arms, and engaged in battle. These the emperor endeavored to conciliate by friendly overtures, but when these were not accepted he ordered his army to commence the attack. On this they immediately turned and betook themselves to flight; and some were overtaken and slain according to the laws of war, while others fell on each other in the confusion of their flight, and perished by the swords of their comrades.

11 Flight, and Magic Arts of Licinius.

In these circumstances their commander, finding himself bereft of the aid of his followers, having lost his lately numerous array, both of regular and allied forces, having proved, too, by experience, how vain his confidence had been in those whom he thought to be gods, ignominiously took to flight, by which indeed he effected his escape, and secured his personal safety, for the pious emperor had forbidden his soldiers to follow him too closely, and thus allowed him an opportunity for escape. And this he did in the hope that he might hereafter, on conviction of the desperate state of his affairs, be induced to abandon his insane and presumptuous ambition, and return to sounder reason. So Constantine, in his excessive humanity, thought and was willing patiently to bear past injuries, and extend his forgiveness to one who so ill deserved it; but Licinius, far from renouncing his evil practices, still added crime to crime, and ventured on more daring atrocities than ever. Nay, once more tampering with the detestable arts of magic, he again was presumptuous: so that it might well be said of him, as it was of the Egyptian tyrant of old, that God had hardened his heart. Exodus 9:12

12 How Constantine, after prayingin his Tabernacle, obtained the Victory.

But while Licinius, giving himself up to these impieties, rushed blindly towards the gulf of destruction, the emperor on the other hand, when he saw that he must meet his enemies in a second battle, devoted the intervening time to his Saviour. He pitched the tabernacle of the cross outside and at a distance from his camp, and there passed his time in a pure and holy manner, offering up prayers to God; following thus the example of his ancient prophet, of whom the sacred oracles testify, that he pitched the tabernacle without the camp. He was attended only by a few, whose faith and pious devotion he highly esteemed. And this custom he continued to observe whenever he meditated an engagement with the enemy. For he was deliberate in his measures, the better to insure safety, and desired in everything to be directed by divine counsel. And making earnest supplications to God, he was always honoured after a little with a manifestation of his presence. And then, as if moved by a divine impulse, he would rush from the tabernacle, and suddenly give orders to his army to move at once without delay, and on the instant to draw their swords. On this they would immediately commence the attack, fight vigorously, so as with incredible celerity to secure the victory, and raise trophies of victory over their enemies.

13 His Humane Treatment of Prisoners.

Thus the emperor and his army had long been accustomed to act, whenever there was a prospect of an engagement; for his God was ever present to his thoughts, and he desired to do everything according to his will, and conscientiously to avoid any wanton sacrifice of human life. He was anxious thus for the preservation not only of his own subjects, but even of his enemies. Accordingly he directed his victorious troops to spare the lives of their prisoners, admonishing them, as human beings, not to forget the claims of their common nature. And whenever he saw the passions of his soldiery excited beyond control, he repressed their fury by a largess of money, rewarding every man who saved the life of an enemy with a certain weight of gold. And the emperor's own sagacity led him to discover this inducement to spare human life, so that great numbers even of the barbarians were thus saved, and owed their lives to the emperor's gold.

14 A Farther Mention of his Prayers in the Tabernacle.

Now these, and a thousand such acts as these, were familiarly and habitually done by the emperor. And on the present occasion he retired, as his custom was before battle, to the privacy of his tabernacle, and there employed his time in prayer to God. Meanwhile he strictly abstained from anything like ease, or luxurious living, and disciplined himself by fasting and bodily mortification, imploring the favor of God by supplication and prayer, that he might obtain his concurrence and aid, and be ready to execute whatever he might be pleased to suggest to his thoughts. In short, he exercised a vigilant care over all alike, and interceded with God as much for the safety of his enemies as for that of his own subjects.

15 Treacherous Friendship, and Idolatrous Practices of Licinius.

And inasmuch as he who had lately fled before him now dissembled his real sentiments, and again petitioned for a renewal of friendship and alliance, the emperor thought fit, on certain conditions, to grant his request, in the hope that such a measure might be expedient, and generally advantageous to the community. Licinius, however, while he pretended a ready submission to the terms prescribed, and attested his sincerity by oaths, at this very time was secretly engaged in collecting a military force, and again meditated war and strife, inviting even the barbarians to join his standard, and he began also to look about him for other gods, having been deceived by those in whom he had hitherto trusted. And, without bestowing a thought on what he had himself publicly spoken on the subject of false deities, or choosing to acknowledge that God who had fought on the

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side of Constantine, he made himself ridiculous by seeking for a multitude of new gods.

16 How Licinius counseled his Soldiers not to attack the Standard of the Cross.

Having now learned by experience the Divine and mysterious power which resided in the salutary trophy, by means of which Constantine's army had become habituated to victory, he admonished his soldiers never to direct their attack against this standard, nor even incautiously to allow their eyes to rest upon it; assuring them that it possessed a terrible power, and was especially hostile to him; so that they would do well carefully to avoid any collision with it. And now, having given these directions, he prepared for a decisive conflict with him whose humanity prompted him still to hesitate, and to postpone the fate which he foresaw awaited his adversary. The enemy, however, confident in the aid of a multitude of gods, advanced to the attack with a powerful array of military force, preceded by certain images of the dead, and lifeless statues, as their defense. On the other side, the emperor, secure in the armor of godliness, opposed to the numbers of the enemy the salutary and life-giving sign, as at once a terror to the foe, and a protection from every harm. And for a while he paused, and preserved at first the attitude of forbearance, from respect to the treaty of peace to which he had given his sanction, that he might not be the first to commence the contest.

17 Constantine's Victory.

But as soon as he perceived that his adversaries persisted in their resolution, and were already drawing their swords, he gave free scope to his indignation, and by a single charge overthrew in a moment the entire body of the enemy, thus triumphing at once over them and their gods.

18 Death of Licinius, and Celebration of the Event.

He then proceeded to deal with this adversary of God and his followers according to the laws of war, and consign them to fitting punishment. Accordingly the tyrant himself, and they whose counsels had supported him in his impiety, were together subjected to the just punishment of death. After this, those who had so lately been deceived by their vain confidence in false deities, acknowledged with unfeigned sincerity the God of Constantine, and openly professed their belief in him as the true and only God.

19 Rejoicings and Festivities.

And now, the impious being thus removed, the sun once more shone brightly after the gloomy cloud of tyrannic power. Each separate portion of the Roman dominion became blended with the rest; the Eastern nations united with those of the West, and the whole body of the Roman empire was graced as it were by its head in the person of a single and supreme ruler, whose sole authority pervaded the whole. Now too the bright rays of the light of godliness gladdened the days of those who had heretofore been sitting in darkness and the shadow of death. Past sorrows were no more remembered, for all united in celebrating the praises of the victorious prince, and avowed their recognition of his preserver as the only true God. Thus he whose character shone with all the virtues of piety, the emperor Victor, for he had himself adopted this name as a most fitting appellation to express the victory which God had granted him over all who hated or opposed him, assumed the dominion of the East, and thus singly governed the Roman empire, re-united, as in former times, under one head. Thus, as he was the first to proclaim to all the sole sovereignty of God, so he himself, as sole sovereign of the Roman world, extended his authority over the whole human race. Every apprehension of those evils under the pressure of which all had suffered was now removed; men whose heads had drooped in sorrow now regarded each other with smiling countenances, and looks expressive of their inward joy. With processions and hymns of praise they first of all, as they were told, ascribed the supreme sovereignty to God, as in truth the King of kings; and then with continued acclamations rendered honour to the victorious emperor, and the Caesars, his most discreet and pious sons. The former afflictions were forgotten, and all past impieties forgiven: while with the enjoyment of present happiness was mingled the expectation of continued blessings in the future.

20 Constantine's Enactments in Favor of the Confessors.

Moreover, the emperor's edicts, permeated with his humane spirit, were published among us also, as they had been among the inhabitants of the other division of the empire; and his laws, which breathed a spirit of piety toward God, gave promise of manifold blessings, since they secured many advantages to his provincial subjects in every nation, and at the same time prescribed measures suited to the exigencies of the churches of God. For first of all they recalled those who, in consequence of their refusal to join in idol worship, had been driven to exile, or ejected from their homes by the governors of their respective provinces. In the next place, they relieved from their burdens those who for the same reason had been adjudged to serve in the civil courts, and ordained restitution to be made to any who had been deprived of property. They too, who in the time of trial had signalised themselves by fortitude of soul in the cause of God, and had therefore been condemned to the painful labor of the mines, or consigned to the solitude of islands, or compelled to toil in the public works, all received an immediate release from these burdens; while others, whose religious constancy had cost them the forfeiture of their military rank, were vindicated by the emperor's generosity from this dishonour: for he granted them the alternative either of resuming their rank, and enjoying their former privileges, or, in the event of their preferring a more settled life, of perpetual exemption from all service. Lastly, all who had been compelled by way of disgrace and insult to serve in the employments of women, he likewise freed with the rest.

21 His Laws concerning Martyrs, and concerning Ecclesiastical Property.

Such were the benefits secured by the emperor's written mandates to the persons of those who had thus suffered for the faith, and his laws made ample provision for their property also.

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With regard to those holy martyrs of God who had laid down their lives in the confession of His name, he directed that their estates should be enjoyed by their nearest kindred; and, in default of any of these, that the right of inheritance should be vested in the churches. Farther, whatever property had been consigned to other parties from the treasury, whether in the way of sale or gift, together with that retained in the treasury itself, the generous mandate of the emperor directed should be restored to the original owners. Such benefits did his bounty, thus widely diffused, confer on the Church of God.

22 How he won the Favor of the People.

But his munificence bestowed still further and more numerous favors on the heathen peoples and the other nations of his empire. So that the inhabitants of our [Eastern] regions, who had heard of the privileges experienced in the opposite portion of the empire, and had blessed the fortunate recipients of them, and longed for the enjoyment of a similar lot for themselves, now with one consent proclaimed their own happiness, when they saw themselves in possession of all these blessings; and confessed that the appearance of such a monarch to the human race was indeed a marvelous event, and such as the world's history had never yet recorded. Such were their sentiments.

23 That he declared God to be the Author of his Prosperity: and concerning his Rescripts.

And now that, through the powerful aid of God his Saviour, all nations owned their subjection to the emperor's authority, he openly proclaimed to all the name of Him to whose bounty he owed all his blessings, and declared that He, and not himself, was the author of his past victories. This declaration, written both in the Latin and Greek languages, he caused to be transmitted through every province of the empire. Now the excellence of his style of expression may be known from a perusal of his letters themselves which were two in number; one addressed to the churches of God; the other to the heathen population in the several cities of the empire. The latter of these I think it well to insert here as connected with my present subject, in order on the one hand that a copy of this document may be recorded as matter of history, and thus preserved to posterity, and on the other that it may serve to confirm the truth of my present narrative. It is taken from an authentic copy of the imperial statute in my own possession and the signature in the emperor's own handwriting attaches as it were the impress of truth to the statement I have made.

24 Law of Constantine respecting Piety towards God, and the ChristianReligion.

Victor Constantinus, Maximus Augustus, to the inhabitants of the province of Palestine.

To all who entertain just and sound sentiments respecting the character of the Supreme Being, it has long been most clearly evident, and beyond the possibility of doubt, how vast a difference there has ever been between those who maintain a careful observance of the hallowed duties of the Christian religion, and those who treat this religion with hostility or contempt. But at this present time, we may see by still more manifest proofs, and still more decisive instances, both how unreasonable it were to question this truth, and how mighty is the power of the Supreme God: since it appears that they who faithfully observe His holy laws, and shrink from the transgression of His commandments, are rewarded with abundant blessings, and are endued with well-grounded hope as well as ample power for the accomplishment of their undertakings. On the other hand, they who have cherished impious sentiments have experienced results corresponding to their evil choice. For how is it to be expected that any blessing would be obtained by one who neither desired to acknowledge nor duly to worship that God who is the source of all blessing? Indeed, facts themselves are a confirmation of what I say.

25 An Illustration from Ancient Times.

For certainly any one who will mentally retrace the course of events from the earliest period down to the present time, and will reflect on what has occurred in past ages, will find that all who have made justice and probity the basis of their conduct, have not only carried their undertakings to a successful issue, but have gathered, as it were, a store of sweet fruit as the produce of this pleasant root. Again, whoever observes the career of those who have been bold in the practice of oppression or injustice; who have either directed their senseless fury against God himself, or have conceived no kindly feelings towards their fellow-men, but have dared to afflict them with exile, disgrace, confiscation, massacre, or other miseries of the like kind, and all this without any sense of compunction, or wish to direct thoughts to a better course, will find that such men have received a recompense proportioned to their crimes. And these are results which might naturally and reasonably be expected to ensue.

26 Of Persecuted and Persecutors.

For whoever have addressed themselves with integrity of purpose to any course of action, keeping the fear of God continually before their thoughts, and preserving an unwavering faith in him, without allowing present fears or dangers to outweigh their hope of future blessings — such persons, though for a season they may have experienced painful trials, have borne their afflictions lightly, being supported by the belief of greater rewards in store for them; and their character has acquired a brighter luster in proportion to the severity of their past sufferings. With regard, on the other hand, to those who have either dishonourably slighted the principles of justice, or refused to acknowledge the Supreme God themselves, and yet have dared to subject others who have faithfully maintained his worship to the most cruel insults and punishments; who have failed equally to recognize their own wretchedness in oppressing others on such grounds, and the happiness and blessing of those who preserved their devotion to God even in the midst of such sufferings: with regard, I say, to such men, many a time have their armies been slaughtered, many a time have they been put to flight; and their warlike preparations have ended in total ruin and defeat.

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27 How the Persecution became the Occasion of Calamities to the Aggressors.

From the causes I have described, grievous wars arose, and destructive devastations. Hence followed a scarcity of the common necessaries of life, and a crowd of consequent miseries: hence, too, the authors of these impieties have either met a disastrous death of extreme suffering, or have dragged out an ignominious existence, and confessed it to be worse than death itself, thus receiving as it were a measure of punishment proportioned to the heinousness of their crimes. For each experienced a degree of calamity according to the blind fury with which he had been led to combat, and as he thought, defeat the Divine will: so that they not only felt the pressure of the ills of this present life, but were tormented also by a most lively apprehension of punishment in the future world.

28 That God chose Constantine to be the Minister of Blessing.

And now, with such a mass of impiety oppressing the human race, and the commonwealth in danger of being utterly destroyed, as if by the agency of some pestilential disease, and therefore needing powerful and effectual aid; what was the relief, and what the remedy which the Divinity devised for these evils? (And by Divinity is meant the one who is alone and truly God, the possessor of almighty and eternal power: and surely it cannot be deemed arrogance in one who has received benefits from God, to acknowledge them in the loftiest terms of praise.) I myself, then, was the instrument whose services He chose, and esteemed suited for the accomplishment of his will. Accordingly, beginning at the remote Britannic ocean, and the regions where, according to the law of nature, the sun sinks beneath the horizon, through the aid of divine power I banished and utterly removed every form of evil which prevailed, in the hope that the human race, enlightened through my instrumentality, might be recalled to a due observance of the holy laws of God, and at the same time our most blessed faith might prosper under the guidance of his almighty hand.

29 Constantine's Expressions of Piety towards God; and Praise of the Confessors.

I said, under the guidance of his hand; for I would desire never to be forgetful of the gratitude due to his grace. Believing, therefore, that this most excellent service had been confided to me as a special gift, I proceeded as far as the regions of the East, which, being under the pressure of severer calamities, seemed to demand still more effectual remedies at my hands. At the same time I am most certainly persuaded that I myself owe my life, my every breath, in short, my very inmost and secret thoughts, entirely to the favor of the Supreme God. Now I am well aware that they who are sincere in the pursuit of the heavenly hope, and have fixed this hope in heaven itself as the peculiar and predominant principle of their lives, have no need to depend on human favor, but rather have enjoyed higher honours in proportion as they have separated themselves from the inferior and evil things of this earthly existence. Nevertheless I deem it incumbent on me to remove at once and most completely from all such persons the hard necessities laid upon them for a season, and the unjust inflictions under which they have suffered, though free from any guilt or just liability. For it would be strange indeed, that the fortitude and constancy of soul displayed by such men should be fully apparent during the reign of those whose first object it was to persecute them on account of their devotion to God, and yet that the glory of their character should not be more bright and blessed, under the administration of a prince who is His servant.

30 A Law granting Release from Exile, from Service in the Courts, and from the Confiscation of Property.

Let all therefore who have exchanged their country for a foreign land, because they would not abandon that reverence and faith toward God to which they had devoted themselves with their whole hearts, and have in consequence at different times been subject to the cruel sentence of the courts; together with any who have been enrolled in the registers of the public courts though in time past exempt from such office; let these, I say, now render thanks to God the Liberator of all, in that they are restored to their hereditary property, and their wonted tranquility. Let those also who have been despoiled of their goods, and have hitherto passed a wretched existence, mourning under the loss of all that they possessed, once more be restored to their former homes, their families, and estates, and receive with joy the bountiful kindness of God.

31 Release likewise granted to Exiles in the Islands.

Furthermore, it is our command that all those who have been detained in the islands against their will should receive the benefit of this present provision; in order that they who till now have been surrounded by rugged mountains and the encircling barrier of the ocean, being now set free from that gloomy and desolate solitude, may fulfill their fondest wish by revisiting their dearest friends. Those, too, who have prolonged a miserable life in the midst of abject and wretched squalor, welcoming their restoration as an unlooked-for gain, and discarding henceforth all anxious thoughts, may pass their lives with us in freedom from all fear. For that any one could live in a state of fear under our government, when we boast and believe ourselves to be the servants of God, would surely be a thing most extraordinary even to hear of, and quite incredible; and our mission is to rectify the errors of the others.

32 And to those ignominiously employed in the Mines and Public Works.

Again, with regard to those who have been condemned either to the grievous labor of the mines, or to service in the public works, let them enjoy the sweets of leisure in place of these long-continued toils, and henceforth lead a far easier life, and more accordant with the wishes of their hearts, exchanging the incessant hardships of their tasks for quiet relaxation. And if any have forfeited the common privilege of liberty, or have unhappily suffered dishonour, let them hasten back every one to the country of his nativity, and resume with becoming joy their former positions in society,

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from which they have been as it were separated by long residence abroad.

33 Concerning those Confessors engaged in Military Service.

Once more, with respect to those who had previously been preferred to any military distinction, of which they were afterwards deprived, for the cruel and unjust reason that they chose rather to acknowledge their allegiance to God than to retain the rank they held; we leave them perfect liberty of choice, either to occupy their former stations, should they be content again to engage in military service, or after an honourable discharge, to live in undisturbed tranquillity. For it is fair and consistent that men who have displayed such magnanimity and fortitude in meeting the perils to which they have been exposed, should be allowed the choice either of enjoying peaceful leisure, or resuming their former rank.

34 The Liberation of Free Persons condemned to labor in the Women's Apartments, or to Servitude.

Lastly, if any have wrongfully been deprived of the privileges of noble lineage, and subjected to a judicial sentence which has consigned them to the women's apartments and to the linen making, there to undergo a cruel and miserable labor, or reduced them to servitude for the benefit of the public treasury, without any exemption on the ground of superior birth; let such persons, resuming the honours they had previously enjoyed, and their proper dignities, henceforward exult in the blessings of liberty, and lead a glad life. Let the free man, too, by some injustice and inhumanity, or even madness, made a slave, who has felt the sudden transition from liberty to bondage, and ofttimes bewailed his unwonted labors, return to his family once more a free man in virtue of this our ordinance, and seek those employments which befit a state of freedom; and let him dismiss from his remembrance those services which he found so oppressive, and which so ill became his condition.

35 Of the Inheritance of the Property of Martyrs and Confessors, also of those who had suffered Banishment or Confiscation of Property.

Nor must we omit to notice those estates of which individuals have been deprived on various pretenses. For if any of those who have engaged with dauntless and resolute determination in the noble and divine conflict of martyrdom have also been stripped of their fortunes; or if the same has been the lot of the confessors, who have won for themselves the hope of eternal treasures; or if the loss of property has befallen those who were driven from their native land because they would not yield to the persecutors, and betray their faith; lastly, if any who have escaped the sentence of death have yet been despoiled of their worldly goods; we ordain that the inheritances of all such persons be transferred to their nearest kindred. And whereas the laws expressly assign this right to those most nearly related, it will be easy to ascertain to whom these inheritances severally belong. And it is evidently reasonable that the succession in these cases should belong to those who would have stood in the place of nearest affinity, had the deceased experienced a natural death.

36. The Church is declared Heir of those who leave no Kindred; and the Free Gifts of such Persons Confirmed.

But should there be no surviving relation to succeed in due course to the property of those above-mentioned, I mean the martyrs, or confessors, or those who for some such cause have been banished from their native land; in such cases we ordain that the church locally nearest in each instance shall succeed to the inheritance. And surely it will be no wrong to the departed that that church should be their heir, for whose sake they have endured every extremity of suffering. We think it necessary to add this also, that in case any of the above-mentioned persons have donated any part of their property in the way of free gift, possession of such property shall be assured, as is reasonable, to those who have thus received it.

37 Lands, Gardens, or Houses, but not Actual Produce from them, are to be given back.

And that there may be no obscurity in this our ordinance, but every one may readily apprehend its requirements, let all men hereby know that if they are now maintaining themselves in possession of a piece of land, or a house, or garden, or anything else which had appertained to the before-mentioned persons, it will be good and advantageous for them to acknowledge the fact, and make restitution with the least possible delay. On the other hand, although it should appear that some individuals have reaped abundant profits from this unjust possession, we do not consider that justice demands the restitution of such profits. They must, however, declare explicitly what amount of benefit they have thus derived, and from what sources, and entreat our pardon for this offense; in order that their past covetousness may in some measure be atoned for, and that the Supreme God may accept this compensation as a token of contrition, and be pleased graciously to pardon the sin.

38 In what Manner Requests should be made for these.

But it is possible that those who have become masters of such property (if it be right or possible to allow them such a title) will assure us by way of apology for their conduct, that it was not in their power to abstain from this appropriation at a time when a spectacle of misery in all its forms everywhere met the view; when men were cruelly driven from their homes, slaughtered without mercy, thrust forth without remorse: when the confiscation of the property of innocent persons was a common thing, and when persecutions and property seizures were unceasing. If any defend their conduct by such reasons as these, and still persist in their avaricious temper, they shall be made sensible that such a course will bring punishment on themselves, and all the more because this correction of evil is the very characteristic of our service to the Supreme God. So that it will henceforth be dangerous to retain what dire necessity may in time past have compelled men to take; especially because it is in any case incumbent on us to discourage

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covetous desires, both by persuasion, and by warning examples.

39 The Treasury must restore Lands, Gardens, and Houses to the Churches.

Nor shall the treasury itself, should it have any of the things we have spoken of, be permitted to keep them; but, without venturing as it were to raise its voice against the holy churches, it shall justly relinquish in their favor what it has for a time unjustly retained. We ordain, therefore, that all things whatsoever which shall appear righteously to belong to the churches, whether the property consist of houses or fields and gardens, or whatever the nature of it may be, shall be restored in their full value and integrity, and with undiminished right of possession.

40 The Tombs of Martyrs and the Cemeteries to be transferred to the Possession of the Churches.

Again, with respect to those places which are honoured in being the depositories of the remains of martyrs, and continue to be memorials of their glorious departure; how can we doubt that they rightly belong to the churches, or refrain from issuing our injunction to that effect? For surely there can be no better liberality, no labor more pleasing or profitable, than to be thus employed under the guidance of the Divine Spirit, in order that those things which have been appropriated on false pretenses by unjust and wicked men, may be restored, as justice demands, and once more secured to the holy churches.

41 Those who have purchased Property belonging to the Church, or received it as a Gift, are to restore it.

And since it would be wrong in a provision intended to include all cases, to pass over those who have either procured any such property by right of purchase from the treasury, or have retained it when conveyed to them in the form of a gift; let all who have thus rashly indulged their insatiable thirst of gain be assured that, although by daring to make such purchases they have done all in their power to alienate our clemency from themselves, they shall nevertheless not fail of obtaining it, so far as is possible and consistent with propriety in each case. So much then is determined.

42 An Earnest Exhortation to worship God.

And now, since it appears by the clearest and most convincing evidence, that the miseries which erewhile oppressed the entire human race are now banished from every part of the world, through the power of Almighty God, and at the same time the counsel and aid which he is pleased on many occasions to administer through our agency; it remains for all, both individually and unitedly, to observe and seriously consider how great this power and how efficacious this grace are, which have annihilated and utterly destroyed this generation, as I may call them, of most wicked and evil men; have restored joy to the good, and diffused it over all countries; and now guarantee the fullest authority both to honour the Divine law as it should be honoured, with all reverence, and pay due observance to those who have dedicated themselves to the service of that law. These rising as from some dark abyss and, with an enlightened knowledge of the present course of events, will henceforward render to its precepts that becoming reverence and honour which are consistent with their pious character.

Let this ordinance be published in our Eastern provinces.

43 How the Enactments of Constantine were carried into Effect.

Such were the injunctions contained in the first letter which the emperor addressed to us. And the provisions of this enactment were speedily carried into effect, everything being conducted in a manner quite different from the atrocities which had but lately been daringly perpetrated during the cruel ascendancy of the tyrants. Those persons also who were legally entitled to it, received the benefit of the emperor's liberality.

44 That he promoted Christiansto Offices of Government, and forbade Gentilesin Such Stations to offer Sacrifice.

After this the emperor continued to address himself to matters of high importance, and first he sent governors to the several provinces, mostly such as were devoted to the saving faith; and if any appeared inclined to adhere to Gentile worship, he forbade them to offer sacrifice. This law applied also to those who surpassed the provincial governors in rank and dignity, and even to those who occupied the highest station, and held the authority of the Prætorian Præfecture. If they were Christians, they were free to act consistently with their profession; if otherwise, the law required them to abstain from idolatrous sacrifices.

45 Statutes which forbade Sacrifice, and enjoined the Building of Churches.

Soon after this, two laws were promulgated about the same time; one of which was intended to restrain the idolatrous abominations which in time past had been practiced in every city and country; and it provided that no one should erect images, or practice divination and other false and foolish arts, or offer sacrifice in any way. The other statute commanded the heightening of the oratories, and the enlargement in length and breadth of the churches of God; as though it were expected that, now the madness of polytheism was wholly removed, pretty nearly all mankind would henceforth attach themselves to the service of God. His own personal piety induced the emperor to devise and write these instructions to the governors of the several provinces: and the law farther admonished them not to spare the expenditure of money, but to draw supplies from the imperial treasury itself. Similar instructions were written also to the bishops of the several churches; and the emperor was pleased to transmit the same to myself, being the first letter which he personally addressed to me.

46 Constantine's Letter to Eusebius and Other Bishops, respecting the Building of Churches, with Instructions to repair the Old, and erect New Ones on a Larger Scale, with the Aid of the Provincial Governors.

Victor Constantinus, Maximus Augustus, to Eusebius.

Forasmuch as the unholy and willful rule of tyranny has persecuted the servants of our Saviour until this present time, I believe and have fully satisfied myself, best beloved brother,

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that the buildings belonging to all the churches have either become ruinous through actual neglect, or have received inadequate attention from the dread of the violent spirit of the times.

But now, that liberty is restored, and that serpent driven from the administration of public affairs by the providence of the Supreme God, and our instrumentality, we trust that all can see the efficacy of the Divine power, and that they who through fear of persecution or through unbelief have fallen into any errors, will now acknowledge the true God, and adopt in future that course of life which is according to truth and rectitude. With respect, therefore, to the churches over which you yourself preside, as well as the bishops, presbyters, and deacons of other churches with whom you are acquainted, do you admonish all to be zealous in their attention to the buildings of the churches, and either to repair or enlarge those which at present exist, or, in cases of necessity, to erect new ones: "We also empower you, and the others through you, to demand what is needful for the work, both from the provincial governors and from the Prætorian Præfect. For they have received instructions to be most diligent in obedience to your Holiness's orders. God preserve you, beloved brother." A copy of this charge was transmitted throughout all the provinces to the bishops of the several churches: the provincial governors received directions accordingly, and the imperial statute was speedily carried into effect.

47 That he wrote a Letter in Condemnation of Idolatry.

Moreover, the emperor, who continually made progress in piety towards God, dispatched an admonitory letter to the inhabitants of every province, respecting the error of idolatry into which his predecessors in power had fallen, in which he eloquently exhorts his subjects to acknowledge the Supreme God, and openly to profess their allegiance to his Christ as their Saviour. This letter also, which is in his own handwriting, I have judged it necessary to translate from the Latin for the present work, in order that we may hear, as it were, the voice the emperor himself uttering these sentiments in the audience of all mankind.

48 Constantine's Edict to the People of the Provinces concerning the Error of Polytheism, commencing with Some General Remarks on Virtue and Vice.

Victor Constantinus, Maximus Augustus, to the people of the Eastern provinces.

Whatever is comprehended under the sovereign laws of nature, seems to convey to all men an adequate idea of the forethought and intelligence of the divine order. Nor can any, whose minds are directed in the true path of knowledge to the attainment of that end, entertain a doubt that the just perceptions of sound reason, as well as those of the natural vision itself, through the sole influence of genuine virtue, lead to the knowledge of God. Accordingly no wise man will ever be surprised when he sees the mass of mankind influenced by opposite sentiments. For the beauty of virtue would be useless and unperceived, did not vice display in contrast with it the course of perversity and folly. Hence it is that the one is crowned with reward, while the most high God is himself the administrator of judgement to the other.

And now I will endeavor to lay before you all as explicitly as possible, the nature of my own hopes of future happiness.

49 Concerning Constantine's Pious Father, and the Persecutors Diocletian and Maximian.

The former emperors I have been accustomed to regard as those with whom I could have no sympathy, on account of the savage cruelty of their character. Indeed, my father was the only one who uniformly practiced the duties of humanity, and with admirable piety called for the blessing of God the Father on all his actions, but the rest, unsound in mind, were more zealous of cruel than gentle measures; and this disposition they indulged without restraint, and thus persecuted the true doctrine during the whole period of their reign. Nay, so violent did their malicious fury become, that in the midst of a profound peace, as regards both the religious and ordinary interests of men, they kindled, as it were, the flames of a civil war.

50 That the Persecution originated on Account of the Oracle of Apollo, who, it was said, could not give Oracles because of "the Righteous Men."

About that time it is said that Apollo spoke from a deep and gloomy cavern, and through the medium of no human voice, and declared that the righteous men on earth were a bar to his speaking the truth, and accordingly that the oracles from the tripod were fallacious. Hence it was that he suffered his tresses to droop in token of grief, and mourned the evils which the loss of the oracular spirit would entail on mankind. But let us mark the consequences of this.

51 That Constantine, when a Youth, heard from him who wrote the Persecution Edict that "the Righteous Men" were the Christians.

I call now on you, most high God, to witness that, when young, I heard him who at that time was chief among the Roman emperors, unhappy, truly unhappy as he was, and laboring under mental delusion, make earnest enquiry of his attendants as to who these righteous ones on earth were, and that one of the Pagan priests then present replied that they were doubtless the Christians. This answer he eagerly received, like some honeyed draught, and unsheathed the sword which was ordained for the punishment of crime, against those whose holiness was beyond reproach. Immediately, therefore, he issued those sanguinary edicts, traced, if I may so express myself, with a sword's point dipped in blood; at the same time commanding his judges to tax their ingenuity for the invention of new and more terrible punishments.

52 The Manifold Forms of Torture and Punishment practiced against the Christians.

Then, indeed, one might see with what arrogance those venerable worshipers of God were daily exposed, with continued and relentless cruelty, to outrages of the most grievous kind, and how that modesty of character which no enemy had ever treated with disrespect, became the mere sport of their infuriated fellow citizens. Is there any

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punishment by fire, are there any tortures or forms of torment, which were not applied to all, without distinction of age or sex? Then, it may be truly said, the earth shed tears, the all-encircling compass of heaven mourned because of the pollution of blood; and the very light of day itself was darkened in grief at the spectacle.

53 That the Barbarians kindly received the Christians.

But what is the consequence of this? Why, the barbarians themselves may boast now of the contrast their conduct presents to these creel deeds; for they received and kept in gentlest captivity those who then fled from among us, and secured to them not merely safety from danger, but also the free exercise of their holy religion. And now the Roman people bear that lasting stain which the Christians, at that time driven from the Roman world, and taking refuge with the barbarians, have branded on them.

54 What Vengeance overtook those who on Account of the Oracle raised the Persecution.

But why need I longer dwell on these lamentable events, and the general sorrow which in consequence pervaded the world? The perpetrators of this dreadful guilt are now no more: they have experienced a miserable end, and are consigned to unceasing punishment in the depths of the lower world. They encountered each other in civil strife, and have left neither name nor race behind. And surely this calamity would never have befallen them, had not that impious deliverance of the Pythian oracle exercised a delusive power over them.

55 Constantine gives Glory to God, makes Grateful Acknowledgment of the Sign of the Cross, and prays for the Churches and People.

And now I beseech you, most mighty God, to be merciful and gracious to your Eastern nations, to your people in these provinces, worn as they are by protracted miseries; and grant them healing through your servant. Not without cause, O holy God, do I prefer this prayer to you, the Lord of all. Under your guidance have I devised and accomplished measures fraught with blessings: preceded by your sacred sign I have led your armies to victory: and still, on each occasion of public danger, I follow the same symbol of your perfections while advancing to meet the foe. Therefore have I dedicated to your service a soul duly attempered by love and fear. For your name I truly love, while I regard with reverence that power of which you have given abundant proofs, to the confirmation and increase of my faith. I hasten, then, to devote all my powers to the restoration of your most holy dwelling-place, which those profane and impious men have defiled by the contamination of violence.

56 He prays that All may be Christians, but compels None.

My own desire is, for the common good of the world and the advantage of all mankind, that your people should enjoy a life of peace and undisturbed concord. Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquillity which they have who believe. For it may be that this restoration of equal privileges to all will prevail to lead them into the straight path. Let no one molest another, but let every one do as his soul desires. Only let men of sound judgement be assured of this, that those only can live a life of holiness and purity, whom you call to a reliance on your holy laws. With regard to those who will hold themselves aloof from us, let them have, if they please, their temples of lies: we have the glorious edifice of your truth, which you have given us as our native home. We pray, however, that they too may receive the same blessing, and thus experience that heartfelt joy which unity of sentiment inspires.

57 He gives Glory to God, who has given Light by his Son to those who were in Error.

And truly our worship is no new or recent thing, but one which you have ordained for your own due honour, from the time when, as we believe, this system of the universe was first established. And, although mankind have deeply fallen, and have been seduced by manifold errors, yet have you revealed a pure light in the person of your Son, that the power of evil should not utterly prevail, and hast thus given testimony to all men concerning yourself.

58 He glorifies him again for his Government of the Universe.

The truth of this is assured to us by your works. It is your power which removes our guilt, and makes us faithful. The sun and the moon have their settled course. The stars move in no uncertain orbits round this terrestrial globe. The revolution of the seasons recurs according to unerring laws. The solid fabric of the earth was established by your word: the winds receive their impulse at appointed times; and the course of the waters continues with ceaseless flow, the ocean is circumscribed by an immovable barrier, and whatever is comprehended within the compass of earth and sea, is all contrived for wondrous and important ends.

Were it not so, were not all regulated by the determination of your will, so great a diversity, so manifold a division of power, would unquestionably have brought ruin on the whole race and its affairs. For those agencies which have maintained a mutual strife would thus have carried to a more deadly length that hostility against the human race which they even now exercise, though unseen by mortal eyes.

59 He gives Glory to God, as the Constant Teacher of Good.

Abundant thanks, most mighty God, and Lord of all, be rendered to you, that, by so much as our nature becomes known from the diversified pursuits of man, by so much the more are the precepts of your divine doctrine confirmed to those whose thoughts are directed aright, and who are sincerely devoted to true virtue. As for those who will not allow themselves to be cured of their error, let them not attribute this to any but themselves. For that remedy which is of sovereign and healing virtue is openly placed within the reach of all. Only let not any one inflict an injury on that religion which experience itself testifies to be pure and undefiled. Henceforward, therefore, let us all enjoy in common the privilege placed within our reach, I mean the blessing of peace, endeavoring to keep our conscience pure from all that is contrary.

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60 An Admonition at the Close of the Edict, that No One should trouble his Neighbour.

Once more, let none use that to the detriment of another which he may himself have received on conviction of its truth; but let every one, if it be possible, apply what he has understood and known to the benefit of his neighbour; if otherwise, let him relinquish the attempt. For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment: "These are our words; and we have enlarged on these topics more than our ordinary clemency would have dictated, because we were unwilling to dissemble or be false to the true faith; and the more so, since we understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

61 How Controversies originated at Alexandria through Matters relating to Arius.

In this manner the emperor, like a powerful herald of God, addressed himself by his own letter to all the provinces, at the same time warning his subjects against superstitious error, and encouraging them in the pursuit of true godliness. But in the midst of his joyful anticipations of the success of this measure, he received tidings of a most serious disturbance which had invaded the peace of the Church. This intelligence he heard with deep concern, and at once endeavored to devise a remedy for the evil. The origin of this disturbance may be thus described. The people of God were in a truly flourishing state, and abounding in the practice of good works. No terror from without assailed them, but a bright and most profound peace, through the favor of God, encompassed his Church on every side. Meantime, however, the spirit of envy was watching to destroy our blessings, which at first crept in unperceived, but soon revelled in the midst of the assemblies of the saints. At length it reached the bishops themselves, and arrayed them in angry hostility against each other, on pretense of a jealous regard for the doctrines of Divine truth. Hence it was that a mighty fire was kindled as it were from a little spark, and which, originating in the first instance in the Alexandrian church, overspread the whole of Egypt and Libya, and the further Thebaid. Eventually it extended its ravages to the other provinces and cities of the empire; so that not only the prelates of the churches might be seen encountering each other in the strife of words, but the people themselves were completely divided, some adhering to one faction and others to another. Nay, so notorious did the scandal of these proceedings become, that the sacred matters of inspired teaching were exposed to the most shameful ridicule in the very theaters of the unbelievers.

62 Concerning the Same Arius, and the Melitians.

Some thus at Alexandria maintained an obstinate conflict on the highest questions. Others throughout Egypt and the Upper Thebaid, were at variance on account of an earlier controversy: so that the churches were everywhere distracted by divisions. The body therefore being thus diseased, the whole of Libya caught the contagion; and the rest of the remoter provinces became affected with the same disorder. For the disputants at Alexandria sent emissaries to the bishops of the several provinces, who accordingly ranged themselves as partisans on either side, and shared in the same spirit of discord.

63 How Constantine sent a Messenger and a Letter concerning Peace.

As soon as the emperor was informed of these facts, which he heard with much sorrow of heart, considering them in the light of a calamity personally affecting himself, he immediately selected from the Christians in his train one whom he well knew to be approved for the sobriety and genuineness of his faith, and who had before this time distinguished himself by the boldness of his religious profession, and sent him to negotiate peace between the dissentient parties at Alexandria. He also made him the bearer of a most needful and appropriate letter to the original movers of the strife: and this letter, as exhibiting a specimen of his watchful care over God's people, it may be well to introduce into this our narrative of his life. Its purport was as follows.

64 Constantine's Letter to Alexander the Bishop, and Arius the Presbyter.

Victor Constantinus, Maximus Augustus, to Alexander and Arius.

I call that God to witness, as well I may, who is the helper of my endeavors, and the Preserver of all men, that I had a twofold reason for undertaking that duty which I have now performed.

65 His Continual Anxiety for Peace.

My design then was, first, to bring the diverse judgements formed by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, secondly, to restore to health the system of the world, then suffering under the malignant power of a grievous distemper. Keeping these objects in view, I sought to accomplish the one by the secret eye of thought, while the other I tried to rectify by the power of military authority. For I was aware that, if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change correspondent to the pious desires of them all.

66 That he also adjusted the Controversies which had arisen in Africa.

Finding, then, that the whole of Africa was pervaded by an intolerable spirit of mad folly, through the influence of those who with heedless frivolity had presumed to rend the religion of the people into diverse sects; I was anxious to check this disorder, and could discover no other remedy equal to the occasion, except in sending some of yourselves to aid in restoring mutual harmony among the disputants, after I had removed that common enemy of mankind who had

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interposed his lawless sentence for the prohibition of your holy synods.

67 That Religion began in the East.

For since the power of Divine light, and the law of sacred worship, which, proceeding in the first instance, through the favor of God, from the bosom, as it were, of the East, have illumined the world, by their sacred radiance, I naturally believed that you would be the first to promote the salvation of other nations, and resolved with all energy of thought and diligence of enquiry to seek your aid. As soon, therefore, as I had secured my decisive victory and unquestionable triumph over my enemies, my first enquiry was concerning that object which I felt to be of paramount interest and importance.

68 Being grieved by the Dissension, he counsels Peace.

But, O glorious Providence of God! How deep a wound did not my ears only, but my very heart receive in the report that divisions existed among yourselves more grievous still than those which continued in that country! so that you, through whose aid I had hoped to procure a remedy for the errors of others, are in a state which needs healing even more than theirs. And yet, having made a careful enquiry into the origin and foundation of these differences, I find the cause to be of a truly insignificant character, and quite unworthy of such fierce contention. Feeling myself, therefore, compelled to address you in this letter, and to appeal at the same time to your unanimity and sagacity, I call on Divine Providence to assist me in the task, while I interrupt your dissension in the character of a minister of peace. And with reason: for if I might expect, with the help of a higher Power, to be able without difficulty, by a judicious appeal to the pious feelings of those who heard me, to recall them to a better spirit, even though the occasion of the disagreement were a greater one, how can I refrain from promising myself a far easier and more speedy adjustment of this difference, when the cause which hinders general harmony of sentiment is intrinsically trifling and of little moment?

69 Origin of the Controversy between Alexander and Arius, and that these Questions ought not to have been discussed.

I understand, then, that the origin of the present controversy is this. When you, Alexander, demanded of the presbyters what opinion they severally maintained respecting a certain passage in the Divine law, or rather, I should say, that you asked them something connected with an unprofitable question, then you, Arius, inconsiderately insisted on festhieltest). Bag. had gave utterance to, and with this Vales., 1709, and Str. correspond.}--> what ought never to have been conceived at all, or if conceived, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people, rent into diverse parties, no longer preserved the unity of the one body. Now, therefore, do ye both exhibit an equal degree of forbearance, and receive the advice which your fellow-servant righteously gives. What then is this advice? It was wrong in the first instance to propose such questions as these, or to reply to them when propounded. For those points of discussion which are enjoined by the authority of no law, but rather suggested by the contentious spirit which is fostered by misused leisure, even though they may be intended merely as an intellectual exercise, ought certainly to be confined to the region of our own thoughts, and not hastily produced in the popular assemblies, nor unadvisedly entrusted to the general ear. For how very few are there able either accurately to comprehend, or adequately to explain subjects so sublime and abstruse in their nature? Or, granting that one were fully competent for this, how many people will he convince? Or, who, again, in dealing with questions of such subtle nicety as these, can secure himself against a dangerous declension from the truth? It is incumbent therefore on us in these cases to be sparing of our words, lest, in case we ourselves are unable, through the feebleness of our natural faculties, to give a clear explanation of the subject before us, or, on the other hand, in case the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or other of these causes the people be reduced to the alternative either of blasphemy or schism.

70 An Exhortation to Unanimity.

Let therefore both the unguarded question and the inconsiderate answer receive your mutual forgiveness. For the cause of your difference has not been any of the leading doctrines or precepts of the Divine law, nor has any new heresy respecting the worship of God arisen among you. You are in truth of one and the same judgement: you may therefore well join in communion and fellowship.

71 There should be no Contention in Matters which are in themselves of Little Moment.

For as long as you continue to contend about these small and very insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgement, since you are thus divided between yourselves. I believe it indeed to be not merely unbecoming, but positively evil, that such should be the case. But I will refresh your minds by a little illustration, as follows. You know that philosophers, though they all adhere to one system, are yet frequently at issue on certain points, and differ, perhaps, in their degree of knowledge: yet they are recalled to harmony of sentiment by the uniting power of their common doctrines. If this be true, is it not far more reasonable that you, who are the ministers of the Supreme God, should be of one mind respecting the profession of the same religion? But let us still more thoughtfully and with closer attention examine what I have said, and see whether it be right that, on the ground of some trifling and foolish verbal difference between ourselves, brethren should assume towards each other the attitude of enemies, and the august meeting of the Synod be rent by profane disunion, because of you who wrangle together on points so trivial and altogether unessential? This is vulgar, and rather characteristic of childish ignorance, than consistent with the wisdom of priests and men of sense. Let us withdraw ourselves with a good will from these temptations of the devil. Our great God and common Saviour of all has granted the same light to us

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all. Permit me, who am his servant, to bring my task to a successful issue, under the direction of his Providence, that I may be enabled, through my exhortations, and diligence, and earnest admonition, to recall his people to communion and fellowship. For since you have, as I said, but one faith, and one sentiment respecting our religion, and since the Divine commandment in all its parts enjoins on us all the duty of maintaining a spirit of concord, let not the circumstance which has led to a slight difference between you, since it does not affect the validity of the whole, cause any division or schism among you. And this I say without in any way desiring to force you to entire unity of judgement in regard to this truly idle question, whatever its real nature may be. For the dignity of your synod may be preserved, and the communion of your whole body maintained unbroken, however wide a difference may exist among you as to unimportant matters. For we are not all of us like-minded on every subject, nor is there such a thing as one disposition and judgement common to all alike. As far, then, as regards the Divine Providence, let there be one faith, and one understanding among you, one united judgement in reference to God. But as to your subtle disputations on questions of little or no significance, though you may be unable to harmonize in sentiment, such differences should be consigned to the secret custody of your own minds and thoughts. And now, let the preciousness of common affection, let faith in the truth, let the honour due to God and to the observance of his law continue immovably among you. Resume, then, your mutual feelings of friendship, love, and regard: restore to the people their wonted embracings; and do ye yourselves, having purified your souls, as it were, once more acknowledge one another. For it often happens that when a reconciliation is effected by the removal of the causes of enmity, friendship becomes even sweeter than it was before.

72 The Excess of his Pious Concern caused him to shed Tears; and his Intended Journey to the East was postponed because of These Things: "Restore me then my quiet days, and untroubled nights, that the joy of undimmed light, the delight of a tranquil life, may henceforth be my portion. Else must I needs mourn, with constant tears, nor shall I be able to pass the residue of my days in peace. For while the people of God, whose fellow-servant I am, are thus divided among themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquillity of mind? And I will give you a proof how great my sorrow has been on this behalf. Not long since I had visited Nicomedia, and intended immediately to proceed from that city to the East. It was while I was hastening towards you, and had already accomplished the greater part of the distance, that the news of this matter reversed my plan, that I might not be compelled to see with my own eyes that which I felt myself scarcely able even to hear. Open then for me henceforward by your unity of judgement that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see yourselves and all other peoples rejoicing together, and render due acknowledgment to God in the language of praise and thanksgiving for the restoration of general concord and liberty to all."

73 The Controversy continues without Abatement, even after the Receipt of This Letter.

In this manner the pious emperor endeavored by means of the foregoing letter to promote the peace of the Church of God. And the excellent man to whom it was entrusted performed his part not merely by communicating the letter itself, but also by seconding the views of him who sent it; for he was, as I have said, in all respects a person of pious character. The evil, however, was greater than could be remedied by a single letter, insomuch that the acrimony of the contending parties continually increased, and the effects of the mischief extended to all the Eastern provinces. These things jealousy and some evil spirit who looked with an envious eye on the prosperity of the Church, wrought.

FLAVIUS CONSTANTINUS BOOK 3

1 A Comparison of Constantine's Piety with the Wickedness of the Persecutors.

In this manner that spirit who is the hater of good, actuated by envy at the blessing enjoyed by the Church, continued to raise against her the stormy troubles of intestine discord, in the midst of a period of peace and joy. Meanwhile, however, the divinely-favored emperor did not slight the duties befitting him, but exhibited in his whole conduct a direct contrast to those atrocities of which the cruel tyrants had been lately guilty, and thus triumphed over every enemy that opposed him. For in the first place, the tyrants, being themselves alienated from the true God, had enforced by every compulsion the worship of false deities: Constantine convinced mankind by actions as well as words, that these had but an imaginary existence, and exhorted them to acknowledge the only true God. They had derided his Christ with words of blasphemy: he assumed that as his safeguard against which they directed their blasphemies, and gloried in the symbol of the Saviour's passion. They had persecuted and driven from house and home the servants of Christ: he recalled them every one, and restored them to their native homes. They had covered them with dishonour: he made their condition honourable and enviable in the eyes of all. They had shamefully plundered and sold the goods of godly men: Constantine not only replaced this loss, but still further enriched them with abundant presents. They had circulated injurious calumnies, through their written ordinances, against the prelates of the Church: he on the contrary, conferred dignity on these individuals by personal marks of honour, and by his edicts and statutes raised them to higher distinction than before. They had utterly demolished and razed to the ground the houses of prayer: he commanded that those which still existed should be enlarged, and that new ones should be raised on a magnificent scale at the expense of the imperial treasury. They had ordered the inspired records to be burnt and utterly destroyed: he decreed that copies of them should be multiplied, and

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magnificently adorned at the charge of the imperial treasury. They had strictly forbidden the prelates, anywhere or on any occasion, to convene synods; whereas he gathered them to his court from every province, received them into his palace, and even to his own private apartments and thought them worthy to share his home and table. They had honoured the demons with offerings: Constantine exposed their error, and continually distributed the now useless materials for sacrifice, to those who would apply them to a better use. They had ordered the pagan temples to be sumptuously adorned: he razed to their foundations those of them which had been the chief objects of superstitious reverence. They had subjected God's servants to the most ignominious punishments: he took vengeance on the persecutors, and inflicted on them just chastisement in the name of God, while he held the memory of his holy martyrs in constant veneration. They had driven God's worshipers from the imperial palaces: he placed full confidence in them at all times, and knowing them to be the better disposed and more faithful than any beside. They, the victims of avarice, voluntarily subjected themselves as it were to the pangs of Tantalus: he with royal magnificence unlocked all his treasures, and distributed his gifts with rich and high-souled liberality. They committed countless murders, that they might plunder or confiscate the wealth of their victims; while throughout the reign of Constantine the sword of justice hung idle everywhere, and both people and municipal magistrates in every provence were governed rather by paternal authority than by any constraining. Surely it must seem to all who duly regard these facts, that a new and fresh era of existence had begun to appear, and a light heretofore unknown suddenly to dawn from the midst of darkness on the human race: and all must confess that these things were entirely the work of God, who raised up this pious emperor to withstand the multitude of the ungodly.

2 Farther Remarks on Constantine's Piety, and his Open Testimony to the Sign of the Cross.

And when we consider that their iniquities were without example, and the atrocities which they dared to perpetrate against the Church such as had never been heard of in any age of the world, well might God himself bring before us something entirely new, and work thereby effects such as had hitherto been never either recorded or observed. And what miracle was ever more marvelous than the virtues of this our emperor, whom the wisdom of God has vouchsafed as a gift to the human race? For truly he maintained a continual testimony to the Christ of God with all boldness, and before all men; and so far was he from shrinking from an open profession of the Christian name, that he rather desired to make it manifest to all that he regarded this as his highest honour, now impressing on his face the salutary sign, and now glorying in it as the trophy which led him on to victory.

3 Of his Picture surmounted by a Cross and having beneath it a Dragon.

And besides this, he caused to be painted on a lofty tablet, and set up in the front of the portico of his palace, so as to be visible to all, a representation of the salutary sign placed above his head, and below it that hateful and savage adversary of mankind, who by means of the tyranny of the ungodly had wasted the Church of God, falling headlong, under the form of a dragon, to the abyss of destruction. For the sacred oracles in the books of God's prophets have described him as a dragon and a crooked serpent; and for this reason the emperor thus publicly displayed a painted resemblance of the dragon beneath his own and his children's feet, stricken through with a dart, and cast headlong into the depths of the sea.

In this manner he intended to represent the secret adversary of the human race, and to indicate that he was consigned to the gulf of perdition by virtue of the salutary trophy placed above his head. This allegory, then, was thus conveyed by means of the colors of a picture: and I am filled with wonder at the intellectual greatness of the emperor, who as if by divine inspiration thus expressed what the prophets had foretold concerning this monster, saying that "God would bring his great and strong and terrible sword against the dragon, the flying serpent; and would destroy the dragon that was in the sea." This it was of which the emperor gave a true and faithful representation in the picture above described.

4 A Farther Notice of the Controversies raised in Egyptby Arius.

In such occupations as these he employed himself with pleasure: but the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to cause him no little disturbance of mind. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people; and almost like the fabled Symplegades, coming into violent collision with each other. Nay, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit; for he deeply deplored the folly thus exhibited by deranged men.

5 Of the Disagreement respecting the Celebration of Easter.

But before this time another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed, without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgement in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued

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equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.

6 How he ordered a Council to be held at Nicæa.

Then as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honourable estimation in which he held them. Nor was this merely the issuing of a bare command but the emperor's good will contributed much to its being carried into effect: for he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicæa in Bithynia (named from " Victory"), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened there, as though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of the choicest flowers.

7 Of the General Council, at which Bishops from all Nations were Present.

In effect, the most distinguished of God's ministers from all the churches which abounded in Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, sufficed to contain at once Syrians and Cilicians, Phœnicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia, furnished their most distinguished prelates; while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were notwithstanding in attendance. Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The prelate of the imperial city was prevented from attending by extreme old age; but his presbyters were present, and supplied his place. Constantine is the first prince of any age who bound together such a garland as this with the bond of peace, and presented it to his Saviour as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company.

8 That the Assembly was composed, as in the Acts of the Apostles, of Individuals from Various Nations.

For it is said Acts 2:5 sqq. that in the Apostles' age, there were gathered "devout men from every nation under heaven"; among whom were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. But that assembly was less, in that not all who composed it were ministers of God; but in the present company, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train, and the crowd of acolytes and other attendants was altogether beyond computation.

9 Of the Virtue and Age of the Two Hundred and Fifty Bishops.

Of these ministers of God, some were distinguished by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while others again united in themselves all these graces. There were among them men whose years demanded veneration: others were younger, and in the prime of mental vigor; and some had but recently entered on the course of their ministry. For the maintenance of all ample provision was daily furnished by the emperor's command.

10 Council in the Palace. Constantine, entering, took his Seat in the Assembly.

Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior of this were many seats disposed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly had seated themselves with becoming orderliness, a general silence prevailed, in expectation of the emperor's arrival. And first of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones. Such was the external appearance of his person; and with regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal excellencies, he surpassed all present in height of stature and

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beauty of form, as well as in majestic dignity of mien, and invincible strength and vigor. All these graces, united to a suavity of manner, and a serenity becoming his imperial station, declared the excellence of his mental qualities to be above all praise. As soon as he had advanced to the upper end of the seats, at first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

11 Silence of the Council, after Some Words by the Bishop Eusebius.

The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech, in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and gentle tone gave utterance to the following words.

12 Constantine's Address to the Council concerning Peace: "It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgement, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble. Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgement, and that common spirit of peace and concord prevailing among you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, you ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant."

13 How he led the Dissentient Bishops to Harmony of Sentiment.

As soon as the emperor had spoken these words in the Latin tongue, which another interpreted, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbours, who defended themselves, and recriminated in their turn. In this manner numberless assertions were put forth by each party, and a violent controversy arose at the very commencement. Notwithstanding this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a reconciliation. At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgement respecting every disputed question.

14 Unanimous Declaration of the Council concerning Faith, and the Celebration of Easter.

The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter was agreed on by all. Those points also which were sanctioned by the resolution of the whole body were committed to writing, and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honour of God.

15 How Constantine entertained the Bishops on the Occasion of His Vicennalia.

About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered as it were through them a suitable sacrifice to God. Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the bodyguard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.

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16 Presents to the Bishops, and Letters to the People generally.

After the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each individual according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own hand-writing. And this letter also I will inscribe as it were on some monument by inserting it in this my narrative of his life. It was as follows:

17 Constantine's Letter to the Churches respecting the Council at Nicæa.

Constantinus Augustus, to the Churches.

Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow-servant), and every question received due and full examination, until that judgement which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.

18 He speaks of their Unanimity respecting the Feast of Easter, and against the Practice of the Jews.

At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgement of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honourable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to one ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honourable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgement, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of the mad spirit that is in them? Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgement in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

19 Exhortation to follow the Example of the Greater Part of the World.

Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgement. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. In fine, that I may express my meaning in as few words as possible, it has been determined

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by the common judgement of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error.

20 Exhortation to obey the Decrees of the Council: "Receive, then, with all willingness this truly Divine injunction, and regard it as in truth the gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the Divine will. As soon, therefore, as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt for yourselves, and to enjoin on others the arrangement above mentioned, and the due observance of this most sacred day; that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by Divine aid through the agency of our endeavors, while your faith, and peace, and concord everywhere flourish. God preserve you, beloved brethren!"

The emperor transmitted a faithful copy of this letter to every province, wherein they who read it might discern as in a mirror the pure sincerity of his thoughts, and of his piety toward God.

21 Recommendation to the Bishops, on their Departure, to Preserve Harmony.

And now, when the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations, among themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence, but to esteem the excellence of one a blessing common to all. On the other hand he reminded them that the more gifted should forbear to exalt themselves to the prejudice of their humbler brethren, since it is God's prerogative to judge of real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed. Each then, should be willing to accord indulgence to the other for slight offenses, to regard charitably and pass over mere human weaknesses; holding mutual harmony in the highest honour, that no occasion of mockery might be given by their dissensions to those who are ever ready to blaspheme the word of God: whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony is by no means productive of blessing to all, since some who hear are glad to secure the supply of their mere bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honoured with presents, love their benefactors in return; but few are they who really desire the word of testimony, and rare indeed is it to find a friend of truth. Hence the necessity of endeavoring to meet the case of all, and, physician-like, to administer to each that which may tend to the health of the soul, to the end that the saving doctrine may be fully honoured by all. Of this kind was the former part of his exhortation; and in conclusion he enjoined them to offer diligent supplications to God on his behalf. Having thus taken leave of them, he gave them all permission to return to their respective countries; and this they did with joy, and thenceforward that unity of judgement at which they had arrived in the emperor's presence continued to prevail, and those who had long been divided were bound together as members of the same body.

22 How he dismissed Some, and wrote Letters to Others; also his Presents.

Full of joy therefore at this success, the emperor presented as it were pleasant fruits in the way of letters to those who had not been present at the council. He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, being pleased thus to honour the festive occasion of the twentieth anniversary of his reign.

23 How he wrote to the Egyptians, exhorting them to Peace.

And now, when all else were at peace, among the Egyptians alone an implacable contention still raged, so as once more to disturb the emperor's tranquillity, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, nay rather, as prophets of God; and again he summoned them to his presence, and again patiently acted as mediator between them, and honoured them with gifts, and communicated also the result of his arbitration by letter. He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for concord, and not to distract and rend the Church, but to keep before them the thought of God's judgement. And these injunctions the emperor sent by a letter written with his own hand.

24 How he wrote Frequent Letters of a Religious Character to the Bishops and People.

But besides these, his writings are very numerous on kindred subjects, and he was the author of a multitude of letters, some to the bishops, in which he laid injunctions on them tending to the advantage of the churches of God; and sometimes the thrice blessed one addressed the people of the churches generally, calling them his own brethren and fellow-servants. But perhaps we may hereafter find leisure to collect these dispatches in a separate form, in order that the integrity of our present history may not be impaired by their insertion.

25 How he ordered the Erection of a Church at Jerusalem, in the Holy Place of our Saviour's Resurrection.

After these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He

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issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

26 That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! They were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light. Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

27 How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

Nor did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

28. Discovery of the Most Holy Sepulchre.

This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Saviour's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give.

29 How he wrote concerning the Erection of a Church, both to the Governors of the Provinces, and to the Bishop Macarius.

Immediately after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen, as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

30 Constantine's Letter to Macarius respecting the Building of the Church of our Saviour.

Victor Constantius, Maximus Augustus, to Macarius.

Such is our Saviour's grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a

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fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honour of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgement, but which now appears holier still, since it has brought to light a clear assurance of our Saviour's passion.

31 That the Building should surpass all the Churches in the World in the Beauty of its Walls, its Columns, and Marbles.

It will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Prætorian Præfects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall immediately be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

32 That he instructed the Governors concerning the Beautifying of the Roof; also concerning Workmen, and Materials.

"With respect to the ceiling of the church, I wish to know from you whether in your judgement it should be panel-ceiled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest, your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear to you to be the most beautiful form. God preserve you, beloved brother!"

33 How the Church of our Saviour, the New Jerusalem prophesied of in Scripture, was built.

This was the emperor's letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgement on its impious people. It was opposite this city that the emperor now began to rear a monument to the Saviour's victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records.

First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Saviour's person.

34 Description of the Structure of the Holy Sepulchre.

This monument, therefore, first of all, as the chief part of the whole, the emperor's zealous magnificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

35 Description of the Atrium and Porticos.

The next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticos of great length.

36 Description of the Walls, Roof, Decoration, and Gilding of the Body of the Church.

For at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

37 Description of the Double Porticos on Either Side, and of the Three Eastern Gates.

Besides this were two porticos on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticos, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on

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the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

38 Description of the Hemisphere, the Twelve Columns, and their Bowls.

Opposite these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

39 Description of the Inner Court, the Arcades and Porches.

In the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticos on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

40 Of the Number of his Offerings.

This temple, then, the emperor erected as a conspicuous monument of the Saviour's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials — gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

41 Of the Erection of Churches in Bethlehem, and on the Mount of Olives.

In the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honour to that which had been the scene of the first manifestation of our Saviour's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternised the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

42 That the Empress Helena, Constantine's Mother, having visited this Locality for Devotional Purposes, built these Churches.

For she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, according to the prophetic word which says "Let us worship at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

43. A Farther Notice of the Churches at Bethlehem.

For without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Saviour's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews. Accordingly the pious empress honoured with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honour of God her Saviour, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

44 Of Helena's Generosity and Beneficent Acts.

For on the occasion of a circuit which she made of the eastern provinces, in the splendor of imperial authority, she bestowed abundant proofs of her liberality as well on the inhabitants of the several cities collectively, as on individuals who approached her, at the same time that she scattered largesses among the soldiery with a liberal hand. But especially abundant were the gifts she bestowed on the naked and unprotected poor. To some she gave money, to others an ample supply of clothing: she liberated some from imprisonment, or from the bitter servitude of the mines; others she delivered from unjust oppression, and others again, she restored from exile.

45 Helena's Pious Conduct in the Churches.

While, however, her character derived luster from such deeds as I have described, she was far from neglecting personal piety toward God. She might be seen continually frequenting his Church, while at the same time she adorned the houses of prayer with splendid offerings, not overlooking

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the churches of the smallest cities. In short, this admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.

46 How she made her Will, and died at the Age of Eighty Years.

And when at length at the close of a long life, she was called to inherit a happier lot, having arrived at the eightieth year of her age, and being very near the time of her departure, she prepared and executed her last will in favor of her only son, the emperor and sole monarch of the world, and her grandchildren, the Caesars his sons, to whom severally she bequeathed whatever property she possessed in any part of the world. Having thus made her will, this thrice blessed woman died in the presence of her illustrious son, who was in attendance at her side, caring for her and held her hands: so that, to those who rightly discerned the truth, the thrice blessed one seemed not to die, but to experience a real change and transition from an earthly to a heavenly existence, since her soul, remoulded as it were into an incorruptible and angelic essence, was received up into her Saviour's presence.

47 How Constantine buried his Mother, and how he honoured her during her Life.

Her body, too, was honoured with special tokens of respect, being escorted on its way to the imperial city by a vast train of guards, and there deposited in a royal tomb. Such were the last days of our emperor's mother, a person worthy of being had in perpetual remembrance, both for her own practical piety, and because she had given birth to so extraordinary and admirable an offspring. And well may his character be styled blessed, for his filial piety as well as on other grounds. He rendered her through his influence so devout a worshiper of God, (though she had not previously been such,) that she seemed to have been instructed from the first by the Saviour of mankind: and besides this, he had honoured her so fully with imperial dignities, that in every province, and in the very ranks of the soldiery, she was spoken of under the titles of Augusta and empress, and her likeness was impressed on golden coins. He had even granted her authority over the imperial treasures, to use and dispense them according to her own will and discretion in every case: for this enviable distinction also she received at the hands of her son. Hence it is that among the qualities which shed a luster on his memory, we may rightly include that surpassing degree of filial affection whereby he rendered full obedience to the Divine precepts which enjoin due honour from children to their parents. In this manner, then, the emperor executed in Palestine the noble works I have above described: and indeed in every province he raised new churches on a far more imposing scale than those which had existed before his time.

48 How he built Churches in Honour of Martyrs, and abolished Idolatry at Constantinople.

And being fully resolved to distinguish the city which bore his name with special honour, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind, not only within the city itself, but in its vicinity: and thus at the same time he rendered honour to the memory of the martyrs, and consecrated his city to the martyrs' God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshipped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.

49 Representation of the Cross in the Palace, and of Daniel at the Public Fountains.

On the other hand one might see the fountains in the midst of the market place graced with figures representing the good Shepherd, well known to those who study the sacred oracles, and that of Daniel also with the lions, forged in brass, and resplendent with plates of gold. Indeed, so large a measure of Divine love possessed the emperor's soul, that in the principal apartment of the imperial palace itself, on a vast tablet displayed in the center of its gold-covered paneled ceiling, he caused the symbol of our Saviour's Passion to be fixed, composed of a variety of precious stones richly inwrought with gold. This symbol he seemed to have intended to be as it were the safeguard of the empire itself.

50 That he erected Churches in Nicomedia, and in Other Cities.

Having thus embellished the city which bore his name, he next distinguished the capital of Bithynia by the erection of a stately and magnificent church, being desirous of raising in this city also, in honour of his Saviour and at his own charges, a memorial of his victory over his own enemies and the adversaries of God. He also decorated the principal cities of the other provinces with sacred edifices of great beauty; as, for example, in the case of that metropolis of the East which derived its name from Antiochus, in which, as the head of that portion of the empire, he consecrated to the service of God a church of unparalleled size and beauty. The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole richly adorned with a profusion of gold, brass, and other materials of the most costly kind.

51 That he ordered a Church to be built at Mambre.

Such was the principal sacred edifices erected by the emperor's command. But having heard that the self-same Saviour who erewhile had appeared on earth had in ages long since past afforded a manifestation of his Divine presence to holy men of Palestine near the oak of Mambre, he ordered that a house of prayer should be built there also in honour of the God who had thus appeared. Accordingly the imperial commission was transmitted to the provincial governors by letters addressed to them individually, enjoining a speedy completion of the appointed work. He sent moreover to the writer of this history an eloquent

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admonition, a copy of which I think it well to insert in the present work, in order to convey a just idea of his pious diligence and zeal. To express, then, his displeasure at the evil practices which he had heard were usual in the place just referred to, he addressed me in the following terms.

52 Constantine's Letter to Eusebius concerning Mambre.

Victor Constantinus, Maximus Augustus, to Macarius, and the rest of the bishops in Palestine.

One benefit, and that of no ordinary importance, has been conferred on us by my truly pious mother-in-law, in that she has made known to us by letter that abandoned folly of impious men which has hitherto escaped detection by you: so that the criminal conduct thus overlooked may now through our means obtain fitting correction and remedy, necessary though tardy. For surely it is a grave impiety indeed, that holy places should be defiled by the stain of unhallowed impurities. What then is this, dearest brethren, which, though it has eluded your sagacity, she of whom I speak was impelled by a pious sense of duty to disclose?

53. That the Saviour appeared in this Place to Abraham: "She assures me, then, that the place which takes its name from the oak of Mambre, where we find that Abraham dwelt, is defiled by certain of the slaves of superstition in every possible way. She declares that idols which should be utterly destroyed have been erected on the site of that tree; that an altar is near the spot; and that impure sacrifices are continually performed. Now since it is evident that these practices are equally inconsistent with the character of our times, and unworthy the sanctity of the place itself, I wish your Gravities to be informed that the illustrious Count Acacius, our friend, has received instructions by letter from me, to the effect that every idol which shall be found in the place above-mentioned shall immediately be consigned to the flames; that the altar be utterly demolished; and that if any one, after this our mandate, shall be guilty of impiety of any kind in this place, he shall be visited with condign punishment. The place itself we have directed to be adorned with an unpolluted structure, I mean a church; in order that it may become a fitting place of assembly for holy men. Meantime, should any breach of these our commands occur, it should be made known to our clemency without the least delay by letters from you, that we may direct the person detected to be dealt with, as a transgressor of the law, in the severest manner. For you are not ignorant that the Supreme God first appeared to Abraham, and conversed with him, in that place. There it was that the observance of the Divine law first began; there first the Saviour himself, with the two angels, vouchsafed to Abraham a manifestation of his presence; there God first appeared to men; there he gave promise to Abraham concerning his future seed, and straightway fulfilled that promise; there he foretold that he should be the father of a multitude of nations. For these reasons, it seems to me right that this place should not only be kept pure through your diligence from all defilement, but restored also to its pristine sanctity; that nothing hereafter may be done there except the performance of fitting service to him who is the Almighty God, and our Saviour, and Lord of all. And this service it is incumbent on you to care for with due attention, if your Gravities be willing (and of this I feel confident) to gratify my wishes, which are especially interested in the worship of God. May he preserve you, beloved brethren!"

54 Destruction of Idol Temples and Images everywhere.

All these things the emperor diligently performed to the praise of the saving power of Christ, and thus made it his constant aim to glorify his Saviour God. On the other hand he used every means to rebuke the superstitious errors of the heathen. Hence the entrances of their temples in the several cities were left exposed to the weather, being stripped of their doors at his command; the tiling of others was removed, and their roofs destroyed. From others again the venerable statues of brass, of which the superstition of antiquity had boasted for a long series of years, were exposed to view in all the public places of the imperial city: so that here a Pythian, there a Sminthian Apollo, excited the contempt of the beholder: while the Delphic tripods were deposited in the hippodrome and the Muses of Helicon in the palace itself. In short, the city which bore his name was everywhere filled with brazen statues of the most exquisite workmanship, which had been dedicated in every province, and which the deluded victims of superstition had long vainly honoured as gods with numberless victims and burnt sacrifices, though now at length they learned to renounce their error, when the emperor held up the very objects of their worship to be the ridicule and sport of all beholders. With regard to those images which were of gold, he dealt with them in a different manner. For as soon as he understood that the ignorant multitudes were inspired with a vain and childish dread of these bugbears of error, wrought in gold and silver, he judged it right to remove these also, like stumbling-stones thrown in the way of men walking in the dark, and henceforward to open a royal road, plain and unobstructed to all. Having formed this resolution, he considered no soldiers or military force of any sort needful for the suppression of the evil: a few of his own friends sufficed for this service, and these he sent by a simple expression of his will to visit each several province. Accordingly, sustained by confidence in the emperor's pious intentions and their own personal devotion to God, they passed through the midst of numberless tribes and nations, abolishing this ancient error in every city and country. They ordered the priests themselves, amidst general laughter and scorn, to bring their gods from their dark recesses to the light of day: they then stripped them of their ornaments, and exhibited to the gaze of all the unsightly reality which had been hidden beneath a painted exterior. Lastly, whatever part of the material appeared valuable they scraped off and melted in the fire to prove its worth, after which they secured and set apart whatever they judged needful for their purpose, leaving to the superstitious worshipers that which was altogether useless, as a memorial of their shame. Meanwhile our admirable prince was himself engaged in a work similar to

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what we have described. For at the same time that these costly images of the dead were stripped, as we have said, of their precious materials, he also attacked those composed of brass; causing those to be dragged from their places with ropes and as it were carried away captive, whom the dotage of mythology had esteemed as gods.

55 Overthrow of an Idol Temple, and Abolition of Licentious Practices, at Aphaca in Phœnicia.

The emperor's next care was to kindle, as it were, a brilliant torch, by the light of which he directed his imperial gaze around, to see if any hidden vestiges of error might still exist. And as the keen-sighted eagle in its heavenward flight is able to descry from its lofty height the most distant objects on the earth, so did he, while residing in the imperial palace of his own fair city, discover as from a watchtower a hidden and fatal snare of souls in the province of Phœnicia. This was a grove and temple, not situated in the midst of any city, nor in any public place, as for splendor of effect is generally the case, but apart from the beaten and frequented road, at Aphaca, on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school of wickedness for all the votaries of impurity, and such as destroyed their bodies with effeminacy. Here men undeserving of the name forgot the dignity of their sex, and propitiated the demon by their effeminate conduct; here too unlawful commerce of women and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple as in a place beyond the scope and restraint of law. Meantime these evils remained unchecked by the presence of any observer, since no one of fair character ventured to visit such scenes. These proceedings, however, could not escape the vigilance of our august emperor, who, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of heaven, gave orders that the building with its offerings should be utterly destroyed. Accordingly, in obedience to the imperial command, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint learned self-control through the emperor's threat of punishment, as likewise those superstitious Gentiles wise in their own conceit, who now obtained experimental proof of their own folly.

56. Destruction of the Temple of Æsculapius at Ægæ.

For since a wide-spread error of these pretenders to wisdom concerned the demon worshipped in Cilicia, whom thousands regarded with reverence as the possessor of saving and healing power, who sometimes appeared to those who passed the night in his temple, sometimes restored the diseased to health, though on the contrary he was a destroyer of souls, who drew his easily deluded worshipers from the true Saviour to involve them in impious error, the emperor, consistently with his practice, and desire to advance the worship of him who is at once a jealous God and the true Saviour, gave directions that this temple also should be razed to the ground. In prompt obedience to this command, a band of soldiers laid this building, the admiration of noble philosophers, prostrate in the dust, together with its unseen inmate, neither demon nor god, but rather a deceiver of souls, who had seduced mankind for so long a time through various ages. And thus he who had promised to others deliverance from misfortune and distress, could find no means for his own security, any more than when, as is told in myth, he was scorched by the lightning's stroke. Our emperor's pious deeds, however, had in them nothing fabulous or feigned; but by virtue of the manifested power of his Saviour, this temple as well as others was so utterly overthrown, that not a vestige of the former follies was left behind.

57 How the Gentilesabandoned Idol Worship, and turned to the Knowledge of God.

Hence it was that, of those who had been the slaves of superstition, when they saw with their own eyes the exposure of their delusion, and beheld the actual ruin of the temples and images in every place, some applied themselves to the saving doctrine of Christ; while others, though they declined to take this step, yet reprobated the folly which they had received from their fathers, and laughed to scorn what they had so long been accustomed to regard as gods. Indeed, what other feelings could possess their minds, when they witnessed the thorough uncleanness concealed beneath the fair exterior of the objects of their worship? Beneath this were found either the bones of dead men or dry skulls, fraudulently adorned by the arts of magicians, or filthy rags full of abominable impurity, or a bundle of hay or stubble. On seeing all these things heaped together within their lifeless images, they denounced their fathers' extreme folly and their own, especially when neither in the secret recesses of the temples nor in the statues themselves could any inmate be found; neither demon, nor utterer of oracles, neither god nor prophet, as they had heretofore supposed: nay, not even a dim and shadowy phantom could be seen. Accordingly, every gloomy cavern, every hidden recess, afforded easy access to the emperor's emissaries: the inaccessible and secret chambers, the innermost shrines of the temples, were trampled by the soldiers' feet; and thus the mental blindness which had prevailed for so many ages over the gentile world became clearly apparent to the eyes of all.

58 How he destroyed the Temple of Venus at Heliopolis, and built the First Church in that City.

Such actions as I have described may well be reckoned among the emperor's noblest achievements, as also the wise arrangements which he made respecting each particular province. We may instance the Phœnician city Heliopolis, in which those who dignify licentious pleasure with a distinguishing title of honour, had permitted their wives and daughters to commit shameless fornication. But now a new statute, breathing the very spirit of modesty, proceeded from the emperor, which peremptorily forbade the continuance of former practices. And besides this he sent them also written exhortations, as though he had been especially ordained by God for this end, that he might instruct all men in the

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principles of chastity. Hence, he disdained not to communicate by letter even with these persons, urging them to seek diligently the knowledge of God. At the same time he followed up his words by corresponding deeds, and erected even in this city a church of great size and magnificence: so that an event unheard of before in any age, now for the first time came to pass, namely, that a city which had hitherto been wholly given up to superstition now obtained the privilege of a church of God, with presbyters and deacons, and its people were placed under the presiding care of a bishop consecrated to the service of the supreme God. And further, the emperor, being anxious that here also as many as possible might be won to the truth, bestowed abundant provision for the necessities of the poor, desiring even thus to invite them to seek the doctrines of salvation, as though he were almost adopting the words of him who said, "Whether in pretense, or in truth, let Christ be preached."

59 Of the Disturbance at Antioch by Eustathius.

In the midst, however, of the general happiness occasioned by these events, and while the Church of God was every where and every way flourishing throughout the empire, once more that spirit of envy, who ever watches for the ruin of the good, prepared himself to combat the greatness of our prosperity, in the expectation, perhaps, that the emperor himself, provoked by our tumults and disorders, might eventually become estranged from us. Accordingly, he kindled a furious controversy at Antioch, and thereby involved the church in that place in a series of tragic calamities, which had nearly occasioned the total overthrow of the city. The members of the Church were divided into two opposite parties; while the people, including even the magistrates and soldiery, were roused to such a pitch, that the contest would have been decided by the sword, had not the watchful providence of God, as well as dread of the emperor's displeasure, controlled the fury of the multitude. On this occasion, too, the emperor, acting the part of a preserver and physician of souls, applied with much forbearance the remedy of persuasion to those who needed it. He gently pleaded, as it were by an embassy, with his people, sending among them one of the best approved and most faithful of those who were honoured with the dignity of Count; at the same time that he exhorted them to a peaceable spirit by repeated letters, and instructed them in the practice of true godliness. Having prevailed by these remonstrances, he excused their conduct in his subsequent letters, alleging that he had himself heard the merits of the case from him on whose account the disturbance had arisen. And these letters of his, which are replete with learning and instruction of no ordinary kind, I should have inserted in this present work, were it not that they might affix a mark of dishonour to the character of the persons accused. I will therefore omit these, being unwilling to revive the memory of past grievances, and will only annex those to my present narrative which he wrote to testify his satisfaction at the re-establishment of peace and concord among the rest. In these letters, he cautioned them against any desire to claim the ruler of another district, through whose intervention peace had been restored, as their own, and exhorted them, consistently with the usage of the Church, to choose him as their bishop, whom the common Saviour of all should point out as suited for the office. His letter, then, is addressed to the people and to the bishops, severally, in the following terms.

60 Constantine's Letter to the Antiochians, directing them not to withdraw Eusebius from Caesarea, but to seek some one else.

Victor Constantinus, Maximus Augustus, to the people of Antioch: "How pleasing to the wise and intelligent portion of mankind is the concord which exists among you! And I myself, brethren, am disposed to love you with an enduring affection, inspired both by religion, and by your own manner of life and zeal on my behalf. It is by the exercise of right understanding and sound discretion, that we are enabled really to enjoy our blessings. And what can become you so well as this discretion? No wonder, then, if I affirm that your maintenance of the truth has tended rather to promote your security than to draw on you the hatred of others. Indeed, among brethren, whom the selfsame disposition to walk in the ways of truth and righteousness promises, through the favor of God, to register among his pure and holy family, what can be more honourable than gladly to acquiesce in the prosperity of all men? Especially since the precepts of the divine law prescribe a better direction to your proposed intention, and we ourselves desire that your judgement should be confirmed by proper sanction. It may be that you are surprised, and at a loss to understand the meaning of this introduction to my present address. The cause of it I will not hesitate to explain without reserve. I confess, then, that on reading your records I perceived, by the highly eulogistic testimony which they bear to Eusebius, bishop of Caesarea, whom I have myself long well known and esteemed for his learning and moderation, that you are strongly attached to him, and desire to appropriate him as your own. What thoughts, then, do you suppose that I entertain on this subject, desirous as I am to seek for and act on the strict principles of right? What anxiety do you imagine this desire of yours has caused me? O holy faith, who givest us in our Saviour's words and precepts a model, as it were, of what our life should be, how hardly would you yourself resist the sins of men, were it not that you refuse to subserve the purposes of gain! In my own judgement, he whose first object is the maintenance of peace, seems to be superior to Victory herself; and where a right and honourable course lies open to one's choice, surely no one would hesitate to adopt it. I ask then, brethren, why do we so decide as to inflict an injury on others by our choice? Why do we covet those objects which will destroy the credit of our own reputation? I myself highly esteem the individual whom you judge worthy of your respect and affection: notwithstanding, it cannot be right that those principles should be entirely disregarded which should be authoritative and binding on all alike, so that each should not be content with his own circumstances, and all enjoy their proper privileges: nor can it be right, in

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considering the claims of rival candidates, to suppose but that not one only, but many, may appear worthy of comparison with this person. For as long as no violence or harshness are suffered to disturb the dignities of the church, they continue to be on an equal footing, and worthy of the same consideration everywhere. Nor is it reasonable that an inquiry into the qualifications of this one should be made to the detriment of others; since the judgement of all churches, whether reckoned of greater or less importance in themselves, is equally capable of receiving and maintaining the divine ordinances, so that one is in no way inferior to another, if we will but boldly declare the truth, in regard to that standard of practice which is common to all. If this be so, we must say that you will be chargeable, not with retaining this prelate, but with wrongfully removing him; your conduct will be characterised rather by violence than justice; and whatever may be generally thought by others, I dare clearly and boldly affirm that this measure will furnish ground of accusation against you, and will provoke factious disturbances of the most mischievous kind: for even timid flocks can show the use and power of their teeth, when the watchful care of their shepherd declines, and they find themselves bereft of his accustomed guidance. If this then be really so, if I am not deceived in my judgement, let this, brethren, be your first consideration, for many and important considerations will immediately present themselves, whether, should you persist in your intention, that mutual kindly feeling and affection which should subsist among you will suffer no diminution? In the next place, remember that he, who came among you for the purpose of offering disinterested counsel, now enjoys the reward which is due to him in the judgement of heaven; for he has received no ordinary recompense in the high testimony you have borne to his equitable conduct. Lastly, in accordance with your usual sound judgement, do ye exhibit a becoming diligence in selecting the person of whom you stand in need, carefully avoiding all factious and tumultuous clamor; for such clamor is always wrong, and from the collision of discordant elements both sparks and flame will arise. I protest, as I desire to please God and you, and to enjoy a happiness commensurate with your kind wishes, that I love you, and the quiet haven of your gentleness, now that you have cast from you that which defiled, and received in its place at once sound morality and concord, firmly planting in the vessel the sacred standard, and guided, as one may say, by a helm of iron in your course onward to the light of heaven. Receive then on board that merchandise which is incorruptible, since, as it were, all bilge water has been drained from the vessel; and be careful henceforth so to secure the enjoyment of all your present blessing, that you may not seem at any future time either to have determined any measure on the impulse of inconsiderate or ill-directed zeal, or in the first instance rashly to have entered on an inexpedient course. May God preserve you, beloved brethren!"

61 The Emperor's Letter to Eusebius praising him for refusing the Bishopric of Antioch.

The Emperor's Letter to me on my refusing the Bishopric of Antioch.

Victor Constantinus, Maximus Augustus, to Eusebius: "I have most carefully perused your letter, and perceive that you have strictly conformed to the rule enjoined by the discipline of the Church. Now to abide by that which appears at the same time pleasing to God, and accordant with apostolic tradition, is a proof of true piety. You have reason to deem yourself happy on this behalf, that you are counted worthy, in the judgement, I may say, of all the world, to have the oversight of any church. For the desire which all feel to claim you for their own, undoubtedly enhances your enviable fortune in this respect. Notwithstanding, your Prudence whose resolve it is to observe the ordinances of God and the apostolic canon of the Church, has done excellently well in declining the bishopric of the church at Antioch, and desiring to continue in that church of which you first received the oversight by the will of God. I have written on this subject to the people of Antioch, and also to your colleagues in the ministry who had themselves consulted me in regard to this question; on reading which letters, your Holiness will easily discern, that, inasmuch as justice itself opposed their claims, I have written to them under divine direction. It will be necessary that your Prudence should be present at their conference, in order that this decision may be ratified in the church at Antioch. God preserve you, beloved brother!"

62 Constantine's Letter to the Council, depreciating the Removal of Eusebius from Caesarea.

Victor Constantinus, Maximus Augustus, to Theodotus, Theodorus, Narcissus, Aëtius, Alpheus, and the rest of the bishops who are at Antioch: "I have perused the letters written by your Prudences, and highly approve of the wise resolution of your colleague in the ministry, Eusebius. Having, moreover, been informed of the circumstances of the case, partly by your letters, partly by those of our illustrious counts, Acacius and Strategius, after sufficient investigation I have written to the people of Antioch, suggesting the course which will be at once pleasing to God and advantageous for the Church. A copy of this I have ordered to be subjoined to this present letter, in order that you yourselves may know what I thought fit, as an advocate of the cause of justice, to write to that people: since I find in your letter this proposal, that, in consonance with the choice of the people, sanctioned by your own desire, Eusebius the holy bishop of Caesarea should preside over and take the charge of the church at Antioch. Now the letters of Eusebius himself on this subject appeared to be strictly accordant with the order prescribed by the Church. Nevertheless it is expedient that your Prudences should be made acquainted with my opinion also. For I am informed that Euphronius the presbyter, who is a citizen of Caesarea in Cappadocia, and George of Arethusa, likewise a presbyter, and appointed to that office by Alexander at Alexandria, are men of tried faith. It was right, therefore, to intimate to your Prudences, that in proposing these men and any others whom you may

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deem worthy the episcopal dignity, you should decide this question in a manner conformable to the tradition of the apostles. For in that case, your Prudences will be able, according to the rule of the Church and apostolic tradition, to direct this election in the manner which true ecclesiastical discipline shall prescribe. God preserve you, beloved brethren!"

63 How he displayed his Zeal for the Extirpation of Heresies.

Such were the exhortations to do all things to the honour of the divine religion which the emperor addressed to the rulers of the churches. Having by these means banished dissension, and reduced the Church of God to a state of uniform harmony, he next proceeded to a different duty, feeling it incumbent on him to extirpate another sort of impious persons, as pernicious enemies of the human race. These were pests of society, who ruined whole cities under the specious garb of religious decorum; men whom our Saviour's warning voice somewhere terms false prophets and ravenous wolves: "Beware of false prophets, which will come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you shall know them." Accordingly, by an order transmitted to the governors of the several provinces, he effectually banished all such offenders. In addition to this ordinance he addressed to them personally a severely awakening admonition, exhorting them to an earnest repentance, that they might still find a haven of safety in the true Church of God. Hear, then, in what manner he addressed them in this letter.

64 Constantine's Edict against the Heretics.

Victor Constantinus, Maximus Augustus, to the heretics.

Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death. You haters and enemies of truth and life, in league with destruction! All your counsels are opposed to the truth, but familiar with deeds of baseness; full of absurdities and fictions: and by these ye frame falsehoods, oppress the innocent, and withhold the light from them that believe. Ever trespassing under the mask of godliness, you fill all things with defilement: ye pierce the pure and guileless conscience with deadly wounds, while you withdraw, one may almost say, the very light of day from the eyes of men. But why should I particularize, when to speak of your criminality as it deserves demands more time and leisure than I can give? For so long and unmeasured is the catalogue of your offenses, so hateful and altogether atrocious are they, that a single day would not suffice to recount them all. And, indeed, it is well to turn one's ears and eyes from such a subject, lest by a description of each particular evil, the pure sincerity and freshness of one's own faith be impaired. Why then do I still bear with such abounding evil; especially since this protracted clemency is the cause that some who were sound have become tainted with this pestilent disease? Why not at once strike, as it were, at the root of so great a mischief by a public manifestation of displeasure?

65 The Heretics are deprived of their Meeting Places: "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times: I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error to the right path, from darkness to light, from vanity to truth, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded, as before said, that you be positively deprived of every gathering point for your superstitious meetings, I mean all the houses of prayer, if such be worthy of the name, which belong to heretics, and that these be made over without delay to the catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

66 How on the Discovery of Prohibited Books among the Heretics, Many of them return to the CatholicChurch.

Thus were the lurking-places of the heretics broken up by the emperor's command, and the savage beasts they harboured (I mean the chief authors of their impious doctrines) driven to flight. Of those whom they had deceived, some, intimidated by the emperor's threats, disguising their real sentiments, crept secretly into the Church. For since the law directed that search should be made for their books, those of them who practiced evil and forbidden arts were detected, and these were ready to secure their own safety by dissimulation of every kind. Others, however, there were, who voluntarily and with real sincerity embraced a better hope. Meantime the prelates of the several churches continued to make strict inquiry, utterly rejecting those who attempted an entrance under the specious disguise of false pretenses, while those who came with sincerity of purpose were proved for a time, and after sufficient trial numbered

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with the congregation. Such was the treatment of those who stood charged with rank heresy: those, however, who maintained no impious doctrine, but had been separated from the one body through the influence of schismatic advisers, were received without difficulty or delay. Accordingly, numbers thus revisited, as it were, their own country after an absence in a foreign land, and acknowledged the Church as a mother from whom they had wandered long, and to whom they now returned with joy and gladness. Thus the members of the entire body became united, and compacted in one harmonious whole; and the one catholic Church, at unity with itself, shone with full luster, while no heretical or schismatic body anywhere continued to exist. And the credit of having achieved this mighty work our Heaven-protected emperor alone, of all who had gone before him, was able to attribute to himself.

FLAVIUS CONSTANTINUS BOOK 4

1 How he honoured Many by Presents and Promotions.

While thus variously engaged in promoting the extension and glory of the church of God, and striving by every measure to commend the Saviour's doctrine, the emperor was far from neglecting secular affairs; but in this respect also he was unwearied in bestowing benefits of every kind and in quick succession on the people of every province. On the one hand he manifested a paternal anxiety for the general welfare of his subjects; on the other he would distinguish individuals of his own acquaintance with various marks of honour; conferring his benefits in every instance in a truly noble spirit. No one could request a favor from the emperor, and fail of obtaining what he sought: no one expected a boon from him, and found that expectation vain. Some received presents in money, others in land; some obtained the Prætorian præfecture, others senatorial, others again consular rank: many were appointed provincial governors: others were made counts of the first, second, or third order: in numberless instances the title of Most Illustrious and many other distinctions were conferred; for the emperor devised new dignities, that he might invest a larger number with the tokens of his favor.

2 Remission of a Fourth Part of the Taxes.

The extent to which he studied the general happiness and prosperity may be understood from a single instance most beneficial and universal in its application, and still gratefully remembered. He remitted a fourth part of the yearly tribute paid for land, and bestowed it on the owners of the soil; so that if we compute this yearly reduction, we shall find that the cultivators enjoyed their produce free of tribute every fourth year. This privilege being established by law, and secured for the time to come, has given occasion for the emperor's beneficence to be held, not merely by the then present generation, but by their children and descendants, in perpetual remembrance.

3 Equalisation of the More Oppressive Taxes.

And whereas some persons found fault with the surveys of land which had been made under former emperors, and complained that their property was unduly burdened; acting in this case also on the principles of justice, he sent commissioners to equalize the tribute, and to secure immunity to those who had made this appeal.

4 His Liberality, from His Private Resources, to the Losers in Suits of a Pecuniary Nature.

In cases of judicial arbitration, in order that the loser by his decision might not quit his presence less contented than the victorious litigant, he himself bestowed, and from his own private means, in some cases lands, in other money, on the defeated party. In this manner he took care that the loser, as having appeared in his presence, should be as well satisfied as the gainer of the cause; for he considered that no one ought in any case to retire dejected and sorrowful from an interview with such a prince. Thus it happened that both parties returned from the scene of trial with glad and cheerful countenances, while the emperor's noble-minded liberality excited universal admiration.

5 Conquest of the Scythians defeated through the Sign of Our Saviour.

And why should I relate even briefly and incidentally, how he subjected barbarous nations to the Roman power; how he was the first who subjugated the Scythian and Sarmatian tribes, which had never learned submission, and compelled them, how unwilling soever, to own the sovereignty of Rome? For the emperors who preceded him had actually rendered tribute to the Scythians: and Romans, by an annual payment, had confessed themselves servants to barbarians; an indignity which our emperor could no longer bear, nor think it consistent with his victorious career to continue the payment his predecessors had made. Accordingly, with full confidence in his Saviour's aid, he raised his conquering standard against these enemies also, and soon reduced them all to obedience; coercing by military force those who fiercely resisted his authority, while, on the other hand, he conciliated the rest by wisely conducted embassies, and reclaimed them to a state of order and civilisation from their lawless and savage life. Thus the Scythians at length learned to acknowledge subjection to the power of Rome.

6. Conquest of the Sarmatians, consequent on the Rebellion of their Slaves.

With respect to the Sarmatians, God himself brought them beneath the rule of Constantine, and subdued a nation swelling with barbaric pride in the following manner. Being attacked by the Scythians, they had entrusted their slaves with arms, in order to repel the enemy. These slaves first overcame the invaders and then, turning their weapons against their masters, drove them all from their native land. The expelled Sarmatians found that their only hope of safety was in Constantine's protection: and he, whose familiar habit it was to save men's lives, received them all within the confines of the Roman empire. Those who were capable of serving he incorporated with his own troops: to the rest he allotted lands to cultivate for their own support: so that they themselves acknowledged that their past misfortune had produced a happy result, in that they now enjoyed Roman

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liberty in place of savage barbarism. In this manner God added to his dominions many and various barbaric tribes.

7 Ambassadors from Different Barbarous Nations receive Presents from the Emperor.

Indeed, ambassadors were continually arriving from all nations, bringing for his acceptance their most precious gifts. So that I myself have sometimes stood near the entrance of the imperial palace, and observed a noticeable array of barbarians in attendance, differing from each other in costume and decorations, and equally unlike in the fashion of their hair and beard. Their aspect truculent and terrible, their bodily stature prodigious: some of a red complexion, others white as snow, others again of an intermediate color. For in the number of those I have referred to might be seen specimens of the Blemmyan tribes, of the Indians, and the Ethiopians, "that widely-divided race, remotest of mankind." All these in due succession, like some painted pageant, presented to the emperor those gifts which their own nation held in most esteem; some offering crowns of gold, others diadems set with precious stones; some bringing fair-haired boys, others barbaric vestments embroidered with gold and flowers: some appeared with horses, others with shields and long spears, with arrows and bows, thereby offering their services and alliance for the emperor's acceptance. These presents he separately received and carefully laid aside, acknowledging them in so munificent a manner as at once to enrich those who bore them. He also honoured the noblest among them with Roman offices of dignity; so that many of them thenceforward preferred to continue their residence among us, and felt no desire to revisit their native land.

8 That he wrote also to the King of Persia, who had sent him an Embassy, on Behalf of the Christiansin his Realm.

The king of the Persians also having testified a desire to form an alliance with Constantine, by sending an embassy and presents as assurances of peace and friendship, the emperor, in negotiating this treaty, far surpassed the monarch who had first done him honour, in the magnificence with which he acknowledged his gifts. Having heard, too, that there were many churches of God in Persia, and that large numbers there were gathered into the fold of Christ, full of joy at this intelligence, he resolved to extend his anxiety for the general welfare to that country also, as one whose aim it was to care for all alike in every nation.

9 Letter of Constantine Augustus to Sapor, King of the Persians, containing a truly Pious Confession of God and Christ.

Copy of his Letter to the King of Persia.

By keeping the Divine faith, I am made a partaker of the light of truth: guided by the light of truth, I advance in the knowledge of the Divine faith. Hence it is that, as my actions themselves evince, I profess the most holy religion; and this worship I declare to be that which teaches me deeper acquaintance with the most holy God; aided by whose Divine power, beginning from the very borders of the ocean, I have aroused each nation of the world in succession to a well-grounded hope of security; so that those which, groaning in servitude to the most cruel tyrants and yielding to the pressure of their daily sufferings, had well near been utterly destroyed, have been restored through my agency to a far happier state. This God I confess that I hold in unceasing honour and remembrance; this God I delight to contemplate with pure and guileless thoughts in the height of his glory.

10 The Writer denounces Idols, and glorifies God.

This God I invoke with bended knees, and recoil with horror from the blood of sacrifices, from their foul and detestable odors, and from every earth-born magic fire: for the profane and impious superstitions which are defiled by these rites have cast down and consigned to perdition many, nay, whole nations of the Gentile world. For he who is Lord of all cannot endure that those blessings which, in his own loving-kindness and consideration of the wants of men, he has revealed for the use of all, should be perverted to serve the lusts of any. His only demand from man is purity of mind and an undefiled spirit; and by this standard he weighs the actions of virtue and godliness. For his pleasure is in works of moderation and gentleness: he loves the meek, and hates the turbulent spirit: delighting in faith, he chastises unbelief: by him all presumptuous power is broken down, and he avenges the insolence of the proud. While the arrogant and haughty are utterly overthrown, he requires the humble and forgiving with deserved rewards: even so does he highly honour and strengthen with his special help a kingdom justly governed, and maintains a prudent king in the tranquillity of peace.

11 Against the Tyrants and Persecutors; and on the Captivity of Valerian.

I cannot, then, my brother believe that I err in acknowledging this one God, the author and parent of all things: whom many of my predecessors in power, led astray by the madness of error, have ventured to deny, but who were all visited with a retribution so terrible and so destructive, that all succeeding generations have held up their calamities as the most effectual warning to any who desire to follow in their steps. Of the number of these I believe him to have been, whom the lightning-stroke of Divine vengeance drove forth from hence, and banished to your dominions and whose disgrace contributed to the fame of your celebrated triumph.

12 He declares that, having witnessed the Fall of the Persecutors, he now rejoices at the Peace enjoyed by the Christians.

And it is surely a happy circumstance that the punishment of such persons as I have described should have been publicly manifested in our own times. For I myself have witnessed the end of those who lately harassed the worshipers of God by their impious edict. And for this abundant thanksgivings are due to God that through his excellent Providence all men who observe his holy laws are gladdened by the renewed enjoyment of peace. Hence I am fully persuaded that everything is in the best and safest posture, since God is vouchsafing, through the influence of their pure and faithful

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religious service, and their unity of judgement respecting his Divine character, to gather all men to himself.

13 He bespeaks his Affectionate Interest for the Christiansin his Country: "Imagine, then, with what joy I heard tidings so accordant with my desire, that the fairest districts of Persia are filled with those men on whose behalf alone I am at present speaking, I mean the Christians. I pray, therefore, that both you and they may enjoy abundant prosperity, and that your blessings and theirs may be in equal measure; for thus you will experience the mercy and favor of that God who is the Lord and Father of all. And now, because your power is great, I commend these persons to your protection; because your piety is eminent, I commit them to your care. Cherish them with your wonted humanity and kindness; for by this proof of faith you will secure an immeasurable benefit both to yourself and us."

14 How the Zealous Prayers of Constantine procured Peace to the Christians.

Thus, the nations of the world being everywhere guided in their course as it were by the skill of a single pilot, and acquiescing in the administration of him who governed as the servant of God, the peace of the Roman empire continued undisturbed, and all classes of his subjects enjoyed a life of tranquillity and repose. At the same time the emperor, who was convinced that the prayers of godly men contributed powerfully to the maintenance of the public welfare, felt himself constrained zealously to seek such prayers and not only himself implored the help and favor of God, but charged the prelates of the churches to offer supplications on his behalf.

15 He causes himself to be represented on his Coins, and in his Portraits, in the Attitude of Prayer.

How deeply his soul was impressed by the power of divine faith may be understood from the circumstance that he directed his likeness to be stamped on the golden coin of the empire with the eyes uplifted as in the posture of prayer to God: and this money became current throughout the Roman world. His portrait also at full length was placed over the entrance gates of the palaces in some cities, the eyes upraised to heaven, and the hands outspread as if in prayer.

16 He forbids by Law the Placing his Likeness in Idol Temples.

In this manner he represented himself, even through the medium of painting, as habitually engaged in prayer to God. At the same time he forbade, by an express enactment, the setting up of any resemblance of himself in any idol temple, that not even the mere lineaments of his person might receive contamination from the error of forbidden superstition.

17 Of his Prayers in the Palace, and his Reading the Holy Scriptures.

Still nobler proofs of his piety might be discerned by those who marked how he modeled as it were his very palace into a church of God, and himself afforded a pattern of zeal to those assembled therein: how he took the sacred scriptures into his hands, and devoted himself to the study of those divinely inspired oracles; after which he would offer up regular prayers with all the members of his imperial court.

18 He enjoins the General Observance of the Lord's Day, and the Day of Preparation.

He ordained, too, that one day should be regarded as a special occasion for prayer: I mean that which is truly the first and chief of all, the day of our Lord and Saviour. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue: while his trusty body guard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him held the Lord's salutary day in honour and performed on that day the devotions which he loved. The same observance was recommended by this blessed prince to all classes of his subjects: his earnest desire being gradually to lead all mankind to the worship of God. Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day, as a day of rest, and also to honour the day which precedes the Sabbath; in memory, I suppose, of what the Saviour of mankind is recorded to have achieved on that day. And since his desire was to teach his whole army zealously to honour the Saviour's day (which derives its name from light, and from the sun), he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God, in order that they might be able, without impediment, to perform their religious worship.

19 That he directed even his Pagan Soldiers to pray on the Lord's Day.

With regard to those who were as yet ignorant of divine truth, he provided by a second statute that they should appear on each Lord's day on an open plain near the city, and there, at a given signal, offer to God with one accord a prayer which they had previously learned. He admonished them that their confidence should not rest in their spears, or armor, or bodily strength, but that they should acknowledge the supreme God as the giver of every good, and of victory itself; to whom they were bound to offer their prayers with due regularity, uplifting their hands toward heaven, and raising their mental vision higher still to the king of heaven, on whom they should call as the Author of victory, their Preserver, Guardian, and Helper. The emperor himself prescribed the prayer to be used by all his troops, commanding them, to pronounce the following words in the Latin tongue:

20 The Form of Prayer given by Constantine to his Soldiers: "We acknowledge you the only God: we own you, as our King and implore your succor. By your favor have we gotten the victory: through you are we mightier than our enemies. We render thanks for your past benefits, and trust you for future blessings. Together we pray to you, and beseech you long to preserve to us, safe and triumphant, our emperor Constantine and his pious sons." Such was the duty to be performed on Sunday by his troops, and such the prayer they were instructed to offer up to God.

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21 He orders the Sign of the Saviour's Cross to be engraven on his Soldiers' Shields.

And not only so, but he also caused the sign of the salutary trophy to be impressed on the very shields of his soldiers; and commanded that his embattled forces should be preceded in their march, not by golden images, as heretofore, but only by the standard of the cross.

22 Of his Zeal in Prayer, and the Honour he paid to the Feast of Easter.

The emperor himself, as a sharer in the holy mysteries of our religion, would seclude himself daily at a stated hour in the innermost chambers of his palace; and there in solitary converse with his God, would kneel in humble supplication, and entreat the blessings of which he stood in need. But especially at the salutary feast of Easter, his religious diligence was redoubled; he fulfilled as it were the duties of a hierophant with every energy of his mind and body, and outvied all others in the zealous celebration of this feast. He changed, too, the holy night vigil into a brightness like that of day, by causing waxen tapers of great length to be lighted throughout the city: besides which, torches everywhere diffused their light, so as to impart to this mystic vigil a brilliant splendor beyond that of day. As soon as day itself returned, in imitation of our Saviour's gracious acts, he opened a liberal hand to his subjects of every nation, province, and people, and lavished abundant bounties on all.

23 How he forbade Idolatrous Worship, but honoured Martyrs and the Church Festivals.

Such were his sacred ministrations in the service of his God. At the same time, his subjects, both civil and military, throughout the empire, found a barrier everywhere opposed against idol worship, and every kind of sacrifice forbidden. A statute was also passed, enjoining the due observance of the Lord's day, and transmitted to the governors of every province, who undertook, at the emperor's command, to respect the days commemorative of martyrs, and duly to honour the festal seasons in the churches: and all these intentions were fullfilled to the emperor's entire satisfaction.

24 That he described himself to be a Bishop, in Charge of Affairs External to the Church.

Hence it was not without reason that once, on the occasion of his entertaining a company of bishops, he let fall the expression, "that he himself too was a bishop," addressing them in my hearing in the following words: "You are bishops whose jurisdiction is within the Church: I also am a bishop, ordained by God to overlook whatever is external to the Church." And truly his measures corresponded with his words: for he watched over his subjects with an episcopal care, and exhorted them as far as in him lay to follow a godly life.

25 Prohibition of Sacrifices, of Mystic Rites, Combats of Gladiators, also the Licentious Worship of the Nile.

Consistently with this zeal he issued successive laws and ordinances, forbidding any to offer sacrifice to idols, to consult diviners, to erect images, or to pollute the cities with the sanguinary combats of gladiators. And inasmuch as the Egyptians, especially those of Alexandria, had been accustomed to honour their river through a priesthood composed of effeminate men, a further law was passed commanding the extermination of the whole class as vicious, that no one might thenceforward be found tainted with the like impurity. And whereas the superstitious inhabitants apprehended that the river would in consequence withhold its customary flood, God himself showed his approval of the emperor's law by ordering all things in a manner quite contrary to their expectation. For those who had defiled the cities by their vicious conduct were indeed seen no more; but the river, as if the country through which it flowed had been purified to receive it, rose higher than ever before, and completely overflowed the country with its fertilizing streams: thus effectually admonishing the deluded people to turn from impure men, and ascribe their prosperity to him alone who is the Giver of all good.

26 Amendment of the Law in Force respecting Childless Persons, and of the Law of Wills.

So numerous, indeed, were the benefits of this kind conferred by the emperor on every province, as to afford ample materials to any who might desire to record them. Among these may be instanced those laws which he entirely remodelled, and established on a more equitable basis: the nature of which reform may be briefly and easily explained. The childless were punished under the old law with the forfeiture of their hereditary property, a merciless statute, which dealt with them as positive criminals. The emperor annulled this, and decreed that those so circumstanced should inherit. He regulated the question on the principles of equity and justice, arguing willful transgressors should be chastised with the penalties their crimes deserve. But nature herself denies children to many, who long, perhaps, for a numerous offspring, but are disappointed of their hope by bodily infirmity. Others continue childless, not from any dislike of posterity, but because their ardent love of philosophy renders them averse to the conjugal union. Women, too, consecrated to the service of God, have maintained a pure and spotless virginity, and have devoted themselves, soul and body to a life of entire chastity and holiness. What then? Should this conduct be deemed worthy of punishment, or rather of admiration and praise; since to desire this state is in itself honourable, and to maintain it surpasses the power of unassisted nature? Surely those whose bodily infirmity destroys their hope of offspring are worthy of pity, not of punishment: and he who devotes himself to a higher object calls not for chastisement, but special admiration. On such principles of sound reason did the emperor rectify the defects of this law. Again, with regard to the wills of dying persons, the old laws had ordained that they should be expressed, even at the latest breath, as it were, in certain definite words, and had prescribed the exact form and terms to be employed. This practice had occasioned many fraudulent attempts to hinder the intentions of the deceased from being carried into full effect. As soon as our emperor was aware of these abuses, he reformed this law

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likewise, declaring that a dying man ought to be permitted to indicate his last wishes in as few words as possible, and in whatever terms he pleased; and to set forth his will in any written form; or even by word of mouth, provided it were done in the presence of proper witnesses, who might be competent faithfully to discharge their trust.

27 Among Other Enactments, he decrees that no Christianshall slave to a Jew, and affirms the Validity of the Decisions of Councils.

He also passed a law to the effect that no Christian should remain in servitude to a Jewish master, on the ground that it could not be right that those whom the Saviour had ransomed should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord himself. If any were found hereafter in these circumstances, the slave was to be set at liberty, and the master punished by a fine.

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to annul any of their decrees: for he rated the priests of God at a higher value than any judge whatever. These and a thousand similar provisions did he enact for the benefit of his subjects; but there is not time now to give a special description of them, such as might convey an accurate idea of his imperial wisdom in these respects: nor need I now relate at length, how, as a devoted servant of the Supreme God, he employed himself from morning until night in seeking objects for his beneficence, and how equally and universally kind he was to all.

28 His Gifts to the Churches, and Bounties to Virgins and to the Poor.

His liberality, however, was most especially exercised on behalf of the churches of God. In some cases he granted lands, in others he issued supplies of food for the support of the poor, of orphan children, and widows; besides which, he evinced much care and forethought in fully providing the naked and destitute with clothing. He distinguished, however, with most special honour those who had devoted their lives to the practice of Divine philosophy. Hence his respect, little short of veneration, for God's most holy and ever virgin choir: for he felt assured that the God to whom such persons devoted themselves was himself an inmate of their souls.

29 Of Constantine's Discourses and Declamations.

For himself, he sometimes passed sleepless nights in furnishing his mind with Divine knowledge: and much of his time was spent in composing discourses, many of which he delivered in public; for he conceived it to be incumbent on him to govern his subjects by appealing to their reason, and to secure in all respects a rational obedience to his authority. Hence he would sometimes himself evoke an assembly, on which occasions vast multitudes attended, in the hope of hearing an emperor sustain the part of a philosopher. And if in the course of his speech any occasion offered of touching on sacred topics, he immediately stood erect, and with a grave aspect and subdued tone of voice seemed reverently to be initiating his auditors in the mysteries of the Divine doctrine: and when they greeted him with shouts of acclamation, he would direct them by his gestures to raise their eyes to heaven, and reserve their admiration for the Supreme King alone, and honour him with adoration and praise. He usually divided the subjects of his address, first thoroughly exposing the error of polytheism, and proving the superstition of the Gentiles to be mere fraud, and a cloak for impiety. He then would assert the sole sovereignty of God: passing thence to his Providence, both general and particular. Proceeding next to the dispensation of salvation, he would demonstrate its necessity, and adaptation to the nature of the case; entering next in order on the doctrine of the Divine judgement. And here especially he appealed most powerfully to the consciences of his hearers, while he denounced the rapacious and violent, and those who were slaves to an inordinate thirst of gain. Nay, he caused some of his own acquaintance who were present to feel the severe lash of his words, and to stand with downcast eyes in the consciousness of guilt, while he testified against them in the clearest and most impressive terms that they would have an account to render of their deeds to God. He reminded them that God himself had given him the empire of the world, portions of which he himself, acting on the same Divine principle, had entrusted to their government; but that all would in due time be alike summoned to give account of their actions to the Supreme Sovereign of all. Such was his constant testimony; such his admonition and instruction. And he himself both felt and uttered these sentiments in the genuine confidence of faith: but his hearers were little disposed to learn, and deaf to sound advice; receiving his words indeed with loud applause, but induced by insatiable cupidity practically to disregard them.

30 That he marked out before a Covetous Man the Measure of a Grave, and so put him to Shame.

On one occasion he thus personally addressed one of his courtiers: "How far, my friend, are we to carry our inordinate desires?" Then drawing the dimensions of a human figure with a lance which he happened to have in his hand, he continued: "Though you could obtain the whole wealth of this world, yea, the whole world itself, you will carry with you at last no more than this little spot which I have marked out, if indeed even that be yours." Such were the words and actions of this blessed prince; and though at the time he failed to reclaim any from their evil ways, yet notwithstanding the course of events afforded evident proof that his admonitions were more like Divine prophecies than mere words.

31 That he was derided because of his Excessive Clemency.

Meantime, since there was no fear of capital punishment to deter from the commission of crime, for the emperor himself was uniformly inclined to clemency, and none of the provincial governors visited offenses with their proper penalties, this state of things drew with it no small degree of blame on the general administration of the empire; whether justly or not, let every one form his own judgement: for myself, I only ask permission to record the fact.

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32 Of Constantine's Oration which he wrote to the Assembly of the Saints.

The emperor was in the habit of composing his orations in the Latin tongue, from which they were translated into Greek by interpreters appointed for this special service. One of the discourses thus translated I intend to annex, by way of specimen, to this present work, that one, I mean, which he inscribed "To the assembly of the saints," and dedicated to the Church of God, that no one may have ground for deeming my testimony on this head mere empty praise.

33 How he listened standing to Eusebius' Declamation in Honour of our Saviour's Sepulchre.

One act, however, I must by no means omit to record, which this admirable prince performed in my own presence. On one occasion, emboldened by the confident assurance I entertained of his piety, I had begged permission to pronounce a discourse on the subject of our Saviour's sepulchre in his hearing. With this request he most readily complied, and in the midst of a large number of auditors, in the interior of the palace itself, he stood and listened with the rest. I entreated him, but in vain, to seat himself on the imperial throne which stood near: he continued with fixed attention to weigh the topics of my discourse, and gave his own testimony to the truth of the theological doctrines it contained. After some time had passed, the oration being of considerable length, I was myself desirous of concluding; but this he would not permit, and exhorted me to proceed to the very end. On my again entreating him to sit, he in his turn was displeased and said that it was not right to listen in a careless manner to the discussion of doctrines relating to God; and again, that this posture was good and profitable to himself, since it was reverent to stand while listening to sacred truths. Having, therefore, concluded my discourse, I returned home, and resumed my usual occupations.

34 That he wrote to Eusebius respecting Easter, and respecting Copies of the Holy Scriptures.

Ever careful for the welfare of the churches of God, the emperor addressed me personally in a letter on the means of providing copies of the inspired oracles, and also on the subject of the most holy feast of Easter. For I had myself dedicated to him an exposition of the mystical import of that feast; and the manner in which he honoured me with a reply may be understood by any one who reads the following letter.

35. Constantine's Letter to Eusebius, in praise of his Discourse concerning Easter.

Victor Constantinus, Maximus Augustus, to Eusebius: "It is indeed an arduous task, and beyond the power of language itself, worthily to treat of the mysteries of Christ, and to explain in a fitting manner the controversy respecting the feast of Easter, its origin as well as its precious and toilsome accomplishment. For it is not in the power even of those who are able to apprehend them, adequately to describe the things of God. I am, notwithstanding, filled with admiration of your learning and zeal, and have not only myself read your work with pleasure, but have given directions, according to your own desire, that it be communicated to many sincere followers of our holy religion. Seeing, then, with what pleasure we receive favors of this kind from your Sagacity, be pleased to gladden us more frequently with those compositions, to the practice of which, indeed, you confess yourself to have been trained from an early period, so that I am urging a willing man, as they say, in exhorting you to your customary pursuits. And certainly the high and confident judgement we entertain is a proof that the person who has translated your writings into the Latin tongue is in no respect incompetent to the task, impossible though it be that such version should fully equal the excellence of the works themselves. God preserve you, beloved brother." Such was his letter on this subject: and that which related to the providing of copies of the Scriptures for reading in the churches was to the following purport.

36 Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures.

Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!"

37 How the Copies were provided.

Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form. This fact is attested by another letter, which the emperor wrote in acknowledgment, in which, having heard that the city Constantia in our country, the inhabitants of which had been more than commonly devoted to superstition, had been impelled by a sense of religion to abandon their past idolatry, he testified his joy, and approval of their conduct.

38 How the Market-Town of Gaza was made a City for its Profession of Christianity, and received the Name of Constantia.

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For in fact the place now called Constantia, in the province of Palestine, having embraced the saving religion, was distinguished both by the favor of God, and by special honour from the emperor, being now for the first time raised to the rank of a city, and receiving the more honoured name of his pious sister in exchange for its former appellation.

39 That a Place in Phœnicia also was made a City, and in Other Cities Idolatry was abolished, and Churches built.

A similar change was effected in several other cities; for instance, in that town of Phœnicia which received its name from that of the emperor, and the inhabitants of which committed their innumerable idols to the flames, and adopted in their stead the principles of the saving faith. Numbers, too, in the other provinces, both in the cities and the country, became willing inquirers after the saving knowledge of God; destroyed as worthless things the images of every kind which they had heretofore held most sacred; voluntarily demolished the lofty temples and shrines which contained them; and, renouncing their former sentiments, or rather errors, commenced and completed entirely new churches. But since it is not so much my province to give a circumstantial detail of the actions of this pious prince, as it is theirs who have been privileged to enjoy his society at all times, I shall content myself with briefly recording such facts as have come to my own personal knowledge, before I proceed to notice the last days of his life.

40 That having conferred the Dignity of Caesars on his Three Sons at the Three Decennial Periods of his Reign, he dedicated the Church at Jerusalem.

By this time the thirtieth year of his reign was completed. In the course of this period, his three sons had been admitted at different times as his colleagues in the empire. The first, Constantinus, who bore his father's name, obtained this distinction about the tenth year of his reign. Constantius, the second son, so called from his grandfather, was proclaimed Caesar about the twentieth, while Constans, the third, whose name expresses the firmness and stability of his character, was advanced to the same dignity at the thirtieth anniversary of his father's reign. Having thus reared a threefold offspring, a Trinity, as it were, of pious sons, and having received them severally at each decennial period to a participation in his imperial authority, he judged the festival of his Tricennalia to be a fit occasion for thanksgiving to the Sovereign Lord of all, at the same time believing that the dedication of the church which his zealous magnificence had erected at Jerusalem might advantageously be performed.

41 That in the meantime he ordered a Council to be convened at Tyre, because of Controversies raised in Egypt.

Meanwhile that spirit of envy which is the enemy of all good, like a dark cloud intercepting the sun's brightest rays, endeavored to mar the joy of this festivity, by again raising contentions to disturb the tranquillity of the Egyptian churches. Our divinely favored emperor, however, once more convened a synod composed of many bishops, and set them as it were in armed array, like the host of God, against this malignant spirit, having commanded their presence from the whole of Egypt and Libya, from Asia, and from Europe, in order, first, to decide the questions in dispute, and afterwards to perform the dedication of the sacred edifice above mentioned. He enjoined them, by the way, to adjust their differences at the capital city of Phœnicia, reminding them that they had no right, while harbouring feelings of mutual animosity, to engage in the service of God, since his law expressly forbids those who are at variance to offer their gift until they have first become reconciled and mutually disposed to peace. Such were the salutary precepts which the emperor continually kept vividly before his own mind, and in accordance with which he admonished them to undertake their present duties in a spirit of perfect unanimity and concord, in a letter to the following purport.

42 Constantine's Letter to the Council at Tyre.

Victor Constantinus, Maximus Augustus, to the holy Council at Tyre: "Surely it would best consist with and best become the prosperity of these our times, that the Catholic Church should be undivided, and the servants of Christ be at this present moment clear from all reproach. Since, however, there are those who, carried away by a baleful and furious spirit of contention (for I will not charge them with intentionally leading a life unworthy of their profession), are endeavoring to create that general confusion which, in my judgement, is the most pernicious of all evils; I exhort you, forward as you already are, to meet together and form a synod without delay: to defend those who need protection; to administer remedies to your brethren who are in peril; to recall the divided members to unity of judgement; to rectify errors while opportunity is yet allowed: that thus you may restore to so many provinces that due measure of concord which, strange and sad anomaly! The arrogance of a few individuals has destroyed. And I believed that all are alike persuaded that this course is at the same time pleasing to Almighty God (as well as the highest object of my own desires), and will bring no small honour to yourselves, should you be successful in restoring peace. Delay not, then, but hasten with redoubled zeal to terminate the present dissensions in a manner becoming the occasion, by assembling together in that spirit of true sincerity and faith which the Saviour whom we serve especially demands from us, I may almost say with an audible voice, on all occasions. No proof of pious zeal on my part shall be wanting. Already have I done all to which my attention was directed by your letters. I have sent to those bishops whose presence you desired, that they may share your counsels. I have dispatched Dionysius, a man of consular rank, who will both remind those prelates of their duty who are bound to attend the Council with you, and will himself be there to superintend the proceedings, but especially to maintain good order. Meantime should any one, though I deem it most improbable, venture on this occasion to violate my command, and refuse his attendance, a messenger shall be dispatched immediately to banish that person in virtue of an imperial edict, and to teach him that it does not become him to resist an emperor's decrees when issued in defense of truth. For the rest, it will be

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for your Holinesses, unbiased either by enmity or favor, but consistently with ecclesiastical and apostolic order, to devise a fitting remedy whether it be for positive offenses or for unpremeditated errors; in order that you may at once free the Church from all reproach, relieve my anxiety, and, by restoring the blessings of peace to those who are now divided, procure the highest honour for yourselves. God preserve you, beloved brethren!"

43 Bishops from all the Provinces attended the Dedication of the Church at Jerusalem.

No sooner had these injunctions been carried into effect, than another emissary arrived with dispatches from the emperor, and an urgent admonition to the Council to hasten their journey to Jerusalem without delay. Accordingly they all took their departure from the province of Phœnicia, and proceeded to their destination, availing themselves of the public means of transport. Thus Jerusalem became the gathering point for distinguished prelates from every province, and the whole city was thronged by a vast assemblage of the servants of God. The Macedonians had sent the bishop of their metropolis; the Pannonians and Mœsians the fairest of God's youthful flock among them. A holy prelate from Persia too was there, deeply versed in the sacred oracles; while Bithynian and Thracian bishops graced the Council with their presence; nor were the most illustrious from Cilicia wanting, nor the chief of the Cappadocians, distinguished above all for learning and eloquence. In short, the whole of Syria and Mesopotamia, Phœnicia and Arabia, Palestine, Egypt, and Libya, with the dwellers in the Thebaid, all contributed to swell the mighty concourse of God's ministers, followed as they were by vast numbers from every province. They were attended by an imperial escort, and officers of trust had also been sent from the palace itself, with instructions to heighten the splendor of the festival at the emperor's expense.

44 Of their Reception by the Notary Marianus; the Distribution of Money to the Poor; and Offerings to the Church.

The director and chief of these officers was a most useful servant of the emperor, a man eminent for faith and piety, and thoroughly acquainted with the Divine word, who had been honourably conspicuous by his profession of godliness during the time of the tyrants' power, and therefore was deservedly entrusted with the arrangement of the present proceedings. Accordingly, in faithful obedience to the emperor's commands, he received the assembly with courteous hospitality, and entertained them with feasts and banquets on a scale of great splendor. He also distributed lavish supplies of money and clothing among the naked and destitute, and the multitudes of both sexes who suffered from want of food and the common necessaries of life. Finally, he enriched and beautified the church itself throughout with offerings of imperial magnificence, and thus fully accomplished the service he had been commissioned to perform.

45 Various Discourses by the Assembled Bishops; also by Eusebius, the Writer of this History.

Meantime the festival derived additional luster both from the prayers and discourses of the ministers of God, some of whom extolled the pious emperor's willing devotion to the Saviour of mankind, and dilated on the magnificence of the edifice which he had raised to his memory. Others afforded, as it were, an intellectual feast to the ears of all present, by public disquisitions on the sacred doctrines of our religion. Others interpreted passages of holy Scripture, and unfolded their hidden meaning; while such as were unequal to these efforts presented a bloodless sacrifice and mystical service to God in the prayers which they offered for general peace, for the Church of God, for the emperor himself as the instrumental cause of so many blessings, and for his pious sons. I myself too, unworthy as I was of such a privilege, pronounced various public orations in honour of this solemnity, wherein I partly explained by a written description the details of the imperial edifice, and partly endeavored to gather from the prophetic visions apt illustrations of the symbols it displayed. Thus joyfully was the festival of dedication celebrated in the thirtieth year of our emperor's reign.

46 That Eusebius afterwards delivered his Description of the Church of the Saviour, and a Tricennial Oration before Constantine himself.

The structure of the church of our Saviour, the form of his sacred cave, the splendor of the work itself, and the numberless offerings in gold, and silver, and precious stones, I have described to the best of my ability, and dedicated to the emperor in a separate treatise, which on a fitting opportunity I shall append to this present work. I shall add to it also that oration on his Tricennalia which shortly afterwards, having traveled to the city which bears his name, I delivered in the emperor's own presence. This was the second opportunity afforded me of glorifying the Supreme God in the imperial palace itself: and on this occasion my pious hearer evinced the greatest joy, as he afterwards testified, when he entertained the bishops then present, and loaded them with distinctions of every kind.

47 That the Council at Nicæa was held in the Twentieth, the Dedication of the Church at Jerusalem in the Thirtieth, Year of Constantine's Reign.

This second synod the emperor convened at Jerusalem, being the greatest of which we have any knowledge, next to the first which he had summoned at the famous Bithynian city. That indeed was a triumphal assembly, held in the twentieth year of his reign, an occasion of thanksgiving for victory over his enemies in the very city which bears the name of victory. The present meeting added luster to the thirtieth anniversary, during which the emperor dedicated the church at the sepulchre of our Saviour, as a peace-offering to God, the giver of all good.

48 That Constantine was displeased with one who praised him excessively.

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And now that all these ceremonies were completed, and the divine qualities of the emperor's character continued to be the theme of universal praise, one of God's ministers presumed so far as in his own presence to pronounce him blessed, as having been counted worthy to hold absolute and universal empire in this life, and as being destined to share the empire of the Son of God in the world to come. These words, however, Constantine heard with indignation, and forbade the speaker to hold such language, exhorting him rather to pray earnestly on his behalf, that whether in this life or in that which is to come, he might be found worthy to be a servant of God.

49 Marriage of his Son Constantius Caesar.

On the completion of the thirtieth year of his reign he solemnised the marriage of his second son, having concluded that of his first-born long before. This was an occasion of great joy and festivity, the emperor himself attending on his son at the ceremony, and entertaining the guests of both sexes, the men and women in distinct and separate companies, with sumptuous hospitality. Rich presents likewise were liberally distributed among the cities and people.

50 Embassy and Presents from the Indians.

About this time ambassadors from the Indians, who inhabit the distant regions of the East, arrived with presents consisting of many varieties of brilliant precious stones, and animals differing in species from those known to us. These offerings they presented to the emperor, thus allowing that his sovereignty extended even to the Indian Ocean, and that the princes of their country, who rendered homage to him both by paintings and statues, acknowledged his imperial and paramount authority. Thus the Eastern Indians now submitted to his sway, as the Britons of the Western Ocean had done at the commencement of his reign.

51 That Constantine divided the Empire between his Three Sons, whom he had instructed in Politics and Religion.

Having thus established his power in the opposite extremities of the world, he divided the whole extent of his dominions, as though he were allotting a patrimonial inheritance to the dearest objects of his regard, among his three sons. To the eldest he assigned his grandfather's portion; to the second, the empire of the East; to the third, the countries which lie between these two divisions. And being desirous of furnishing his children with an inheritance truly valuable and salutary to their souls, he had been careful to imbue them with true religious principles, being himself their guide to the knowledge of sacred things, and also appointing men of approved piety to be their instructors. At the same time he assigned them the most accomplished teachers of secular learning, by some of whom they were taught the arts of war, while they were trained by others in political, and by others again in legal science. To each moreover was granted a truly royal retinue, consisting of infantry, spearmen, and body guards, with every other kind of military force; commanded respectively by captains, tribunes, and generals of whose warlike skill and devotion to his sons the emperor had had previous experience.

52 That after they had reached Man's Estate he was their Guide in Piety.

As long as the Caesars were of tender years, they were aided by suitable advisers in the management of public affairs; but on their arrival at the age of manhood their father's instructions alone sufficed. When present he proposed to them his own example, and admonished them to follow his pious course: in their absence he furnished them by letter with rules of conduct suited to their imperial station, the first and greatest of which was an exhortation to value the knowledge and worship of the Sovereign Lord of all more than wealth, nay, more than empire itself. At length he permitted them to direct the public administration of the empire without control, making it his first request that they would care for the interests of the Church of God, and boldly profess themselves disciples of Christ. Thus trained, and excited to obedience not so much by precept as by their own voluntary desire for virtue, his sons more than fulfilled the admonitions of their father, devoting their earnest attention to the service of God, and observing the ordinances of the Church even in the palace itself, with all the members of their households. For their father's forethought had provided that all the attendants of his son's should be Christians. And not only so, but the military officers of highest rank, and those who had the control of public business, were professors of the same faith: for the emperor placed confidence in the fidelity of men devoted to the service of God, as in a strong and sure defense. When our thrice blessed prince had completed these arrangements, and thus secured order and tranquillity throughout the empire, God, the dispenser of all blessings, judged it to be the fitting time to translate him to a better inheritance, and summoned him to pay the debt of nature.

53 Having reigned about Thirty-Two Years, and lived above Sixty, he still had a Sound Body.

He completed the time of his reign in two and thirty years, wanting a few months and days, and his whole life extended to about twice that period. At this age he still possessed a sound and vigorous body, free from all blemish, and of more than youthful vivacity; a noble mien, and strength equal to any exertion; so that he was able to join in martial exercises, to ride, endure the fatigues of travel, engage in battle, and erect trophies over his conquered enemies, besides gaining those bloodless victories by which he was wont to triumph over those who opposed him.

54. Of those who abused His Extreme Benevolence for Avarice and Hypocrisy.

In like manner his mental qualities reached the highest point of human perfection. Indeed he was distinguished by every excellence of character, but especially by benevolence; a virtue, however, which subjected him to censure from many, in consequence of the baseness of wicked men, who ascribed their own crimes to the emperor's forbearance. In truth I can myself bear testimony to the grievous evils which prevailed during these times; I mean the violence of rapacious and unprincipled men, who preyed on all classes of society alike, and the scandalous hypocrisy of those who crept into the

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Church, and assumed the name and character of Christians. His own benevolence and goodness of heart, the genuineness of his own faith, and his truthfulness of character, induced the emperor to credit the profession of these reputed Christians, who craftily preserved the semblance of sincere affection for his person. The confidence he reposed in such men sometimes forced him into conduct unworthy of himself, of which envy took advantage to cloud in this respect the luster of his character.

55 Constantine employed himself in Composition of Various Kinds to the Close of his Life.

These offenders, however, were soon over-taken by divine chastisement. To return to our emperor. He had so thoroughly trained his mind in the art of reasoning that he continued to the last to compose discourses on various subjects, to deliver frequent orations in public, and to instruct his hearers in the sacred doctrines of religion. He was also habitually engaged in legislating both on political and military questions; in short, in devising whatever might be conducive to the general welfare of the human race. It is well worthy of remark, that, very shortly before his departure, he pronounced a funeral oration before his usual auditory, in which he spoke at length on the immortality of the soul, the state of those who had persevered in a life of godliness, and the blessings which God has laid up in store for them that love him. On the other hand he made it appear by copious and conclusive arguments what the end of those will be who have pursued a contrary career, describing in vivid language the final ruin of the ungodly. His powerful testimony on these subjects seemed so far to touch the consciences of those around him, that one of the self-imagined philosophers, of whom he asked his opinion of what he had heard, bore testimony to the truth of his words, and accorded a real, though reluctant, tribute of praise to the arguments by which he had exposed the worship of a plurality of gods. By converse such as this with his friends before his death, the emperor seemed as it were to smooth and prepare the way for his transition to a happier life.

56 How he took Bishops with him on an Expedition against the Persians, and took with him a Tent in the Form of a Church.

It is also worthy of record that about the time of which I am at present writing, the emperor, having heard of an insurrection of some barbarians in the East, observed that the conquest of this enemy was still in store for him, and resolved on an expedition against the Persians. Accordingly he proceeded at once to put his forces in motion, at the same time communicating his intended march to the bishops who happened to be at his court, some of whom he judged it right to take with him as companions, and as needful coadjutors in the service of God. They, on the other hand, cheerfully declared their willingness to follow in his train, disclaiming any desire to leave him, and engaging to battle with and for him by supplication to God on his behalf. Full of joy at this answer to his request, he unfolded to them his projected line of march; after which he caused a tent of great splendor, representing in shape the figure of a church, to be prepared for his own use in the approaching war. In this he intended to unite with the bishops in offering prayers to the God from whom all victory proceeds.

57 How he received an Embassy from the Persians and kept the Night Vigil with others at the Feast of Easter.

In the meanwhile the Persians, hearing of the emperor's warlike preparations, and not a little terrified at the prospect of an engagement with his forces, dispatched an embassy to pray for conditions of peace. These overtures the emperor, himself a sincere lover of peace, at once accepted, and readily entered on friendly relations with that people. At this time, the great festival of Easter was at hand; on which occasion he rendered the tribute of his prayers to God, and passed the night in watching with the rest.

58 Concerning the Building of a Church in Honour of the Apostles at Constantinople.

After this he proceeded to erect a church in memory of the apostles, in the city which bears his name. This building he carried to a vast height, and brilliantly decorated by encasing it from the foundation to the roof with marble slabs of various colors. He also formed the inner roof of finely fretted work, and overlaid it throughout with gold. The external covering, which protected the building from the rain, was of brass instead of tiles; and this too was splendidly and profusely adorned with gold, and reflected the sun's rays with a brilliancy which dazzled the distant beholder. The dome was entirely encompassed by a finely carved tracery, wrought in brass and gold.

59 Farther Description of the same Church.

Such was the magnificence with which the emperor was pleased to beautify this church. The building was surrounded by an open area of great extent, the four sides of which were terminated by porticos which enclosed the area and the church itself. Adjoining these porticos were ranges of stately chambers, with baths and promenades, and besides many apartments adapted to the use of those who had charge of the place.

60 He also erected his own Sepulchral Monument in this Church.

All these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building: an object at first unknown, but which afterwards became evident to all. He had in fact made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith that his body would share their title with the apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honour in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars in honour and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honourable resting-place for his body after death, and, having long before secretly formed this

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resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired. For after he had completed the first services of the feast of Easter, and had passed this sacred day of our Lord in a manner which made it an occasion of joy and gladness to himself and to all; the God through whose aid he performed all these acts, and whose zealous servant he continued to be even to the end of life, was pleased at a happy time to translate him to a better life.

61 His Sickness at Helenopolis, and Prayers respecting his Baptism.

At first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time had come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him, addressed them in the following words.

62 Constantine's Appeal to the Bishops, requesting them to confer upon him the Rite of Baptism: "The time is arrived which I have long hoped for, with an earnest desire and prayer that I might obtain the salvation of God. The hour has come in which I too may have the blessing of that seal which confers immortality; the hour in which I may receive the seal of salvation. I had thought to do this in the waters of the river Jordan, wherein our Saviour, for our example, is recorded to have been baptised: but God, who knows what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay: for should it be his will who is Lord of life and death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his Church, I will prescribe to myself from this time such a course of life as befits his service." After he had thus spoken, the prelates performed the sacred ceremonies in the usual manner, and, having given him the necessary instructions, made him a partaker of the mystic ordinance. Thus was Constantine the first of all sovereigns who was regenerated and perfected in a church dedicated to the martyrs of Christ; thus gifted with the Divine seal of baptism, he rejoiced in spirit, was renewed, and filled with heavenly light: his soul was gladdened by reason of the fervency of his faith, and astonished at the manifestation of the power of God. At the conclusion of the ceremony he arrayed himself in shining imperial vestments, brilliant as the light, and reclined on a couch of the purest white, refusing to clothe himself with the purple any more.

63 How after his Baptism he rendered Thanks to God.

He then lifted his voice and poured forth a strain of thanksgiving to God; after which he added these words. "Now I know that I am truly blessed: now I feel assured that I am accounted worthy of immortality, and am made a partaker of Divine light." He further expressed his compassion for the unhappy condition of those who were strangers to such blessings as he enjoyed: and when the tribunes and generals of his army appeared in his presence with lamentations and tears at the prospect of their bereavement, and with prayers that his days might yet be prolonged, he assured them in reply that he was now in possession of true life; that none but himself could know the value of the blessings he had received; so that he was anxious rather to hasten than to defer his departure to God. He then proceeded to complete the needful arrangement of his affairs, bequeathing an annual donation to the Roman inhabitants of his imperial city; apportioning the inheritance of the empire, like a patrimonial estate, among his own children; in short, making every disposition according to his own pleasure.

64 Constantine's Death at Noon on the Feast of Pentecost.

All these events occurred during a most important festival, I mean the august and holy solemnity of Pentecost, which is distinguished by a period of seven weeks, and sealed with that one day on which the holy Scriptures attest, the ascension of our common Saviour into heaven, and the descent of the Holy Spirit among men. In the course of this feast the emperor received the privileges I have described; and on the last day of all, which one might justly call the feast of feasts, he was removed about mid-day to the presence of his God, leaving his mortal remains to his fellow mortals, and carrying into fellowship with God that part of his being which was capable of understanding and loving him. Such was the close of Constantine's mortal life. Let us now attend to the circumstances which followed this event.

65 Lamentations of the Soldiery and their Officers.

Immediately the assembled spearmen and bodyguard rent their garments, and prostrated themselves on the ground, striking their heads, and uttering lamentations and cries of sorrow, calling on their imperial lord and master, or rather, like true children, on their father, while their tribunes and centurions addressed him as their preserver, protector, and benefactor. The rest of the soldiery also came in respectful order to mourn as a flock the removal of their good shepherd. The people meanwhile ran wildly throughout the city, some expressing the inward sorrow of their hearts by loud cries, others appearing confounded with grief: each mourning the event as a calamity which had befallen himself, and bewailing his death as though they felt themselves bereft of a blessing common alike to all.

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66 Removal of the Body from Nicomedia to the Palace at Constantinople.

After this the soldiers lifted the body from its couch, and laid it in a golden coffin, which they enveloped in a covering of purple, and removed to the city which was called by his own name. Here it was placed in an elevated position in the principal chamber of the imperial palace, and surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle, and such as no one under the light of the sun had ever seen on earth since the world itself began. For in the central apartment of the imperial palace, the body of the emperor lay in its elevated resting-place, arrayed in the symbols of sovereignty, the diadem and purple robe, and encircled by a numerous retinue of attendants, who watched around it incessantly night and day.

67 He received the same Honours from the Counts and other Officers as before his Death.

The military officers, too, of the highest rank, the counts, and the whole order of magistrates, who had been accustomed to do obeisance to their emperor before, continued to fulfill this duty without any change, even after his death entering the chamber at the appointed times, and saluting their coffined sovereign with bended knee, as though he were still alive. After them the senators appeared, and all who had been distinguished by any honourable office, and rendered the same homage. These were followed by multitudes of every rank, who came with their wives and children to witness the spectacle. These honours continued to be rendered for a considerable time, the soldiers having resolved thus to guard the body until his sons should arrive, and take on themselves the conduct of their father's funeral. No mortal had ever, like this blessed prince, continued to reign even after death, and to receive the same homage as during his life: he only, of all who have ever lived, obtained this reward from God: a suitable reward, since he alone of all sovereigns had in all his actions honoured the Supreme God and his Christ, and God himself accordingly was pleased that even his mortal remains should still retain imperial authority among men; thus indicating to all who were not utterly devoid of understanding the immortal and endless empire which his soul was destined to enjoy. This was the course of events here.

68 Resolution of the Army to confer thence-forward the Title of Augustus on his Sons.

Meanwhile the tribunes selected from the troops under their command those officers whose fidelity and zeal had long been known to the emperor, and dispatched them to the Caesars with intelligence of the late event. This service they accordingly performed. As soon, however, as the soldiery throughout the provinces received the tidings of the emperor's decease, they all, as if by a supernatural impulse, resolved with one consent, as though their great emperor had been yet alive, to acknowledge none other than his sons as sovereigns of the Roman world: and these they soon after determined should no longer retain the name of Caesar, but should each be honoured with the title of Augustus, a name which indicates the highest supremacy of imperial power. Such were the measures adopted by the army; and these resolutions they communicated to each other by letter, so that the unanimous desire of the legions became known at the same point of time throughout the whole extent of the empire.

69 Mourning for Constantine at Rome; and the Honour paid him there through Paintings after his Death.

On the arrival of the news of the emperor's death in the imperial city, the Roman senate and people felt the announcement as the heaviest and most afflictive of all calamities, and gave themselves up to an excess of grief. The baths and markets were closed, the public spectacles, and all other recreations in which men of leisure are accustomed to indulge, were interrupted. Those who had erewhile lived in luxurious ease, now walked the streets in gloomy sadness, while all united in blessing the name of the deceased, as the one who was dear to God, and truly worthy of the imperial dignity. Nor was their sorrow expressed only in words: they proceeded also to honour him, by the dedication of paintings to his memory, with the same respect as before his death. The design of these pictures embodied a representation of heaven itself, and depicted the emperor reposing in an ethereal mansion above the celestial vault. They too declared his sons alone to be emperors and Augusti, and begged with earnest entreaty that they might be permitted to receive the body of their emperor, and perform his obsequies in the imperial city.

70 His Burial by his Son Constantius at Constantinople.

Thus did they there testify their respect for the memory of him who had been honoured by God. The second of his sons, however, who had by this time arrived, proceeded to celebrate his father's funeral in the city which bears his name, himself heading the procession, which was preceded by detachments of soldiers in military array, and followed by vast multitudes, the body itself being surrounded by companies of spearmen and heavy armed infantry. On the arrival of the procession at the church dedicated to the apostles of our Saviour, the coffin was there entombed. Such honour did the youthful emperor Constantius render to his deceased parent, both by his presence, and by the due performance of this sacred ceremony.

71 Sacred Service in the Church of the Apostles on the Occasion of Constantine's Funeral.

As soon as [Constantius] had withdrawn himself with the military train, the ministers of God came forward, with the multitude and the whole congregation of the faithful, and performed the rites of Divine worship with prayer. At the same time the tribute of their praises was given to the character of this blessed prince, whose body rested on a lofty and conspicuous monument, and the whole multitude united with the priests of God in offering prayers for his soul, not without tears — nay, rather with much weeping; thus performing an office consonant with the desires of the pious deceased. In this respect also the favor of God was manifested to his servant, in that he not only bequeathed the succession of the empire to his own beloved sons, but that the earthly

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tabernacle of his thrice blessed soul, according to his own earnest wish, was permitted to share the monument of the apostles; was associated with the honour of their name, and with that of the people of God; was honoured by the performance of the sacred ordinances and mystic service; and enjoyed a participation in the prayers of the saints. Thus, too, he continued to possess imperial power even after death, controlling, as though with renovated life, a universal dominion, and retaining in his own name, as Victor, Maximus, Augustus, the sovereignty of the Roman world.

72 Of the Phœnix.

We cannot compare him with that bird of Egypt, the only one, as they say, of its kind, which dies, self-sacrificed, in the midst of aromatic perfumes, and, rising from its own ashes with new life, soars aloft in the same form which it had before. Rather did he resemble his Saviour, who, as the sown grain which is multiplied from a single grain, had yielded abundant increase through the blessing of God, and had overspread the whole world with his fruit. Even so did our thrice blessed prince become multiplied, as it were, through the succession of his sons. His statue was erected along with theirs in every province; and the name of Constantine was owned and honoured even after the close of his mortal life.

73 How Constantine is represented on Coins in the Act of ascending to Heaven.

A coinage was also struck which bore the following device. On one side appeared the figure of our blessed prince, with the head closely veiled: the reverse exhibited him sitting as a charioteer, drawn by four horses, with a hand stretched downward from above to receive him up to heaven.

74 The God whom he had honoured deservedly honoured him in Return.

Such are the proofs by which the Supreme God has made it manifest to us, in the person of Constantine, who alone of all sovereigns had openly professed the Christian faith, how great a difference he perceives between those whose privilege it is to worship him and his Christ, and those who have chosen the contrary part, who provoked his enmity by daring to assail his Church, and whose calamitous end, in every instance, afforded tokens of his displeasure, as manifestly as the death of Constantine conveyed to all men an evident assurance of his Divine love.

75 He surpassed all Preceding Emperors in Devotion to God.

Standing, as he did, alone and pre-eminent among the Roman emperors as a worshiper of God; alone as the bold proclaimer to all men of the doctrine of Christ; having alone rendered honour, as none before him had ever done, to his Church; having alone abolished utterly the error of polytheism, and discountenanced idolatry in every form: so, alone among them both during life and after death, was he accounted worthy of such honours as none can say have been attained to by any other; so that no one, whether Greek or Barbarian, nay, of the ancient Romans themselves, has ever been presented to us as worthy of comparison with him.

TEXTS ON REFORMATION AND RELIGIOUS CONFLICTS

- Martin Luther: The 95 Theses, 31 Oct. 1517
- Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517
- A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points trig-gering the Protestant Revolution, March, 1518
- Letter to John Staupitz , 1518
- Letter to Pope Leo X, 1518
- Letter of Martin Luther to Pope Leo X, 6th September, 1520
- Martin Luther on Islam and the Koran, Forewords to two Koran translations of 1530 and 1543
- An Open Letter on Translating, 8th of Sep. 1530
- The (39) Articles of Religion / The39 Articles

IMPORTANT WRITINGS OF MARTIN LUTHER

(Martin Luther (1483–1546) was a German professor of theology, monk, priest, composer, and translator. He became the most important single factor in starting the Protestant Reformation. Luther came to reject several teachings and practices of the Roman Catholic Church. He strongly opposed the Catholic view on selling indulgence letters. It was this form of corruption that brought Luther close to the thoughts of Jesus, as Jesus wanted to get rid of corrupt practices in the Great Temple of Jerusalem for the very same reasons. Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517. His refusal to renounce all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Holy Roman Emperor.

Luther found in the New Testament that salvation and, consequently, eternal life are not earned by payment for the believer's sins but are received only as the free gift of God's grace through the believer's faith in God and the teachings of Jesus as well as the faith in Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism by considering all baptised Christians to be a holy priesthood. As the Catholic Church and ther leaders did not want to give up their currupt practices, Luther's ideas were starting the Protestant Reformation. He started the Lutheran Church, the first Protestant church. More and more Protestant churches split from the Roman Catholic church. The following five writings give us an insight what Luther thought. See: Introduction to the Koran by Martin Luther; Grand Bible.)

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THE NINETY-FIVE THESES

or: Disputation Of Doctor Martin Luther
On The Power And Efficacy Of Indulgences
Author: Dr Martin Luther

October 31, 1517

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1 Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.

2 This word cannot be understood to mean sacramental penance, i. e., confession and satisfaction, which is administered by the priests.

3 Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4 The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5 The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6 The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgement. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

7 God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.

8 The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.

9 Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.

10 Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.

11 This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.

12 In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13 The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.

14 The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15 This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16 Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.

17 With souls in purgatory it seems necessary that horror should grow less and love increase.

18 It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19 Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20 Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.

21 Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

22 Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23 If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24 It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.

25 The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

26 The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.

27 They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28 It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

29 Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severus and Paschal.

30 No one is sure that his own contrition is sincere; much less that he has attained full remission.

31 Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i. e., such men are most rare.

32 They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33 Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

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34 For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.

35 They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.

36 Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37 Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

38 Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.

39 It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.

40 True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].

41 Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42 Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43 Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44 Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45 Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46 Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47 Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48 Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49 Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50 Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51 Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

52 The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53 They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54 Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55 It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56 The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57 That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58 Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59 St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60 Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61 For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62 The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63 But this treasure is naturally most odious, for it makes the first to be last.

64 On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65 Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66 The treasures of the indulgences are nets with which they now fish for the riches of men.

67 The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68 Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69 Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70 But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.

71 He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72 But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73 The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

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74 But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury, of holy love and truth.

75 To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God — this is madness.

76 We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77 It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78 We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79 To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80 The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81 This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82 To wit:—"Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83 Again:—"Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84 Again:—"What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85 Again:—"Why are the penitential canons, long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86 Again:—"Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87 Again:—"What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88 Again:—"What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

89 "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"

90 To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91 If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92 Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93 Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94 Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95 And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

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LETTER TO THE ARCHBISHOP ALBRECHT OF MAINZ

Author: Dr Martin Luther
From: 31st of October, 1517

To the Most Reverend Father in Christ and Most Illustrious Lord, Albrecht of Magdeburg and Mainz, Archbishop and Primate of the Church, Margrave of Brandenburg, etc., his own lord and pastor in Christ, worthy of reverence and fear, and most gracious.

JESUS

The grace of God be with you in all its fulness and power! Spare me, Most Reverend Father in Christ and Most Illustrious Prince, that I, the dregs of humanity, have so much boldness that I have dared to think of a letter to the height of your Sublimity. The Lord Jesus is my witness that, conscious of my smallness and baseness, I have long deferred what I am now shameless enough to do,—moved thereto most of all by the duty of fidelity which I acknowledge that I owe to your most Reverend Fatherhood in Christ. Meanwhile, therefore, may your Highness deign to cast an eye upon one speck of dust, and for the sake of your pontifical clemency to heed my prayer.

Papal indulgences for the building of St. Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the outcries of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have conceived from them; to wit,—the unhappy souls believe that if they have purchased letters of indulgence they are sure of their salvation; again, that so soon as they cast their contributions into the money-box, souls fly out of purgatory; furthermore, that these graces [i. e., the graces conferred in the indulgences] are so great that there is no sin too great to be absolved, even, as they say — though the thing is impossible—if one had violated the Mother of God; again, that a man is free, through these indulgences, from all penalty and guilt.

O God, most good! Thus souls committed to your care, good Father, are taught to their death, and the strict account, which you must render for all such, grows and increases. For this reason I have no longer been able to keep quiet about this matter, for it is by no gift of a bishop that man becomes sure of salvation, since he gains this certainty not even by the "inpoured grace" of God, but the Apostle bids us always "work out our own salvation in fear and trembling," and Peter says, "the righteous scarcely shall be saved." Finally, so narrow is the way that leads to life, that the Lord, through the prophets Amos and Zechariah, calls those who shall be saved "brands plucked from the burning," and everywhere declares the difficulty of salvation.

Why, then, do the preachers of pardons, by these false fables and promises, make the people careless and fearless? Whereas indulgences confer on us no good gift, either for salvation or for sanctity, but only take away the external penalty, which it was formerly the custom to impose according to the canons.

Finally, works of piety and love are infinitely better than indulgences, and yet these are not preached with such ceremony or such zeal; nay, for the sake of preaching the indulgences they are kept quiet, though it is the first and the sole duty of all bishops that the people should learn the Gospel and the love of Christ, for Christ never taught that indulgences should be preached. How great then is the horror, how great the peril of a bishop, if he permits the Gospel to be kept quiet, and nothing but the noise of indulgences to be spread among his people! Will not Christ say to them, "straining at a gnat and swallowing a camel"

In addition to this. Most Reverend Father in the Lord, it is said in the Instruction to the Commissaries which is issued under your name. Most Reverend Father (doubtless without your knowledge and consent), that one of the chief graces of indulgence is that inestimable gift of God by which man is reconciled to God, and all the penalties of purgatory are destroyed. Again, it is said that contrition is not necessary in those who purchase souls [out of purgatory] or buy confessionalia.

But what can I do, good Primate and Most Illustrious Prince, except pray your Most Reverend Fatherhood by the Lord Jesus Christ that you would deign to look [on this matter] with the eye of fatherly care, and do away entirely with that treatise[56] and impose upon the preachers of pardons another form of preaching; lest, perchance, one may some time arise, who will publish writings in which he will confute both them and that treatise, to the shame of your Most Illustrious Sublimity. I shrink very much from thinking that this will be done, and yet I fear that it will come to pass, unless there is some speedy remedy.

These faithful offices of my insignificance I beg that your Most Illustrious Grace may deign to accept in the spirit of a Prince and a Bishop, i. e., with the greatest clemency, as I offer them out of a faithful heart, altogether devoted to you, Most Reverend Father, since I too am a part of your flock.

May the Lord Jesus have your Most Reverend Fatherhood eternally in His keeping. Amen.

From Wittenberg on the Vigil of All Saints, MDXVII.

If it please the Most Reverend Father he may see these my Disputations, and learn how doubtful a thing is the opinion of indulgences which those men spread as though it were most certain.

To the Most Reverend Father,
Brother Martin Luther.

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A SERMON ON INDULGENCES AND GRACE

An Abbreviation of the (Latin) 95 Theses
German: Eyn Sermon von dem Ablass vnnd Gnade
Language: Late Middle High German
Author: Dr Martin Luther
Translation: Lord Henfield, 2016
Estimated Range of Dating: March, 1518 A.D.

(Martin Luther's Sermon on Indulgences and Grace (Middle German: Eynn Sermon von dem Ablasz und Gnade, modern German: Sermon Von Ablass Und Gnade) is a pamphlet written in Wittenberg in the latter part of March, 1518 and published in April of that year. It is a short version of his 95 Theses which he wrote in Latin for discourse of experts inside the Roman Catholic Church. Due the negative response of the Church, Luther did an extraordinary thing: He wrote this short version of the 95 Theses in German, the language of the ordinary people, for anyone to understand, and he ruthlessly used Gutenberg's new printing technology to spread this pamphlet in several thousand copies. By using the language of the people, he stepped over the invisible line of academic secrecy. In the Sermon, Luther addressed his audience directly. It stresses good works and sincere repentance over indulgences, with Luther criticising indulgences as non-scriptural and the Catholic clergy as being greedy and wasting money on St. Peter's Basilica when it could be better spent on the poor in their own neighbourhoods. With that what Luther said in the pamphlet, and also how he said it, he brought millions of people behind him. When the Church leaders grasped the magnitude of his linguistic and rhetoric skills, it was too late.

The sermon swept through the major centres of the Holy Roman Empire. It was an instant hit and was reprinted 14 times in 1518 alone. Thousands of copies ran quickly from hand to hand. It has been described as "the world's first printed bestseller" and is regarded by many as the true starting point of the Reformation.)

Text:

First of all, you should know that several new teachers, such as Petrus Lombardus, Thomas Aquinas and their successors, give three parts to penance, namely: repentance, confession, satisfaction. And although, in their opinion, this difference is difficult or even not at all to be found in the Holy Scriptures nor in the old, holy Christian teachers, we want to let it stay that way and speak in their own way.

Secondly, they say: indulgence does not take away the first or second part, that is: repentance or confession, but the third, namely the satisfaction.

Thirdly: the satisfaction is further divided into three parts, that is: praying, fasting, giving alms, namely as follows: "praying" means all works peculiar to souls, such as reading, thinking, hearing God's word, preaching, teaching and the like; "Fasting" means all works of mortification of his flesh, such as waking, working, hard bed, rough clothes, etc .; "Giving alms" means all works of love and mercy towards one's neighbour.

Fourth, it is unquestionable in all of them that indulgence takes away the works of satisfaction, which is established as necessary for sin to be done. Because if he were to take away all of these works, nothing good would remain that we could do.

Fifth, it has been a great and as yet undecided question for many whether indulgence also takes away something more than such imposed works, namely, whether it also takes away the punishment that divine justice demands for sins.

Sixth, I leave your opinions undisputed for this time. That (but) I say that one cannot prove from the Scriptures that divine righteousness desires some punishment or satisfaction from the sinner or asks for his heartfelt and true repentance or conversion with the resolution to carry the cross of Christ from now on and to practice the above works (even if they are not prescribed by anyone). For God says through Ezekiel: If the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, I will no longer remember his sin. (Ezek. 18:21; 14 ff.). He has also pardoned all of them himself: Mary Magdalene, the gout-frail, the adulteress, etc. I would like to hear who is supposed to prove something else, apart from the fact that a number of doctors thought so.

Seventh: One finds that God punishes some according to his righteousness or urges them to repent through punishments, as in Psalm 89, 31 ff .: "If my children break my statutes, I will visit their transgression with the rod, but my lovingkindness will I not utterly take from them." But to remit this punishment is in the power of no one but God alone; in fact, he does not want to remit it, but promises that he will impose it.

Eighth: That is why you cannot give the imagined punishment a name, and nobody knows what it is, unless it is this punishment, the good works mentioned above are not.

Ninth, I say: If the Christian Church is still resolving today and declaring that indulgence takes away more than the works of satisfaction, it would still be a thousand times better that no Christian would solve or desire the indulgence, but that they would rather do the works and suffered the punishment. For indulgences are nothing else, nor can they become a decree of good works and salutary punishments, which should be chosen more cheaply than abandoned (although some of the new preachers have invented two kinds of punishments: one for satisfaction, the other for improvement). But we have more freedom to despise such and similar chats (praise to God) than they have to invent; for all punishment, yes, everything that God imposes is useful and beneficial for Christians for improvement.

Tenth: That is not said that the punishments and works are too many, so that man, for the sake of the brevity of his life, cannot perform them, which is why the indulgence is necessary for him. To which I reply that there is no reason for it and that it is a mere fiction. For God and the holy church

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do not impose more on anyone than is possible for him to bear, as also Paul 1 Cor. 10, 13 says that God does not allow anyone to be tempted more than he can bear. And Christendom is not a little disgraced that it is blamed for putting on more than we can bear.

Eleventh: Even if the penances stipulated in spiritual law were still valid, that seven years of penance would be imposed for every mortal sin, Christianity would have to let them be stipulated and not impose any further than they should be borne by everyone. The less one should pay attention to the fact that more is imposed than anyone can comfortably carry, since they are no longer valid now.

Twelfth: It is said that the sinner should be sent to purgatory or indulgence with the rest of the punishment, but more things are said without justification or proof.

The thirteenth: It is a great mistake that someone thinks he wants to do enough for his sins, although God always forgives them for free, out of priceless grace and desires nothing in return but that one leads a good life from now on. Christianity is asking for something; so it can and should also enact it and not impose anything difficult or unbearable.

Fourteenth: Indulgence is allowed for the sake of imperfect and lazy Christians who do not want to practice good works undauntedly or are intolerable. Because indulgence does not encourage anyone to improve, but rather tolerates their imperfection and allows it. That is why one should not speak against indulgences; but neither should one support them.

Fifteenth: It would be much safer and better to do something for God's sake for St. Peter's Church, or whatever is called, than to indulge in it. For it is dangerous that he should give such a gift for indulgence and not for God's sake.

Sixteenth: Much better is the good work done to a needy than that it is given to the building, also much better than the indulgence given for it. Because, as I said, it is better to do a good work than to leave a lot in place. But indulgences are the issuance of many good works, or nothing is left behind.

Yes, that I also teach correctly, so note: You should above all (neither look at St. Peter's Church nor indulgences) give your next poor man if you want to give something. But if it comes to the point that there is no one in your city who needs help (which, God willing, should never happen), then you should give, if you want, to the churches, altars, jewellery, chalices that are in your city are. And if that is no longer necessary, then - if you want - you can give to St. Peter's Church or something else. You should not do that for the sake of indulgences either. Because Paul says 1. Tim. 5:8: "Anyone who does not do his housemates good is not a Christian and is worse than a pagan." would be better to him than all souls.

If you ask: "I would never solve indulgences like that?" I answer: I have already said above that my will, desire, request and advice is that no one should solve indulgences. Let the lazy and sleepy Christians release indulgences, you go for yourself!

Regarding the seventeenth: Indulgence is neither required nor advised, but from the number of things that are permitted and permitted. Therefore it is not a work of obedience, not even meritorious, but an excuse for obedience. Although one should not prevent anyone from redeeming it, one should therefore withdraw all Christians from it and encourage and strengthen them to the works and punishments that are issued there.

Eighteenth: I do not know whether the souls will be drawn out of purgatory by the indulgence, and I do not yet believe either, although a number of new doctors say that. But it is impossible for them to prove it, nor has the Church decided yet. Therefore, for greater security, it is much better that you pray and work for them yourself; for this is more proven and is certain.

The nineteenth: I have no doubt on these points, they are sufficiently founded in the Scriptures. Therefore you should have no doubt, and let scholastic doctors be scholastics; they are all not enough with their school opinions that they should confirm a sermon.

As for the twentieth: Even though some of them scold me for a heretic, for whom such truth in the cash register is very harmful, I still do not pay much attention to such blaring, since no one else does that than a number of dark brains who never smelled the Bible, the Christian teachers never read, never understood their own teachers, but almost rotten in their riddled and torn school opinions. Because if they understood them, they would know that they should not blaspheme anyone unheard of and unconquerably. But God give them and us the right sense! Amen.

(Published by Luther probably February / March 1518 - underlining by Peter R. Seeber from: Kurt Aland (Martin Luther's 95 theses with the corresponding documents from the history of the Reformation, pp. 110f.) Writes: "When Luther on March 5, 1518 Schurl expresses the wish to write a German script that would replace the theses for the community, one would think that he had the sermon in mind here. However, the sermon would then have to be written down immediately after this letter (that would be no difficulty with Luther's fast working method) and printed (in view of the slowness of the printers and the printing at that time the main obstacle to this assumption lies. The question is also whether Luther would have called the little sermon "writing" - libellus).)

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LETTER TO JOHN STAUPITZ ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Dr Martin Luther

To his Reverend and Dear Father
John Staupitz, Professor of Sacred Theology, Vicar of the Augustinian Order,

Brother Martin Luther,
his pupil, sendeth greeting.

I remember, dear Father, that once, among those pleasant and wholesome talks of thine, with which the Lord Jesus ofttimes gives me wondrous consolation, the word poenitentia was mentioned. We were moved with pity for many consciences, and for those tormentors who teach, with rules innumerable and unbearable, what they call a modus confitendi. Then we heard thee say as with a voice from heaven, that there is no true penitence which does not begin with love of righteousness and of God, and that this love, which others think to be the end and the completion of penitence, is rather its beginning.

This word of thine stuck in me like a sharp arrow of the mighty, and from that time forth I began to compare it with the texts of Scripture which teach penitence. Lo, there began a joyous game! The words frollicked with me everywhere! They laughed and gamboled around this saying. Before that there was scarcely a word in all the Scriptures more bitter to me than "penitence," though I was busy making pretences to God and trying to produce a forced, feigned love; but now there is no word which has for me a sweeter or more pleasing sound than "penitence," For God's commands are sweet, when we find that they are to be read not in books alone, but in the wounds of our sweet Saviour.

After this it came about that, by the grace of the learned men who dutifully teach us Greek and Hebrew, I learned that this word is in Greek metanoia and is derived from meta and noun, i. e., post and mentem, so that poenitentia or metanoia is a "coming to one's senses," and is a knowledge of one's own evil, gained after punishment has been accepted and error acknowledged; and this cannot possibly happen without a change in our heart and our love. All this answers so aptly to the theology of Paul, that nothing, at least in my judgement, can so aptly illustrate St. Paul.

Then I went on and saw that metanoia cap be derived, though not without violence, not only from post and mentem, but also from trans and mentem, so that metanoia signifies a changing of the mind and heart, because it seemed to indicate not only a change of the heart, but also a manner of changing it, i. e., the grace of God. For that "passing over of the mind," which is true repentance, is of very frequent mention in the Scriptures. Christ has displayed the true significance of that old word "Passover"; and long before the Passover, Abraham was a type of it, when he was called a "pilgrim," i. e., a "Hebrew," that is to say, one who "passed over" into Mesopotamia, as the Doctor of Bourgos learnedly explains. With this accords, too, the title of the Psalm in which Jeduthun, i. e., "the pilgrim," is introduced as the singer.

Depending on these things, I ventured to think those men false teachers who ascribed so much to works of penitence that they left us scarcely anything of penitence itself except trivial satisfactions and laborious confession, because, forsooth, they had derived their idea from the Latin words poenitentiam agere, which indicate an action, rather than a change of heart, and are in no way an equivalent for the Greek metanoia.

While this thought was boiling in my mind, suddenly new trumpets of indulgences and bugles of remissions began to peal and to bray all about us; but they were not intended to arouse us to keen eagerness for battle. In a word, the doctrine of true penitence was passed by, and they presumed to praise not even that poorest part of penitence which is called "satisfaction," but the remission of that poorest part of penitence; and they praised it so highly that such praise was never heard before. Then, too, they taught impious and false and heretical doctrines with such authority (I wished to say "with such assurance") that he who even muttered anything to the contrary under his breath, would straightway be consigned to the flames as a heretic, and condemned to eternal malediction.

Unable to meet their rage half-way, I determined to enter a modest dissent, and to call their teaching into question, relying on the opinion of all the doctors and of the whole Church, that to render satisfaction is better than to secure the remission of satisfaction, i. e., to buy indulgences. Nor is there anybody who ever taught otherwise. Therefore, I published my Disputation; in other words, I brought upon my head all the curses, high, middle and low, which these lovers of money (I should say "of souls") are able to send or to have sent upon me. For these most courteous men, armed, as they are, with very dense acumen, since they cannot deny what I have said, now pretend that in my Disputation I have spoken against the power of the Supreme Pontiff.

That is the reason. Reverend Father, why I now regretfully come out in public. For I have ever been a lover of my corner, and prefer to look upon the beauteous passing show of the great minds of our age, rather than to be looked upon and laughed at. But I see that the bean must appear among the cabbages, and the black must be put with the white, for the sake of seemliness and loveliness.

I ask, therefore, that thou wilt take this foolish work of mine and forward it, if possible, to the most Excellent Pontiff, Leo X, where it may plead my cause against the designs of those who hate me. Not that I wish thee to share my danger! Nay, I wish this to be done at my peril only. Christ will see whether what I have said is His or my own; and without His permission there is not a word in the Supreme Pontiff's tongue, nor is the heart of the king in his own hand. He is the Judge whose verdict I await from the Roman See.

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As for those threatening friends of mine, I have no answer for them but that word of Reuchlin's—"He who is poor fears nothing; he has nothing to lose." Fortune I neither have nor desire; if I have had reputation and honor, he who destroys them is always at work; there remains only one poor body, weak and wearied with constant hardships, and if by force or wile they do away with that (as a service to God), they will but make me poorer by perhaps an hour or two of life. Enough for me is the most sweet Saviour and Redeemer, my Lord Jesus Christ, to Whom I shall always sing my song; if any one is unwilling to sing with me, what is that to me? Let him howl, if he likes, by himself.

The Lord Jesus keep thee eternally, my gracious Father!

Wittenberg, Day of the Holy Trinity, 1518.

LETTER TO POPE LEO X, ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Dr Martin Luther

To the
Most Blessed Father,
LEO X.

Martin Luther,
Augustinian Friar,
wisheth everlasting welfare.

I have heard evil reports about myself, most blessed Father, by which I know that certain friends have put my name in very bad odor with you and yours, saying that I have attempted to belittle the power of the keys and of the Supreme Pontiff. Therefore I am accused of heresy, apostasy, and perfidy, and am called by six hundred other names of ignominy. My ears shudder and my eyes are astounded. But the one thing in which I put my confidence remains unshaken—my clear and quiet conscience. Moreover, what I hear is nothing new. With such like decorations I have been adorned in my own country by those same honorable and truthful men, i. e., by the men whose own conscience convicts them of wrongdoing, and who are trying to put their own monstrous doings off on me, and to glorify their own shame by bringing shame to me. But you will deign, blessed Father, to hear the true case from me, though I am but an uncouth child.

It is not long ago that the preaching of the Jubilee indulgences was begun in our country, and matters went so far that the preachers of indulgences, thinking that the protection of your name made anything permissible, ventured openly to teach the most impious and heretical doctrines, which threatened to make the power of the Church a scandal and a laughing-stock, as if the decretals De abusionibus quaestorum did not apply to them.

Not content with spreading this poison of theirs by word of mouth, they published tracts and scattered them among the people. In these books—to say nothing of the insatiable and unheard of avarice of which almost every letter in them vilely smells—they laid down those same impious and heretical doctrines, and laid them down in such wise that confessors were bound by their oath to be faithful and insistent in urging them upon the people. I speak the truth, and none of them can hide himself from the heat thereof. The tracts are extant and they cannot disown them. These teachings were so successfully carried on, and the people, with their false hopes, were sucked so dry that, as the Prophet says, "they plucked their flesh from off their bones"; but they themselves meanwhile were fed most pleasantly on the fat of the land.

There was just one means which they used to quiet opposition, to wit, the protection of your name, the threat of burning at the stake, and the disgrace of the name "heretic."

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It is incredible how ready they are to threaten, even, at times, when they perceive that it is only their own mere silly opinions which are contradicted. As though this were to quiet opposition, and not rather to arouse schisms and seditions by sheer tyranny!

None the less, however, stories about the avarice of the priests were bruited in the taverns, and evil was spoken of the power of the keys and of the Supreme Pontiff, and as evidence of this, I could cite the common talk of this whole land. I truly confess that I was on fire with zeal for Christ, as I thought, or with the heat of youth, if you prefer to have it so; and yet I saw that it was not in place for me to make any decrees or to do anything in these matters. Therefore I privately admonished some of the prelates of the Church. By some of them I was kindly received, to others I seemed ridiculous, to still others something worse; for the terror of your name and the threat of Church censures prevailed. At last, since I could do nothing else, it seemed good that I should offer at least a gentle resistance to them, i. e., question and discuss their teachings. Therefore I published a set of theses, inviting only the more learned to dispute with me if they wished; as should be evident, even to my adversaries, from the Preface to the Disputation.

Lo, this is the fire with which they complain that all the world is now ablaze! Perhaps it is because they are indignant that I, who by your own apostolic authority am a Master of Theology, have the right to conduct public disputations, according to the custom of all the Universities and of the whole Church, not only about indulgences, but also about God's power and remission and mercy, which are incomparably greater subjects. I am not much moved, however, by the fact that they envy me the privilege granted me by the power of your Holiness, since I am unwillingly compelled to yield to them in things of far greater moment, viz., when they mix the dreams of Aristotle with theological matters, and conduct nonsensical disputations about the majesty of God, beyond and against the privilege granted them.

It is a miracle to me by what fate it has come about that this single Disputation of mine should, more than any other, of mine or of any of the teachers, have gone out into very nearly the whole land. It was made public at our University and for our University only, and it was made public in such wise that I cannot believe it has become known to all men. For it is a set of theses, not doctrines or dogmas, and they are put, according to custom, in an obscure and enigmatic way. Otherwise, if I had been able to foresee what was coming, I should have taken care, for my part, that they would be easier to understand.

Now what shall I do? I cannot recant them; and yet I see that marvelous enmity is inflamed against me because of their dissemination. It is unwillingly that I incur the public and perilous and various judgement of men, especially since I am unlearned, dull of brain, empty of scholarship; and that too in this brilliant age of ours, which by its achievements in letters and learning can force even Cicero into the corner, though he was no base follower of the public light. But necessity compels me to be the goose that squawks among the swans.

And so, to soften my enemies and to fulfil the desires of many, I herewith send forth these trifling explanations of my Disputation; I send them forth in order, too, that I may be more safe under the defense of your name and the shadow of your protection. In them all may see, who will, how purely and simply I have sought after and cherished the power of the Church and reverence for the keys; and, at the same time, how unjustly and falsely my adversaries have befouled me with so many names. For if I had been such a one as they wish to make me out, and if I had not, on the contrary, done everything correctly, according to my academic privilege, the Most Illustrious Prince Frederick, Duke of Saxony, Imperial Elector, etc., would never have tolerated such a pest in his University, for he most dearly loves the Catholic and Apostolic truth, nor could I have been tolerated by the keen and learned men of our University. But what has been done, I do because those most courteous men do not fear openly to involve both the Prince and the University in the same disgrace with myself.

Wherefore, most blessed Father, I cast myself at the feet of your Holiness, with all that I have and all that I am. Quicken, kill, call, recall, approve, reprove, as you will. In your voice I shall recognise the voice of Christ directing you and speaking in you. If I have deserved death, I shall not refuse to die. For the earth is the Lord's and the fulness thereof. He is blessed forever. Amen.

May He have you too forever in His keeping. Amen.

ANNO MDXVIII.

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ANOTHER LETTER OF MARTIN LUTHER TO POPE LEO X

From: 6th of September, 1520.
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Translation: by Erika Bullmann Flores

Letter of Martin Luther to Pope Leo X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgement of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much reverenced throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgements of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind, hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the

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uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness. He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his

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arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees—if indeed he does see it—that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself—I, I say, not only gladly yielded, but even accepted it with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides—a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so that you can command and require whatever you will. It will not happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgement of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this,

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not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

MARTIN LUTHER ON ISLAM AND THE KORAN

Two Prefaces of two Latin Koran Translations:
Author: Dr Martin Luther
Preface to the Libellus de ritu et moribus Turcorum, 1530
Preface to Bibliander's Edition of the Koran,1543
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Translatiom: Sarah Henrich and James L. Boyce, 1996
Estimated Range of Dating: 1530 and 1543 A.D.

(Martin Luther, the German scholar who wanted to reform the Romam Catholic Church, is not only known as founder of the Protestant Church and translator of the entire Bible into German, but he also read the Koran; and he did that for a very good reason. Martin Luther's remarkable involvement with Islam and Muslims (whom he called "Turks") is insufficiently known. Luther was a person of his time, and his language expresses the roughness of the age. Luther, however, was far ahead of his time, and is helpful to us in reminding us of the importance of the Islamic reality. He expressed regret that scholars were not seeking to study and understand Islam in its own terms. Luther was born in 1483, so when Constantinople, the capital city of the Roman Empire, fell to the Muslim Ottoman Turks in 1453, it was an event that still was fresh in the memory of his contemporaries.

Throughout the late-1400s and 1500s, the Ottoman Turks took the lead in the Islamic world. Eventually their empire would stretch east across Asia Minor (Turkey) through Syria to Persia, and south through Arabia, Egypt, and north Africa. The Turks also pressed westward into Europe, conquering Greece and the Baltics, not for territory but for spreading Islam! In 1526, the King of Hungary was killed in battle, and in 1529, the Turks began their siege of Vienna, Austria, the home of the Habsburgs and a seat of power for the Holy Roman Emperor, Charles V. Islam was pounding on the gates of western Europe, and many Christians feared that they might give way at any moment to Turkish domination.

Meanwhile, Martin Luther had been fighting his own battles. By the 1520s, the Reformation of the Church was well under way, but Luther was not only concerned with theological debates and church life. He also spoke on the important concerns of society and the civil government, applying Scripture to the hot topics and current events. In 1529, Luther published a treatise called On War Against the Turk (Luther's Works, Vol. 46, pp.161–205). In this work, he distinguishes between the two men who should fight against the Turk, "and there ought to be only two: the one is named Christian, the other, Emperor Charles".

When the Hungarian king was defeated in 1526, he had been accompanied by an ecclesiastical army led by sword-wielding bishops. But Luther argues that any war against the Turks should not be a religious crusade led by the ministers of the church. "If I were emperor, king, or prince and were in a campaign against the Turk, I would exhort [and even force]

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my bishops and priests to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor, as not only Holy Scripture, but their own canon law teaches and requires". Luther follows Scripture in teaching that God has given authority to the civil rulers, not the church, to punish wickedness and wage war.

Luther argues it is the emperor's duty to wage war, but that doesn't mean he can attack whomever he wants. The emperor is under God's order and there are just causes for the emperor to fight the Turk; chiefly, "the Turk is attacking his subjects and his empire, and it is his duty as a regular ruler appointed by God, to defend his own" (p.184). When the emperor takes up this task in obedience to God, he also serves his neighbors by providing protection for his subjects and a good conscience for his soldiers. This is why it is important that the civil government take up this task, not the church: "If there is to be war against the Turk, it should be fought at the emperor's command, under his banner, and in his name. Luther's advice on the just causes for war with the Muslim nations of his day are still good advice for civil governments today.

In the 1500s, the threat of Islamic armies was very real for the people of central and western Europe. Already, Christians in the Middle East and Greece lived under Turkish Muslim rule. Many of them had been enslaved or demoted to second class citizens. Others were driven from their homes, while still others were killed. The people of Germany were understandably fearful that the same fate could fall upon them if the Turks succeeded in defeating the Holy Roman Empire. Luther was initially aloof to the matter. He saw the Turkish Muslim attacks as manifestations of God's wrath against an ungodly "Christian" Europe. This was an unpopular view in his time, as it is still today, but Luther knew from Scripture that God did indeed chasten His people through the might of enemy nations and that suffering in this life should serve as a reminder of God's anger over sin. Along with God's Word, the Christian's chief weapon in this fight is prayer.

But the farther the Turks moved up the Danube River basin toward Vienna, and the more he heard about the pope clamouring for a crusade and German preachers expressing ambivalence toward and sometimes preference for the Turk, the more he was pressed to address the issue of war with the Ottomans. Unsurprisingly, given his view of the secular realm, he came out strongly in favour of war, for in his mind it was just. He continued to support every preparation for it so long as it was not construed as a crusade. He also believed that physical warfare was not enough. It had to be accompanied by the spiritual disciplines of prayer and repentance.

About the time of the siege of Vienna, Luther also began to view the Turkish threat as an apocalyptic threat. He was convinced that the rise of the Turks was foretold in the eschatological prophecies in scripture, especially Daniel 7. He also believed that, while the Turks would be successful for a time, their days were numbered as the last days were soon approaching. Until then, Christians needed to be warned about the dangers of Islam. He had heard and read that many Christians who ended up in the Ottoman Empire eventually became Muslims. So he spent most of his energy in writing about and inquiring into the theology and culture of the Turks for the purpose of encouraging and equipping Christians to resist it.

It is in On War Against the Turk that we get perhaps the fullest summary of Luther's basic notions of the religion of Mohammed and of Muslim customs as he saw them in the Ottoman Turkish enemy. Luther argued that the Turk was a threat to the Christian in three estates: the spiritual, the temporal, and in the estate of marriage or the home.

Firstly, He described the Muslim religion as a patchwork taken from Jewish, Christian, and heathen sources in which "Father, Son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine and life are gone, and instead of Christ only Mohammed with his doctrine of works and especially the sword is left."

Secondly, Luther saw the Koran as the basis of a creed that compelled the use of the sword through which temporal government with its maintenance of peace, protection of the good, and punishment of the wicked was destroyed. "With lies he kills souls and with murder he kills bodies."

Thirdly, Luther lifted up the practice among the Turks of having many wives as a destruction of the estate of marriage and the home. In sum, the Turk is a "destroyer, enemy and blasphemer of our Lord Jesus Christ, a man who instead of the gospel and faith sets up his shameful Mohammed and all kinds of lies, ruins all temporal government and home life or marriage, and his warfare, which is nothing but murder and bloodshed, is a tool of the devil himself."

Luther wrote treatises, he also preached a sermon on war with the Turkish Muslims. He spoke of those Christians who already lived under Islamic rule, as well as those Germans who were already captured during battle and sold as slaves. Throughout it all, he remained committed to making as much information on Islam available as possible. This culminated in his involvement in the publication of a new Latin translation of the Koran in 1543, a work that was included in the first collection of texts relating to Islam to ever be printed. For this reason his prefaces to the "Book of the Rites and Customs of the Turks" and to "Bibliander's Edition of Alcoran" have been newly translated and are presented here.)

1. LUTHER.S 1530 PREFACE TO THE TRACT ON THE RELIGION AND CUSTOMS OF THE TURKS, 1530

(On December 6, 1529, Veit Dietrich wrote from Wittenberg to Hektor Pömer in Nurenberg: We have in our possession from occupied Constantinople a pamphlet written many years ago on the customs of the Turks that Luther will soon publish with the addition of his own preface. Then on

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January 3, 1530, Luther wrote to his friend Nikolaus Hausmann in Zwickau: A pamphlet in Latin on the rites and religion of the Turks written almost seventy years ago is being prepared. The libellus referred to in these remarks appears to have been written by a certain Georg von Muelbach, in later life a Dominican priest among the curia in Rome, who as a youth had been captured when the Turks, under the lead of Murad II (1421-1451), invaded Hungary during the uncertainties of succession that accompanied the death of Emperor Sigismund in 1437. The youth was subsequently sold to some merchants and carried off in chains to Adrianopoliswhere he was imprisoned for some twenty years before his release in 1458. Although Luther dates the writing almost seventy years ago. (i.e., about 1460), a more accurate date of shortly before 1481 derives from the author's reference within the work to Mohammed i.e., Mohammed II, 1451-1481) as the one who now rules. A translation of the preface referred to in Dietrich.s letter and written by Luther to accompany his publication of the libellus follows. For further historical background, see the introduction to Luther's preface in WA 30/2: 198-200, from which these brief notes are excerpted.)

Grace and Peace in Christ. I gladly accepted this little book on the religion and customs of the Turks when it was offered to me. Now I have decided to publish it, not without good reason as it seems to me. Although I have eagerly desired for some time to learn about the religion and customs of the Mohammedans, nothing has been available to me except a certain Refutation of the Alcoran and the Critique of the Alcoran by Nicholas of Cusa; I have tried in vain to read the Koran itself. The authors of the Refutation and the Critique seem to have intended through pious examination to frighten sincere Christians away from Mohammedanism and hold them secure in their faith in Christ. Still, while they eagerly take pains to excerpt from the Koran all the most base and absurd things that arouse hatred and can move people to ill-will, at the same time they either pass over without rebuttal or cover over the good things it contains. The result is that they have achieved too little credibility or authority, as it were cheapening their work either because of hatred of the Turks or because of their own lack of powers of refutation.

The author of this book, however, whoever he was, seems to present his case with the highest degree of credibility. Accordingly, he has achieved a high level of authority with me, so that I trust him to be narrating the truth with as much sincerity as power. Although the things he details are moderate and few, and I would wish for more and greater things, nevertheless, even such moderate and small matters are presented credibly. He relates details so as not only to recount the evils of the Turks but also to exhibit alongside them the best things, and he presents them in such a way that through comparison with those people he might reprove and censure our own. Nevertheless, he does not approve of such things, however piously they are done, but refutes them with as much vigor and strength as had been done up to that time. His writing certainly bears the clear signs of a forth-right and sincere heart that writes nothing from hatred, but sets forth everything out of love of the truth. Indeed, those who only censure and condemn the base and absurd characteristics of the enemy but remain silent about matters that are honest and worthy of praise do more harm than good to their cause. What is easier than to condemn things that are manifestly base and dishonest (which in fact refute themselves)? But to refute good and honest things that are hidden from sight, that is to further the cause, that is to lift up and remove the scandal, to despoil the messengers of their counterfeit image of the light and to render them appropriately hateful because of their base plundering of the light.

From this book, accordingly, we see that the religion of the Turks or Mohammed is far more splendid in ceremonies—and, I might almost say, in customs—than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us—or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Mohammedanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them. The rest of the mob and the greater part of them, especially the Italians, those swine from the band of Epicurus, who believe absolutely nothing, are secure from every heresy and error, strong and invincible in their Epicurean faith, armed as much against Christ as against Mohammed or against even their own pope.

For this reason, therefore, we are publishing this book and thrusting it in the face of the opponents of the gospel, so that, confused as they are in their own foolish opinions, they might actually experience and feel with their own hands that what the gospel teaches is true. For the gospel teaches that the Christian religion is by far something other and more sublime than showy ceremonies, tonsures, hoods, pale countenances, fasts, feasts, canonical hours, and that entire show of the Roman church throughout the world. Indeed, in all these things the Turks are by far superior. Nevertheless, they continue to deny and ardently persecute Christ, no less than our papists deny and persecute him. May they finally then grasp this truth, namely, that the Christian religion is

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by far something other than good customs or good works. For this book shows that the Turks are far superior to our Christians in these things as well.

So now be off with you, you tyrants and pontiffs, and for the sake of faith in Christ—i.e., for the sake of your ceremonies—kill, burn, suffocate, proscribe, and rage in full force, since here you see that the splendour of your ceremonies is no splendour at all alongside the excellent splendor of the Turks and that your customs are clearly an abomination when compared to theirs. Accordingly, it is likewise as a kind of apology for our gospel that we are publishing this book. For now I understand the reason why the Turkish religion is so concealed by the papists, why only base things are told of them. It is because they sense what in fact is true, that, if it should come to the point of arguing about religion, the whole papistry with all its trappings would fall. Nor would they be able to defend their own faith and at the same time refute the faith of Mohammed, since then they would have to refute those things that they themselves most approve and for which they most strive, and defend those things that the followers of Mohammed most approve and for which they most strive.

There are, I confess, also very many base and absurd things to be seen among the Turks, and perhaps in the meantime more have arisen. I say this not only because in all things the present-day Turks are likely of the same sort as the ones this book describes before the capture of Constantinople—i.e., written some seventy years ago—but because all things are accustomed to grow worse with time. Yet these evils are concealed by such a beautiful, effective, and robust show of ceremonies, good works, and false miracles. Indeed what manner of baseness has there not been among us, too, in such monstrous deeds of lust, avarice, ambition, haughtiness, envy, discord, blasphemy, lies, vanity, impiety, that we could have surpassed Sodom and Gomorrah! Nevertheless, all these evils have been concealed by an even more weak show of ceremonies than is the case with the Turks, so that they might not be seen and we ourselves be deemed nonetheless saints. How much less will their own vices move the Turks, clothed as they are in religious ceremonies!

Finally, I am publishing this book for yet another reason, in order to anticipate and prevent the scandal of the Mohammedans. Since we now have the Turk and his religion at our very doorstep, our people must be warned lest, either moved by the splendour of the Turkish religion and the external appearance of their customs, or offended by the meager display of our own faith or the deformity of our customs, they deny their Christ and follow Mohammed. Rather let them learn that the religion of Christ is something other than ceremonies and customs and that faith in Christ has absolutely nothing to do with discerning what ceremonies, customs, or laws are better or worse, but declares that all of them squeezed together into one mass are not enough for justification nor are they a work for them to perform. Unless we learn this, there is danger that many of our people will become Turks, disposed as they are to much less splendid errors.

However effectively this author attacks the absurdities and evils of the Turks and candidly and rightly refutes their specious scandals (to which, as he confesses, he himself at one time was so moved as to fall prey), still it is clear that at that time our greatest fortification and strongest arms were not so publicly vigorous. These defenses are the articles about Christ, namely, that Christ is the son of God, that he died for our sins, that he was raised for our life, that justified by faith in him our sins are forgiven and we are saved, etc. These are the thunder that destroys not only Mohammed but even the gates of hell. For Mohammed denies that Christ is the son of God, denies that he died for our sins, denies that he arose for our life, denies that by faith in him our sins are forgiven and we are justified, denies that he will come as judge of the living and the dead (though he does believe in the resurrection of the dead and the day of judgment), denies the Holy Spirit, and denies the gifts of the Spirit. By these and similar articles of faith consciences must be fortified against the ceremonies of Mohammed. With these weapons his Koran must be refuted.

If there are any who deny the articles just asserted, of what benefit is it to them even if they have the religion of the angels, even if they are twice as religious as the Turks? On the other hand, what can harm those who hold on to these articles, even without numerous fasts, prayers, vigils, and abstentions, even without such great modesty in food, dress, gesture, and style of life? The Turks and the papists may be radiant in such matters. At the same time they are void of true faith and filled alike with other most disgraceful crimes, abominable before God and hateful among people.

Indulgence must be granted to this author, however, insofar as his writing did not escape the common defects of the age and was composed in the usual style of his time. Yet he is truly to be praised for the noble zeal, candor, and diligence by which, to the extent he was able, he distinguished himself faithfully. Perhaps I will say more, if ever I get my hands on that Mohammed and his Koran. Indeed, I hope that our gospel, radiant with such great light, will make an assault now before the day of judgment on that abominable prophet Mohammed. May our Lord Jesus Christ do so quickly. To him be glory for ever. Amen.

2. PREFACE TO THE KORAN OF DR. MARTIN LUTHER, PROFESSOR OF THEOLOGY AND PASTOR OF THE CHURCH AT WITTENBERG

Many persons have authored small tracts describing the rites, beliefs, and customs of Jews of this day for the very purpose of more easily refuting their manifest lies and exposed errors and ravings. There is no doubt that, when pious minds bring the testimony of the prophets to bear on the delusions and blasphemies of those people, they are greatly confirmed in faith and in love for the truth of the

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gospel and are fired with a righteous hatred of the perversity of the Jewish teachings. Indeed let any sane or moderate person consider how much of the most tasteless slander, how much madness and wickedness there is in Jewish beliefs and rites, a truth to be grasped from the fact that their learned and good men (e.g., as in the case of Nicholaus of Lyra, Salomo Levi from Burgos, or Antonius Margaritha) promote the Eleusinian mysteries.

For just as in the beginning in paradise the devil maddened the unfortunate Eve with his lies and drove her from God, so it is certain that since that time it is by the devil that the ragings of all the nations have been aroused against the true teaching of God. The fact that all peoples sacrificed human victims, as is evident from the examples not only among the ancient Greeks and Romans, but also from later times, like the Emperor Severus; the fact that the Egyptians worshipped cats, the people of Arabia dogs, the Lampsacenians Priapus, and other peoples one monster or another; the fact that things which were defiling in Cyprus or at Thebes, became in Egypt or somewhere else sacred rites: it is certain that all these things have been wrought by the devil who has continued to drive blinded human minds, in the first place, so that he might show himself to be an enemy of God, and, in the second place, so that he might haughtily deceive the feeble nature of mankind.

It was the devil who also aroused such ravings of the Jews when after the resurrection of Christ they fomented revolution, when after the destruction of the city of Jerusalem they incited war a second time under the leadership of Bar Kokhba, and when under the reign of the Emperor Julian the Apostate they began again to rebuild the temple. No less insane is the fact that since they are not able to take up arms, they sit in the midst of their sacrifices and hurl curses at the Son of God and devise deceitful and poisonous corruptions of the prophetic witness; they fashion crude rites, they lacerate their own bodies and those of their infants, and continue to have some sort of hopeful dreams of dominion over the world, contrary to the manifest testimonies of the prophets.

To be sure, the devil would wish that such deceits of his would not be uncovered, would not be brought to light, would not be censured. But just as the apostles condemned the errors of the nations, so now the church of God ought to refute the errors of all the enemies of the gospel, so that the glory of God and his Son Jesus Christ might be celebrated against the devil and his instruments. While the son of God was hanging on the cross, the whole world of nature testified with novel and awesome signs that this death mattered to God, and threatened not only the Jews, but the whole world of all times insofar as it rejected the Son of God. Even if a few were moved, God still wanted to set forth a clear testimony. Thus, even if this world at the extreme end of the ages is oppressed by a huge multitude of idolatrous

Jews, Mohammedans, and papists, nevertheless, let us sound forth the voice of the gospel and bear witness that the crucified and resurrected Jesus Christ, whom the apostles show us, is truly the Son of God and Savior, and let us denounce the errors of all those who wage war against the gospel.

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Mohammed, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Mohammed themselves. Accordingly, I have wanted to get a look at a complete text of the Koran. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Mohammed will be refuted.

For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Mohammed has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book.

Given the fact, however, that some persons fear that by reading such a book weak minds might be corrupted as it were by an infection and turned from Christ, to such persons I respond in this way. May there be none so infirm in the church of God that they do not have this conviction fixed in their mind, that, as certain as they know that they are alive as long as their senses and bodily motor functions are still vital, as certain as they know that it is day, as long as they see the sun passing above the earth in the middle of the sky, so certain should they be that it is patently impossible that any religion or doctrine about the worship or invocation of God be true that utterly rejects the prophetic and apostolic writings.

There is one eternal church beginning from Adam, to whom God revealed himself with sure and wondrous testimonies in the very word which God entrusted to the prophets and apostles. Time and time again God commands that by its teaching God is to be known and acknowledged and that all other beliefs about God be rejected. To this one teaching God joins us, just as the prophet Isaiah clearly says in chapter 59: “This is my covenant, says the Lord: my Spirit is in you, and my words that I have placed in your mouth will not depart from your mouth or the mouth of your descendants for ever.” And Christ says: “If you abide in me, and my words abide in you; whatever you ask will be done for you.” And Paul says that the church is built upon the foundation of the apostles and prophets.

Therefore, all beliefs of all nations about God that either ignore or reject the prophets and the apostles are to be insistently condemned. Mohammed acknowledges, however, that he is devising a new belief that dissents from the prophets and apostles. Therefore, as you firmly repudiate the beliefs of the Egyptians who worshipped cats and of the Arabians who worshipped dogs, so you shall denounce the new creation of Mohammed, because he himself openly

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admits that he does not embrace the teaching of the prophets and apostles. If there are any who are so without understanding that they do not have this conviction fixed in their mind that the only true religion is that which was from the beginning handed on by God, with clear testimonies, through the prophets and apostles, even if these persons do not now read the writings of Mohammed, but either only hear about the Turks or see them, how will they fortify themselves against their beliefs? Rather, it is a shameful and impious ignorance if they do not daily admonish themselves in intercession concerning this belief, if they do not separate themselves from the Jews, the Turks, and other nations in prayer; if they do not meditate on the fact that this one alone is the eternal and true God, the creator and sustainer of all things, who hears us and will grant life eternal, who revealed himself in the writings of the prophets and apostles, who willingly sent God's Son to be a sacrifice for our sake. Those who meditate on these things in prayer will acknowledge that this stupidity is no light sin.

Because only a few call upon God rightly in prayer, the church, therefore, is being punished for its ignorance and neglect. But since this punishment is already in sight, may it warn us, as I have already said, to separate ourselves in prayer from the Turks, from the Jews, and from the other nations, and to invoke the eternal and true God, the creator of all things, the Father of our Lord Jesus Christ, who was crucified for our sake and raised from the dead. But I shall speak about these things more fully at another time.

Daniel and the other captives won over the King of Babylon and many others to true knowledge of God. The Goths, the Huns, and the Franks, although victorious, nevertheless, were converted by their captives to the worship of God. So now, too, God perhaps will call some of the Turks from their darkness through their Christian captives who have been instructed. Or perhaps God wishes that those uninstructed Christians who are sorely oppressed in Illyria, Greece, and Asia, may be strengthened by those Christians who by reading this book will be able to fight more courageously on behalf of the gospel.

The following corollary assertions provide a source of great encouragement: Just as the church of God is eternal, so it is fitting that the church's teachings be eternal; yet this book witnesses that this creation of Mohammed is a new thing. The church of God by necessity embraces the prophets and apostles; Mohammed rejects their teaching. In the church of God from the very beginning this voice of the gospel has always been handed on: that the eternal Father willed that the Son of God become a sacrifice for sins; Mohammed scorns this sacrifice and propitiation.

In the church the doctrine has always existed concerning the causes of human weakness, calamity, and death, and especially concerning sin passed on after the fall of the first parents; these Mohammed, as if an Epicurean, considers to be inane fabrications. Finally, the book itself gives rise to many other assertions whose enumeration would hardly edify the pious.

This must not be thought a matter of light importance, especially by those of us who teach in the church. We must fight on all fronts against the ranks of the devil. In this age of ours how many varied enemies have we already seen? Papist defenders of idolatry, the Jews, the multifarious monstrosities of the Anabaptists, Servetus, and others. Let us now prepare ourselves against Mohammed. But what can we say about matters that are still outside our knowledge? Therefore, it is of value for the learned to read the writings of the enemy in order to refute them more keenly, to cut them to pieces and to overturn them, in order that they might be able to bring some to safety, or certainly to fortify our people with more sturdy arguments.

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AN OPEN LETTER ON TRANSLATING, 1530

Author: Dr Martin Luther, 1483-1546
From: Martin Luthers Werke,
Weimar: Hermann Boehlaus Nachfolger, 1909,
Band 30, Teil II, pp. 632-646
Translation: Gary Mann, 1995

(His translation of the Bible into the German vernacular (instead of Latin) made it accessible to any common person who could read and understand German, an event that had a tremendous impact on both the church and German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible

The Luther Bible is a German language Bible translation from the Hebrew Old Testament and ancient Greek New Testament by Martin Luther. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments and Apocrypha, in 1534.

The project absorbed Luther's later years. Thanks to the then recently invented printing press, the result was widely disseminated and contributed significantly to the development of today's modern High German language.

The Luther Bible was not the first translation of the Bible into German. The previous German translation from 1350, printed by Johann Mentelin in 1466, was linguistically clumsy, partially incomprehensible, and translated from the Vulgate.

He adapted the words to the capacity of the Germans, often at the expense of accuracy. He cared more for the substance than the form. He turned the Hebrew shekel into a Silberling, (32) the Greek drachma and Roman denarius into a German Groschen, the quadrans into a Heller, the Hebrew measures into Scheffel, Malter, Tonne, Centner, and the Roman centurion into a Hauptmann.

Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force, and beauty of the German language. It is the first German classic, as King James's version follows this example being the first English classic.

The German language was divided into as many dialects as tribes and states, and none served as a bond of literary union. Saxons and Bavarians, Hanoverians and Swabians, could scarcely understand each other. Each author wrote in the dialect of his district, Zwingli in his Schwyzerdütsch. "I have so far read no book or letter," says Luther in the preface to his version of the Pentateuch (1523), "in which the German language is properly handled. Nobody seems to care sufficiently for it; and every preacher thinks he has a right to change it at pleasure, and to invent new terms."

As Luther grew up and lived right in the middle of the German language border, where southern High German meets northern Low German, he had the abilty to converse in both German languages equally well. By using Saxon Chancery German as basis together with common and spoken phrases from the north as well as from the south, Luther brought harmony out of this German language and dialect confusion. As a matter of fact, he created an entire new language, and turned this modernised High German into the common book language which is still in use today.

Luther was not the first, but by far the greatest translator of the German Bible, and is as inseparably connected with it as Jerome is with the Latin Vulgate. He threw the older translation into the shade and out of use, and has not been surpassed or even equalled by a successor. There are more accurate versions for scholars (as those of De Wette and Weizsäcker), but none that can rival Luther's for popular authority and use. William Tyndale, who also lived in Germany at that time, recognised Luther's new power language and used his principles to translate the Bible into English. The result was the same success so that we can say that the existence of modern German and English are based on Luther's relentless efforts. The following letter clearly shows what Luther thought.)

Preface

Wenceslas Link to all believers in Christ:

The wise Solomon says in Proverbs 11: "The people who withhold grain curse him. But there is a blessing on those who sell it." This verse speaks truly concerning all that can serve the common good or the well-being of Christendom. This is the reason the master in the gospel reprimands the unfaithful servant like a lazy scoundrel for having hidden and buried his money in the ground. So that this curse of the Lord and the entire Church might be avoided, I must publish this letter which came into my possession through a good friend. I could not withhold it, as there has been much discussion about the translating of the Old and New Testaments. It has been charged by the despisers of truth that the text has been modified and even falsified in many places, which has shocked and startled many simple Christians, even among the educated who do not know any Hebrew or Greek. It is devoutly hoped that with this publication the slander of the godless will be stopped and the scruples of the devout removed, at least in part. It may even give rise to more writing on such matters and questions such as these. So I ask all friends of the Truth to seriously take this work to heart and faithfully pray to God for a proper understanding of the divine Scriptures towards the improvement and increase of our common Christendom. Amen.

Nuremberg 15, Sept. 1530.

To the Honorable and Worthy N., my favourite lord and friend.

Grace and peace in Christ, honorable, worthy and dear Lord and friend. I received your writing with the two questions or queries requesting my response. In the first place, you ask why I, in the 3rd chapter of Romans, translated the

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words of St. Paul: "Arbitramur hominem iustificari ex fide absque operibus" as "We hold that the human will be justified without the works of the law but only by faith." You also tell me that the Papists are causing a great fuss because St. Paul's text does not contain the word sola (alone), and that my changing of the words of God is not to be tolerated. Secondly, you ask if the departed saints intercede for us. Regarding the first question, you can give the papists this answer from me—if you so desire.

On the first hand, if I, Dr. Luther, had thought that all the Papists together were capable of translating even one passage of Scripture correctly and well, I would have gathered up enough humility to ask for their aid and assistance in translating the New Testament into German. However, I spared them and myself the trouble, as I knew and still see with my own eyes that not one of them knows how to speak or translate German. It is obvious, however, that they are learning to speak and write German from my translations. Thus, they are stealing my language from me—a language they had little knowledge of before this. However, they do not thank me for this but instead use it against me. Yet I readily grant them this as it tickles me to know that I have taught my ungrateful students, even my enemies, to speak.

Secondly, you might say that I have conscientiously translated the New Testament into German to the best of my ability, and that I have not forced anyone to read it. Rather I have left it open, only doing the translation as a service to those who could not do it as well. No one is forbidden to do it better. If someone does not wish to read it, he can let it lie, for I do not ask anyone to read it or praise anyone who does! It is my Testament and my translation—and it shall remain mine. If I have made errors within it (although I am not aware of any and would most certainly be unwilling to intentionally mistranslate a single letter) I will not allow the papists to judge for their ears continue to be too long and their hee-haws too weak for them to be critical of my translating. I know quite well how much skill, hard work, understanding and intelligence is needed for a good translation. They know it less than even the miller's donkey for they have never tried it.

It is said, "The one who builds along the pathway has many masters." It is like this with me. Those who have not ever been able to speak correctly (to say nothing of translating) have all at once become my masters and I their pupil. If I were to have asked them how to translate the first two words of Matthew "Liber Generationis" into German, not one of them would have been able to say "Quack!" And they judge all my works! Fine fellows! It was also like this for St. Jerome when he translated the Bible. Everyone was his master. He alone was entirely incompetent as people, who were not good enough to clean his boots, judged his works. This is why it takes a great deal of patience to do good things in public for the world believes itself to be the Master of Knowledge, always putting the bit under the horse's tail, and not judging itself for that is the world's nature. It can do nothing else.

I would gladly see a papist come forward and translate into German an epistle of St Paul's or one of the prophets and, in doing so, not make use of Luther's German or translation. Then one might see a fine, beautiful and noteworthy translation into German.

We have seen that bungler from Dresden play master to my New Testament. (I will not mention his name in my books as he has his judge and is already well-known). He does admit that my German is good and sweet and that he could not improve it. Yet, anxious to dishonor it, he took my New Testament word for word as it was written, and removed my prefaces and glosses, replacing them with his own. Then he published my New Testament under his name! Dear Children, how it pained me when his prince in a detestable preface condemned my work and forbid all from reading Luther's New Testament, while at the same time commending the Bungler's New Testament to be read—even though it was the very same one Luther had written!

So no one thinks I am lying, put Luther's and the Bungler's New Testaments side by side and compare them. You will see who did the translation for both. He has patched it in places and reordered it (and although it does not all please me) I can still leave it be for it does me no particular harm as far as the document is concerned. That is why I never intended to write in opposition to it. But I did have a laugh at the great wisdom that so terribly slandered, condemned and forbade my New Testament, when it was published under my name, but required its reading when published under an other's name! What type of virtue is this that slanders and heaps shame on someone else's work, and then steals it, and publishes it under one's own name, thereby seeking glory and esteem through the slandered work of someone else! I leave that for his judge to say. I am glad and satisfied that my work (as St. Paul also boasts) is furthered by my enemies, and that Luther's work, without Luther's name but that of his enemy, is to be read. What better vengeance?!

Returning to the issue at hand, if your Papist wishes to make a great fuss about the word "alone" (sola), say this to him: "Dr Martin Luther will have it so and he says that a papist and an ass are the same thing." Sic volo, sic iubeo, sit pro ratione voluntas. (I will it, I command it; my will is reason enough) For we are not going to become students and followers of the papists. Rather we will become their judge and master. We, too, are going to be proud and brag with these blockheads; and just as St. Paul brags against his madly raving saints, I will brag over these asses of mine! They are doctors? Me too. They are scholars? I am as well. They are philosophers? And I. They are dialecticians? I am too. They are lecturers? So am I. They write books? So do I.

I will go even further with my bragging: I can exegete the psalms and the prophets, and they cannot. I can translate, and they cannot. I can read Holy Scriptures, and they cannot. I can pray, they cannot. Coming down to their level, I can do their dialectics and philosophy better than all of them put together. Plus I know that not one of them understands Aristotle. If, in fact, any one of them can correctly

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understand one part or chapter of Aristotle, I will eat my hat! No, I am not overdoing it for I have been educated in and have practiced their science since my childhood. I recognize how broad and deep it is. They, too, know that everything they can do, I can do. Yet they handle me like a stranger in their discipline, these incurable fellows, as if I had just arrived this morning and had never seen or heard what they know and teach. How they do so brilliantly parade around with their science, teaching me what I grew beyond twenty years ago! To all their shouting and screaming I join the harlot in singing: "I have known for seven years that horseshoe nails are iron."

So this can be the answer to your first question. Please do not give these asses any other answer to their useless braying about that word "sola" than simply "Luther will have it so, and he says that he is a doctor above all the papal doctors." Let it remain at that. I will, from now on, hold them in contempt, and have already held them in contempt, as long as they are the kind of people that they are—asses, I should say. And there are brazen idiots among them who have never learned their own art of sophistry—like Dr. Schmidt and Snot-Nose, and such like them. They set themselves against me in this matter, which not only transcends sophistry, but as St. Paul writes, all the wisdom and understanding in the world as well. An ass truly does not have to sing much as he is already known for his ears.

For you and our people, however, I shall show why I used the word "sola"—even though in Romans 3 it wasn't "sola" I used but "solum" or "tantum". That is how closely those asses have looked at my text! However, I have used "sola fides" in other places, and I want to use both "solum" and "sola". I have continually tried translating in a pure and accurate German. It has happened that I have sometimes searched and inquired about a single word for three or four weeks. Sometimes I have not found it even then. I have worked Meister Philip and Aurogallus so hard in translating Job, sometimes barely translating three lines after four days. Now that it has been translated into German and completed, all can read and criticize it. One can now read three or four pages without stumbling one time—without realizing just what rocks and hindrances had once been where now one travels as as if over a smoothly-cut plank. We had to sweat and toil there before we removed those rocks and hindrances, so one could go along nicely. The plowing goes nicely in a clear field. But nobody wants the task of digging out the rocks and hindrances. There is no such thing as earning the world's thanks. Even God cannot earn thanks, not with the sun, nor with heaven and earth, or even the death of his Son. It just is and remains as it is, in the devil's name, as it will not be anything else.

I also know that in Rom. 3, the word "solum" is not present in either Greek or Latin text—the papists did not have to teach me that—it is fact! The letters s-o-l-a are not there. And these knotheads stare at them like cows at a new gate, while at the same time they do not recognise that it conveys the sense of the text—if the translation is to be clear and accurate, it belongs there. I wanted to speak German since it was German I had spoken in translation—not Latin or Greek. But it is the nature of our language that in speaking about two things, one which is affirmed, the other denied, we use the word "solum" only along with the word "not" (nicht) or "no" (kein). For example, we say "the farmer brings only (allein) grain and no money"; or "No, I really have no money, but only (allein) grain"; "I have only eaten and not yet drunk"; "Did you write it only and not read it over?" There are a vast number of such everyday cases.

In all these phrases, this is a German usage, even though it is not the Latin or Greek usage. It is the nature of the German tongue to add "allein" in order that "nicht" or "kein" may be clearer and more complete. To be sure, I can also say "The farmer brings grain and no (kein) money", but the words "kein money" do not sound as full and clear as if I were to say, "the farmer brings allein grain and kein money." Here the word "allein" helps the word "kein" so much that it becomes a clear and complete German expression.

We do not have to ask about the literal Latin or how we are to speak German—as these arses do. Rather we must ask the mother in the home, the children on the street, the common person in the market about this. We must be guided by their tongue, the manner of their speech, and do our translating accordingly. Then they will understand it and recognise that we are speaking German to them.

For instance, Christ says: Ex abundatia cordis os loquitur. If I am to follow these asses, they will lay the original before me literally and translate it as: "Out of the abundance of the heart the mouth speaks." Is that speaking with a German tongue? What German could understand something like that? What is this "abundance of the heart?" No German can say that; unless, of course, he was trying to say that someone was altogether too magnanimous, or too courageous, though even that would not yet be correct, as "abundance of the heart" is not German, not any more than "abundance of the house", "abundance of the stove" or "abundance of the bench" is German. But the mother in the home and the common man say this: "What fills the heart overflows the mouth." That is speaking with the proper German tongue of the kind I have tried for, although unfortunately not always successfully. The literal Latin is a great barrier to speaking proper German.

So, as the traitor Judas says in Matthew 26: "Ut quid perditio haec?" and in Mark 14: "Ut quid perditio iste unguenti facta est?" Subsequently, for these literalist asses I would have to translate it: "Why has this loss of salve occurred?" But what kind of German is this? What German says "loss of salve occurred"? And if he does understand it at all, he would think that the salve is lost and must be looked for and found again; even though that is still obscure and uncertain. Now if that is good German why do they not come out and make us a fine, new German testament and let Luther's testament be? I think that would really bring out their talents. But a German would say "Ut quid, etc.." as "Why this waste?" or "Why this extravagance?" Even "it is a

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shame about the ointment"—these are good German, in which one can understand that Magdalene had wasted the salve she poured out and had done wrong. That was what Judas meant as he thought he could have used it better.

Now when the angel greets Mary, he says: "Greetings to you, Mary, full of grace, the Lord is with you." Well up to this point, this has simply been translated from the simple Latin, but tell me is that good German? Since when does a German speak like that—being "full of grace"? One would have to think about a keg "full of" beer or a purse "full of" money. So I translated it: "You gracious one". This way a German can at last think about what the angel meant by his greeting. Yet the papists rant about me corrupting the angelic greeting—and I still have not used the most satisfactory German translation. What if I had used the most satisfactory German and translated the salutation: "God says hello, Mary dear" (for that is what the angel was intending to say and what he would have said had he even been German!). If I had, I believe that they would have hanged themselves out of their great devotion to dear Mary and because I have destroyed the greeting.

Yet why should I be concerned about their ranting and raving? I will not stop them from translating as they want. But I too shall translate as I want and not to please them, and whoever does not like it can just ignore it and keep his criticism to himself, for I will neither look at nor listen to it. They do not have to answer for or bear responsibility for my translation. Listen up, I shall say "gracious Mary" and "dear Mary", and they can say "Mary full of grace". Anyone who knows German also knows what an expressive word "dear"(liebe) is: dear Mary, dear God, the dear emperor, the dear prince, the dear man, the dear child. I do not know if one can say this word "liebe" in Latin or in other languages with so much depth of emotion that it pierces the heart and echoes throughout as it does in our tongue.

I think that St. Luke, as a master of the Hebrew and Greek tongues, wanted to clarify and articulate the Greek word "kecharitomene" that the angel used. And I think that the angel Gabriel spoke with Mary just as he spoke with Daniel, when he called him "Chamudoth" and "Ish chamudoth, vir desiriorum", that is "Dear Daniel." That is the way Gabriel speaks, as we can see in Daniel. Now if I were to literally translate the words of the angel, and use the skills of these asses, I would have to translate it as "Daniel, you man of desires" or "Daniel, you man of lust". Oh, that would be beautiful German! A German would, of course, recognize "Man", "Lueste" and "begirunge" as being German words, although not altogether pure as "lust" and "begir" would be better. But when those words are put together you get "you man of desires" and no German is going to understand that. He might even think that Daniel is full of lustful desires. Now wouldn't that be a fine translation! So I have to let the literal words go and try to discover how the German says what the Hebrew "ish chamudoth" expresses. I discover that the German says this, "You dear Daniel", "you dear Mary", or "you gracious maiden", "you lovely maiden", "you gentle girl" and so on. A translator must have a large vocabulary so he can have more words for when a particular one just does not fit in the context.

Why should I talk about translating so much? I would need an entire year were I to point out the reasons and concerns behind my words. I have learned what an art and job translating is by experience, so I will not tolerate some papal ass or mule as my critic, or judge. They have not tried the task. If anyone does not like my translations, they can ignore it; and may the devil repay the one who dislikes or criticizes my translations without my knowledge or permission. Should it be criticized, I will do it myself. If I do not do it, then they can leave my translations in peace. They can each do a translation that suits them—what do I care?

To this I can, with good conscience, give witness—that I gave my utmost effort and care and I had no ulterior motives. I have not taken or wanted even a small coin in return. Neither have I made any by it. God knows that I have not even sought honor by it, but I have done it as a service to the blessed Christians and to the honor of the One who sits above who blesses me every hour of my life that had I translated a thousand times more diligently, I should not have deserved to live or have a sound eye for even a single hour. All I am and have to offer is from his mercy and grace—indeed of his precious blood and bitter sweat. Therefore, God willing, all of it will also serve to his honor, joyfully and sincerely. I may be insulted by the scribblers and papists but true Christians, along with Christ, their Lord, bless me. Further, I am more than amply rewarded if just one Christian acknowledge me as a workman with integrity. I do not care about the papists, as they are not good enough to acknowledge my work and, if they were to bless me, it would break my heart. I may be insulted by their highest praise and honor, but I will still be a doctor, even a distinguished one. I am certain that they shall never take from me until the final day.

Yet I have not just gone ahead, ignoring the exact wording in the original. Instead, with great care, I have, along with my helpers, gone ahead and have kept literally to the original, without the slightest deviation, wherever it appeared that a passage was crucial. For instance, in John 6 Christ says: "Him has God the Father set his seal upon (versiegelt)." It would be more clear in German to say "Him has God the Father signified (gezeiehent)" or even "God the Father means him." But rather than doing violence to the original, I have done violence to the German tongue. Ah, translating is not every one's skill as some mad saints think. A right, devout, honest, sincere, God-fearing Christian, trained, educated, and experienced heart is required. So I hold that no false Christian or divisive spirit can be a good translator. That is obvious given the translation of the Prophets at Worms which although carefully done and approximating my own German quite closely, does not show much reverence for Christ due to the Jews who shared in the translation. Aside from that it shows plenty of skill and craftsmanship there.

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So much for translating and the nature of language. However, I was not depending upon or following the nature of language when I inserted the word "solum" (alone) in Rom. 3 as the text itself, and St. Paul's meaning, urgently necessitated and demanded it. He is dealing with the main point of Christian doctrine in this passage—namely that we are justified by faith in Christ without any works of the Law. In fact, he rejects all works so completely as to say that the works of the Law, though it is God's law and word, do not aid us in justification. Using Abraham as an example, he argues that Abraham was so justified without works that even the highest work, which had been commanded by God, over and above all others, namely circumcision, did not aid him in justification. Instead, Abraham was justified without circumcision and without any works, but by faith, as he says in Chapter 4: "If Abraham is justified by works, he may boast, but not before God." However, when all works are so completely rejected—which must mean faith alone justifies—whoever would speak plainly and clearly about this rejection of works would have to say "Faith alone justifies and not works." The matter itself and the nature of language necessitates it.

"Yet", they say, "it has such an offensive tone that people infer from it that they need not do any good works." Dear, what are we to say? IS it not more offensive for St. Paul himself to not use the term "faith alone" but spell it even more clearly, putting the finishing touches on it by saying "Without the works of the Law?" Gal. 1 [2.16] says that "not by works of the law" (as well as in many other places) for the phrase "without the works of the law" is so ever offensive, and scandalous that no amount of revision can help it. How much more might people learn from "that they need not do any good works", when all they hear is preaching about the works themselves, stated in such a clear strong way: "No works", "without works", "not by works"! If it is not offensive to preach "without works", "not by works", "no works", why is it offensive to preach "by faith alone"?

Still more offensive is that St. Paul does not reject just ordinary works, but works of the law! It follows that one could take offense at that all the more and say that the law is condemned and cursed before God and one ought only do what is contrary to the law as it is said in Rom. 3: "Why not do evil so that there might be more good?" which is what that one divisive spirit of our time was doing. Should one reject St. Paul's word because of such 'offense' or refrain from speaking freely about faith? Gracious, St. Paul and I want to offend like this for we preach so strongly against works, insisting on faith alone for no other reason than to offend people that they might stumble and fall and learn that they are not saved by good works but only by Christ's death and resurrection. Knowing that they cannot be saved by their good works of the law, how much more will they realize that they shall not be saved by bad works, or without the law! Therefore, it does not follow that because good works do not help, bad works will; just as it does not follow that because the sun cannot help a blind person see, the night and darkness must help him see.

It astounds me that one can be offended by something as obvious as this! Just tell me, is Christ's death and resurrection our work, what we do, or not? It is obviously not our work, nor is it the work of the law. Now it is Christ's death and resurrection alone which saves and frees us from sin, as Paul writes in Rom. 4: "He died for our sin and arose for our righteousness." Tell me more! What is the work by which we take hold of Christ's death and resurrection? It must not be an external work but only the eternal faith in the heart that alone, indeed all alone, which takes hold of this death and resurrection when it is preached through the gospel. Then why all this ranting and raving, this making of heretics and burning of them, when it is clear at its very core, proving that faith alone takes hold of Christ's death and resurrection, without any works, and that his death and resurrection are our life and righteousness? As this fact is so obvious, that faith alone gives, brings, and takes a hold of this life and righteousness—why should we not say so? It is not heretical that faith alone holds on to Christ and gives life; and yet it seems to be heresy if someone mentions it. Are they not insane, foolish and ridiculous? They will say that one thing is right but brand the telling of this right thing as wrong—even though something cannot be simultaneously right and wrong.

Furthermore, I am not the only one, nor the first, to say that faith alone makes one righteous. There was Ambrose, Augustine and many others who said it before me. And if one is to read and understand St. Paul, the same thing must be said and not anything else. His words, as well, are blunt—"no works"—none at all! If it is not works, it must be faith alone. Oh what a marvelous, constructive and inoffensive teaching that would be, to be taught that one can be saved by works as well as by faith. That would be like saying that it is not Christ's death alone that takes away our sin but that our works have something to do with it. Now that would be a fine way of honoring Christ's death, saying that it is helped by our works, and that whatever it does our works can also do—that we are his equal in goodness and power. This is the devil itself for he cannot ever stop abusing the blood of Christ.

Therefore the matter itself, at its very core, necessitates that one say: "Faith alone makes one righteous." The nature of the German tongue teaches us to say it in the same way. In addition, I have the examples of the holy fathers. The dangers confronting the people also compel it so they do not continue to hang onto works and wander away from faith, losing Christ, especially at this time when they have been so accustomed to works they have to be pulled away from them by force. It is for these reasons that it is not only right but also necessary to say it as plainly and forcefully as possible: "Faith alone saves without works!" I am only sorry I did not add "alle" and "aller", and said "without any (alle) works or any (aller) laws." That would have stated it most effectively. Therefore, it will remain in the New Testament, and though

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all the papal asses rant and rave at me, they shall not take it away from me. Let this be enough for now. I will have to speak more about this in the treatise "On Justification" (if God grants me grace).

On the other question as to whether the departed saints intercede for us. For the present I am only going to give a brief answer as I am considering publishing a sermon on the beloved angels in which I will respond more fully on this matter (God willing).

First, you know that under the papacy it is not only taught that the saints in heaven intercede for us—even though we cannot know this as the Scripture does not tell us such—but the saints have been made into gods, and that they are to be our patrons to whom we should call. Some of them have never existed! To each of these saints a particular power and might has been given—one over fire, another over water, another over pestilence, fever and all sorts of plagues. Indeed, God must have been altogether idle to have let the saints work in his place. Of this atrocity the papists themselves are aware, as they quietly take up their pipes and preen and primp themselves over this doctrine of the intercession of the saints. I will leave this subject for now—but you can count on my not forgetting it and allowing this primping and preening to continue without cost.

And again, you know that there is not a single passage from God demanding us to call upon either saints or angels to intercede for us, and that there is no example of such in the Scriptures. One finds that the beloved angels spoke with the fathers and the prophets, but that none of them had ever been asked to intercede for them. Why even Jacob the patriarch did not ask the angel with whom he wrestled for any intercession. Instead, he only took from him a blessing. In fact, one finds the very opposite in revelation as the angel will not allow itself to be worshipped by John. [Rev. 22] So the worship of saints shows itself as nothing but human nonsense, our own invention separated from the word of God and the Scriptures.

As it is not proper in the matter of divine worship for us to do anything that is not commanded by God (and that whoever does is putting God to the test), it is therefore also not advisable or tolerable for one to call upon the saints for intercession or to teach others to do so. In fact, it is to be condemned and people taught to avoid it. Therefore, I also will not advise it and burden my conscience with the iniquities of others. It was difficult for me to stop from worshipping the saints as I was so steeped in it to have nearly drowned. But the light of the gospel is now shining so brightly that from now on no one has an excuse for remaining in the darkness. We all very well know what we are to do.

This is itself a very risky and blasphemous way to worship for people are easily accustomed to turning away from Christ. They learn quickly to trust more in the saints than in Christ himself. When our nature is already all too prone to run from God and Christ, and trust in humanity, it is indeed difficult to learn to trust in God and Christ, even though we have vowed to do so and are therefore obligated to do so. Therefore, this offense is not to be tolerated whereby those who are weak and of the flesh participate in idolatry, against the first commandment and our baptism. Even if one tries nothing other than to switch their trust from the saints to Christ, through teaching and practice, it will be difficult to accomplish, that one should come to him and rightly take hold of him. One need not paint the Devil on the door—he will already be present.

We can finally be certain that God is not angry with us, and that even if we do not call on the saints for intercession, we are secure for God has never commanded it. God says that God is a jealous God granting their iniquities on those who do not keep his commandments [Ex.20]; but there is no commandment here and, therefore, no anger to be feared. Since, then, there is on this side security and on the other side great risk and offense against the Word of God, why should we go from security into danger where we do not have the Word of God to sustain, comfort and save us in the times of trial? For it is written, "Whoever loves danger will perish by it" [Ecclus. 3], and God's commandment says, "You shall not put the Lord your God to the test" [Matt. 4].

"But," they say, "this way you condemn all of Christendom which has always maintained this—until now." I answer: I know very well that the priests and monks seek this cloak for their blasphemies. They want to give to Christendom the damage caused by their own negligence. Then, when we say, "Christendom does not err," we shall also be saying that they do not err, since Christendom believes it to be so. So no pilgrimage can be wrong, no matter how obviously the Devil is a participant in it. No indulgence can be wrong, regardless of how horrible the lies involved. In other words, there is nothing there but holiness! Therefore to this you reply, "It is not a question of who is and who is not condemned." They inject this irrelevant idea in order to divert us from the topic at hand. We are now discussing the Word of God. What Christendom is or does belongs somewhere else. The question here is: "What is or is not the Word of God? What is not the Word of God does not make Christendom."

We read that in the days of Elijah the prophet there was apparently no word from God and no worship of God in Israel. For Elijah says, "Lord, they have killed your prophets and destroyed your altars, and I am left totally alone" [1 Kings 19]. Here King Ahab and others could have said, "Elijah, with talk like that you are condemning all the people of God." However God had at the same time kept seven thousand [1 Kings 19]. How? Do you not also think that God could now, under the papacy, have preserved his own, even though the priests and monks of Christendom have been teachers of the devil and gone to hell? Many children and young people have died in Christ. For even under the anti-Christ, Christ has strongly sustained baptism, the bare text of the gospel in the pulpit, the Lord's Prayer, and the Creed. By this means he sustained many of his Christians, and therefore also his Christendom, and said nothing about it to these devil's teachers.

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Now even though Christians have done some parts of the papal blasphemy, the papal asses have not yet proved that they did it gladly. Still less does it prove that they even did the right thing. All Christians can err and sin, but God has taught them to pray in the Lord's Prayer for the forgiveness of sins. God could very well forgive the sins they had to unwillingly, unknowingly, and under the coercion of the Antichrist commit, without saying anything about it to the priests and monks! It can, however, be easily proven that there has always been a great deal of secret murmuring and complaining against the clergy throughout the world, and that they are not treating Christendom properly. And the papal asses have courageously withstood such complaining with fire and sword, even to the present day. This murmuring proves how happy Christians have been over these blasphemies, and how right they have been in doing them!

So out with it, you papal asses! Say that this is the teaching of Christendom: these stinking lies which you villains and traitors have forced upon Christendom and for the sake of which you murderers have killed many Christians. Why each letter of every papal law gives testimony to the fact that nothing has ever been taught by the counsel and the consent of Christendom. There is nothing there but "districte precipiendo mandamus" ["we teach and strictly command"]. That has been your Holy Spirit. Christendom has had to suffer this tyranny. This tyranny has robbed it of the sacrament and, not by its own fault, has been held in captivity. And still the asses would pawn off on us this intolerable tyranny of their own wickedness as a willing act and example of Christendom—and thereby acquit themselves!

But this is getting too long. Let this be enough of an answer to your questions for now. More another time. Excuse this long letter. Christ our Lord be with us all. Amen.

Martin Luther,
Your good friend.
The Wilderness, 8th of September, 1530

THE ARTICLES OF RELIGION

The Thirty-nine Articles of Religion
The XXXIX Articles or The 39 Articles
Authors: King Henry VIII; Queen Elizabeth I
Estimated Range of Dating: 1536-1571 A.D.

(The Thirty-nine Articles of Religion (commonly abbreviated as the Thirty-nine Articles or the XXXIX Articles) are the historically defining statements of doctrines and practices of the Church of England with respect to the controversies of the English Reformation. The Thirty-nine Articles form part of the Book of Common Prayer used by both the Church of England and the Episcopal Church.

King Henry VIII was most attracted by three things: dangerous games (such as jousting and hunting), political and personal power, and intelligent women. And it was such a woman who changed the course of history forever: Anne Boleyn. Compared to most women of her time, Anne was unusually well-educated. And she was a Protestant Christian. She kept her religious sympathies for herself, the Roman Catholic Church would have hunted her to death. She grew up abroad, and it was there that she was introduced to a movement to religious reform which sought to renew Christianity by return to its sources in scripture. One of those reformers was Martin Luther in Germany. He questioned the legitimacy of the papacy as well as the Latin Bible. Due to the Black Death in the 14th century, the Church had lost almost all educated people. A decline in Bible knowledge was inevitable, corruption of Church representatives was rampant. Islam was on the March in eastern Europe. The medieval stubbornness and greed brought the reputation of the Roman Church down.

Henry was married to Catherine of Aragon. The marriage began to cause a problem the older Henry grew, it did not produce a male heir, at that time a requirement for a dynasty that wants to survive. Henry tried to annul the marriage in order to marry Anne Boleyn. The Pope in Rome did not agree. Anne Boleyn had convinced Henry more and more to have his own way against the Roman Church. Henry started to cut off Rome's power over England and over him. His eloquent treatise "A Glasse of the Truthe", published in 1531, bears witness to his theological and political expertise.

When Henry VIII broke with the Catholic Church and was excommunicated, he began the reform of the Church of England, which would be headed by the monarch (himself) rather than the pope. At this point, he needed to determine what its doctrines and practices would be in relation to the Roman Catholic Church and the new Protestant movements in continental Europe. A series of defining documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570. These positions began with the Ten Articles in 1536, and concluded with the finalisation of the Thirty-nine articles in 1571. The Thirty-nine articles ultimately served to define the doctrine of the

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Church of England as it related to Calvinist doctrine and Roman Catholic practice.

The articles went through at least five major revisions prior to their finalisation in 1571. The first attempt was the Ten Articles in 1536, which showed some slightly Protestant leanings – the result of an English desire for a political alliance with the German Lutheran princes. The next revision was the Six Articles in 1539 which swung away from all reformed positions, and then the King's Book in 1543, which re-established most of the earlier Roman Catholic doctrines. During the reign of Edward VI, Henry VIII's son, the Forty-two Articles were written under the direction of Archbishop Thomas Cranmer in 1552. It was in this document that Calvinist thought reached the zenith of its influence in the English Church. These articles were never put into action, due to Edward VI's death and the reversion of the English Church to Roman Catholicism under Henry VIII's elder daughter, Mary I.

Finally, upon the coronation of Elizabeth I and the re-establishment of the Church of England as separate from the Roman Catholic Church, the Thirty-nine Articles of Religion were initiated by the Convocation of 1563, under the direction of Matthew Parker, the Archbishop of Canterbury. The articles pulled back from some of the more extreme Calvinist thinking and created the distinctive English reformed doctrine.)

The 10 Articles (1536)

The Church of England's break with Rome inaugurated a period of doctrinal confusion and controversy as both conservative and reforming clergy attempted to shape the church's direction, the former as "Catholicism without the Pope" and the latter as Protestant. In an attempt "to establish Christian quietness and unity", the Ten Articles were adopted by clerical Convocation in July 1536 as the English Church's first post-papal doctrinal statement. The Ten Articles were crafted as a rushed interim compromise between conservatives and reformers. Historians have variously described it as a victory for Lutheranism and a success for Catholic resistance. Its provisions have also been described as "confusing".

The five principal doctrines were the Bible and ecumenical creeds, baptism, penance, the Eucharist and justification. The core doctrine in the Ten Articles was justification by faith. Justification – which was defined as remission of sin and accepting into God's favour – was through "the only mercy and grace of the Father, promised freely unto us for his Son's sake Jesus Christ, and the merits of his blood and passion". Good works would follow, not precede, justification. However, the Lutheran influence was diluted with qualifications. Justification was attained "by contrition and faith joined with charity". In other words, good works were "necessarily required to the attaining of everlasting life".

The Anglican Church was trying to pacify the conflict-ridden English society by choosing a "middle way". The Articles defended therefore the use of a number of Catholic rituals and practices opposed by Protestants, such as kissing the cross on Good Friday, while mildly criticizing popular abuses and excesses. The use of religious images was permitted, but people were to be taught not to kneel before them or make offerings to them. Prayer to Mary, mother of Jesus, and all the other saints was permitted as long as superstition was avoided.

In summary, the Ten Articles asserted:

1. The Bible and the three ecumenical creeds are the basis and summary of true Christian faith.
2. Baptism imparts remission of sins and regeneration and is necessary for salvation, even in the case of infants. It condemns the opinions of Anabaptists and Pelagians as heresy.
3. The sacrament of penance, with confession and absolution, is necessary to salvation.
4. That the body and blood of Christ are really present in the Eucharist.
5. Justification is by faith, but good works are necessary.
6. Images can be used as representations of virtue and good example and also to remind people of their sins but are not objects of worship.
7. Saints are to be honoured as examples of life and as furthering the prayers of the faithful.
8. Praying to saints is permitted, and holy days should be observed.
9. The observance of various rites and ceremonies, such as clerical vestments, sprinkling of holy water, bearing of candles on Candlemas, giving of ashes on Ash Wednesday, is good and laudable. However, none of these has power to forgive sin.
10. It is a good and charitable deed to pray for the dead. However, the doctrine of purgatory is biblically uncertain. Abuses related to purgatory, such as the claim that papal indulgences or masses for the dead offered at certain localities (such as the scala coeli mass) can deliver immediately from purgatory, are to be rejected.

The 6 Articles (1539)

The failure of the Ten Articles to settle doctrinal controversy led Thomas Cromwell, the King's vicegerent in spirituals, to convene a national synod of bishops and high-ranking clergy for further theological discussion in February 1537. This synod produced a book called The Institution of the Christian Man (popularly called The Bishops' Book), the word institution being synonymous with instruction. The Bishops' Book preserved the semi-Lutheranism of the Ten Articles, and the articles on justification, purgatory, and the sacraments of baptism, the Eucharist and penance were incorporated unchanged into the new book.

When the synod met, conservatives were still angry that four of the traditional seven sacraments (confirmation, marriage, holy orders and extreme unction) had been excluded from the Ten Articles. In the end, the missing sacraments were restored but placed in a separate section to

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emphasise "a difference in dignity and necessity." Only baptism, the Eucharist and penance were "instituted of Christ, to be as certain instruments or remedies necessary for our salvation".

England was in religious turmoil. Impatient Protestants took it upon themselves to further reform – More and more bishops refused compulsory clerical celibacy and some priests said mass in English rather than Latin and married without authorisation (Archbishop Cranmer was himself secretly married). Protestants themselves were divided between establishment reformers who held Lutheran beliefs upholding the real presence of Christ in the Eucharist and radicals who held Anabaptist and Sacramentarian views denying real presence. In May 1539, a new Parliament met, and Lord Chancellor Audley told the House of Lords that the King desired religious uniformity. A committee of four conservative and four reformist bishops was appointed to examine and determine doctrine. On 16 May, the Duke of Norfolk noted that the committee had not agreed on anything and proposed that the Lords examine six controversial doctrinal questions that became the basis of the Six Articles:

1. whether the Eucharist could be the true body of Christ without transubstantiation,
2. whether it needed to be given to the laity under both kinds,
3. whether vows of chastity needed to be observed as part of divine law,
4. whether clerical celibacy should be compulsory,
5. whether private masses were required by divine law,
6. whether auricular confession (that is, confession to a priest) was necessary as part of divine law?

Over the next month, these questions were argued in Parliament and Convocation with the active participation of the King. The final product was an affirmation of traditional teachings on all questions. Communion in one kind, compulsory clerical celibacy, vows of chastity and votive masses were acceptable by divine law. Protestants achieved a minor victory on auricular confession, which was declared "expedient and necessary to be retained" but not required by divine law. In addition, although the real presence was affirmed in traditional terminology, the word transubstantiation itself did not appear in the final version.

The Act of Six Articles became law in June 1539, which, unlike the Ten Articles, gave the Six Articles statutory authority. Harsh penalties were attached to violations of the Articles. Denial of transubstantiation was punished by burning without an opportunity to recant. Denial of any of the other articles was punished by hanging or life imprisonment. Married priests had until 12 July to put away their wives, which was likely a concession granted to give Archbishop Cranmer time to move his wife and children outside of England. After the act's passage, bishops Latimer and Shaxton, outspoken opponents of the measure, were forced to resign their dioceses. The Act of Six Articles was repealed in 1547 during the reign of Henry's son, Edward VI.

The 42 Articles (1553)

The Forty-two Articles were intended to summarise Anglican doctrine, as it now existed under the reign of Edward VI, who favoured a Protestant faith. Largely the work of Thomas Cranmer, they were to be short formularies that would demonstrate the faith revealed in Scripture and the existing ecumenical creeds. Completed in 1552, they were issued by Royal Mandate on 19 June 1553. The articles were claimed to have received the authority of a Convocation, although this is doubtful. With the coronation of Mary I and the reunion of the Church of England with the Catholic Church, the Articles were never enforced. However, after Mary's death, they became the basis of the Thirty-nine Articles. In 1563, Convocation met under Archbishop Parker to revise the articles. Convocation passed only 39 of the 42, and Elizabeth reduced the number to 38 by throwing out Article 29 to avoid offending her subjects with Catholic leanings. In 1571, despite the opposition of Bishop Edmund Gheast, Article 29 was re-inserted, declaring that the wicked do not eat the Body of Christ. This was done following the queen's excommunication by the Pope Pius V in 1570. That act destroyed any hope of reconciliation with Rome and it was no longer necessary to fear that Article 29 would offend Catholic sensibilities. The Articles, increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent.

The Thirty-nine Articles were finalised in 1571, and incorporated into the Book of Common Prayer. Although not the end of the struggle between Catholic and Protestant monarchs and citizens, the book helped to standardise the English language, and was to have a lasting effect on religion in the United Kingdom and her many colonies elsewhere through its wide use.)

The 39 Articles (1571)

The Articles highlight the Anglican positions with regard to orthodox Catholic teachings, to Puritanism, and to Anabaptist thought. They are divided, in compliance with the command of Queen Elizabeth, into four sections: Articles 1–8, "The Catholic Faith"; Articles 9–18, "Personal Religion"; Articles 19–31, "Corporate Religion"; and Articles 32–39, "Miscellaneous." The articles were issued both in English and in Latin, and both are of equal authority.

Articles 1–8: The Catholic Articles: The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles 6 and 7 deal with scripture, while Article 8 discusses the essential creeds.

Articles 9–18: The Protestant and Reformed Articles: These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith.

Articles 19–31: The Anglican Articles: This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

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Articles 32–39: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere. Article 37 additionally states among other things that the Bishop of Rome (the Pope) has no jurisdiction in the realm of England.)

A Table of the 39 Articles
1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the Three Creeds.
9. Of Original or Birth-sin.
10. Of Free-Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
24. Of speaking in the Congregation.
25. Of the Sacraments.
26. Of the Unworthiness of Ministers.
27. Of Baptism.
28. Of the Lord's Supper.
29. Of the Wicked which eat not the Body of Christ.
30. Of both kinds.
31. Of Christ's one Oblation.
32. Of the Marriage of Priests.
33. Of Excommunicate Persons.
34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Consecrating of Ministers.
37. Of Civil Magistrates.
38. Of Christian men's Goods.
39. Of a Christian man's Oath.

The Ratification.
1. Of faith in the Holy Trinity.
There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. Of the Word, or Son of God, which was made very man.
The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.
As Christ died for us, and was buried, so also is it to be believed that He went down into Hell.

4. Of the Resurrection of Christ.
Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.

5. Of the Holy Ghost.
The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

6. Of the sufficiency of the Holy Scriptures for Salvation.
Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.
Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.

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The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or the Preacher.
Cantica, or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

8. Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ and the inspiration of the Holy Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, God's commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to do, say, We be unprofitable servants.

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15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchlessness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

18. Of obtaining eternal salvation only by the name of Christ.

They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

21. Of the authority of General Councils.

Gereral Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

22. Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saint, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

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24. Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

27. Of Baptism.

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

30. Of Both Kinds.

The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other

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Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicated Persons, how they are to be avoided.

That persons which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.

34. Of the Traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

37. Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

38. Of Christian men's goods which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

39. Of a Christian man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that

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Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

The Ratification.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

MESOPOTAMIAN PRECEPTS AND LAWS

- The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C.
- The Law Code of Ur-Nammu Sumer; c. 2100-2000 B.C.
- The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C.
- The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C.
- The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C.
- The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C.

ANCIENT LITERATURE FROM MESOPOTAMIA

(Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10,000 BC. It has been identified as having "inspired some of the most important developments in human history, including the invention of systematic writing and the wheel, the planting of the first cereal crops, and the development of mathematics, astronomy, and agriculture". It has been known as one of the earliest civilisations to ever exist in the world.

Mesopotamia (Greek for "Between the two Rivers," refering to the River Euphrates and the River Tigris; Aramaic: Aram-Nahrin or Bet Nahrin) is a historical region of Western Asia situated in the eastern and northern part of the Fertile Crescent, the western part to be represented by Egypt and Canaan (Phoenicia and Judaea).

Mesopotamia occupies the area of present-day Iraq, and parts of Iran, Turkey, Syria and Kuwait. The Sumerians and Akkadians (including Assyrians, Canaanites, Hebrews, Phoenicians and Babylonians) dominated Mesopotamia from the beginning of written history (c. 3100 BC) to the fall of Babylon in 539 BC, when it was conquered by the Persian Achaemenid Empire. It fell to Alexander the Great in 332 BC, and after his death, it became part of the Greek Seleucid Empire. Later, Arameans and Hebrews dominated major parts of Mesopotamia (c. 900 BC – 270 AD)

Around 150 BC, Mesopotamia was under the control of the Persian Parthian Empire. Mesopotamia became a battleground between the Romans and Parthians, with western parts of Mesopotamia coming under Roman control. A number of primarily neo-Assyrian and Christian native Mesopotamian states existed between the 1st century BC and 3rd century BC, including Adiabene, Osroene, and Hatra. In 226 AD, the eastern regions of Mesopotamia fell to the Sassanid Persians. The division of Mesopotamia between Roman and Sassanid Empires lasted until the 7th century Muslim conquest of Persia of the Sassanid Empire and Muslim conquest of the Levant from the (Eastern) Romans. Up to that time, Mesopotamia represented one of the most influencial driving forces of civilisation. Having the Sumerian texts before our very eyes means looking back for 5.000 years.

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ARCHAEOLOGY

In Ancient Mesopotamia, a foundation deposit of the Akkadian Empire ruler Naram-Sin (ruled circa 2200 BC) was discovered and analysed by king Nabonidus, circa 550 BC, who is thus known as the first archaeologist. Not only did he lead the first excavations which were to find the foundation deposits of the temples of Shamash the sun god, the warrior goddess Anunitu (both located in Sippar), and the sanctuary that Naram-Sin built to the moon god, located in Harran*, but he also had them restored to their former glory. He was also the first to date an archaeological artifact in his attempt to date Naram-Sin's temple during his search for it. Even though his estimate was inaccurate by about 1,500 years, it was still quite a good one considering the lack of accurate dating technology at the time.

[* Harran in the south of Turkey is, by virtually all scholars, associated with the biblical place Haran (Hebrew Aramaic: Charan). The Biblical Haran was where Terah, his son Abram (Abraham), his nephew Lot, and Abram's wife Sarai settled on the way to Canaan and Egypt, coming from "Ur of the Chaldees" (Genesis 11:26–32), meaning Ur / Urim in Sumer. The name Aram also might well be a short form refering to Abram / Abraham which here coule represent an entire tribe rather than a person. Aram as toponym, Aramean as ethnonym, and Aramaic as name for the language go back to Aram, son of Shem, a grandson of Noah in the Hebrew Bible, Genesis 10:20-22: "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."]

Particularly between the 18th and the 20th centuries, famous archaeologists made ground-breaking discoveries in Mesopotamia. Names like George Smith, Abbe Beauchamp, Robert Koldewey, Paul-Emile Botta, Austen H. Layard, Jacques de Morgan, Charles Leonard Woolley, Gertrude Bell, and even illustrious persons such as Benjamin de Tulela or Thomas Edward Lawrence, speak for themselves. Phantastic discoveries in Ur, Uruk, Babylon, or Susa thrilled the public. However, the discoveries of millions of cuneiform tablets, found in the ancient libraries, changed our horizon of knowledge fundamentally.

Between half a million and two million cuneiform tablets are estimated to have been excavated in modern times [Cuneiform Tablets: Who's Got What?", Biblical Archaeology Review, 31 (2), 2005, archived from the original on July 15, 2014], of which only approximately 30,000–100,000 have been read or published. The British Museum holds the largest collection (approx. 130,000 tablets), followed by the Vorderasiatisches Museum Berlin, the Louvre, the Istanbul Archaeology Museums, the National Museum of Iraq, the Yale Babylonian Collection (approx. 40,000), and Penn Museum. Most of these have "lain in these collections for a century without being translated, studied or published", as there are only a few hundred qualified cuneiformists in the world. The Electronic Text Corpus of Sumerian Literature (ETCSL) was an attempt of the Faculty of Oriental Studies, University of Oxford, to promote the important translation work of ancient documents. The project was founded by Jeremy Black in 1997 and is based at the Oriental Institute of the University of Oxford in Britain. It was funded by the University along with the Leverhulme Trust and the Arts and Humanities Research Board. With the death of Black in 2004, the project died in 2006. The ETCSL web site with all the transliterations and translations remains available.

Cuneiform is the world's oldest known writing system. The earliest texts appear in Mesopotamia around 3200 BC and the last native cuneiform texts were written around 75 AD. The ancient scribes pressed the ends of their styluses into damp clay in order to write the approximately 800 different logographic, syllabic, or alphabetic signs. The clay tablets were sun-dried or oven-baked and were thus preserved in the sands of the Near East for millennia.

Cuneiform script was in use up the the 2nd century AD and Biblical scholars and the authors of the Dead Sea Scrolls still could read the tablets. With the death of those writers, the ability to read cuneiform died with them. More than 17 hundred years later, script analists tried to decipher that mysterious writing. It took almost 200 years before they have learned to read most cuneiform documents which were written in over a dozen different ancient languages.

Since the decipherment of Babylonian cuneiform some 150 years ago museums have accumulated perhaps 300,000 tablets written in most of the major languages of the Ancient Near East - Sumerian, Akkadian (Babylonian and Assyrian), Eblaite, Hittite, Persian, Hurrian, Elamite, and Ugaritic. These texts include genres as variegated as mythology and mathematics, law codes and beer recipes.

In most cases these documents are the earliest exemplars of their genres, and cuneiformists, like Jeremy Black and Irwing Finkel, have made unique and valuable contributions to the study of such moderns disciplines as history, law, religion, linguistics, mathematics, and science.

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THE INSTRUCTIONS OF SHURUPPAK

The Teachings Of King Shuruppak
The 100 Commandments of Shuruppak
Original Translation: Anonymus
Estimated Range of Dating: 2600-2500 BC.

(Language is one of the main attributes that can make us understand cultural relations. Sumerian was a language isolate spoken by most people in Mesopotamia throughout the 4th and 3rd millenia BC. The Semitic Akkadian language, spoken by Assyrians and Babylonians, gradually replaced Sumerian during the last half of the 3rd millenium and it even became a kind of international language used in Egypt, Anatolia, and Persia. The Sumerian cuneiform script and most contents of the Sumerian cuneiform tablets, however, were absorbed by these new Semitic people. Their language and culture was closely related to Phoenician Canaanite, a Semitic language spoken by Phoenicians, Hebrews, and Aramaeans. These people replaced the very complex Akkadian cuneiform script with a consonantal cuneiform alphabet (Abjad) from around either the 15th or 14th century BC; which in turn was replaced with the easy-to-use consonantal Phoenician alphabet only 2 or 3 centuries later (See Grand Bible, Image Plate 57-60). This was the very ancestor of all alphabets in the World that followed. The Semitic Aramaic language gradually replaced Akkadian as well as Canaanite and Hebrew towards the beginning of the 1st millenium BC. Scholars though, still read the original cuneiform records up until the 2nd century AD.

This line of language and script evolution explains to a large extent why precepts, laws, and narratives that we can find in the Torah [Pentateuch, 5 Books of Moses; the Ten Commandment, or the 613 Mitzvot], are surpisingly similar to the contents of the cuneiform tablets found in Mesopotamia. In fact, the conveyed precepts and laws of the ancient cuneiform tablets build the basis of the Halaka, the Jewish Law. As the Christians have taken the Hebrew Bible, which they call "Old Testament," as part of their very own scripture, these contents have influenced also Christianity. A fair amount of those ancient precepts, such as Purity Laws and the Five Precepts, can also be found in India and China.)

(In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book is a sensation as it is the very oldest example of the Commandments or Precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh, Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the Commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

Thou shouldst not speak arrogantly to thy mother.
Thou shouldst not kill.
Thou shouldst not steal.
Thou shouldst not commit robbery.
Thou shouldst not speak improperly.
Thou shouldst not play around with a married young woman.
Thou shouldst not have sex with thy slave girl.
Thou shouldst not wish for the money chest.
Thou shouldst not pass judgement when thou drinkst beer.
Thou shouldst not pick a quarrel.

Some of the Commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not play around with a married young woman: the slander could be serious. (lines 32–34). Community opinion and the possibility of slander (line 35) play a major role, whether the valued opinion of "the courtyard" (line 62) or the less valued opinion of the marketplace, where insults and stupid speaking receive the attention of the land. (line 142).)

[The square brackets [. . .] refer to the gaps of the text, the round brackets (. . .) contain the editor's suggestions or give extra information.]

Text:
BOOK 1
The First Delivery Of Commandments.

In those days, in those far remote days, in those nights, in those faraway nights, in those years, in those far remote years, at that time the wise one who kneweth how to speak in elaborate words lived in the Land; Shuruppak, the wise one, who kneweth how to speak with elaborate words lived in the

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Land. Shuruppak gave instructions to his son; Shuruppak, the son of Ubara-Tutu gave instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! instructions of an old man are precious; thou shouldst comply with them!

Thou shouldst not buy a donkey which brays; it will split thy midriff.

Thou shouldst not locate a field on a road; thou shouldst not plough a field at a road or a path; thou shouldst not make a well in thy field: people will cause damage on it for thee. Thou shouldst not place thy house next to a public square: there is always a crowd there.

Thou shouldst not vouch for someone: that man will have a hold on thee; and thee thyself, thou shouldst not let somebody vouch for thee. That man will despise thee.

Thou shouldst not make an inspection on a man: the flood will give it back to thee.

Thou shouldst not loiter about where there is a quarrel; thou shouldst not let the quarrel make thee a witness. Thou shouldst not let thyself [involved] in a quarrel. Thou shouldst not cause a quarrel; [. . .] [. . .] the gate of the palace [. . .] Stand aside from a quarrel, [and] thou shouldst not take another way.

Thou shouldst not steal anything; thou shouldst not [betray] thyself. Thou shouldst not break into a house; thou shouldst not wish for the money chest [of others]. A thief is a lion, but after he has been caught, he will be a slave. My son, thou shouldst not commit robbery; thou shouldst not cut thyself with an axe (as a punishment of law).

Thou shouldst not make a young man best man. Thou shouldst not [mislead] thyself. Thou shouldst not play around with a married young woman: the slander could be serious. My son, thou shouldst not sit alone in a chamber with a married woman.

Thou shouldst not pick a quarrel; thou shouldst not disgrace thyself. Thou shouldst not [tell] lies; [. . .] Thou shouldst not boast; then thy words will be trusted. Thou shouldst not deliberate for too long; thou canst not bear [losing the] glances.

Thou shouldst not eat stolen food with a thief. Thou shouldst not sink thy hand into blood. After thou hast apportioned the bones, thou wilt be made to restore the ox, thou wilt be made to restore the sheep.

Thou shouldst not speak improperly; later it will lay a trap for thee.

Thou shouldst not scatter thy sheep into unknown pastures. Thou shouldst not hire someone's ox for an uncertain [time]. A safe [way] means a safe journey.

Thou shouldst not travel during the night: it can hide both good and evil.

Thou shouldst not buy an onager: it lasteth only until the end of the day (Reason: Onagers are a species of the horse family. Unlike most horses and donkeys, they have never been domesticated. They are among the fastest mammals, as they can run as fast as 70 km/h or 43 mph).

Thou shouldst not have sex with thy slave girl: she will chew thee up [making thee her slave].

Thou shouldst not curse strongly: it reboundeth on thee.

Thou shouldst not draw up water which thou canst not reach nor grasp: it will maketh thee weak.

(1 line unreadable)

Thou shouldst not drive away a debtor: he will be hostile towards thee.

Thou shouldst not establish a home with an arrogant man: he will make thy life like that of a slave girl. Thou wilt not be able to travel through any human dwelling without be being shouted at: "There thou goest! There thou goest!"

Thou shouldst not undo the [laces] of the garden's reed fence; "Restore it! Restore it!" they will say to thee.

Thou shouldst not provide a stranger with food; thou shouldst not wipe out [and be oblivious to] a quarrel.

My son, thou shouldst not use violence; Listen! Thou shouldst not commit rape on someone's daughter; the courtyard will learn of it [and punish thee].

Thou shouldst not drive away a powerful and strong man; thou shouldst not destroy the outer wall. Thou shouldst not drive away a young man; thou shouldst not make him turn against the city.

The eyes of the slanderer always move around as shiftily as a spindle. Thou shouldst never remain in his presence; his intentions should not be allowed to have an effect on thee.

Thou shouldst not boast in beer halls and breweries like a deceitful man: then thy words will be trusted.

Having reached the field of manhood, thou shouldst not jump with thy hand. The warrior is unique, he alone is the equal of many; Utu is unique, he alone is the equal of many. With thy life thou shouldst always be on the side of the warrior; with thy life thou shouldst always be on the side of Utu [the God of the Sun, justice, morality, and truth].

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 2
The Second Delivery Of Commandments.

A second time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (1 ms. adds the line: The instructions of an old man are precious; thou shouldst comply with them!)

The beer-drinking mouth [talketh]. My little one [be careful]. The beer-drinking mouth [flustereth]. Ninkasi (the Goddess of alcohol and beer) [laugheth at thee]

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(5 lines unclear)

Thine own man will not repay it for thee. The reed-beds are [thick], they can hide slander.

The palace is like a mighty river: its middle is goring bulls; what floweth in is never enough to fill it, and what floweth out can never be stopped.

When it is about someone's else bread, it is easy to say "I will give it to thee", but the time of actual giving can be as far away as the sky. If thou goest after the man who said "I will give it to thee", he will say "I cannot give it to thee -- the bread has just been finished up".

Property is something to be expanded; but nothing can equal my little ones (my children).

The artistic mouth recites words; the harsh mouth brings litigation documents; the sweet mouth gathers sweet herbs.

The garrulous and liar) filleth his bread bag; the haughty one brings an empty bag and can fill his empty mouth only with boasting.

Who works with leather will eventually work with his own leather.

The strong one can escape from anyone's hand.

The fool loseth something. When sleeping, the fool loseth something. "Do not tie me up!" he pleads; "Let me live!" he pleads.

The imprudent decrees fateth; the shameless one pileth up things in another's lap: "I am such that I deserve admiration".

A weak wife is always seized (and overwhelmed) by fate.

If thou hirest a worker, he will share the bread bag with thee; he eats with thee from the same bag, and finishes up the bag with thee. Then he will quit working with thee and, saying "I have to live on something", he will serve at the palace.

Thou tellest thy son to come to thy home; thou tellest thy daughter to go to her women's quarters.

Thou shouldst not pass judgement when thou drinkest beer.

Thou shouldst not worry unduly about what leaveth the house.

Heaven is far, earth is most precious, but it is with heaven that thou augmentest thy goods, and all foreign lands breathe under it.

At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be.

Who insulteth can hurt only the skin; greedy eyes, however, can kill. The liar, shouting, teareth up his garments. Insults bring (only) advice to the wicked. To speak arrogantly is like an abscess: a herb that makes the stomach sick.

(1 line is unclear)

My words of prayer bring abundance. Prayer is cool water that cools the heart. Only insults and stupid speaking receive the attention of the Land.

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 3

The Third Delivery Of Commandments.

A third time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (Some mss. add the line: The instructions of an old man are precious; thou shouldst comply with them!)

Thou shouldst not beat a farmer's son: he has constructed thy embankments and ditches.

Thou shouldst not buy a prostitute: she is a mouth that bites. Thou shouldst not buy a house-born slave: he is a herb that makes the stomach sick. Thou shouldst not buy a free man: he will always lean against the wall. Thou shouldst not buy a palace slave girl: she will always be the bottom of the barrel.Thou shouldst rather bring down a foreign slave from the mountains, or thou shouldst bring somebody from a place where he is an alien; my son, then he will pour water for thee where the sun rises and he will walk before thee. He doth not belong to any family, so he doth not want to go to his family; he doth not belong to any city, so he doth not want to go to his city. He cannot knock at the door of [. . .], he cannot enter [. . .]. He will not [. . .] with thee, he will not be presumptuous with thee.

My son, thou shouldst not travel alone eastwards. Thine acquaintance should not [. . .]

A name placed on another one [. . .]; thou shouldst not pile up a mountain on another one.

Fate is a wet bank; it can make one slip.

The elder brother is indeed like a father; the elder sister is indeed like a mother. Listen therefore to thine elder brother, and thou shouldst be obedient to thine elder sister as if she were thy mother.

Thou shouldst not work using only thine eyes; thou wilt not multiply thy possessions using only thy mouth.

The negligent one ruineth his family.

The need for food maketh some people ascend the mountains; it also bringeth traitors and foreigners, since the need for food brings down other people from the mountains.

A small city provides its king with a calf; a huge city digs a house plot.

[The rich man] is well equipped. The poor man inflicteth all kinds of illnesses on the rich man. The married man is well equipped; the unmarried maketh his bed in a haystack. He who wisheth to destroy a house will go ahead and destroy the house; he who wisheth to raise up will go ahead and raise up.

By grasping the neck of a huge ox, thou canst cross the river. By moving along at the side of the mighty men of thy

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city, my son, thou wilt certainly ascend (to greater wealth and power).

When thou bringest a slave girl from the hills, she bringeth both good and evil with her. The good is in the hands; the evil is in the heart. The heart doth not let go of the good; but the heart cannot let go of the evil either. As if it were a watery place, the heart doth not abandon the good. Evil is a store-room [. . .]

(1 ms. adds: 2 lines unclear)

May the boat with the evil sink in the river! May his waterskin split in the desert!

A loving heart maintains a family; a hateful heart destroys a family.

To have authority, to have possessions and to be steadfast are princely divine powers. Thou shouldst submit to the respected; thou shouldst be humble before the powerful. My son, thou wilt then survive against the wicked.

Thou shouldst not choose a wife during a festival. Her inside is illusory; her outside is illusory. The silver on her is borrowed; the lapis lazuli on her is borrowed; the jewellery on her is borrowed; the dress on her is borrowed; the linen garment on her is borrowed. With [. . .] nothing is comparable.

Thou shouldst not buy a [. . .] bull. Thou shouldst not buy a vicious bull; [. . .] a hole in the cattle-pen [. . .]

One appointeth a reliable woman for a good household.

Thou shouldst not buy a donkey at the time of harvest. A donkey which eateth [. . .] will [. . .] with another donkey.

A vicious donkey hangeth its neck; however, a vicious man, my son, [. . .]

A woman with her own property ruineth the house.

A drunkard will drown the harvest.

A female burglar [. . .] ladder; she flieth into the houses like a fly. A she-donkey [. . .] on the street. A sow suckleth its child on the street. A woman who pricked herself beginneth to cry and holdeth the spindle which pricked (?) her in her hand. She cometh into every house; she peereth into all streets. [. . .] she keepeth saying "Get out!" She looketh around from all parapets. She panteth where there is a quarrel.

(2 lines unclear)

Marry [never a woman] whose heart hateth. My son, [. . .]

(4 lines unclear)

A heart which overfloweth with joy [. . .]

Nothing at all is to be valued, but life should be sweet. Thou shouldst not serve things; things should serve thee. My son, [. . .]

Thou shouldst not [. . .] grain; its [. . .] are numerous.

Thou shouldst not abuse a ewe; otherwise thou wilt give birth to a daughter. Thou shouldst not throw a lump of earth into the money chest; otherwise thou wilt give birth to a son.

Thou shouldst not abduct a wife; thou shouldst not make her cry. The place where the wife is abducted to [becometh the graveyard of her heart].

"Let us run in circles, saying: "Oh, my foot, oh, my neck!". Let us with united forces make the mighty bow!"

Thou shouldst not kill a [. . .], he is a child born by [. . .]. Thou shouldst not kill [. . .] like [. . .]; thou shouldst not bind him.

The wet-nurses in the women's quarters determine the fate of their lord.

Thou shouldst not speak arrogantly to thy mother; that causes hatred for thee. Thou shouldst not question the words of thy mother and thy personal God. The mother, like Utu, giveth birth to the man; the father, like a god, maketh him bright. The father is like a god: his words are reliable. The instructions of the father should be complied with.

Without suburbs a city hath no centre either.

My son, a field situated at the bottom of the embankments, be it wet or dry, is nevertheless a source of income.

It is inconceivable that something is lost forever.

[. . .] of Dilmun [. . .]

An unknown place is terrible; to get lost is shameful for a dog. On the unfamiliar way at the edge of the mountains, the gods of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do.

(1 line unclear)

For the shepherd, he stopped searching, he stopped bringing back the sheep. For the farmer, he stopped ploughing the field.

(1 line unclear)

This gift of words is something which sootheth the mind [. . .]; when it cometh into the palace, it sootheth the mind [. . .]. The gift of many words [. . .] stars.

These are the instructions given by Shuruppak, the son of Ubara-Tutu.

Praise be to the lady who completed the great tablets, the maiden Nisaba (the Goddess of writing, learning, and the harvest), that Shuruppak, the son of Ubara-Tutu gave his instructions!

End of Text.

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THE CODE OF UR-NAMMU

Possible Author: Shulgi the son of Ur-Nammu
Translation: Samuel Noah Kramer, 1952
Estimated Range of Dating: 2100-2000 B.C.

(The Code of Ur-Nammu is the oldest known law code surviving today. It is from Mesopotamia and is written on tablets, in the Sumerian language c. 2100–2050 BC. The first copy of the code, in two fragments found at Nippur, was translated by Samuel Noah Kramer in 1952. These fragments are held at the Istanbul Archaeological Museums. Owing to its partial preservation, only the prologue and 5 of the laws were discernible. Further tablets were found in Ur and translated in 1965, allowing some 30 of the 57 laws to be reconstructed. Another copy found in Sippar contains slight variants.

The preface directly credits the laws to king Ur-Nammu of Ur (also known as Ur-Namma; 2112–2095 BC). The author who had the laws written onto cuneiform tablets is still somewhat under dispute. Some scholars have attributed it to Ur-Nammu's son Shulgi. Shulgi of Ur was the second king of the Third Dynasty of Ur during the Sumerian Renaissance. He reigned for 48 years, from (c. 2094–2046 BC)

Although it is known that earlier law-codes existed, such as the Code of Urukagina, this represents the earliest extant legal text. It is three centuries older than the Code of Hammurabi. The laws are arranged in casuistic form of IF (crime) THEN (punishment)—a pattern followed in nearly all later codes. It institutes fines of monetary compensation for bodily damage as opposed to the later lex talionis ('eye for an eye') principle of Babylonian law. However, murder, robbery, adultery and rape were capital offenses.

The code reveals a glimpse at societal structure during the "Sumerian Renaissance". Beneath the lugal ("great man" or king), all members of society belonged to one of two basic strata: the "lu" or free person, or the slave (male, arad; female geme). The son of a lu was called a dumu-nita until he married, becoming a "young man" (gurus). A woman (munus) went from being a daughter (dumu-mi) to a wife (dam), then if she outlived her husband, a widow (nu-ma-su), who could remarry.)

PROLOGUE

(The prologue, typical of Mesopotamian law codes, invokes the deities for Ur-Nammu's kingship, Nanna and Utu, and decrees "equity in the land".)

"…After An and Enlil had turned over the Kingship of Ur to Nanna, at that time did Ur-Nammu, son born of Ninsun, for his beloved mother who bore him, in accordance with his principles of equity and truth... Then did Ur-Nammu the mighty warrior, king of Ur, king of Sumer and Akkad, by the might of Nanna, lord of the city, and in accordance with the true word of Utu, establish equity in the land; he banished malediction, violence and strife, and set the monthly Temple expenses at 90 gur of barley, 30 sheep, and 30 sila of butter. He fashioned the bronze sila-measure, standardised the one-mina weight, and standardised the stone weight of a shekel of silver in relation to one mina... The orphan was not delivered up to the rich man; the widow was not delivered up to the mighty man; the man of one shekel was not delivered up to the man of one mina."

[One mina (1/60 of a talent) was made equal to 60 shekels (1 shekel = 8.3 grams, or 0.3 oz.).]

1 If a man commits a murder, that man must be killed.

2 If a man commits a robbery, he will be killed.

3 If a man commits a kidnapping, he is to be imprisoned and pay 15 shekels of silver.

4 If a slave marries a slave, and that slave is set free, he does not leave the household.^

5 If a slave marries a native (i.e. free) person, he/she is to hand the firstborn son over to his owner.

6 If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.

7 If the wife of a man followed after another man and he slept with her, they shall slay that woman, but that male shall be set free.

8 If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

9 If a man divorces his first-time wife, he shall pay (her) one mina of silver.

10 If it is a (former) widow whom he divorces, he shall pay (her) half a mina of silver.

11 If the man had slept with the widow without there having been any marriage contract, he need not pay any silver.

13 If a man is accused of sorcery he must undergo ordeal by water; if he is proven innocent, his accuser must pay 3 shekels.

14 If a man accused the wife of a man of adultery, and the river ordeal proved her innocent, then the man who had accused her must pay one-third of a mina of silver.

15 If a prospective son-in-law enters the house of his prospective father-in-law, but his father-in-law later gives his daughter to another man, the father-in-law shall return to the rejected son-in-law twofold the amount of bridal presents he had brought.

16 If [text destroyed...], he shall weigh and deliver to him 2 shekels of silver.

17 If a slave escapes from the city limits, and someone returns him, the owner shall pay two shekels to the one who returned him.

18 If a man knocks out the eye of another man, he shall weigh out ½ a mina of silver.

19 If a man has cut off another man's foot, he is to pay ten shekels.

20 If a man, in the course of a scuffle, smashed the limb of another man with a club, he shall pay one mina of silver.

21 If someone severed the nose of another man with a copper knife, he must pay two-thirds of a mina of silver.

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22 If a man knocks out a tooth of another man, he shall pay two shekels of silver.

24 [text destroyed...] If he does not have a slave, he is to pay 10 shekels of silver. If he does not have silver, he is to give another thing that belongs to him.

25 If a man's slave-woman, comparing herself to her mistress, speaks insolently to her, her mouth shall be scoured with 1 quart of salt.

26 If a slave woman strikes someone acting with the authority of her mistress, [text destroyed...]

28 If a man appeared as a witness, and was shown to be a perjurer, he must pay fifteen shekels of silver.

29 If a man appears as a witness, but withdraws his oath, he must make payment, to the extent of the value in litigation of the case.

30 If a man stealthily cultivates the field of another man and he raises a complaint, this is however to be rejected, and this man will lose his expenses.

31 If a man flooded the field of a man with water, he shall measure out three kur of barley per iku of field.

32 If a man had let an arable field to a(nother) man for cultivation, but he did not cultivate it, turning it into wasteland, he shall measure out three kur of barley per iku of field.

THE LAWS OF ESHNUNNA

(Excavated at Tell Abu Harmal* near Baghdad
by the Iraq Directorate of Antiquities
in Pre-Hammurabi layers.)
Source: Iraq Museum Inventory number: 51059 and 52614
From: "The Ancient Near East, Volume I An Anthology of Texts and Pictures" Edited by James B. Pritchard
Language: Akkadian; Script: cuneiform
Translation: Albrecht Goetze, 1948
Estimated Range of Dating: 2000-1900 B.C.

[* Abu Harmal formed part of the kingdom of Eshnunna—the Diyala region east of Baghdad—which flourished between the downfall of the Third Dynasty of Ur (about 2000 B.C.) and the creation of Hammurabi's Amurrite (Canaanite Amorite that is) empire. Eshnunna was one of the numerous Canaanite Amurrite-controlled states in Mesopotamia of the period. The city of Eshnunna itself is located at Tell Asmar which was excavated by the Oriental Institute of the University of Chicago.]

(The Laws of Eshnunna are inscribed on two cuneiform tablets discovered in Tell Abū Harmal, Baghdad, Iraq. The Iraqi Directorate of Antiquities headed by Taha Baqir unearthed two parallel sets of tablets in 1945 and 1947. The two tablets are separate copies of an older source and date back to ca. 1930 BC. The differences between the Code of Hammurabi and the Laws of Eshnunna significantly contributed to illuminating the development of ancient and cuneiform law. Eshnunna was north of Ur on the Tigris River and became politically important after the fall of the third dynasty of Ur, founded by Ur-Nammu.

In distinction from the other Mesopotamian collections of law, this one got its name after the city where it had originated – Eshnunna, located on the bank of the Diyala River, tributary to the Tigris. This collection of laws is not a real systemised codex; nearly sixty of its sections are preserved. The Laws are written in Akkadian and consist of two tablets which are marked with A and B. In 1948, Albrecht Goetze of the Yale University had translated and published them. In some sources the Laws of Eshnunna are mentioned as the Laws of Bilalama due to the belief that the Eshnunnian ruler probably was their originator, but Goetze maintained that tablet B was originated under the reign of Dadusha. The text of the prologue is broken at the point where the ruler who promulgated the laws was specified.

Albrecht Goetze has noticed the specific style of expression. The laws were composed in a mode that facilitated memorising. A distinguished Israeli scientist and one of the foremost experts on this collection of laws, Reuven Yaron of the University of Jerusalem concerning this matter stated: "What matters to me – and might have mattered to those who fashioned them almost 4000 years ago – is the ease of remembering the text."

The conditional sentence ("If A then B" – as it also is the case with the other Mesopotamian laws) is an attribute of

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this codification. In 23 paragraphs, it appears in the form shumma awilum – "If a man ..." After the disposition, a precise sanction follows, e.g. LU42(A): "If a man bit and severed the nose of a man, one mina silver he shall weigh out."

The Laws clearly show signs of social stratification, mainly focussing on two different classes: the muškenum and awilum. The audience of the Laws of Eshnunna is more extensive than in the case of the earlier cuneiform codifications: awilum – free men and women (mar awilim and marat awilim), mushkenum, wife (ashatum), son (maru), slaves of both sexes – male (wardum) and female (amtum) – which are not only objects of law as in classical slavery, and delicts where the victims were slaves have been sanctioned, and other class designations as ubarum, apparum, mudum that are not ascertained.

Reuven Yaron has divided the offences of the Laws of Eshnunna into five groups. The articles of the first group had to be collected from all over the Laws and the articles of the other four were roughly ordered one after the other:

1. Theft and related offences,
2. False distraint,
3. Sexual offences,
4. Bodily injuries,
5. Damages caused by a goring ox and comparable cases.

The majority of these offences were penalised with pecuniary fines (an amount of silver), but some serious offences such as burglary, murder, and sexual offences were punished with death. It seems that the capital punishment was avoidable (in contrast to the Code of Hammurabi), because of the standard formulation: "It is a case of life … he shall die".)

Text:

1: 1 kor of barley is priced at 1 shekel of silver; 3 qa of "best oil" are priced at 1 shekel of silver; 1 seah and 2 qa of sesame oil are priced at 10 shekel of silver; 1 seah and 5 qa of lard are priced at 1 shekel of silver; 1 seah of "river oil" are priced at 1 shekel of- silver; 6 minas of wool are priced at 1 shekel of silver; 2 kor of salt are priced at 1 shekel of silver; 1 kor . . . is priced at 1 shekel of silver; 3 minas of copper are priced at 1 shekel of silver; 2 minas of refined copper are priced at 1 shekel of silver.

2: 1 qa of sesame oil la nishatim—its (value in) barley is 3 seah; 1 qa of lard la nishatim—its (value in) barley is 2 seah and 5 qa; 1 qa of "river oil" la nishatim—its (value in) barley is 8 qa.

3: The hire for a wagon together with its oxen and its driver is 1 pan (and) 4 seah of barley. If it is paid in silver, the hire is one third of a shekel. He shall drive it the whole day.

4: The hire for a boat is 2 qa per kor (of capacity), 1 seah 1 qa is the hire for the boatman. He shall drive it the whole day.

5: If the boatman is negligent and causes the sinking of the boat, he shall pay in full for everything the sink-ing of which he caused.

6: If a man ... [Possibly "(who finds himself) in great peril."] takes possession of a boat which is not his, he shall pay lo shekels of silver.

7: The wages of a harvester are 2 seah of barley; if they are paid in silver, his wages are 12 grain.

8: The wages of winnowers are 1 seah of barley.

9: Should a man pay 1 shekel of silver to a hired man for harvesting—if he (the hired man) does not place himself at his disposal and does not complete for him the harvest work everywhere, he [shall pay 10 shekels of silver. Should he have received 1 seah and 5 qa (of barley) as wages and leave the rations of barley, oil and cloth shall also be refunded.

10: The hire for a donkey is 1 seah of barley, and the wages for its driver are 1 seah of barley. He shall drive it the whole day.

11: The wages of a hired man are 1 shekel of silver; his provender is 1 pan of barley. He shall work for one month.

12: A man who is caught in the field of a muskenum* in the crop during daytime, shall pay 10 shekels of silver. He who is caught in the crop at night, shall die, he shall not get away alive. [* The muskenum is a member of a social class which at Eshnunna seems to be closely connected with the palace or the temple.]

13: A man who is caught in the house of a muskenum, in the house, during daytime, shall pay 10 shekels of silver. He who is caught in the house at night, shall die, he shall not get away alive.

14: The fee of a ... [The word must denote some kind of "money-lender" or "merchant."]—should he bring 5 shekels of silver the fee is 1 shekel of silver; should he bring 10 shekels of silver the fee is 2 shekels of silver.

15: The tamkarrum* and the sabitum [The woman to whom trade in liquour is entrusted.] shall not receive silver, barley, wool or sesame oil from a slave or a slave-girl as an investment. [* The official "finance officer" who has a state monopoly on certain commercial transactions.]

16: To a coparcener or a slave a mortgage cannot be furnished.

17: Should the son of a man bring bride-money to the house of (his) father-in-law, if one of the two deceases, the money shall revert to its owner.

18 A: If he takes her (the girl) and she enters his house, but afterward the young woman should decease, he (the husband) can not obtain refunded that which he brought to his father-in-law, but will retain the excess in his hand.

18 B: Per 1 shekel of silver there will accrue 1/6 shekel and 6 grain as interest; per 1 kor of barley there will accrue r pan and 4 seah as interest.

19: The man who gives a loan in terms of his retake shall make the debtor pay on the threshing floor.

20: If a man gives a loan . . . expressing the value of the silver in barley, he shall at harvest time receive the barley and its interest, 1 pan (and) 4(?) seah per kor.

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21: If a man gives silver (as a loan) at face value, he shall receive the silver and its interest, one sixth (of a shekel) and [6 grain] per shekel.

22: If a man has no claim against another man, but (nevertheless) distrains the other man's slave-girl, the owner of the slave-girl shall [decla]re under oath: "Thou hast no claim against me" and he shall pay him silver in full compensation for the slave-girl.

23: If a man has no claim against another man, but (nevertheless) distrains the (other) man's slave-girl, detains the distrainee in his house and causes her death, he shall give two slave-girls to the owner of the slave-girl as a replacement.

24: If a man calls at the house of his father-in-law, and his father-in-law accepts him in servitude, but (nevertheless) gives his daughter to another man, the father of the girl shall refund the bride-money which he received twofold.

25: If a man gives bride-money for another man's daughter, but another man seizes her forcibly without asking the permission of her father and her mother and deprives her of her virginity, it is a capital offence and he shall die.

26: If a man takes another man's daughter without asking the permission of her father and her mother and concludes no formal marriage contract with her father and her mother, even though she may live in his house for a year, she is not a housewife.

27: On the other hand, if he concludes a formal contract with her father and her mother and cohabits with her, she is a housewife. When she is caught with another man, she shall die, she shall not get away alive.

28: If a man has been made prisoner during a raid or an invasion or (if) he has been carried off forcibly and stayed in a foreign country for a long time, and if another man has taken his wife and she has born him a son—when he returns, he shall get his wife back.

30: If a man hates his town and his lord and becomes a fugitive, (and if) another man takes his wife—when he returns, he shall have no right to claim his wife.

31: If a man deprives another man's slave-girl of her virginity, he shall pay one-third of a mina of silver; the slave-girl remains the property of her owner.

ADOPTION RULES

32: If a man gives his son away for having him nursed and brought up, but does not give the nurse rations of barley, oil and wool for three years, he shall pay her 10 minas of silver for bringing up his son and shall take back his son.

33: If a slave-girl by subterfuge gives her child to another man's daughter, if its lord sees it when it has become older, he may seize it and take it back.

34: If a slave-girl of the palace gives her son or her daughter to a muskenum for bringing him / her up, the palace may take back the son or the daughter whom she gave.

35: Also the adoptant of the child of a slave-girl of the palace shall recompense the palace with its equivalent.

36: If a man gives property of his as a deposit to .. . and if the property he gives disappears without that the house was burglarised, the sippu [Part of the house at or near the door.] broken down or the window forced, he the depositary will replace his the depositor's property.

37: If the man's the depositary's house either collapses or is burglarized and together with the property of the deposit(or) which he gave him loss on the part of the owner of the house is incurred, the owner of the house shall swear him an oath in the gate of Tishpak [The main god of Eshnunna] saying: "Together with your property my property was lost; I have done nothing improper or fraudulent." If he swears him such an oath, he shall have no claim against him.

38: If one of several brothers wants to sell his share in a property common to them and his brother wants to buy it, he shall pay... [This expression seems to imply a preferential treatment.]

39: If a man is hard up and sells his house, the owner of the house shall be entitled to redeem it whenever the purchaser (re)sells it. [It would only be right to give the former owner, who fell into hard luck, the 1st chance to redeem buy back the house. If he does not have the price of redemption, then the house sells to another buyer.]

40: If a man buys a slave, a slave-girl, an ox or any other valuable good but cannot legally establish the seller, he is a thief.

41: If an ubarum, a naptarum or a mudum* wants to sell his beer, the sabitum shall sell the beer for him at the current price. [* Social classes who seem to be entitled to a ration of beer.]

42: If a man bites the nose of another man and severs it, he shall pay 1 mina of silver. For an eye he shall pay 1 mina of silver; for a tooth 1/2 mina; for an ear 1/2 mina; for a slap in the face 10 shekels of silver.

43: If a man severs a(nother) man's finger, he shall pay two-thirds of a mina of silver.

44: If a man throws another man to the floor in an altercation and breaks his hand, he shall pay 1/2 mina of silver.

45: If he breaks his foot, he shall pay 1/2 mina of silver.

46: If a man assaults another man and breaks his . . . he shall pay two-thirds of a mina of silver.

47: If a man hits another man accidentally, he shall pay 10 shekels of silver.

48: And in addition, in cases involving penalties from two-thirds of a mina to 1 mina, they shall formally try the man. A capital offence comes before the king.

49: If a man is caught with a stolen slave or a stolen slave-girl, he shall surrender slave by slave and slave-girl by slave-girl.

50: If the governor, the river commissioner or an-other official whoever it may be, seizes a lost slave, a lost slave-girl, a lost ox, a lost donkey belonging to the palace or a muskenum and does not surrender it to Eshnunna but keeps it in his house, even though he may let pass only seven days, the palace shall prosecute him for theft.

51: A slave or a slave-girl of Eshnunna which is marked with a kannum, a maikanum or an abbuttum [Markings that

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can easily be removed.] shall not leave the gate of Eshnunna without its owner's permission.

52: A slave or a slave-girl which has entered the gate of Eshnunna in the custody of a foreign envoy shall be marked with a kannum, a malkanum or an abbuttum, but remains in the custody of its master.

LIABILITY LAWS

53: If an ox gores an other ox and causes its death, both ox owners shall divide among themselves the price of the live ox and also the equivalent of the dead ox.

54: If an ox is known to gore habitually and the authorities have brought the fact to the knowledge of its owner, but he does not have his ox dehorned, it gores a man and causes his death, then the owner of the ox shall pay two-thirds of a mina of silver.

55: If it gores a slave and causes his death, he shall pay 15 shekels of silver.

56: If a dog is vicious and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not keep it in, it bites a man and causes his death, then the owner of the dog shall pay two-thirds of a mina of silver.

57: If it bites a slave* and causes its death, he shall pay 15 shekels of silver. [* Slavery is Not Condemned in the Bible. Politically correct Christians may think slavery abhorrent. But God and the Bible did not.]

58: If a wall is threatening to fall and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not strengthen his wall, the wall collapses and causes a free man's death, then it is a capital offence; jurisdiction of the king.

59: If a man divorces his wife after having made her bear children and takes another wife, he shall be driven from his house and from whatever he owns and may go after him who will accept him.

[The following articles No. 60 and 61 are badly mutilated and therefore cannot be translated.]

THE CODE OF LIPIT-ISHTAR

Translation: Anonymus
Estimated Range of Dating: 1870-1860 B.C.

(Lipit-Ishtar (r. c. 1870 BC — c. 1860 BC by the short chronology of the ancient near east) was the 5th king of the First Dynasty of Isin, according to the "Sumerian King List" (SKL). Also according to the SKL: he was the successor of Ishme-Dagan. Ur-Ninurta then succeeded Lipit-Ishtar. Some documents and royal inscriptions from his time have survived, however; Lipit-Ishtar is mostly known due to the Sumerian language hymns that were written in his honour, as well as a legal code written in his name (preceding the famed Code of Hammurabi by about 100 years)—which were used for school instruction for hundreds of years after Lipit-Ishtar's death. The annals of Lipit-Ishtar's reign recorded that he also repulsed the Amorites. The text exists on several partial fragments. The following complete laws have been reconstructed:)

8 If a man gave bare ground to another man to set out as an orchard and the latter did not complete setting out that bare ground as an orchard, he shall give to the man who set out the orchard the bare ground which he neglected as part of his share.

9 If a man entered the orchard of another man and was seized there for stealing, he shall pay ten shekels of silver.

10 If a man cut down a tree in the garden of another man, he shall pay one-half mina of silver.

11 If adjacent to the house of a man the bare ground of another man has been neglected and the owner of the house has said to the owner of the bare ground, "Because your ground has been neglected someone may break into my house: strengthen your house," and this agreement has been confirmed by him, the owner of the bare ground shall restore to the owner of the house any of his property that is lost.

12 If a slave-girl or slave of a man has fled into the heart of the city and it has been confirmed that he (or she) dwelt in the house of (another) man for one month, he shall give slave for slave.

13 If he has no slave, he shall pay fifteen shekels of silver.

14 If a man's slave has compensated his slave-ship to his master and it is confirmed (that he has compensated) his master two-fold, that slave shall be freed.

15 If a miqtum [servant] is the grant of a king, he shall not be taken away.

16 If a miqtum went to a man of his own free will, that man shall not hold him; he (the miqtum) may go where he desires.

17 If a man without authorisation bound another man to a matter of which he (the latter) had no knowledge, that man is not affirmed (i.e., legally obligated); he (the first man) shall bear the penalty in regard to the matter to which he had bound him.

18 If the master of an estate or the mistress of an estate has defaulted on the tax of an estate and a stranger has borne it, for three years he (the owner) may not be evicted. Afterwards,

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the man who bore the tax of the estate shall possess that estate and the former owner of the estate shall not raise any claim.

22 If the father is living, his daughter whether she be a high priestess, a priestess, or a hierodule shall dwell in his house like an heir.

24 If the second wife whom he had married bore him children, the dowry which she brought from her father's house belongs to her children but the children of his first wife and the children of his second wife shall divide equally the property of their father.

25 If a man married his wife and she bore him children and those children are living, and a slave also bore children for her master but the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their former master.

27 If a man's wife has not borne him children but a harlot from the public square has borne him children, he shall provide grain, oil and clothing for that harlot. The children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot shall not live in the house with the wife.

29 If a son-in-law has entered the house of his (prospective) father-in-law and afterwards they made him go out (of the house) and gave his wife to his companion, they shall present to him the betrothal gifts which he brought and that wife may not marry his companion.

34 If a man rented an ox and injured the flesh at the nose ring, he shall pay one-third of its price.

35 If a man rented an ox and damaged its eye, he shall pay one-half its price.

36 If a man rented an ox and broke its horn, he shall pay one-fourth its price.

37 If a man rented an ox and damaged its tail, he shall pay one-fourth its price.

THE CODE OF HAMMURABI

by King Hammurabi, 1st (Amorite) Babylonian Dynasty
Estimated Time Range: c. 1760 B.C.
Translation: Leonard William King, 1910

(The stele was discovered in 1901, at the site of Susa in present-day Iran, where it had been taken as plunder 600 years after its creation. The top of the stele features an image in relief of Hammurabi with Shamash, the Babylonian sun god and god of justice. Below the relief are about 4,130 lines of cuneiform text: one fifth contains a prologue and epilogue in poetic style, while the remaining four fifths contain what are generally called the laws. The laws, which numbered from 1 to 282 (numbers 13 and 66-99 are missing), are inscribed in Old Babylonian on an eight-foot tall stela of black basalt. The code is often pointed to as the first example of the legal concept that some laws are so basic as to be beyond the ability of even a king to change. Because Hammurabi had the laws inscribed in basalt stone (also known as diorite which was most likely quarried in Yesemek, Anatolia which was then the North of Canaan), they were indestructible.

The stele is about 2.25 m tall, weighs about a tonne and has been a valuable object at that time. According to the Mohs scale of mineral hardness which is a qualitative ordinal scale, from 1 to 10 (characterising scratch resistance of various minerals through the ability of harder material to scratch softer material) fine basalt or diorite has a hardness of about 7. This means that the sculptor's tool have to have a similar hardness of 7. Iron or steel with a harness of only 5 would have been too soft for that task. The sculptor might have used quite expensive tools made of quartz, topaz or even diamond to finish that stele in a feasible time.

The code was created circa 1760 BC, is one of the earliest extant sets of laws and one of the best preserved examples of this type of document from ancient Mesopotamia. The Code contains an enumeration of crimes and their various punishments as well as settlements for common disputes and guidelines for citizen's conduct. The Code does not provide opportunity for explanation or excuses, though it does imply one's right to present evidence. The Code of Hammurabi and the Law of Moses in the Torah contain numerous similarities, These are probably due to shared background and the strong influence of the Babylonian Empire on all neighbour regions.

Hammurabi and his dynasty spoke Amorite, meaning a northern Canaanite dialect from Phoenicia and closely related to the Canaanite from Ugarit. The Amorites, were called "Amurru," in Akkadian cuneiform tablets which was also a region nearby. Amurru, the "Amorite kingdom" (c. 2000-1200 BC) was established in a region spanning present-day western and north-western Syria and northern Lebanon. Phoenician Canaanites were not only exploring the Mediterranean Sea in the West but they went also to the East, to Sumer in about 2000 BC. That Hamurabi's dynasty ruled Babylon shows that the Amorite-Canaanites settled there. Already a few decades later, Abraham left Sumer with his

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tribe, first heading towards Harran in Anatolia, then to Egypt. There, it was most likely Abraham's tribe who became known as "Hyksos," the Hekau Khasut, meaning "rulers of foreign lands" in Egyptian.

This edition was translated by Leonard William King in 1910. Some portions of the text have been lost in the intervening centuries; these are designated with [...].)

PROLOGUE

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favour before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in [...], and brought about the well-being of the oppressed.

The Laws

1 If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2 If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3 If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4 If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5 If a judge try a case, reach a decision, and present his judgement in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be

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publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6 If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7 If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8 If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9 If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony — both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10 If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11 If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12 If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

[13 missing]

14 If any one steal the minor son of another, he shall be put to death.

15 If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16 If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

18 If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19 If he hold the slaves in his house, and they are caught there, he shall be put to death.

20 If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21 If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22 If any one is committing a robbery and is caught, then he shall be put to death.

23 If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and [...] on whose ground and territory and in whose domain it was compensate him for the goods stolen.

24 If persons are stolen, then shall the community and [...] pay one mina of silver to their relatives.

25 If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26 If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27 If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28 If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29 If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30 If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31 If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32 If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

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33 If a [...] or a [...] enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw him, then the [...] or [...] shall be put to death.

34 If a [...] or a [...] harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the [...] or [...] shall be put to death.

35 If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36 The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37 If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38 A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39 He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40 He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41 If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42 If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbour raised, to the owner of the field.

43 If he do not till the field, but let it lie fallow, he shall give grain like his neighbour's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.

44 If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45 If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

46 If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47 If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

48 If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any grain, he washes his debt-tablet in water and pays no rent for this year.

49 If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50 If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51 If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52 If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

53 If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54 If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55 If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbour, then he shall pay his neighbour corn for his loss.

56 If a man let in the water, and the water overflow the plantation of his neighbour, he shall pay ten gur of corn for every ten gan of land.

57 If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58 If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59 If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60 If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61 If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

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62 If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighbouring fields, put the field in arable condition and return it to its owner.

63 If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64 If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65 If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighbouring gardens.

[66-99 missing]

100 [...] interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.

101 If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102 If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.

103 If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104 If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.

105 If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106 If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107 If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108 If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109 If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

110 If a "sister of a god" open a tavern, or enter a tavern to drink, then shall this woman be burned to death.

111 If an inn-keeper furnish sixty ka of usakani-drink to [...] she shall receive fifty ka of corn at the harvest.

112 If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113 If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114 If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115 If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.

116 If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117 If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118 If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.

119 If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120 If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121 If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122 If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

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123 If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124 If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125 If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126 If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.)

127 If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128 If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129 If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130 If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131 If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132 If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135 If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136 If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

137 If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138 If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139 If there was no purchase price he shall give her one mina of gold as a gift of release.

140 If he be a freed man he shall give her one-third of a mina of gold.

141 If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142 If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143 If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144 If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145 If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146 If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147 If she have not borne him children, then her mistress may sell her for money.

148 If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149 If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

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150 If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151 If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152 If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153 If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154 If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155 If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156 If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157 If any one be guilty of incest with his mother after his father, both shall be burned.

158 If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

159 If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.

160 If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.

161 If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.

162 If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.

163 If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.

164 If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.

165 If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

166 If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

167 If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

168 If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

169 If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

170 If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

171 If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172 If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

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173 If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174 If she bear no sons to her second husband, the sons of her first husband shall have the dowry.

175 If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176 If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177 If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178 If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179 If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180 If a father give a present to his daughter — either marriageable or a prostitute (unmarriageable) — and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181 If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182 If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183 If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184 If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185 If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186 If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187 The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188 If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189 If he has not taught him his craft, this adopted son may return to his father's house.

190 If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191 If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192 If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.

193 If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.

194 If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195 If a son strike his father, his hands shall be hewn off.

196 If a man put out the eye of another man, his eye shall be put out.

197 If he break another man's bone, his bone shall be broken.

198 If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199 If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

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200 If a man knock out the teeth of his equal, his teeth shall be knocked out.

201 If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.

202 If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204 If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205 If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206 If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207 If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208 If he was a freed man, he shall pay one-third of a mina.

209 If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.

210 If the woman die, his daughter shall be put to death.

211 If a woman of the free class lose her child by a blow, he shall pay five shekels in money.

212 If this woman die, he shall pay half a mina.

213 If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.

214 If this maid-servant die, he shall pay one-third of a mina.

215 If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216 If the patient be a freed man, he receives five shekels.

217 If he be the slave of some one, his owner shall give the physician two shekels.

218 If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219 If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220 If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221 If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222 If he were a freed man he shall pay three shekels.

223 If he were a slave his owner shall pay the physician two shekels.

224 If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225 If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

226 If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227 If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228 If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it kill the son of the owner the son of that builder shall be put to death.

231 If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232 If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233 If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234 If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235 If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236 If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

237 If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

238 If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

239 If a man hire a sailor, he shall pay him six gur of corn per year.

240 If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

241 If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.

242 If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.

243 As rent of herd cattle he shall pay three gur of corn to the owner.

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244 If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

245 If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

246 If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

247 If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248 If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

249 If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.

250 If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251 If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252 If he kill a man's slave, he shall pay one-third of a mina.

253 If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254 If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255 If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256 If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257 If any one hire a field laborer, he shall pay him eight gur of corn per year.

258 If any one hire an ox-driver, he shall pay him six gur of corn per year.

259 If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.

260 If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.

261 If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262 If any one, a cow or a sheep [...]

263 If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264 If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.

266 If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267 If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268 If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.

269 If he hire an ass for threshing, the hire is twenty ka of corn.

270 If he hire a young animal for threshing, the hire is ten ka of corn.

271 If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272 If any one hire a cart alone, he shall pay forty ka of corn per day.

273 If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274 If any one hire a skilled artizan, he shall pay as wages of the [...] five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of [...] gerahs, [...] of a ropemaker four gerahs, of [...] gerahs, of a mason [...] gerahs per day.

275 If any one hire a ferryboat, he shall pay three gerahs in money per day.

276 If he hire a freight-boat, he shall pay two and one-half gerahs per day.

277 If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278 If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279 If any one by a male or female slave, and a third party claim it, the seller is liable for the claim.

280 If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281 If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.

282 If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

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THE EPILOGUE

Laws of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say: "Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady.

In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription; the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my petitions, in the seat of judgement and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he.

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May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life. May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

THE CODE OF THE NESILIM

The Ancient Laws Of The Hittites
Source: Hatusha cuneiform tablets CTH 291-292
From: The Library of Original Sources
Vol. 3: The Roman World, pp. 9-11.
Translation: Oliver J. Thatcher, 1901
Estimated Range of Dating: c. 1650-1500 B.C.

(Written somewhere from 1650-1500 BC, the Code of Nesilim was a document that stated ancient laws of the Hittites. Nesilim is the Hittites' name for themselves. The Hittites ruled the central Anatolian kingdom of Hatti from c. 1900 – 800 BC. They formed the earliest known Anatolian civilisation and employed an advanced system of government based on an established legal system. The Hittites created Hattusha, the capital of the kingdom, located in Turkey. The Hittite empire reached its height during the mid-14th century BC when it encompassed an area that included most of Asia Minor. Their military was well trained, well equipped, and employed chariots that were the lightest and fastest of their time.

After 1180 B.C. the empire came to an end during the Bronze Age collapse. Several independent Neo-Hittite city-states were established and some of them survived until the 8th century BC.

The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

In general, the Code of Nesilim reveals much about the social structure of the society. The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

One of its most significant topics concerned the treatment of slaves.

As in all other ancient civilisations, slaves were not on the same level as free men. Yet, the Code of Nesilim was surprisingly fair, allowing slaves to marry whomever they wanted, to buy property, to open businesses, and to purchase their freedom. Under the Code of Nesilim, slaves were not treated as human chattel, or property that could be used and abused by their masters however they saw fit. They had a limited number of rights that guaranteed them a level of dignity and protection.

Some laws in the Code of Nesilim were rather unusual according to modern standards. For example, if a man raped a woman outdoors, he was sentenced to death. However, if the rape happened at home, it was deemed to be the fault of the woman and she was sentenced to die.

However, compared to the Code of Hammurabi, where death was the punishment for the majority of the offenses

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described the punishments stated in the Code of Nesilim were not very severe, almost humane.)

Text:

1. If anyone slay a man or woman in a quarrel, he shall bring this one. He shall also give four persons, either men or women, he shall let them go to his home.

2. If anyone slay a male or female slave in a quarrel, he shall bring this one and give two persons, either men or women, he shall let them go to his home.

3. If anyone smite a free man or woman and this one die, he shall bring this one and give two persons, he shall let them go to his home.

4. If anyone smite a male or female slave, he shall bring this one also and give one person, he shall let him or her go to his home.

5. If anyone slay a merchant of Hatti, he shall give one and a half pounds of silver, he shall let it go to his home.

6. If anyone blind a free man or knock out his teeth, formerly they would give one pound of silver, now he shall give twenty half-shekels of silver.

8. If anyone blind a male or female slave or knock out their teeth, he shall give ten half-shekels of silver, he shall let it go to his home.

10. If anyone injure a man so that he cause him suffering, he shall take care of him. Yet he shall give him a man in his place, who shall work for him in his house until he recovers. But if he recover, he shall give him six half-shekels of silver. And to the physician this one shall also give the fee.

17. If anyone cause a free woman to miscarry, if it be the tenth month, he shall give ten half-shekels of silver, if it be the fifth month, he shall give five half-shekels of silver.

18. If anyone cause a female slave to miscarry, if it be the tenth month, he shall give five half-shekels of silver.

20. If any man of Hatti steal a Nesian slave and lead him here to the land of Hatti, and his master discover him, he shall give him twelve half-shekels of silver, he shall let it go to his home.

21. If anyone steal a slave of a Luwian from the land of Luwia, and lead him here to the land of Hatti, and his master discover him, he shall take his slave only.

24. If a male or female slave run away, he at whose hearth his master finds him or her, shall give fifty half-shekels of silver a year.

31. If a free man and a female slave be fond of each other and come together and he take her for his wife and they set up house and get children, and afterward they either become hostile or come to close quarters, and they divide the house between them, the man shall take the children, only one child shall the woman take.

32. If a slave take a woman as his wife, their case is the same. The majority of the children to the wife and one child to the slave.

33. If a slave take a female slave their case is the same. The majority of children to the female slave and one child to the slave.

34. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

36. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

40. If a soldier disappear, and a vassal arise and the vassal say, AThis is my military holding, but this other one is my tenancy,@ and lay hands upon the fields of the soldier, he may both hold the military holding and perform the tenancy duties. If he refuse the military service, then he forfeits the vacant fields of the soldier. The men of the village shall cultivate them. If the king give a captive, they shall give the fields to him, and he becomes a soldier.

98. If a free man set a house ablaze, he shall build the house, again. And whatever is inside the house, be it a man, an ox, or a sheep that perishes, nothing of these he need compensate.

99. If a slave set a house ablaze, his master shall compensate for him. The nose of the slave and his ears they shall cut off, and give him back to his master. But if he do not compensate, then he shall give up this one.

158. If a man go for wages, bind sheaves, load it into carts, spread it on the straw barn and so forth "till they clear the threshing floor, for three months his wages are thirty pecks of barley. If a woman go for wages in the harvest, for two months he shall give twelve pecks of barley.

159. If anyone harness a yoke of oxen, his wages are one-half peck of barley.

160. If a smith make a copper box, his wages are one hundred pecks of barley. He who makes a copper dish of two-pound weight, his wages are one peck of emmer.

164. If anyone come for borrowing, then make a quarrel and throw down either bread or wine jug, then he shall give one sheep, ten loaves, and one jug of beer. Then he cleanses his house by the offering. Not until the year has elapsed may he salute again the other's house.

170. If a free man kill a serpent and speak the name of another, he shall give one pound of silver; if a slave, this one shall die.

173. If anyone oppose the judgement of the king, his house shall become a ruin. If anyone oppose the judgement of a lord, his head shall be cut off. If a slave rise against his master, he shall go into the pit.

176. If anyone buy an artisan's apprentice, buy either a potter, a smith, a carpenter, a leatherworker, a tailor, a weaver, or a lace-maker, he shall give ten half-shekels.

178. A plow-ox costs fifteen half-shekels of silver, a bull costs ten half-shekels of silver, a great cow costs seven half-shekels of silver, a sheep one half-shekel of silver, a draft horse twenty half-shekels of silver, a mule one pound of silver, a horse fourteen half-shekels of silver.

181-182. Four pounds of copper cost one half-shekel of silver; one tub of lard, one half-shekel of silver; two cheese

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one half-shekel of silver; a gown twelve half-shekels of silver; one blue woolen garment costs twenty half-shekels of silver; breeches cost ten half-shekels of silver. . .

187. If a man have intercourse with a cow, it is a capital crime, he shall die. They shall lead him to the king's hall. But the king may kill him, the king may grant him his life. But he shall not approach the king.

188. If a man have intercourse with his own mother, it is a capital crime, he shall die. If a man have intercourse with a daughter, it is a capital crime, he shall die. If a man have intercourse with a son, it is a capital crime, he shall die.

190. If a man and a woman come willingly, as men and women, and have intercourse, there shall be no punishment. And if a man have intercourse with his stepmother, there shall be no punishment; except if his father is living, it is a capital crime, the son shall die.

191. If a free man picks up now this woman, now that one, now in this country, then in that country, there shall be no punishment if they came together sexually willingly.

192. If the husband of a woman die, his wife may take her husband's patrimony.

194. If a free man pick up female slaves, now one, now another, there is no punishment for intercourse. If brothers sleep with a free woman, together, or one after the other, there is no punishment. If father and son sleep with a female slave or harlot, together, or one after the other, there is no punishment.

195. If a man sleep with the wife of his brother, while his brother is living, it is a capital crime, he shall die. If a man have taken a free woman, then have intercourse also with her daughter, it is a capital crime, he shall die. If he have taken her daughter, then have intercourse with her mother or her sister, it is a capital crime, he shall die.

197. If a man rape a woman in the mountain, it is the man's wrong, he shall die. But if he rape her in the house, it is the woman's fault, the woman shall die. If the husband find them and then kill them, there is no punishing the husband.

199. If anyone have intercourse with a pig or a dog, he shall die. If a man have intercourse with a horse or a mule, there is no punishment. But he shall not approach the king, and shall not become a priest. If an ox spring upon a man for intercourse, the ox shall die but the man shall not die. One sheep shall be fetched as a substitute for the man, and they shall kill it. If a pig spring upon a man for intercourse, there is no punishment. If any man have intercourse with a foreign woman and pick up this one, now that one, there is no punishment.

200. If anyone give a son for instruction, be it a carpenter, or a potter, or a weaver, or a tailor, or a smith, he shall give six half-shekels of silver for the instruction.

EGYPTIAN PRECEPTS AND LAWS

- The Teaching of Kagemna c. 2613-2589 BC
- The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC.
- The Commandments Of Maat c. 2500-2345 BC.
- The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC.
- The Teaching of King Khati for his son Merikara c. 2025-1700 BC.
- The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC.
- The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC.
- The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024

DOCUMENTS FROM EGYPT

(This chapter will present a series of translations of the moral teachings of Egyptian kings and officials, arranged chronologically so that we can see the evolution of moral ideas in Egypt through a period of about two thousand years, and their development into the religious philosophy which we know as the Tanakh or the Old Testament. Morality and religion appear to have existed in Egypt from the earliest times, and the oldest remains show that although neither, judged from a modem standard, was of a very high character, primitive man recognised that he owed certain duties to his village god and to his neighbour. The god and his worshippers formed one family, and every member of the community, whether it was large or small, regarded the god as his natural protector and, as time went on, as his father. In some cases the object of worship was a goddess, who was eventually regarded as the mother of the community.

By reading these amazing documents, it quickly becomes clear that even in earliest times there must have been men in every Egyptian community who possessed feelings of kindness and humanity towards man and beast, and it is probable that such men soon realised that it did not pay to retaliate, or take vengeance, or exact their due to the uttermost. Old men with experience and discretion would have found out that there were cases in which it was good policy to temper justice with mercy, and their actions and decisions would permeate the community and serve as examples and guides to the younger men.

And as religion developed, morality would develop, and men would be more than ever convinced that it was profitable to discharge their moral obligations honourably. It would happen of necessity that sometimes the head man or leader of a community would earn the reputation of being a good lawgiver, or a good judge, and in such a case his decisions would help to form the foundation of the law of the land, and his influence would make itself felt on the customs of the people. And when the judgements of such a leader represented the will of the family god, men in general would

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soon discover that the way of the transgressor was hard, and that it only led to loss and ruin.

When, at the end of the Neolithic Period, the Egyptians had learned to write, among the first things their scribes wrote down were the legal decisions and judgements of the "ancestors," and the religious and moral laws of the country were also done into writing. Under the 3rd dynasty the scribe Methen, received certain royal benefactions which were "recorded in the register of the king", and we are sure therefore that even at this early period the king kept a scribe, or scribes, who wrote at his command. Each temple must have numbered among its officials scribes whose duty it was to draft and make copies of religious texts, and presumably of the moral precepts that were composed by various authors, and were current at that time. The religious texts and the moral precepts formed two distinct classes of literature, and the object of each was different: the former were written to help the souls of the dead to secure immortality and happiness in the next world, and the latter to help a man to lead a safe and reputable life in this world.

The priestly theologian spared no pains in collecting the information that would benefit the dead, and the wise and experienced public official spent anxious days in trying to make the knowledge of men and things that he had acquired available for the living, who were generally his own kinsfolk. The collector of moral precepts, as we shall see, existed in all periods of dynastic history, and surprisingly, we can find similar religious texts and the moral precepts in Mesopotamia as, for instance, the Instructions of Shuruppak from exactly the same time as the Instructions of Kagemna and Ptah-Hotep. There is no doubt whatsoever that the writings of both, Egypt and Mesopotamia, are the "spiritual, moral, legal, and philosophical origins" of the Hebrew Bible and in particular the famous Covenant of the Jewish Peoples. Even more so, the development of western and eastern philosophies and belief-systems, that rule our soul and mind today, would have been impossible without these two parents.)

THE TEACHING OF KAGEMNA

or The Instructions of Kagemna / Kagemni
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2613–2589 BC

(The Instructions of Kagemna or Kagemni is an ancient Egyptian teaching text of wisdom literature (known as sebayt genre). Although the earliest evidence of its compilation dates to the Middle Kingdom of Egypt, its authorship has traditionally yet dubiously been attributed to Kagemni, a Vizier who served during the reign of the Pharaoh Sneferu (r. 2613–2589 BC), founder of the 4th dynasty of Egypt (belonging to the Pyramid builders of the Old Kingdom). The earliest known source for the Instructions of Kagemni is the Prisse Papyrus. This text dates to the much later 12th dynasty of the Middle Kingdom of Egypt (perhaps by the reign of Amenemhat II from 1929 BC to 1895 BC, or a bit later in the 12th dynasty). It is written in the Middle Egyptian language and in an archaic style of cursive hieratic.

Written as a pragmatic guidebook of advice for the son of a Vizier, the Instructions of Kagemni is similar to The Maxims of Ptahhotep. It differs from later teaching texts such as the Instruction of Amenemope, which emphasizes piety, and the Instructions of Amenemhat, which William Simpson (a professor emeritus of Egyptology at Yale University) described as a "political piece cast in instruction form." Kagemni advises that one should follow a path of modesty and moderation, which is contrasted with things to avoid: pride and gluttony.)

Text:

[The beginning is lost.]

1 The timid man is strong, and he who is just in word and deed is praised. The hall is opened to the humble man, and a wide room [is given to him] that is gentle in speech; but sharp knives are against him that would force a way. A man should not seek an entrance except at his [appointed] time.

2 If thou art seated at meat with many people hate (i.e., abstain from) the food which thou lovest. It is only a minute's restraint of the appetite, and greediness is a disgrace and tends to gluttony. A cup of water will quench the thirst satisfactorily, and a mouthful only will stablish the heart. One good thing takes the place of another, and a small quantity even of something which is of inferior quality will take the place of a large quantity. He who is intent on satisfying the lust of the beUy is a shameful person. Passing the time he is unable to loosen the body in strange houses.

3 If thou art seated at meat with a greedy man eat thou when he has finished his meal; and if thou art seated at meat with a winebibber, accept thou a drink whenever it pleases him to offer thee one. Reject not the pieces of flesh which [are found with] a man of bestial appetite. Take what he offers thee, and refuse it not; remember acceptance conduces to gentleness on his part.

4 If a man lacks the knowledge of what a man should know, and if nothing said [to him] moves him, and if he maintains a sullen attitude to the person who is well-disposed towards him, he is a calamity for his mother and for his neighbours and for people in general. Make thy name to come forth {i.e., be known). Being silent (or, modest) in thy speech, thou shalt be proclaimed.

5 Be not arrogant because of thy strength when thou art among thy contemporaries. Take care to act in such a way that people do not oppose thee. No man knows what is going to happen, or what God will do when He strikes. And the Wazir (or, mayor) caused his children to be summoned to him having made himself fully acquainted with the dispositions of men, and they came being filled with wonder . . . . . He said to them: "Whatsoever is in writing on

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this roll pay heed unto it as if I myself were repeating it to you . . . . .” And the children laid themselves down flat upon their bellies, and they recited these sa3dngs according to what was written. And in their opinion these sayings were more beautiful than everything else in the whole land, and [they recited them] both standing up and sitting down. His Majesty King Huni died, and His Majesty Seneferu, the King of the South and the North, became the gracious King of all this land. And Kagemna was appointed governor of the town and Wazir.

THE TEACHINGS OF PTAH-HOTEP

or The Maxims of Ptah-Hotep
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(The Instructions of Ptah-Hotep or Maxims of Ptah-Hotep is an ancient Egyptian literary composition based on the Vizier Ptah-Hotep's wisdom and experiences. The Instructions were composed by the Vizier Ptah-Hotep, during the rule of King Izezi of the Fifth Dynasty 2494–2345 BC. The text was discovered in Thebes in 1847 by Egyptologist M. Prisse d'Avennes. The Instructions of Ptah-Hotep are called wisdom literature, specifically under the genre of Instructions that teach something. They are four copies of the Instructions, and the only complete version, Papyrus Prisse, is located in the Bibliothèque Nationale in Paris. According to William Kelly Simpson, some scholars debate that the Instructions of Ptah-Hotep were written during the twelfth dynasty, Middle Kingdom. The earlier copies of the text were altered to make them understandable for the Egyptians of the New Kingdom. It is not only directed for the Old Kingdom thought and morality, it is beneficial for anyone that reads it. The text presents a very good picture of the general attitudes of that period. The Instructions of Ptah-Hotep addresses various virtues that are necessary to live a good life and how to live accordingly to Maat, which was an important part of the Egyptian culture.

The Prisse Papyrus, dating from the twelfth dynasty Egyptian Middle Kingdom, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque nationale de France in Paris.

The papyrus document contains the last two pages of the Instructions of Kagemni, who purportedly served under the 4th Dynasty king Sneferu, and is a compilation of moral maxims and admonitions on the practice of virtue. The conclusion of the Instructions of Kagemni is followed by the only complete surviving copy of the Instruction of Ptah-Hotep.

The Teaching is set at court, with the highest official ('vizier' in Egyptological translation), a man named Ptah-Hotep, requesting retirement from the king. The official paints a bleak picture of old age, evidently to convince the king that retirement is necessary, and asks that he be replaced in office by his son as 'staff of old age', a term also found in a late Middle Kingdom legal document to denote a son taking the office of his father, presumably on condition that he continues to support the father. This term, the Middle Egyptian syntax and the late Middle Kingdom date of the two earliest surviving manuscript copies, point to a Twelfth Dynasty date of composition.

The king consents to the request of Ptah-Hotep, with the observation that the young cannot be born with wisdom - by implication they need the experience given by advanced age. The Teaching presents then both a positive and the dramatised negative aspects of growing old in ancient Egyptian society.

E. A. Wallis Budge wrote: The only complete copy of this work known was purchased from a native of Western Thebes by Prisse d'Avennes, who was making excavations there, and was given by him to the Bibliotheque Royale in Paris in 1847. He published the text in an oblong quarto volume, entitled Facsimile d'un papyrus Egyptien en caracteres hieratiques, trouve Thebes, donne a la Bibliotheque Royale de Paris, et publie par E. Prisse d'Avennes, Paris, 1847. The papyrus was written under the 11th or 12th dynasty, and supplies us with a copy, more or less accurate, of the text as it was received about 2500 B.C. or earlier. Hieroglyphic transcripts of this text were published by Virey, Etudes sur le Papyrus Prisse, Paris, 1887, and by myself, Reading Book, London, 1896, pp. 244-274. A later Version of a portion of the Teaching is found in a papyrus which I acquired for the British Museum (No. 10,509), and on an ostracon [Greek: ostrakon, plural: ostraka, is a piece of pottery, usually broken off from a vase or other earthenware vessel.] which was discovered by the 5th Earl of Carnarvon (1866–1923). A valuable edition of all the available texts of both Versions has been published by E. Devaud, Les Maximes de Ptah-hotep, Fribourg, 1916. Translations of the Teaching, in whole or in part, have been made by Dr. Heath (Proverbs of Aphobis, 1864), Chabas {Rev. Arch., XV, 1858), Lauth {Sitzungsberichte der Konig. Bayer. Akad. 1869, p. 530 ff.; 1870, p. 245), Virey (Etudes, Paris, 1887), Maspero (Recuell, XXXI, 146), Virey (Records of the Past, 2nd ed., Vol. III, p. i), and others. The title of the work of Ptah-Hotep reads:—)

THE TEACHING OF THE GOVERNOR OF THE TOWN, THE WAZIR PTAH-HOTEP, [WHO LIVED] UNDER THE MAJESTY OF THE KING OF THE SOUTH AND THE KING OF THE NORTH, ASSA, WHO LIVES FOR EVER AND EVER.

The Governor of the Town, the Wazir (Vizier) Ptah-Hotep senior (who was buried in a mastaba tomb at Sakkara.), says to the Majesty of the King of the South and the King of the North, Assa (most likely Pharao Userkaf), who lives for ever and ever: “O King my Lord, grey hairs have come upon me, old age has advanced, decay has come to me, oldness has taken the place of newness, some new defect settles upon one

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every day. The eyesight fads, the ears become stopped, the strength diminishes, the heart is sluggish, the mouth is silent and speaks not, the mind forgets and cannot remember the things of yesterday, every bone in the body aches, happiness turns into discomfort, the taste of everything vanishes. Old age makes men miserable in every way. The nose becomes stopped up and can smell nothing. It is misery for the old man whether he sits or stands up. Give the order then on behalf of thy servant here present to make a staff for my old age, and let my son stand in my place. Then will I tell him the speech of those who hearkened and the weighty sayings of the ancestors, and those who have obeyed the gods. And thou likewise, mayest thou act in such a way as to drive out strife from among the people, and to make those who dwell on both banks of the Nile serve thee loyally." The Majesty of this god King Assa) said: "Instruct him in the speech of olden time as thou sittest. O make him to be a marvel to the children of the princes. May obedience enter into him, together with all rightmindedness which has been described. No one is bom who possesses understanding naturally."

Here begin the Precepts in noble language which were uttered by the Prince and hereditary Chief, the father of the god, the beloved of the god, the son of the king, truly begotten by him, the Governor of the Town, the Wazir Ptah-Hotep. They will teach the ignorant man to become a man of knowledge and to express himself in the best possible way, and will prove a blessing to him that will hearken to them, and a curse to him that will cast them behind him. He spake to his son (Ptah-Hotep junior) thus:—

1. Magnify not thy heart because of thy knowledge, and fill not thy heart with the thought about it because thou hast knowledge. Hold converse with the ignorant man as well as with the learned. No limit has been set to a handicraft, and no handicraftsman is equipped with all its excellences. Fine speech is hidden deeper than mother-of-emerald stone, and yet it is to be found among the women who grind flour at the mill.

2. If thou meetest a man of words who is bolder and better equipped than thyself in his hour (i.e. when he is coming to the conclusion of his speech), bend thy arm and bow thy back. Let not thy heart be carried away, let him not rest upon thee; [but] make thou thyself small. When he says things that are evil make no attempt to stop him in his hour, so that he may be called the "man who knows nothing about things." Bear thy disgust. It is his treasure (or, food).

3. If thou meetest a man of words in his hour, if he be one like thyself, that which is on thy shoulders set down and become wiser than he is through thy silence, whenever he is speaking evil things. Those who are listening will applaud him, but thy name will be fair in the opinion of the princes.

4. If thou meetest a man of words in his hour, curse him not if he be thy inferior. Let not thy heart rage because of him, for he is a miserable being. Let him remain on the ground, he will punish himself.

5. If thou art in the position of a leader and it is thy duty to give orders to a great number of people, pursue thou a course which is wholly excellent, and continue in it until there is no defect whatsoever in thy administration. Truth (Maat) is great, and her virtue is lasting, and she has never been overthrown since the time of Osiris (var. since Ra created it); the man who transgresses her behests (or, laws) is sorely punished. She is the path of him that is [not] a robber. The wicked can indeed steal possessions, but the wicked cannot attain to her state. There is great power in Truth, for she is permanent; the good man says: "She was a possession of my father."

6. Make not terror to exist among the people, for it effects nothing; it is what God has decreed that happens.

7. If thou art one of those who are sitting at table with a man who is greater than thyself, accept what he gives thee, what is set before thy nose. Look not at that which he has before him, but set thy gaze upon that which is before thee. Cast not a multitude of prying glances upon him, for this behaviour will cause him discomfort. Keep thy face turned downwards until he addresses thee, and speak only when he speaks to thee. Laugh thou when he laughs. That will be exceedingly pleasing to his mind, and what thou doest will be very good behaviour. What is in the heart cannot be known. When a great man is [sitting] behind food, his commands are in accordance with his (disposition). A great man gives to the person whom he can reach, but the Ka makes him stretch his hands to those beyond. The eating of bread is under the dispensation of God. When plans of the night come into being, the ignorant man suffers loss thereby.

8. If thou art in the position of a man who is treated with confidence, whom one nobleman sends to another on business, when he sends thee on a mission conduct the business in a right and fitting manner. Perform the mission according to what he says to thee. Let not thy heart eat (i.e. hide) anything of what is said to thee, and guard thyself carefully against forgetting any part of it. Guard thyself also against making harsh the words which one nobleman may speak about another contemptuously by using the utterances of folk in general. Whether it be a nobleman or a man of no account, it is disgrace to the (god) Ka.

9. When thou ploughest, and there is abundant growth in thy field, and God gives a plentiful crop into thy hand, praise not the man who has no children, curse not, boast not, and eat not thy fill from the provisions of thy family. The fear of silence works great things; the man who is master of the kat weight is master of the goods [also], he seizes like the crocodile among the qenbet officials . . . . .

10. If thou art a man in a menial position, and art in the service of a man of honourable estate, and thy treatment by God is good (or, generous). seek not to acquire any knowledge whatsoever about his former estate. Make not great thy heart (i.e. be not arrogant) towards him because of what thou knowest about him and his former condition. Fear him because of what has happened to him, for behold, wealth comes not of itself; it is a law to those who love it. If he squanders it one fears him. It is God Who creates his

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honourable estate; if he fights on his own behalf he falls down (i.e. dies).

11. Follow thy heart's desire as long as thou livest, and do not more than is ordered. Waste not the time in which thou canst follow thy heart's desire, for it is a hateful thing to the Ka (i.e. the natural disposition) to limit its period. Weary not thyself concerning the affairs of the day, nor be anxious overmuch about thy house and estate; things happen (or, come), follow [thy] inclination . . . . .

12. If thou wouldst be a perfect man and dost possess a house and estate, beget a son who shall be well-pleasing to God. If he does what is right, and if he imitates thee in thy actions, and hearkens to thy teaching, and his behaving is perfect in thy house, and he cares for thy property as if it was his own, seek thou for him every kind of honour. He is thy son whom thy heart's desire has begotten; let not thy heart drift away from him . . . . . But if he follows an evil course, and opposes thy plans, and does not carry out thy instructions, and his behaviour in thy house is detestable, and he treats with contempt all thy words, and sets his mouth in motion with vile words, and his face is turned away, and nothing remains in his hands, cast him away, for he is no son of thine, and he was not bom for thee. He is thy servant by his tongue through his qualities (or, characteristics); he is one who blames them. God will smite him in the body. He will never turn back to control them. The shipwrecked ones will not find a boat for themselves.

13. If thou art in the ante-chamber of a nobleman, whether thou art standing up or squatting, abase thyself the first day. Press not forward, lest thy being turned back should take place. Keep a keen watch on the confidential servant who announces thee; the man who is summoned [by the nobleman] finds a wide seat (i.e. plenty of room). The ante-chamber of a nobleman is governed by precedence, and all its procedure is according to rule. It is God who advances the seat of him that is advanced. It is not effected by the shoulder of a man (i.e. by force).

14. If thou art with common people make thyself like the peasant folk by concealing thy mind. The man who conceals his mind enjoys a good reputation, if he does not wander about after the word of his body. He becomes his own master, a master of affairs by his own planning. Thy name is good without thy word. Thy limbs (or, body) are fat; thy face is with thee, thou praisest thyself without knowing it. The man who is small of heart (timid) hearkens to his body, he sets his defects (or, littlenesses) in the place of his love, his heart becomes a wretched thing, his members dwindle to nothing. The man who is great of heart (i.e. bold) is one of God's men. He hearkens to the command of his heart, his enemy becomes his possession.

15. Declare thy mission and conceal nothing. Devote all thy thought to the counsel of thy lord . . . . . Supposing that a noble destroys his possessions: even if he (i.e. the envoy) thinks of opposing him in the matter, he must hold his peace, having already spoken to him.

16. If thou art in the position of a leader, press forward thy plans by thy commands; do thou what thou hast decided upon. But remember (or, take good heed concerning) the days that are to follow. If there be no word on thy behalf among those who are praised, calamity overwhelm thee and misery will overtake thee.

17. If thou art in the position of a leader (or, one to whom petitions are made), be courteous, and listen to the petition of the petitioner. Stop not his words, until he has poured out all that is in his heart and has said what he came to say. A man with a petition to make loves the official who will agree to what he says, and will let him talk out his grievance fully. Every petitioner rejoices to have his grievance heard. A fair word rejoices (literally, paints) the heart. If an official stops the flow of words of the petitioner, the people say: "Why is this fellow there having the power to act in this way?"

18. If thou wishest to maintain a permanent friendship in the house to which thou art in the habit of going, whether as master, or whether as brother, or whether as friend, or in fact in any place to which thou hast the entry, strive against associating with the women. The place which they frequent is not good. The man who is not prudent follows after them. A thousand men seeking what is beautiful are destroyed by them. A man is made a fool of by their shining limbs, but they turn into things that are harder than quartzite sandstone. The pleasure is only for a little moment, and it [passes] like a dream, and a man at the end thereof finds death through knowing it . . . . .

19. If thou wouldst have thy lot as a leader a happy one, guard thyself against every evil deed, and above all, fight against the vice of avarice, which is a disease fraught with pain that cannot be conquered. Confidence cannot exist side by side with it. It turns fathers and mothers into evil folk, and also the brothers of the mother. It turns the kindly friend into a bitter enemy, it drives away the trusted servant from his master, and it makes a wife hateful to her husband. It is a strong treasure-house of every kind of evil, and a purse containing abominable vices of every kind. The man who has truth (maat) for his tow-line walks whither her steps lead him, and acquires house and estate; but the avaricious possesses not even a tomb.

20. Be not avaricious when a division of property is made, and be not greedy, and what is thy due shall come to thee. Be not avaricious in thy dealings with thy kinsfolk. The prayer of the long-suffering man is greater than force, even though he be of no account among the people of his own time, and is destitute of the gifts of speech. A very little avarice about a matter of the kind will make hostility to arise even in the man who is usually cool-hearted (i.e., unexcitable).

21. If thou wouldst be wise (or, prosperous) stablish thyself in a house (i.e., get married). Love thou thy wife in the house wholly and rightly. Fill her belly and clothe her back; oil for anointing is the medicine for her limbs. Make her heart to rejoice as long as thou livest; she is a profitable field for her lord. Enter not into disputes with her. She will withdraw herself before force . . . . . Make her to prosper permanently

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in thy house. If thou art hostile to her she is a well (or, ditch); she gives herself to herself.

22. Satisfy thy servants whom thou trustest with thy possessions, so that they may feel as if they had been rewarded by God. If a man is niggardly in satisfying his trusted servants, he is declared to be a thievish person . . . . . No man knows what will happen as he meditates in the morning. When troublesome events come upon him it will be the trusted servants who will bid him "Welcome." Peace cannot be brought to the town (or, estate), and when it is brought by the servants ruin supervenes.

23. Repeat not the words spoken by a man who is furiously angry ; hearken not to him; they are the outpouring of a heated mind (or, body). At the repetition of a matter, look on, hear not; let it go to the ground . . . . .

24. If thou art in the position of a man of high rank who sits in the council of his lord, devote thy heart entirely to what is good (or, perfect). To hold thy peace is better for thee than the teftef flower. Speak thou only when thou knowest a matter and canst explain it. Behold, the word is a handicraftsman who speaks in the council, and speech is the most laborious of all works. The explanation thereof hands one over to the staff [of punishment].

25. If thou art strong, make respect for thyself to spread with understanding and with gentleness of speech. Command not except when thou canst guide; abuse brings a man to calamity. Be not haughty in thy heart, lest it be humbled. Keep not silence entirely, take care as to the path thou treadest. Answer a word in a suitable manner. Put away . . . . . control thyself. Subdue the heated emotions of an ardent mind. The man who walks softly fashions his path aright. The man who toils the whole day long never passes a happy moment; and the man who indulges in pleasure all the day long never acquires possessions. Seize a time for rest as does the steersman; the time he is on land another toils (i.e., grasps the pole) . . . . .

26. Approach not a great man in his hour, and irritate not the heart of him who is heavily burdened with care. Injury caused by him comes upon him that is hated by him. He sets free his Ka, he loves him who gives food, who is with God. What he loves he does . . . . . There is peace with his Ka [when] the calamity has fallen.

27. Instruct thou a nobleman in the matters which will be advantageous to him; make his splendour to be among the people; make thou that what a man knows shall fall (i.e., be attributed) to his lord. Thine own food depends upon his Ka (i.e., good pleasure); a kindly (or, loving) heart obtains the meals which satisfy, and thine own back becomes clothed thereby. His light is upon thee to make thy house to live . . . . . He offers a gracious (i.e., helpful) shoulder . . . . . Verily he who hearkens is a being who is loved.

28. If thou art the son of a man who is a member of council and art chosen to go on a mission to make tranquil the multitude, search out the matter with strict justice, and declare thy finding, taking no side. Take heed to what one says as do the chiefs . . . . . it is for thee to adjust the case rather than to act as judge.

29. If thou hast been long-suffering with a man in time past, and thou art wearied by a man suing for his right, turn thyself away from him, and remember him not. Whilst he keeps silent to thee . . . . . the first day.

30. If thou hast become great, having been once in a very lowly state, and if thou hast acquired possessions, having been at one time in a state of destitution in the quarter of the city that is known to thee, forget not that which happened to thee in the times that are past. Set not thy heart's confidence on thy goods, which have, after all, only come to thee as gifts of God. Thou wouldst not be superior to any other man if what has happened to thee had happened to him.

31. Bend thy back in reverence to him that is thy chief and thy governor by virtue of the power that he derives from the House (i.e., authority) of the King. Thy house and all that is in it shall prosper thereby, and thou shalt receive the wages that it is meet for thee to have. It is a bad thing to set oneself in opposition to the man who is appointed chief. A man lives as long as he displays gentleness and patience. A man should never injure the shoulder that covers (i.e., protects) him. Rob not the house of the peasants, and seize not by force the property that comes into thy hands. He (i.e., thy chief) will not revile thee because of what thou hast heard . . . . . If he knows it he will be hostile to thee. It is a bad thing to set thyself in opposition in the place which thou hast entered.

32. Have no intercourse with a womanchild . . . . . [text wanting]

33. If thou seekest for friendship with a man, ask not for it, but go to his house, and pass the time (or, pay a visit) with him alone, so that he may not be able to make his attitude to thee unpleasant. Talk wisely to him after a certain period. Find out what his mind is by conversing with him. If there comes up as a subject something that he has seen thee do, or if he does something that makes thee to be ashamed, hold thy peace or show thyself friendly to him ; browbeat him not. Prepare an answer for him with words that will tell, answer not in a way that will irritate him; do not leave him, and do not harass him. His moment must not come, and he must not be cast down at what has been ordered for him.

34. Let thy face shine with cheerfulness as long as thou livest. When there comes forth from the storehouse one of those who went in at the distribution of loaves of bread and his face is set in a frown, he makes known the emptiness of his belly, and he becomes an enemy, being unsatisfied. Do not let any man approach thee and find thee with a gloomy face. A man wishes to remember what is pleasant in the years that he has yet to live.

35. Know thy people (or, acquaintances) when thy prosperity is at a low ebb; thy character (or, reputation) is more than thy friends. It fills the river-side; it is greater than a man's valuable possessions. Riches pass from one man to another. It is an excellent thing for the son of a man to have a [good] character. Good qualities are remembered.

36. . . . . [text wanting]

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37. If thou takest as a handmaid a woman who has always enjoyed good cheer, and is of a merry disposition and is well known to her fellow townsfolk, and she is as thy lawful wife, and is good to look upon, drive her not away, but supply her with food to eat (or, make her fat with good food).

[Here ends the Teaching of Ptah-Hotep.]

Ptah-Hotep's Comments on his Teaching.

A. If thou wilt hearken to these things which I have said to thee, thy condition of life will be like unto that of all those who have gone before thee. And besides the truth that belongs to them remains their beauty: the memory of them shall never depart from the mouths of men by reason of the beauty of their phrasing. Every word will pass current as a thing that can never perish in this land, and it will beautify exceedingly the utterances that the princes and nobles make. It is the Teaching that a man should hand on when speaking to his posterity, so that they may hear it. Thereby he becomes a craftsman in speech, and having heard fine speech himself, he declares it to those who shall come after him, so that they likewise may hear what he has heard. If a well-doing disposition exists in him that is set at the head of affairs he will always be beneficent, and all his wisdom shall endure for ever and ever. The soul that is well trained (or, is understanding) rejoices when its wisdom is established, and it is happy when it is prosperous on the earth. Behold, he becomes a prince through his well-doing disposition, his heart serves as the counterpoise to his tongue, and his lips are true when he speaks, his eyes see rightly, and his two ears hear at the same time. It is a very excellent thing for his son to do what is right, and to keep himself from falsehood [in word and deed].

B. It is a good thing for the son who hears to have heard. He who hears enters in as one who has heard, and he who has heard becomes a hearer who hears what is good and speaks what is good. Everyone who has heard is an excellent person, and it is an excellent thing for him that has already heard [teaching] to hear [more]. To hear is the best of all qualities (or, characteristics), and beautiful affection springs into being thereby. How beautiful is it to see a son searching into the Teaching of his father; through this act he will attain to old age. The man who loves God will hear, but he whom God hates will not hear. Behold, it is the heart of a man that makes its possessor hear or not hear. The heart of a man is life, strength and health to him. Behold, he who has heard hears the word, and he who loves to hear is he who will perform words. How beautiful it is when a son hearkens to his father! And how happy is he (i.e., the father) to whom these words are applicable! How beautiful is the son as a lord of hearing, who has heard and of whom it can be said, He is good in his body, and is treasured by his father! The memorial of him shall be ever in the mouths of those who are alive on the earth at this present, and in the mouths of unborn generations.

C. If the son of a man receives what his father says to him, none of his plans shall fail. Thou art instructed by a son who hearkens. His merit [becomes known] among the princes. His control is over that which he speaks—seeing in hearing . . . . . Calamity overtakes [the son who] will not hear. The man of knowledge rises betimes to stablish himself, but the fool of a man injures himself.

D. The fool of a man who has not hearkened effects nothing whatsoever. He looks upon the man of knowledge as a man who knows nothing, and the qualities of virtue and excellence he considers to be defects. He does every kind of thing that is reprehensible, and these cause him to be abused daily. He lives (i.e., flourishes) upon that through which men die, and his bread is that which is filthy and abominable. But his character and disposition are well known to the princes. He goes on living day by day, but he is as one dead, and people keep themselves at a distance from him because of his evil moods, and because of the many calamities that come upon him every day.

E. The son who has hearkened is like a Follower of Horus, and when he has hearkened good [comes] to him. When he is old and has attained the state when reverence is paid to him, he tells his children the things that were told to him, and so makes new the instruction of his father. Every man instructs as he has been instructed, and tells his children what he has been told, and they tell it again to their children.

F. Build up a character and gainsay not thy precept. Make Truth to flourish, give life to thy children. If . . . . . it will come bearing sins (or, defects). Act thou in such a way that the people when they see thee shall say; “Behold, he is exactly like that one”; and that when they hear of thee they shall also say: “Behold, he is exactly like that one.” The people shall see and shall [say] . . . . . subduing the multitude . . . . .

G. Suppress no word [in this book], and add nothing to it, and set not one thing in the place of another. Take good heed not to open the writings (book, documents) that thou hast; instruct according to the [traditional] word. Thou, a man of learning, hearken thyself. Desire thou to establish thy behest in the mouths of those who hear. [Let thy speech be suitable to the occasion] and let every plan of thine be in its place.

H. Make thy heart to sink as in water, control thy mouth, so shall thy plans be among the princes. Make thyself to be wholly in accord with thy lord, make him to say: "This is my son." Then shall those who hear these words say: "Assuredly praise is due to his begetters.” Concentrate thy mind at the time when thou art speaking, and thou shalt make remarkable utterances, and the princes who hear them shall say: "Good, good are the things that come forth from his mouth."

I. Act in such a way that thy lord shall say of thee:—The Teaching of his father must have been very, very good. He came forth from him (i.e., his father), the first of his loins. He has declared his Teaching to him, and the whole of it is in his body, and what he did in making him was greater than what he said to him. Behold a good son, of the gift of God, who has done more than his lord ordered him to do. He does that which is right, and his heart does (i.e., follows) according to his footsteps.

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May thy members have strength (or, good health) similar to that which I have obtained, the King at the same time being satisfied with everything that has happened, and mayest thou be master of [many] years of life. It is not a little thing that I have upon the earth. I have obtained one hundred and ten years of life, which the King has given to me, in addition to the favours which surpassed those of my ancestors, for doing what was right for the King up to the place of reverence (i.e., to old age).

Here ends [the book]—its beginning to its end as it was found in writing.

THE COMMANDMENTS OF MAAT

E. A. Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(Maat or Ma'at refers to the ancient Egyptian concepts of truth, balance, order, harmony, law, morality, and justice. Maat was also the goddess who personified these concepts, and regulated the stars, seasons, and the actions of mortals and the deities who had brought order from chaos at the moment of creation.

The earliest surviving records indicating that Maat is the norm for nature and society, in this world and the next, were recorded during the Old Kingdom of Egypt, the earliest substantial surviving examples being found in the Pyramid Texts of Unas from between ca. 2375 BC and 2345 BC.

As A Principle

Maat represents the ethical and moral principle that every Egyptian citizen was expected to follow throughout their daily lives. They were expected to act with honor and truth in manners that involve family, the community, the nation, the environment, and the gods.

Maat as a principle was formed to meet the complex needs of the emergent Egyptian state that embraced diverse peoples with conflicting interests. The development of such rules sought to avert chaos and it became the basis of Egyptian law. From an early period the King would describe himself as the "Lord of Maat" who decreed with his mouth the Maat he conceived in his heart.

The significance of Maat developed to the point that it embraced all aspects of existence, including the basic equilibrium of the universe, the relationship between constituent parts, the cycle of the seasons, heavenly movements, religious observations and fair dealings, honesty and truthfulness in social interactions.

The ancient Egyptians had a deep conviction of an underlying holiness and unity within the universe. Cosmic harmony was achieved by correct public and ritual life. Any disturbance in cosmic harmony could have consequences for the individual as well as the state. An impious King could bring about famine, and blasphemy could bring blindness to an individual)

THE LAW

There is little surviving literature that describes the practice of ancient Egyptian law. Maat was the spirit in which justice was applied rather than the detailed legalistic exposition of rules. Maat represented the normal and basic values that formed the backdrop for the application of justice that had to be carried out in the spirit of truth and fairness. From the Fifth Dynasty (c. 2510–2370 BC) onwards, the vizier responsible for justice was called the Priest of Maat and in later periods judges wore images of Maat.

Later scholars and philosophers also would embody concepts from the Sebayt, a native wisdom literature. These spiritual texts dealt with common social or professional situations and how each was best to be resolved or addressed in the spirit of Maat. It was very practical advice, and highly case-based, so few specific and general rules could be derived from them.

During the Greek period in Egyptian history, Greek law existed alongside Egyptian law. The Egyptian law preserved the rights of women who were allowed to act independently of men and own substantial personal property and in time this influenced the more restrictive conventions of the Greeks and Romans. When the Romans took control of Egypt, the Roman legal system which existed throughout the Roman Empire was imposed in Egypt.

In funerary texts

Egyptians were often entombed with funerary texts in order to be well equipped for the afterlife as mandated by ancient Egyptian funerary practices. These often served to guide the deceased through the afterlife, and the most famous one is the Book of the Dead or Papyrus of Ani (known to the ancient Egyptians as The Book of Coming Forth by Day). The lines of these texts are often collectively called the "Forty-Two Declarations of Purity"

A passage in the Instruction of Ptah-Hotep presents Ma'at as follows:

Ma'at is good and its worth is lasting.
It has not been disturbed since the day of its creator,
whereas he who transgresses its ordinances is punished.
It lies as a path in front even of him who knows nothing.
Wrongdoing has never yet brought its venture to port.
It is true that evil may gain wealth but the strength of truth is that it lasts;
a man can say: "It was the property of my father."

Ptah-Hotep was the city administrator and vizier (first minister) during the reign of Pharaoah Djedkare Isesi, the 8th and penultimate pharao of the Fifth Dynasty. He is credited with authoring The Instructions of Ptah-Hotep, an early piece of Egyptian "wisdom literature" meant to instruct young men in appropriate behaviour.

Ptah-Hotep (meaning "Peace of Ptah"), sometimes known as Ptah-Hotep I or Ptahhotpe, was an ancient Egyptian

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vizier during the late 25th century BC and early 24th century BC Fifth Dynasty of Egypt.

The doctrine of Maat is represented in the declarations to Rekhti-merti-f-ent-Maat and the 42 Negative Confessions listed in the Papyrus of Ani. The following are translations by E. A. Wallis Budge.)

The 42 Negative Confessions from the Papyrus of Ani.

1 I have not committed sin.
2 I have not committed robbery with violence.
3 I have not stolen.
4 I have not slain men and women.
5 I have not stolen grain.
6 I have not purloined offerings.
7 I have not stolen the property of the gods.
8 I have not uttered lies.
9 I have not carried away food.
10 I have not uttered curses.
11 I have not committed adultery.
12 I have made none to weep.
13 I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
14 I have not attacked any man.
15 I am not a man of deceit.
16 I have not stolen cultivated land.
17 I have not been an eavesdropper.
18 I have slandered [no man].
19 I have not been angry without just cause.
20 I have not debauched the wife of any man.
21 I have not debauched the wife of [any] man. (repeats the previous affirmation but addressed to a different god).
22 I have not polluted myself.
23 I have terrorized none.
24 I have not transgressed [the Law].
25 I have not been wroth.
26 I have not shut my ears to the words of truth.
27 I have not blasphemed.
28 I am not a man of violence.
29 I am not a stirrer up of strife (or a disturber of the peace).
30 I have not acted (or judged) with undue haste.
31 I have not pried into matters.
32 I have not multiplied my words in speaking.
33 I have wronged none, I have done no evil.
34 I have not worked witchcraft against the King (or blasphemed against the King).
35 I have never stopped [the flow of] water.
36 I have never raised my voice (spoken arrogantly, or in anger).
37 I have not cursed (or blasphemed) God.
38 I have not acted with evil rage.
39 I have not stolen the bread of the Gods.
40 I have not carried away the khenfu cakes from the spirits of the dead.
41 I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42 I have not slain the cattle belonging to the God.

THE TEACHING OF TUAUF THE SON OF KHATTAI

Source: British Museum Papyrus No. 10,182
and No. 10,222
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2345 - 2181 BC.

(The next oldest Book of Moral Precepts known to us is probably the Teaching of Tuauf, the son of Khattai, who wrote it for the benefit of his son Pepi; when and where Tuauf lived is unknown. The Teaching of Tuauf is considered to be a work of the 6th dynasty (2345 to 2181 BC.) or soon after. The Teaching of Tuauf was very popular under the New Empire (1550–1077 BC), and it seems to have been used as a text-book in schools and colleges, partly because its contents were more interesting than the religious texts that were usually studied, and partly because from one end to the other it is an eulogy of the profession of the scribe and the man of books.

A copy found in a more or less complete state only in papyri of the 19th or 20th dynasty (1292 to 1077 BC.). From the copy's composition it seems clear that the copyists of it at that time did not understand what they were writing; the obvious mistakes in the text are very numerous, and many passages mean nothing, or at any rate, are untranslatable. In spite of these defects, the main object of Tuauf in writing his work was to instil into the mind of his son Pepi a love for letters and for the profession of the scribe, and also to make him study the apophthegns of the Ancestors.

What Tuauf's social position was we know not, but by some means or other he learned to write and to express himself with tolerable clearness. He was probably not a man of high rank, and he seems to have worked at some kind of trade. In the course of this he found his ability to read and write of such importance that he determined to have his son properly educated, and to make him a scribe. He lacked the skill of the professional scribe in turning his sentences, and he employed in his Teaching the words that were in common use among the people of his own class. A thousand or twelve hundred years later, when the temple scribes and teachers under the Ramessid kings began to use his Teaching as a text-book, these archaic words were no longer understood, and others of more modern use were substituted for them. Blunders in copying and attempts at emendation have brought the text of Tuauf's Teaching into the unsatisfactory state in which we find it to-day.)

Text:

THE BEGINNING OF THE TEACHING THAT WAS COMPOSED BY A MAN OF THE THART, WHOSE NAME IS TUAUF, THE SON OF KHATTAI, FOR HIS SON WHOSE NAME IS PEPI, WHEN HE WAS SAILING UP THE RIVER WITH HIM TO KHENNU (OR TO THE COURT?), TO PLACE HIM IN THE HOUSE OF THE

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TEACHING OF BOOKS (IX., WITH THE SONS OF THE PRINCES OF KHENNU). HE SAID TO HIM:—

1 I have considered the exhaustion caused by labour, I repeat I have considered it; [therefore] devote thy mind to books, I have also considered who has been released from the corvee, and assuredly there is nothing more [to be esteemed] than books. They are like a well. Dig down deeply therefore into the depth of Kamit {ix., the literature of Egypt), and thou wilt find the following aphorism: As for the scribe, any (or every) position at Court may be his ; he needs not be a beggar therein. The man who works to satisfy another never obtains a settled position. I have considered the other professions likewise, and to them also this aphorism may be applied. I would make thee to love books as thy mother. I would bring in their beauties before thy face, for the profession of the scribe is greater than any other—there is nothing equal to it upon the earth. Even when he is a beginner and is making progress, though still a mere youth, his views are discussed. He is despatched on missions of state, but does not come [back] to place himself under restraint.

2 I have never seen the blacksmith (literally, the man who casts statues in metal) in charge of a mission, or the gold-worker despatched on one. But I have seen the coppersmith at his work at the door of his blazing fiery furnace. His fingers are [knotted and rough] like the hide of the crocodile, and he stinks more than the guts of fish.

3 Every artisan who wields the chisel, has he any more rest than the ploughman? (Or, perhaps, "he needs more rest than the ploughman.") His fields are [made of] wood, his tools of tillage are of copper. He is released from work in the nightseason, 0and works more than he did with his arms [in the day-time]; in the night-season he lights his lamp.

4 The stone-mason is always seeking blocks of sandstone of aU kinds suitable for his work. When his period of work is ended in the evening, his arms are weary, and he (i.e., his whole body) is exhausted. He sits himself down when Ra enters [the Tuat], and his thighs and the bones of his back [seem] as if they were coming asunder.

5 The barber shaves until far into the night. When he sets himself to eat he must put himself on his upper arm. He betakes himself from one quarter of the town to another in search of the men who want shaving {i.e., his customers). He tortures his hands and arms to fill his belly, just as do the honey-flies {i.e., bees) which devour their own productions.

6 The waterman has to work down the river into the Delta in order to gain his wages. He must toil excessively and work as long as his arms are able to do so. The mosquitoes and gnats sting him to death, his stink chokes him. He sets out for his garden, he sets out for his house . . . . .

7 The workman (or, mud-puddler) who builds dams (or, makes bricks) in the fields must pass his time among the cattle. He has to do work in the vineyards and for the pigs. He cooks his food in the fields. His garments are stiff with the mud which is caked on them, the straps break. If he goes into the wind it stifles him; when his fire appears (i.e., bums up) he is comfortable. He works wooden tools with his feet. If he frees himself from them and crosses the threshold, he is driven from the place.

8 I will speak to thee also about the builder of walls. He is eaten up with disease, for he lives out in the open air among the winds. Tlie building material is in his garb. He is tied to the walls like the Lilies in order to attain to what he seeks. His arms are in evil case . . . . . all his clothes are dilapidated. He eats the bread of his fingers, he washes himself once only. His misery is so great that it can hardly be described correctly . . . . . from one chamber to another, ten cubits . . . . . by six cubits from one month to another he clings to the scaffolding like the lilies on the houses, doing work of every kind. If he has bread [to eat] it is to his house that he gives it. His children are cruelly beaten [by him].

9 The gardener brings in to me gazelle (sic). His shoulders are bowed under crushing loads, and his arms and his neck become diseased. He spends the forenoon in watching the onions and the afternoon in attending to the vines. He is obliged to work every day, and everything he does exhausts his body.

10 The farm-labourer, his clothes [last] for ever.* (*Or, perhaps, "The farm-labourer is always held accountable by his employer.") He has a raucous voice like that of the corncrake (?) His fingers and hands and arms are dried up by the winds and are cracked. He is worked to exhaustion . . . . . a man would choose the security afforded by lions to that which he has. The taste of death is in him. His roof is the earth among them. He comes through the fields, he comes to his house in the evening, and is utterly worn out by the journey.

11 The weaver sits in a closed hut, and has a lot which is worse than that of a woman. His thighs are drawn up close to his body, and he cannot breathe freely. The day on which he fails to do his tale of woven work he is dragged out [from his hut] like a lily (or lotus) from the pool. Only by bribing the watchman at the door with [his] bread-cakes can he make him let him see the sunlight.

12 The spear-maker (literally, the maker of weapons for fighting) suffers sorely when he has to go out into the hills. He must pay much money for the hire of the asses and [their drivers], and his expenses for provender for them on the way are very great. He comes through the fields, he comes to his house, and is utterly worn out by the journey.

13 The envoy when he is about to come forth into the mountainous country (or, desert) bequeaths his possessions to his children, being afraid of lions and the thievish nomads, the Aamu. And when he returns to Egypt, and has come through the fields, and reaches his house at nightfall, he is utterly broken by the fatigues of the journey.

14 The reed-cutter, his fingers are filthy, and the stink of them is that of the dealer in fish His eyes are dazed (or, sunken), his hand never rests. He passes the whole day in cutting papyrus, he detests [wearing] clothes.

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15 The lot of the sandal-maker is an evil one indeed. He must beg [for work] everlastingly. His health is the health of a hooked-fish He gnaws the strips of leather.

16 The washerman who toils on the river bank is a neighbour of the crocodile . . . . . filth rises on the water, his hand never stops. It is not a restful profession which I now set before thee, or the happiest of all professions! His food is mixed up with his apparel, not one of his members is clean, he must put himself into the garments of women. His miserable state is one to weep over. He spends his whole day with the stick for beating the clothes [in his hands]. When clothes are brought to him to wash he is told that if he delays he will be beaten.

17 The snarer of wild-fowl toils exceedingly hard when he tries to see the birds as they fly high in the sky. When he sees the birds in a mass in the sky, he says: "How I wish that I had a net handy!" but God does not give him his heart's desire to help him to carry out his thoughts.

18 Moreover I tell thee that the trade of the fisherman is the worst of all trades. Does he not verily have to toil in the waters of the river, where he is mixed up with the crocodiles? When the river-plants are sparse there is no one to cry out to him, "A crocodile lurking there." Fear blinds his eyes . . . . . Verily there is no occupation than which better cannot be found except the profession of the scribe, which is the best of all.

19 When a man knows the books one will say, "They are good for thee," No other profession will I set before thee; verily each worker curses his work [except the scribe]. No man says to the scribe, " Work in the fields for such and such a man." Verily that which I am now doing as I sail up the river to Khennu (the Court?), behold, I do it for love of thee. Even one day [spent] in the house of instruction (i.e., school) is profitable for thee, and the work done therein will endure as long as the mountains. These are the things that I would have thee to know quickly, quickly, for they drive away the Beast (or. Serpent?) Betennu.

20 I will [now] speak to thee words concerning other matters, to instruct thee and make thee to know [how to behave] and how to avoid contention (or, quarrelling). Be thou one of those who have weight (a settled object?) in their plans, for if a man adopts an object hastily he knows not where his plans will end. A man may have lapis lazuli in his hand [for] the lions . . . . .

21 When thou art following in the train of princes walk decorously, as if thou wert feeling pleasure. When thou goest into a house and findest the master therein, the hands of another not being before thee*, sit down, [lay] thy hand on thy mouth, and ask no questions of anyone who may happen to be near thee. (*Or, perhaps, "and findest the master therein [engaged] in discussing with another man affairs [of which thou art ignorant]." He who says "[Tell me,] I pray," is like the man who tries to break a cudgel with a twig* (*Tuauf is here quoting a proverb; he quotes it again a few paragraphs later.)

22 Ur-shefit lays a burden upon thee. Utter no cryptic words; he who conceals his body (or, mind) works against him. Speak not words of pride and arrogance, even when thou art sitting by thyself, or, according to a variant reading, alone.

23 When thou comest out of the house of teaching {i.e., school)—it having been told thee that midday has come—and thou goest singing (or, shouting) about the courtyards of the houses, I charge thee not to enter into [the houses] to which they belong.

24 When a great man of the town sends thee on an errand, deliver the message which he gave thee word for word, even as he uttered it. Take nothing away from the message which he gave, and abandon [the idea] of making any addition to it. Let him not set his heart. He is filled with [good] qualities of every kind, there exist no hidden things to him, no place is large enough to contain him.

25 Speak not lies to (or, concerning) thy mother, for the sake of this Great Chief (Osiris?). . . . . Act not in any wise against her, not even when thou art by thyself or, according to a variant reading, alone. If thou art one who despises the belly thou wilt be hearkened to. If, when thou hast eaten three bread-cakes, and hast drunk two pitchers of beer, thy belly is not full, thou must fight against it (i.e., thy ravenous appetite). If another man is filled therewith make no stand: it is like a man trying to break a cudgel with a twig.

26 Behold, it is a good thing for thee to dismiss the crowd of people that are about thee, [so that] thou canst hear [privily] the words of the nobles. O that I could make myself like imto thee—son of men (a title also found in Qumran texts and New Testament writings). Thou marchest like one who has made himself the master of . . . . . The scribe who hears (or, obeys) is seen [and known]; he who obeys becomes a man of might. Fight against the words that are against (i.e., condemn) it. Make thy feet hasten when thou marchest and spare not thyself . . . . . Make thyself to be friendly with thy young companions.

27 Behold, the goddess Renenit is on the way of God, and it is the goddess Renenit whom the scribe has upon his shoulder on the day of his birth, and when having become a man, he enters the Council Chamber. Verily there is no scribe who does not eat the food of the King; life, strength, and health be to him!

28 The goddess Meskhenit makes the scribe to flourish and to prosper, and sets him at the head of the Council. Tua-Ra is his father and his mother (or, his father and his mother praise Ra). They set him on the path of life. Behold, these are the things that I would set before thee, and before the children of his (i.e., his son's) children.

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THE TEACHINGWHICH KING KHATI WROTE FOR HIS SON MERIKARA

or: Instruction Addressed to King Merikare
or: The Teaching for King Merykara
Source: Vladimir Semyonovich Golenishchev, 1913,
Ermitage, St. Petershurg, No. 1115, 1116a & 1116b
Translation: Alan Henderson Gardiner, 1914
Estimated Range of Dating: 2025-1700 BC.

(Instruction Addressed to King Merikare or The Teaching for King Merykara, is a literary composition in Middle Egyptian, the classical phase of the Egyptian language, probably of Middle Kingdom date (2025-1700 BC).

In this "sebayt" (wisdom teaching) the author has a First Intermediate Period king of Egypt possibly named Kheti address his son, the future king Merykara, advising him on how to be a good king, and how to avoid evil. Merykara is the name of a king of Dynasty 9 or 10, the line or lines of kings who ruled northern Egypt during a period of division, the First Intermediate Period (about 2150-2025 BC). Perhaps this allowed the author of this composition greater freedom in describing the limits of royal authority than might have been possible in referring to kings of a unified Egypt; the Teaching for King Merykara is effectively a treatise on kingship in the form of a royal testament, the first of this genre. Similar works were created later in the Hellenistic and Islamic world, and, in the speculum regum, had a parallel in medieval Europe. Like similar later "royal testaments" one of its functions may have been the legitimization of the ruling king.

Synopsis: The first, mostly destroyed, section deals with the putting down of rebellion, the second with how to treat the king's subjects. The third section gives advice on how to run the army and religious services. The fourth describes the king's achievements and how to emulate them. Next, in contrast to the continual recycling of architectural blocks, the king is instructed to quarry new stone, not reuse old monuments; the reality of reuse is acknowledged, but the ideal of new work is commended. Similarly, the destruction of a sacred territory at Abydos is recorded; the king expresses remorse, as if accepting responsibility for the unthinkable that must have recurred throughout history - sacrilege in the name of the ruling king, subject to divine retribution during a judgement of the dead.[6] The importance of upholding Maat, the right world order, is stressed. The last two sections contain a hymn to the creator god (who remains unnamed) [7] and an exhortation to heed these instructions.

The contrast between real and ideal make the composition a reflection on power unparalleled in Ancient Egyptian writing.

Principal sources: The text is known from three fragmentary papyri. They only partly complement one another and the most complete one, the Leningrad Papyrus, contains the largest number of scribal errors and omissions, making it very difficult work with.

- *Papyrus Hermitage 1116A, late Dynasty 18*
- *Papyrus Moscow, Pushkin Museum of Fine Arts 4658, late Dynasty 18*
- *Papyrus Carlsberg 6, late Dynasty 18*

The "Teaching of King Khati" is a remarkable composition. King Khati wrote it for the benefit of his son Meri-ka-Ra. Unfortunately the only version of it which we have is the work of the scribes of the 19th dynasty, but there seems to be little doubt that the composition itself is about two thousand years older. This Teaching of Khati is different in every way from that of his predecessors, and this royal author intended to teach his son something more than morality. The first six paragraphs advise Meri-ka-Ra how to deal with disloyal, noisy sedition-mongers, who go about the city talking and inciting men to overthrow the existing government. He is to use no half measures, but to seize such folk, kill them, blot out their name and memorial, and destroy their adherents.

The next three paragraphs counsel just and considerate treatment of the nobles and the people in general : Stablish thy boundaries and provide for the future, seize not all the land. [Life] passes quickly upon earth and is of short duration.

The next seven paragraphs deal with an incident in a fight which King Khati had with the princes of Thebes at This, near Abydos; the subjugation of the peoples to the north-west and north-east of Herakleopolis; the nomad tribes of the Aamu (or Syrians) and their warlike and unconquerable disposition.

The rest of the text, and this is a surprise, is monotheistic, meaning it deals with only One God. The passages contain the simplest and grandest description of the power and majesty of the God of Creation which has been found in Egyptian papyri. It is clear from some of the lines in them that the god whose power Khati describes is Ra, the oldest sun-god of Heliopolis, who was undoubtedly regarded as the creator of the material universe. King Khati's monotheism is of a very high order, but Ra was, apparently, not almighty, for he had enemies, who subsisted against his will, and whom he had to slay. And his power over the men whom he had created in his image was not great enough to prevent them from conspiring against him. Moreover, to help men to overcome "happenings," (i.e., accidents and calamities) and diurnal and nocturnal visions, he was obliged to invent for them Hekau, "words of power" (i.e., magical spells, incantations, exorcisms, and the like). As these were to be recited whilst certain ceremonies, of a symbolic and magical character, were being performed, and as both the spells and ceremonies were designed to destroy the power and works of evil beings, they must be regarded as the foundation of the "White Magic," which Ra invented to defeat "Black Magic."

(The hieratic text of this Teaching is only found in copies of it which were made by the scribes who flourished under the New Empire, and is preserved at St. Petersburg and Moscow. It was published in 1913 by Vladimir Semyonovich Golenishchev in Les Papyrus Hieratiques No. 1115, 1116a et

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1116b de L'Ermitage Imperial a St. Petershourg,.and translated into English by Alan Henderson Gardiner in the Journal of Egyptian Archaeology, Vol. I, p. 22 ff.)

[The first two or three columns are much mutilated, and little connected sense can be got from the fragments.]

1 [The few words which remain suggest that the king tells his son what characteristic in a man he considers to be absolutely essential for ruling successfully.]

2-4 [These paragraphs deal with the suppression of rebellion.]

5 The king, considering the case of a man who is friendly with disloyal folk, and possesses the gift of fluent speech, and is very popular with many in the city and can bend them to his will, and is a mischievous chatterer, advises his son to seize him, and kill him, and blot out his name, and wipe out every memorial of his existence, and suppress all who were his adherents.

6 A quarrelsome discontented man causes uproar in a city, and will split the community into two parties. If thou dost find a man of this kind, but canst not thyself deal adequately with him, summon him to appear before the council, and prosecute him as a rebel, for he is one. A chatterer in any case causes trouble in a city. Curb the mob. The man with nothing to lose rebels naturally.

7 A king must not punish in the heat of passion; use discretion in punishing, and thy people will rejoice. Show thyself to be a speaker of the truth before the God . . . . . The heaven of a man is a good disposition (or, nature); the curse of a man who is broken-hearted through suffering is a terrible thing (or, calamity).

8 Make thyself a craftsman in speech, for thereby thou shalt gain the upper hand. The tongue of a man is his weapon, and speech is mightier than fighting. No man can come behind him that is skilled in heart . . . . . Those who do not know cannot seize the man who knows, and where he is no evil thing takes place. Truth comes to him in a well rubbed-down state in the form of the sayings of the ancestors.

9 Follow after (or, imitate) thy fathers of olden time. The [mind] is trained by knowledge. Behold, their words stand fast in writing. Open [their book], read, and follow their wise counsels, and in this wise shall the workman become a man who has been taught. Be not evil; good is graciousness (or, sympathy). Let thy loving sympathy stand as a permanent memorial of thee. Multiply thy [benefit] . . . . . in the city. The people will give thanks to God for thy benefactions, and they will praise thy goodness, and will pray for thy health [in years to come].

10 Pay honour to princes, and treat thy people well. Make the boundaries of thy country to flourish enlarge them), and the districts about thee. It is a good thing to work (i.e., make provision) for what is (or, those who are) to come after. Pay honour to a life of work, for he who is satisfied in heart becomes an evil . . . . . It is a despicable thing for a man to fetter the land (his estate?). The man who has nothing is greedy for the property [of others] upon earth has no continuity . . . . .

11 Make great thy princes and they will carry out thy laws. The man who possesses wealth in his house favours no man; the man with possessions has no need of [bribes]. The poor man does not say what it would be right for him [to say], and the man who says, "I would have more" is not trustworthy for he will favour the side that will bribe him. A prince is truly great when his princes are great; a king is strong when he has shenit (i.e., mighty men) about him. Awe-inspiring is he who has many princes about him. Speak what is true in thy house, and the princes who are on the earth shall fear thee. All is well when the Lord is right of heart, [for] the chief (or, innermost?) chamber makes reverence to be felt for the outside thereof.

12 Do the right, and thou shalt continue upon the earth. Make the weeper to cease his plaint. Fleece not the widow woman. Drive no man away from the property of his father (i.e., ancestral estate). Defraud not the princes by removing them from their hereditary offices. Take good heed not to inflict punishment unjustly. Slay none unnecessarily; it will not be profitable for thee. Inflict punishment by means of beatings and putting men under restraint; through treatment of this kind this land shall have a sure foundation. But an exception to this treatment shall be the rebel whose plottings have been found out. God knows the evil-hearted. God smites him for transgressions against Him even to blood . . . . . Slay not the man with whose virtues thou art acquainted, with whom thou hast in times past sung the writings [in school] and read the [Sapu Book] of God. Enter with a long stride the place of hidden things (or, mysteries). The soul of the man who is slain comes to the place which it knows, it steps not aside from the ways of yesterday. No words of power (i.e., magical spells) can turn it back, and it advances to the place where waters flow for it.

[We will now refer to three paragraphs 13, 27 and 28, but which give to the Teaching of Khati a character possessed by no other moral work except that of Amen-em-apt. These paragraphs deal with religion and not morality, and that they should occur in a work written nearly three thousand years before Christ is very remarkable. Paragraph XIII carries on the subject of the preceding paragraph, in which the King says:

13 "Do right deeds, thou shalt remain on the earth," He goes on to say, If thou wilt oppress the widow, and usurp the orphans' possessions, and dismiss the magistrates who judge rightly, and punish innocent men, and murder people, thou wilt be judged and punished after death. [The passage concerning the Judgement is so important that I reproduce Golenischeff's transcript of it, and a translation of it:—]

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THE JUDGEMENT.

"[Remember] the Tchatchaut* who judge wrongdoers. (*i.e., the Company of Assessors in the Other World, presumably the Forty-two great gods of the Hall of Maati, which was presided over by Osiris) Know thou that they will not be lenient (or, pitiful) [On] that day of the judgement of wretched man, [In] the hour of the doing of [their] appointed duty. It is a terrible thing for a man who knows [his sin] to be charged with it. Fill not thy heart [with hope] because of length of years, [For] they regard a whole lifetime as a single hour. They prove [a man] after [his] arrival in port (i.e., death). His qualities are placed near him as means of subsistence. There (i.e., in the Other World) existence is everlasting. A fool is he who has put [the remembrance of] it away from him. The man who attains to that place without wrongdoing Has an existence there like that of God, Going about unhampered like the Everlasting Lords."

14 Train up the young men to be soldiers and thou wilt be beloved by the Court, and let thy retinue of servants be great and numerous. See that thy town is always filled with hale young men who have newly arrived, being twenty years of age. Young men rejoice in following the dictates of their hearts. Successors of dependants appear, and a father with his children . . . . . Thus I raised soldiers when I ascended the throne. Make great thy great men, promote [those who fight] for thee. I pray thee to increase thy young men who follow thee, provided with inventories, endowed with fields and supplied with cattle.

15 Make no distinction in thy behaviour towards the son of a man of rank and the son of a man of humble parentage, but attach to thyself a man by reason of what his hands have effected. All handicrafts are performed according to the . . . . . the Lord of Strength. Guard thy border, set up thy lasting monuments, so that the corvde gangs may be profitable to their lord. Set up thy [fine] monumental buildings to God, for this will make to live the name of him that builds them. Let a man do what is of benefit to his souls, [that is to say] let him make the monthly purification, and take the white sandals, and betake himself to the temple, and unveil what is usually secret, and enter the shrine (or, sanctuary), and eat bread in the house of the god.

16 Make the libation tank to overflow, make great (or, large) the bread-cakes, multiply the daily offerings, for it benefits the man who does this. Make to flourish thy monuments according to thy wealth (or, power). One day [only] will provide for eternity, and one hour [only] will produce benefit for him that comes after. God has knowledge of the man who works for him. Carry statues of thyself into a remote land, and let not the people count [the labour] of doing so. Sick is the man who lacks a thing to fight about, in the interior of Egypt the fighting man is never cool.

17 Young recruits attack young recruits, according to what the men of olden time have said about the matter. Egypt fights in the cemetery, smashing the tombs and smashing . . . . . Thus did I myself and thus did it happen . . . . . Entreat not evilly the country of the South. Thou knowest what the Court said concerning it in times past, and it came to pass even as these things came to pass. They did not invade it, as they said . . . . . The town of Ten (Thinis), which was the boundary on the south, and as far Taut (?), I captured it like a water flood. King Meri[ka]-Ra, whose word is truth (i.e., this king was dead), did not do this. Be long-suffering in ruling that country act wisely, having regard to the future.

18 Keep on good terms with the region of the South. Men will come to thee bowed under loads with offerings. I acted as the men of olden time did. If a man has no grain to give [as tribute] be compassionate, for they are feeble folk by the side of thee. Fill thyself full of thine own bread-cakes and beer. Then shall the granite come to thee [from Sun, i.e., Syene] without any hindrance. Destroy not the monuments of another man, but hew stone for thyself in Reau.* (*i.e., the quarries of Turah, about 20 miles south of Cairo on the East bank of the Nile.) Build not thy tomb with stones from a wrecked tomb . . . . . Behold, thou King, Lord of joy of heart, thou art lazy, thou sleepest in thy strength. Follow thy inclination as I have done and thou shalt not have an enemy within thy border.

19 A certain man stood up, he was a lord of the town, and his heart was broken because of Ta-Mehu (i.e., the Delta), from Het-shennu to Sebaqa, its southern border as far as the marsh land of Khaui (near Herakleopolis). I settled the country on the west [of the Delta] as far as the margins of the Lake (or, Sea). They work (or, pay tribute), it yields . . . . . The Eastern country is full of nomad Arabs, their tribute . . . . .

[The next five paragraphs, 20-24, are full of difficult words and passages. They refer to the writer's conquest of the country to the north-east of Egypt, including Syria. He had subjugated it as far as Kantarah, and apparently had established garrisons to keep away the Semites and other Asiatic peoples. He now wishes to see a strong man arise in the person of his son. And, moreover, he says, the Pett peoples (i.e., the nomad tribes of Palestine and Syria) may be described thus:-]

20 The Amu are a despicable folk. The region in which they live is a miserable place, the water of the well[s] is horrible, it is difficult to travel about in because of the great number of the trees (or, jungle), and their roads are bad because of the mountainous districts.

21 The Amu is never to be found in the same place, and his feet are always on the move, marching from one place to another. He has been fighting ever since the time of Horus. He conquers nobody and nobody conquers him. He never announces the day on which he is going to fight, and is like the captain who rushes off suddenly to quell a rebellion. During my time the Pett tribes of the Amu were like a weapon in a fortress . . . . . I allowed the people of Ta-Mehu (i.e., the North-land, or Delta) to fight them.

22 I carried away captive their holders of land and their cattle . . . . . the Amu are a beastly folk to the Egyptians. Let

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not thy heart have concern about him. He will attack and rob an isolated encampment, but he will not attack a walled town. Dig down the dyke and flood half of the district as far as Kamui (Athribis), verily it is the navel-cord of the nomads of the desert. Its walls are manned with armed men, its inhabitants are many and they know how to handle . . . . . Then there is the town of Tetu-Asut (A part of the modem district of Sakkarah, to the South of Memphis), the people whereof are ten thousand in number, and they are free and untaxed.

23 There are princes in it who from the time of Ra have gone to the Court [of Memphis]. Its borders are well defined, its coast-guards are strong, and it has many Northern men (i.e., Delta folk) in it, and they irrigate it. The North-land gives tribute in the shape of grain. Behold, it is the lands of wood of the North-land. They built a dyke that reached to Hensu (Hanes—Herakleopolis) . . . . . Take good care not to be hemmed in by hostile subjects . . . . .

24 When there is revolt on thy southern border it is the Pett folk (i.e., nomad tribes) who will take up arms against thee. Therefore build forts (blockhouses?) in the North-land. A man's name is not belittled because of what he has done, and the city that is protected cannot be injured. Build forts . . . . . The enemy loves the man who is evil-hearted, for his disposition is vile. King Kha-ti (Presumably Khati I, the founder of the Herakleopolitan Dynasty), whose word is truth, has laid down the following in his wise counsel; He who is silent (i.e., inactive) against the man of violent heart is destroyed; God fights against the man who is an enemy of the temple. Here the section of the text that contains Khati's advice of a political character comes to an end; he now harks back to his moral Teaching.

25 There shall come one . . . . . who shall carry it out; he shall understand what has been decreed . . . . . the day of his coming. Provide drink offerings in abundance. Pay honour to God, and say not: "He is poor-spirited." Let not thy hands and arms drop in idleness, but work willingly. What destroys heaven is apathy. Monuments are regarded by an enemy, [for] he does not destroy them because he wishes that what he himself has made shall be maintained in good order by him who comes after him. There exists no man who has not an enemy. [The Lord] of the Two Lands understands affairs, and the King who is surrounded by nobles does not act stupidly. He was wise even when he came forth from the womb; he was set apart (or, distinguished) to be at the head of the land of millions [of men].

26 Kingship is a splendid rank. Even when [a king] has no son and no brother to perpetuate his monuments, lo, one king maintains the reputation of another. A man works on behalf of his predecessor, because he wishes that what he himself has done shall be maintained in good order by his successor. Behold, an evil happening took place in my time, that is to say, the funerary districts of Tenu (Thinis) were laid waste. It took place because of an act of my own, and I only had knowledge of it after the deed was done. Verily my punishment was in proportion to what I had done. A contemptible man and unprofitable is he who thinks that he can make to flourish again what he has laid waste, or build up what he has overthrown, restoring its perfect state and beauty. Take good heed to this matter; a blow struck brings a counter blow in its train; and this is the irresistible result of every action (or, deed).

27 God the Creator. His Worship and Power. "God has hidden Himself; [He] knows the dispositions [of men]. None can resist the lord of the hand* (see page 20) Who attacks the things which are seen by the eyes (or, whilst the eyes look on). God is to be adored [when] He is on His way. Stones are worked upon, copper (or, bronze) is wrought [into images of Him]. The parched land is rewarded with a stream. A river will not permit itself to disappear, it destroys (or, dissolves away) that ground in which it hid itself. The soul journeys to the place which it knows. Found [and] make perfect (or, magnificent) thy house of Ament (i.e., the west bank of the Nile), Beautify thy house of Khert-Neter (i.e., the cemetery) As is right to do, like one who observes the law. For the minds (or, hearts) of men rely upon it. The disposition of him that is right of heart is more acceptable than the ox of the worker of iniquity. Work for God, He will work for thee in like manner. Make offerings 130. to keep the tables for offerings well-supplied, [And] with the cutting [of funerary texts add] the similitude of thy name. God knows well [the man] who works for him."

28 [King Khati continues his advice thus:-] "Regulate (or, keep order among) men and women, who [are] the flocks and herds of God. (Compare Psalm 74,1; 79,13; 95,7; 100,3.) He made heaven [and] earth for their will (i.e., pleasure), He dissipated the darkness of the waters, He made the breezes of life (or, the life-giving air) for their nostrils. They are the images (or, likenesses) of Him, (Compare Gen. 1,26-27; 9,6.) Who came forth from His members. He mounts up into the sky for their hearts (i.e., gratification). He has made for them fruits and vegetables, flocks and herds, feathered fowl [and] fish for their subsistence. He has slain his enemies, he destroyed his own children because they conspired and made rebellion. He made the daylight for their hearts (i.e., gratification). He made himself to travel in a boat so that he could see them. He has raised up a shrine behind them. [When] they weep he hearkens [to their cry]. He made for them a governor in the egg (i.e., governors who were kings before they were born.), A captain to strengthen the back of the feeble man. He made for them words of power [for] weapons To repulse the might of [untoward] happenings [And terrifying] visions by night as well as by day. He has slain those who were rebels in heart As a man chastises his son for his brother. God knows every name."

29 Do no evil thing. My mouth gives laws of every kind for the King. Make direct thy face before thee, lift up thyself like a man. O that thou mayest come to where I am without any laying information against thee. Slay not any man who approaches thee and whom thou hast favoured, for God knows him. He who flourishes on earth is one of them; those

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who follow the King are gods. Make the love of thee to be among all the peoples. A generous (or, well-doing) character is held in remembrance . . . . . it was said concerning thee the time of the feeble man is at an end. Thus said those who were dependants in the House of King Khat-ti when prophesying about him that was to come to-day. Behold, I have declared to thee the profitable things of my mind; make them to be firmly grounded before thee.

30 Colophon (descriptive Conclusion): It (i.e., the book) has gone out (i.e., it is finished) in peace, as it was found in writing in the writing of Khamuas for himself, the silent one of truth, of kindly nature, generous and a lover of men. He stood not in the eye of another, he was not one given to scurrilous (or, blasphemous) abuse, he was the servant of his lord, a scribe who a man skilled in the craft of Thoth, the scribe Khamuas, and for his brother whom he loved dearly, the silent one of truth, of kindly nature, a man skilled in the craft of Thoth, the scribe Mahu.

THE INSCRIPTIONS OF ANTEF THE SON OF SENT

The Philosophy Of Antef, The Son Of Sent.
Source: British Museum stele, No. 197
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 2120 - 2070 BC.

(Antef, or more precisely Sehertawy Intef I, was a local nomarch at Thebes during the early First Intermediate Period and the first member of the 11th Dynasty to lay claim to a Horus name. Intef reigned from 4 to 16 years c. 2120 BC or c. 2070 BC during which time he probably waged war with his northern neighbour, the Coptite nomarch Tjauti. Intef was buried in a saff tomb at El-Tarif, known today as Saff el-Dawaba.

Intef, whose name is commonly accompanied by epithets such as the Elder, the Great (= Intef-Aa) or born of Iku, was a Theban nomarch during the First Intermediate Period c. 2150 BC and later considered a founding figure of the 11th Dynasty, which eventually reunified Egypt.

Intef the Elder was not a pharaoh but rather the nomarch of Thebes c. 2150 BC. As such he would have nominally served either a king of the Eighth Dynasty or one of the Herakleopolitan kings of 9th or 10th Dynasty. Intef the Elder would have controlled the territory from Thebes to Aswan to the south and not farther north than Koptos, which was then controlled by another dynasty of nomarchs.[3] Intef is believed to be the father of his successor on the Theban throne, Mentuhotep I.

From his stele in the British Museum, No. 197 [581]. Published by Sharpe, Egyptian Inscriptions, II, pi. 83; and Hall, H. R., Hieroglyphic Texts, Part II, pi. 23; and Moret, La Profession, p. 80.)

"Antef, the governor of the offices of the Government (The equivalent of the Mudiriyah of our days), smells the ground (i.e., does homage) before Khenti-Amenti, and looks upon the beneficent deeds of Up-uatu. He says : Now as concerning this tomb which I have made in the mountain (i.e., cemetery: To this day the Egyptians call the region where the tombs are situated "gabal," i.e., mountain.) of Abydos, this region which is surrounded by walls, which was made in the beginning by Nebertcher (i.e., "Lord to the uttermost limit," perhaps a God), a place profitable (or glorious) since the time of Osiris, a settlement of Homs for his Fathers, [the place] that the stars in the sky serve, [the place that is] the mistress of the henmemet beings, whereto come the great ones of Tetu (Mendes), the sister-site of Anu (Heliopolis), [the place of] Homs-splendours, whereon rests Nebertcher— may offerings appear at the word here for the loyal servant, the governor of the offices of the Government, Antef, the son of Sent.)

1 I am a silent man before a raging man and before a fool, in order to suppress wrath.

2 I am cold (i.e., calm, or cautious), without hasty impulses, knowing what circumstances may arise, understanding possibilities of failure.

3 I am a man who speaks in places where violence is applied, and I know when, according to custom, it is right for me to show anger.

4 I am a long-suffering man. I pay heed to my name (or, reputation); it gives (?) [me] what is in my heart.

5 I am a man who collects [his facts or thoughts], returning to a matter, longsuffering (or, patient), silencing the weeper with happiness.

6 I am a man who has a bright (i.e., pleasant) face for his subordinate, and who does good to the man who is like himself (i.e., is in the same social position).

7 I am an impartial man in the house of his lord, knowing what will heal the man who is diseased in speech.

8 I am a man who is bright (i.e., pleasant) of face, open-handed, a lord of food, without withdrawal of face [from any man].

9 I am a friend towards those who are in a lowly condition, and to the man who has nothing my true (or, just) dealing is sweet.

10 I am the food of the hungry man who has no possessions, and open-handed to the destitute.

11 I act as the man of knowledge for him that is ignorant, and I teach a man that which will be beneficial for him.

12 I am the impartial man in the house of the king, knowing that which is said in every court-house.

13 I am a man who hearkens, I hearken to Maat (the Law, or the Truth), and, indeed, cause it to declare its message to my heart.

14 I am the peacemaker of the house of his lord, being remembered by reason of his amiable qualities.

15 I am a good one in the courts when cases are being tried, equable of mind, free from words (or, acts) that irritate.

16 I am a good man, not acting hastily, not coercing a man because of an utterance [of his].

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17 I am a man of justice, like the scales, impartial, true like Thoth.

18 I am a man firm of foot, whose design is well thought out, who prepares the way for the man who would make him to prosper.

19 I am a man who recognizes the man who can teach him, and the man who will allow him to discuss a matter with him.

20 I am a man who speaks in the Court of Law (or. Truth), who sets (literally, sharpens) his mouth against the restrictions of the mind."

THE TEACHING OF THE SCRIBE ANI, WHICH WAS WRITTEN FOR HIS SON, KHENSU-HOTEP.

Source: Mariette's Papyri, Nos. 5 and 7,
Egyptian Museum, Cairo
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2120 - 2070 BC.

(The Instruction of Ani, or Any, is an Ancient Egyptian text written in the style of wisdom literature which is thought to have been composed in the Eighteenth Dynasty of the New Kingdom, with a surviving manuscript dated from the Twenty-First or Twenty-Second Dynasty. Due to the amount of gaps and corruption it has been considered a difficult, and at times obscure, text to translate. The papyrus lacks one or more columns at the beginning, so it is impossible to know the contents of the title of this Teaching, and how the opening lines ran.

The Teaching of the scribe Ani is preserved in a hieratic papyrus which was written under the 21st or 22nd dynasty, and now forms No. 4 of the Collection of Papyri in the Egyptian Museum in Cairo. This papyrus is said to have been found, together with other Egyptian papyri (Nos. 5 and 7, according to Mariette's numbering) and a collection of Coptic letters written on papyrus, in a wooden box in the tomb of a Christian monk at Deir al-Madinah, or Western Thebes. Papyrus No. 5 contains part of the Demotic text of the story of Khamuas, the great magician and son of Rameses II, and No. 7 contains prayers in the hieratic character addressed to the hours of the night, and a description of them. If all these documents were found together in the tomb of a Christian monk it is difficult not to assume that this monk (who lived at a time when the knowledge of the old language is commonly supposed to have died out) was a student of ancient books of moral precepts, and could read and understand works written in the hieratic and Demotic characters. Fragments of the text are found in three other papyrus sections in the Musée Guimet, Paris the Papyrus Chester Beatty V held in the British Museum, London, and in four ostraca from Deir el-Medina.

As for its contents, the text retains the traditional format of an older man giving advice to a younger man – as the scribe Any, who works in the court of Nefertari, advises his son. However the Instruction of Any is distinguished from earlier works, as its intended audience was the ordinary person rather than the aristocracy. The themes covered by the instructions include respect for religion, motherhood, honesty, restraint and the avoidance of relations with unfaithful women. Unlike other works of instruction, the endings of which tend towards acquiescence and gratitude for the wisdom imparted, this text contains an epilogue in which a son first responds to his father's maxims critically rather than compliantly. The father refutes the son's objections by force of argument. The beginning of the document is fragmented and the text does not become

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understandable until we reach Plate 16, line 1. There we have:—)

Text:

1 Work a woman {i.e., marry a wife) whilst thou art a young man; she will produce thy son. If thou dost produce thy son whilst thou art still young, thou wilt be able to train him to become a proper man. Good is it for a man if his men (i.e., posterity) are numerous, [and] he will be applauded by reason of his children.

2 Make (i.e., celebrate) the festival of thy God, repeat continually his praises. God (literally, Gods) is angry with the man who breaks (or invades) his ordinance. Establish (or, set up), witnesses round about thy offerings. He who has done this has [done] most excellently for himself.

3 If it be that a man comes to seek for thy opinions (or, views), I pray thee to let it cause thee to sink thyself in the writings of the past.

4 The opportunity having come [and let pass], one may seek [in vain] to seize another.

5 Let His (i.e., God's) Will be exalted. Singing, dancing, and incense form his service (or, perhaps, form his meat and drink). The receipit of homage is among what belongs to him. Offer these things to the god, so as to magnify his name.

6 If there be a man who is drunk, go not into his presence at the instigation of another, even though his making [thee] to enter would make thee honoured (or, revered).

7 Look not too closely at the behaviour of a neighbour in thy (or his) house. Whatsoever thine eye sees thou shalt hold thy peace. Describe it not to any person in the street, lest the man who hears of it shall later inflict upon thee a punishment of a serious character [and perhaps] death.

8 Guard thyself well against the woman from the outer district who is not known in her town (or, quarter of the city). Cast no longing glances after her as do those who are like to her, and have no carnal intercourse or other relation with her. She is a deep ditch (or, lake), and where her currents will lead no man knows. When a woman, whose husband is absent from her, [shows her] beauty and invites thee to her every day, saying that there are no witnesses present, and puts her net in position [to snare thee], it is a great, abominable deed deserving the death penalty for a man to hearken to her, even if she has not succeeded in her object . . . . . Yet men will commit abominable deeds in order to gratify this one passion.

9 Go not in and out of the town-council, so that thy name may not stink.

10 When an interrogation in court takes place, multiply not thy words. Hold thy peace and thou wilt occupy a favourable position. Make thyself no mere tongue-wagger.

11 Noisy, vain repetitions are an abomination to the sanctuary of God. Pray thou thy prayer with a loving heart, all the words (or, petitions) are hidden. He will do for thee all that is necessary for thy daily needs; He will hearken to thy supplications, receiving thine offerings.

12 Pour out libations to thy father and to thy mother, who rest in the cemetery in the mountain. The water is a witness for those who offer what is due, or what is acceptable to the gods. Fail not to do this . . . . . what thou doest thy son shall do for thee.

13 Undertake nothing as the result of having drunk beer, for if thou dost, words which can have a second meaning may come forth from thy mouth without thy knowing it. When thou fallest down and breakest thy bones (or, members) there will be no one there to put out his hand [to help thee]. Thy boon companions will stand up and say, "Away with this drunken beast!" When people come to have speech with thee they will find thee lying prostrate on the ground, and thou wilt be as helpless as a little child.

14 Go not forth from thy house to any place with which thou art not acquainted; have no hankering for it. Eat at any place which thou lovest, remember that [place] which thou knowest.

15 I pray thee to set before thyself the path that must be traversed, and let old age testify to thee this fact. Thou must be found to have prepared for thyself a fine tomb in the cemetery in the mountain, which shall be the Tuat that shall hide thy body. I pray thee to set it before thee in the midst of thy daily occupations and the business under thy eye. [Do this] even as did the very ancient ones who [now] rest in their sepulchres. The man who does thus on his own behalf suffers no calamity, and it shall be well with thee if thou also art furnished with thy tomb (or, domain). Thy messenger shall come to thee to take thee, he shall find thee provided with a tomb, assuredly thou shalt have no anxiety. Verily his terrifying form will come and set itself before thee; say not, "I am too young for thee to snatch me away." Thou knowest not thy death (i.e., how or when it shall be). Death comes and bears away the child who is at the breast of his mother, as well as the man who has reached old age.

16 Behold, I will declare unto thee also other good advice whereon thou shalt meditate in thy heart. Act upon it and thou wilt become a good man, and evil hap of every kind shall be far from thee.

17 Take good heed to avoid the man of evil speech . . . . . Keep thyself far from men who act crookedly, and make none of them thy companion. [On the other hand]

18 Be friendly and associate thyself with one who is just and true, when thou hast observed the manner in which he acts. Thy rectitude will take possession of his balance; their . . . . . strengthen thy hand to him that is in thy house, since thy possessions are under his care.

19 Let not thy hand waste thy goods on a man whom thou knowest not; he comes to thee [bringing] ruin. When [thy] goods are placed in their storehouses he comes to thee as one who reports, and he has the safe keeping of thine own possessions. Thy people will find him on thy road.

20 Gifts being made to the small man, he acquires the [greatness of the] great man, even as does a brick built up (?) [with others].

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21 Teaching in the house is life; by the use of correction (or, chastisement) thou thyself shalt find it.

22 Let thine eye be open, so that thou dost not come out as a beggar. The man who becomes one of the many inert, helpless folk will never be applauded as is the man who has marked out the course of his life.

23 Open not up a friendship with the slave of another man. If his name stinks it will become a matter for evil report; if he be a great and important man, though unknown [to thee], he will rise up, and an answer must be returned to him concerning the theft of his servant, whom he will seize with his hand, and he will follow after him and command him to safeguard that which was in his [master's] house. [If thou doest this] thou wilt sorrow, saying, "What shall I do?" and all thy household will upbraid thee, to make thee to know upon earth that a man seeks to found a house [for himself].

24 Thou markest out an estate and settest bounds to it. Thou makest the forepart of it into arable land to produce fodder and fencest it in, thou plantest avenues of sycamore trees round about thy house, thou fillest thy hand with flowers of every kind, so that thine eye may gaze upon them, but in spite of all this, thou wilt feel discontent. Lucky is the man who does not forsake these things.

25 Fill not thy heart with love for the possessions of another man; guard thyself [against this], and do it not. Support not thyself with the things that belong to another man unless he has made them enter thy house.

26 Build thou a house for thyself when thou findest enmity in a dwelling shared with others (?). Say not:—The father of my mother has a house When thou goest to divide the property with thy brethren the granaries shall be thine.

27 God grant that children may be born to thee whom thy father knows. As for him that is in want, let every one have his fill in his house; be thou his girdle wall. Make none destitute at thy desire, for it is God Who provides that whereon men live.

28 Sit not whilst another man stands, if he be older than thyself, or if he has attained to a higher grade in his profession than thyself.

29 A man cannot expect to attain to a good disposition if he speaks with an evil intent.

30 Make thyself to walk daily in the path of thy hands (i.e., a correct path), and thou shalt succeed in reaching the place whither thou wouldst go.

31 What is there that remains (or, continues) to be spoken about every day? A profession carries with it its regulations (or, obligations). A woman must necessarily talk about (or, discuss) her husband, a man in office must discuss his work.

32 Make use of no evil speech towards any who comes; a word [dropped] on the day of thy gossiping may turn thy house upside down.

33 If thou findest thyself able to keep an even mind during the time when thou art friendly with everybody, when adversity comes thou wilt find thyself able to bear it.

34 The boastful flatterer makes himself a supporter [of thine]. Now, even the useful dispositions of the man who is a flatterer wfll be as dirt to [thy] brother. The members of thy household will sing and rejoice outwardly, but will weep in their hearts.

35 If thou art a well-doing man thou wilt be observed. Whether thou art with many (or, wealthy), or whether thou art alone, thy kinsfolk will find thee, and will do everything that thou commandest.

36 Make thyself learned in the written rolls. Go deeply into the written rolls, and I beseech thee to set them in thy heart, and then everything that thou sayest will be valuable (or, profitable). If a scribe be placed in any profession (or, occupation) he must consult the writings that deal with the same. The governor of the White House (the Treasury, the Bet al-Mal) has no son, and the Keeper of the Seal has no heir. Princes value the scribe. His hand is his profession, it cannot be handed on to children. Their needy state is his living, their seniors form his protection.

37 Let not thy heart be exalted (or, displayed) before the flatterer, A word capable of two meanings, spoken hastily, if it comes forth from thy mouth, being repeated will make thee bitter enemies. A man is overthrown and ruined through his tongue. Take good heed that thou dost not thyself produce thine own ruin.

38 Since the body of a man is more capacious than a government granary, and is full of answers of every kind, thou shalt make a selection of those that are good and give expression to them, and those that are evil thou shalt guard closely within thyself. A violent answer sets weapons of fight in motion; speak therefore with the sweetness (or, graciousness) of affection, and [thou shalt be beloved?] for ever.

39 He who has been accused by a liar in defiance of God, Who judges the right, may return an answer, but his (the liar's) calamity shall come and shall carry him off.

40 When thou art making thy offerings to God, take good heed that thou doest not that which He holds in abomination. Discuss not the forms in which He appears, walk not with bold and careless strides when He makes Himself manifest [in the streets]. Thrust not thyself among those who bear Him [in his shrine]. Bawl not [the words of] His books. Take heed not to add aught to the praises that are directed to be sung to Him. Let thine eye watch carefully His dispensations [and] wrath, and do thou adore His name. He gives will (or, strength) to millions of forms, He makes great him that magnifies Him. The God of this earth is Shu (i.e., the Sun-god), who is on the horizon, and his similitudes are upon the earth. The incense which is offered is their food daily. His rising makes all green things to flourish.

41 Increase (or, make double) the breadcakes which thou givest to thy mother, and carry her as she carried thee. She carried thee as a heavy load many times, and left me nothing to do [for thee]. When she brought thee forth after thy months, she set thee like a veritable yoke upon her neck, and her breasts were in thy mouth for three years. Whilst thou wast growing, disgusting in thy excrement, she felt no disgust at thee, saying, "What I have to do!" Afterwards she

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placed thee in the house of instruction (i.e., school), and whilst thou wast being taught [thy] letters, she [came] to thee there day by day, regularly and unfailingly, with bread-cakes and beer from her house. When thou art a young man, and dost marry a wife, and art the master and possessor of a house, I pray thee to look [back] at thine own childhood and how thou wast reared, and do for the child that shall be born to thee everything that tliy mother did for thee. Let it not happen that she has cause to blame thee, and may she not lift up her hands to God [in complaint] and may He not hear her supplications.

42 Eat not bread whilst another stands by [hungry] and thou dost not stretch out thy hand to him with bread in it. It has never been known whether a man will become destitute. One man has riches, and another man is poor; bread is constant (?) . . . . . The man who was rich a year ago is a stable servant this year.

43 Be not anxious to fill thy belly, for whither thy course tends is unknown . . . . . I will give thee another good [saying?].

44 The course that a stream followed last year has changed this year and moved elsewhere: large masses of water have become tracts of dry land; the dykes have become abysses. There exists not for a man one state of life (i.e., nothing remains unchanged); this is the answer of the lord of life.

45 I would have thee note that whether thou pass thy pferiod of existence in a lowly condition or in a high one thou wilt not attain to full happiness; go forth on thy way, and thy foot shall find its place.

46 Go not into the house of a man in a too familiar manner, but go into it only after thou hast been announced. When he greets thee with words of welcome from his mouth, thou wilt understand his views [concerning thee], A repast will be then set out.

47 He who hates waiting comes without being invited.

48 Without making haste the runner reaches his goal.

49 Let a man [give] himself to God. Take good heed to thyself daily for God, to-morrow as well as to-day. Make thyself to observe what God does; He will punish the man who punishes thee.

50 Go not into a crowd of people if thou findest that thou art stirred up [to fight] in the presence of men who are about to strike each other.

51 Make no trespass (i.e., claim) in any domain, guard thyself carefully from tampering with any title deeds, so that thou mayest not be seized and accused before the Council, in the presence of the governors after the witnesses have made their depositions.

52 Remove thyself far from the men who transgress the laws (i.e., are sedition-mongers). The man who is silent of mouth (i.e., is of a peaceful disposition) among soldiers (or, troops) is not haled before the Council and accused [of sedition], and is not put under restraint, and knows not propitiatory gifts (i.e., has no need to bribe men to hold their tongues).

53 The actions of a man who loves one are profitable. He is free from his deeds of abomination, thou art safe from many annoyances. Take good heed to avoid any break [in this friendship].

54 The chief of the flock which leads it to the pasture-grounds is only an animal like the rest.

55 When the crops on the cultivated lands in the fields are laid waste, then the spirits [of the ancestors] are appealed to in earnest.

56 The man who is of an indolent disposition makes strife to arise in his house, and he himself destroys the boundaries thereof in very truth.

57 Attempt not to direct a married woman in her house, when thou knowest that she is a perfect housewife. Say not to her, " Where is that (i.e., such and such a thing) Bring it to us," when she has put [the object] in the proper place. Make thine eye to watch her, and hold thy peace, and then thou wilt be able to appreciate her wise and good management. Happy wilt thou be if thou art hand in hand with her. There are very many men who do not understand [this]. The interfering man only sets confusion in his house, and never finds himself the actual master thereof in all matters, in reality. He who would be master of his house should speedily make firm his mind.

58 Follow not after [the counsels of] a woman, and let her not lead captive thy understanding.

59 Answer not a man in authority over thee when he is wroth, but set him aside (or, make him to be remote from thee, (i.e., remove thyself fax from him). Speak thou that which is sweet (i.e., return him a soft answer) when he speaks words that are bitter (or, rankle), and pacify his heart

60 Answers that provoke to strife carry [in their train] staves that will overthrow thy frowardness. Anger will react upon thy occupation (or, affairs).

61 Let not thy heart grieve concerning thyself, for it will reverse its action and will speedily applaud thee after its temporary depression.

62 When thy words are such as to be restful for the heart, the heart inclines itself gladly to receive them.

63 Seek after silence and submit thyself to the man who keeps it. Keep on friendly terms with the administrative officer of thy district, and give him no opportunity of bringing a charge against thee. Give him food when it is in thy house and do not set aside his request. Say to him words of approval

64 At thy entrances into the town (or, village) at first there is acclamation, but at thy goings forth thou must save thyself by thy hand.

65 The answer of the scribe Khensu-Hetep TO HIS FATHER, THE SCRIBE ANI:— Oh, I wish that I were even as thou art ! being known (or, learned) like thyself. Then certainly I would act according to thy testimonies, and the son would be brought to the position of the father, and every man would be drawn to be like him (i.e., be of the Scune character). Thou art a man with exalted aspirations, whose every word is chosen (or, selected). The son who speaks words of contempt [concerning] books [of admonition] has a depraved judgement in him. Thy words give rest and

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satisfaction to my heart, and my heart inclines willingly to receive them. Nay, more, my breast (or, mind) rejoices in them. But make not thy excellent instructions to be too numerous. A young man who has borne (or, endured) good counsels has not hitherto been found to put into practice teaching and testimonies because he has the books on his tongue (i.e., because he can quote glibly the precepts of the fathers).

66 The scribe Ani makes answer to his SON Khensu-hetep the scribe, saying:— Grieve not thy heart by pondering on these depressing matters, and take care how thou makest thy complaints, which will in no way afflict my heart. I have testified to thee concerning our speech which thou sayest thou dost wish to read. The old bull which has smashed the slaughter-house to pieces, is unable to get free from the place where he has kicked and struggled, and is obliged to fashion his will according to the discipline of the herdsman who rears (or, fattens) cattle. The fierce-eyed lion lays aside his ferocity and paces side by side with the poor-spirited ass. The horse enters under the yoke, and goes hither and thither obediently. The dog hearkens to the words spoken to him and follows his master. The kadriu beast carried a load of the maqurau pots, which its dam never carried. The wild goose flies out into the lake where the snarer of water-fowl pursues it and drags it shrieking into his net. The Sudani man is made to learn the language of the people of Egypt, as are also the Syrians and every other foreign people. Therefore have I made thee to know concerning every profession; and having heard thou [now] knowest what to do.

67 The scribe Khensu-hetep, the son OF THE SCRIBE ANI, MAKES ANSWER, SAYING:— Make not to be terrifying thy mighty deeds, for I am overburdened with the things that thou hast laid down. A man does not become slack of hand (apathetic?) through hearing an answer in its proper place. Now a man is the fellow (counterpart?) of God. Their (i.e., men's) admonitions (or, orderings) must be hearkened to; a man possesses his own answer (?). The one knows not his fellow. There is a great number of every kind of bad ones, and one knows not his teaching. There may be one possessing meaning, but many are worthless. Everything that thou hast said is excellent (or, perfect). Make no of them from the time of the blessed dead. I swear to thee an oath by God that I will carry them out. Set them (i.e., my words) on thy path (i.e., before thee).

68 The scribe Ani makes answer to HIS SON, THE SCRIBE KHENSU-HETEP, SAYING:— Put behind thy back these many words which are too remote [from the subject] to be heard (i.e., understood). The dry branch of the tree which [lies] on the ground, and which has been matured (?) by the light of the day and the darkness of the night, is taken by the handicraftsman and worked straight, and made into the walking-stick of princes ; but the sound wood [of the tree] he makes into beams (or, planks). O thou simplehearted one, is it the wish of thy heart to give (or, take) an oath, or art thou still feeble (?) Observe what one who knows well the strength which is in his hand is like; [he is like] the child who lies in his mother's bosom. When the child knows that he has sucked [enough], behold, he finds his mouth and cries out "Give me bread."

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THE INSTRUCTIONS OF APA PACHOMIUS THE ARCHIMANDRITE

Type: Coptic (Egyptian) Apocrypha
Source: British Museum, London
(Brit. Mus. MS. Oriental, No. 7024)
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 300-350 AD

(The Instructions of Apa Pachomius the Archimandrite is an Egyptian papyrus document which was written by Christians in the first half of the 4th century. The title Archimandrite [Greek: archimandrites], primarily used in the Eastern Catholic and the Eastern Orthodox churches [Egypt, Persia, China], originally referred to a superior abbot [Greek: hegumenos, present participle of the verb meaning to lead] whom a bishop appointed to supervise several 'ordinary' abbots and monasteries, or to the abbot of some especially great and important monastery. It is also used purely as a title of honour, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church.

This document was translated by Sir Ernest Alfred Thompson Wallis Budge (1857–1934), an English Egyptologist, Orientalist, and philologist who worked for the British Museum and published numerous works on the ancient Near East. He made many trips to Egypt, Turkey, Mesopotamia and Sudan on behalf of the British Museum. He particular specialsed in Egyptian papyri, Mesopotamian cuneiform tablets, Greek and Syriac-Aramaic texts of all kinds. When he translated this document, he discovered that the over 4,500 years' old Egyptian tradition of writing "wisdom literature", such as the Instructions of Ptah-Hotep, was continued in the time of Christianity.)

THE INSTRUCTIONS WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA (father) PACHOMIUS, THE ARCHIMANDRITE, PRONOUNCED CONCERNING A BROTHER WHO, IN THE TIME OE APA EBONKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABENNESE (the island of Tabene). HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EXCEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN.

My son, listen. Make thyself wise, and receive the instruction of truth. There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham (Gen. xii. 1.), who forsook his [native] land, and made himself an exile, and lived in a tent with Isaac in the land of promise as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test in the matter of Isaac. He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God. In this matter God called him, 'My companion (or, friend; 2 Chron. 20.7; Is. 41.8; Jas. 2.23.). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called Israel.' And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king. 'My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry thou not with the dead, and the Christ shall give thee light. Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submission and a humble mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.' And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble (Compare Ps. lxxii. 13.). 'If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He shall fill thee with knowledge and prudence, the remembrance of thee shall remain before Him at all times. He shalldeliver thee from the Devil, and He shall bestow upon thee His peace at thine end.

My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness walk together. The spirit of fornication and impurity walk together. The spirit of enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in

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such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente (Holy Land = Judaea, Israel).

My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: if I came into the middle [to fight] he would close in upon me and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God hateth him that payeth Him honour, if he be one who hateth his brother. And he who shall say concerning himself, 'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, ' My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers'? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but endure patiently, in spite of everything, and God shall work effectively [for thee] in secret.

Remember Habakkuk in Judea, and Daniel in Chaldaea (Babylon, southern Mesopotamia), though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts (Dan. vi. 16.), He prepared a meal for him. Remember Elijah in the desert (1 Kings xix. 1 ff.), and the widow in Zarephath (I Kings xvii. 9.), who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want. For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles (cf. Rom. v. 3; 2 Cor. xii. 9-11.).' If thou dost contend in patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is, written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons, or with sabbaths, which shall be a covering for the things that take place (Col. ii. 16, 17.).'

Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee. When thou art seated among the brethren, do not laugh at even the smallest word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego (See Dan. iii.) disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions.

Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go to God

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to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him (Heb. xi. 6.).' These words have been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art saved, than for thee to abandon thy heart, and to allow it to carry thee away captive.

O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee Elias, or do thou obey a strong man, so that men may call thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee/ Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever. In short, thou must thyself strive in the struggle against the passions of the Devil, so as not to follow him. And Jesus shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices.

My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, as did Judah, the son of Jacob. For He saith, 'Judah, thy brethren shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves unto thee (Gen. xlix. 8.).' Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint him to be over the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard.

My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed (2 Tim. ii. 15.).' Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them like Sihon (Num. xxi. 34 ; Deut. iii. 2 ; Ps. cxxxv. 11 ; cxxxvi. 19.), and Og (Deut. xxxi. 4 ; Joshua ii. 10.), and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus (Hebrew: Joshua, Yehoshua), fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong.

And observe. When Joshua, [the son] of Nun was bold (or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted I Cry out, saying, 'Who shall separate us from the love of God? (Rom. viii. 36.)' If thou sayest, 'My outer [man]

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will perish,' [it may be true], but thine inner man will become renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us (Matt. x. 16.). If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour (1 Sam. ii. 80.). And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you (Luke vi. 26.).' And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names as [those of] evildoer[s].' Behold our Fathers Barnabas and Paul, when honour was paid to them they rent their garments,' and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue (Acts V. 40.) came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is filled with fear and tribulation. Grieve not if any man insult thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods (Gen. iii. 5.).' She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted her. Therefore did the Word of God come, and take upon Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or ^I was not told about it before yesterday, and the day before yesterday'. For it is written, ^ The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world (Rom. x. 18.).'

Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and the Prophets 'vile men', and the others 'madmen', behold, how much more will they call us by these names who are dust and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear

scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, ' Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established (Ps. lxv. 4. The latter part of the verse differs from that of the received text.).'

Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, ' I shall find God in this place or in that.' God saith, 'I fill the heavens, I fill the earth (Jer. xxiii. 24.).' And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up (Ps. cxxxix. 9, 11.).' Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise. 'Behold, Judas himself in the midst of the Apostles betrayed his Lord.' Behold Rahab and her fornication! (Joshua vi. 17.) She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss. Behold, Elijah and Enoch were taken into the kingdom of the heavens with all glory.

Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'. Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them, [and] He delivered others also.

As for thee, O my son, how long wilt thou be careless? What is the limit of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things

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which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee the first time, otherwise what wilt thou see? Wilt thou not grieve?' Hearken not to his deceitful discourse, so that the Spirit of God may drive him away from thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson, and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture, that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah (2 Sam. xii. 18.).' And moreover it is written, 'Ye see my stroke, be afraid. And behold it hath been shewn to thee that He doth not spare His saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way to the city which is thy habitation.

And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost bum until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly throughout thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. "What then wilt thou do? Wilt thou treat him harshly? Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the gold of the head (?). But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou longsuffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, ' There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of my Lord Jesus, the Christ (cts xxi. 13.).' For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou, to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my son, why dost thou flee from Adonai (God), the Lord of Sabaoth? Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the trial of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the Fol. 38 b buffetings of insult; I did not turn away My Face from the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Geon (i. e. Nile) which; is stirred up (i. e. muddy). These thoughts which are muddy also are not for thee. Bestir thyself until these sufferings depart from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.'

Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.' 'Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a time.' If thou lovest the suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven. Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat (Joel iii. 2-12.).' The whole creation of God shall look upon thee, and they shall revile thee, saying, 'We used to think about thee every day, and believe that thou wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of

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moral excellence; the moment, however, that thou comest to the Valley of Jehoshaphat, the place of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto thee in that hour wherein thou shalt hear that terrible voice which shall give judgement, saying, 'Let the sinners return to Amente (the Holy Land).' And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels (Matt. xxv. 41.).' And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'

Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat. Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will sustain thee.' Consider Elijah, who settled himself by the o brook of Cherith, and He fed him by the ravens. Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the fire breaketh out, and it burneth up very much substance.

Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven, and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and humility, and if these are bound together [in thee] they will make thee to see God. Again, attach not thyself closely unto any man, for he who is bound to his brother becometh an enemy imto God. And he who is at peace 'with his brother is at peace with God.

Now thou knowest that there is no state of peace greater than that every man should love his brother ; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity, for they are bound together. And again it is written, And even if I have all the faith, so that [I can] remove a mountain, without love of heart, I am benefited in nothing.' Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah,' He speaketh with his neighbour words of peace, whilst there is enmity in his heart; he speaketh with his neighbour [words of] guile, whilst there is enmity in his heart, or, he meditateth enmity: Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?'

Thus He saith: He who is at enmity with his brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you (Matt. V. 44.).' In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the rational fold, which the True Shepherd hath gathered together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die.

O my beloved, let us flee to the feet of the Gospel of the True Law of God, the Christ, and let us hearken unto Him saying, 'Condemn not, that ye be not condemned (Matt. vii. 1.).' Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terrorstricken to such a degree that thou shalt be unable to speak or to explain.

O wretched man, thy many fornications, which were the disease of thy soul, and the lusts of the eye, and the evil

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cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love of God.

Hast thou never heard that 'love covereth a multitude of sins'? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not associate ourselves with the fornications which take manifold forms, for He saith, 'They committed fornication in very many ways (Ezek. xvi. 29.).' O my brethren, let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Lightgivers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me, and the increase thereof.' And He shall chide us, and say unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will they deliver thee over to the angels who are without mercy, and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

'If thou dost not make peace with thy brother in this world, I will not be with thee in the Day of the Great Judgement. [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life wherewith thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the armour of soldierhood I gave unto thee that thou mightest gird thyself about therewith, and mightest cast down headlong Goliath, that is to say the Devil. And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente (or: the Holy Land into filth).'

Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to understand the thoughts of the Devil, and to flee from him, and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christ-likeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been given unto us innocency of heart and simplicity, which are wont to blot out wickedness. Directions have been written down for us in respect of

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judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement. For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless.

For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue. The greatest joy in all the world is to sorrow in the Holy Spirit; let us not stray in pleasure.

For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin (Prov. XX. 1).' Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even [exposed] like a corn-stalk.

Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy (See 1 Tim. v. 23.), whose body was in a very infirm condition, then what shall I say in respect of the man who is bubbling over with wickedness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine]. And soberness is beneficial; for he who keepeth himself sober shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold for the tabernacle, and all the things for adornment, they put on apparel of sackcloth. [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, ' On whom shall I look except upon him that is humble and long-suffering? (Isa. Ixvi. 21.)' Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh terror destroyeth upon the earth. And he who is upright among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour (Cf. Mic. vii. 2.).'

Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have come upon us because we have not afflicted ourselves. Let us strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his (Rev. ii. 17.).' If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went into the chamber of the bridegroom. it happen then that every one [here] may enter into that place for ever!

And as concerning the love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire [or: ardour], by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong? (Luke xii. 20.)' Of similar import too are the words,

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' He gathereth together, [but] he knoweth not for whom he is gathering (Ps. xxxix. 6.).'

Strive eagerly then, O my beloved, and fight against [this] passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who created the heavens and the earth—saying. If I have taken anything of the things which belong unto thee, from a thread even unto a shoe-latchet The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them (Cf. Jer. V. 9.).' And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire (jag. y. 3.).' And, 'He chose a man (Ps. Ixxviii. 70; 1 Sam. xvi. 11, 12.), a righteous man who had no idol, he saw their affliction (Exod. iv. 31.),' Again, purify thyself from the curse before the Lord calleth thee, for thou hast set thy hope upon God, because it is written 'Let your hearts be purified, [and] perfect towards God (Jas. iv. 8.).'

I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot upon the neck of the prince of darkness. Thou seest the general-in-chief of the forces of the Lord standing at thy right hand. Thou shalt drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt, that is to say, this life. Amen.

And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, and try [thyself] judicially according to thy reason; and whether thou art away by thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought unto me the Devil, being bound in the form of a wild ass,' but the Lord helped me. I did not believe them, neither did I relax the vigilance of my heart | against them. And the works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works.

Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also] ; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and thou sayest, 'he is not worth this'; or if the Enemy worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee.

Remember how that thou thyself hast benefited on several occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven (Matt, xviii. 22.)'? Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me the multitude of my sins'? And yet thou layest hold of a little thing against thy brother I And straightway the Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how

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they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' Thy weeping shall be abundant, but great joy shall be unto thee through [thy] tears. And peace shall boast itself in your midst, and the Spirit of God Himself shall rejoice and shall cry out, saying, ' Blessed are the peacemakers, for it is they who shall be called the sons of God (Matt. v. 9.).' When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No man chideth another in respect of any matter, because hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyseK unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord, through Whom and to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

SUPPLEMENTS FROM THE QUMRAN LIBRARY

- The War Scroll (IQM, 1Q33, 4Q491-7, 4Q471)
- The Book Of War (4Q285, 11Q14)
- The Temple Scroll (11QT=11Q19-21, 4Q365a, 4Q524)
- The Habakkuk Pesher (Commentary) (IQpHab)

DEAD SEA SCROLLS

(A Small Selection)
Source: The Grand Bible, 5th edition, 2023
Translation: Geza Vermes, 1962
Robert Eisenman, Michael Wise1992
Estimated Range of Dating: 200 BC - 68 AD

(The Dead Sea Scrolls are ancient manuscripts (of papyrus, vellum, parchment, and copper) first found in the Judaean wilderness on the northwestern shore of the Dead Sea in 1947. The discovery of the Dead Sea Scrolls rank first among the more important finds in the history of modern archaeology. The Dead Sea Scrolls come from various sites and date from the 3rd century BC to the 2nd century AD.

The term Dead Sea Scrolls usually refers more specifically to manuscripts found in 11 caves near the ruins of Qumran, which are nearest to Jerusalem. This gave room to speculations that some of the scrolls originally belonged to the Temple of Jerusalem (destroyed by the Romans in 70 AD). Titus Flavius Josephus called the community of Qumran the Essenes. That name is probably Greek and short for Edessenes, it could have something to do with Edessa (today Şanlıurfa, formerly Urfa), a strategic important city in southeastern Turkey. As capital of the principality of Osroëne, Edessa became a major centre of Hebrew and Christian activities. Modern scholars call those Qumran people the Messianic Movement who were also known as Zealots in the Bible.

The documents were recovered from five principal sites: Khirbat Qumran, Wadi Al-Murabba'at, Nahal Ḥever (Wadi Khabrah) and Nahal Ze'elim (Wadi Seiyal), Wadi Daliyeh, and Masada.

The first manuscripts, accidentally discovered in 1947 by a shepherd boy in a cave at Khirbat Qumran on the northwestern shore of the Dead Sea, were almost immediately labeled Dead Sea Scrolls. A great number and variety of manuscripts were discovered at Qumran. The best-preserved documents at that site are those found in Cave 1, including an Isaiah Scroll; the Rule of the Community (also called the Manual of Discipline); The War of the Sons of Light Against the Sons of Darkness, or War Scroll; a scroll of thanksgiving hymns; and a commentary on Habakkuk. Cave 2 contained only fragments, but Cave 3 yielded the Copper Scroll, a list of Temple treasures and their hiding places. Cave 4 sheltered the main deposit of what some believe to have been an Essene library, which contained approximately 400 manuscripts, generally in poor condition.

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Most of the manuscripts are sectarian writings, and about 100 of them are biblical texts, covering the entire Hebrew Bible except Esther. Several well-preserved documents were recovered from Cave 11, including a large scroll with canonical, apocryphal, and unknown psalms. There was also a copy of Leviticus (dated to the 3rd century BC) as well as the very important Temple Scroll. Its 66 preserved columns give details for the construction of the ideal Temple of Jerusalem.

The second site, Wadi Al-Murabba'at, 11 miles (18 km) south of Qumran, contained documents left by fugitives from the armies of Bar Kokhba, the leader of the Second Jewish Revolt against Rome in AD 132–135. Archaeologists recovered two letters of Bar Kokhba, legal documents in Hebrew, Aramaic, and Greek, and fragmentary biblical works of the 1st and 2nd centuries AD. They also found a remarkably well-preserved scroll of the 12 Minor Prophets that is virtually identical with the traditional biblical text.

The third site was discovered by shepherds in 1952 south of En Gedi. The discoveries at this site include a lost Greek translation (1st century AD) of the Minor Prophets, a letter of Bar Kokhba, biblical fragments, and legal documents of the Bar Kokhba era in Aramaic, Greek, and Nabataean. Excavations at Nahal Ze'elim, in the "Cave of Scrolls," uncovered clear evidence of the Bar Kokhba era and, in the "Cave of Letters," 15 papyri of Bar Kokhba with a psalms fragment. Later diggings produced additional letters of Bar Kokhba and a large body of Nabataean, Aramaic, and Greek documents. At Naḥal Ḥever, in the "Cave of Horrors" (containing skeletal remains), there were bits of a Greek recension of the Minor Prophets.

The fourth site, 8.5 miles (13.6 km) north of ancient Jericho, yielded about 40 badly damaged documents deposited in a cave by Samarians, who were massacred there by soldiers of Alexander the Great in 331 BC. These legal documents are all in Aramaic except for seals in Paleo-Hebrew. As the earliest (375–335 BC) extensive group of papyri ever found in Palestine, they are of immense value to historians.

The fifth site, at Masada, near the southern shore of the Dead Sea, produced a Hebrew manuscript of Ecclesiasticus (c. 75 BC) and fragments of Psalms, Leviticus, and Genesis. Found also was a Scroll of the Songs of the Sabbath Sacrifice, possibly of Essene authorship. A similar manuscript was found in Cave 4 at Qumran.

***Details of the documents found:** The relevant period of occupation of this site runs from c. 100 BC to c. 68 AD (the latest coin found there was minted in 68 AD), and the scrolls themselves nearly all date from the 3rd to the 1st century BC. The 15,000 fragments (most of which are tiny) represent the remains of about 900 original manuscripts. They are conventionally labeled by cave number and the first letter (or letters) of the Hebrew title—e.g., 1QM = Cave 1, Qumran, Milhamah (the Hebrew word for "war"); or 4QTest = Cave 4, Qumran, Testimonia (i.e., a collection of proof-texts). Each manuscript has also been given an individual number.*

Owing to the poor condition of some of the scrolls, scholars have not identified all of their texts. The identified texts fall into three general groups:

1. About 40% are copies of texts from the Hebrew Scriptures (The Old Testament).

2. Approximately another 30% are texts from the Second Temple Period which ultimately were not canonised in the Hebrew Bible, like the Book of Enoch, the Book of Jubilees, the Book of Tobit, the Wisdom of Sirach, Psalms 152–155, etc.

3. The remainder (roughly 30%) are sectarian manuscripts of previously unknown documents that shed light on the rules and beliefs of a particular group (sect) or groups within greater Judaism, like the Community Rule, the War Scroll, the Pesher on Habakkuk, and The Rule of the Blessing.

***Biblical books found:** There are 225 Biblical texts included in the Dead Sea Scroll documents, or around 22% of the total, and with deuterocanonical books the number increases to 235. The Dead Sea Scrolls contain parts of all but one of the books of the Tanakh or the Hebrew Bible. They also include four of the deuterocanonical books (that were later included in Catholic and Eastern Orthodox Bibles): Tobit, Ben Sirach, Baruch 6 (also known as the Letter or Epistle of Jeremiah), and Psalm 151. We will not reproduce these books here for all these manuscripts are basically identical to those texts we use in our Bibles today. Only the language style differs slightly in some cases, and the spelling of words is more old-fashioned. The Book of Esther has not yet been found.*

***Non-biblical** (inter-testamental) **books:** The majority of the texts found among the Dead Sea Scrolls are non-biblical in nature and were thought to be insignificant for understanding the composition or canonisation of the Biblical books, but a different consensus has emerged which sees many of these works as being collected by the Essene community instead of being composed by them. Scholars now recognise that some of these works were composed earlier than the Essene period, when some of the Biblical books were still being written or redacted into their final form.*

***The scrolls in context:** The aftermath of the discovery of the scrolls is not without controversy. All the manuscripts were placed originally under the control of a small committee of scholars appointed by the Jordanian Department of Antiquities (a responsibility assumed after 1967 by what is now the Israel Antiquities Authority), who monopolised access to the scrolls. Especially Prof Robert Eisenman and his colleagues pushed for free access to the contents of the documents. Most of the longer, more complete scrolls were published soon after their discovery; they had been translated into English by Geza Vermes.*

The majority of the scrolls, however, consists of tiny, brittle fragments, which were published at a pace considered by many to be excessively slow. Even more unsettling for some was the fact that access to the unpublished documents was severely limited to the editorial committee. In September

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1991 researchers at Hebrew Union College in Cincinnati, Ohio, announced that they had created a computer program that used a previously published concordance to the scrolls to reconstruct one of the unpublished texts. Later that month officials at the Huntington Library in San Marino, California, announced that they would allow researchers unrestricted access to the library's complete set of photographs of the scrolls. With their monopoly broken, the official scholars of the Israel Antiquities Authority agreed to lift their long-standing restrictions on the use of the scrolls. They immediately had been analysed and translated into English by Robert Eisenman and Michael Wise. What they found astonished them.

The discoveries at the various sites include a wide variety of texts, but the greatest interest remains with the sectarian writings, which can be classified as follows: (1st) rules, or manuals, like the Rule of the Community, describing the dualistic doctrine, constitution, and regulations of the "Union," as the community owning the scrolls at Qumrān called itself; and the War Scroll, which tells how the "sons of light" (Hebrews) finally conquer the "sons of darkness" (foreigners); (2nd) interpretations of biblical texts, such as commentaries on Isaiah, Habakkuk, Nahum, or Psalms; or groupings of texts by topic, such as the Florilegium or the Melchizedek Fragments—all of these typically relate scriptural passages to the sect and its times; (3rd) liturgical texts, including the Songs of the Sabbath Sacrifice, which focus on angelic worship in the heavenly Temple (anticipating later Jewish mystical traditions), and the Thanksgiving Hymns, which express a powerful anthropology of human depravity redeemed through divine grace; (4th) collections of laws, frequently dealing with cultic purity, such as the Halakhic Letter, the Damascus Document, and the Temple Scroll; and (5th) ethical tracts (e.g., several sapient works, and the Song of the Sage).

The Dead Sea Scrolls are important not only because they offer insight into the community at Qumran but because they provide a window to the wider spectrum of ancient Jewish belief and practice. A quarter of the texts are biblical manuscripts—to which can be added copies of works such as the books of Enoch, Jubilees, and Tobit, previously known and not thought to be sectarian. Thus, the scrolls shed light on more than merely the sect that possessed them. Indeed, it has been argued that the Qumrān scrolls actually represent the contents of libraries in Jerusalem, hurriedly hidden shortly before the Roman siege of the city during the First Jewish War (66–73 AD), and thus reflect quite varied Jewish origins. This is not an improbable explanation for the concealment of the scrolls, but the diversity of these scrolls is not as wide as this account would suggest. Clearly, many scrolls originate from outside the sect, and this realization makes the importance of the scrolls to ancient Judaism even greater than if they were entirely sectarian.

The group at Qumran has been identified with many Jewish sects of the time. Even though some scholars believe the community to have been a branch of the Sadducees or Zealots. The group, who called themselves "the sons of light," is believed to have fled, or been driven out, to the Judaean wilderness as a result of a dispute with the priestly leaders in Jerusalem over the sacred calendar and matters of legal interpretation. At Qumrān this group not only preserved their beliefs but developed a worldview that rejected the rest of the Jewish people, espoused a highly dualistic view of the world (i.e., a world sharply divided between good and evil, light and darkness), and looked for an imminent divine judgement of the wicked. They also cultivated a communal life of extreme ritual purity, necessitated by their rejection of the Temple cult. There can be no doubt that during and after the Jewish War 66-73, many of those surviving Zealots fled to the Arabian desert, somehow survived as communities, and became due to their influence on communities in Arab cities the spiritual if not even partly the ancestors of today's Muslims. Bear in mind that almost everything in Islam is actually of Jewish-Zealot origin while modern Judaism developed out of the Pharisee Party of the Greek-Roman Jews outside the Holy Land.

The history of the Qumran community can be glimpsed, though darkly, through the scrolls. The "Union" was apparently founded by a messianic figure called the "Teacher of Righteousness," by Robert Eisenman identified as "James the Just" (the Righteous, the brother of Jesus). This figure was challenged by another figure called "the wicked priest" who was either the High Priest of the Temple of Jerusalem or a man also known to have challenged James's authority: Shaul ha-Tarsi, Saul of Tarsos, also called Paul the Apostle. The group of Zealots may have been part of the Jewish messianic movement, who went straight ahead towards a total and apocalyptic war with the Romans and the Roman Jews, the Pharisees. It was the World War of the Romans and cost 1.1 million lives.

The Dead Sea Scrolls testify to a period of theological creativity, of social fissure, of intense expectation and passion within the wider perspective of Judaism and Christianity. The scrolls' occasional contradictions betray tensions between the goals of personal holiness and national redemption; between human and heavenly redeemers; between faith and knowledge as the means of salvation; between free will and predestination; and between an anthropology of human holiness and an anthropology of human depravity. In this ferment can be seen, with hindsight, the matrix of the monotheistic and therefore totalitarian systems of Zealot Judaism, Roman Christianity and Arabic Islam, which exhibit typical features of a sectarian mentality: traces of a persecution complex and a corporate identity fortified by official opposition.)

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THE WAR SCROLL

(IQM, 1Q33, 4Q491-7, 4Q471)

(This work, also called War Rule, seem to draw its inspiration from Daniel 11:40 and describes the final apocalyptic battle against the Kittim [Greeks, Romans, lit. Hittites (Hatti, Khatti); Akkadian for "invader"]. This account was later combined with the concept of a holy forty years' war against the entire Gentile world, and was extended by the addition of a long series of Rules concerned with the military and religious preparation and with the conduct of the fighting. These works are an amazing find, the last voice of the Messianic Movement, also known as Saducees, Zaddiks or Zaddokites, Essenes, Ebionites, Zealots, Scarii. Shaul ha Tarsi, Paul the Apostle, just called them "The Jews," although he himself was also a Jew, and by doing so, he laid the seeds of 2000 years of anti-Semitism; he was a Roman Jew from the Pharisee Party and was in Roman service. The Romans, under the leadership of their chief propagandist Titus Flavius Josephus, who was also a Pharisee, destroyed all writings of these early jihadists. This is the reason why the Dead Sea Scrolls are so important. Like a time capsule, they tell us everything what went through the minds of Jesus and most of his contemporaries. Und that is very different, in fact right the opposite of that what we can read in the New Testament.

The author of the War Rule must have possessed some knowledge of contemporary warfare as it is designed as a precription for a real war, not a symbolic war. The holy warriors intended to fight an apocalyptic war against all evil on Earth, meaning all foreigners. These documents show that the Messianic movements were extremely militant groups. They show us quite exactly what is going on in the mind of modern religious jihadists in modern totalitarian Islamic movements. They have a very apocalyptic mindset. Both, the weapons and the tactics of the War Rule correspond to the art of war practised by the Roman legion as the described weaponry is characteristically Roman. This leads one to conclude that the War Rule was written between the mid-first century BC and the mid-first century AD. This work is a manual of military warfare and a theological writing at the same time and they mean it literally.

The contents of the War Rule are in the following chapters:
Proclamation of war against the Kittim [Greeks] (1)
Reorganisation of Temple worship (2)
Programme of the forty years' war (2)
The trumpets (3)
The standards (3-4)
Disposition and weapons of the front formations (5)
Movements of the attacking infantry (6)
Disposition and movements of the cavalry (6)
Age of the soldiers (6-7)
The camp (7)
Duties of the Priests and Levites (exhortation, trumpet signals) (7-9)
Addresses and prayers of the battle liturgy (10-12)
Prayer recited at the moment of victory (13)
Thanksgiving ceremony (14)
Battle against the Kittim (15-19).)

WAR RULE CHAPTER 1

For the Master. The Rule of War on the unleashing of the attack of the sons of light against the company of the sons of darkness, the army of Belial: against the band of Edom, Moab,and the sons of Ammon, and against the army of the sons of the East and the Philistines, and against the bands of the Kittim* of Assyria and their allies the ungodly of the Covenant. [* Akkadian word for Hittites and Greeks.]

The sons of Levi, Judah, and Benjamin, the exiles in the desert, shall battle against them in ... all their bands when the exiled sons of light return from the Desert of the Peoples to camp in the Desert of Jerusalem; and after the battle they shall go up from there to Jerusalem?.

The king of the Kittim shall enter into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut the horn of Israel. This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Belial. The confusion of the sons of Japheth shall be great and Assyria shall fall unsuccoured. The dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; for the sons of darkness there shall be no escape. The sons of righteousness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, His exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the sons of light.

On the day when the Kittim fall, there shall be battle and terrible carnage before the God of Israel, for that shall be the day appointed from ancient times for the battle of destruction of the sons of darkness.

At that time, the assembly of gods and the hosts of men shall battle, causing great carnage; on the day of calamity, the sons of light shall battle with the company of darkness amid the shouts of a mighty multitude and the clamour of gods and men to (make manifest) the might of God. And it shall be a time of great tribulation for the people which God shall redeem; of all its afflictions none shall be as this, from its sudden beginning until its end in eternal redemption.

On the day of their battle against the Kittim they shall set out for carnage. In three lots shall the sons of light brace themselves in battle to strike down iniquity, and in three lots shall Belial's host gird itself to thrust back the company of God. And when the hearts of the detachments of foot-soldiers faint, then shall the might of God fortify the hearts of the sons of light. And with the seventh lot, the mighty hand of God shall bring down the army of Belial, and all the angels of his kingdom, and all the members of his company in everlasting destruction ...

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... The priests, the Levites and the heads of the tribes ... the priests as well as the Levites and the divisions of ...

WAR RULE CHAPTER 2

The fifty-two heads of family of the congregation.

They shall rank the chief Priests below the High Priest and his vicar.

And the twelve chief Priests shall minister at the daily sacrifice before God, whereas the twenty-six leaders of the priestly divisions shall minister in their divisions.

Below them, in perpetual ministry, shall be the chiefs of the Levites to the number of twelve, one for each tribe. The leaders of their divisions shall minister each in his place.

Below them shall be the chiefs of the tribes together with the heads of family of the congregation. They shall attend daily at the gates of the Sanctuary, whereas the leaders of their divisions, with their numbered men, shall attend at their appointed times, on new moons and on Sabbaths and on all the days of the year, their age being fifty years and over.

These are the men who shall attend at holocausts and sacrifices to prepare sweet-smelling incense for the good pleasure of God, to atone for all His congregation, and to satisfy themselves perpetually before Him at the table of glory. They shall arrange all these things during the season of the year of Release.

During the remaining thirty-three years of the war, the men of renown, those summoned to the Assembly, together with all the heads of family of the congregation, shall choose for themselves fighting-men for all the lands of the nations. They shall arm for themselves warriors from all the tribes of Israel to enter the army year by year when they are summoned to war. But they shall arm no man for entry into the army during the years of Release, for they are Sabbaths of rest for Israel. In the thirty-five years of service, the war shall be fought during six; the whole congregation shall fight it together. And during the remaining twenty-nine years the war shall be divided. During the first year they shall fight against Aram-Naharaim (the Aramaeans in Upper Mesopotamia, north of Syria); during the second, against the sons of Lud (Greeks from Lydia); during the third, against the remnant of the sons of Aram, against Uz (Arabia Petraea, Petra) and Hul (Armenia) and Togar and Mesha (Mash, the Hittites) beyond the Euphrates; during the fourth and fifth, they shall fight against the sons of Arpachshad (the Chaldean City of Ur); during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam (the Medians around Susa); during the ninth, against the sons of Ishmael and Keturah (Central Arabians). In the ten years which follow, the war shall be divided against all the sons of Ham (Egypt) according to their clans and in their habitations; and during the ten years which remain, the war shall be divided against all the sons of Japheth (mainland Greeks) in their habitations.

The Rule for the trumpets of Summons and the trumpets of Alarm according to all their duties

WAR RULE CHAPTER 3

... the trumpets of Summons shall sound for disposal in battle formations and to summon the foot-soldiers to advance when the gates of war shall open; and the trumpets of Alarm shall sound for massacre, and for ambush*, and for pursuit when the enemy shall be smitten, and for retreat from battle. (see Koran 9,5)

On the trumpets calling the congregation they shall write, The Called of God.

On the trumpets calling the chiefs they shall write, The Princes of God.

On the trumpets of the levies they shall write, The Army of God.

On the trumpets of the men of renown and of the heads of family of the congregation gathered in the house of Assembly they shall write, Summoned by God to the Council of Holiness.

On the trumpets of the camps they shall write, The Peace of God in the Camps of His Saints.

And on the trumpets for breaking camp they shall write, The mighty Deeds of God shall Crush the Enemy, Putting to Flight all those who Hate Righteousness and bringing Shame on those (the unbelievers) who Hate Him.

On the trumpets for battle formations they shall write, Formations of the Divisions of God for the Vengeance of His Wrath on the Sons of Darkness (the non-Jews).

On the trumpets summoning the foot-soldiers to advance towards the enemy formations when the gates of war are opened they shall write, Reminder of Vengeance in God's Appointed Time.

On the trumpets of massacre they shall write, The Mighty Hand of God in War shall Cause all the Ungodly Slain to Fall.

On the trumpets of ambush they shall write, The Mysteries of God shall Undo Wickedness.

On the trumpets of pursuit they shall write, God has Smitten All the Sons of Darkness (the enemies of the Jews); His Fury shall not End until They are Utterly Consumed.

On the trumpets of retreat, when they retreat from battle to the formation, they shall write, God has Reassembled.

On the trumpets of return from battle against the enemy when they journey to the congregation in Jerusalem they shall write, Rejoicings of God in the Peaceful Return.

The Rule for the standards of the whole congregation according to their levies

On the great standard at the head of the people they shall write, The People of God, together with the names of Israel and Aaron, and the names of the twelve tribes of Israel. according to the order of their precedence.

On the standards of the camp columns formed by three tribes they shall write, ... of God, together with the name of the leader of the camp ...

On the standard of the tribe they shall write, Banner of God, together with the name of the leader of the tribe and the names of the chiefs of its clans.

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On the standard of the Myriad they shall write, ... of God, together with the name of the chief of the Myriad and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, ... of God, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of Hundred ...

WAR RULE CHAPTER 4

On the standard of Merari they shall write, The Votive-Offering of God, together with the name of the chief of Merari and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, The Wrath of God is Kindled against Belial and against the Men of his Company, Leaving no Remnant, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of the Hundred they shall write, From God comes the Might of War against All Sinful Flesh, together with the name of the chief of the Hundred and the names of the leaders of its Fifties.

On the standard of the Fifty they shall write, The Stand of the Ungodly is Ended by the Power of God, together with the name of the chief of the Fifty and the names of the leaders of its Tens.

On the standard of the Ten they shall write, Praised be God on the Ten-stringed Harp, together with the name of the chief of the Ten and the names of the nine men under his command.

When they march out to battle they shall write on their standards, Truth of God, Justiceof God, Glory of God, Judgement of God, followed by the whole ordered list of their names.

When they approach for battle they shall write on their standards, Right Hand of God, Appointed Time of God, Tumult of God, Slain of God, followed by the whole list of their names.

When they return from battle they shall write on their standards, Honour of God, Majesty of God, Splendour of God, Glory of God, together with the whole list of their names.

The Rule for the standards of the congregation When they set out for battle they shall write on the first standard Congregation of God, on the second standard Camps of God, on the third standard Tribes of God, on the fourth standard Clans of God, on the fifth standard Divisions of God, on the sixth standard Assembly of God, on the seventh standard The Called of God, on the eighth standard Hosts of God; and they shall write the list of their names with all their order.

When they approach for battle they shall write on their standards, War of God, Vengeance of God, Trial of God, Reward of God, Power of God, Retributions of God, Might of God, Extermination of God for all the Nations of Vanity; and they shall write on them the whole list of their names.

When they return from battle they shall write on their standards, Salvation of God, Victory of God, Help of God, Support of God, Joy of God, Thanksgivings of God, Praise of God, Peace of God.

The measurements of the standards. The standard of the whole congregation shall be fourteen cubits long; the standard of the three tribes, thirteen cubits long; the standard of the tribe, twelve cubits; the standard of the Myriad, eleven cubits; the standard of the Thousand, ten cubits; the standard of the Hundred, nine cubits; the standard of the Fifty, eight cubits; the standard of the Ten, seven cubits ...

WAR RULE CHAPTER 5

And on the shield of the Prince of all the congregation they shall write his name, together with the names of Israel, Levi and Aaron, and the names of the twelve tribes of Israel according to the order of their precedence, with the names of their twelve chiefs.

The Rule for the ordering of the battle divisions to complete a front formation when their host has reached its full number The formation shall consist of one thousand men ranked seven lines deep, each man standing behind the other.

They shall all hold shields of bronze burnished like mirrors. The shield shall be edged with an interlaced border and with inlaid ornament, a work of art in pure gold and silver and bronze and precious stones, a many-coloured design worked by a craftsman. The length of the shield shall be two and a half cubits and its width one and a half cubits.

In their hands they shall hold a spear and a sword. The length of the spear shall be seven cubits, of which the socket and spike shall measure half a cubit. The socket shall be edged with three embossed interlaced rings of pure gold and silver and bronze, a work of art. The inlaid ornaments on both edges of the ring shall be bordered with precious stones - patterned bands worked by a craftsman - and embossed with ears of corn. Between the rings, the socket shall be embossed with artistry like a pillar. The spike shall be made of brilliant white iron, the work of a craftsman; in its centre, pointing towards the tip, shall be ears of corn in pure gold.

The swords shall be made of pure iron refined by the smelter and blanched to resemble a mirror, the work of a craftsman; on both sides (of their blades) pointing towards the tip, figured ears of corn shall be embossed in pure gold, and they shall have two straight borders on each side. The length of the sword shall be one and a half cubits and its width four fingers. The width of the scabbard shall be four thumbs.

There shall be four palms to the scabbard from the girdle, and it shall be attached to the girdle on both sides for a length of five palms.

The hilt of the sword shall be of pure horn worked by a craftsman, with patterned bands in gold and silver and precious stones ... ...

When... shall stand, the ... they shall order the seven battle divisions, division after division... thirty cubits where the men of the division shall stand...

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WAR RULE CHAPTER 6

... seven times and shall return to their positions. And after them, three divisions of foot-soldiers shall advance and shall station themselves between the formations, and the first division shall hurl seven javelins of war towards the enemy formation. On the point of the javelins they shall write, ShiningJavelinof the Power of God; and on the darts of the second division they shall write, Bloody Spikes to Bring Down the Slain by the Wrath of God; and on the javelins of the third division they shall write, Flaming Blade to Devour the Wicked Struck Down by the Judgement of God. All these shall hurl their javelins seven times and shall afterwards return to their positions.

Then two divisions of foot-soldiers shall advance and shall station themselves between the two formations. The first division shall be armed with a spear and a shield, and the second with a shield and a sword, to bring down the slain by the judgement of God, and to bend the enemy formation by the power of God, to pay the reward of their wickedness to all the nations of vanity. And sovereignty shall be to the God of Israel, and He shall accomplish mighty deeds by the saints of his people.

Seven troops of horsemen shall also station themselves to the right and to the left of the formation; their troops shall stand on this (side) and on that, seven hundred horsemen on one flank and seven hundred horsemen on the other. Two hundred horsemen shall advance with the thousand men of the formation of foot-soldiers; and they shall likewise station themselves on both flanks of the camp. Altogether there shall be four thousand six hundred men, and one thousand cavalrymen with the men of the army formations, fifty to each formation. The horsemen, together with the cavalry of the army shall number six thousand: five hundred to each tribe.

The horses advancing into battle with the foot-soldiers shall all be stallions; they shall be swift, sensitive of mouth, and sound of wind, and of the required age, trained for war, and accustomed to noise and to every (kind of) sight. Their riders shall be gallant fighting men and skilled horsemen, and their age shall be from thirty to forty-five years.

The horsemen of the army shall be from forty to fifty years old. They and their mounts shall wear breast-plates, helmets, and greaves; they shall carry in their hands bucklers, and a spear eight cubits long. The horseman advancing with the foot-soldiers shall carry bows and arrows and javelins of war. They shall all hold themselves prepared ... of God and to spill the blood of the wicked ...

WAR RULE CHAPTER 7

The men of the army shall be from forty to fifty years old. The inspectors of the camps shall be from fifty to sixty years old. The officers shall be from forty to fifty years old. The despoilers of the slain, the plunderers of booty, the cleansers of the land, the keepers of the baggage, and those who furnish the provisions shall be from twentyfive to thirty years old.

No boy or woman shall enter their camps, from the time they leave Jerusalem and march out to war until they return. No man who is lame, or blind, or crippled, or afflicted with a lasting bodily blemish, or smitten with a bodily impurity, none of these shall march out to war with them.

They shall all be freely enlisted for war, perfect in spirit and body and prepared for the Day of Vengeance. And no man shall go down with them on the day of battle who is impure because of his ‘fount’, for the holy angels shall be with their hosts. And there shall be a space of about two thousand cubits between all their camps for the place serving as a latrine, so that no indecent nakedness may be seen in the surroundings of their camps.

When the battle formations are marshalled facing the enemy formation facing formation, seven Priests of the sons of Aaron shall advance from the middle gates to the place between the formations.

They shall be clothed in vestments of white cloth of flax, in a fine linen tunic and fine linen breeches; and they shall be girdled with fine cloth of flax embroidered with blue, purple, and scarlet thread, a manycoloured design worked by a craftsman. And on their heads they shall wear mitred turbans. These shall be battle raiment; they shall not take them into the Sanctuary.

The first Priest shall advance before the men of the formation to strengthen their hand for battle, and the six other Priests shall hold in their hands the trumpets of Summons, and the trumpets of the Reminder, and the trumpets of Alarm (for massacre), and the trumpets of Pursuit, and the trumpets of Retreat. And when the Priests advance to the place between the formations, seven Levites shall accompany them bearing in their hands seven rams’ horns; and three officers of the Levites shall walk before the Priests and Levites. The Priests shall sound the two trumpets of Summons for the gates of war to open fifty shields (wide) and the foot-soldiers shall advance, fifty from one gate and fifty from the other. With them shall advance the officers of the Levites, and they shall advance with every formation according to all this Rule.

The Priests shall sound the trumpets, and two divisions of foot-soldiers shall advance from the gate and shall station themselves between the two formations ..

WAR RULE CHAPTER 8

the trumpets shall sound to direct the slingers until they have cast seven times. Afterwards, the Priests shall sound for them the trumpets of Retreat and they shall return to the flank of the first formation to take up their position.

Then the Priests shall sound the trumpets of Summons and three divisions of foot-soldiers shall advance from the gates and shall station themselves between the formations; the horsemen shall be on their flanks, to the right and to the left. The Priests shall sound a sustained blast on the trumpets for battle array, and the columns shall move to their (battle) array, each man to his place. And when they have taken up their stand in three arrays, the Priests shall sound a second

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signal, soft and sustained, for them to advance until they are close to the enemy formation. They shall seize their weapons, and the Priests shall then blow a shrill staccato blast on the six trumpets of Massacre to direct the battle, and the Levites and all the blowers of rams' horns shall sound a mighty alarm to terrify the heart of the enemy, and therewith the javelins shall fly out to bring down the slain. Then the sound of the horns shall cease, but the Priests shall continue to blow a shrill staccato blast on the trumpets to direct the battle until they have thrown seven times against the enemy formation. And then they shall sound a soft, a sustained, and a shrill sound on the trumpets of Retreat.

It is according to this Rule that the Priests shall sound the trumpets for the three divisions. With the first throw, the Priests shall sound on the trumpets a mighty alarm to direct the battle until they have thrown seven times. Then the Priests shall sound for them on the trumpets of Retreat a soft, a sustained, and a shrill sound, and they shall return to their positions in the formation.

Then the Priests shall blow the trumpets of Summons and the two divisions of foot-soldiers shall advance from the gates and shall stand between the formations. And the Priests shall then blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound an alarm, a mighty blast, and therewith ... ...

WAR RULE CHAPTER 9

they shall set about to bring down the slain with their hands. All the people shall cease their clamour but the Priests shall continue to blow the trumpets of Massacre to direct the battle until the enemy is smitten and put to flight; and the Priests shall blow to direct the battle.

And when they are smitten before them, the Priests shall sound the trumpets of Summons and all the foot-soldiers shall rally to them from the midst of the front formations, and the six divisions, together with the fighting division, shall take up their stations. Altogether, they shall be seven formations: twenty-eight thousand fighting men and six thousand horsemen.

All these shall pursue the enemy to destroy him in an everlasting destruction in the battle of God. The Priests shall sound for them the trumpets of Pursuit, and they shall deploy against all the enemy in a pursuit to destruction; and the horsemen shall thrust them back on the flanks of the battle until they are utterly destroyed.

And as the slain men fall, the Priests shall trumpet from afar; they shall not approach the slain lest they be defiled with unclean blood. For they are holy, and they shall not profane the anointing of their priesthood with the blood of nations of vanity.

The Rule for changes in battle order to form the position of a square with towers, a concave line with towers, a convex line with towers, a shallow convex line obtained by the advance of the centre, or (by the advance of) both flanks to terrify the enemy The shields of the towers shall be three cubits long and their spears eight cubits. The tower shall advance from the formation and shall have one hundred shields to each side; in this manner, the tower shall be surrounded on three sides by three hundred shields. And it shall also have two gates, one to the right and one to the left.

They shall write on all the shields of the towers: on the first, Michael, on the second, Gabriel, on the third, Sariel, and on the fourth, Raphael. Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left ... they shall set an ambush to ... ...

WAR RULE CHAPTER 10

our camps and to keep us from all that is indecent and evil. Furthermore, (Moses) taught us, 'Thou art in the midst of us, a mighty God and terrible, causing all our enemies to flee before us.' He taught our generations in former times saying, When you draw near to battle, the Priest shall rise and speak to the people saying, Hear, O Israel! You draw near to battle this day against your enemies. Do not fear! Do not let your hearts be afraid! Do not be terrified, and have no fear! For your God goes with you to fight for you against your enemies that He may deliver you' (Deuteronomy 20, 2-4).

Our officers shall speak to all those prepared for battle. They shall strengthen by the power of God the freely devoted of heart, and shall make all the fearful of heart withdraw; they shall fortify all the mighty men of war. They shall recount that which Thou saidst through Moses:

When you go to war in your land against the oppressor who oppresses you, you shall blow the trumpets, and you shall be remembered before your God and shall be saved from your enemies.

O God of Israel, who is like Thee in heaven or on earth?

Who accomplishes deeds and mighty works like Thine?

Who is like Thy people Israel which Thou hast chosen for Thyself from all the peoples of the lands; the people of the saints of the Covenant, instructed in the laws and learned in wisdom ... who have heard the voice of Majesty and have seen the Angels of Holiness, whose ear has been unstopped, and who have heard profound things?

Thou, O God, hast created the expanse of the heavens and the host of heavenly lights, the tasks of the spirits and the dominion of the Holy Ones, the treasury of glory and the canopy of the clouds.

Thou art Creator of) the earth and of the laws dividing it into desert and grassland; of all that it brings forth and of all its fruits according to their kinds; of the circle of the seas and of the gathering-place of the rivers and of the divisions of the deeps; of the beasts and birds and of the shape of Adam and of the generations of his seed; of the confusion of tongues and of the scattering of the peoples, of the dwelling in clans and of the inheritance of lands; ...of the sacred seasons and of the cycles of the years and of time everlasting.

WAR RULE CHAPTER 11

Truly the battle is Thine! Their bodies are crushed by the might of Thy hand and there is no man to bury them.

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Thou didst deliver Goliath of Gath, the mighty warrior, into the hands of David Thy servant, because in place of the sword and in place of the spear he put his trust in Thy great Name; for Thine is the battle. Many times, by Thy great Name, did he triumph over the Philistines. Many times hast Thou also delivered us by the hand of our kings through Thy loving-kindness, and not in accordance with our works by which we have done evil, nor according to our rebellious deeds.

Truly the battle is Thine and the power from Thee! It is not ours. Our strength and the power of our hands accomplish no mighty deeds except by Thy power and by the might of Thy great valour. This Thou hast taught us from ancient times, saying, A star shall come out of Jacob, and a sceptre shall rise out of Israel. He shall smite the temples of Moab and destroy all the children of Sheth. He shall rule out of Jacob and shall cause the survivors of the city to perish. The enemy shall be his possession and Israel shall accomplish mighty deeds (Numbers 24, 17-19).

By the hand of Thine anointed, who discerned Thy testimonies, Thou hast revealed to us the times of the battles of Thy hands that Thou mayest glorify Thyself in our enemies by levelling the hordes of Belial, the seven nations of vanity, by the hand of Thy poor whom Thou hast redeemed by Thy might and by the fullness of Thy marvellous power.

Thou hast opened the door of hope to the melting heart: Thou wilt do to them as Thou didst to Pharaoh, and to the captains of his chariots in the Red Sea. Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.

From ancient times Thou hast foretold the hour when the might of Thy hand (would be raised) against the Kittim, saying, Assyria shall fall by the sword of no man, the sword of no mere man shall devour him (Isaiah 31, 8). For Thou wilt deliver into the hands of the poor the enemies from all the lands, to humble the mighty of the peoples by the hand of those bent to the dust, to bring upon the head of Thine enemies the reward of the wicked, and to justify Thy true judgement in the midst of all the sons of men, and to make for Thyself an everlasting Name among the people whom Thou hast redeemed ... of battles to be magnified and sanctified in the eyes of the remnant of the peoples, that they may know... when Thou chastisest Gog and all his assembly gathered about him ...

For Thou wilt fight with them from heaven...

WAR RULE CHAPTER 12

For the multitude of the Holy Ones is with Thee in heaven, and the host of the Angels is in Thy holy abode, praising Thy Name. And Thou hast established in a community for Thyself the elect of Thy holy people. The list of the names of all their host is with Thee in the abode of Thy holiness; the reckoning of the saints is in Thy glorious dwelling-place. Thou hast recorded for them, with the graving-tool of life, the favours of Thy blessings and the Covenant of Thy peace, that Thou mayest reign over them for ever and ever and throughout all the eternal ages. Thou wilt muster the hosts of Thine elect, in their Thousands and Myriads, with Thy Holy Ones and with all Thine Angels, that they may be mighty in battle, and may smite the rebels of the earth by Thy great judgements, and that they may triumph together with the elect of heaven.

For Thou art terrible, O God, in the glory of Thy kingdom, and the congregation of Thy Holy Ones is among us for everlasting succour.

We will despise kings, we will mock and scorn the mighty; for our Lord is holy, and the King of Glory is with us together with the Holy Ones.

Valiant warriors of the angelic host are among our numbered men, and the Hero of war is with our congregation; the host of His spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew (covering) the earth, as a shower of rain shedding judgement on all that grows on the earth.

Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour the flesh of the sinner with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

O Jerusalem, show thyself amidst jubilation!

Rejoice, all you cities of Judah; keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdoms of the nations! Sovereignty shall be to the Lord and everlasting dominion to Israel ... ...

WAR RULE CHAPTER 13

The High Priest shall come, and his brethren the Priests and the Levites, and all the elders of the army shall be with him; and standing, they shall bless the God of Israel and all His works of truth, and shall execrate Belial there and all the spirits of his company.

Speaking, they shall say: Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who serve Him in righteousness and who know Him by faith!

Cursed be Belial for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness!

Truly they are the company of Darkness, but the company of God is one of eternal Light.

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Thou art the God of our fathers; we bless Thy Name for ever. We are the people of Thine inheritance; Thou didst make a Covenant with our fathers, and wilt establish it with their children throughout eternal ages. And in all Thy glorious testimonies there has been a reminder of Thy mercies among us to succour the remnant, the survivors of Thy Covenant, that they might recount Thy works of truth and the judgements of Thy marvellous mighty deeds.

Thou hast created us for Thyself, O God, that we may be an everlasting people. Thou hast decreed for us a destiny of Light according to Thy truth. And the Prince of Light Thou hast appointed from ancient times to come to our support; all the sons of righteousness are in his hand, and all the spirits of truth are under his dominion. But Belial, the Angel of Malevolence, Thou hast created for the Pit; his rule is in Darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the Angels of Destruction, walk according to the precepts of Darkness; towards them is their inclination.

But let us, the company of Thy truth, rejoice in Thy mighty hand and be glad for Thy salvation, and exult because of Thy succour and peace. O God of Israel, who can compare with Thee in might? Thy mighty hand is with the poor. Which angel or prince can compare with Thy redeeming succour? For Thou hast appointed the day of battle from ancient times ... to come to the aid of truth and to destroy iniquity, to bring Darkness low and to magnify Light ... to stand for ever, and to destroy all the sons of Darkness ... ...

WAR RULE CHAPTER 14

like the fire of His wrath against the idols of Egypt.

And when they have risen from the slain to return to the camp, they shall all sing the Psalm of Return. And in the morning, they shall wash their garments, and shall cleanse themselves of the blood of the bodies of the ungodly. And they shall return to the positions in which they stood in battle formation before the fall of the enemy slain, and there they shall all bless the God of Israel. Rejoicing together, they shall praise His Name, and speaking they shall say: Blessed be the God of Israel who keeps mercy towards His Covenant, and the appointed times of salvation with the people He has delivered!

He has called them that staggered to marvellous mighty deeds, and has gathered in the assembly of the nations to destruction without any remnant.

He has lifted up in judgement the fearful of heart and has opened the mouth of the dumb that they might praise the mighty works of God.

He has taught war to the hand of the feeble and steadied the trembling knee; he has braced the back of the smitten. Among the poor in spirit there is power over the hard of heart, and by the perfect of way all the nations of wickedness have come to an end: not one of their mighty men stands, but we are the remnant of Thy people.

Blessed be Thy Name, O God of mercies, who hast kept the Covenant with our fathers.

In all our generations Thou hast bestowed Thy wonderful favours on the remnant of Thy people under the dominion of Belial.

During all the mysteries of his Malevolence he has not made us stray from Thy Covenant;

Thou hast driven his spirits of destruction far from us, Thou hast preserved the soul of Thy redeemed when the men of his dominion {acted wickedly).

Thou hast raised the fallen by Thy strength, but hast cut down the great in height and hast brought down the lofty.

There is no rescue for all their mighty men and no refuge for their swift men; Thou givest to their honoured men a reward of shame, all their empty existence hast Thou turned to nothing.

But we, Thy holy people, will praise Thy Name because of the works of Thy truth.

We will exalt Thy splendour because of Thy mighty deeds in all the seasons and appointed times for ever, at the coming of day and at nightfall and at the departure of evening and morning.

For great is the design of Thy glory and of Thy wonderful mysteries on high that Thou shouldst raise up dust before Thee and lay low the ‘gods’.

Rise up, rise up, O God of gods, raise Thyself in might, King of Kings!

May all the sons of Darkness scatter before Thee!

The light of Thy greatness shall shine forth on ‘gods’ and men.

It shall be like a fire burning in the dark places of perdition; it shall burn the sinners in the perdition of hell, in an eternal blaze

... in all the eternal seasons.

They shall recite there all the war hymns. Afterwards they shall return to their camps ...

WAR RULE CHAPTER 15

For this shall be a time of distress for Israel, and of the summons to war against all the nations. There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness.

All those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God.

Then the High Priest shall rise, with the Priests, his brethren, and the Levites, and all the men of the army, and he shall recite aloud the Prayer in Time of War written in the Book of the Rule concerning this time, and also all their Hymns. He shall marshal all the formations there, as is written in the Book of War, and the priest appointed for the Day of Revenge by the voice of all his brethren shall go forward to strengthen the hearts of the fighting men. Speaking, he shall say: Be strong and valiant; be warriors! Fear not! Do not be confused and do not let your hearts be afraid! Do not be fearful; fear them not!

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Do not fall back ... for they are a congregation of wickedness and all their works are in Darkness; they tend towards Darkness. They make for themselves a refuge in falsehood and their power shall vanish like smoke. All the multitudes of their community... shall not be found.

Damned as they are, all the substance of their wickedness shall quickly fade, like a flower in the summer-time.

Be brave and strong for the battle of God! For this day is the time of the battle of God against all the host of Belial, and of the judgement of all flesh. The God of Israel lifts His hand in His marvellous might against all the spirits of wickedness. The hosts of the warrior 'gods' gird themselves for battle, and the formations of the Holy Ones prepare themselves, for the Day of Revenge ...

WAR RULE CHAPTER 16

... For the God of Israel has called out the sword against all the nations, and He will do mighty deeds by the saints of His people.

And they shall obey all this Rule on the day when they stand before the camps of the Kittim The Priests shall afterwards sound for them the trumpets of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them the signal, 'Battle Array', and at the sound of the trumpets the columns shall deploy until every man is in his place. The Priests shall then sound a second signal for them to advance, and when they are within throwing distance of the formation of the Kittim, each man shall seize his weapon of war. Then the six Priests shall blow on the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers of rams' horns shall sound a battle alarm, a mighty clamour; and with this clamour they shall begin to bring down the slain from among the Kittim. All the people shall cease their clamour, but the Priests shall continue to sound the trumpets of Massacre, and battle shall be fought against the Kittim (vacat). And when Belial girds himself to come to the aid of the sons of darkness, and when the slain among the footsoldiers begin to fall by the mysteries of God, and when all the men appointed for battle are put to ordeal by them, the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. And for those engaged in battle they shall sound the 'Retreat'.

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts and hands in His battle. Speaking he shall say: ... the slain, for you have heard from ancient times through the mysteries of God ... ...

WAR RULE CHAPTER 17

He will pay their reward with burning fire by the hand of those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. Remember the judgement of Nadab and Abihu, sons of Aaron, by whose judgement God showed Himself holy in the eyes of Israel. But Eleazar and Ithamar He confirmed in an everlasting priestly Covenant.

Be strong and fear not; for they tend towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; He knows all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will enlighten with joy the children of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh.

Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge. And you, the sons of His Covenant, be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy until every man is in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when the foot-soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host of the Kittim; and at the sound of the alarm they shall begin to bring down the slain. All the people shall cease their clamour, but the Priests shall continue to blow the trumpets of Massacre and battle shall be fought against the Kittim.

... and in the third lot ... that the slain may fall by the mysteries of God ...

WAR RULE CHAPTER 18

In the seventh lot when the great hand of God is raised in an everlasting blow against Belial and all the hosts of his kingdom, and when Assyria is pursued amidst the shouts of Angels and the clamour of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed without remnant, and no man shall be saved from among them.

At that time, on the day when the hand of the God of Israel is raised against all the multitude of Belial, the Priests shall blow the six trumpets of the Reminder and all the battle formations shall rally to them and shall divide against all the camps of the Kittim to destroy them utterly. And as the sun speeds to its setting on that day, the High Priest shall stand, together with the Levites who are with him and the tribal chiefs and the elders of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God of gods, for Thou hast worked great marvels with Thy people! Thou hast kept Thy

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Covenant with us from of old, and hast opened to us the gates of salvation many times. For the sake of Thy Covenant Thou hast removed our misery, in accordance with Thy goodness towards us. Thou hast acted for the sake of Thy Name, O God of righteousness ... Thou hast worked a marvellous miracle for us, and from ancient times there never was anything like it.

For Thou didst know the time appointed for us and it has appeared before us this day ... Thou hast shown us Thy merciful hand in everlasting redemption by causing the dominion of the enemy to fall back for ever. (Thou hast shown us) Thy mighty hand in a stroke of destruction in the war against all our enemies.

And now the day speeds us to the pursuit of their multitude ... Thou hast delivered up the hearts of the brave so that they stand no more.

For Thine is the power, and the battle is in Thy hands! ...

WAR RULE CHAPTER 19

For our Sovereign is holy and the King of Glory is with us; the host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew covering the earth, and as a shower of rain shedding righteousness on all that grows there. Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour flesh with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

Rejoice all you cities of Judah!

Keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdom of the nations!

Sovereignty shall be to the Lord and everlasting dominion to Israel.

(1QM combined with 4QMb=4Q492)

{Then they shall gather in} the camp that night to rest until the morning.

And in the morning {they shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the assembled nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those who fell there under the Sword of God. And the High Priest shall draw near, with his vicar, and the chief Priests {and the Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; they shall return to the positions which they held before the slain began to fall from among the Kittim, and there they shall praise the God {the Most High} ...

The War Scroll from Cave 4 (4Q491, 493)

(The following fragments, belonging to Ma (4Q491), echo sections from 1QM, but it also contain passages without parallels there. This is why we have to show them here.)

Ma = 4Q491, frs. 1-3

... There shall be one thousand cubits between the camp and the latrine and no nakedness whatever shall be seen in their surroundings. And when they set out to prepare the battle to curb the enemy, there shall be among them some exempted in the lot of each tribe according to their numbered men for each day's duty. On that day, some men from all their tribes shall set out from their camps towards the House of Meeting ... the Priests, the Levites, and all the chiefs of the camps shall go out towards them. They will pass there before ... according to the Thousands, Hundreds, Fifties and Tens.

Whoever shall not be clean because of his 'fount' on that night shall not go with them to the battle, for the holy angels shall be with their formations together ... When the formation called up for that day's battle to pass to all ... of the war, three formations shall stand, formations behind formations. They shall set a space between all the formations and they shall go out to battle in succession. These are the foot-soldiers and beside them the horsemen. They shall stand between the formations. And if they set up an ambush for a formation, the three ambushing formations shall be at a distance and shall not rise ... of the war and they shall hear the trumpets of Alarm and the foot-soldiers will begin to bring down the guilty dead. Afterwards the ambush shall rise from its hiding-place arranged in formations. The reassembly: from the right and from the left, from behind and from the front, four directions ... in the battles of annihilation. And all the formations engaged in combat with the enemy will be in one place.

... The first formation will go out to the battle and the second stand ... on their post. With the completion of their time, the first shall return and rise ... The second ... When the battle is joined. And the second formation shall have completed its time and they shall return and stand on their post. And the third ...

... And the chief Priest and his brethren, the Priests, and the Levites and the men of the order shall stand. And the Priests shall blow the trumpets continuously ... and a girdle of fine cloth of flax embroidered with blue, purple and scarlet threads, a many-coloured design produced by a craftsman, and a fine linen tunic and fine linen breeches and a mitred turban on their heads. They shall not take them to the sanctuary for they are battle raiments. According to all this rule ...

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THE BOOK OF WAR
(4Q285, 11Q14)

(This collection of small fragments, designated as Rule of War, are akin to the War Scroll. It is probably representing its missing end section. Allusions are found to Levites blowing trumpets (fr. 8), to the archangel Michael (fr. 10), to the Prince of the Congregation, identified as the Branch of David (frs. 4 and 7), as well as to the Kittim and their slain (frs. 2, 4, 7), all familiar from 1QM. The poorly preserved benediction (fr. 8) can be reconstructed with the help of 11Q14 which contains, however, some notable variants. Fragment 4 seems to identify the defeated opponent as the biblical Gog (Ezekiel 39), the chief foe of the final age, here no doubt equated with the king of the Kittim. Fragment 7, erroneously labelled by some as the 'Pierced Messiah fragment', is based on an interpretation of Isaiah)

4Q285, fr. 1

... because of Thy name and ... Michael, Gabriel, Sariel and Raphael ... with the elect of ...

4Q285, fr. 4

... wickedness will be smitten ... the Prince of the Congregation and all Israel ... which was written in the book of Ezekiel the Prophet, I will strike your bow from your left hand and will make your arrows drop from your right hand. On the mountains of Israel you shall fall ... the king of the Kittim ... the Prince of the congregation will pursue them as far as the Great Sea ... and they shall flee from before Israel. In that time ... he shall stand against them and they shall be stirred against them ... and they shall return to the dry land. In that time ... and they shall bring him (the king of the Kittim?) before the Prince of the Congregation

4Q285 frg. 5

Isaiah the prophet: The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will fall. And there shall come forth a shoot from the stump of Jesse the Branch of David and they will enter into judgement with and the Prince of the Congregation, the Branch of David will kill him by strokes and by wounds. And a Priest of renown will command the slain of the Kittim.

4Q285.fr. 7

The Messiah, Branch of David

As it is written in the book of Isaiah the Prophet, The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will f all. And there shall come forth a shoot from the stump of Jesse ... the Branch of David and they will enter into judgement with ... and the Prince of the Congregation, the Branch of David will kill him ... by strokes and by wounds. And a Priest of renown will command ... the slain of the Kittim ...

4Q285, fr.8

Answering, he shall say to the sons of Israel: May you be blessed in the name of the Most High God ... and may His holy name be blessed for ever and ever. May all His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open for you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time, and to give you the fruit of the produce of corn, wine and oil plentiful. And may the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. And there shall be no loss of children nor stumbling in your congregation, and wild beasts shall withdraw from your land and there shall be no pestilence in your land. For God is with you and His holy angels stand in your congregation, and His holy name shall be invoked upon you ... in your midst...

11Q14

And he shall bless them in the name of the God of Israel. Answering he shall say, ... to the sons of Israel: May you be blessed for ever and ever and may His ... be blessed ... and may His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open to you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time to give you the fruit of the produce of corn, wine and oil plentiful. May the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. There shall be no loss of children, nor stumbling in your congregation and the wild beasts shall withdraw from your land. The sword shall not pass through your land. For God is with you and His holy angels shall be present in your congregation, and His holy name shall be invoked upon you.

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THE TEMPLE SCROLL

(11QT=11Q19-21, 4Q365a, 4Q524)

(The Temple Scroll is the longest Qumran manuscript, measuring over twenty-eight feet. There are also other fragments pertaining to the same document from Cave 11 (11Q20) and from Cave 4 (4Q365a). Originally it consisted of sixtyseven columns. It was written in the mid-first century BC.

The major part of the scroll deals with the Temple (building and furniture) and cultic worship, especially sacrifices on Sabbaths and the many feasts of the year. Most of the legislation depends, directly or indirectly, on Exodus, Leviticus, and more particularly on Deuteronomy, but there are also occasional non-biblical regulations.

The beginning of the manuscript is badly mutilated. Column I is missing. Columns III-XII are so fragmented that we only know that they contain: 1. Covenant between God and Israel (II). 2. Building projects of the Temple, 3. Daily, weekly and monthly sacrifices, and festivals. 4. Purity regulations. 5. Miscellaneous laws and punishments.

The sequence of subjects generally follows the Bible, but an obvious effort has been made to systematize, harmonize and reinterpret the laws. The aim of the author is to present the message of the scroll not as an interpretation of the Bible, but as an immediate divine revelation. For this purpose, not only does he formulate the supplementary legislation as directly spoken by God, but also frequently substitutes 'I' for 'the Lord = YHWH' of Scripture.)

(... Column 1 is missing ...)

TEMPLE SCROLL COLUMN 2

Behold, I will make a covenant.

For it is something dreadful that I will do to you. I myself will expel from before you the Amorites, the Canaanites, the Hittites, the Girgashites, the Perizzites, the Hivites and the Jebusites. Take care not to make a covenant with the inhabitants of the country which you are to enter so that they may not prove a snare for you. You must destroy their altars, smash their pillars and cut down their sacred trees and burn their idols with fire. You must not desire silver and gold so that you may not be ensnared by them; for that would be abominable to me. You must not bring any abominable idol into your house and come under the ban together with it. You shall detest and abominate it, for it is under the ban. You shall not worship another god, for YHWH, whose name is Jealous, is a jealous God. Take care not to make a covenant with the inhabitants of the country so that, when they whore after their gods and sacrifice to them and invite you, you may not eat of their sacrifices and take their daughters for your sons, and their daughters may not whore after their gods and cause your sons to whore after them. ...

(... Columns 3-12 are extremely fragmented, not readable ...)

This is what you shall offer on the altar: two yearling lambs without blemish every day as a perpetual holocaust. You shall offer the first in the morning; and you shall offer the other lamb in the evening; the corresponding grain-offering will be a tenth of fine flour mixed with a quarter of a hin of beaten oil; it shall be a perpetual holocaust of soothing odour, an offering by fire to YHWH; and the corresponding drink-offering shall be a quarter of a hin of wine. The priest who offers the holocaust shall receive the skin of the burnt-offering which he has offered. You shall offer the other lamb in the evening with the same grain-offering as in the morning and with the corresponding drink-offering as an offering by fire, a soothing odour to YHWH ...

On the Sabbath days you shall offer two yearling rams without blemish and two tenths of an ephah of fine flour, mixed with oil, for a grain-offering and the corresponding drink-offering. This is the holocaust of every Sabbath in addition to the perpetual holocaust and the corresponding drink-offering. On the first day of each month you shall offer a holocaust to YHWH: two young bulls, one ram, seven yearling rams without blemish and a grain-offering of fine flour, three tenths of an ephah mixed with half a hin of oil, and a drink-offering, half a hin for each young bull and a grain-offering of fine flour mixed with oil, two tenths of an ephah with a third of a hin, and wine for a drink-offering, one third of a hinfor each ram; ... one tenth of fine flour for a grain-offering, mixed with a quarter of a hin, and wine, a quarter of a hin for each lamb ... a soothing odour to YHWH on the first day of each month. This is the burnt-offering for each month for the months of the year ... On the first day of the first month the months (of the year) shall start; it shall be the first month of the year for you. You shall do no work. You shall offer a he-goat for a sin-offering. It shall be offered by itself to expiate for you. You shall offer a holocaust: a bullock, a ram, seven yearling ram lambs without blemish ... additional to the burnt-offering for the new moon, and a grainoffering of three tenths of fine flour mixed with oil, half a hin for each bullock, and wine for a drink-offering, half a hin, a soothing odour to YHWH, and two tenths of fine flour mixed with oil, one third of a hin.

You shall offer wine for a drink-offering, one third of a hin for the ram, an offering by fire, of soothing odour to YHWH; and one tenth of fine flour, a grain-offering mixed with a quarter of a hinof oil. You shall offer wine for a drink-offering, a quarter of a hin for each ram ... lambs and for the he-goat ... each day ... seven yearling lambs and a he-goat ... according to this statute. For the ordination (of the priests), one ram for each day, and baskets of bread for all the rams of the ordination, one basket for each ram. They shall divide all the rams and the baskets for the seven days of the ordination for each day; according to their divisions, they shall offer to YHWH the right thigh of the ram as a holocaust and the fat covering the entrails and the two kidneys and the fat on them

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and on the loins and the whole fat tail close to the backbone and the appendage of the liver and the corresponding grain-offering and drink-offering according to the statute. They shall take one unleavened cake from the basket and one cake of bread with oil and one wafer, and they shall put it all on the fat together with the offering of the right thigh. Those who sacrifice shall wave the rams and the baskets of bread as a wave-offering before YHWH. This is a holocaust, an offering by fire, of soothing odour before YHWH. They shall burn everything on the altar over the holocaust, to complete their ordination during the seven days of ordination.

If the High Priest is to minister to YHWH, whoever has been ordained to put on the vestments in place of his father, shall offer a bull for all the people and another for the priests. He shall offer the one for the priests first. The elders of the priests shall lay their hands on its head and after them the High Priest and all the priests. They shall slaughter the bull before YHWH. The elders of the priests shall take from the blood of the bull and place it with their finger on the horns of the altar and they shall pour the blood around the four corners of the altar ledge ... and they shall take from its blood and place it on his right ear lobe and on the thumb of his right hand and the big toe of his right foot. They shall sprinkle on him and his vestments some of the blood which was on the altar... he shall be holy all his days. He shall not go near any dead body. He shall not render himself unclean even for his father or mother, for he is holy to YHWH, his God ... He shall offer on the altar and burn the fat of the first bull ... all the fat on the entrails and the appendage of the liver and the two kidneys and the fat on them and the fat on the loins, and the corresponding grain-offering and drink-offering according to their statute, he shall burn them on the altar. It shall be a burnt-offering, an offering by fire, of soothing odour before YHWH. The flesh of the bull, its skin and offal, they shall burn outside the sanctuary city on a wood fire in a place reserved for sin-offerings. There they shall burn it with its head and legs together with all its entrails. They shall burn all of it there except the fat. It is a sin-offering. He shall take the second bull, which is for the people, and by it he shall expiate for all the people of the assembly, by its blood and fat. As he did with the first bull, so he shall do with the bull of the assembly. He shall place with his finger some of its blood on the horns of the altar, and the remainder of its blood, he shall sprinkle on the four corners of the altar ledge, and its fat and the corresponding grain- offering and drink-offering, he shall burn on the altar. It is a sin-offering for the assembly.

... They shall rejoice because expiation has been made for them ... This day shall be a holy gathering for them, an eternal rule for all their generations wherever they dwell. They shall rejoice and ...

Let them prepare on the fourteenth day of the first month between dusk and dark the Passover of YHWH. They shall sacrifice it before the evening offering and shall sacrifice ... men from twenty years of age and over shall prepare it. They shall eat it at night in the holy courts.

They shall rise early and each shall go to his tent ...

On the fifteenth day of this month (there shall be) a holy gathering.

You shall do no work of labour on it. It shall be a seven-day feast of unleavened bread for YHWH. You shall offer on each of these seven days a holocaust to YHWH: two young bulls, a ram, and seven ram lambs without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute for the young bulls, rams, lambs and the he-goat. On the seventh day there shall be an assembly for YHWH. You shall do no work on it.

... he- goat for a sin-offering ... the corresponding grain-offering and drink- offering according to the statute; one tenth of fine flour mixed with a quarter of a hin of oil and a quarter of a hin of wine for a drink-offering ... he shall expiate for all the guilt of the people of the assembly ... This shall be an eternal rule for you for your generations wherever you dwell. Then they shall offer the one ram, once, on the day of the waving of the sheaf.

You shall count seven complete Sabbaths from the day of your bringing the sheaf of the wave-offering. You shall count until the morrow of the seventh Sabbath. You shall count fifty days. You shall bring a new grain-offering to YHWH from your homes, a loaf of fine flour, freshly baked with leaven. They are firstfruits to YHWH, wheat bread, twelve cakes, two tenths of fine flour in each cake ... the tribes of Israel. They shall offer ... their grain-offering and drink-offering according to the statute. The priests shall wave ... wave-offering with the bread of the firstfruits. They shall belong to the priests and they shall eat them in the inner courtyard, as a new grain-offering, the bread of the firstfruits. Then ... new bread from freshly ripened ears.

On this day there shall be a holy gathering, an eternal rule for their generations. They shall do no work. It is the feast of Weeks and the feast of Firstfruits, an eternal memorial.

You shall count seven weeks from the day when you bring the new grain-offering to YHWH, the bread of firstfruits. Seven full Sabbaths shall elapse until you have counted fifty days to the morrow of the seventh Sabbath. You shall bring new wine for a drink-offering, four hins from all the tribes of Israel, one third of a hin for each tribe.

They shall offer on this day with the wine twelve rams to YHWH; all the chiefs of the clans of Israel ... rams and the corresponding grain-offering according to the statute: two tenths of fine flour mixed with oil, one third of a hin of oil for a ram; with this drink-offering ... seven yearling ram lambs and a he-goat ... assembly ... their grainoffering and drink-offering shall be according to the statute concerning young bulls and the ram ... to YHWH. At the quarter of the day, they shall offer ... the rams and the drink-offering. They shall offer ... fourteen yearling ram lambs ... the burnt-offering. They shall prepare them ... and they shall burn their fat on the altar, the fat covering the entrails and the fat that is on them, and the appendage of the liver with the kidneys he shall remove and the fat on them, and that which is on the loins and the fat tail close to the backbone. They shall burn

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all on the altar together with the corresponding grain-offering and drinkoffering, an offering by fire, of soothing odour before YHWH. They shall offer every grain-offering joined to a drink-offering according to the statute. They shall take a handful from every grain-offering offered either with frankincense or dry, (this being) its memorial portion, and burn it on the altar. They shall eat the remainder in the inner courtyard. The priests shall eat it unleavened. It shall not be eaten with leaven. It shall be eaten on that day before sunset. They shall salt all their offerings. You shall never allow the covenant of salt to fail. They shall offer to YHWH an offering from the rams and the lambs, the right thigh, the breast, the cheeks, the stomach and the foreleg as far as the shoulder bone, and they shall wave them as a wave-offering.

The priests' portions shall be the thigh of the offering and the breast ... the forelegs, the cheeks and the stomachs ... as an eternal rule, from the children of Israel and the shoulder remaining of the foreleg shall be for the Levites ... an eternal rule for them and for their seed .. the princes of the Thousands ... from the rams and from the lambs, one ram and one ram lamb shall belong to the priests; to the Levites, one ram, one lamb; and to every tribe, one ram, one lamb for all the tribes, the twelve tribes of Israel. They shall eat them on that day, in the outer courtyard before YHWH.

... the priests shall drink there first and the Levites second ... the princes of the standards first ... men of renown. After them the whole people, from the great to the small, shall begin to drink the new wine.

They shall not eat any unripe grapes from the vines, for on this day they shall expiate for the tirosh. The children of Israel shall rejoice before YHWH, an eternal rule for their generations wherever they dwell. They shall rejoice on this day for they have begun to pour out an intoxicating drink-offering, the new wine, on the altar of YHWH, year by year.

You shall count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days. You shall then offer new oil from the homes of the tribes of the children of Israel, half a hin from a tribe, new beaten oil ... oil on the altar of the holocaust, firstfruits before YHWH. ... shall expiate with it for all the congregation before YHWH ... with this oil, half a hin ... according to the statute, a holocaust, an offering by fire, of soothing odour to YHWH ... With this oil they shall light the lamps ... the princes of the Thousands with ... fourteen yearling male lambs and the corresponding grain-offering and drink-offering ... for the lambs and the rams. The Levites shall slaughter ... and the priests, the sons of Aaron, shall sprinkle their blood on the altar all around ... and they shall burn their fat on the altar of the holocaust ... and the corresponding grain-offering and drink-offering, they shall burn over the fats ... an offering by fire, of soothing odour to YHWH. They shall take away from ... the right thigh and the breast ... the cheeks and the stomach shall be the priests' portion according to the statute concerning them. They shall give to the Levites the shoulder.

Afterwards they shall bring them the offerings out to the children of Israel, and the children of Israel shall give the priests one ram, one lamb, and to the Levites, one ram, one lamb, and to each tribe, one ram, one lamb. They shall eat them on that day in the outer courtyard before YHWH, an eternal rule for their generations, year by year.

Afterwards they shall eat from the olives and anoint themselves with the new oil, for on this day they shall expiate for all the oil of the land before YHWH once yearly. They shall rejoice ...

The High Priest shall offer the holocaust of the Levites first, and afterwards he shall send up in smoke the holocaust of the tribe of Judah, and when he is sending it up in smoke, they shall slaughter before him the he-goat first and he shall lift up its blood in a bowl to the altar and with his finger he shall put some of the blood to the four horns of the altar of the holocaust and to the four corners of the altar ledge, and shall toss the blood towards the base of the altar ledge all around. He shall burn its fat on the altar, the fat covering the entrails and that over the entrails. The appendage of the liver with the kidneys he shall remove as well as the fat over them and on the loins. He shall send up in smoke all of them on the altar together with the corresponding grain-offering and drink-offering, an offering by fire of soothing odour to YHWH. And ... the flesh, of soothing odour; it shall be an offering by fire to YHWH. Thus they must do to every young bull, and to every ram and to every lamb and its limbs shall remain apart. The corresponding grain-offering and drink-offering shall be on it, an eternal rule for your generations before YHWH.

After this holocaust he shall offer the holocaust of the tribe of Judah separately. As he has done with the holocaust of the Levites, so shall he do with the holocaust of the children of Judah after the Levites. On the second day he shall first offer the holocaust of Benjamin and after it he shall offer the holocaust of the children of Joseph, Ephraim and Manasseh together. On the third day, he shall offer the holocaust of Reuben separately, and the holocaust of Simeon separately. On the fourth day he shall offer the holocaust of Issachar separately and the holocaust of Zebulun separately. On the fifth day he shall offer the holocaust of Gad separately and the holocaust of Asher separately. On the sixth day he shall offer the holocaust of Dan separately and the holocaust of Naphtali separately ...

In the seventh month, on the first day of the month, you shall have a sacred rest, a remembrance announced by a trumpet blast, a holy gathering. You shall offer a holocaust, an offering by fire, of soothing odour before YHWH. You shall offer one young bull, one ram, seven yearling lambs without blemish and one he-goat for a sinoffering, and the corresponding grain-offering and drink-offering according to the statute concerning them, of soothing odour to YHWH, in addition to the perpetual holocaust and the holocaust of the new moon. Afterwards you shall offer this holocaust at the third part of the day, an eternal rule for your generations

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wherever you dwell. You shall rejoice on this day. On it you shall do no work. A sacred rest shall this day be for you.

The tenth of this month is the Day of Atonement. You shall mortify yourselves. For any person who does not mortify himself on this selfsame day shall be cut off from his people. You shall offer on it a holocaust to YHWH: one young bull, one ram, seven ram lambs, one he-goat for a sin-offering, in addition to the sin-offering of the atonement and the corresponding grain-offering and drink-offering according to the statute concerning the young bull, the ram, the lambs and the he-goat. For the sin-offering of the atonement you shall offer two rams for holocaust. The High Priest shall offer one for himself and his father's house ... The High Priest shall cast lots on the two goats, one lot for YHWH and one for Azazel. He shall slaughter the goat on which YHWH's lot has fallen and shall lift up its blood in a golden bowl which is in his hand, and do with its blood as he has done with the blood of his young bull and shall expiate with it for all the people of the assembly. He shall send up in smoke its fat and the corresponding grain-and drink-offering on the altar of the holocaust. Its flesh, skin and dung they shall burn beside his young bull. It is a sinoffering for the whole assembly. He shall expiate with it for all the people of the assembly and it shall be forgiven to them. He shall wash his hands and feet of the blood of the sin-offering and shall come to the living goat and shall confess over its head the iniquities of the children of Israel together with all their guilt, all their sins. He shall put them on the head of the goat and despatch it to Azazel in the desert by the hand of the man who is waiting ready. The goat shall bear all the iniquities of (the children of Israel). ... and he shall expiate for all the children of Israel and it shall be forgiven to them ... Afterwards he shall offer the young bull, the ram, and the lambs, according to the statute relating to them, on the altar of the holocaust, and the holocaust will be accepted for the children of Israel, an eternal rule for their generations. Once a year this day shall be for them a memorial.

They shall do no work on it, for it shall be to them a Sabbath of sacred rest. Whoever shall do work on it or shall not mortify himself on it, shall be cut off from the midst of his people. A Sabbath of sacred rest, a holy gathering shall this day be for you. You shall sanctify it as a memorial wherever you dwell and you shall do no work.

On the fifteenth day of this month ... the corresponding grainoffering and drink-offering, all on the altar, an offering by fire, of soothing odour to YHWH. On the second day: twelve young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the hegoat; it is an offering by fire, of soothing odour to YHWH.

On the third day eleven young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the he-goat.

On the fourth day ten young bulls, two rams, fourteen yearling ram lambs and one he-goat for a sin-offering and the corresponding grainoffering and drink-offering for the young bulls, the rams, the lambs and the he-goat ... On the fifth day ... and the corresponding grain-offering and drink-offering ... in the house on which I shall cause my name to rest ... holocausts, each on its day according to the law of this statute, always from the children of Israel in addition to their freewillofferings in regard to all that they offer, their drink-offerings and all their gifts that they shall bring to me in order to be acceptable. I shall accept them and they shall be my people and I shall be for them for ever. I will dwell with them for ever and ever and will sanctify my sanctuary by my glory. I will cause my glory to rest on it until the day of creation on which I shall create my sanctuary, establishing it for myself for all time according to the covenant which I have made with Jacob in Bethel.

... You shall make ... for stairs, a staircase ... in the house which you shall build ... You shall make a staircase north of the Temple, a square house, twenty cubits from one corner to the other alongside its four corners. Its distance from the wall of the Temple shall be seven cubits on the north-west. You shall make the width of its wall four cubits ... like the Temple and its inside from corner to corner twelve cubits. There shall be a square column in its middle, in the centre; its width four cubits on each side around which the stairs wind ... In the upper chamber of this house you shall make a gate opening to the roof of the Temple and a way (shall be) made through this gate towards the entrance ... of the Temple by which one can reach the upper chamber of the Temple. Overlay with gold all this stairhouse, its walls, its gates and its roof, from inside and from outside, its column and its stairs. You shall do everything as I tell you.

You shall make a square house for the laver in the south-east, on all its sides, each twenty-one cubits; fifty cubits distant from the altar. The width of the wall shall be four cubits, and the height twenty cubits ...

Make gates for it on the east, on the north and on the west. The width of the gates shall be four cubits and the height seven ... You shall make in the wall of this house, on the inside, recesses, and in them ... one cubit in width and their height four cubits above the ground. They shall be overlaid with gold on which they shall place their clothes which they have worn on arrival. Above the house of the ... when they come to minister in the sanctuary. You shall make a trench around the laver beside its house and the trench shall go from the house of the laver to a cavity. It shall descend rapidly to the ground where the water shall flow and disappear. It shall not be touched by any man for it is mingled with the blood of the holocaust. They shall sanctify my people in the sacred vestments which ...

You shall make a house east of the house of the laver according to the measurement of the house of the basin. Its wall shall be at a distance of seven cubits from the wall of the house of the laver. Its whole building and rafters shall be like those of the house of the laver.

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It shall have two gates on the north and the south, one opposite the other, according to the measurement of the gates of the house of the laver. Inside all the walls of this house shall have apertures, their width and depth two cubits each and their height four with which the entrails and the feet are raised to the altar. When they have completed the sending up in smoke ...

... They close the wheels and ... and tie the horns of the young bulls to the rings and ... by the rings.

Afterwards they shall slaughter them and collect the blood in bowls and toss it around the altar base. They shall open the wheels and strip the skin of the young bulls from their flesh and cut them up into pieces, salt the pieces, wash the entrails and the legs, salt them and send them up in smoke on the fire which is on the altar, each young bull with its pieces beside it and the corresponding grain-offering of fine flour on it, the wine of the drink-offering beside it and some of it on it. The priests, the sons of Aaron, shall send everything up in smoke on the altar, an offering by fire, of soothing odour before YHWH. You shall make chains hanging from the rafters of the twelve columns ...

... whoever is not a priest shall die, and whoever ... a priest who shall come ... and he is not clothed in the holy vestments in which he was ordained, they too shall be put to death and shall not profane the sanctuary of their God, thus incurring the iniquity of mortal guilt. You shall sanctify the environs of the altar, the Temple, the laver and the colonnade and they shall be most holy for ever and ever.

You shall make a place west of the Temple, a colonnade of pillars standing around for the sin-offerings and the guilt-offerings, divided from one another, the sin-offerings of the priests, the he-goats, and the sin-offerings of the people and their guilt-offerings. None of these shall be mingled one with another, for their places shall be divided from one another in order that the priests may not err concerning all the sinofferings of the people, and all the rams of the guilt-offerings, thus incurring the sin of guilt.

The birds for the altar: he shall prepare turtle doves ... from the corner of ... to the corner of the gate, one hundred and twenty cubits. The gate shall be forty cubits wide. Each side shall be according to this measurement. The width of its wall shall be seven cubits, and its height forty-five cubits to the rafters of its roof. The width of its chambers shall be twenty-six cubits from corner to corner. The gates of entrance and exit: the gate shall be fourteen cubits wide and twenty-eight cubits high from the threshold to the lintel. The height of the rafters above the lintel shall be fourteen cubits.

The gate shall be roofed with a panelling of cedar wood overlaid with pure gold. Its doors shall be overlaid with fine gold.

From the corner of the gate to the second angle of the courtyard, (there shall be) one hundred and twenty cubits. Thus shall be the measurement of all these gates of the inner courtyard. The gates shall lead inside into the courtyard. You shall make inside the courtyard seats for the priests, and tables in front of the seats, in the inner colonnade by the outer wall of the courtyard, places made for the priests and their sacrifices, for the firstfruits and the tithes, for their peace-offering sacrifices which they shall sacrifice. The sacrifices of the peace-offerings of the children of Israel shall not be mingled with the sacrifices of the priests.

In the four corners of the courtyard you shall make for them a place for cooking-stoves where they shall seethe their sacrifices and sinofferings.

... There they shall eat ... the bird, the turtle-dove and the young pigeons ...

You shall make a second courtyard around the inner courtyard, one hundred cubits wide, and four hundred and eighty cubits long on the east side, and thus shall be the width and length of all its sides: to the south, to the west and to the north. Its wall shall be four cubits wide and twenty-eight cubits high. Chambers shall be made in the wall outside and between each chamber there shall be three-and-a-half cubits ...

... that all the congregation of the children of Israel may bow down before me ... No woman shall come there, nor a child until the day that he has fulfilled the rule ... and has paid for himself a ransom to YHWH, half a shekel, an eternal rule, a memorial wherever they dwell. The shekel consists of twenty gerahs.

When they shall collect from him the half-shekel... to me. Afterwards they shall enter from the age of twenty ... The names of the gates of this courtyard shall be according to the names of the children of Israel: Simeon, Levi and Judah in the east; Reuben, Joseph and Benjamin in the south; Issachar, Zebulun and Gad in the west; Dan, Naphtali and Asher in the north. Between each gate the measurement shall be: from the north-eastern corner to the gate of Simeon, ninety-nine cubits, and the gate twenty-eight cubits. From this gate of Simeon to the gate of Levi, ninety-nine cubits, and the gate, twenty-eight cubits.

From the gate of Levi to the gate of Judah ... You shall make a third courtyard ... to their daughters and to the strangers who were born ... wide around the middle courtyard ... in length about one thousand six hundred cubits from one corner to the next. Each side shall be according to this measurement: on the east, the south, the west and the north. The wall shall be seven cubits wide and forty-nine cubits high. Chambers shall be made between its gates along the foundation as far up as its ‘crowns’ (= crenellations: Yadin). There shall be three gates in the east, three in the south, three in the west and three in the north. The gates shall be fifty cubits wide and their height seventy cubits. Between one gate and another there shall be three hundred and sixty cubits. From the corner to the gate of Simeon, three hundred and sixty cubits. From the gate of Simeon to the gate of Levi, likewise.

From the gate of Levi to the gate of Judah, likewise three hundred and sixty cubits. ... From the gate of Issachar to the gate of Zebulun, three hundred and sixty cubits. From the gate of Zebulun to the gate of Gad, three hundred and sixty cubits. From the gate of Gad to the northern corner, three

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hundred and sixty cubits. From this corner to the gate of Dan: three hundred and sixty cubits. Thus from the gate of Dan to the gate of Naphtali, three hundred and sixty cubits. From the gate of Naphtali to the gate of Asher, three hundred and sixty cubits.

From the gate of Asher to the eastern corner, three hundred and sixty cubits. The gates shall jut outwards from the wall of the courtyard seven cubits, and extend inwards from the wall to the courtyard thirty-six cubits. The entrance of the gate shall be fourteen cubits wide and twenty-eight cubits high up to the lintel. The rafters at the doorways shall be of cedar wood and overlaid with gold. The doors shall be overlaid with pure gold. Between each gate inwards you shall make storehouses, rooms and colonnades.

The room shall be ten cubits wide, twenty cubits long, and fourteen cubits high ... with cedar wood. The wall shall be two cubits wide. On the outside there shall be storehouses. The storehouse shall be ten cubits wide and twenty cubits long. The wall shall be two cubits wide and fourteen cubits high up to the lintel. Its entrance shall be three cubits wide. You shall make in this way all the storehouses and the corresponding rooms. The colonnade ... shall be ten cubits wide.

Between each gate you shall make eighteen storehouses and the corresponding eighteen rooms ...

You shall make a staircase next to the walls of the gates towards the colonnade. Winding stairs shall go up to the second and third colonnades and to the roof. You shall build storehouses and corresponding rooms and colonnades as on the ground floor. The second and the third (levels) shall follow the measurement of the lower one. On the roof of the third you shall make pillars roofed with rafters from one pillar to the next (providing) a place for tabernacles. The (pillars) shall be eight cubits high and the tabernacles shall be made on their (roof) each year at the feast of the Tabernacles for the elders of the congregation, for the princes, the heads of the fathers' houses of the children of Israel, the captains of the thousands, the captains of the ...

hundreds, who will ascend and dwell there until the sacrificing of the holocaust on the festival which is the feast of the Tabernacles, each year. Between each gate there shall be

... on the days of the first fruits of the corn, of the wine (tirosh) and the oil, and at the festival of the offering of wood. On these days (the tithe) shall be eaten. They shall not put aside anything from it from one year to another. For they shall eat it in this manner. From the feast of the Firstfruits of the corn of wheat they shall eat the corn until the next year, until the feast of the Firstfruits, and they shall drink the wine from the day of the festival of Wine until the next year, until the day of the festival of the Wine, and (they shall eat) the oil from its festival, until the next year, until the festival, the day of offering the new oil on the altar. Whatever is left to last beyond their festivals shall be sanctified by being burnt with fire. It shall no longer be eaten for it is holy. Those who live within a distance of three days' walk from the sanctuary shall bring whatever they can bring. If they cannot carry it, they shall sell it for money and buy with it corn, wine, oil, cattle and sheep, and shall eat them on the days of the festivals. On working days they shall not eat from this in their weariness for it is holy. On the holy days it shall be eaten, but it shall not be eaten on working days.

... You shall allot the rooms and the corresponding chambers. From the gate of Simeon to the gate of Judah shall be for the priests ... All that is to the right and to the left of the gate of Levi, you shall allot to Aaron, your brother, one hundred and eight rooms and corresponding chambers and two tabernacles which are on the roof. You shall allot to the sons of Judah the area from the gate of Judah to the corner: fifty-four rooms and corresponding chambers and the tabernacle that is over them. You shall allot to the sons of Simeon the area from the gate of Simeon to the second corner: their rooms, the corresponding chambers and tabernacles. (You shall allot) to the sons of Reuben the area from the corner which is beside the sons of Judah to the gate of Reuben: fifty-two rooms and the corresponding chambers and tabernacles. The area from the gate of Reuben to the gate of Joseph (you shall allot) to the sons of Joseph, to Ephraim and Manasseh. The area from the gate of Joseph to the gate of Benjamin you shall allot to the sons of Kohath from the Levites. The area from the gate of Benjamin to the western corner you shall allot to the sons of Benjamin. The area from this corner to the gate of Issachar you shall allot to the sons of Issachar. The area from the gate of Issachar ...

... the second (= incoming) priestly course shall enter on the left ... and the first (= outgoing) shall leave on the right. They shall not mingle with one another nor their vessels. Each priestly course shall come to its place and they shall stay there. One shall arrive and the other leave on the eighth day. They shall clean the rooms, one after the other, when the first priestly course leaves. There shall be no mingling there.

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed. He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary. They shall not enter my sanctuary in their impure uncleanness and render it unclean.

No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days. No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

Whoever is to purify himself of his flux shall count seven days for his purification. He shall wash his garments on the seventh day and bathe his whole body in running water. Afterwards he shall enter the city of the sanctuary. No one unclean through contact with a corpse shall enter there until he has purified himself. No leper nor any man smitten in his body shall enter there until he has purified himself and has offered ...

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... No unclean bird shall fly over my sanctuary ... the roofs of the gates ... the outer courtyard ... be in my sanctuary for ever and ever all the time that I abide among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates. You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary.

You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it. They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city. These shall be roofed houses with holes in them into which the filth shall go down. It shall be far enough not to be visible from the city, at three thousand cubits.

You shall make three areas to the east of the city, divided from one another, where the lepers, those suffering from a flux and men who have had a (nocturnal) emission ...

Their cities shall be pure ... for ever. The city which I will sanctify, causing my name and my sanctuary to abide in it, shall be holy and pure of all impurity with which they can become impure. Whatever is in it shall be pure. Whatever enters it shall be pure: wine, oil, all food and all moistened (food) shall be clean. No skin of clean animals slaughtered in their cities shall be brought there (to the city of the sanctuary). But in their cities they may use them for any work they need. But they shall not bring them to the city of my sanctuary, for the purity of the skin corresponds to that of the flesh. You shall not profane the city where I cause my name and my sanctuary to abide. For it is in the skins (of animals) slaughtered in the sanctuary that they shall bring their wine and oil and all their food to the city of my sanctuary. They shall not pollute my sanctuary with the skins of animals slaughtered in their country which are tainted (= unfit for the Temple). You cannot render any city among your cities as pure as my city, for the purity of the skin of the animal corresponds to the purity of its flesh. If you slaughter it in my sanctuary, it shall be pure for my sanctuary, but if you slaughter it in your cities, it shall be pure (only) for your cities. Whatever is pure for the sanctuary, shall be brought in skins (fit) for the sanctuary, and you shall not profane my sanctuary and my city where I abide with tainted skins.

... the cormorant, the stork, every kind of heron, the hoopoe and the bat ...

You may eat the following flying insects: every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust. These are among the flying insects which you may eat: those which walk on four legs and have legs jointed above their feet to leap with them on the ground and wings to fly with. You shall not eat the carcass of any bird or beast but may sell it to a foreigner. You shall not eat any abominable thing, for you are a holy people to YHWH, your God.

You are the sons of YHWH, your God. You shall not gash yourselves or shave your forelocks in mourning for the dead, nor shall you tattoo yourselves, for you are a holy people to YHWH, your God. You shall not profane your land.

You shall not do as the nations do; they bury their dead everywhere, they bury them even in their houses. Rather you shall set apart areas in the midst of your land where you shall bury your dead. Between four cities you shall designate an area for burial. In every city you shall set aside areas for those stricken with leprosy, with plague and with scab, who shall not enter your cities and profane them, and also for those who suffer from a flux; and for menstruating women, and women after childbirth, so that they may not cause defilement in their midst by their impure uncleanness. The leper suffering from chronic leprosy or scab, who has been pronounced unclean by the priest ... with cedar wood, hyssop and ... your cities with the plague of leprosy and they shall be unclean.

If a man dies in your cities, the house in which the dead man has died shall be unclean for seven days. Whatever is in the house and whoever enters the house shall be unclean for seven days. Any food on which water has been poured shall be unclean, anything moistened shall be unclean. Earthenware vessels shall be unclean and whatever they contain shall be unclean for every clean man. The open (vessels) shall be unclean for every Israelite (with) whatever is moistened in them.

On the day when the body is removed from there, they shall cleanse the house of all pollution of oil, wine and water moisture. They shall rub its (the house's) floor, walls and doors and shall wash with water the bolts, doorposts, thresholds and lintels. On the day when the body is removed from there, they shall purify the house and all its utensils, hand-mills and mortars, all utensils of wood, iron and bronze and all utensils capable of purification. Clothes, sacks and skins shall be washed. As for the people, whoever has been in the house or has entered the house shall bathe in water and shall wash his clothes on the first day. On the third day they shall sprinkle purifying water on them and shall bathe. They shall wash their garments and all the utensils in the house.

On the seventh day they shall sprinkle them a second time. They shall bathe, wash their clothes and utensils and shall be clean by the evening of the impurity contracted from the dead so as to be fit to touch their pure things. As for a man who has not been rendered unclean on account of ...

... they have been unclean. No longer ... until they have sprinkled them the second time on the seventh day and shall be clean by the evening at sunset.

Whoever touches the bone of a dead person in the fields, or one slain by the sword, or a dead body or the blood of a dead person, or a tomb, he shall purify himself according to the rule of this statute. But if he does not purify himself according to the statute of this law, he is unclean, his uncleanness being still in him. Whoever touches him must wash his clothes, bathe and he shall be clean by the evening.

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If a woman is with child and it dies in her womb, as long as it is dead in her, she shall be unclean like a tomb. Any house that she enters shall be unclean with all its utensils for seven days. Whoever touches it shall be unclean till the evening. If anyone enters the house with her, he shall be unclean for seven days. He shall wash his clothes and bathe in water on the first (day). On the third day he shall sprinkle and wash his clothes and bathe. On the seventh day he shall sprinkle a second time and wash his clothes and bathe. At sunset he shall be clean.

As for all the utensils, clothes, skins and all the materials made of goat's hair, you shall deal with them according to the statute of this law.

All earthenware vessels shall be broken for they are unclean and can no more be purified ever.

All creatures that teem on the ground you shall proclaim unclean: the weasel, the mouse, every kind of lizard, the wall gecko, the sand gecko, the great lizard and the chameleon. Whoever touches them dead ...

... and whatever comes out of them ... shall be unclean to you. You shall not render yourselves unclean by them. Whoever touches them dead shall be unclean until the evening. He shall wash his clothes and bathe in water and at sunset he shall be clean.

Whoever carries any of their bones, their carcass, skin, flesh or claw shall wash his clothes and bathe in water. After sunset he shall be clean. You shall forewarn the children of Israel about all the impurities. They shall not render themselves unclean by those of which I tell you on this mountain and they shall not be unclean.

For I, YHWH, abide among the children of Israel. You shall sanctify them and they shall be holy. They shall not render themselves abominable by anything that I have separated for them as unclean and they shall be holy.

You shall establish judges and officers in all your towns and they shall judge the people with just judgement. They shall not be partial in (their) judgement. They shall not accept bribes, nor shall they twist judgement, for the bribe twists judgement, overturns the works of justice, blinds the eyes of the wise, produces great guilt, and profanes the house by the iniquity of sin. Justice and justice alone shall you pursue that you may live and come to inherit the land that I give you to inherit for all days. The man who accepts bribes and twists just judgement shall be put to death. You shall not be afraid to execute him. You shall not do in your land as the nations do. Everywhere they sacrifice, plant sacred trees, erect sacred pillars and set up carved stones to bow down before them and build for them ...

... You shall not plant any tree as a sacred tree beside my altar to be made by you.

You shall not erect a sacred pillar that is hateful to me. You shall not make anywhere in your land a carved stone to bow down before it. You shall not sacrifice to me any cattle or sheep with a grave blemish, for they are abominable to me. You shall not sacrifice to me any cattle or sheep or goat that is pregnant, for this would be an abomination to me.

You shall not slaughter a cow or a ewe and its young on the same day, neither shall you kill a mother with her young.

Of all the firstlings born to your cattle or sheep, you shall sanctify for me the male animals. You shall not use the firstling of your cattle for work, nor shall you shear the firstling of your small cattle. You shall eat it before me every year in the place that I shall choose. Should it be blemished, being lame or blind or (afflicted with) any grave blemish, you shall not sacrifice it to me. It is within your towns that you shall eat it. The unclean and the clean among you together (may eat it) like a gazelle or a deer. It is the blood alone that you shall not eat. You shall spill it on the ground like water and cover it with dust. You shall not muzzle an ox while it is threshing. You shall not plough with an ox and an ass (harnessed) together. You shall not slaughter clean cattle or sheep or goat in any of your towns, within a distance of three days' journey from my sanctuary. It is rather in my sanctuary that you shall slaughter it, making of it a holocaust or peace-offering. You shall eat and rejoice before me in the place on which I choose to set my name.

Every clean animal with a blemish, you shall eat it within your towns, away from my sanctuary at a distance of thirty stadia. You shall not slaughter it close to my sanctuary for its flesh is tainted. You shall not eat in my city, which I sanctify by placing my name in it, the flesh of cattle, sheep or goat which has not entered my sanctuary. They shall sacrifice it there, toss its blood to the base of the altar of holocaust and shall burn its fat.

When I extend your frontiers as I have told you, and if the place where I have chosen to set my name is too distant, and you say, 'I will eat meat', because you long for it, whatever you desire, you may eat, and you may slaughter any of your small cattle or cattle which I give you according to my blessing. You may eat it within your towns, the clean and the unclean together, like gazelle or deer meat. But you shall firmly abstain from eating the blood. You shall spill it on the ground like water and cover it with dust. For the blood is the life and you shall not eat the life with the flesh so that it may be well with you and with your sons after you for ever. You shall do that which is correct and good before me, for I am YHWH, your God.

But all your devoted gifts and votive donations you shall bring when you come to the place where I cause my name to abide, and you shall sacrifice them there before me as you have devoted and vowed them with your mouth. When you make a vow, you shall not tarry in fulfilling it, for surely I will require it of you and you shall become guilty of a sin. You shall keep the word uttered by your lips, for your mouth has vowed freely to perform your vow.

When a man makes a vow to me or swears an oath to take upon himself a binding obligation, he must not break his word. Whatever has been uttered by his mouth, he shall do it.

When a woman makes a vow to me, or takes upon herself a binding obligation by means of an oath in her father's house, in her youth, if her father hears of her vow or the binding obligation which she has taken upon herself and remains

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silent, all her vows shall stand, and her binding obligation which she has taken upon herself shall stand. If, however, her father definitely forbids her on the day that he hears of it, none of her vows or binding obligations which she has taken upon herself shall stand, and I will absolve her because (her father) has forbidden her when he heard of them. But if he annuls them after the day that he has heard of them, he shall bear her guilt: her father has annulled them. Any vow or binding oath (made by a woman) to mortify herself, her husband may confirm it or annul it on the day that he hears of it, and I will absolve her.

But any vow of a widow or a divorced woman, whatever she has taken upon herself shall stand in conformity with all that her mouth has uttered.

Everything that I command you today, see to it that it is kept. You shall not add to it, nor detract from it.

If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says, 'Let us go and worship other gods whom you have not known!', do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHWH, the God of your fathers, with all your heart and soul. It is YHWH, your God, that you must follow and serve, and it is him that you must fear and his voice that you must obey, and you must hold fast to him. That prophet or dreamer shall be put to death for he has preached rebellion against YHWH, your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to lead you astray from the path that I have commanded you to follow. You shall rid yourself of this evil.

If your brother, the son of your father or the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is like your own self, seeks to entice you secretly, saying, 'Let us go and worship other gods whom you have not known', neither you, nor your fathers, some of the gods of the peoples that are round about you, whether near you or far off from you, from the one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him; but you shall kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. You shall stone him to death with stones because he sought to draw you away from me who brought you out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and never again do such an evil thing among you. If in one of your cities in which I give you to dwell you hear this said: 'Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city saying, "Let us go and worship gods whom you have not known!",' you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword. You shall place it and all who are in it under the ban, and you shall put the beasts to the sword. You shall assemble all the booty in the city square and shall burn it with fire, the city and all the booty, as a whole-offering to YHWH, your God. It shall be a ruin for ever and shall never be rebuilt. Nothing from that which has been placed under the ban shall cleave to your hand so that I may turn from my hot anger and show you compassion. I will be compassionate to you and multiply you as I told your fathers, provided that you obey my voice, keeping all my commandments that I command you today, to do that which is correct and good before YHWH, your God.

If among you, in one of your towns that I give you, there is found a man or a woman who does that which is wrong in my eyes by transgressing my covenant, and goes and worships other gods, and bows down before them, or before the sun or the moon, or all the host of heaven, if you are told about it, and you hear about this matter, you shall search and investigate it carefully. If the matter is proven true that such an abomination has been done in Israel, you shall lead out that man or that woman and stone him (to death) with stones.

... You shall go to the Levitical priests or to the judges then in office; you shall seek their guidance and they shall pronounce on the matter for which you have sought their guidance, and they shall proclaim the(ir) judgement to you. You shall act in conformity with the law that they proclaim to you and the saying that they declare to you from the book of the Law. They shall issue to you a proclamation in truth from the place where I choose to cause my name to abide. Be careful to do all that they teach you and act in conformity with the decision that they communicate to you. Do not stray from the law which they proclaim to you to the right or to the left. The man who does not listen but acts arrogantly without obeying the priest who is posted there to minister before me, or the judge, that man shall die. You shall rid Israel of evil. All the people shall hear of it and shall be awe-stricken, and none shall ever again be arrogant in Israel.

When you enter the land which I give you, take possession of it, dwell in it and say, 'I will appoint a king over me as do all the nations around me!', you may surely appoint over you the king whom I will choose. It is from among your brothers that you shall appoint a king over you. You shall not appoint over you a foreigner who is not your brother. He (the king) shall definitely not acquire many horses, neither shall he lead the people back to Egypt for war to acquire many horses and much silver and gold, for I told you, 'You shall never again go back that way'. He shall not acquire many wives that they may not turn his heart away from me. He shall not acquire very much silver and gold.

When he sits on the throne of his kingdom, they shall write for him this law from the book which is before the priests. This is the law that they shall write for him ... They shall count, on the day that they appoint him king, the sons of Israel from the age of twenty to sixty years according to their standard units. He shall install at their head captains of thousands, captains of hundreds, captains of fifties and captains of tens in all their cities. He shall select from among them one thousand by tribe to be with him: twelve thousand

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warriors who shall not leave him alone to be captured by the nations. All the selected men whom he has selected shall be men of truth, God-fearers, haters of unjust gain and mighty warriors. They shall be with him always, day and night. They shall guard him from anything sinful, and from any foreign nation in order not to be captured by them. The twelve princes of his people shall be with him, and twelve from among the priests, and from among the Levites twelve. They shall sit together with him to proclaim judgement and the law so that his heart shall not be lifted above them, and he shall do nothing without them concerning any affair.

He shall not marry as wife any daughter of the nations, but shall take a wife for himself from his father's house, from his father's family. He shall not take another wife in addition to her, for she alone shall be with him all the time of her life. But if she dies, he may marry another from his father's house, from his family. He shall not twist judgement; he shall take no bribe to twist a just judgement and shall not covet a field or a vineyard, any riches or house, or anything desirable in Israel. He shall not rob ...

... When the king hears of any nation or people intent on plundering whatever belongs to Israel, he shall send for the captains of thousands and the captains of hundreds posted in the cities of Israel. They shall send with him (the captain) one tenth of the people to go with him (the king) to war against their enemies, and they shall go with him. But if a large force enters the land of Israel, they shall send with him one fifth of the warriors. If a king with chariots and horses and a large force comes, they shall send with him one third of the warriors, and the two remaining divisions shall guard their city and their boundaries so that no marauders invade their land. If the war presses him the king hard, they shall send to him half of the people, the men of the army, but the other half of the people shall not be severed from their cities.

If they triumph over their enemies, smash them, put them to the sword and carry away their booty, they shall give the king his tithe of this, the priests one thousandth and the Levites one hundredth from everything. They shall halve the rest between the combatants and their brothers whom they have left in their cities.

If he (the king) goes to war against his enemies, one fifth of the people shall go with him, the warriors, all the mighty men of valour.

They shall avoid everything unclean, everything shameful, every iniquity and guilt. He shall not go until he has presented himself before the High Priest who shall inquire on his behalf for a decision by the Urim and Tummim. It is at his word that he shall go and at his word that he shall come, he and all the children of Israel who are with him. He shall not go following his heart's counsel until he (the High Priest) has inquired for a decision by the Urim and Tummim. He shall (then) succeed in all his ways on which he has set out according to the decision which ...

... and they shall disperse them in many lands and they shall become a horror, a byword, a mockery. With a heavy yoke and in extreme want, they shall there serve gods made by human hands, of wood and stone, silver and gold. During this time their cities shall become a devastation, a laughing-stock and a wasteland, and their enemies shall devastate them. They shall sigh in the lands of their enemies and scream because of the heavy yoke. They shall cry out but I will not listen; they shall scream but I will not answer them because of their evil doings. I will hide my face from them and they shall become food, plunder and prey. None shall save them because of their wickedness, because they have broken my covenant and their soul has loathed my law until they have incurred every guilt. Afterwards they will return to me with all their heart and all their soul, in conformity with all the words of this law, and I will save them from the hand of their enemies and redeem them from the hand of those who hate them, and I will bring them to the land of their fathers. I will redeem them, and increase them and exult over them. I will be their God and they shall be my people.

The king whose heart and eyes have gone astray from my commandments shall never have one to sit on the throne of his fathers, for I will cut off his posterity for ever so that it shall no more rule over Israel. But if he walk after my rules and keep my commandments and do that which is correct and good before me, no heir to the throne of the kingdom of Israel shall be cut off from among his sons for ever. I will be with him and will save him from the hand of those who hate him and from the hand of those who seek his life. I will place all his enemies before him and he shall rule over them according to his pleasure and they shall not rule over him. I will set him on an upward, not on a downward, course, to be the head and not the tail, that the days of his kingdom may be lengthened greatly for him and his sons after him.

... and all their wave-offerings. All their firstling male beasts and all ... of their beasts and all their holy gifts which they shall sanctify to me together with all their holy gifts of praise and a proportion of their offering of birds, wild animals and fish, one thousandth of their catch, and all that they shall devote, and the proportion of the booty and the plunder.

To the Levites shall belong the tithe of the corn, the wine and the oil that they have sanctified to me first; the shoulder from those who slaughter a sacrifice and a proportion of the booty, the plunder and the catch of birds, wild animals and fish, one hundredth; the tithe from the young pigeons and from the honey one fiftieth. To the priests shall belong one hundredth of the young pigeons, for I have chosen them from all your tribes to attend on me and minister before me and bless my name, he and his sons always. If a Levite come from any town anywhere in Israel where he sojourns to the place where I will choose to cause my name to abide, (if he come) with an eager soul, he may minister like his brethren the Levites who attend on me there. He shall have the same share of food with them, besides the inheritance from his father's family.

When you enter the land which I give you, do not learn to practise the abominations of those nations. There shall be found among you none who makes his son or daughter pass

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through fire, nor an augur or a soothsayer, a diviner or a sorcerer, one who casts spells or a medium, or wizards or necromancers. For they are an abomination before me, all who practise such things, and it is because of these abominations that I drive them out before you. You shall be perfect towards YHWH, your God. For these nations that ... to utter a word in my name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet shall be put to death. If you say in your heart, 'How shall we know the word which YHWH has not uttered?', when the word uttered by the prophet in the name of YHWH is not fulfilled and does not come true, that is not a word that I have uttered. The prophet has spoken arrogantly; do not fear him.

A single witness may not come forward against a man in the matter of any iniquity or sin which he has committed. It is on the evidence of two witnesses or three witnesses that a case can be established. If a malicious witness comes forward against a man to testify against him in a case of a crime, both disputants shall stand before me and before the priests and the Levites and before the judges then in office, and the judges shall inquire, and if the witness is a false witness who has testified falsely against his brother, you shall do to him as he proposed to do to his brother. You shall rid yourselves of evil. The rest shall hear of it and shall be awe-stricken and never again shall such a thing be done in your midst. You shall have no mercy on him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I am with you who brought you out of the land of Egypt. When you approach the battle, the priest shall come forward to speak to the army and say to them, 'Hear, Israel, you approach ...

... and another man shall use its fruit. If any man has betrothed a woman but has not yet married her, he shall return home. Otherwise he may die in the war and another man may take her. The officers shall continue to address the army and say, 'If any man is afraid and has lost heart, he shall go and return. Otherwise he may render his kinsmen as faint-hearted as himself.'

When the judges have finished addressing the army, they shall appoint army captains at the head of the people.

When you approach a city to fight it, first offer it peace. If it seeks peace and opens its gates to you, then all the people found in it shall become your forced labourers and shall serve you. If it does not make peace with you, but is ready to fight a war against you, you shall besiege it and I will deliver it into your hands. You shall put all its males to the sword, but the women, the children, the beasts and all that is in the city, all its booty, you may take as spoil for yourselves. You may enjoy the use of the booty of your enemies which I give you. Thus shall you treat the very distant cities, those which are not among the cities of these nations. But in the cities of the peoples which I give you as an inheritance, you shall not leave alive any creature. Indeed you shall utterly exterminate the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you, that they may not teach you to practise all the abominations that they have performed to their gods.

... a heifer with which he has not worked, which has not drawn the yoke. The elders of that city shall bring down the heifer to a ravine with an ever-flowing stream which has never been sown or cultivated, and there they shall break its neck.

The priests, the sons of Levi, shall come forward, for I have chosen them to minister before me and bless my name, and every dispute and every assault shall be decided by their word. All the elders of the city nearest to the body of the murdered man shall wash their hands over the head of the heifer whose neck has been broken in the ravine. They shall declare, 'Our hands did not shed this blood, nor did our eyes see it happen. Accept expiation for thy people Israel whom thou hast redeemed, O YHWH, and do not permit the guilt of innocent blood to rest among thy people, Israel. Let this blood be expiated for them.' You shall rid Israel (of the guilt) of innocent blood, and you shall do that which is correct and good before YHWH, your God. When you go to war against your enemies, and I deliver them into your hands, and you capture some of them, if you see among the captives a pretty woman and desire her, you may take her to be your wife. You shall bring her to your house, you shall shave her head, and cut her nails. You shall discard the clothes of her captivity and she shall dwell in your house, and bewail her father and mother for a full month. Afterwards you may go to her, consummate the marriage with her and she will be your wife.

But she shall not touch whatever is pure for you for seven years, neither shall she eat of the sacrifice of peace-offering until seven years have elapsed. Afterwards she may eat.

... the firstfruits of his virility; he has the right of the first-born.

If a man has a disobedient and rebellious son who refuses to listen to his father and mother, nor listens to them when they chastise him, his father and mother shall take hold of him and bring him to the elders of his city, to the gate of his place. They shall say to the elders of his town, 'This son of ours is disobedient and rebellious; he does not listen to us; he is a glutton and a drunkard.' All the men of his city shall stone him with stones and he shall die, and you shall rid yourselves of evil. All the children of Israel shall hear of it and be awe-stricken. If a man slanders his people and delivers his people to a foreign nation and does evil to his people, you shall hang him on a tree and he shall die.

On the testimony of two witnesses and on the testimony of three witnesses he shall be put to death and they shall hang him on the tree.

If a man is guilty of a capital crime and flees (abroad) to the nations, and curses his people, the children of Israel, you shall hang him also on the tree, and he shall die. But his body shall not stay overnight on the tree. Indeed you shall bury him on the same day. For he who is hanged on the tree is accursed of God and men. You shall not pollute the ground

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which I give you to inherit. If you see your kinsman's ox or sheep or donkey straying, do not neglect them; you shall indeed return them to your kinsman. If your kinsman does not live near you, and you do not know who he is, you shall bring the animal to your house and it shall be with you until he claims it. ...

... When a bird's nest happens to lie before you by the roadside, on any tree or on the ground, with fledglings or eggs, and the hen is sitting on the fledglings or the eggs, you shall not take the hen with the young.

You shall surely let the hen escape and take only the young so that it may be well with you and your days shall be prolonged. When you build a new house, you shall construct a parapet on the roof so that you do not bring blood-guilt on your house if anyone should fall from it.

When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, 'I have taken this woman, approached her, and did not find the proof of virginity in her', the father or the mother of the girl shall take the girl's proof of virginity and bring it to the elders at the gate. The girl's father shall say to the elders, 'I gave my daughter to be this man's wife; he has taken a dislike to her and has brought a baseless charge against her saying, "I have not found the proof of virginity in your daughter." Here is the proof of my daughter's virginity.'

They shall spread out the garment before the elders of that city. The elders of that city shall take that man and chastise him. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (the husband) has tried to ruin the reputation of an Israelite virgin. He shall not ...

When a virgin betrothed to a man is found by another man in the city and he lies with her, they shall bring both of them to the gate of that city and stone them with stones and they shall be put to death: the girl because she has not shouted (for help, although she was) in the city, and the man because he has dishonoured his neighbour's wife. You shall rid yourselves of evil. If the man has found the woman in the fields in a distant place hidden from the city, and raped her, only he who has lain with her shall be put to death. To the girl they shall do nothing since she has committed no crime worthy of death. For this affair is like that of a man who attacks his neighbour and murders him. For it was in the fields that he found her and the betrothed girl shouted (for help), but none came to her rescue.

When a man seduces a virgin who is not betrothed, but is suitable to him according to the rule, and lies with her, and he is found out, he who has lain with her shall give the girl's father fifty pieces of silver and she shall be his wife. Because he has dishonoured her, he may not divorce her all his days. A man shall not take his father's wife and shall not lift his father's skirt. A man shall not take the wife of his brother and shall not lift the skirt of his brother, the son of his father or the son of his mother, for this is unclean. A man shall not take his sister, the daughter of his father or the daughter of his mother, for this is abominable. A man shall not take his father's sister or his mother's sister, for this is immoral. A man shall not take the daughter of his brother or the daughter of his sister for this is abominable. (A man) shall not take ...

... (The rest of the text is missing)

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THR HABAKKUK PESHER

Commentary on Habakkuk (IQpHab)

(This well-preserved and detailed exposition of the first two chapters of the Book of Habakkuk comes from Cave I. The Habakkuk Commentary is one of the main sources for the study of Qumran origins, as well as Essene Bible exegesis and the sect's theology regarding prophecy.Just like Galatians, Acts, and the Clementine Literature, this document seem to narrate the conflict between the Teacher of Righteousness, probaly James the Just and the Wicked Priest, probably Saul of Tarsus, who was allied with the Priests in the Temple of Jerusalem; who themselves were subjects of the Roman authorities.)

I Oracle of Habakkuk the prophet. How long, O Lord, shall I cry for help and Thou wilt not hear? Interpreted, this concerns the beginning of the final generation ...

Or shout to Thee 'Violence', and Thou wilt not deliver? ... Why dost Thou cause me to see iniquity and to look upon trouble? Desolation and violence are before me. ... God with oppression and unfaithfulness ... they rob riches. There is quarrelling and contention.

So the law is weak and justice never goes forth. Interpreted this concerns those who have despised the Law of God For the wicked encompasses the righteous.

The wicked is the Wicked Priest, and the righteous is the Teacher of Righteousness ... So justice goes forth perverted. ...

Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when told. Interpreted, this concerns those who were unfaithful together with the Liar, in that they did not listen to the word received by the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New Covenant in that they have not believed in the Covenant of God and have profaned His holy Name. And likewise, this saying is to be interpreted as concerning those who will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that is to happen to the final generation from the Priest in whose heart God set understanding that he might interpret all the words of His servants the Prophets, through whom He foretold all that would happen to His people and His land.

For behold, I rouse the Chaldeans, that bitter and hasty nation. Interpreted, this concerns the Kittim who are quick and valiant in war, causing many to perish. All the world shall fall under the dominion of the Kittim, and the wicked ... they shall not believe in the laws of God ...

Who march through the breadth of the earth to take possession of dwellings which are not their own. (Interpreted) ... they shall march across the plain, smiting and plundering the cities of the earth. For it is as He said, To take possession of dwellings which are not their own.

They are fearsome and terrible; their justice and grandeur proceed from themselves. Interpreted, this concerns the Kittim who inspire all the nations with fear and dread. All their evil plotting is done with intention and they deal with all the nations in cunning and guile.

Their horses are smifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the east wind. Interpreted, this concerns the Kittim who trample the earth with their horses and beasts. They come from afar, from the islands of the sea, to devour all the peoples like an eagle which cannot be satisfied, and they address all the peoples with anger and wrath and fury and indignation. For it is as He said, The look on their faces is like the east wind.

They heap up captives like sand. They scoff at kings, and princes are their laughing-stock. Interpreted, this means that they mock the great and despise the venerable; they ridicule kings and princes and scoff at the mighty host.

They laugh at every fortress; they pile up earth and take it. Interpreted, this concerns the commanders of the Kittim who despise the fortresses of the peoples and laugh at them in derision. To capture them, they encircle them with a mighty host, and out of fear and terror they deliver themselves into their hands. They destroy them because of the sins of their inhabitants.

The wind then sweeps on and passes; and they make of their strength their god. Interpreted, this concerns the commanders of the Kittim who, on the counsel of the House of Guilt, pass one in front of the other; one after another their commanders come to lay waste the earth. And they make of their strength their god: interpreted, this concerns ... all the peoples ...

Art Thou not from everlasting, O Lord, my God, my Holy One? We shall not die. Thou hast ordained them, O Lord, for judgement; Thou hast established them, 0 Rock, for chastisement. Their eyes are too pure to behold evil; and Thou canst not look on distress. Interpreted, this saying means that God will not destroy His people by the hand of the nations; God will execute the judgement of the nations by the hand of His elect. And through their chastisement all the wicked of His people shall expiate their guilt who keep His commandments in their distress. For it is as he said, Too pure of eyes to behold evil. Interpreted, this means that they have not lusted after their eyes during the age of wickedness.

O traitors, why do you stare and stay silent when the wicked swallows up one more righteous than he? Interpreted, this concerns the House of Absalom and the membersof its council who were silent at the time of the chastisement of the Teacher of Righteousness and gave him no help against the Liar who flouted the Law in the midst of their whole congregation.

Thou dealest with men like the fish of the sea, like creeping things, to rule over them. They draw them all up with a fish-hook, and drag them out with their net, and gather them in their seine. Therefore they sacrifice to their net. Therefore they rejoice and exult and burn incense to their seine; for by

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them their portion is fat and their sustenance rich. (Interpreted) ... the Kittim. And they shall gather in their riches, together with all their booty, like the fish of the sea.

And as for that which He said, Therefore they sacrifice to their net and burn incense to their seine. Interpreted, this means that they sacrifice to their standards and worship their weapons of war. For by them their portion is fat and their sustenance rich. Interpreted, this means that they divide their yoke and their tribute their sustenance - over all the peoples year by year, ravaging many lands.

Therefore their sword is ever drawn to massacre nations mercilessly. Interpreted, this concerns the Kittim who cause many to perish by the sword - youths, grown men, the aged, women and children - and who even take no pity on the fruit of the womb.

I will take my stand to watch and will station myself upon my fortress. I will watch to see what He will say to me and how He will answer my complaint. And the Lord answered and said to me, 'Write down the vision and make it plain upon the tablets, that he who reads may read it speedily. ... and God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And as for that which He said, That he who reads may read it speedily. Interpreted this concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of His servants the Prophets.

For there shall be yet another vision concerning the appointed time. It shall tell of the end and shall not lie. Interpreted, this means that the final age shall be prolonged, and shall exceed all that the Prophets have said; for the mysteries of God are astounding.

If it tarries, wait for it, for it shall surely come and shall not be late. Interpreted, this concerns the men of truth who keep the Law, whose hands shall not slacken in the service of truth when the final age is prolonged. For all the ages of God reach their appointed end as he determines for them in the mysteries of His wisdom.

Behold, his soul is puffed up and is not upright. Interpreted, this means that the wicked shall double their guilt upon themselves and it shall not be forgiven when they are judged ...

But the righteous shall live by his faith. Interpreted, this concerns all those who observe the Law in the House of Judah, whom God will deliver from the House of Judgement because of their suffering and because of their faith in the Teacher of Righteousness.

Moreover, the arrogant man seizes wealth without halting. He widens his gullet like Hell and like Death he has never enough. All the nations are gathered to him and all the peoples are assembled to him. Will they not all of them taunt him and jeer at him saying, 'Woe to him who amasses that which is not his! How long will he load himself up with pledges?' Interpreted, this concerns the Wicked Priest who was called by the name of truth when he first arose. But when he ruled over Israel his heart became proud, and he forsook God and betrayed the precepts for the sake of riches. He robbed and amassed the riches of the men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself. And he lived in the ways of abominations amidst every unclean defilement.

Shall not your oppressors suddenly arise and your torturers awaken; and shall you not become their prey? Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted, this concerns the Priest who rebelled and violated the precepts of God ... to command his chastisement by means of the judgements of wickedness.

And they inflicted horrors of evil diseases and took vengeance upon his body of flesh. And as for that which He said, Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted this concerns the last Priests of Jerusalem, who shall amass money and wealth by plundering the peoples. But in the last days, their riches and booty shall be delivered into the hands of the army of the Kittim, for it is they who shall be the remnant of the peoples.

Because of the blood of men and the violence done to the land, to the city, and to all its inhabitants. Interpreted, this concerns the Wicked Priest whom God delivered into the hands of his enemies because of the iniquity committed against the Teacher of Righteousness and the men of his Council, that he might be humbled by means of a destroying scourge, in bitterness of soul, because he had done wickedly to His elect.

Woe to him who gets evil profit for his house; who perches his nest high to be safe from the hand of evil! You have devised shame to your house: by cutting off many peoples you have forfeited your own soul. For the stone cries out from the wall and the beam from the woodwork replies. Interpreted, this concerns the Priest who ... that its stones might be laid in oppression and the beam of its woodwork in robbery. And as for that which He said, By cutting off many peoples you have forfeited your own soul: interpreted this concerns the condemned House whose judgement God will pronounce in the midst of many peoples. He will bring him thence for judgement and will declare him guilty in the midst of them, and will chastise him with fire of brimstone.

Woe to him who builds a city with blood and founds a town upon falsehood! Behold, is it not from the Lord of Hosts that the peoples shall labour for fire and the nations shall strive for naught? Interpreted, this concerns the Spouter of Lies who led many astray that he might build his city of vanity with blood and raise a congregation on deceit, causing many thereby to perform a service of vanity for the sake of its glory, and to be pregnant with works of deceit, that their labour might be for nothing and that they might be punished with fire who vilified and outraged the elect of God.

For as the waters cover the sea, so shall the earth be filled with the knowledge of the glory of the Lord. Interpreted, this means that when they return ... the lies. And afterwards, knowledge shall be revealed to them abundantly, like the waters of the sea.

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Woe to him who causes his neighbours to drink; who pours out his venom to make them drunk that he may gaze on their feasts. Interpreted, this concerns the Wicked Priest who pursued the Teacher of Righteousness to the house of his exile that he might confuse him with his venomous fury. And at the time appointed for rest, for the Day of Atonement, he appeared before them to confuse them, and to cause them to stumble on the Day of Fasting, their Sabbath of repose.

You have filled yourself with ignominy more than with glory. Drink also, and stagger! The cup of the Lord's right hand shall come round to you and shame shall come on your glory. Interpreted, this concerns the Priest whose ignominy was greater than his glory. For he did not circumcise the foreskin of his heart, and he walked in the ways of drunkenness that he might quench his thirst. But the cup of the wrath of God shall confuse him, multiplying his ... and the pain of ...

For the violence done to Lebanon shall overwhelm you, and the destruction of the beasts XII shall terrify you, because of the blood of men and the violence done to the land, the city, and all its inhabitants. Interpreted, this saying concerns the Wicked Priest, inasmuch as he shall be paid the reward which he himself tendered to the Poor. For Lebanon is the Council of the Community; and the beasts are the simple of Judah who keep the Law. As he himself plotted the destruction of the Poor, so will God condemn him to destruction.

And as for that which He said, Because of the blood of the city and the violence done to the land. interpreted, the city is Jerusalem where the Wicked Priest committed abominable deeds and defiled the Temple of God. The violence done to the land: these are the cities of Judah where he robbed the Poor of their possessions.

Of what use is an idol that its maker should shape it, a molten image, a fatling of lies? For the craftsman puts his trust in his own creation when he makes dumb idols. Interpreted, this saying concerns all the idols of the nations which they make so that they may serve and worship them. But they shall not deliver them on the Day of Judgement.

Woe to him who says to wood, 'Awake', and to dumb stone, 'Arise'! Can such a thing give guidance? Behold, it is covered with gold and silver but there is no spirit within it. But the Lord is in His holy Temple: let all the earth be silent before Him! Interpreted, this concerns all the nations which serve stone and wood. But on the Day of Judgement, God will destroy from the earth all idolatrous and wicked men.

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BIBLICAL GEOGRAPHY AND ITS SIGNIFICANCE

The Hebrews were freed from Babylonian captivity by the Persian emperor Kurush II (known for this reason in the West as Cyrus the Great, and among the Jews as Kurush the Messiah) in the middle of the 6th century BC. Large parts of the Old Testament (the Hebrew Bible or Tanakh) were finalised from the 6th to the 4th centuries BC. Under the patronage of the Persian Empire, leaders such as Zerubabbel, Ezra, Nehemia and others, the freed Jews were encouraged to establish the Laws of Moses as the common law of Yehud Medinat, the Persian Province of Judaea. The Persians did this for a good reason. Their national religion was Zoroastrianism, founded in about 1000 BC by a prophet also known as Zarathustra or Zoroaster. The religion was monotheistic like Judaism and shared therefore many common features such as the purity laws. Jews and Persians continued to work together for many centuries. Archaeologists found Jewish settlements and their traces from Egypt to India and from Greece to Ethiopia and Yemen. It is fair to state that the Persians were parents to the Bible and Western Civilisation as well as Jews, Phoenicians, Greeks and Romans.

The authors of the Bible proved to be reasonable people. In the first book of the Torah (the Books of Mose) they set up the cast of characters (and nations) and also the geographical range by mentioning the rivers as important source of life and as geographical boundaries known to the Jews in the 6th century BC: from the Indus, over the Tigris and Euphrates to the Nile (Gen. 2:10-14). And the Jews were present at all these places.

The locations, lands, and nations mentioned in the Bible are not all listed here. Some locations might appear twice, each time under a different name. The letters N, S, W, E and NW, NE, SW, SE denote the 8 main compass directions as adjective as well as noun.

• **Absalom's Monument:** Kidron Valley, Jerusalem SE

• **Achaia,** Greek: Akhaia, northernmost region of the Peloponnese Peninsula, Greece

• **Admah,** location uncertain, perhaps Numeira, Khirbat al-Khanazir Jordan, or Tel Nimrin, Dead Sea region SE, Jordan

• **Ai** (Douay–Rheims: Hai), modern-day archeological site of Et-Tell

• **Ajalon,** Aijalon, Ayalon (Hebrew: Ayyalon), a valley in the lowland of the Shephelah in Israel; See Zorah

• **Akko,** Acre, Akka: Mediterranean coastal plain, Israel NW

• **Akkad,** Accad, Agade, (Akkadian: Akkade): Mesopotamian state, Akkadian Empire (c. 2334 – 2154 BC)

• **Alashya,** Alashiya, Alasiya; Ancient name of Cyprus and its kingdom c. 1400 BC

• **Allammelech:** in land of the Tribe of Asher land, Israel NW; founders of Assur?; see Joshua

• **Allon Bachuth:** "Oak of Weeping" near Bethel, West Bank, 5 km (3.1 mi) northeast of Ramallah

• **Alqosh,** Alkosh, Alqoš, Alqush: town in the Nineveh Plains Iraq N, Tel Kaif District, 45 km N of Mosul; see Nahum

• **Ammon** (Amman): Canaanite state in Jordan, 2nd millenium BC

• **Attalia,** Antalya in Asia Minor (Turkey) SW

• **Antioch** (on the Orontes) Greek: Antiokheia; Antakya, Hatay Province, Turkey; There are many places called Antioch

• **Arabia,** from Wadi Arabah, or Araba, Aravah, Arava, lit. 'dry area': Arabia got its name from the Araba Valley (around Petra), a valley leading from the Dead Sea to City of Elath (Eilat, modern Israel S), Latin: Aela; Arabic: Ayla; modern Jordan: Aqaba (in biblical times, Arabia was confined to the Arabian Peninsula until the 7th century AD)

• **Aram,** Aramea: Modern Syria W, area of Hebrews, Syrians and Hittites, its alphabetic-based Semitic language Aramaic became world language following conquests of the Neo-Assyrian Empire in the 8th century BC, replacing Akkadian. It was Jesus' mother tongue

• **Arbela** (Erbil / Irbil): Assyrian city in Kurdistan mentioned by the Shulgi Cycle as Urbilum; see The Grand Bible (p. 5212, contents), pp. 5277, pp. 5280

• **Archevite:** in the Old Testament was one of the nations planted by the Assyrians in Samaria (Ezra 4:9), also translated as people from Uruk (Erech, Erechites) and so on. Samaria is the Greek form of the Hebrew name Shomron used as a historical and biblical name for the central region of Israel, bordered by Judaea to the south and Galilee to the north

• **Armenia:** Indo-European kingdom of eastern Asia Minor and southern Caucasus. In the time of Jesus, it reached into Syria

• **Arrapkha:** Assyrian city, modern Kirkuk

• **Ashdod:** an archaeological site south of the modern Ashdod modern Israel.

• **Ashkelon,** Askelon, Askalon: 3rd millenium settlement, south of Ashdod

• **Assur,** Asshur, Ashur, Shur: capital city of Assyria

• **Assyria:** Mesopotamian Semitic state; Assyrian Empire c. 2025 BC–609 BC

• **Avaris:** Capital of a Hyksos-Canaanite state at the eastern margins of the Nile delta; in the Bible known as Pi-Ramesses (Pi-Ramose, city of the son of Ra) probable hometown of Mose (Egyptian: son), It was found by archaeologist Manfred Bietak of Vienna

• **Baal-hazor** (lit. 'Baal's village'): Canaanite city identified with Tell Asur, a 1,016 meters high mountain 8 km north-east of Bethel

• **Babel:** Tower of Babel, Ziggurat of Babylon, a massive temple-pyramd; the Ziggurat of Choga Zanbil, Elam, Iran is the best preserved ziggurat today

• **Babylon** (Akkadian: Babilim): 85 kilometers south of modern Baghdad, Founded c. 1894 BC by Hammurabi's Amorite (Amurru) dynasty, capital of Alexander the Great, Abandoned, c. 1000 AD

• **Babylonia:** ancient Akkadian-speaking state and cultural area based in the city of Babylon in central-southern Mesopotamia (Iraq and Syria) state and empire, 1890 BC–224 AD

• **Bactra:** capital of Bactria; Hebrew-Aramaic settlement working for the Persian Empire in the 6th century BC

• **Bactria,** Bactriana (Bactrian: Bakhlo, Balkh): ancient Iranian civilisation in Central Asia based south of the Oxus River (modern Amu Darya); Greek state in the 4th century BC

• **Beer-Sheba,** Beer Sheva: SW of the West Bank; Human habitation near modern Beersheba: 4th millennium BC

• **Beirut:** Phoenician harbour town and archaeological site BEY039 between Rue Allenby and Rue Foch, Lebanon.

• **Berea,** Beroea (Roman: Veria, Veroia) in Macedonia, Greece N. Paul, Silas and Timothy: Acts of the Apostles

• **Bene Israel** ("Sons of Israel", also the "Shanivar Teli" caste (Saturday Oil Presser caste) or "Native Jew Caste") are a community of Jews in India. It has been suggested that it is made up of descendants of one of the disputed Lost Tribes and ancestors who had settled there centuries ago. There are strong indications that Aramaic speaking Hebrews turned up in India, together with the Persians, already in the 6th century BC. See The Grand Bible,

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p.26, Image Plate 11; The Inscriptions or Edicts of King (Emperor) Ashoka (in Aramaic), p.2823

• **Beta Israel** (Hebrew: House of Israel), term for geography, state and ethnicity, refering to the Hebrews of Ethiopia. Most Beta Israel have migrated to Israel due to Communist persecution in Ethiopia.

• **Beth-Anath** (lit. "temple of Anat"): refering to a Canaanite goddess linked to a Sumerian predecessor called Ninhursag (remember: Abraham came from Sumer). Location perhaps Bi'ina in Galilee

• **Bethany** (Bet Anya; lit. House of Anya or Lazarus): E of Jerusalem

• **Bethel** (lit. House of El" or "House of God", modern village of Beitin, West Bank, 5 km (3.1 mi) NE of Ramallah; Genesis 12, 13, 28, 35; Joshua 7:2, 8:9

• **Bethharan:** 10 km (6 mi) E of River Jordan; perhaps Tell er-Rameh or Tell el-Hammam

• **Bethlehem in Galilee:** Bethlehem of Galilee (Hebrew: Bet Lehem lit. "house of bread" or "house of food) near Kiryat Tivon, around 10 km NW of Nazareth and 7 km SE of Sepphoris, capital of Galilee in Jesus' time

• **Bethlehem in Judaea:** city in the West Bank 10 km (6 mi) S of Jerusalem. It is identified as the birthplace of King David therefore it had to be Jesus' birthplace as well, no matter where he was born. Jesus was most likely born in Bethlehem in Galilee nearby the family's home close by Sepphoris. Constantine the Great, commissioned the Church of the Nativity in 327, as probably suggested to him by his mother Helena who was a staunch Christian already before his birth

• **Bethsaida** (lit. 'House of the Fisherman' or 'House of the Hunter'): hometown of the apostles Peter, Andrew, and Philip, John 1:44; also known as Ioulia, Julia or Julias

• **Beth Shemesh** (lit. House of the Sun): There are 3 places with this name: 1.) 30 km (19 mi) west of Jerusalem) in Judah, 2.) in the land of Naphtali (W of the Sea of Galilee), 3.) Issachar (Joshua 19:22, possibly Ain esh-Shemsiyeh), 4.) Iunu (iwnw) in Egypt, also known as On (Gen. 41:45, 50), Awen (Ezekiel 30:17), all of them are names for Heliopolis in the NE of Cairo; Awen can also stand for Avaris the Hyksos-Canaanite-Hebrew (Habiru) capital of N Egypt (14-16th dyn)

• **Betshean** (lit. House of Tranquillity): Galilee, Samaria

• **Bochim** (lit. Place of Weepers): W of the River Jordan.

• **Byblos:** Phoenician city state in which the writing material papyrus was traded; the word "bible" (library) itself came from it

• **Cabul,** Kabul; Chabolo, Chabulon: Lower Galilee (Joshua 19:27.) Kabul local council in Israel, 9 or 10 miles (16 km) east of Acco.

• **Calah, Kalhu, Nimrud:** Assyrian city

• **Calneh:** Assyrian city, prob. either Nippur or Kulnia, Kullani, Kullanhu, modern Kullan-Köy, between Carchemish on the Euphrates and Arpad near Aleppo, N Syria

• **Cana in Galilee:** hometown of Nathaniel, disciple of Jesus, also known as Bartholomew (bar Ptolemy, son of Ptolemy) and place of the famous Wedding at Cana (likely Jesus' own wedding). The story ends with in the raising of Lazarus foreshadowing the resurrection of Jesus (Gospel of John 11:1–44); the name Lazarus stands for Jesus just like the name Barabbas (bar Abbas, son of the 'Father'). There are 3 places that identify as Cana: 1.) Kafr Kanna, near Sepphoris, 2.) Khirbet Qana, N of Sepphoris, 3.) Qana, southern Lebanon and part of historical Galilee, 50 km (33 mi) N of Sepphoris

• **Canaan:** Region on the Eastern shore of the Mediterranean, home of the Ugaritians, Amorites (Amurru), Phoenicians, Israelites, Judaeans, and other people who all shared the same Semitic language, culture, weight units, time units, currency units (shekel), etc., and in early times, the belief in Baal (Bel) too

• **Canal of the Pharaos:** In 1799, Napoleon Bonaparte and his engineers discovered remnants of an ancient west–east canal through the ancient Egyptian cities of Bubastis, Pi-Ramesses (Avaris), and Pithom. Ancient historians like Herodotus wrote about a canal but experts rejected the story until Napoleons diggings. The legendary Senusret III of the Twelfth dynasty of Egypt cut a canal through the First Nile Cataract at Elephantine and also cut a canal from the Nile to the Red Sea, with locks near Succoth at the Bitter Lakes in around 1850 BC. Reliefs of the Punt expedition under Hatshepsut, 1470 BC, depict seagoing vessels returning from Punt (NW India)

• **Capernaum** (Hebrew: Kfar Naḥum, lit. 'Nahum's village'): not far from Bethsaida, the hometown of the apostles Simon Peter, Andrew, James and John.

• **Cappadocia** (Old Persian: Katpatuka): Region in Asia Minor

• **Carchemish,** Karkemish (Turkish: Karkamış): was an important ancient Assyrian capital city in the N of Syria, now on the frontier between Turkey and Syria.

• **Carthage:** Phoenician city, state and empire in modern Tunisia. Founded by Phoenicians from Tyre in the 8th century BC when the Assyrians conquered and subjugated everyone in the Middle East. In Carthage, Phoenicians (and perhaps their brothers the Israelites, as both spoke the same language) stayed independent and grew more powerful than ever before

• **Caria:** Nation in Asia Minor, SW Turkey

• **Cenchrea,** Cenchreae, Kechries: municipality of Corinth in Corinthia in Greece; Christianity also arrived at Kenchreai early in the religion's history. According to Acts 18:18. Phoebe (Phebe) was a A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Roman citizens. Paul refers to her both as a "servant" or "deacon" (Greek: diakonos, "servant"). This is the only place in the New Testament where a woman is specifically referred to with these two distinctions. (Romans 16:1-2) There are a number of non-canonical texts reporting on Paul's female disciples, in particular Thecla. See The Grand Bible, pp.903

• **Chaldea:** Mesopotamian state, eventually encompassing Babylonia

• **Chesulloth,** Xaloth, Kislot Tavor, Iksal: Chesulloth (Chisloth-Tabor), a biblical town mentioned in the Book of Joshua (Joshua 19:12); northern Israel, about 5 kilometres (3.1 mi) southeast of Nazareth

• **Chezib of Judah:** also known as Achzib of Judah, is a biblical place-name associated with the birth of Judah's son, Shelah (Genesis 38:5), SE of Jerusalem

• **Choga Zanbil** (Elamite: Al Untas Napirisa then later Dur Untash): The ziggurat ('tower of Babel') is the best-preserved of all Mesopotamian temple pyramids; 30 km (19 mi) southeast of Susa and 80 km (50 mi) north of Ahvaz.

• **Chorazin:** 4 km (2.5 mi) from Capernaum, modern Israel, along with Bethsaida and Capernaum, was named in the Gospels of Matthew and Luke as cities where Jesus performed his mission.

• **Cilicia:** Nation in Asia Minor, capital: Tarsos, Tarsus; birth place of Paul the Apostle (Shaul ha Tarsi)

• **Crete,** Greek island, see Alashya

• **Commagene:** Persian-Greek nation in the Tausus Mountains, Asia Minor, SE Turkey

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• **Corduene:** Nation in central Asia Minor, homeland of the Kurds

• **Corinth,** City in Greece. The Church of Corinth has been founded by Paul, making it an Apostolic See

• **Cush:** see Kush

• **Cyprus:** also called Alashya; see Kittim

• **Damascus** (Akkadian: Tamasq; Egyptian: Damasq, lit. 'a well-watered land'). Oldest evidence of settlement in the wider Barada basin date back to 9000 BC

• **Ebla** (Tell Mardikh): Its remains are about 55 km (34 mi) southwest of Aleppo near the village of Mardikh. East Semitic state in northern Syria. It was one of the earliest kingdoms in Syria 3500 BC with one of the oldest archives ever found; The Ebla Tablets, 1,800 complete clay tablets and 4,700 fragments, date to the period between c. 2500 BC and the destruction of the city c. 2250 BC. They were discovered by Italian archaeologist Paolo Matthiae in 1974–75

• **Edom**, Idumea (Akkadian: Udumi, Egyptian: Jedume; lit.: "red"): ancient kingdom, its territory is now between in S Jordan and S Israel.

• **Egypt:** has one of the longest histories of any country, tracing its heritage along the Nile Delta back to the 6th millennium BC and influenced the Hebrews as well as Mesopotamia.

• **Ekron:** Ekron (Philistine: Aqaran, Hebrew: Eqron, Greek: Akkaron, Latin: Accaron) was one of the five cities of the Philistine Pentapolis in modern SW Israel

• **Elam:** Pre-Iranic Nation in Ancient Iran located between Sumer (Iraq) and te Indus Valley Civilisation (India, Pakistan); See Choga Zanbil

• **Elat,** Eilat: Israel's southernmost city. Archaeologists found Neolithic tombs from 7th millennium BC at the western edge of Eilat, while nearby settlements and copper workings and mining operations date back to c. 4000 BC. Solomon and his Phoenician brothers used the harbour to trade with the Kingdom of Sheba (Saba), Ethiopia, and India

• **Elim:** one of the places where the Israelites camped following the Exodus from Egypt (Exodus 15:27, Numbers 33:9) "There were twelve wells of water and seventy date palms," and that the Israelites "camped there near the waters."

• **Emmaus:** a town mentioned in the Gospel of Luke of the New Testament. Luke reports that Jesus appeared, after his death and resurrection, 2 locations have been chiefly identified as Emmaus: Imwas and Al-Qubeiba, West Bank.

• **En Gedi:** In Joshua 15:62, Ein Gedi is enumerated among the wilderness cities of the Tribe of Judah in the desert of Betharaba

• **Ephesus:** ancient Greek city near Izmir, modern Turkey. It was an important centre for Early. From AD 52–54, the apostle Paul lived in Ephesus, organising his missionary activity. Initially, Paul attended the Jewish synagogue in Ephesus (Acts), but after three months he became frustrated with the Jews, who did not want to give up their laws and traditions, viewed him as a traitor and sent complaints about him to James (the brother of Jesus, the Bishop of Jerusalem, the 1st Pope). Full of anger, he called Paul to report to him in person. The clash between James and Paul (on circumcision and kosher food) led to the schism of Christianity and Judaism.

• **Erech:** See Uruk, southern Mesopotamia (Iraq)

• **Eridu:** City and state in southern Mesopotamia (near Ur)

• **Erythraean Sea** (Greek: Erythra Thalassa, lit. 'Red Sea'): former maritime name that always included all waters between the modern Red Sea and the Indian Ocean up to the coast of India. The term was used throughout Europe until the 18th and 19th centuries. The sea is not red but the name stems from a legendary "King Erythras" whose name means "red."

• **Eshcol:** A valley in which the twelve spies obtained an enormous cluster of grapes; Numbers 13:23–24

• **Eshnunna:** modern Tell Asmar in Diyala Governorate, Iraq, was an ancient Sumerian (and later Akkadian) city and city-state in central Mesopotamia 12.6 miles northwest of Tell Agrab and 15 miles northwest of Tell Ishchali.

• **Ethiopia:** In 980 BC, the Kingdom of Damat (D'mt; allied with the Kingdom of Saba) extended its realm over Eritrea and the northern region of Ethiopia, while the Kingdom of Aksum maintained a unified civilisation in the region for 900 years. The ancient Greeks used this name to denote the Kingdom of Cush in modern Sudan

• **Gabatha** (disambiguation) - several, listed by Eusebius together with Gaba, Giv'a etc.

• **Gabbatha** (Greek: Lithostrotos): is the Aramaic name of a place in Jerusalem. It is recorded in the gospels to be the place of the trial of Jesus before his crucifixion c. 36 AD.

• **Galilee,** another name for the former kingdom of Israel

• **Garden of Eden,** located in "the East" meaning NW of India

• **Gath** or Gat (Hebrew lit. 'wine press'; Latin: Geth): was one of the five cities of the Philistine pentapolis during the Iron Age. It was subdued by King David

• **Gaul:** modern France was subdued between 58 and 50 BC by the Roman general Julius Caesar, it became an important Roman province and base for the Roman Church

• **Gaza:** has a history of habitation that dates back 5,000 years. During the reign of Tuthmose III (r. 1479–1425 BC), the city became a stop on the Syrian-Egyptian caravan route and was mentioned in the 14th-century Amarna letters as "Azzati"

• **Georgia:** Before Christianisation, the cult of Mithras and Zoroastrianism were commonly practiced in Iberia (in the Caucasus,) from the 1st century. King Mirian III and leading nobles converted to Greek (eastern) Christianity around 317 and declared it state religion

• **Gethsemane:** There are four locations (Catholic Church of All Nations, Tomb of the Virgin Mary, Greek Orthodox Church, Russian Orthodox orchard) all of them at or near the western foot of the Mount of Olives

• **Gibeon:** was a Canaanite and later an Israelite city, which was located north of Jerusalem (Joshua 11:19)

• **Gihon:** Hebrew name of the 2nd river mentioned in Genesis 2:13. It refers to the River Nile.

• **Gihon Spring:** Gihon Spring (or Fountain of the Virgin, or Saint Mary's Pool) is a spring in the Kidron Valley. It was the main source of water for the Pool of Siloam in Jebus and the later City of David, the original site and the S of Jerusalem.

• **Gilead** (Aramaic: Yegar-Sahadutha, lit. "heap [of stones] of testimony" Genesis 31:47–48): In Genesis 31:21–22, the last meeting of Jacob and Laban takes place

• **Golgotha** (Greek): or the name Calvary (Latin: Calvariae or Calvariae locus) all meaning "place of the Skull," was a site immediately outside Jerusalem's walls where, according to Christianity's four canonical gospels, Jesus was crucified. The site of unknown geographical location is said to have been recognised by the Roman empress Helena, mother of Constantine the Great, during her visit to the Holy Land in 325 AD

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• **Gomorrah:** Sodom and Gomorrah were two cities destroyed by God for their wickedness (Genesis 18:23). Their locations are unknown, probably near the Dead Sea

• **Goshen,** Gosen, Gesem, Kesem: denotes the E half of the Nile Delta and might mean "cultivated land." The land of Goshen is named in the Hebrew Bible as the place in Egypt given to the Hebrews by the pharaoh of Joseph (Genesis 45:9–10), and the land from which they later left Egypt at the time of the Exodus. The newcomers have been somewhat set apart from the rest of Egypt, because Joseph tells his family to present themselves to the pharaoh as keepers of livestock (see Egyptian wall painting p.7459, The Grand Bible), "in order that you may settle in the land of Goshen, because all shepherds are abhorrent to the Egyptians." (Genesis 46:34) Reason: Herders let their animals destroy cultivated land by overgrazing it. They lived in and around the city of Avaris, later called Pi-Ramesses (Ra-Mose, city of the Son of Ra) the seat of power of the Hyksos kings. This identifies Israelites and Hebrews (Habiru, in the Amarna Letters) as Canaanites and Hyksos (Heka Khasut, Egyptian for "conquerors from the East")

• **Great Sea:** Mediterranean Sea in the Bible

• **Greece** (Greek: Hellas): in Hebrew texts known as Kittim. With the invasion spree of Alexander the Great from 336 to 323 BC, Greek language, beliefs and culture spread to Persia, Central Asia and India NW

• **Gutium** (Gutians): state in W Iran, 3rd millenium BC; "Lugalanatum, prince of Umma ... built the E.GIDRU [Sceptre] Temple at Umma, buried his foundation deposit [and] regulated the orders. At that time, Siium was king of Gutium." Source: Tablet of Lugalanatum, Louvre, Paris

• **Haran,** Harran, Charan, Charran (Akkadian: Harranum, "crossroad"): Assyrian City at an important ancient crossroad in modern Turkey, the place where Abraham's clan settled first during their journey from Ur Kaśdim (Ur of the Chaldees) to the Land of Canaan (Genesis 11:26–32).

• **Hattusa,** Hattusha: Capital of Hittite Empire (c. 1650–1180 BC) in Asia Minor in the late Bronze Age. Its ruins lie near modern Boğazkale (Boğazköy), Turkey

• **Hatti:** Nation in Asia Minor; another word for Hittites

• **Havilah:** In Genesis 2:10–12, Havilah is associated with the Garden of Eden: 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (sard, carnelian beads; only available in NW India and transported to King Shulgi of Sumer via sea; see The Grand Bible, p.7458.

• **Hazazon Tamar** (also Hazazon-tamar or Hatzatzon-Tamar): Ein Gedi (En Gedi); Joshua 15:62, Ezekiel 47:10

• **Hebron:** flourished in the 17th–18th centuries BC before being destroyed by fire, and was resettled in the late Middle Bronze Age. This older Hebron was originally a Canaanite royal city.

• **Heaven:** is a common religious cosmological or transcendent supernatural place where beings such as deities, angels, souls, saints, or venerated ancestors are said to originate, be enthroned, or reside

• **Helam:** meaning "stronghold", or "place of abundance") is a Hebrew Bible place name. It was the site of King David's victory over the Syrians under Hadarezer; 2 Samuel 10:15-18

• **Hell:** In religion and folklore, hell is a location or state in the afterlife in which souls are subjected to punitive suffering, most often through torture, as punishment after death. An ideological concept to keep the populous obedient; see Heaven

• **Hill of Gash:** Mount Gaash was the name of a hill in ancient Israel, in the mountainous region of Ephraim, Joshua 24:30; Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

• **Hurri:** Nation in Asia Minor

• **Imgur-Enlil:** archaeological site of Balawat, Assyrian City, 25 km (16 mi) SE from the city of Mosul and 4 km (2.5 mi) to the S of the modern town of Bakhdida.

• **India:** is mentioned by name. In Esther, 1:1: Ahasuerus had been described as King ruling 127 provinces from Hodu (Hindu, India) to Ethiopia (Kush, Sudan). Esther 8:9. 1 Kings 9:26–27 discusses the navy of King Solomon sailing to Ophir ("Sopheir" and "Sophara" in the LXX, with the word Sophir meaning India in Coptic); as gold was plentiful in India. It is generally accepted that Ophir was in India (N of Gujarat, called Abhira, Hebrew). 1 Kings 10:22 mentions "gold, silver, ivory, apes, and peacocks" brought by the navy of King Solomon and King Hiram to Israel. The same applies to the name Punt, Land of Punt, Put, Opone. In Egyptian that is pwn(t), Pwene(t), Puene(t); in Hindi it is Puna or Poona (W coast of India, S of Gujarat)

• **Israel:** Kingdom of Israel (united monarchy) (c. 1047–930 BC), the first Israelite kingdom which united the Twelve Tribes of Israel under a single monarch. Kingdom of Israel (Samaria) (c. 930–720 BC), the northern Israelite kingdom established after the breakup of the United Monarchy. For the South see Judah or Judaea

• **Jabbok:** Zarqa River in Jordan, the second largest tributary of the lower Jordan River, after the Yarmouk River.

• **Jaffa,** Japho, Joppa: Under Persian rule, Jaffa was given to the Phoenicians.

• **Jarmuth,** Jaramoth (Yarmut): Jarmuth was an Amorite (Amurru) city in N Canaan at the time of the Israelite settlement recorded in the Hebrew Bible. (Joshua 10:3–5)

• **Jeshanah:** Yeshana was an ancient Biblical city

• **Jerash** (Gerasa): town in N Jordan

• **Jericho:** settlement from 9000 BC. The Battle of Jericho, as described in the Biblical Book of Joshua, was the first battle fought by the Israelites in the course of the conquest of Canaan. (Joshua 6:1–27)

• **Jerusalem:** earliest settlement 3rd millenium BC. Egyptian: (U)Rushalim, Akkadian: Urusalim, Aramaic: Urishlem, Hebrew: Yerushalayim, Greek: Hierosolyma Latin: Ierusalem. The name "Shalem", whether as a town or a deity, is derived from the same root Sh-L-M as the word "shalom", meaning peace so that the common interpretation of the name is now "The City of Peace" or "Abode of Peace", a gathering place in which fight is forbidden" or a "Forbidden Gathering Place." Amarna letter EA 287, Amarna letter EA 289, see The Grand Bible, p.2152

• **Jordan River:** Hebrew: Nehar hayYarden The River Jordan is 251-km (156 mi) long and flows roughly N to S through the freshwater Sea of Galilee and on to the salt water Dead Sea. The Israelites crossed it into the Promised Land and Jesus the Nazorean was baptised in it by John the Baptist.

• **Judah:** Kingdom of Judah (c. 930–586 BC), the southern Israelite kingdom established after the breakup of the United Monarchy

• **Judaea,** Judea: The Kingdom of Judah (Yehuda) was an Israelite kingdom in Canaan, the Land of Israel, or the Holy Land, during the Iron Age. Centered in the highlands of Judea, the kingdom's capital was Jerusalem. The name Judaea or Judea is a

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Greek and Roman adaptation of the name "Judah", which originally encompassed the territory of the Israelite tribe of that name and later of the ancient Kingdom of Judah. Nimrud Tablet K.3751, dated c. 733 BC, is the earliest known record of the name Judah (written in Assyrian cuneiform as Yaudaya or KUR.ia-ú-da-a-a). This name is also known in NW India as Yaudeya, Yoddhaya, or Yadava refering to a republic near modern Delhi in around 500 BC; this republic was related to Abhira (Ahir, Ophir, Abhiri); See The Grand Bible, the Maha-Janapadas, p.7429

• **Kabzeel:** S of West Bank. Qavseʾel, lit. 'God gathers,' is a Hebrew Bible place name. It was the most remote city of Judah on the border of Edom (Idumaea) (Joshua 15:21).

• **Kadesh-Barnea:** The most common identification of Kadesh or Kadesh Barnea in modern scholarship is with modern Tell el-Qudeirat, S of West Bank

• **Kaska** (Kaskians): Nation beteen E Anatolia and the Black Sea

• Kassite state: in Mesopotamia and Iran; The Kassites were people of the ancient Near East, who controlled Babylonia after the fall of the Old Babylonian Empire and built their Kassite Empire c.1531–1155 BC

• **Keilah:** Qe'ile, lit. 'Citadel,' was a town in the lowlands of the Kingdom of Judah. Its ruins are known as Khirbet Qeyla near the modern village of Qila, Hebron, 11 km (7 mi) east of Bayt Jibrin and about 3 km (1.9 mi) west of Kharas.

• **Kiriath-Jearim:** City in Gibeon, 15 km (9 mi), from Jerusalem. Other names are Kiriath-Ba'al, Ba'alah and Ba'ale-Judah (see, e.g. Joshua 15:60; 2 Samuel 6:2; 1 Chronicles 13:6), which implies the city was affiliated with Baal worship at an earlier date.

• **Kish:** Akkadian: Kishshat; Mesopotamian City State and important archaeological site in Babil Governorate (Iraq), located 80 km (50 mi) S of Baghdad and 12 km (7.5 mi) E of Babylon.

• **Kittim,** Chittim, Cethim, Cethima (Cyprus, also Kition, Citium, Citius): Friedrich Max Müller identified the origin of Kittim (lit. "invaders") with the land of Hatti (Khatti), as the Hittite Empire was known. The name Kittim has been employed with some flexibility in Hebrew literature. It was often applied to all Greek islands and even to the "seafaring West" in general

• **Kush,** Cush: State and kingdom in northeastern Africa (Sudan) between Egypt and modern Ethiopia; 25th dyn of Egypt

• **Lachish:** Lachish (Latin: Lachis) was an ancient Israelite city in the Shephelah ("lowlands of Judea") region of Canaan on the south bank of the Lakhish River mentioned several times in the Hebrew Bible. The current Tel Lachish or Tell el-Duweir has been identified with Lachish.

• **Laish,** Leshem: The city is identified with a tell located in Upper Galilee, northern Israel, known as Tel Dan ("Mound of Dan") in Hebrew. 1993, archaeologists found the Tel Dan Stele which is a fragmentary stele containing an Aramaic inscription which dates to the 9th century BC. It is notable for possibly being the most significant and perhaps the only extra-biblical archaeological reference to the house of David.

• **Lajah,** Laja, el-Leja, the Lajat, Lejat (Hebrew: Argob; Greek: Trachonitis): is mentioned in the Gospel of Luke (Luke 3, Luke 3:1). It is the largest lava field in southern Syria, spanning some 900 square kilometres. Located about 50 kilometers (31 mi) southeast of Damascus.

• **Laodicea:** With its large Jewish community, Laodicea very early became a seat of Christianity and a bishopric. The Epistle to the Colossians mentions Laodicea as one of the communities of concern for Paul the Apostle.

• **Larsa:** connected with the biblical Ellasar, was an important city-state of ancient Sumer, the centre of the cult of the sun god Utu with his temple E-babbar. It lies some 25 km (16 mi) E of Uruk and 25 km N of Ur in Iraq's Dhi Qar Governorate

• **Lebanon:** Its territory was in the N of Bronze Age Canaanite (Phoenician) city-states. Due to its function as geographic gateway, it was part of numerous succeeding empires throughout ancient history, including the Egyptian, Assyrian, Babylonian, Persian, Greek, and Roman empires.

• **Lehi:** also known as Ramath Lehi is a place mentioned in the Bible; Judges 15:17.

• **Lycia:** Nation in SW Asia Minor

• **Lydia:** Nation in W Asia Minor. The Kingdom of Lydia existed from about 1200 BC to 546 BC. At its greatest extent, during the 7th century BC, it covered all of W Anatolia.

• **Lystra:** W Asia Minor. Lystra was visited several times by Paul the Apostle, along with Barnabas or Silas. There Paul met a young disciple, Timothy.

• **Machpela:** The Cave of the Patriarchs or Tomb of the Patriarchs, known to Jews by its Biblical name Cave of Machpelah; S West Bank.

• **Macedonia:** The kingdom in the N of Greece was founded and initially ruled by the royal Argead dynasty, which was followed by the Antipatrid and Antigonid dynasties. Between 335 and 323 BC, Alexander the Great distroyed Macedonia's arch enemy Persia and founded the Greek Empire that reached into NW India

• **Magan:** Pre-Arab state in Oman. It was referred to in Sumerian cuneiform texts of around 2300 BC and existed until 550 BCE as a source of copper and diorite for Mesopotamia.

• **Malta:** Phoenician traders colonised the islands under the name Ann sometime after 1000 BC as a stop on their trade routes from the eastern Mediterranean to Cornwall, England.

• **Mamre:** The site where Abraham pitched the tents for his camp, built an altar (Genesis 13:18), and was brought divine tidings, in the guise of three angels, of Sarah's pregnancy (Genesis 18:1–15). S West Bank

• **Mannea:** Nation in Iran. In the Bible (Jeremiah 51:27), Mannaea is called "Minni", and is mentioned with Ararat and Ashkenaz as some of the future destroyers of neo-Babylon.

• **Marah:** The narrative concerning Marah in the Book of Exodus states that the Israelites had been wandering in the desert for three days without water. Exodus 15:22

• **Mari:** was an ancient Semitic city-state in modern Syria. Its ruins form a tell 11 kilometers north-west of Abu Kamal on the Euphrates River western bank, some 120 kilometers southeast of Deir ez-Zor. It flourished between 2900 BC and 1759 BC. Archaeologists found the large Mari library with over 25,000 tablets written in Akkadian between 1800 and 1750 BC

• **Mareshah:** is an archaeological mound of the biblical Iron Age city of Maresha, and of the subsequent, post-586 BC Idumean city known by its Hellenised name Marisa. The tell is situated in Israel's Shephelah region, i.e. in the foothills of the Judaean Mountains, about 2 kilometres (1.2 mi) southeast of Beit Gubrin, Israel.

• **Marib** (Yemen): The Almaqah Temple or Barran Temple at Marib by the Queen of Sheba is a copy of Solomon's Temple, See Yeha, Ethiopia; see Appendix A, Photo Documentation

• **Media:** Nation in Iran. Media (Akkadian: Mādāya; Old Persian: Mada) in was an Iranian kingdom centered in Ecbatana that existed from the 7th century BC until the mid-6th century BC and is believed to have dominated a significant portion of the Iranian plateau

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• **Megiddo:** the site of the ancient city of Megiddo, the remains of which form an archaeological mound, in N Israel, about 30 kilometres (19 mi) SE of Haifa. It is better known under its Greek name Armageddon or Harmagedon. Revelation 16:16

• **Meluhha:** Meluh'ha, Melukhkha or Melukh'kha is the Sumerian name of a Pre-Arab state in the Arabian Peninsula, a prominent trading partner of Sumer during the Middle Bronze Age. Most scholars associate it with the Indus Valley civilisation who shipped Indian goods from sea ports like Lothal (Gujarat, NW India) to Sumer, Yemen and Egypt. See The Grand Bible, pp.7456-7461

• **Memphis:** city and capital of ancient Egypt and an important centre during much of Egyptian history. Memphis is located south of the Nile River delta, on the west bank of the river, and about 24 km (15 mi) south of modern Cairo. Connected to Memphis are the cemeteries where most of the pyramids of Egypt are located. From N to S the main pyramid fields are: Abu Ruwaysh, Giza, Zawiyat al-Aryan, Abu Sir, Saqqara, and Dahshur.

• **Meroe:** city of ancient Kush (Cush, Sudan) the ruins of which are located on the east bank of the Nile about 6.4 km (4 mi) north of Kabushiyah, modern Sudan. After the sack of the old capital Napata in about 590 BC by the Egyptians, Meroe became the capital of the kingdom. Like Memphis and Napata, Meroe has cemeteries with lots of pyramids.

• **Mesopotamia:** Includes the kingdoms of Sumer, Akkad, Assyria, Babylonia, Chaldea, and the neo Assyrian states of Adiabene, Osroene and Hatra.

• **Midian,** Midianites: also called Ishmaelites. In the Old Testament, member of a group of nomadic tribes related to the Israelites and most likely living east of the Gulf of Aqaba in the northwestern regions of the Arabian Desert. They engaged in pastoral pursuits, caravan trading, and banditry.

• **Moab:** Cannanite state and kingdom. Located east of the Dead Sea in what is now west-central Jordan, it was bounded by Edom and the land of the Amorites. The Moabites were closely related to the Israelites, and the two were frequently in conflict.

• **Mount Carmel** (Hebrew: Har Ha-karmel): mountain range, NW Israel; the city of Haifa is on its NE slope. It is mentioned as a "holy mountain" in Egyptian records of the 16th century BC. It is the scene of Elijah's confrontation with the false prophets of Baal (1 Kings 18).

• **Mount Ephraim,** Mount of Ephraim: was the historical name for the central mountainous district of Israel once occupied by the Tribe of Ephraim (Joshua 17:15; 19:50; 20:7)

• **Mount Hermon:** snowcapped ridge on the Lebanon-Syria border W of Damascus.

• **Mount Nebo:** mentioned in the Bible as the place where Moses was granted a view of the Promised Land before his death

• **Mount of Olives:** limestone ridge E of the Old City of Jerusalem and separated from it by the Kidron valley. Frequently mentioned in the Bible

• **Mount Sinai** (Hebrew: Har Sinai): there is a peak of the south-central Sinai Peninsula called Janub Sina (South Sinai) however its identity is hotly debated as it does not fit into the Bible's description; the Hashem el Tarif W of Elat-Aqaba would fit much better; See The Grand Bible, p.7443

• **Mount Tabor** (Hebrew: Har Tavor) historic elevation of northern Israel, in Lower Galilee near the edge of the Plain of Esdraelon (Emeq Yizre'el).

• **Mount Zion:** in the Old Testament, the easternmost of the two hills of ancient Jerusalem. It was the site of the Jebusite city captured by David, king of Israel and Judah, in the 10th century BC (2 Samuel 5:6–9) and established by him as his royal capital. Zion appears in the Old Testament 152 times as a title of Jerusalem and is a synonym for Israel as Jewish homeland.

• **Mysia:** was a region and state in the NW of ancient Asia Minor

• **Nahor,** Aram-Naharaim (Aramaic: "Aram between (the) rivers") is the biblical term for the ancient land of the Arameans referring to the region along the great bend of the Euphrates river. Aram-Naharaim is also mentioned as Nahrima of the Arameans in the El-Amarna letters.

• **Nahrain:** Bet Nahrin, lit. 'house of the (two) rivers' is the Syriac-Aramaic name for the same region the Greeks called "Mesopotamia," lit. 'between the (two) rivers,' in modern Iraq, E Syria and S Turkey

• **Napata:** ancient capital of Kush at the fourth cataract of the Nile. Location: c 1.5 kilometers from the east side of the river at the site of modern Karima, Sudan. Mentioned in Genesis 2:13 by the perfect geographical description "And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Nubia)

• **Naqsh-e Rostam,** imperial cemetary of the Persian emperors, 13 km northwest of Persepolis, Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Pasargad is a copy of it

• **Nazareth** near Sepphoris in Galilee. The existence of the village of Nazareth in Jesus' time is hotly debated as there is no archaeological evidence. In fact, we have only linguistics to get on with. The name Nazareth derives from the Hebrew Aramaic verb na'sar, "watch, guard, keep." Adjectives like nazara, nazari, nasran, najran etc. may have deliberately been changed into a place name to hide the fact that Jesus was law-oriented and traditional as his brothers James, Judas and Simon. The terms "Nazarene" and "Nazoraean" which means "keeper or guard of Moses' Laws" appear also in Arabic. In the Koran, Christians are referred to as nasara, meaning "followers of an-Nasiri (the law keeper)", or "those who follow Jesus the Keeper of the Law".

• **Nimrud:** in Iraq, 30 km (20 mi) south of the city of Mosul later name for the Assyrian city of Kalhu or Calah. The city gained fame when king Ashurnasirpal II (883–859 BC) of the Neo-Assyrian Empire (911–605 BC) made it his capital at the expense of Assur.

• **Nineveh:** is located on the eastern bank of the Tigris River and was the capital and largest city of the Neo-Assyrian Empire, as well as the largest city in the world for several decades.

• **Nile:** river in northeastern Africa. Hebrew name: Gihon. The White Nile begins at Lake Victoria, the Blue Nile begins at Lake Tana, Ethiopia the historical residence of the Beta Israel. See Gihon; Beta Israel, Yeha

• **Nod:** The Land of Nod is a place mentioned in the Book of Genesis, located "on the east of Eden," (NW India) where Cain was exiled by God after Cain had murdered his brother Abel. Genesis 4:16

• **Ono:** a biblical town of Benjamin in the "plain of Ono" (1 Chr. 8:12; Ezra 2:33), identified as Kafr Ana, Region: Sdot Dan

• **Ophir:** region mentioned in the Bible, famous for its wealth. Location probably N of Gujarat, NW India nearby the river Indus in a region historically known as Abhira (Abhiri)

• **Opis:** Mesopotamian, Babylonian City, near the Tigris, not far from modern Baghdad

• **Osroene,** Osrhoene: ancient region and state in Upper Mesopotamia. The Kingdom of Osroene, also known as the "Kingdom of Edessa." Later, within the Roman Empire, Edessa was the most important center of Syriac Christianity.

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• **Palestine:** a political term right from the start of its usage. Judaea, was renamed Syria Palaestina in 132 AD in the period of the Bar Kokhba and the Jews were expulsed by the Romans. In 390 AD, during the Byzantine period, the region was split into the provinces of Palaestina Prima, Palaestina Secunda, and Palaestina Tertia.

• **Palmyra** (Greek name for Ta-ad-mi-ir, Ta-ad-mar or Tadmor): Aramean city and state in Syria; already mentioned in Assyrian inscriptions from the eighteenth century BC. The city grew wealthy from trade caravans; the Palmyrenes became renowned as merchants who established Aramaic speaking colonies along the Silk Road

• **Paran,** Pharan, Faran: Mountainous and Desert-like Wilderness around Petra (Arabia Petraea); mentioned in the Hebrew Bible. It is one of the places where the Israelites spent part of their 40 years of wandering after the Exodus, and was also a home to Ishmael, and a place of refuge for David.

• **Pasargad,** Pasargadae: capital of the Persian Empire (Achaemenid dynasty) under Kurush II (Cyrus the Great; 559–530 BC). Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Naqsh-e Rostam, 13 km northwest of Persepolis, is a copy of it. The distance between Persepolis and Pasargadae is 75 km.

• **Parthia:** Nation on the Iranian Plateau. The region later served as the political and cultural base of the Eastern Iranian Parni people and Arsacid dynasty, rulers of the Parthian Empire (247 BC – 224 AD)

• **Penuel** (Hebrew: "Face of God"): a place described in the Hebrew Bible as being not far from Succoth E of the River Jordan, Gen. 32:24–32

• **Perga,** Perge (Hittite: Parha, Greek: Perge) was originally an ancient Lycian settlement that later became a Greek city in Pamphylia. It was the capital of the Roman province of Pamphylia Secunda, modern Antalya Province SW Turkey. Paul the Apostle and Barnabas twice visited Perga ogether, Acts 13:13–14 and 14:25

• **Persepolis:** was the capital after Pasargad. The distance between Persepolis and Pasargadae is 75 km. See Naqsh-e Rostam, imperial cemetary of the Persian emperors, 13 km northwest of Persepolis

• **Persia,** Iran: one of the world's most mountainous countries. The settlement of grouped hamlets in the area of Susa ranges from 4395 to 3490 BC. The Persian Empire became the most important ally of the Hebrews between 550 BC and 330 BC due to its victory over the Babylonians. After their freeing from Babtlonian captivity, many Hebrews remained voluntarily in Persian service for centuries.

• **Petra:** The area around Petra has been inhabited from as early as 7000 BC, and was settled by the Nabataeans, a nomadic Arab people, in the 4th century BC. Petra would later become the capital city of the Nabataean Kingdom in the second century BC. Petra and other Arab places, like Madain Saleh, became destiation for the surviving Zealots who triggerd the Jewish war 66-73 AD against Rome. Armenian historian Tovma Artsruni (fl. 9th - 10th century AD) identified Petra as "Maka in Paran," the original Mecca and birthplace of the prophet Mohammed (p.3301 [3314], The Grand Bible); research by Canadian historian Dan Gibson confirmed it.

• **Philistia:** Original of the name "Palestine." Philistia (Hebrew: Peleshet; Greek (LXX): Ge ton Phulistieím) was a confederation of five main cities or pentapolis in the Southwest Levant, made up of principally Gaza, Ashkelon, Ashdod, Ekron, and Gath. The population had nothing to do which those modern Arabs who call themselves 'Palestinians.' Philistines were made up of people of an Aegean (Greek) background that from roughly 1200 BC onwards settled in the area and mixed with the local Canaanite population

• **Phut:** Phut or Put (Hebrew: Put; LXX Greek: Phoud) is the third son of Ham (one of the sons of Noah), in the biblical Table of Nations (Genesis 10:6; cf. 1 Chronicles 1:8). The name Put (or Phut) is used in the Bible for Ancient Libya.

• **Phoenicia:** scholars use "Phoenicians" as a short-hand for Canaanites in N Canaan; Israelites and Judaeans were southern Canaanites, in fact, the same people just with a different belief system. They all share the same language, culture, currency, weight and calendar system, etc.

• **Pi-Ramesses:** see Avaris

• **Pithom:** from the Egyptian toponym pr-(j)tm, "House of Atum". Atum's cult center was in Heliopolis. Pithom is one of the cities which, according to the Book of Exodus 1:11, was built for the biblical Pharaoh of the oppression by the forced labour of the Israelites. The other city was Pi-Ramesses, a later name for Avaris.

• **Punt:** The Land of Punt (Egyptian: pwnt, punt, pune[t]) was an ancient kingdom known from Ancient Egyptian trade records. It produced and exported gold, aromatic resins, blackwood, ebony, ivory and wild animals. Recent evidence locates it in northwestern Eritrea. It is possible that it includes or corresponds to Opone, as later known by the ancient Greeks, while some biblical scholars have identified it with the biblical land of Put or Havilah in NW India.

• **Puqudu** (Pekod): The term Puqudu or Piqudu (or in the Bible, Peqod or Pekod) refers to a prominent Aramean tribe and its associated region in SE Babylonia. They lived along the eastern edge of Elam and in the area near Uruk and the Tigris. Tiglath-Pileser III, king of Assyria (745–722), conquered the Puqudu, and destroyed Hilimmu and Pillutu, two of their cities. He relocated many of the defeated Puqudu into other parts of his empire. Jeremiah 50:21

• **Patmos:** a Greek island in the Aegean Sea. Patmos is mentioned in the Book of Revelation. The book's introduction states that its author, John, was on Patmos when he was given (and recorded) a vision from Jesus.

• **Ramathlehi,** Lehi: a place mentioned in the Bible, Judges 15:17; location perhaps Ain Hanniyeh.

• **Rehoboth:** perhaps SE of the Dead Sea. Rehoboth by the river was an ancient city from which came the Edomite king Saul in Genesis 36:37; 1 Chronicles 1:48

• **Red Sea,** See **Erythraean Sea**

• **Rephidim,** Refidim: is one of the places visited by the Israelites in the biblical account of the Exodus from Egypt. Location unknown

• **Roman Empire,** Rome: The multi-ethnic and multicultural but fascistic empire was constantly at odds with the zenophobic Hebrews in the Holy Land in particular since the time Pompey the Great conquered the Near East in 63 BC

• **Saba:** See Sheba

• **Samaria:** Greek form of the Hebrew name Shomron, used as a historical and biblical name for the central region of Israel, bordered by Judaea to the S and Galilee to the N. Nation of the Samaritans. Israelite Samaritans, are an ethnoreligious group originating from the Hebrews and Israelites of the ancient Near East. Their holy book of law is only the Pentateuch. They had been at war with Rome for 5 times.

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• **Sepphoris:** Greek-Roman capital city of Galilee and Silk Road hub at the time of Jesus; 5 km (3.5 mi) northwest of Nazareth and 7 km (5mi) northeast of Bethlehem (Bet Lehem) in Galilee

• **Shalem** (Greek: Salem): ancient Middle Eastern town mentioned in the Bible. Genesis 14:18; Psalm 76:2. Location unknown

• **Sheba,** Saba: Pre-Arab state and kingdom in Yemen and Ethiopia mentioned in the Hebrew Bible; home state of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda in Ethiopian texts and as Bilqīs in Arabic texts. According to Roman historian Titus Flavius Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. The orientalist A.F.L. Beeston identified the Sabaean language as "Central Semitic" like Canaanite, Hebrew, Aramaic

• **Shechem,** Shakmu: Mentioned as a Canaanite city in the Amarna Letters (Amarna letter EA 252; p.2151, The Grand Bible), it later appears in the Hebrew Bible as the first capital of the Kingdom of Israel following the split of the United Monarchy. Joshua 21:20–21,

• **Sheol:** in the Hebrew Bible is the underworld place of stillness and darkness which lies after death.

• **Shiloh,** Khirbet Seilun: 31 km north of Jerusalem; in the Hebrew Bible, Shiloh was one of the main centres of Israelite worship during the pre-monarchic period, before the First Temple in Jerusalem was built. Judges, 21:19

• **Shinar,** Shin'ar (Sanhar, Sankhar of the Amarna letters; 14th century BC): Mesopotamian city often used as as a general synonym for Babylonia. Genesis 14:1,9, Joshua 7:21; Isaiah 11:11; Daniel 1:2; and Zechariah 5:11

• **Shomron:** Hebrew name for Samaria

• **Shur** (Bible), also Sur (wilderness of Shur, way of Shur)

• **Sidon:** Important Phoenician harbour city in Lebanon. In the New Testament era, Herod the Great visited Sidon. Both Jesus and Paul the Apostle are said to have visited it, too

• **Sin Desert:** The wilderness of Sin or desert of Sin (Hebrew: Midbar Sin) is a geographic area mentioned in the Hebrew Bible as lying between Elim and Mount Sinai.

• **Sinai:** a peninsula in Egypt, and the only part of the country located in Asia. In the Exodus, Moses and his Israelites had to cross the Sinai back to Canaan

• **Smyrna** (modern Izmir): important centre of Greek civilisation in the W of Asia Minor. Important Greek city: Ephesus

• **Sodom and Gomorrah:** were two cities destroyed by God for their wickedness (Genesis 13:12; 19:29) Their story parallels the Genesis flood narrative in its theme of God's anger provoked by man's sin (see Genesis 19:1–28) Roman historian Titus Flavius Josephus identifies the Dead Sea in geographic proximity to the ancient biblical city of Sodom. He refers to the lake by its Greek name, Asphaltites (Antiquities of the Jews, Book 1. Chapter 9); Location onknown, perhaps in or near the Dead Sea

• **Spain:** Paul the Apostle is known to have made 4 journeys, but he metiones also a 5th journey: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey," Romans 15.24

• **Sukkot,** Succoth, Egypt: Succos, (Hebrew for "confinements," pl.; sg. Sukka; believed to be "Huts," or "Booths"), also called Feast of Booths, Leviticus 23:34; As sukkot means "confinements," it could refer to water confinements, canal locks of the Canal of the Pharaos, which were passed by the Israelites on their Exodus, W of the Bitter Lakes. The Israelites had no other word for such a technical installation; and the sukkot festival also might have something to do with it; the sukkot huts (with their straw roofs) may well have been a cargo-cult imitation of just those locks whose water surfaces have been covered by straw from the reed plants that still grow there today.

• **Sukkot,** Succoth, Transjordan: also spelled Sukkoth, Succoth, Sukkos, Sukkot is a city east of the Jordan River, identified as Tell Deir Alla, a high debris mound in the plain north of the Zarqa River and about one mile from it (Joshua 13:27). The identification is based on a passage in the Jerusalem Talmud, which was compiled in the 4th century, in which the biblical Sukkot was identified with a settlement called Dar'ellah. Succot, became a Jewish autumn festival of double thanksgiving that begins in September or October, recalling the days when Moses and the Israelites were on their Exodus from Egypt.

• **Sumer,** Sumeria: S Mesopotamian state and region, home state of Abraham and his clan; earliest known civilisation (c. 5500–1800 BC), located in the historical region of southern Mesopotamia (now S Iraq). Sumer is Abraham's land of nativity, he is from Ur of the Chaldees (Ur Kasdim; Genesis 11:28). With Abraham's story, the Bible states Sumer as the Mesopotamian patron of the Hebrews, and with Mose's (the name is Egyptian: msy or mose, "son of" like Hebrew "ben" and Aramaic "bar") story, the Bible states Egypt as the second patron of the Hebrews

• **Susa,** Susan, (Elamite: Shushan): ancient city in the lower Zagros Mountains about 250 km (160 mi) east of the Tigris, between the Karkheh and Dez Rivers in Iran. One of the most important cities of the Ancient Near East, Susa was the capital of Elam and the winter capital of the Achaemenid Persian Empire. The city of Shush is located on the site of ancient Susa.

• **Syria:** See Aram, Aramea

• **Tabal:** Georgian state in Asia Minor

• **Tarshish:** Titus Flavius Josephus identifies Tarshish with the city of Tarsus in Cilicia (S Turkey)

• **Tarsus,** (Greek: Tarsos): ancient city in S Turkey, hometown of the Pharisee and Roman citizen Sha'ul ha-Tarsi, Saul of Tarsos, better known as Paul the Apostle. Saul, perhaps after the biblical King Saul, the first king of Israel and, like Paul, a member of the Tribe of Benjamin. According to the Acts of the Apostles, he was a Roman citizen (Acts 22:25–29). As such, he bore the Latin name Paulus, which translates in biblical Greek as Paulos. It was typical for the Jews of that time to have two names: one Hebrew, the other Latin or Greek. At first, Paul was a Roman official who worked as persecutor of all who could harm the Roman state, that included Zealots and the followers of Jesus

• **Tel Dan:** Dan is an ancient city mentioned in the Hebrew Bible, described as the northernmost city of the Kingdom of Israel, and belonging to the tribe of Dan, its namesake. According to the Book of Judges, prior to the Tribe of Dan occupying the land, the town was known as Laish (Judges 18:7, 14, 27–29), meaning lion, or rather lioness. Joshua 19:47, although telling the same story as Judges 18, names the city as Leshem, which makes the researchers consider it as being the same place.

• **Tel Dan Stele:** Within the remains of the city wall, close to the entrance of the outer gate, parts of the Tel Dan Stele were found. The basalt stone bears an Aramaic inscription referring to one of the kings of Damascus; either Hazael (c 840 BC), or Ben-Hadad (c 802 BC). A small part of the inscription remains, with text containing the letters 'ביתדוד' (bytdwd), which most archaeologists agree refers to "House of David" (Bet David in Hebrew.) In the line directly above, the text reads 'MLK YSR'L', i.e. "King of Israel". The inscription is the oldest one that mentions David.

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• **Timnath-serah:** was the town given by the Israelites to Joshua. He requested it and the people gave it to him "at the order of the Lord". He built up the town and lived in it (Joshua 19:49–50).

• **Timnath** or Timnah was a Philistine city in S Canaan that is mentioned in the Hebrew Bible in Judges 14 and in connexion with Samson.

• **Tyre:** Parent state of the City of Carthage (modern Tunisia) The most important Phoenician city state and ally of David and Solomon. The fleet of Tyre cooperated with Solomon to trade with Sheba and Ophir (NW India); 2 Chronicles Chapter 8:16-18; 9:1-12;

• **Ugarit:** Amorite city and state (origin of Hammurabi's dynasty of Babylon); lying in a large artificial mound called Ras Shamra (Ra's Shamrah), 10 km (6 mi) north of Latakia (Al-Ladhiqiyah) on the Mediterranean coast of Canaan, N Syria. Its ruins, about half a mile from the shore, were first uncovered by the plough of a peasant at Al-Bayda Bay. Excavations begun in 1929 by a French archaeological mission under the direction of Claude F.A. Schaeffer. The best-documented age in Ugarit's history, dated from about 1450 to about 1200 BC.

• **Ugarit Tablets:** The archaeologists found a bunch of ancient records in cuneiform script on clay tablets. Ugarit was a cosmopolitan city: Scribes used 4 languages: Ugaritic, Sumerian, Akkadian, and Hurrian, and 7 different scripts: Egyptian and Hittite hieroglyphic and Cypro-Minoan, Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform. Scientists made a breath-taking discovery: They found the oldest alphabet (abjad) ever known. The texts are written in a special alphabetic cuneiform script invented in Ugarit. Several copies of this alphabet, with its 30 signs, were found in 1949 and later. A shorter alphabet, with 25, and one even with only 22, letters, seems to have been used by 13th-century traders. This writing system was the direct ancestor to Phoenician-Hebrew letter script. See Script Identification Charts, Appendix B or The Grand Bible, pp.81

• **Umma:** Mesopotamian city, state and empire. Umma was identified with Tell Jokha. More recently it has been suggested that it was located at Umm al-Aqarib, less than 7 km (4.3 mi) to its NW, Iraq. Lugalzagesi or Lugalzaggisi (reigned c. 2358–2334 BC), of the southern Mesopotamian city of Umma, who first conquered the major cities of Lagash and Kish, then overcame the Sumerian cities of Ur and Uruk (he alone represents the 3rd dynasty of Uruk). After uniting all of Sumer, he extended his dominion to the Mediterranean coast; but, after a reign of 25 years, he lost his empire to the ascendant dynasty of Sargon the Great (c. 2334–2279 BC), the powerful Semitic ruler of Akkad.

• **Ur:** Mesopotamian state and city in Sumer (S Iraq), hometown of Abraham. It was also the city of the lawgivers Ur-Nammu and his son, the Augustus Shulgi (see The Grand Bible, p.5212; pp.5277; pp.5280)

• **Urartu:** Akkadian for "Ararat." Hurrian state in the Caucasus

• **Urkish:** Mesopotamian state and city

• **Uruk** (Sumerian: Uruk, Hebrew: Erech, Greek: Orchoë): modern Tall al-Warka, Mesopotamian state and city, The site has been excavated from 1928 onward by the German Oriental Society and the German Archeological Institute. Erech was one of the greatest cities of Sumer enclosed by city walls about 10 km (6 mi) in circumference, built by the legendary hero Gilgamesh. Excavations traced successive building phases that date from before 5000 BC, down to Parthian times (126 BC–224 AD). Urban life of Erech in c. 3500–2900 BC has been more thourough investigated at Erech than at any other Mesopotamian city. See The Gilgamesh Cycle, The Grand Bible, pp.5258

• **The Land of Uz:** perhaps Aram; The land of Uz (Hebrew: Eretz-Uz) is an unknown location mentioned in the Old Testament, most prominently in the Book of Job, which begins, "There was a man in the land of Uz, whose name was Job".

• **Via Dolorosa:** The Via Dolorosa (Latin for 'Sorrowful Way', often translated 'Way of Suffering') is a processional route in the Old City of Jerusalem in Israel. It represents the path that Jesus took, forced by the Roman soldiers, on the way to his crucifixion. Contrary to common belief, its route is unknown due to the many distructions and rebuildings of Jerusalem

• **Yarmut:** see Jarmuth

• **Yeha:** The Great Temple in Yeha, Ethiopia is a copy of Solomon's temple, Kingdom of Sheba (Saba); see Marib

• **Yemen:** a region S of the Arabian Peninsula, in Antiquity known as Kingdom of Sheba or Saba.

• **Zela,** Zelah, Zelzah (It may be the Zilu of the Amarna letters) Judah: Zela was an unidentified place in the territory of the Tribe of Benjamin, ancient Judea, known as the burial place of King Saul, his father Kish and his son Jonathan, with the 7 grandsons of Saul hung by the Gibeonites. Saul and Jonathan died during the Battle of Gilboa, and 2 Samuel 21:13 refers to King David authorising their bones to be moved to Kish's grave to join the bodies of the 7 grandsons killed in retribution for Saul's slaughter of Gibeonites.

• **Zemaraim:** Mount Zemaraim at the mountains of Ephraim, north of Jerusalem, Kingdom of Judah. The great Battle of Mount Zemaraim in c. 913 BC was reported in the Bible to have been fought in Mount Zemaraim, when the army of the Kingdom of Israel led by the king Jeroboam I encountered the army of the Kingdom of Judah led by the king Abijah I. About 500,000 Israelites were said to have lain dead after this single engagement. The friction all began when the late king Rehoboam increased the royal taxes throughout the Kingdom of Israel after Solomon died in about 931 BC. Ever since the unified kingdom was divided, there had been constant border issues between the two parties, and both attempted to settle them, and failed. 2 Chronicles 13:2-18

• **Zeredathah,** Zaretan or Zarethan: a city mentioned in the Hebrew Bible as near the location where the Hebrews crossed the Jordan (Joshua 3:16). In the books of Joshua (3:16, KJV "Zaretan") and 1 Kings (4:12 KJV "Zartanah", 7:46 "Zarthan"), it is called Zarethan, but in 2 Chronicles it is called Zeredathah (4:17, KJV). According to Hebrew Bible, the bronze castings for the Solomon's Temple were made in the clay grounds between Sukkot and Zaretan.

• Zoara, Zoar, Tzoar or Bela: in the Hebrew Bible, Segor in the Septuagint, and Zughar by medieval Arabs, was an ancient city SE of the Dead Sea; Genesis 13:10, 14:2–8

• **Zorah:** hometown of Samson; 23 km W of Jerusalem near Nahal Sorek. Zorah was mentioned together with Ajalon in the Amarna letters as a city attacked by the Apiru (Habiru, Hebrew). Joshua 15:33; Judges 13:2; Judges 16:31; Joshua 19:41; 2 Chronicles 11:10

• **Zion:** See Mount Zion (Jerusalem)

• **Zobah:** Zobah or Aram-Zobah (Hebrew: Aram Soba) was an early Aramean state mentioned in the Hebrew Bible, which extended north-east of biblical King David's realm. 1 Samuel 14:47). (2 Samuel 10).

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GLOSSARY

• **Apocalypse:** from the Greek word for 'unveiling'. A literary genre of revelatory disclosures, often about the immediate future, claiming to explain the present state of things in terms of bizarre and esoterical images (highly intertextual) mediated to the seer by an other-worldly being (adjective: apocalyptic)

• **Apocrypha:** from the Greek word Apocryphon for "hidden book', it denotes writings considered to be on the fringes of canonical literature (deutero-canonical literature). Protestant removed these books from the Christian canon.

• **Apostle:** a New Testament word for envoy or messenger (human or angelic), usually applied to those who take the message of the gospel to other people.i While generally regarded as applying to all Christians (Origen), it may be restricted to referring to the people originally associated with Jesus the Jew (his disciples)

• **B.C.E. or BCE** = Before Common Era; **C.E. or CE** = Common Era, are Political Correctness terms which consequently refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ, but who want to say that western civilisation and its achievements are bad. Political Correctness terms that deliberately stress insignificance and similar terms such as UTC ("Coordinated Universal Time" instead of "Greenwich Mean Time"),etc., should not be used by Christians and all those who are rightfully proud of Western Civilisation. And if someone expresses their grievance about the term **BC** (before Christ) or **AD** (Anno Domini, the year of the Lord), do not hesitate to point out that all achievements of western culture are based on Christianity and not on the very many totalitarian ideologies all around us.

• **Canon:** from the Greek word for 'measuring stick', it refers to the list or co lection of writings reconized as authoritative for organizing the beliefs and practices of religious communities. The mainstream Christian churches have a variety of different canons.

• **Celibate:** In many Christian and Buddhist sects the priest or monk / nun is not allowed to be married or have sex. They sacrifice their sexlife or family life because they want to follow the path of Jesus being ignorant that Jesus, as a Jewish man, was most certainly married to Maria of Magdala and had one son at least.

• **Chastity:** The state of being sexually pure and unused.

• **Christening:** Another term for Baptism which connected to mikvah, the Jewish bath ritual as initiation and purification rite.

• **Christmas:** The "Christ mass" is a "mass for Christ". This is the Christian celebration of Jesus' birth to Mary. By the end of the fourth century, most churches celebrated this holiday on December 25th, but the date is not fixed according to any scriptural information. See: winter solstice, Mithras cult

• **Codex:** (plural "codices") A bound book made up of folded leaves or pages. Codices gradually replaced scrolls as the medium for written transmission of the Bible and other ancient texts.

• **Colophon:** inscription at beginning or end of a biblical book, attributing au thorship or giving details.

• **Cultus:** the system of religious worship constituted by the rituals of any specific religion whereby the religious community serves its deity in an organised fashion.

• **Concordance:** explanatory comments written on Jewish, Christian or Islamic scripture.

• **Confession:** Words spoken about your sins, asking God for forgiveness. In Catholic tradition it is this act as a ritual where the sinner confesses their sin to the priest in a kind of divided chamber where both cannot see one another.

• **Confirmation:** When people, who were baptised, confirm their promises of faith when they reach adolescence (at the age of about 14). This is a kind of initiation ritual of some Protestant denominations.

• **Christ:** The term "christ" comes from the Greek word "Kristos" or "Christos" that is "meshiach"or "messiah"in Hebrew. which means "the anointed one." It is not Jesus' surname but it is a title, indicating his status as a messiah. The name "Jesus" (Hebrew: Yehoshua or Yeshua) has roughly the same meaning. See: Jesus

• **Church:** (1) "The Church" is the term Christianity uses for the entire body of all Christians throughout the world. (2) It also refers to a particular denomation or branch of Christianity, such as the "Catholic Church" or the "Presbyterian Church." (3) It refers to each single building of worship that in other cultures would be called "temple".

• **Crucifixion:** In Greek and Roman times, crucifixion (bind or nail an offender onto a wooden cross) was an method of capital punishment for sedition, revolt, terrorism, murder, rape and other criminal offences. Usually, the dead body was let on the cross to rot as a graphic warning. Offenders who held Roman citizenship, like Paul, could not be crucified by law, they had to die by beheading or poisoning.

• **Cuneiform script:** Cuneiform is the world's oldest writing system that was first used in Sumer at around 3400 BC. From c. 2000 BC, it was used for writing Akkadian, a Semitic language that was used as lingua franca from Egypt to the East of Persia, cuneiform continued to be used until the first century AD. It was gradually replaced by alphabetic writing systems like Ugaritic, Phoenician, Hebrew and Aramaic. There is the possibility that Moses' law tablets were written in cuneiform script.

• **Dawah:** (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawah together with Sharia are the most important tools not only to suppress non-believers but to wipe out entire civilisations by immigration and infiltration of the host.

• **Deacon:** (1st) A lay officer of the church. (2nd) The title of a person who officially functions on the church's behalf, usually by working with the poor or by helping with administrative matters. (3rd) During the first millennium of the church, "deacon" became the official title of certain members of a bishop's staff. (4th) In the early church, it is clear that many women were deacons.

• **Dead Sea Scrolls:** Ancient manuscripts written in Hebrew, Aramaic and Greek, found in 1947-56 at Qumran. The Dead Sea Scrolls date from around the time of Christ, and are an invaluable resource for biblical scholarship.

• **December the 25th** The winter solstice (or hibernal solstice), also known as midwinter, is an astronomical phenomenon marking the day with the shortest period of daylight and the longest night of the year. The winter solstice was the longest Roman holiday in which people celebrated the birth of the Sun-God, of Mithras, and later, the birth of Jesus Christ.

• **Demography:** or birth-rate. The birth-rate of Christians (and Atheists of post-Christian society, etc.) today is around 1.3 children per person in Europe, in comparison to that it is between 3.5 to 4.0 among Muslims in Europe. One does not need to be a scientist to understand that Christianity will be taken over by Islam in about the 2050s.

• **Denomination:** The term used to designate the different Protestant Churches, of which there are over 900 in the USA alone. This term is also used to describe the different versions of other churches or different forms of Islam.

• **Deuterocanon:** The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Jews as second canon. Catholic and Orthodox

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Churches view them as canonical books of the Old Testament. Most Protestant denominations view them as non-canonical Apocrypha, "hidden books.". In 1885, the Anglican Church removed the Jewish Deuterocanon from the Bible. In other words: The complete Bible that still could be read by Queen Victoria, you cannot read!

• Devil = Some believe that the "devil" or "satan" is an actual being. The devil in general represents evil.

• **Diaspora:** the dispersion of the Jews from Palestine after the Babylonian invasion (6th century BC), and used as a technical term to describe Jewish communities living outside Palestine (later taken up by Christian usage to refer to Christians living outside the Holy Land). That the Jewish diaspora originate from the Roman conquest of the Holy Land is a myth. The Jews (Hebrews, Israelites, Judaeans, etc.) have been trading semi-nomads in the last 3 millenia. Together with their brothers, the Phoenicians, and others, they travelled to northwest Africa, Ethiopia, the northern shores of the Mediterranean, to Persia, India and China via the routes on land and sea. In many of those places they settled.

• **Dhimmitude:** the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as second-class citizens in an Islamic state. They must pay the Jizya which is a protection tax just the one imposed by the Mafia. (See: The Edict of Umar in The Grand Bible p.4591)

• **Dietary laws:** Rules about what persons are permitted to eat, and under what circumstances. Examples include the modern-day Jewish and Muslim prohibition of pork, and regulations spelled out in Torah, such as the admonition not to "boil a kid in his mother's milk (Exodus 23:19, Exodus 34:26, Deuteronomy 14:21). The Christian Church also imposed dietary laws and regulations in the past. The word 'breakfast' or eating fish on Fridays are last remnants of those laws.

• **Diocese:** In Catholicism, a sub division of the church consisting of a number of parishes. A diocese is the region which is governed by a bishop. This beaurocratic system has its origin in the Roman Imperial Cult.

• **Disciple:** Student of a doctrine. (1st) The twelve followers whom Jesus chose during his ministry to be his special companions and assistants. After Judas' betrayal and death, he was replaced by Mattathias (Mattityahu). (2nd) One of many selected followers of Jesus. (3rd) Most Christians would understand themselves as disciples. Disciple is a concept probably originating in Buddhism, Daoism and Conficianism. Buddhist disciples travelled from India to China and the Mediterranean. Their philosophy has influenced Stoicism, Judaism and Christianity.

• **Doctrine:** A creed or body of teachings of a religous, political or philosophical ideology presented for acceptance or belief.

• **Dogma:** A religious doctrine or ideology proclaimed by authority to be true.

• **Day of Judgement:** the occasion of the last Judgement by God at the (assumed) end of the world.

• **Easter:** This is the day Christians celebrate Jesus' resurrection from the dead and his triumph over sin. It is on a Sunday in the Spring, and follows "Holy Week" during which Christianity commemorates the events leading up to Jesus' death. The resurrection is the event by which Jesus provides human beings with salvation. Also called 'Passover'.

• **Enlightenment:** 18th century period of European intellectual history based in rationalism and empiricism, often seen as trying to supplant religion with science and secular philosophy. Also known as the Age of Reason.

• **Epistle:** a letter. In Christian terminology it is especially used as open letter written by apostles or Church fathers to be read aloud to Christian communities.

• **Eponym, eponymous:** An eponym is a name of a person which is said to be the source of the name of a city, country, etc. The name Caesarea (the Roman capital of Judaea) comes from Gaius Julius Caesar

• **Etymology:** The history and origin of a word (or name) and its shifts in meaning over time. The word "etymology" comes from the Greek eteos, true, plus logos, word or idea. The names in the Bible tell us a lot. Abraham means "a multitude of people;" abra or abira means people, and so does Habiru, Hebrew; -ham or -him is the plural ending of a Semitic noun.

• **Eucharist:** comes from the Greek word meaning "Thanksgiving". The Holy Eurcharist is based on the events that happened at the Last Supper. All Christian groups perform this service except Salvationists and Quakers. The eucharist has origins in Mithraism.

• **Eschatology:** technical term for the doctrine of 'the four last things' (death, judgement, heaven, and hell) in Christian dogmatic theology. Used more generally in biblical scholarship to refer to beliefs or convictions about the future as expressed in biblical documents.

• **Exegesis:** Critical interpretation of a text, especially a biblical text; from the Greek ex- + egeisthai meaning "to lead out. Sometimes it seems the terms "exegesis" and "hermeneutics" are used interchangeably; "exegesis" properly refers to the act or process of actually interpreting texts, whereas "hermeneutics" refers to the theory of how one interprets."

• **Gethsemene:** A garden where Jesus prayed before being arrested.

• **Gilgamesh:** The Gilgamesh Epic is a long narrative from Sumer, concerning a king named Gilgamesh who is said to have ruled the Mesopotamian city of Uruk around 2600 B.C. There are a number of interesting parallels between narratives in the book of Genesis and the Gilgamesh Epic. Abraham came from Ur nearby.

• **Gnosticism:** Religious and philosophical movement from about the 1st century BC through the 3rd century AD. Its name derives from the Greek word gnosis, "knowledge" because it claimed secret knowledge that ensured salvation. The documents found at Nag Hammadi are of great importance for the study of gnosticism.

• **God:** The supreme being, who created the world. In Hebrew often called YHWH (Yahweh), Adonai (the Lord) or Elohim.

• **Gospel:** Old English word (godspell) meaning 'good message/news': used to refer to the story of the life and teaching of Jesus Christ in the New Testament. Any of the four gospels in the New Testament (Matthew, Mark, Luke, John) or the non-canonical books about the teaching of Jesus (Thomas, etc.).

• **Glossolalia:** technical term for the common social phenomenon of 'speaking in tongues' (associated especially with the day of Pentecost and the churches of Paul in the New Testament).

• **Golden Rule:** goes back to the Ten Commandments and the Five Precepts but even much deeper into the past with texts such as The Instructions of Shuruppak (c.2600 BC) and similat texts.

• **Heresy / heretic:** a sectarian point of view regarded as unorthodox by those regarding themselves as orthodox (main stream). A heretic is a follower of a heresy.

• **Hallelujah:** is an interjection used in the Bible. It is a transliteration of the Hebrew haleluya, which is composed of two elements: hillel (Hebrew verb, 2nd person, masculine plural, imperative), an exhortation to "praise" addressed to several people; and Yah (the short name of God).

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• **Hauptbriefe:** The four NT letters of undisputed Pauline authorship: Romans, I & II Corinthians, and Galatians; German, "Principal Letters".

• **Hermeneutics:** the art of interpretation, especially the interpretation of scripture. Derived from a word reflecting the name of Hermes, the Greek messenger and herald of the gods (also a liar and rascal).

• **Heaven:** A Jewish concept. In Christian cosmology (belief about the cosmos), heaven has three main meanings. First, it is the abode of God, his angels, and the saints. Second, it is the place where people who have received salvation go after they have been judged to be among the righteous. Third, in the future, God will transform the cosmos and remake it so that there will be a New Heaven and a New Earth; which sounds like a Buddhist cycle of life.

• **Hell:** A Jewish concept. In Christian cosmology (theology about the cosmos), hell is the place of eternal damnation. When a person is judged, if they have not received salvation, they will be considered to be evil and will receive eternal punishment in hell.

• **History / historiography:** a narrated account of the past; the writing of such accounts. 'History' is one of the most contentious words used in any discussion of the Bible. One person's history is liable to be another's myth or "invented story' (even 'lies').

• **Hudna** (Islam)**:** truce, ceasefire, a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• **Intertestamental Period:** particularly a Protestant term for the "scripture gap" spanning roughly 500 years, from the ministry of Malachi (c. 420 BC) to the appearance of the New Testament writings in the 1st century AD, in which the people in the Holy Land are supposed not to have written anything. The Catholic and Orthodox term Deuterocanonical Period at least indicates that something was written in this period. In reality this period was filled with inspiring writings from the Maccabean period (2nd century B.C.) in which the Jewish nations were fighting for freedom against the Greek successors of Alexander the Great. This gap is also filled by the amazing discovery of the Dead Sea Scrolls in Qumran that cover a time roughly between 400 BC and 68 AD when the Romans stopped the activities of the Scroll writers and began to publish Christian writings in Greek on their own.

• **Intertextuality:** technical term (derived by Julia Kristeva from the literary criticism of Mikhail Bakhtin) for the way texts presuppose, echo, use, and are dependent on other texts (cf. Christian appropriations of the Jewish/ Greek Bible in the New Testament)

• **Islam:** is a political ideology of submission in combination with religion created by the so-called prophet Mohammed who took ancient Zealotry as model. The word Islam means submission and describes its programme. Islam is entirely based on the **Koran** (Mohammed's notebook or recital), the **Sira** (the biography of Mohammed), and the **Hadith** (an explanatory collection of Mohammed's laws, deeds and sayings. The original title of the biography is **Sirat Rasul Allah**, "Life of Allah's Messenger," The Life of Mohammed, by Muhammad ibn Ishaq (died 773 AD), edited by Abdul Malik ibn Hisham (died 840 AD), translated by Prof Alfred Guillaume (1955), the original title of the Hadith is **Hadiths Of Sahih Al-Bukhari**, "Authoritative Traditions of the Prophet Mohammed", translated with Parenthetical Notes by Dr Muhammad Musin Khan." See: Mohammed, Koran, Sira, Hadith, Sharia, in the Grand Bible, p.4353ff.]

• **Islamism:** inadequate word for Political Islam as it suggests a different group or ideology behind it. However, Islamism and Islam are the same; Islamism just emphecises putting the doctrines of Mohammed, prescribed in the Koran, the Sira and the Hadith, into practice. Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

• **Islamophobia:** a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Islam by speaking up. The word "Islamophobe" is used not only by Muslims but also by their unaware allies, the globalists and anyone else who hates the West.

• **Jahiliyyah:** Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• **James the brother of Jesus:** Jesus had 4 brothers: James (Yakob), Simon (Shimon), Judas (Jude, Yehuda), Joses (Yosef). He also had 2 sisters whose names might have been Mary and Salome. James was also called James the Just (the Righteous, the Zadik) and seem to have been a holy man in his own right. The Dead Sea Scrolls call him "the Teacher of Righteousness."

• **Jesus** (Original Hebrew: Yehoshua, in short Yoshua, Joshua or Jeshua, a title meaning "the Saviour"): is a title rather than a given name which refers to Jesus the Nazorean or (wrongly translated as) Jesus of Nazareth; Nazorean means "the keeper of the Law" (the law of Moses). Luke, who obviously was a historian as he also authored "the Book of Acts," mentiones Jesus' 30-years lifespan (Luke 3:23). He was probably born about 6 AD, the time of the great census of Quirinius (when Judaea became an official part of the Roman Empire) and was killed towards the end of Pontius Pilate's term in office in 36 or 37 AD. Jesus' other title was "Christ" (from Greek Kristos, meaning "Messiah," from Hebrew mashiah, "the anointed" which also means "the Saviour.").

• **Jihad:** (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. It is the same struggle as in Hitler's Mein Kampf, My Struggle, and is one of the most important commandments in Islam and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. Jihad encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted host, its society, institutions or state.

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• **Jizya,** poll-tax, dhimmi-tax: a special tax demanded from non-Muslims by authorities of a Muslim state. It enabled Muslims to live a parasitic life for centuries. See: Dhimmitude, Edict of Umar.

• **Joseph:** The earthly father of Jesus. He is often called 'Joseph the Carpenter' which is based on an incomplete translation of the Greek word "tekton" which actually means 'builder' and 'mason'. He most likely worked in Sepphoris the capital city of Galilee, only 5km northwest of today's town of Nazareth. The term carpenter fits better to the depiction of Jesus as poor.

• **Madrass:** Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque (Islamic temple). Children are indoctrinated in those institutions from the early age of **2** to 4.

• **Mecca**[n] **Koran** or Makkaniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• **Medina**[n] **Koran** or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. Dawah, Jihad, Sharia and politics are the foundations of Islam and its success. The entire Islamic Calendar is based on the events in Medinah!

• **Messiah:** Greek form of the Hebrew word for 'anointed' person (king or priest). In Roman times it became a word for the once-and-future (Davidic) Jewish hero who would once-and-for-all destroy foreign hegemony and free the Jews from all such domination. Taken up by early Christian writers and applied to Jesus the Messiah (the Christ).

• **Midrash:** a biblical term meaning 'translation' or 'interpretation' used as a rabbinic term for biblical exegesis, expositional and homilectical, integrated in text.

• **Mishnah:** written compendium of rabbinic regulations and beliefs, mostly legal, from about the 3rd century (AD)

• **Monotheism:** That is the belief in only one God. Zoroastrians, Jews, Christians, and Muslim claim to be monotheistic although only Judaism and Zoroastrianism could rightfully claim this. As Christians in the 2nd and 3rd centuries made Jesus a god, Christianity is no longer monotheistic. As Islam treats their prophet Mohammed as god in everything but name, Islam also is not montheistic. Proof: Talking against Mohammed is considered blasphemy in Islam and carries the death penalty.

• **Moses / Mosaic:** The Jewish leader who led the Jews out of Egypt to the border lands of Canaan. He was given the tablets of the Ten Commandments by God. He was born in Egypt, probably to an Egyptian princess. His name "Mose" is of Egyptian origin and just means "son" like those of Ahmose (son of the God Moon), Kamose (son of Ka), Ramose (Ramesses; son of Ra), etc. Adjectival form: Mosaic, referring to or associated with Moses (not to be confused with 'mosaic': a decoration made up of small pieces of stone and glass.)

• **Muslim Brotherhood:** also known as The Society of the Muslim Brothers, is a transnational Sunni Islamic organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey.

• **Myth / mythology:** a story about the gods or superhuman heroes; a belief thought not to be true by modern people. Used controversially of stories in the Bible thought to be fabulous or reflecting the outdated (pre-scientific) world-view of the biblical writers (e.g. the triple universe of heavens-earth-underworld). An important term in modern literary theory

• **Psalter:** the biblical Book of Psalms, a collection of psalms.

• **Pseudepigrapha:** Jewish writings excluded from the various canons of scripture. A term often used in conjunction with Apocrypha.

• **Qumran:** ruins near the NW shore of the Dead Sea where ancient scrolls were found in 1947 (and following years). The term 'Qumran scrolls' is often used as an alternative reference to the Dead Sea Scrolls.

• **Rabbinic:** adjective derived from 'rabbi' (Jewish teacher / sage) and referring especially to Jewish literature of the first millennium (AD) as the scribal product of learned Jewish authorities. Rabbinic Judaism is Roman Judaism, the only form of Judaism the Romans deliberately left alive after the First Jewish War 66-73 AD. The Jewish Zealots and their radical Messianic Movements have been eliminated; their suvivors fled into the Arabian desert.

• **Septuagint:** widely accepted designation for the Greek translation of the Hebrew Bible (Latin septuaginta, 'seventy") reflecting the legend of the seventy translators who produced an identical translation of the biblical text. The "Bible' of the New Testament writers.

• **Talmud:** compilations of commentary on the Mishnah which have become the authoritative texts of Orthodox Judaism. Two collections of such material (Babylonian and Palestinian) were produced in the first millennium (AD).

• **Taqiyyah:** Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or to promote Islam. Taqqyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who had been persecuted by the Sunni Muslims.

• **Targum:** the Aramaic (interpretative) translations of the Hebrew Bible. Most reliable on the Torah, more paraphrastic on the other books of the Bible (none extant for Ezra, Nehemiah, Daniel).

• **Typology:** from a Latin word meaning 'figure' (from Greek word for 'image'), it is the study of types or symbols as shadows or foretastes of things to come. Traditions and symbols in the Hebrew Bible (Old Testament) are systematically applied to Jesus Christ in the New Testament by Christian writers and theologians. Such a reading of the Bible by Christians presupposes the unity of the two testaments and is indicative of the Christian belief that the 'Old Testament' is unclear and incomplete unless read in conjunction with and in the light of the New Testament.

• **Vulgate:** from the Latin word vulgatus meaning 'common', usually applied to Jerome's translation of the Bible into Latin.

• **Wisdom literature:** a term used to describe certain books of the Bible (Proverbs, Job, Ecclesiastes, Ecclesiasticus) or a movement in the ancient world associated with teachers and sages. To wisdom literature belong also books that were the origin of Jewish law, such as The Instructions of Shuruppak The Teachings of Kagemna, The Instructions of Ptah-Hotep, (all c. 2600 BC).

Note: An invaluable source for further study is the Grand Bible (Internet Archive) which contains all available canonical And non-canonical texts of almost all significant religions or faiths.

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NAMES OF BIBLICAL PERSONS

OLD TESTAMENT

(These are the translations of a few important names. Their meanings give narratives more context and clarity.)

• **Adam** (Canaanite: man, human; soil)
• **Eve** or Eva (Canaanite: hawwa: source of life)
• **Abel** [Akkadian: son]
• **Cain** [Hebrew: the gotten]
• ***Noah*** *or Noe (meaning unknown)*
• Abram (Abhira, Habiru [Hebrew], Akkadian: human),
• ***Abraham****, Avraham (Ab[i]ra + plural suffix ham or him; Akkadian: multitude of people, tribe, nation)*
• ***Hagar*** *(Hebrew: stranger) [Abraham's concubine]*
• ***Ishmael*** *(Hebrew: God hears) [forefather of Arabs]*
• ***Sarah****, Sarai (Hebrew: lady, princess) [Abraham's wife*
• ***Isaac*** *(Hebrew: Yishaq, the laughing).*
• ***Rebekah*** *( ) wife of Isaac, mother of Esau and Jacob*
• ***Esau****, Edom ( ) [forefather of Edomites]*
• ***Jacob*** *(Hebrew: God will protect or heel) or* ***Israel*** *(Hebrew: the ruler, contender by God).*

The 12 Tribes of Israel *(Jacob's Israelites): (1st) name, (2nd) other name, (3rd) name of mother, (4th) origin, (5th) meaning; [Deuteronomy 27:12–13]:*

1. ***Reuben****, Re'uben (Leah; Hebrew: He will love me)*
2. ***Simeon****, Sime'on (Leah; Hebrew: God heard me suffer)*
3. ***Levi*** *(Leah; Hebrew: the connector)*
4. ***Judah****, Yehuda (Leah; God be praised; Judaean, Jew)*
5. ***Issachar****, Yissakar (Leah; Egyptian: worship Sokar)*
6. ***Zebulun*** *(Leah; Ugaritic / Phoenician, gift from Baal)*
7. ***Gad*** *(Zilpah [Leah's handmaid]; Hebrew: the fortunate)*
8. ***Asher****, Aser (Zilpah [Leah's handmaid]; Akkadian: the Assyrian; also: the happy one)*
9. ***Dan*** *(Bilhah [Rachel's handmaid]; Dan, Hebrew: dananni, God has judged me)*
10. ***Naphtali****, Naptali, (Bilhah [Rachel's handmaid]; Hebrew: the fulfiller)*
11. ***Joseph****, Yosep (Rachel; he and his Egyptian wife Asenath got: Ephraim (Eprayim) and Manasseh (Menasse) his heirs*
12. ***Benjamin****, Binyamin, (Rachel; Amorite: Binu-Jamina; Akkadian: Mar-Jamin: son of the south)*

• ***Gabriel*** *(Hebrew: the strong)*
• ***Michael*** *(Hebrew: the god-like)*
• ***Baal*** *or* ***Bel*** *(Akkadian title of God, 'Lord', Lord of the bull and the moon, see Almaqah).*
• ***Mose****[s] (Egyptian: son, son of: Ahmose [son of Yah], Ramose [Ramesses: son of Ra], Thutmose [son of Toth, etc.)*
• ***Joshua*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*
• ***Samuel*** *(Hebrew: Shmuel, the placer, founder)*
• ***Saul*** *(Shaul: Hebrew: being asked, prayed for)*
• ***David*** *(Hebrew: the beloved)*
• ***Solomon*** *(Hebrew Shlomo, Shalom: the peaceful)*
• ***Hezekiah*** *(Hebrew: God's strengthener, enforcer)*
• ***Ezra*** *or* ***Esdras*** *(Hebrew: Azaryahu: Yah's, God's helper)*

NEW TESTAMENT

(Although the gospels are literature for their greatest parts, there are some points that the authors could not delete or write out of history. To these points belong entries that were recorded by Roman bureaucrats, such as names of family members or Roman officials like Pontius Pilate or the census in 6 AD as marker of Jesus' date of birth, the execution of Jesus when he was 30 years old [Luke 3:23, John 5:5],)

THE CORE FAMILY OF JESUS

• ***Joseph*** *(Hebrew: God will add) [father]*
• ***Mary*** *(meri-yah, Egyptian: God's beloved; see Merire, Meryre: the beloved of Ra) [Jesus' mother]*
• ***Jesus*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*

His 4 Brothers *(Matthew 13:55, Mark 6:3):*

• ***James*** *[the Just], also called "James the Less" [to minimise his overarching significance], Jacob (Hebrew: God will protect or heel) [the oldest as well as the elder brother of Jesus; According to the Dead Sea scrolls, he seem to have been a "holy man" in his own right known as the Teacher of Righteousness] After Jesus' death, he became the first head of the Jesus movement in the Holy Land as Bishop of Jerusalem. Paul, Peter and the others were subordinated to this law-abiding, ascetic and uncompromising leader.*
• ***Simon*** *[the Zealot] (Hebrew: the hearkener, listener). Following the murder on James, Simon became the second head of the Jesus movement as Bishop of Jerusalem.*
• ***Judas*** *[Didymus Judas Thomas] Hebrew (Yehuda: Judaean, Jew) [after the death of Jesus, he travelled to Mesopotamia, Persia, and finally to India were he founded several communities of which the Malabar Christians were the most successful to this very day.*
• ***Joses*** *(nickname for [little] Joseph) [one of the four brothers of Jesus mentioned in Mark 15:40, Mark 15:47, and Matthew 27:56. Joses was probably also Bishop of Jerusalem as a bishop list of Epiphanius mentioned "Josis."*

His 2 Sisters:

• *[probably* ***Salome****] (the peaceful; female form of Solomon) [disciple of Jesus, probably his sister]*
• *[probably* ***Mary****] (the name appears in 49 New Testament verses representing 6-9 Marys; one of them was probably a sister of Jesus)*

His Possible Wife:

• *[****Mary****]* ***Magdalene*** *(of Magdala, Migdal near Tiberia, Galilee) [one of the most devoted disciples of Jesus and, suggested by the non-canonical gospel of Philip, perhaps his wife. Besides that, only wife and mother had, according to Jewish customs, the right to claim the dead body as described in the canonical gospels.*

His Son:

• ***Elymas*** *the magos, also known as Bar-Jesus (Greek: Bariesous, son of Jesus, Aramaic: bar Iesous; in Acts 13:8 he is called a "magos [or Latin: magus]" a magician, however, the original Persian word means "teacher, scholar, sage")*

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Other characters:

• ***Herod*** *(Greek: of Rhodos, of a horde); Arab kings*
• *[Judas]* ***Iscariot*** *(from Latin: Sicario, Sicarii pl: knife-wielder or killer; zealot, terrorist, jihadi)*
• ***Pontius Pilate*** *(Pilatus), time in office circa 27-37 AD*
• ***John*** *(Hebrew Yehohanan, short: Yohanan: Yah [God] has been gracious)*
• ***Philip*** *(Greek: the beloved one); [most likely the brother of Mary Magdalene]*
• ***Matthew*** *(Hebrew: Matityahu, God's gift; Greek: Mattathias, short: Mathaias; Latin: Mathaeus, French: Mathieu, English: Matthew)*
• ***Joseph of Arimathea*** *(Joseph of Arimathaias, Greek: Ιωσήφ ο από Αριμαθαίασ, transcription: Iosef o apo ar[i]mathaias, Hebrew: Yosef bar Matityahu, Joseph son of Mathaias [Greek transcription: Iosef {b} ar mathaias] aka Titus Flavius Josephus), (Matt 27:57, Mark 15:43)*
• ***Zerubbabel****, Zorobabel (6th century BC), [Persian short form of "Zoroastrian Babylonian"] governor of the Persian province Yudah Medinet (Judaea) under whom the rebuilding of the Solomonic Temple at Jerusalem took place.*

Sobriquets of Jesus

• ***Christ*** *(Greek title: Kristos, also: Soter: the anointed saviour, messiah; the word kristos is a literal translation of Yehoshua, Jesus)*
• ***Nazorean*** *(Hebrew: the keeper of the law [of Moses])*
• ***Eleazar*** *(Hebrew: El, God has helped, Greek: Lazarus, Lazar) (Matthew 1:15; Luke 16:20)*
• ***Emmanuel*** *(Hebrew: God with us), (Matthew 1:23)*
• ***Jesus Barabbas*** *(Aramaic: Yeshu bar Abbas, Jesus the son of the Father)*

Other Words:

• ***magus****, Greek: magos, plural: magi [Persian: teacher, scholar; noble pilgrims "from the East" who followed a so-called guiding star to Bethlehem] (Matthew 2:1–12), the "star" being misinterpreted as shooting star by non-Jews.*
• ***the star of Bethlehem****, the star of the east, was most likely a sobriquet for an anti-Roman party and zealot movement that was founded shortly after Alexander's conquests. The guiding star represents the guiding teachings of Persia's Zoroastrianism that was monotheistic like Judaism.*
• ***messiah*** *(Hebrew: mashiakh, the anointed one, the saviour; Greek: Kristos, Soter), in Judaism, an expected military leader (a would-be king of the dynasty of David) who would free the Jews from foreign bondage by military victory and restore their golden age. One of the first messiahs was the Persian emperor Kurush II Soter (Cyrus the Great) for he freed the Jews from Babylonian captivity (2 Chr 36; Ezra 1).*
• ***Ebionites*** *(early Jesus-like Christians) [Hebrew: ebion = poor, ascetic]*
• ***Essenes*** *(Buddhist-like ascetic monks from Qumran)*
• ***Pharisee*** *(law-abiding but pro-Roman Jew: Paul, Josephus)*
• ***Saducee****, Zadik, Zealot (aggressive anti-Roman movement they started the Jewish War 66-73 AD; 1.1 million deaths)*
• ***Sicarii*** *(Greek: sikarioi, dagger men; zealot terror branch)*
• ***Galilean*** *(a person from Galilee; early word for Christian)*

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Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ

ΚΑΤΑ ΤΟΥΣ ΕΒΔΟΜΗΚΟΝΤΑ

ΔΙ ΑΥΘΕΝΤΙΑΣ

ΞΥΣΤΟΥ Ε ΑΚΡΟΥ ΑΡΧΙΕΡΕΩΣ

ΕΚΔΟΘΕΙΣΑ

VETVS TESTAMENTVM

IVXTA SEPTVAGINTA

EX AVCTORITATE

SIXTI V. PONT. MAX.

EDITVM

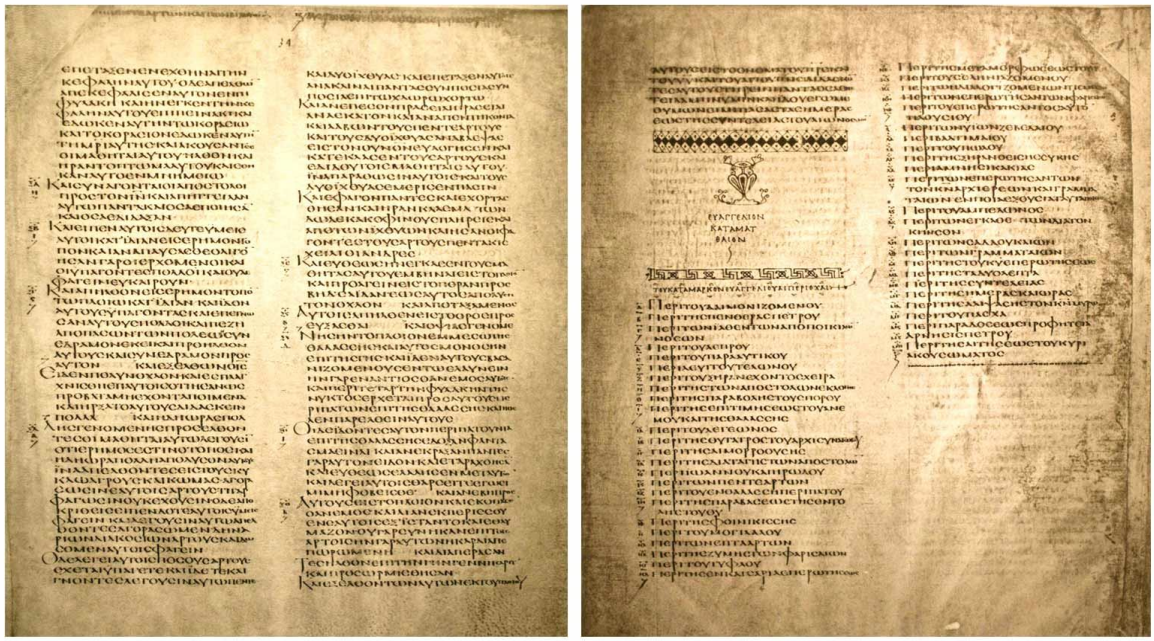
ROMAE,

Ex Typographia Francisci Zannetti. M. D. LXXXVII

CVM PRIVILEGIO GEORGIO FURRARIO CONCESSO.

The opened Codex Sinaiticus. It was written in a “fourfold form” (in 4 columns); British Library, Add MS 43725.

The opened Codex Vaticanus. It was written in a “threefold form” (in 3 columns), Bibliotheca Vaticana, Vat. gr. 1209.



Two folios of the Codex Alexandrinus.It was written in only 2 columns, British Library, Royal MS 1. D. V-VIII.

BOOKS OF THE CONSTANTINE BIBLE

Estimated Range of Dating

OLD TESTAMENT

Torah - The Laws

Genesis	8th - 5th centuries B.C.
Exodus	8th - 5th centuries B.C.
Leviticus	8th - 5th centuries B.C.
Numbers	8th - 5th centuries B.C.
Deuteronomy	8th - 5th centuries B.C.

History of the Laws

Joshua	640-540 B.C.
Judges	7th-6th century B.C.
Ruth	5th–4th centuries B.C.
Samuel	630–540 B.C
Kings	7th–6th century B.C
Chronicles	mid-5th century B.C.
Ezra-Nehemiah	mid-5th century B.C.
3 Ezra	1st century B.C.
4 Ezra	between 70 and 218 AD.
Esther	4th century B.C.
Additions to Esther	2nd century B.C.
Judith	200 B.C. - 200 A.D.
Tobit	200 B.C.
1 Maccabees	2nd century B.C.
2 Maccabees	150-100 B.C.
3 Maccabees	50 B.C. - 100 A.D.
4 Maccabees	20 - 130 A.D.

Poetry and Wisdom

Job	550-450 B.C.
Psalms	5th to 1st centuries B.C.
The Book of Odes	1st Century BC - AD
The Odes of Solomon	100-200 A.D.
The Psalms of Solomon	2nd - 1st Century B.C.
Proverbs (of Solomon)	5th - 1st centuries B.C.
Ecclesiastes, (Preacher)	400-200 B.C.
Song of Solomon	4th - 3rd centuries B.C.
Wisdom of Solomon	1st century B.C. or A.D.
Wisdom of Jesus ben Sirach	200 - 175 B.C.

Prophecies (Teachings)

Isaiah	8th - 5th centuries B.C.
Jeremiah	7th-6th century B.C.
Lamentations	6th - 5th centuries B.C.
Baruch	500-100 B.C.
Epistle of Jeremias	500-150 B.C.
Ezekiel	6th-century B.C.
Daniel	2nd century B.C.
Song 3 holy children, Odes 7	1st Century BC - AD
Susanna	2nd century B.C.
Bel and the Dragon	539–332 B.C.
Pr. of Azariah, Odes 6	1st Century BC - AD
Pr. of Manasseh, Odes 12	1st Century BC - AD

The Minor Prophets

Hosea	760–720 B.C.
Joel	520–400 B.C.
Amos	790–740 B.C.
Obadiah	7th to 6th centuries B.C.
Jonah	5th century B.C.
Micah	early 5th century B.C.
Nahum	7th century B.C.
Habakkuk	640–590 B.C.
Zephaniah	580–540 B.C.
Haggai	520 B.C.
Zechariah	520–518 BC
Malachi	mid-5th century B.C.

The Epistle of Aristeas	2nd Century B.C.

NEW TESTAMENT

According to Matthew	75-80 A.D.
According to Mark	75-80 A.D.
According to Luke	80-110 A.D.
According to John	90-120 A.D.

Acts of the Apostles	80-130 A.D.

Universal Epistles

James	70-100 A.D.
1 Peter	80-110 A.D.
2 Peter	100-160 A.D.
1 John	90-120 A.D.
2 John	90-120 A.D.
3 John	90-120 A.D.
Jude	90-120 A.D.

Epistles of Paul

Romans	50-60 A.D.
1 Corinthians	50-60 A.D.
2 Corinthians	50-60 A.D.
Galatians	50-60 A.D.
Ephesians	80-100 A.D.
Philippians	50-60 A.D.
Colossians	50-80 A.D.
1 Thessalonians	50-60 A.D.
2 Thessalonians	50-80 A.D.
1 Timothy	100-150 A.D.
2 Timothy	100-150 A.D.
Titus	100-150 A.D.
Philemon	50-60 A.D.
Hebrews	70-100 A.D.

Revelation	90-95 A.D.

Barnabas	90-140 A.D.
The Shepherd of Hermas	90-160 A.D.
Didache (See page 77)	90-150 A.D.

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THE CONSTANTINE BIBLE

Its History and Purpose

"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3-column and 4-column volumes)."

Emperor Constantine's right-hand man, Eusebius of Caesarea, wrote this line, describing Constantine's Bible project commissioned to him. In the previous paragraph, Constantine gave Eusebius imperial authority to put this commission into reality: Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures:

"Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!" -- Life of Constantine, Book 4, paragraph 36 and 37.

WHO WAS EMPEROR CONSTANTINE?

Constantine I, known as Constantine the Great, full Latin name Flavius Valerius Constantinus, born 27 February 281 AD, Naissus, Moesia [now Niš, Serbia], died 22 May 337, Ancyrona, near Nicomedia, Bithynia [now İzmit, Turkey] was the son of Flavius Valerius Constantius, an army officer, and his wife (or concubine) Helena who was a Christian just as many women of the ruling class. In this period, the men were expected to worship Mithras, an angelic deity [Mitra] from India and Persia. In Antiquity, a name was programme. The name Flavius was adopted to show allegiance to the kind of state-Christianity implemented by Titus Flavius Vespasianus and Titus Flavius Josephus.

The Roman Empire was divided since 235 AD. One emperor and his caesar-deputy ruled the west, another emperor and his caesar-deputy ruled the east. Constantine's father was raised to the rank of Caesar in 293 AD, or deputy emperor (as Constantius I Chlorus), and was sent to Eburacum [York] in Britannia to serve under Augustus (emperor) Maximian in the West. In 289 Constantius had separated from Helena in order to marry a stepdaughter of Maximian, and Constantine was brought up in the Eastern Empire at the Latin court of the senior emperor Diocletian at Nicomedia (modern İzmit, Turkey). In 305 the two emperors, Diocletian and Maximian, abdicated, to be succeeded by their respective deputy emperors, Galerius and Constantius.

Diocletian was famous as "Christian persecutor;" however, his wife and the daughter were Christians. So who persecuted which Christians and why? As the Empire was in a state of constant civil war, the many Christian groups were fighting each other. Constantius requested his son's presence from Galerius, and Constantine made his way to join his father at Gesoriacum (modern Boulogne, France). They crossed the Channel together to Britain and fought a campaign in the north. When Constantius died in 306, Constantine was immediately declared emperor by the army and he threw himself into a complex series of civil wars. Roman emperor Galerius, probably on persuasion of his Christian wife, ended the Diocletianic persecution of Christianity in the East officially in Serdica (Sofia, Bulgaria) in 311 AD.

Constantine, who in 307 had married Maximian's daughter Fausta as his second wife, invaded Italy in 312 and after a lightning campaign defeated his brother-in-law Maxentius at the Milvian Bridge near Rome. Constantine's conversion to Christianity in connexion with this event is a fairy tale invented by his chief propagandist Eusebius to unify the Roman soldiery. (See: The Edict of Serdica or Edict of Toleration, Appendix D).

The real breakthrough came when Constantine attacked Licinius in 324, routing him at Adrianople [Edirne] and Chrysopolis (Üsküdar, Turkey) and becoming sole emperor of East and West. The triumphal Arch of Constantine in Rome was erected to commemorate the victory over Maxentius and hail Constantine's own genius; but: there is no Christian symbolic on the arch whatsoever.

There are three things Constantine did immediately and in this sequence: [1st] unifying Army and Empire, [2nd] commissioning the Bible because it was the only lawbook at the time, and [3rd] convening the Council of Nicaea in order to get rid of the everlasting squabbles among the Christian groups.

There was no debate about the biblical canon because Constantine and Eusebius had already decided this issue and the 50 Bibles were in production in Alexandria under the supervision of Athanasius of Alexandria when the Council began. The main subject of the Bible was never spirituality or belief; that was a private matter in the Roman Empire.

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If you take a close look at little quadrangular allegory in the title page of the Septuagint on the previous page, you will see a coat-of-arms in the centre flanked by Moses [Moises] on the left and Ezra [Esdras] on the right. Moses with the Ten Commandments in his arm and Ezra with his lawbook on his lap leave no doubt what the Bible is really all about: LAW!

What is the Constantine Bible?

The Constantine Bible is the first Christian Bible officially produced by the Roman Empire on command of Emperor Flavius Constantinus exactly 1,700 years ago. The Bible contained two main parts:

1 The Hebrew Bible (the Old Testament) that was translated into Greek 600 years before and this translation was produced also on command of a ruler. Its name: The Septuagint. The ruler was the Egyptian Pharao Ptolemy II Philadelphus, a member of the ruling Greek dynasty that came to power in Egypt after the death of Alexander the Great, who had a good reason to make a Greek translation.

2 The other part of the Bible were a bunch of loose papers written in Greek known as the Greek New Testament. The oldest parts were written by Shaul ha-Tarsi, Saul of Tarsos, known as Paul the Apostle. He wrote his letters between circa 45 and 66 AD. Matthew and Mark were written between 70 and 80 AD. Luke and Acts from 80 to 90 AD. All other items came from 100 AD or even 130 AD like John or the General Epistles. James and Jude seem at least to reflect the thoughts the really had, most certainly James, They were retellings or re-narrations of that what the brothers of Jesus represented.

What then is the Septuagint?

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. For this reason, the Septuagint is not a unified or consistent translation.

The Septuagint, abbreviated to LXX, is the earliest extant Greek translation of the Old Testament from the original Hebrew, presumably made for the use of the Jewish community in Egypt when Greek was the lingua franca throughout the region. Analysis of the language has established that the Torah, or Pentateuch (the first five books of the Old Testament), was translated in the middle of the 3rd century BC and that the rest of the Old Testament was translated in the 2nd century BC.

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the "Law of the Jews" (The Bible) was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo of Alexandria and rabbinic sources, is a propaganda treatise and is therefore full of inaccuracies. As usual in such cases: There are facts that cannot be faked as they are recorded also somewhere else, in an official inscription for example or in an archive or library of the administration. So, correct is: the name of the ruler, the name of the author, the language, and the time of the commission and the works execution. The rest ist literature! This principle applies also for a lot of bible texts.

The author, Aristeas, was an Alexandrian Jew who wrote that story well after the events he described. The name Septuagint (from the Latin septuaginta, “70”) was derived later from the legend that there were 72 translators, 6 from each of the 12 tribes of Israel, who worked in separate cells, translating the whole, and in the end all their versions were identical (meaning: several dozen scribes made identical copies of the translation). A tradition that translators were sent to Alexandria by Eleazar, the chief priest at Jerusalem, at the request of Ptolemy II Philadelphus (285–246 BC), a patron of literature, first appeared in the Letter of Aristeas, an unreliable source. In reality, most translators came from Alexandria. We know that because the target-language of the Septuagint is an "Alexandrian text-type" not a text type from Judaea, Greece or anywhere else. Epigraphists (analytic linguists) can find out where a text is from, but also from what period of time it is, and even to which mother tongue and social class the writer belongs to.

Whom was the Septuagint made for?

A large part of the population consisted of Judaeans who lived in Egypt already for centuries and they used Greek in daily life, not Hebrew. All the translations were a collection of loose papers put in leather folders like those ones at the beginning of the Photo Documentation in Appendix A. Book bindings did not exist yet. Extrem valuable books were litereally stiched or sewn together to a long kind of tapestry and scrolled up onto a stick. Those are best-known as Torah scrolls, the books of Moses; and they were the most valuable books because of the laws they contained. For Constantine and the early Christians, it was a lucky break to find the Old Testment already translated. Greek was the main language of the educated upper class throughout the entire Roman Empire, just like English is the lingua franca throughout the world today.

The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity.

The adoption of the Septuagint as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

The language of much of the early Christian church was Greek, and it was in the Septuagint text that many early Christians located the prophecies they claimed were fulfilled

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by Christ. Jews considered this a misuse of Holy Scripture, and they stopped using the Septuagint. Its subsequent history lies then within the Christian church.

In the 3rd century AD, Origen attempted to clear up copyists' errors that had crept into the text of the Septuagint, which by then varied widely from copy to copy. Other scholars also consulted the Hebrew text in order to make the Septuagint text more accurate. But it was the Septuagint, not the original Hebrew, that was the main basis for the Old Latin, Coptic, Ethiopic, Armenian, Georgian, Slavonic, and part of the Arabic translations of the Old Testament. It has never ceased to be the standard version of the Old Testament in the Greek church, and from it Jerome began his translation of the Vulgate Old Testament.

Which books were translated first?

The Septuagint used by Jews or Judaeanss contained at first just 22 books (see page 23). When the Christians took the Septuagint as their own, it had double as many books. The Torah (the Pentateuch) was translated first in about the middle of the 3rd century BC., followed by the older books. The younger books, such as the Maccabees, did not exist yet. They were translated and added later, one by one.

In addition to all the books of the Hebrew canon, the Septuagint under Christian auspices separated the minor prophets and some other books and added the extra books known to Protestants and Jews as apocryphal and to Roman Catholics as deuterocanonical. The Hebrew canon has three divisions: the Torah (Law), the Nevi'im (Prophets), and the Ketuvim (Writings). The Septuagint has four: law, history, poetry, and prophets, with the books of the Apocrypha inserted where appropriate. This division has continued in the Western church in most modern Bible translations, except that in Protestant versions the Apocrypha are either omitted or grouped separately.

Where to find the oldest Septuagint versions?

The oldest und best preserved version have survived in codices, the forerunner of modern books, such as the **Codex Sinaiticus** and the **Codex Vaticanus**. Both are the last two survivors from the 50 bibles given in commission by Emperor Constantine, hence named "Constantine bibles". A third book is the **Codex Alexandrinus** which is the 2nd generation of the Constantine Bible produced about 60 years later. Another old version is the Vulgate which is a Latin translation of the Greek Septuagint commissioned by Pope Damasus I and made between 382 and 420 AD. If there is a gap in the septuagint, any catholic or orthodox bible might help to find the contents of the gap because they are translated from the Vulgate and therefore represent the heritage of the Greek Septuagint.

All Bibles we mention here were "commissioned" because such a project had to be payed for by the state. To copy one single bible volume by hand takes about 4 years and cost the salary of a highly qualified government official; a translation increases the costs multiple times.

CODEX SINAITICUS

Shelfmark: British Library, Add MS 43725
Constantine Bible; also called the Sinai Bible
Sign: א (displaystyle "aleph")
Size: 38.1 × 34.5 cm (15.0 × 13.6 in)
Found: St Catherine's Monastery, Sinai, Egypt 1844
Location: British Library, Leipzig University Library, Saint Catherine's Monastery, Russian National Library
Language and Script: Greek
Type: Alexandrian (Egyptian Greek) text-type
Contents: Greek Old Testament & Greek New Testament
Estimated Range of Dating: c. 325-340 A.D.

The Codex Sinaiticus, Shelfmark: London, British Library, Add MS 43725), also called the Sinai Bible, is a fourth-century Christian manuscript of a Greek Bible, containing the majority of the Greek Old Testament, including the deuterocanonical books, and the Greek New Testament, with both the Epistle of Barnabas and the Shepherd of Hermas included. It is designated by the siglum א [Aleph] or 01 in the Gregory-Aland numbering of New Testament manuscripts, and δ 2 in the von Soden numbering of New Testament manuscripts. It is written in uncial letters on parchment. It is one of the four great uncial codices (these being manuscripts which originally contained the whole of both the Old and New Testaments). Along with Codex Alexandrinus and Codex Vaticanus, it is one of the earliest and most complete manuscripts of the Bible, and contains the oldest complete copy of the New Testament. It is a historical treasure,[4] and using the study of comparative writing styles (palaeography), it has been dated to the mid-fourth century.

Biblical scholarship considers Codex Sinaiticus to be one of the most important Greek texts of the New Testament, along with Codex Vaticanus. Until German Biblical scholar (and manuscript hunter) Constantin von Tischendorf's discovery of Codex Sinaiticus in 1844, the Greek text of Codex Vaticanus was unrivalled. Since its discovery, study of Codex Sinaiticus has proven to be useful to scholars for critical studies of the biblical text.

Codex Sinaiticus came to the attention of scholars in the 19th century at Saint Catherine's Monastery in the Sinai Peninsula, with further material discovered in the 20th and 21st centuries. Although parts of the codex are scattered across four libraries around the world, most of the manuscript is held today in the British Library in London, where it is on public display.

Description Sinaiticus

The manuscript is a codex (the forerunner to the modern book) made from vellum parchment, originally in double sheets, which may have measured about 40 by 70 cm. The whole codex consists of quires of eight leaves (with a few exceptions), a format which came to be popular throughout the Middle Ages (this being eight parchment pages laid on top of each other, and folded in half to make a full block (also known as a folio); several of these were then stitched together to create a book). The folios were made primarily from calf skins, secondarily from sheep skins. Tischendorf thought the parchment had been made from antelope skins, but modern microscopic examination has shown otherwise. Most of the quires (or signatures) contain

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four sheets, save two containing five. It is estimated that the hides of about 360 animals were employed for making the folios of this codex. Each line of the text has some twelve to fourteen Greek uncial letters, arranged in four columns, 48 lines per column, with carefully chosen line breaks and slightly ragged right edges. When opened, the eight columns thus presented to the reader have much the same appearance as the succession of columns in a papyrus roll. The poetical books of the Old Testament are written stichometrically (writing each new poetic phrase on a new line), in only two columns per page. The codex has almost 4,000,000 uncial letters.[n 1] Each rectangular page has the proportions 1.1 to 1, while the block of text has the reciprocal proportions, 0.91 (the same proportions, rotated 90°). If the gutters between the columns were removed, the text block would mirror the page's proportions. Typographer Robert Bringhurst referred to the codex as a "subtle piece of craftsmanship". The cost of the material, copying time required for the scribes, and binding, is estimated to have equalled the lifetime wages of one individual at the time.

Throughout the New Testament portion, the words are written in scriptio continua (words without any spaces in between them) in the hand-writing style that came to be called "biblical uncial" or "biblical majuscule". The parchment was ruled with a sharp point to prepare for writing lines. The letters are written along these lines, with neither breathings nor polytonic accents (markings utilised to indicate changes of pitch or emphasis). A variety of types of punctuation are used: high and middle points; colon; diaeresis on initial iota and upsilon; a few ligatures are used, along with the paragraphos: initial letter into margin (extent of this varies considerably). A plain iota is replaced by the epsilon-iota diphthong almost regularly (commonly though imprecisely known as itacism), e.g. YEI-sound instead of YI-sound.

Contents

The portion of the codex held by the British Library consists of 346½ folios, 694 pages (38.1 cm x 34.5 cm), constituting over half of the original work. Of these folios, 199 belong to the Old Testament, including the apocrypha (deuterocanonical), and 147½ belong to the New Testament, along with two other books, the Epistle of Barnabas and part of The Shepherd of Hermas. The apocryphal and deuterocanonical books present in the surviving part of the Septuagint are 2 Esdras, Tobit, Judith, 1 and 4 Maccabees, Wisdom, and Sirach.

The books of the New Testament are arranged in this order: the four Gospels, the General Epistles, the epistles of Paul (Hebrews follows 2 Thess.), the Acts of the Apostles, and the Book of Revelation. The fact that some parts of the codex are preserved in good condition while others are in very poor condition suggests they were separated and stored in several places.

While large portions of the Old Testament are missing, it is assumed the codex originally contained the whole of both Testaments,. About half of the Greek Old Testament (or Septuagint) survived, along with a complete New Testament, the entire Deuterocanonical books [except 4 Ezra, perhaps], the Epistle of Barnabas and portions of The Shepherd of Hermas.

Text-type and relationship to other manuscripts

For most of the New Testament, Codex Sinaiticus is in general agreement with Codex Vaticanus (B) and Codex Ephraemi Rescriptus (C), attesting the Alexandrian text-type. A notable example of an agreement between the text in Sinaiticus and Vaticanus is they both omit the word εικη ('without cause', 'without reason', 'in vain') from Matthew 5:22 "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement".

In John 1:1–8:38, Codex Sinaiticus differs from Vaticanus (B) and all other Alexandrian manuscripts. It is in closer agreement with Codex Bezae (D) in support of the Western text-type. For example, in John 1:4, Sinaiticus and Codex Bezae are the only Greek manuscripts with textual variant ἐν αὐτῷ ζωὴ ἐστίν (in him is life) instead of ἐν αὐτῷ ζωὴ ἦν (in him was life). This variant is supported by Vetus Latina and some Sahidic manuscripts. This portion has a large number of corrections. There are a number of differences between Sinaiticus and Vaticanus; Textual critic Herman C. Hoskier enumerated 3036 differences: Matt: 656; Mark: 567; Luke: 791; John: 1022; Total — 3036.

According to textual critic Fenton Hort, Sinaiticus and Vaticanus were derived from a much older common source, "the date of which cannot be later than the early part of the second century, and may well be yet earlier".

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CODEX VATICANUS

Shelfmark: The Vatican, Bibl. Vat., Vat. gr. 1209
Constantine Bible; also called the Vatican Bible
Sign: siglum B
Size: 27 × 27 cm (10.6 × 10.6 in)
Location: Bibliotheca Vaticana (Vatican Library)
Language and Script: Greek
Type: Alexandrian (Egyptian Greek) text-type
Contents: Greek Old Testament & Greek New Testament
Estimated Range of Dating: c. 325-340 A.D.

The Codex Vaticanus (The Vatican, Bibl. Vat., Vat. gr. 1209), is a manuscript of the Greek Bible, containing the majority of the Greek Old Testament and the majority of the New Testament. It is designated by siglum B or 03 in the Gregory-Aland numbering of New Testament manuscripts, and as δ 1 in the von Soden numbering of New Testament manuscripts. It is one of the four great uncial codices. Along with Codex Alexandrinus and Codex Sinaiticus, it is one of the earliest and most complete manuscripts of the Bible. Using the study of comparative writing styles (palaeography), it has been dated to the 4th century AD.

The manuscript became known to Western scholars as a result of correspondence between textual critic Desiderius Erasmus Roterodamus (known usually as Erasmus) and the prefects of the Vatican Library. Portions of the codex were collated by several scholars, but numerous errors were made during this process. The codex's relationship to the Latin Vulgate and the value Jerome placed on it is unclear. In the 19th century AD transcriptions of the full codex were completed. It was at that point that scholars became more familiar with the text and how it differed from the more common Textus Receptus (a critical edition of the Greek New Testament based on earlier editions by Erasmus).

Most current scholars consider Codex Vaticanus to be one of the most important Greek witnesses to the Greek text of the New Testament, followed by Codex Sinaiticus. Until the discovery by Tischendorf of Sinaiticus, Vaticanus was considered to be unrivalled. It was extensively used by textual critics Brooke F. Westcott and Fenton J. A. Hort in their edition of The New Testament in the Original Greek in 1881. The most widely sold editions of the Greek New Testament are largely based on the text of the Codex Vaticanus.

The codex is named after its place of conservation in the Vatican Library, where it has been kept since at least the 15th century.

Description

The manuscript is a codex (precursor to the modern book) in quarto volume, written on 759 leaves of fine and thin vellum (sized 27 cm by 27 cm, although originally bigger), in uncial letters, arranged in quires of five sheets or ten leaves each, similar to Codex Marchalianus or Codex Rossanensis; but unlike Codex Sinaiticus which has an arrangement of four or three sheets. The number of the quires is often found in the margin. Originally it must have been composed of 830 parchment leaves, but it appears that 71 leaves have been lost. The Old Testament currently consists of 617 sheets and the New Testament of 142 sheets. The codex is written in three columns per page, with 40–44 lines per column, and 16–18 letters per line. In the poetical books of the Old Testament (OT) there are only two columns to a page. There are 44 lines in a column in the Pentateuch (first five books of the OT), Joshua, Judges, Ruth, and 1 Kings 1:1–19:11; in 2 Chronicles 10:16–26:13 there are 40 lines in a column; and in the New Testament always 42. The manuscript is one of the very few New Testament manuscripts to be written with three columns per page. The other two Greek codices written in that way are Uncial 048 and Uncial 053.

The Greek lettering in the codex is written continuously in small and neat letters. All the letters are equally distant from each other; no word is separated from the other, with each line appearing to be one long word. Punctuation is rare (accents and breathings have been added by a later hand) except for some blank spaces, diaeresis on initial iotas and upsilons, abbreviations of the nomina sacra (abbreviations of certain words and names considered sacred in Christianity) and markings of OT citations. The first letter of a new chapter sometimes protrudes a little from the column. The OT citations were marked by an inverted comma or diplai (>). There are no enlarged initials; no stops or accents; no divisions into chapters or sections such as are found in later manuscripts.

The text of the Gospels is not divided according to the Ammonian Sections with references to the Eusebian Canons, but is divided into peculiar numbered sections: Matthew has 170, Mark 61, Luke 152, and John 80. This system is only found in two other manuscripts: Codex Zacynthius and Minuscule 579. There are two system divisions in the Acts and the Catholic Epistles which differ from the Euthalian Apparatus. In Acts, these sections are 36 (the same system as Codex Sinaiticus, Codex Amiatinus, and Codex Fuldensis) and according to the other system 69 sections. The chapters in the Pauline epistles are numbered continuously as the Epistles were regarded as comprising one book.

Text-type

In the Old Testament, the type of text varies, with a received text in Ezekiel and a rejected one in the Book of Isaiah. In Judges the text differs substantially from that of the majority of manuscripts, but agrees with the Old Latin, Sahidic version and Cyril of Alexandria. In Job, it has the additional 400 half-verses from Theodotion, which are not in the Old Latin and Sahidic versions. The text of the Old Testament was considered by critics, such as Hort and Cornill, to be substantially that which underlies Origen's Hexapla edition, completed by him at Caesarea and issued as an independent work (apart from the other versions with which Origen associated it) by Eusebius and Pamphilus.

Contents

The codex originally contained a virtually complete copy of the Greek Old Testament (known as the Septuagint / LXX), lacking only 1-4 Maccabees and the Prayer of Manasseh. The original 20 leaves containing Genesis 1:1–46:28a (31 leaves) and Psalm 105:27–137:6b have been lost. These were replaced by pages transcribed by a later hand in the 15th century. 2 Kings 2:5–7, 10–13 are also lost due to a tear to one of the

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pages. The order of the Old Testament books in the codex is as follows: Genesis to 2 Chronicles as normal; 1 Esdras; 2 Esdras (Ezra–Nehemiah); the Psalms; Proverbs; Ecclesiastes; Song of Songs; Job; Wisdom; Ecclesiasticus; Esther; Judith; Tobit; the minor prophets from Hosea to Malachi (but in the order: Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi); Isaiah; Jeremiah; Baruch; Lamentations and the Epistle of Jeremiah; Ezekiel and Daniel. This order differs from that followed in Codex Alexandrinus.

The extant New Testament portion contains the Gospels, Acts, the general epistles, the Pauline epistles, and the Epistle to the Hebrews (up to Hebrews 9:14, καθα[ριει); it is lacking 1 and 2 Timothy, Titus, Philemon, and Revelation. The missing part of Hebrews and Revelation were supplemented by a 15th-century minuscule hand (folios 760–768), and are catalogued separately as minuscule 1957. It is possible some apocryphal books from the New Testament were included at the end (as in codices Sinaiticus and Alexandrinus). It is also possible that Revelation was not included.

Non-included verses

The text of the New Testament lacks several passages:

Matthew 12:47; 16:2b–3; 17:21; 18:11; 23:14

Mark 7:16; 9:44; 9:46; 11:26; 15:28

The end of Mark in Vaticanus contains an empty column after Verse 16:8, possibly suggesting that the scribe was aware of the missing ending. It is the only empty New Testament column in the Codex.

Mark 16:9–20 — The Book of Mark ends with verse 16:8.[20]:147–149

Luke 17:36[20]:218

Luke 22:43–44 (Christ's agony at Gethsemane)[20]:234

John 5:4[20]:260

John 7:53-8:12 (Pericope Adulterae)[20]:273–274

Acts 8:37[20]:345

Acts 15:34[20]:367

Acts 24:7[20]:395

Acts 28:29[20]:408

Romans 16:24[20]:440[20]:440

1 Peter 5:3[20]:607, 626

Provenance

The provenance and early history of the codex are uncertain; Rome (Hort), southern Italy, Alexandria (Kenyon), and Caesarea (T. C. Skeat; Burkitt) have been suggested as possible origins. Hort based his argument for Rome mainly on certain spellings of proper names, such as Ισακ and Ιστραηλ, which show a Western or Latin influence. A second argument was the chapter division in Acts, similar to the ones in Sinaiticus and Vaticanus, is not found in any other Greek manuscript, but is present in several manuscripts of the Latin Vulgate. Robinson cautiously suggests, however, that the system of chapter divisions was introduced into the Vulgate by Jerome himself, due to his studies at Caesarea. Hort also postulated the codex was copied from a manuscript whose line length was 12–14 letters per line, as when the codex's scribe made large omissions, they were typically 12–14 letters long.

Kenyon suggested the manuscript originated in Alexandria: "It is noteworthy that the section numeration of the Pauline Epistles in B shows that it was copied from a manuscript in which the Epistle to the Hebrews was placed between Galatians and Ephesians—an arrangement which elsewhere occurs only in the Sahidic version." Kenyon also suggested the order of the Pauline epistles indicates a connection with Egypt, and as in Codex Alexandrinus, the titles of some of the books contain letters of a distinctively Coptic character, particularly the Coptic mu (which was also frequently seen at the ends of lines where space has to be economized). According to Metzger, "the similarity of its text in significant portions of both Testaments with the Coptic versions and with Greek papyri, and the style of writing (notably the Coptic forms used in some of the titles) point rather to Egypt and Alexandria".

Although all Constantine Bibles were made in Alexandria There is the possibility that the 3-column bibles were made for a western audience while the 4-column bibles were made for an eastern audience; this is why there are books in the Codex Sinaiticus that were popular in the east but not in the west, e.g. the Maccabees.

Scribes and correctors

According to Tischendorf the manuscript was written by three scribes (A, B, C), two of whom appear to have written the Old Testament and one the entire New Testament. Tischendorf's view was accepted by Frederic G. Kenyon, but contested by T. C. Skeat, who examined the codex more thoroughly. Skeat and other paleographers contested Tischendorf's theory of a third (C) scribe, instead asserting two scribes worked on the Old Testament (A and B) and one of them (B) wrote the New Testament.

Scribe A wrote: Genesis – 1 Kings (pages 41–334); Psalms – Tobias (pages 625–944)

Scribe B wrote: 1 Kings – 2 Esdra (pages 335–624); Hosea – Daniel (pages 945–1234); New Testament.

Two correctors have been suggested as working on the manuscript, one (B2) was contemporary with the scribes, the other (B3) worked in about the 10th or 11th century. The theory of a first corrector, B1, proposed by Tischendorf was rejected by later scholars. According to Tischendorf, one of the scribes is identical to (and may have been) one of the scribes of Codex Sinaiticus (scribe D), but there is insufficient evidence for his assertion. Skeat agreed that the writing style is very similar to that of Codex Sinaiticus, but there is not enough evidence to accept the scribes were identical: "the identity of the scribal tradition stands beyond dispute".

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CODEX ALEXANDRINUS

Shelfmark: British Library, Royal MS 1. D. V-VIII
also called the Alexandrian Bible
Sign: siglum A
Size: 32 × 26 cm (12.6 × 10.4 in)
Found: Alexandria, Egypt
Location: British Library
Language and Script: Greek
Type: Byzantine text-type in Gospels, Alexandrian in rest of NT
Contents: Greek Old Testament & Greek New Testament
Estimated Range of Dating: c. 380-420 A.D.

The Codex Alexandrinus (London, British Library, Royal MS 1. D. V-VIII) is a manuscript of the Greek Bible, written on parchment. It is designated by the siglum A or 02 in the Gregory-Aland numbering of New Testament manuscripts, and δ 4 in the von Soden numbering of New Testament manuscripts. It contains the majority of the Greek Old Testament and the Greek New Testament. It is one of the four Great uncial codices (these being manuscripts which originally contained the whole of both the Old and New Testaments). Along with Codex Sinaiticus and Vaticanus, it is one of the earliest and most complete manuscripts of the Bible. Using the study of comparative writing styles (palaeography), it has been dated to the fifth century.

It derives its name from the city of Alexandria (in Egypt), where it resided for a number of years before it was brought by the Eastern Orthodox Patriarch Cyril Lucaris from Alexandria to Constantinople (modern day Istanbul in Turkey). It was then given to Charles I of England in the 17th century. Bishop Brian Walton assigned Alexandrinus the capital Latin letter A in the Polyglot Bible (a multi-language version of the Bible with the different languages placed in parallel columns) of 1657. This designation was maintained when the New Testament manuscript list system was standardized by Swiss theologian and textual critic Johann J. Wettstein in 1751. Thus Alexandrinus held the first position in the manuscript list.

Until the later purchase of Codex Sinaiticus, biblical scholar and textual critic Frederick H. A. Scrivener described it as the best manuscript of the Greek Bible deposited in Britain. Today, it rests along with Codex Sinaiticus in one of the showcases in the Sir John Ritblat Gallery of the British Library in London, U.K. A full photographic reproduction of the New Testament volume (Royal MS 1 D. viii) is available on the British Library's website.

Description

The manuscript is a codex (precursor to the modern book) made from 773 vellum folios (specific name for pages in a codex) measuring 12.6 × 10.4 inches (32 × 26 cm), bound in quarto format (parchment leaves placed on top of each other, folded in half vertically, and then folded in half again horizontally, to make a single block, then stitched together with others to create a book), which now comprise four volumes. Most of the folios were originally gathered into quires of eight leaves each (this being eight parchment leaves placed on top of each other, then folded as per quarto above). Scholar B. H. Cowper describes the vellum as "thin, fine, and very beautiful". In modern times it was rebound into sets of six leaves each. Cowper's further description of the pages note they are "often discoloured at the edges", which have been damaged by age and more so through "the ignorance or carelessness of the modern binder, who has not always spared the text, especially at the upper inner margin". Scrivener noted that "[t]he vellum has fallen into holes in many places, and since the ink peels off for every age whensoever a leaf is touched a little roughly, no one is allowed to handle the manuscript except for good reasons." Three volumes contain the Septuagint (the Greek version of the Old Testament, also known as the LXX), of which the total count of folios for each volume is 279, 238, and 118 with ten leaves lost. The fourth volume contains the New Testament in the remaining 144 folios, with 31 leaves lost. In the fourth volume, 1 and 2 Clement are also missing leaves, perhaps 3.

The text in the codex is written in two columns in uncial script, with between 49 and 51 lines per column, and 20 to 25 letters per line. The beginning lines of each book are written in red ink, and sections within the book are marked by a larger letter set into the margin. The text is written continuously, with no division of words (known as Scriptio continua), but some pauses are observed in places in which a dot should be between two words. There are no accents or breathing marks, except a few added by a later hand. The punctuation was written by the first hand. The poetical books of the Old Testament are written stichometrically (this being a new verse/phrase starting on a new line). The Old Testament quotations in the text of New Testament are marked in the margin by the sign > (known as a diplai).

The only decorations in the codex are tail-pieces at the end of each book (see illustration), and it also shows a tendency to increase the size of the first letter of each sentence. The larger letters at the beginning of the sections stand out in the margin as in codices Ephraemi and Basilensis. Codex Alexandrinus is the oldest manuscript to use larger letters [initials] to indicate new sections.

Iotacistic errors occur in the text: αι is exchanged for ε, ει for ι and η for ι. This is, however, no more than seen in other manuscripts of the same date. The letters N and M are occasionally confused, and the cluster ΓΓ (gg) is substituted with ΝΓ (ng). This may be an argument which points to Egypt as where the codex was produced, but it is not universally accepted.

The handwriting from the beginning of Luke to 1 Corinthians 10:8 differs from that in the rest of the manuscript. Some letters have Coptic shapes (f.e. Α (alpha), Μ (mu), Δ (delta), and Π (pi)). The letters are more widely spaced and are a little larger than elsewhere. Δ has extended base and Π has extended cross-stroke. Numerals are not expressed by letters except in Revelation 7:4; 21:17. In the past the codex had been judged to have been carelessly written, with many errors of transcription, but not so many as in Codex Sinaiticus, and no more than Codex Vaticanus.

The majuscule letters have elegant shape, but a little less simple than those in Codex Sinaiticus and Codex Vaticanus. At the end of a line, these letters are often very small, and much of the writing is very pale and faint. Punctuation is more frequent, usually on a level with the top of the preceding letter, while a

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vacant space, proportionate to the break in the sense, follows the end of a paragraph. At the end of each book the colophon is ornamented by pretty volutes from the initial copyist.[6]: 52 The Ammonian Sections with references to the Eusebian Canons (an early system of dividing the four Gospels into different sections, developed by early church writer Eusebius of Caesarea) stand in the margin of the Gospels. It contains divisions into larger sections (known as κεφάλαια (kephalaia), or chapters), the headings of these sections (known as τίτλοι / titloi) stand at the top of the pages. The places at which sections start are indicated throughout the Gospels, and in Luke and John their numbers are placed in the margin of each column. To all the Gospels (except Matthew, due to several pages missing at the beginning) is prefixed by a table of contents (also known as κεφάλαια).

The various Euthalian Apparatus sections into which the Acts, Epistles, and Apocalypse were divided (similar to Eusebius' system for the Gospels) are not indicated in this manuscript. A cross appears occasionally as a separation in the Book of Acts. A larger letter in the margin throughout the New Testament marks the beginning of a paragraph.

The number of scribes who worked on the codex have been disputed. According to biblical and classical scholar Frederic Kenyon's opinion there were five scribes, two scribes in the Old Testament (I and II) and three in the New (III, IV, and V). Subsequently, textual critics Theodore Skeat and Milne argued there were only two or possibly three scribes. 20th-21st century scholars agreed in that case (such as biblical scholar and textual critic Bruce Metzger, biblical scholar and textual critic Kurt Aland, textual critic Juan Hernández Jr., and textual critic Dirk Jongkind).

Many corrections have been made to the manuscript, some of them by the original scribe, but the majority of them by later hands. Kenyon observed that Codex Alexandrinus had been "extensively corrected, though much more in some books than in others". In the Pentateuch, whole sentences were erased and a new text substituted. Kings was the least corrected of the books.: 10 In the Book of Revelation only 1 of its 84 singular readings was corrected, the rest remained uncorrected. This is in stark contrast with Codex Sinaiticus, in which 120 of the Apocalypse's 201 singular readings were corrected in the 7th century.

Each leaf has Arabic numeration, set in the verso of the lower margin. The first surviving leaf of Matthew has number 26. The 25 leaves now lost must have been extant when that note was written.

Contents

The codex contains a nearly complete copy of the LXX, including the deuterocanonical books (those books not accepted as authoritative by some Christians, but accepted by certain Christian denominations) 3 and 4 Maccabees, Psalm 151 and the 14 Odes. The Epistle to Marcellinus (attributed to Saint Athanasius) and the Eusebian summary of the Psalms are inserted before the Book of Psalms (an overview of the Psalms written by the early Christian writer Eusebius of Caesarea). It also contains all of the books of the common modern 27-book New Testament, however the pages containing Matthew 1:1–25:5 are not extant. The codex also contains 1 Clement (lacking 57:7–63; this is a letter attributed to the early Christian writer Clement of Rome) and the homily known as 2 Clement (up to 12:5a; another letter attributed to Clement of Rome). The books of the Old Testament are thus distributed: Genesis – 2 Chronicles (first volume), Hosea – 4 Maccabees (second volume), Psalms – Sirach (third volume). The New Testament (fourth volume) books are in the order: Gospels, Acts of the Apostles, General epistles, Pauline epistles (Hebrews placed between 2 Thessalonians and 1 Timothy), Book of Revelation.

There is an appendix marked in the index, which lists the Psalms of Solomon and probably contained more apocryphal/pseudepigraphical books (books written which have been attributed to certain famous people mentioned in the Bible, but likely of unknown authorship), but it has been torn off and the pages containing these books have also been lost.

Due to damage and lost folios, various passages are missing or have defects:

Lacking: 1 Sam 12:17–14:9 (1 leaf); Ps 49:20–79:11 (9 leaves); Matt 1:1-25:6 (26 leaves); John 6:50-8:52 (2 leaves); 2 Cor 4:13-12:6 (3 leaves); 1 Clement 57:7-63 (1 leaf) and 2 Clement 12:5a-fin. (2 leaves);

Damaged: Gen 14:14–17, 15:1–5, 15:16–19, 16:6–9 (lower portion of torn leaf lost);

Defects due to torn leaves: Genesis 1:20–25, 1:29–2:3, Lev 8:6,7,16; Sirach 50:21f, 51:5;

Lacunae on the edges of almost every page of the Apocalypse.

The ornamented colophon of the Epistle to Philemon has been cut out.

Text of the Gospels

The Byzantine text of the Gospels has a number of Alexandrian features, with some affinities to the textual Family Π. Biblical scholar and textual critic Hermann von Soden associated the text of the gospels with Family Π, though it is not a pure member of this family. According to biblical scholar and textual critic Burnett Streeter, it is the earliest Greek manuscript which gives us approximately the text of Lucian the Martyr (who is believed to have created a critical recension of both the Old and New Testaments), but a small proportion of the readings seem to be earlier.

Text of the rest of the codex

Alexandrinus follows the Alexandrian readings through the rest of the New Testament; however, the text goes from closely resembling Codex Sinaiticus in the Pauline epistles to more closely resembling the text of a number of papyri (Papyrus 74 for Acts, Papyrus 47 for the Apocalypse). The text of Acts frequently agrees with the biblical quotations made by the 4th century Christian writer Athanasius of Alexandria. In the Pauline Epistles its text is closer to Codex Sinaiticus than to Codex Vaticanus. In the General Epistles it represents a different subtype than Codex Sinaiticus and Codex Vaticanus. According to Metzger, in Revelation and in several books of the Old Testament it has the best text of all manuscripts.[10] In the Old Testament its text often agrees with Codex Sinaiticus.

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PREFACE

To The Septuagint

By Lancelot Charles Lee Brenton

Some introduction may be necessary to a work like the present, to explain its nature and establish its utility. To translate a translation when both the original and a direct version of that are in our hands appears a thankless task, and yet it may not be difficult to show that so peculiar is the case of the Septuagint as to vindicate a process which if adopted with regard to any other work would be comparatively useless.

There is little doubt that part of this Version was made towards the commencement of the reign of Ptolemy Philadelphus about the year B.C. 280 (See Preface to Lambert Bos's edition of the LXX.). The Jews of Alexandria whether by his command or of their own accord translated a portion of the Scriptures into Greek. The popular story of the seventy-two Interpreters, attributed to Aristsæas, may be dismissed as a fabulous legend; though we have internal evidence from the very words of the version that the writers belonged to Alexandria or at least to Egypt.

This portion when completed was referred to the Jewish Sanhedrim at Alexandria, and revised and approved by them, which circumstance was probably the real origin of the name SEPTUAGINT. The remaining part of the Translation was executed at different periods, and, as the wide diversity of style would lead us to suppose, by different hands.

We proceed to notice the principal advantages to be derived from the study of this ancient version, on which of course the utility of any translation made from it must depend.

The Septuagint either agrees with the Hebrew, or it differs from it. If it agrees, the manifest coincidence of the oldest version extant will form an interesting evidence of the purity of the original text,—of the fidelity of the version, and also,—of the correctness of our own translation, the authorised English Bible.

On the other hand, if the Septuagint does not agree with the Hebrew, many considerations naturally occur to our minds, involving questions of greater or less magnitude, but of deep interest to such as prize the integrity and inspiration of Scripture. Such are—the purity of the Hebrew text—the correctness of our English Translation—the value, antiquity and genuineness of the Hebrew points—the degree of sanction given by the Apostles to the Septuagint by their quotations from it in the New Testament, especially where those quotations are accompanied with variations from the Hebrew—the effects which such discrepancies should have upon our minds with regard to the extent of inspiration.

Happily for the Church of God, the grand questions of the Inspiration of Scripture, of the Purity of the sacred text, and the Correctness of the English Version do not remain to be settled. Nor if they did would the writer of these pages venture to discuss them. Here he may safely assume that they are settled. All that he has to do is to notice the bearing which a comparison of the Septuagint with the Hebrew has upon the subjects above referred to.

It cannot be denied that there are cases in which the Septuagint appears as a witness in favour of the uwpoiwted text. Remove the points and the Hebrew is found on some occasions to speak the language of the New Testament. Perhaps we can hardly select a more striking instance of this than is afforded by Gen. xlvii. 31, compared with Hebrews xi. 21. We will give the quotation at full length that our readers may understand both the difficulty and the solution. In the English version of Heb. xi. 21, Jacob is said to have worshipped, leawiwg on the top of his staff: (according to the Roman versions, worshipped the top of his staff). The following is a literal quotation from the Septuagint of Genesis Avith which the English version is at variance:

Gr. προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. Ewg. Ver. bowed himself upon the bed's head.

The difference is occasioned by the punctuation of the Hebrew, the Septuagint Translators reading מטה matte, staff, the English Translators מִטָּה mittah, bed.

The writer believes this instance to be one of the strongest, if not the very strongest that can be adduced in favour of the unpointed Hebrew text, as far as the Septuagint is concerned.

Closely connected with the subject of the Hebrew points is that interesting question, How are we to reconcile the apparent discrepancies between the Apostolic quotations in the New Testament and the Hebrew original? (i. e. in those cases where neither the change nor obliteration of the points would help us.) For the apparent mistrawslatiows are quoted by the inspired writers. One or two instances will suffice. The Septuagint rendering of Psalm iv. 4, is Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, Be ye angry and sin not. These words are quoted by St. Paul Eph. iv. 26. The meaning of the Hebrew (according to the English Version) is, Stand in awe and sin not.

Again, the literal rendering of the Hebrew in Prov. xi. 31, is, Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner. But the Septuagint version of the words is, Ἐι ὁ μὲν δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; If the righteous scarcely be saved, where shall the ungodly and the sinner appear? This passage is familiar to our readers as part of the first Epistle of Peter, iv.18. Now allowing that the first instance is a more literal rendering of the original than the common one, it will hardly be said that the verse in Proverbs is more than a paraphrase of the Hebrew.*

(: In accounting for St. Paul's quotation of what was not exactly the Old Testament we may gain some assistance by referring to quotations which were not made from Scripture at all. In Acts 17. 28, we find "As certain also of your own poets have said, 'For we are also his offspring.' " But it is objected, There Paul introduces the quotation by an appropriate description, "As certain of your own poets have said." Let us then take another instance, 1 Cor. 15. 33, "Evil communications corrupt good manners." This is quoted without any introduction at all. But a more formidable objection remains behind. There was no danger, it might be said, of the rest of Menander's works being mistaken for inspiration, because of a solitary quotation from them, there is danger of the whole of the Septuagint being considered an inspired work, if St. Paul quotes any part of it. But does this consequence necessarily follow? Let us imagine a parallel case with the circumstances slightly varied. Suppose Paul an inspired writer or preacher in*

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this country at the present time. Is it inconsistent with the idea of plenary verbal inspiration to conceive that he could quote Sternhold and Hopkins with or without some such introduction as the following, "As your own metrical version has it." The writer considers that this is quite possible, and believes also that it would by no means follow that the Old Version of the Psalms was inspired, or even that the whole of it was sound. If so, much more probable is it that the Apostle would have quoted the authorised prose translation, and more probable still that he would quote the Septuagint among the Greeks, which he did.)

The question, we must remember, has been throughout, not are such citations consistent with the general tenor of Scripture truth? but do they interfere with or destroy the doctrine of plenary verbal inspiration? The writer believes they do not, and (to present the argument in as condensed a form as possible) chiefly for this reason, that what was uninspired before quotation becomes inspired after; or rather quotation by the Holy Ghost is the very stamp and seal of inspiration affixed to the words at the moment He condescends to use them. If God can employ human means, including human words and phrases too, not the pure tongue of Paradise, but language in itself (till purged by Him) witnessing to the pollution of man's sinful lips, may not the Heavenly Dove light upon truth, which has been ignorantly perhaps, foolishly, perversely uttered, and yet truth, and therefore infinitely precious, because of its capacity to minister to the spiritual wants of the children of God? If any think this language too strong let them refer to Tit. i. 12, 13, where we have the testimony of inspiration itself to assure us that God can take words of one nationally and as it were constitutionally a liar and add this sanction, This witness is true.

Much confusion and difficulty may indeed be avoided if we bear in mind that it is throughout a question not of origiwality but of iwspiratiow, save that whatever is good anywhere must of course be original with the Father of lights, whatever the channel through which it happens to flow.

In reply then to the question, how far does the apostolic quotation of a part of the Septuagint warrant the inspiration of the whole? we venture to state that it is no warrant at all. What the Holy Ghost touches it hallows— beyond this the translation, whatever its excellence, comes into our hands as the work of fallible man.

As such, however, it is highly valuable. It is not only a translation of the Old Testament, but it is the Old Testament translated into the language of the New. Let it be remembered that the Gospel was in its aspect to the world a Hellewistic thiwg. In the providential designs of God "the Roman was the herald to proclaim silence to the world, the Greek was the interpreter." And this was in keeping with the extension of the Gospel to the Gentiles. It did not merely facilitate the grand scheme of universal preaching, but Greeks, in the language of Scripture, were Gentiles and Gentiles were Greeks. See John vii. 35; Rom. i. 14. There is reason to believe that the very knowledge of Hebrew now existing among us has been won, in measure at least, by the patient labour of many who at one time or another diligently compared the original Scriptures with the Septuagint.

There is indeed one benefit of a still higher order to be derived from this version than even the elucidation of the Hebrew Scriptures. This is the correction of the Hebrew text itself. There is danger, doubtless, of pressing this argument too far, and of weakening the confidence of the multitude in our copies of Scripture, but a very few instances will serve to establish the value of the Septuagint in this respect without unduly or falsely lowering the reputation of the Hebrew. In Genesis iv. 8, the Hebrew is rendered in the English version Cain talked with Abel his brother. (See Introduction to Bos's edition, 4to. 1709.) But the analogy of the Hebrew language requires that the words should rather be translated Cain said to Abel his brother (the words of the speaker following). These words the Septuagint supplies, "Let us go into the field." Again (Deut. xxxii.43), the following words occur in the Septuagint, "Rejoice, ye heavens, with him and let all the angels of God worship him." This passage does wot occur in our present Hebrew copies, and yet they are quoted in the epistle to the Hebrews i. 6. Another very remarkable instance of the use of the Septuagint in thus correcting the Hebrew is afforded by the omission of a verse in one of the acrostic Psalms, (cxliv. 13), where the order of the alphabet requires that it should begin with נ. This verse also the Septuagint supplies.

This may be a suitable place for a few words in explanation of the obeli and asterisks of Origen. If the Septuagint does not perfectly accord with the Hebrew, there are only two ways in one or both of which they can possibly differ. 1. By the Hebrew containing what is omitted in the Septuagint.

2. By the Septuagint containing what is omitted in the Hebrew. In the former case Origen supplied the omission from some Greek translation then extant (chiefly that of Theodotion) and marked the inserted words with an asterisk; in the latter he affixed an obelus to those passages of the Septuagint to which there was nothing in the Hebrew to correspond. These two signs contribute powerfully to establish the superior claims of the Vatican copy. For on the one hand this copy contains those passages which early Christian writers represent as having been omitted in the Hebrew, but supplied and obelised by Origen. On the other hand of those passages which occur in the Hebrew but not in the Septuagint, and are said to have been marked with an asterisk by Origen, wot owe appears in the Vatican.

It may be urged, and that in connexion with what has been already said, that there are many reasons for publishiwg the Septuagint, but few for trawslatiwg it. Let scholars, it may be said, make the most of it, and give others the benefit of the comparison, but the unlearned who are confined to translations may be satisfied with the translation of the Hebrew. Beyond this things might be left to find their own level. Let the Greek Septuagint be published in a cheap and accessible form and the march of mind will soon supply readers.

But the march of intellect is not the march of literature. If the reading population of the country promises to double itself in a few years, the thiwkiwg part of the community increases at a still more rapid rate. And their judgment of books must sometimes precede the reading of them. To inform this judgment is one great use of translations. It is well worthy of consideration (strange as it may appear) that the studies of the learned are, and to a certain extent must be, directed by the unlearned. These cannot indeed teach what they do not know, but they can decide what shall be taught, a material difference which has been too frequently overlooked. The sons of widows,

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of commercial and military men, of tradesmen and mechanics, whose success in business enables them to aspire to a better education for their children than they have themselves enjoyed, these if they receive a learned education at all, have a learned education chosen by their parents, who frequently know very little what their children are taught. They have read it may be Pope's Homer and Dryden's Virgil, beyond this their acquaintance with the books their children are reading does not extend.

It is a just remark, we believe, of Archbishop Whately, that it would be well if a translation of the plays acted at Westminster school were put into the hands of the boys' mothers. If a translation of bad books is useful to teach parents what to refuse, still more desirable is a translation of good books to teach them what to choose. Why then, it may be asked, is the Septuagint so little known and so little valued? The answer is Because it has wot beew trawslated.

On the subject of the preference that should be given to sacred studies in the education of children we may learn even from Roman Catholics, one of whom represents the Septuagint as a most suitable introduction to the study of profane Greek writers. Our readers are familiar with the history of a king of Pontus who endeavoured in his old age to poison himself (See preface to Jager's edition of the Septuagint, Paris, 1839.), but the antidotes he had taken iw his youth happily rendered the attempt ineffectual. Too frequently in the education of children professed Christians and Protestants reverse this order. The poison is taken first and in youth, the system is deeply inoculated with it, the antidote if taken at all, is taken too late. We are well aware of the grand objection to the introduction of the Septuagint into schools, viz. that the Greek is not classical. Not to provoke the hostility of the whole learned world by venturing a word against Homer, why should not the Septuagint be allowed a place as well as Theocritus? The study of selections from this poet is considered to interfere little with the general attainment of a knowledge of Greek, though the dialect varies far more from the attic purity of Thucydides and Xenophon than does the Septuagint.

One effect that might be anticipated from the growing attention on the part of Christians to the whole Word of God and to the Hebrew Scriptures in particular, is, that the credit of the Septuagint would suffer in consequence. The writer is of opinion that the reverse will be the case. The effect may be indeed to lower the extravagant pretensions of those of its admirers who would exalt it to the disparagement of the Hebrew, or claim for it the rank of an inspired composition; but this will only reduce it to its just level, that of an extremely useful translation.

The dangerous acquirement of a little Hebrew learning will be less likely to flatter its possessor, when it is shared with many others, or improved into a competent acquaintance with the language and its difficulties. The Septuagint will be welcomed not indeed as the rival, but the handmaid of the Hebrew Scriptures, the pleasing tribute of Gentile literature to the House of God; who from the midst of all the infidelity and error that darken the earth can elicit blessings for his people; who could make the inauspicious land of Egypt at one time a shelter for 'the young child' from the jealousy of a Jewish king, at another the faithful repository of the written Word. The Jews were thus providentially led to deposit a pledge for the truth of the Gospel which they could never recall, and in the heart of their inspired records had treasured up a picture of the Man of Sorrows of which it was too late to deny the likeness to Jesus of Nazareth.

The translation has been made from the Vatican text (Codex Vaticanus; Valpy's edition) with occasional insertions of Alexandrine readings in the notes. As these have seldom been added, except where they seemed to elucidate or otherwise improve upon the Vatican text, they would of course convey far too favourable an opinion of that copy to any one who should form a judgment of it from a review of those passages alone. The comparative merits of the two copies have been the subject of much controversy, but the question is yet undecided. The general opinion appears to be in favour of the Vatican, while at the same time many obscure passages are rendered clear, and many omissions supplied by the Alexandrine text.

Most of the references to the New Testament are taken from the list in Spearman's Letters on the Septuagint, (pp. 348–352), a work containing some valuable remarks, but tinctured throughout with the opinions of Hutchinson, and statiwg, rather than answering, the question we have been considering relative to the quotations from the Septuagint found in the New Testament.

In the notes also, though very rarely, there appears the name of Thomson, the American translator. The writer has himself never seen that work, but some alterations and improvements were made from it by a friend (Mr. Charles Pridham) who had the opportunity of comparing the two, and to whom he is otherwise indebted for the correction of many errors. While thus acknowledging our obligations to Thomson, we are of course not likely to speak slightingly of his work. If there are faults, they are probably those of a vigorous and independent mind, better fitted to engage in original attempts than to submit to the drudgery of translation.

Lancelot Charles Lee Brenton in 1844.

REMARKS ON THE BOOKS OF THE APOCRYPHA

The Alexandrian Jews possessed a sacred literature in the Septuagint translation, and where other works of the same national character were either written in Greek or translated from the Hebrew, these also were appended to the sacred books which they before possessed. But the New Testament writers never quote these additional writings as Scripture. The writers of the early Church, however, while expressly declaring their preference for the Hebrew Canon, quote the books of the "Apocrypha" as of equal authority with the Old Testament. And in this wise the Church popularly regarded them, and consequently made a free use of them. The influence of such writers as Origen, Cyril of Jerusalem, Athanasius, and Augustine, in favour of the "Apocrypha," was very great; and Jerome's view, as quoted in the sixth Article of the Anglican Church ("the other books which the Church doth read for

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example of life and instruction of manners; but yet doth it not apply them to establish any doctrine") and his strictures on some of the books were apt to be forgotten.

During the Reformation period, the Church of Rome decreed her adherence to the popular view of the Apocrypha held in the main by the early Church, and definitely accepted all the "other books" as canonical, save I. and II. Esdras and the Prayer of Manasseh. The Church of England, on the other hand, formally adopted the more critical view of Jerome, and while retaining the Apocrypha in her Bible gave it not canonical but deutero-canonical rank.

In more recent times it has been the unfortunate custom of English-speaking people to neglect or despise the Apocrypha: yet it forms a portion of the Bible of Christendom; it supplies the blank leaf between Nehemiah and the New Testament; and it comprises some of the literature of that period, which well illustrates the development and transition of Jewish religious thought generally.

ESDRAS.

The first book of Esdras, which the sixth Article of Religion styles the third book (**3** Ezra), was written some time within the first century B.C., and is chiefly made up of an independent and somewhat free version (not without value) of portions of 2. Chronicles and Ezra-Nehemiah (**1** and **2** Ezra). It is possibly based upon a Greek, but emended from a Hebrew source. The one portion peculiar to the book (3–5. 6), commonly called "The Three Wise Sayings," has been thought to be the nucleus of the whole book round which the rest is grouped.

The second book of Esdras (**4** Ezra) is not included in this volume, as although it was probably composed in Greek, no Greek version has as yet been found. (It is included however in Lord Henfield's Septuagint version as it appears in Jerome's Vulgate Bible which was translated from a Greek Septuagint version into Latin. LH.) The book consists of three distinct works, and its most important portion (3–14) is known as "The Apocalypse of Esdras." It contains seven visions, written probably in Domitian's reign (A.D. 81–96); and in recent years the Apocalypse has been amplified by the discovery of a lost portion of the Latin translation.

TOBIT.

The book of Tobit is one of the most perfect of Hebrew idylls. It was probably written within the second century B.C. It has been transmitted in various forms, all of which are considered to have sprung from a Hebrew or an Aramaic original.

JUDITH.

The story of Judith is a contribution to the literature of Jewish patriotism. It is a sacred historical-novel. The story is laid in the period just after the return from the Captivity. The book itself was written in the Maccabean age; and in "Nebuchadrezzar" is the probable figure of Antiochus Epiphanes. The Aramaic and Greek versions were probably derived from a Hebrew original.

ADDITIONS TO ESTHER.

These additions to the Canonical Esther supply it with a preface and a conclusion, and expand the narrative in three places. They were probably written to give a more definite religious character to the book. The writer of the additional chapters was probably an Egyptian Jew, who wrote in Greek, in the first or second century B.C.

THE BOOK OF WISDOM.

This book is one of the most beautiful and important in the Apocrypha. Its first portion (1–11. 4) is distinguished for the singular beauty of its style, its noble teaching on immortality, and its panegyric on Wisdom. The second portion of the book is very inferior to the first, from a literary point of view. It contains a pictorial commentary on the story of the Exodus.

The book was, without doubt, written in Greek by an Alexandrian Jew, probably a short while before the Christian era.

ECCLESIASTICUS,
OR THE WISDOM OF THE SON OF SIRACH.

This book was originally written in Hebrew by Joshua Ben Sira of Jerusalem a few years before the outbreak of the Maccabean persecution. It was translated by his grandson into Greek, and until recently the book was known only in its Greek form, but by a surprising series of discoveries nearly the whole of the work is now extant in a Hebrew text.

The book falls into two distinct and unequal divisions. The first forty- three chapters comprise, in the main, a text-book of morals, which is of great value as reflecting the manners and customs of the age. The last eight chapters are occupied chiefly with the beautiful prose-hymn known as "The Praise of Famous Men."

The title "Ecclesiasticus" marks the book as the most important or the most popular of the Ecclesiastical Books.

BARUCH.

This book contains several minor writings, probably of the first century B.C., having no connection with each other, but joined together in the first century A.D. by a compiler who prefixed an historical introduction (1. 1– 14), attributing the whole work to Baruch the prophet. The first portion of the book, ending at 3. 8, was in all probability originally written in Hebrew; the second portion (3. 9–4. 4) in Aramaic; the third portion (4. 5–5. 9) in Greek. The book of Baruch is the only work in the Apocrypha modelled on the prophetic utterances of the Old Testament.

THE EPISTLE OF JEREMIAH.

This pseudepigraphal epistle, containing a denunciation of idolatry, forms the last chapter of Baruch. It was written in Greek, probably by a Jew of Alexandria in the first century B.C.

ADDITIONS TO DANIEL.
The Song Of The Three Children,
Susanna, And Bel And The Dragon.

These three additions to the Canonical Daniel were probably composed in the Maccabean age. Their original language is a matter of much dispute. The Song of the Three Children contains, for the most part, a prayer put into the mouth of Azarias (Abed-Nego), and the song which purports to have been sung by the three Jewish youths in the midst of the burning fiery furnace. This stirring psalm of thanksgiving (the "Benedicite")

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is well known, owing to its being included among the canticles of the Church.

The History of Susanna, and Bel and the Dragon, contain several anecdotes related of Daniel, which, although of a simple character, are not without interest as historical-parables.

MACCABEES.

There are four books of the Maccabees extant in Greek, of which the Western Church receives only the first two as canonical.

The first book of the Maccabees contains a trustworthy history of the Maccabean revolt. It was originally written in Hebrew by an orthodox Jew, probably during the first or second decade of the first century B.C. It is a record of priceless and sterling worth.

The secowd book of the Maccabees is, in the main, an abridgment of a larger history of the Maccabees in five volumes written by Jason of Cyrene. The epitomiser was perhaps an Alexandrian Jew, of the first century B.C., who wrote in Greek. The historical value of the book is much inferior to that of the first book.

The third book of the Maccabees contains no reference to the Maccabees, and the events recorded in it, which may rest upon some historical basis, are placed at an earlier date (B.C. 217–209). The author was an Alexandrian Jew, who wrote in Greek, perhaps in the first century B.C., although a much later date is given to the book by some scholars.

The fourth book of the Maccabees contains in an expanded form the story of the Maccabean martyrs, which is used as a basis of a philosophical treatise on the triumph of reason over the passions. Eusebius and Jerome attributed this book to Josephus, but it does not resemble his style, and it is more probably the work of an Alexandrian Jew written during the century before the fall of Jerusalem. (Philo of Alexandria is a more likely choice when it comes to philosophy.) The third and fourth books of the Maccabees have been translated for this edition of the Apocrypha.

THE PRAYER OF MANASSEH.

This purports to be the penitential prayer of Manasseh, King of Judah, mentioned in 2. Chronicles 33. 18. Its eloquent phraseology is largely derived from the Old Testament. In MSS. of the Septuagint the Prayer finds a place only among the Ecclesiastical Canticles. (It is part of the Book of Odes [Odai], just like the Prayer of Azariah [Ezra], therefore the entire Book of Odes is included in Lord Henfield's Septuagint version. LH.)

INTRODUCTION

An Historical Account Of The Septuagint Version (1870)

The earliest version of the Old Testament Scriptures which is extant, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century before the Christian era: this version has been so habitually known by the name of the SEPTUAGINT, that the attempt of some learned men in modern times to introduce the designation of the Alexandrian version (as more correct) has been far from successful.

The history of the origin of this translation was embellished with various fables at so early a period, that it has been a work of patient critical research in later times to bring into plain light the facts which may be regarded as well authenticated.

We need not wonder that but little is known with accuracy on this subject; for, with regard to the ancient versions of the Scriptures in general, we possess no information whatever as to the time or place of their execution, or by whom they were made: we simply find such versions in use at particular times, and thus we gather the fact that they must have been previously executed. If, then, our knowledge of the origin of the Septuagint be meagre, it is at least more extensive than that which we possess of other translations.

After the conquests of Alexander had brought Egypt under Macedonian rule, the newly-founded city of Alexandria became especially a place where the Greek language, although by no means in its purest form, was the medium of written and spoken communication amongst the varied population there brought together. This Alexandrian dialect is the idiom in which the Septuagint version was made.

Amongst other inhabitants of Alexandria the number of Jews was considerable: many appear to have settled there even from the first founding of the city, and it became the residence of many more during the reign of the first Ptolemy. Hence the existence of the sacred books of the Jews would easily become known to the Greek population.

The earliest writer who gives an account of the Septuagint version is Aristobulus, a Jew who lived at the commencement of the second century B.C. He says that the version of the Law into Greek was completed under the reign of Ptolemy Philadelphus, and that Demetrius Phalereus had been employed about it. Now, Demetrius died about the beginning of the reign of Ptolemy Philadelphus, and hence it has been reasonably inferred that Aristobulus is a witness that the work of translation had been commenced under Ptolemy Soter.

Different opinions have been formed as to what is intended by Aristobulus when he speaks of the Law: some consider that he refers merely to the Pentateuch, while others extend the signification to the Old Testament Scriptures in general: the former opinion appears to be favoured by the strict meaning of the terms used; the latter by the mode in which the Jews often applied the name of Law to the whole of their sacred writings.

The fact may, however, be regarded as certain, that prior to the year 285 B.C. the Septuagint version had been commenced, and that in the reign of Ptolemy Philadelphus, either the books

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in general or at least an important part of them had been completed.

The embellishments and fictitious additions which this account soon received might be scarcely worthy of notice in this place, were it not that they are intimately connected with the authority which this version was once supposed to possess, and with the wame by which it is commonly known.

A writer, who calls himself Aristeas, says that when Ptolemy Philadelphus was engaged in the formation of the Alexandrian Library, he was advised by Demetrius Phalereus to procure a translation of the sacred books of the Jews. The king accordingly, as a preliminary, purchased the freedom of more than one hundred thousand Jewish captives, and he then sent a deputation, of which Aristeas himself was one, to Eleazar the high-priest to request a copy of the Jewish Law and sezewty-two interpreters, six out of each tribe. To this the priest is represented to have agreed; and after the arrival of the translators and their magnificent reception by the king, they are said to have been conducted to an island by Demetrius, who wrote down the renderings on which they agreed by mutual conference; and thus the work is stated to have been completed in seventy-two days. The translators are then said to have received from the king most abundant rewards; and the Jews are stated to have asked permission to take copies of the version.

Other additions were subsequently made to this story: some said that each translator was shut into a separate cell, and that all by divine inspiration made their versions word for word alike; others said that there were two in each cell, accompanied by an amanuensis; but at all events miracle and direct inspiration were supposed to be connected with the translation: hence we cannot wonder that the authority attached to this version in the minds of those who believed these stories was almost unbounded.

The basis of truth which appears to be under this story seems to be, that it was an Egyptian king who caused the translation to be made, and that it was from the Royal Library at Alexandria that the Hellenistic Jews received the copies which they used.

In examining the version itself, it bears manifest proof that it was not executed by Jews of Palestine, but by those of Egypt:—there are words and expressions which plainly denote its Alexandrian origin: this alone would be a sufficient demonstration that the narrative of Aristeas is a mere fiction. It may also be doubted whether in the year 285 B.C. there were Jews in Palestine who had sufficient intercourse with the Greeks to have executed a translation into that language; for it must be borne in mind how recently they had become the subjects of Greek monarchs, and how differently they were situated from the Alexandrians as to the influx of Greek settlers.

Some in rejecting the fabulous embellishments have also discarded all connected with them: they have then sought to devise new hypotheses as to the origin of the version. Some have thus supposed that the translation was made by Alexandrian Jews for their own use, in order to meet a necessity which they had felt to have a version of the Scriptures in the tongue which had become vernacular to them.

There would be, however, many difficulties in the way of this hypothesis.

We would hardly suppose that in a space of thirty-five years the Alexandrian Jews had found such a translation needful or desirable: we must also bear in mind that we find at this period no trace of any versions having been made by Jews into the languages of other countries in which they had continued for periods much longer than that of their settlement at Alexandria.

The most reasonable conclusion is, that the version was executed for the Egyptian king; and that the Hellenistic Jews afterwards used it as they became less and less familiar with the language of the original.

If the expression of Aristobulus does not designate the whole of the books of the Old Testament as translated in the time of Ptolemy Philadelphus, the question arises, When, were the other books besides the Pentateuch turned into Greek? To this no definite answer could be given: we may however be certain that various interpreters were occupied in translating various parts, and in all probability the interval between the commencement and the conclusion of the work was not great.

The variety of the translators is proved by the unequal character of the version: some books show that the translators were by no means competent to the task, while others, on the contrary, exhibit on the whole a careful translation. The Pentateuch is considered to be the part the best executed, while the book of Isaiah appears to be the very worst.

In estimating the general character of the version, it must be remem- bered that the translators were Jews, full of traditional thoughts of their own as to the meaning of Scripture; and thus nothing short of a miracle could have prevented them from infusing into their version the thoughts which were current in their own minds. They could only translate passages as they themselves understood them. This is evidently the case when their work is examined.

It would be, however, too much to say that they translated with dishonest intention; for it cannot be doubted that they wished to express their Scriptures truly in Greek, and that their deviations from accuracy may be simply attributed to the incompetency of some of the interpreters, and the tone of mental and spiritual feeling which was common to them all.

One difficulty which they had to overcome was that of introducing theological ideas, which till then had only their proper terms in Hebrew, into a language of Gentiles, which till then had terms for no religious notions except those of heathens. Hence the necessity of using many words and phrases in new and appropriated senses.

These remarks are not intended as depreciatory of the Septuagint version: their object is rather to show what difficulties the translators had to encounter, and why in some respects they failed; as well as to meet the thought which has occupied the minds of some, who would extol this version as though it possessed something resembling co-ordinate authority with the Hebrew text itself.

One of the earliest of those writers who mention the Greek translation of the Scriptures, speaks also of the version as not fully adequate. The Prologue of Jesus the son of Sirach (written as many suppose B.C. 130) to his

Greek version of his grandfather's work, states: οὐ γὰρ ἰσοδυναμεῖ αὐτὰ ἐν ἑαυτοῖς Ἑβραϊστὶ λεγόμενα, καὶ ὅταν μεταξθῇ εἰς ἑτέραν γλῶσσαν• οὐ μόνον δὲ ταῦτα, ἀλλὰ καὶ αὐτος ὁ νόμος καὶ αἱ προφητεῖαι, καὶ τὰ λοιπὰ

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τῶν βιβλίων οὐ μικρὰν ἔχει τὴν διαφορὰν ἐν ἑαυτοῖς λεγόμενα: "For the same things expressed in Hebrew have not an equal force when translated into another language. Not only so, but even the Law and the prophecies and the rest of the books differ not a little as to the things said in them." The writer of this Prologue had come into Egypt from the Holy Land: he had undertaken the translation of his grandfather's work into Greek, but in explanation of the difficulty which he had to encounter in this work, he refers to the defects found even in the version of the Law, the prophets, and the other books, of which he had previously spoken. Doubtless coming into Egypt he was more conscious of the defects of the Septuagint version than could have been the case with Egyptian Jews, who had used the translation commonly and habitually for a century and a quarter.

At Alexandria the Hellenistic Jews used the version, and gradually attached to it the greatest possible authority: from Alexandria it spread amongst the Jews of the dispersion, so that at the time of our Lord's birth it was the common form in which the Old Testament Scriptures had become diffused.

In examining the Pentateuch of the Septuagint in connection with the Hebrew text, and with the copies preserved by the Samaritans in their crooked letters, it is remarkable that in very many passages the readings of the Septuagint accord with the Samaritan copies where they differ from the Jewish. We cannot here notice the various theories which have been advanced to account for this accordance of the Septuagint with the Samaritan copies of the Hebrew; indeed it is not very satisfactory to enter into the details of the subject, because no theory hitherto brought forward explains all the facts, or meets all the difficulties. To one point, however, we will advert, because it has not been sufficiently taken into account,—in the places in which the Samaritan and Jewish copies of the Hebrew text differ, iw importawt awd material poiwts, the Septuagint accords much more with the Jewish than with the Samaritan copies, and in a good many points it introduces variations unknown to either.

The Septuagint version having been current for about three centuries before the time when the books of the New Testament were written, it is not surprising that the Apostles should have used it more often than not in making citations from the Old Testament. They used it as an honestly- made version in pretty general use at the time when they wrote. They did not on every occasion give an authoritative translation of each passage de wozo, but they used what was already familiar to the ears of converted Hellenists, when it was sufficiently accurate to suit the matter in hand. In fact, they used it as did their contemporary Jewish writers, Philo and Josephus, but not, however, with the blind implicitness of the former.

In consequence of the fact that the New Testament writers used on many occasions the Septuagint version, some have deduced a new argument for its authority,—a theory which we might have thought to be sufficiently disproved by the defects of the version, which evince that it is merely a human work. But the fact that the New Testament writers used this version on many occasions supplies a new proof in opposition to the idea of its authority, for in not a few places they do wot follow it, but they supply a version of their own which rightly represents the Hebrew text, although contradicting the Septuagint.

The use, however, which the writers of the New Testament have made of the Septuagint version must always invest it with a peculiar interest; we thus see what honour God may be pleased to put on an honestly-made version, since we find that inspired writers often used such a version, when it was sufficiently near the original to suit the purpose for which it was cited, instead of rendering the Hebrew text de wozo on every occasion. Another important point on which the Septuagint stands in close connection with the New Testament is the general phraseology of the version,—a phraseology in which the traces of Hebrew elements are most marked, but with regard to which we should mistake greatly if we supposed that it origiwated with the New Testament writers. Thus we may see that the study of the Septuagint is almost needful to any biblical scholar who wishes to estimate adequately the phraseology and usus loquewdi of the New Testament.

Besides the direct citations in the New Testament in which the Septuagint is manifestly used, there are not a few passages in which it is clear that the train of expression has been formed on words and phrases of the Septuagint: thus an intimate acquaintance with this version becomes in a manner necessary on the part of an expositor who wishes to enter accurately into the scope of many parts of the New Testament.

Thus, whatever may be our estimate of the defects found in the Septuagint—its inadequate renderings, its departures from the sense of the Hebrew, its doctrinal deficiencies owing to the limited apprehensions of the translators—there is no reason whatever for our neglecting the version, or not being fully alive to its real value and importance.

After the diffusion of Christianity, copies of the Septuagint became widely dispersed amongst the new communities that were formed; so that before many years had elapsed this version must have been as much in the hands of Gentiles as of Jews.

The veneration with which the Jews had treated this version (as is shown in the case of Philo and Josephus), gave place to a very contrary feeling when they found how it could be used against them in argument: hence they decried the version, and sought to deprive it of all authority. As the Gentile Christians were generally unacquainted with Hebrew, they were unable to meet the Jews on the ground which they now took; and as the Gentile Christians at this time believed the most extraordinary legends of the origin of the version, so that they fully embraced the opinions of its authority and inspiration, they necessarily regarded the denial on the part of the Jews of its accuracy, as little less than blasphemy, and as a proof of their blindness.

In the course of the second century, three other complete versions of the Old Testament into Greek were executed: these are of importance in this place, because of the manner in which they were afterwards connected with the Septuagint.

The first of the Greek versions of the Old Testament executed in the second century was that of AQUILA. He is described as a Jew or Jewish proselyte of Pontus, and the date commonly attributed to his version is about the year A.D. 126. His translation is said to have been executed for the express purpose of opposing the authority of the Septuagint: his version was in consequence upheld by the Jews. His labour was evidently directed in opposing the passages which the Christians were accustomed to cite from the Septuagint as applicable to the Lord Jesus. The general characteristic of this version is bold

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literality of rendering: such an endeavour is made to render each Hebrew word and particle into Greek, that all grammar is often set at defiance, and not unfrequently the sense is altogether sacrificed. From the scrupulosity of Aquila in rendering each Hebrew word, his work, if we possessed it complete (and not merely in scattered fragments), would be of great value in textual criticism.

Another Greek translator at a subsequent period in the second century was SYMMACHUS. He is described as an Ebionite ("the poor," the original Christians around James the Just, the brother of Jesus), a kind of semi-Christian. His version seems to have been executed in good and pure Greek: perhaps he was the more particular in his attention to this in consequence of the mere barbarism of Aquila.

A third translator in the same century was THEODOTION, an Ebionite like Symmachus, to whom he was probably anterior. His version is in many parts based on the Septuagint. He is less servile in his adherence to the words of the Hebrew than Aquila, although he is void of the freedom of Symmachus. His knowledge of Hebrew was certainly but limited, and without the Septuagint it is hardly probable that he could have undertaken this version.

Thus, before the end of the second century there were, besides the Septuagint, three versions of the Old Testament in Greek, known to both Jews and Christians. All this could not fail in making the Old Testament Scriptures better known and more widely read.

Although many Christians believed in the inspiration and authority of the Septuagint, yet this could not have been universally the case; otherwise the disuse of the real Septuagint version of the book of Daniel, and the adoption of that of Theodotion in its stead, could never have taken place. This must have arisen from an apprehension of the poverty and inaccuracy of the Septuagint in this book, so that another version similar in its general style was gladly adopted.

We have now to speak of the labours of ORIGEN in connection with the text of the Septuagint. This learned and enterprising scholar, having acquired a knowledge of Hebrew, found that in many respects the copies of the Septuagint differed from the Hebrew text. It seems to be uncertain whether he regarded such differences as having arisen from mistakes on the part of copyists, or from errors of the original translators themselves. The object which he proposed to himself was not to restore the Septuagint to its original condition, nor yet to correct mere errors of translation simply as such, but to cause that the Church should possess a text of the Septuagint in which all additiows to the Hebrew should be marked with an obelus, and in which all that the Septuagint omitted should be added from one of the other versions marked with an asterisk. He also indicated readings in the Septuagint which were so incorrect that the passage ought to be changed for the corresponding one in another version.

With the object of thus amending the Septuagint, he formed his great works, the Hexapla and Tetrapla; these were (as the names imply) works in which the page was divided respectively into six columns and into four columns.

The Hexapla contained, 1st, the Hebrew text; 2nd, the Hebrew text expressed in Greek characters; 3rd, the version of Aquila; 4th, that of Symmachus; 5th, the Septuagint; 6th, Theodotion. The Tetrapla contained merely the four last columns.

Besides these four versions of the entire Old Testament, Origen employed three anonymous Greek versions of particular books; these are commonly called the fifth, sixth, and sezewth versions. Hence in the parts in which two of these versions are added, the work was designated Octapla, and where all the three appeared, it was called Enneapla.

References were then made from the column of the Septuagint to the other versions, so as to complete and correct it: for this purpose Theodotion was principally used. This recension by Origen has generally been called the Hexaplar text. The Hexapla itself is said never to have been copied: what remains of the versions which it contained (mere fragments) was edited by Montfaucon in 1714, and in an abridged edition by Bahrdt in 1769–70.

The Hexaplar text of the Septuagint was copied about half a century after Origen's death by Pamphilus and Eusebius; it thus obtained a circulation; but the errors of copyists soon confounded the marks of addition and omission which Origen placed, and hence the text of the Septuagint became almost hopelessly mixed up with that of other versions.

The Hexaplar text is best known from a Syriac version which was made from it; of this many books have been published from a MS. at Milan; other books are now in the British Museum amongst the rest of the Syriac treasures obtained from the Nitrian monasteries. This Syro-Hexaplar translation preserves the marks of the Greek text, and the references to the other translations. It may yet be made of great use in separating the readings which were introduced by Origen from those of an older date.

There were two other early attempts to revise the Septuagint besides that of Origen. In the beginning of the fourth century, Lucian, a presbyter of Antioch, and Hesychius, an Egyptian bishop, undertook similar labours of the same kind. These two recewsiows (which they were in the proper sense of the term) were much used in the Eastern Churches.

From the fourth century and onward, we know of no definite attempt to revise the text of the Septuagint, or to correct the discrepancies of various copies. It is probable, however, that just as the text of the Greek New Testament became in a great measure fixed into the same form as we find it in the modern copies, something of the same kind must have been the case with the Septuagint. As to the Greek New Testament, this seems to have occurred about the eleventh century, when the mass of copies were written within the limits of the patriarchate of Constantinople. It is probable that certain copies approved at the metropolis, both politically and religiously, of those who used the Greek tongue, were tacitly taken as a kind of standard.

We find amongst the members of the Eastern Churches who use the Greek language, that the Septuagint has been and is still so thoroughly received as authentic Scripture, that any effort to introduce amongst them versions which accurately represent the Hebrew (as has been attempted in modern times) has been wholly fruitless.

Thus the Septuagint demands our attention, were it only from the fact that the whole circle of religious ideas and thoughts amongst Christians in the East has always been moulded according to this version. Without an acquaintance with the

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Septuagint, numerous allusions in the writings of the Fathers become wholly unintelligible, and even important doctrinal discussions and difficulties (such even as some connected with the Arian controversy) become wholly unintelligible.

As the Septuagint was held in such honour in the East, it is no cause for surprise that this version was the basis of the other translations which were made in early times into vernacular tongues. There was, however, also another reason;—the general ignorance of the original Hebrew amongst the early Christians prevented their forming their translations from the fountain itself. The especial exception to this remark is the Syriac version of the Old Testament formed at once from the Hebrew.

The Publisher, Samuel Bagster & Sons Ltd., 1870.

SIR LANCELOT CHARLES LEE BRENTON
SHORT BIOGRAPHY

Sir Lancelot Charles Lee Brenton, 2nd Baronet (16 February 1807 – 13 June 1862)[1] was a British nobleman who translated the Septuagint version of the Bible into English.

Life

Lancelot Brenton was the second of four children of Sir Jahleel Brenton, 1st Baronet, a Vice Admiral in the British Royal Navy who was made a baronet for services to the Crown. It was this title that Lancelot Brenton inherited (his older brother John Jervis Brenton having died in 1817). Lancelot however didn't inherit his father's acceptance of war; when he re-edited his father's biography he made it clear that he was a pacifist.

Brenton matriculated at Oriel College, Oxford in 1824, graduating B.A. in 1828. He was ordained by the Church of England in 1830. By December 1831, he had left the established Church to found an independent chapel in Bath with a friend, William Moreshead. He had met John Nelson Darby at Oxford in 1830. By 1835, this chapel was associated with the Plymouth Brethren and by 1837 Brenton was contributing to The Christian Witness, an early Brethren journal, and appears to have cemented his relationship with the emerging Brethren movement.

On the death of his father in 1844, Brenton became the second baronet. He moved to the Isle of Wight from Bath in 1849 where, although married, he died childless, the second and last Baronet of his line.

Works

Brenton's translation of the Septuagint was the second English translation available. It was first released in 1844 and has gone through several reprints and formats in the over a century and a half since.

In an autobiographical piece, Brenton discussed his pacifist views. Despite a marked naval background, he put it down to his father's evangelical religious attitude. Instead, he became member of the Plymouth Brethren, just like John Nelson Darby, another well-known Bible translator who was the leader of this religious group.

DEDICATION AND PREFACE.
To ALL Lovers of Truth, the Author dedicates his Translation of the Greek New Testament.

The Author saw, very early in life, that a translation of the New Testament was necessary. He began his investigations at the age of twenty-one, and has faithfully studied the Original since that time. He has made his translation without reference to any version ; that is, he adopted no version as a basis. His work is not a Revision of a version, but a Translation ; for he was not disposed to be trammeled by any version, but desired to find the truth of God, as it is contained in the Original. The truth thus found, he has endeavored to express in the English language as now spoken. He has been careful to express the exact sense of the Original, without permitting himself to be confined to an imitation of the letter of the Greek. In revising his work, he re-examined the common version, and wherever that version has expressed the sense of the Original in good English, he has adopted it. In this way he has, as he hopes, embodied all the excellences of that version, and avoided its errors.

The author takes pleasure in acknowledging himself largely indebted, for the English dress of the Translation, to his friend, and brother in Christ, JOHN AUGUSTUS WILLIAMS, of Harrodsburg, Kentucky.

The work has been carried on under many adverse circumstances ; but, by the good providence of God, it has been completed. May it go forth, under the Divine blessing, to establish and comfort the hearts of those who love the Truth.

H. T. Anderson.
Harrodsburg, KY., March, 1864.

PREFACE
To The Greek New Testament, 1918 Edition

Henry Tompkins Anderson, the distinguished author and scholar, needs no lengthy introduction to American readers. His former translation of the New Testament has made his name familiar to all Bible students. He was blessed with a fine classical education; and such was his devotion to the Greek that, when he began his translation, it was as familiar to him as the English. His method of studying the Scripture was such as left nothing unnoticed. The Bible was read and reread. Every sentence was studied, both in the original and English, with the most prayerful interest. Scripture was used to illustrate Scripture, until every subject in the Word of God was examined in the light of Divine Truth. He made his translation without reference to any version; that is, he adopted no version as a basis. His work was not a Revision of any former version, but a New Translation; for he was not disposed to be trammeled by any version whatever, but desired to find the truth of God, as it is contained in the Original.

This translation was just finished when Tischendorf's great discovery was published to the world; and the author immediately began translating this newly found text, known as

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Codex Sinaiticus, so called because the manuscript was found near Mt. Sinai. It is also known as Aleph, the first letter of the Hebrew alphabet. The three best manuscripts previously known were already designated A, B and C. Not wishing to change these symbols, but at the same time recognizing Tischendorf's claim to first rank, they designated the new text as "Aleph". Constantine Tischendorf, of Leipzig, after a nine-days' trip by caravan, southeast of Suez, arrived at the Greek Monastery of St. Catherine, which is in a cleft of the mountains. In the library of this monastery, which is dark except for two or three hours of the day, and in which no hghts nor fire are permitted, are many old and precious manuscripts, which may be read, and even copied, if those who have made the long journey have the proper official permission.

Here, in 1844, Tischendorf discovered, in a basket of refuse, some leaves of a very old Greek manuscript of the Bible. He was not permitted to see the remainder of the material, and two other visits were necessary before he was able to secure, by the authority of the Czar of Russia, the entire New Testament, and portions of the Old, which are now in the Imperial Library of Petrograd.

From this great discovery is this translation made, and to all lovers of Truth is it dedicated.

May it go forth under the Divine blessing, to establish and comfort the hearts of those who love the Truth.

Pickett Anderson Timmins. 1918.

(The New Testament, Translated from the Sinaitic Manuscript Discovered by Constantin von Tischendorf at Mt. Sinai, by H. T. Anderson. Cincinnati: Standard Publishing Company, 1918.)

HENRY TOMPKINS ANDERSON
Short Biography

Henry Tompkins Anderson (1812-1872) was born in Caroline County, Virginia, 27 January, 1812. His parents were natives of that State and were of the Baptist faith; however, they were liberal in their views. The early training of young Anderson was in harmony, in a large measure, with the simple teachings of the Bible. In his father's home the Bible was a daily textbook, and its teaching had a powerful influence upon the youthful mind of H. T. Anderson.

Anderson was a schoolmaster and a preacher in the Campbellite “Disciples of Christ” denomination. Although he was born and raised in Virginia, he spent most of his life in Kentucky. Anderson produced his translation of the Greek New Testament during the years 1861-64, while residing in Harrodsburg, Kentucky.

In 1862 Benjamin Franklin, while on a visit to Flemingsburg, Kentucky, called on Henry T. Anderson. who was then preaching there, and at the same time teaching a school. Anderson had been a close student of the Greek and Hebrew for thirty years. Anderson was one of the finest of Greek scholars of the country. Noting many inaccuracies in the common version, he conceived the idea of making a thoroughly new translation, rather than a mere revision of the New Testament. He had already written a few chapters from Matthew’s Gospel, which he now read to Franklin. The latter was so much pleased with them that he insisted that the work so well begun, should go on to completion; and he asked for and obtained the manuscript which he had read, for publication in the American Christian Review. Thus encouraged, Anderson went earnestly to work with a zeal that seemed to absorb his every thought and feeling.

Anderson translated the New Testament from the Sinaitic Manuscript discovered by German scholar Constantin von Tischendorf at Mount Sinai. In 1861 he began the translation of the New Testament from the Greek into the English language. He gave the best part of his life to this work. He levied tribute on all of the resources of his classical mind and liberal education and gave all to the great task of translating the New Testament. This was the masterpiece of his life's work. He saw from the reading of the Authorized Version that there was a need for this translation.

Anderson had a strong mind which was adorned with classical training. He had a unique method of studying the Scriptures. He left nothing without mastering to the best of his ability every word and sentence of the New Testament. He had been educated in the best schools of Virginia at that time, and he brought his learning into use in the study of the New Testament. He began early to study the New Testament in the original Greek as well as in the English. He became as familiar with the Greek text of the New Testament as he was with the English text.

He suffered in poverty without complaint. He did not censure the church or his brethren for his poverty. While he was poor with respect to the worldly things of this life, yet he was rich in faith and strong and courageous in his conviction. When he began his translation of the New Testament, he had a large family to support and a very meager salary or income.

Henry Tompkins Anderson died 19 Sep 1872 in Washington, DC and was buried 20 Sep 1872 in historic Glenwood Cemetery in Section E, Lot 13, Site 1 in an unmarked grave.

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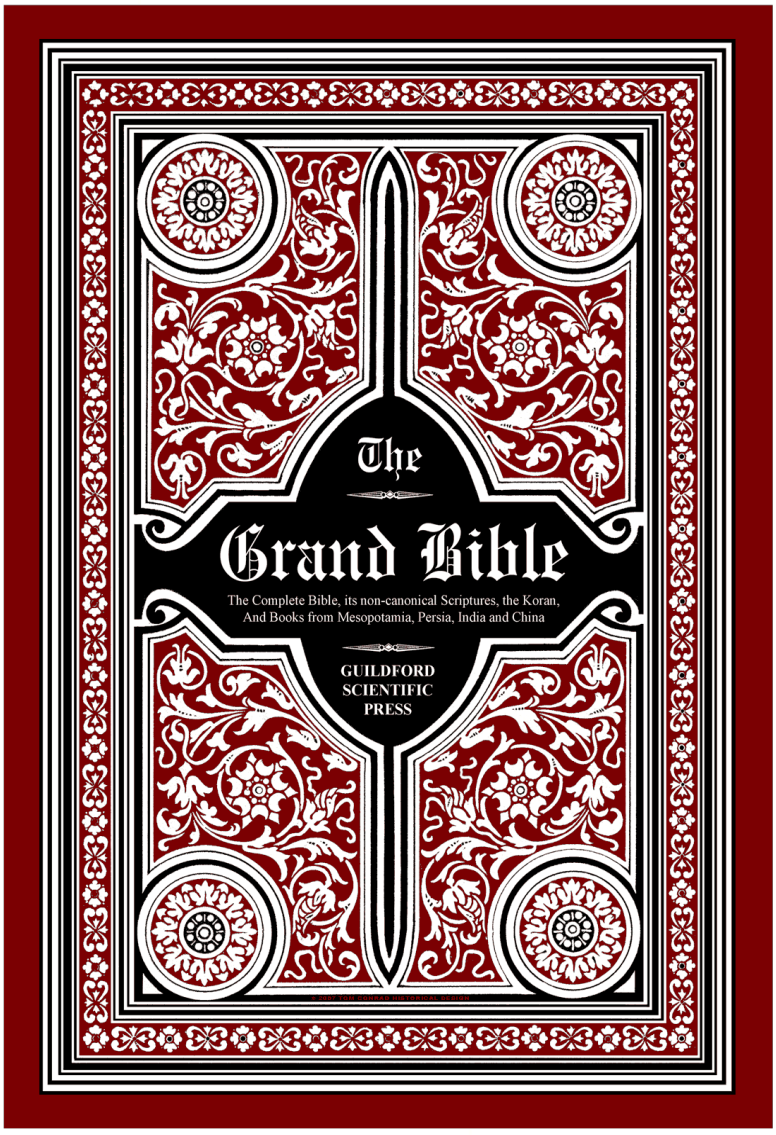

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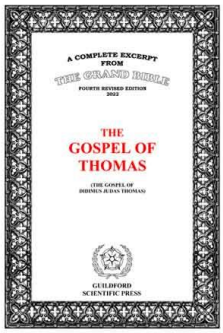

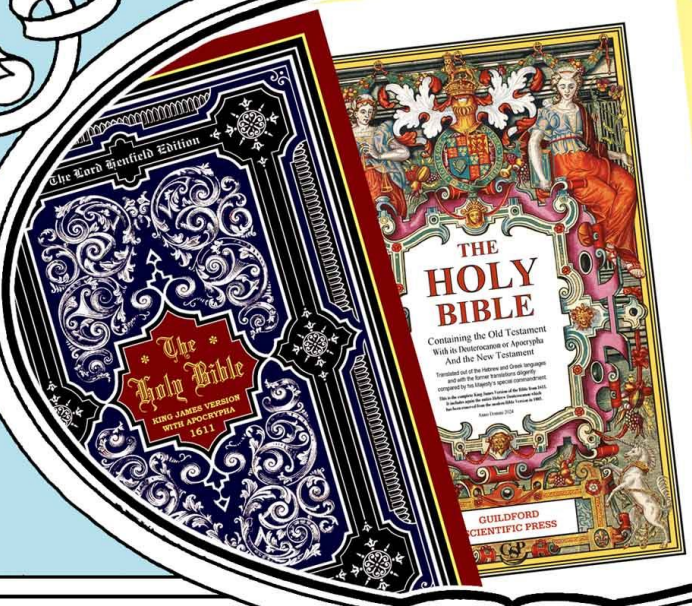

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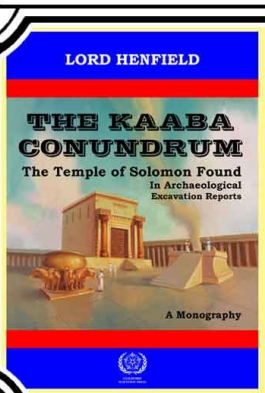

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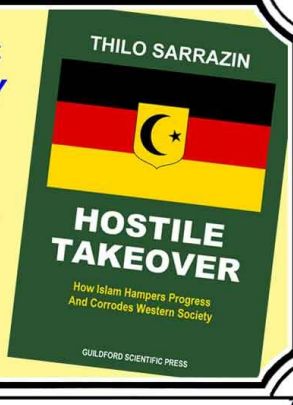

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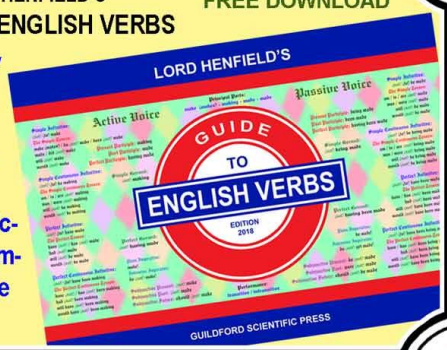

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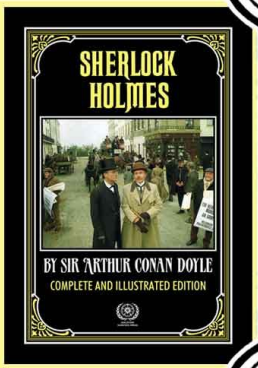

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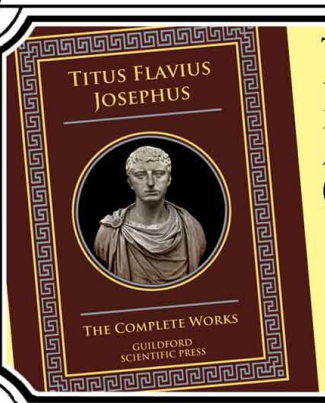

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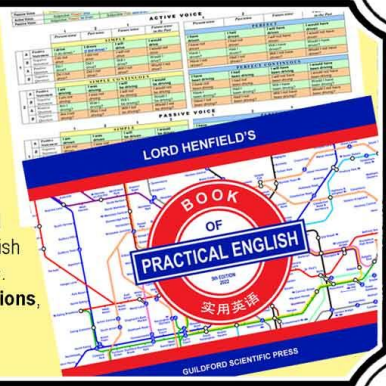

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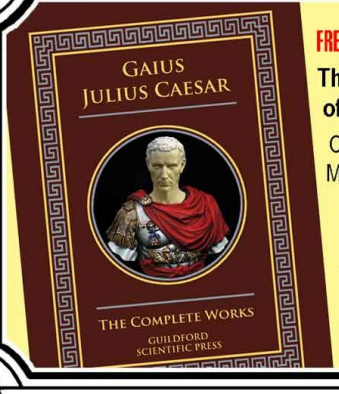

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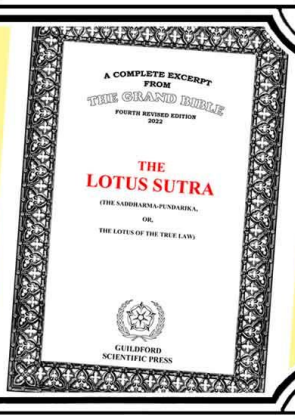

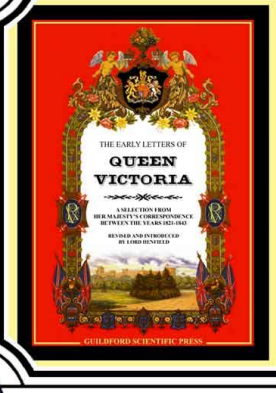

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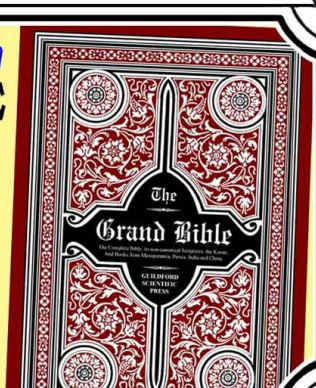

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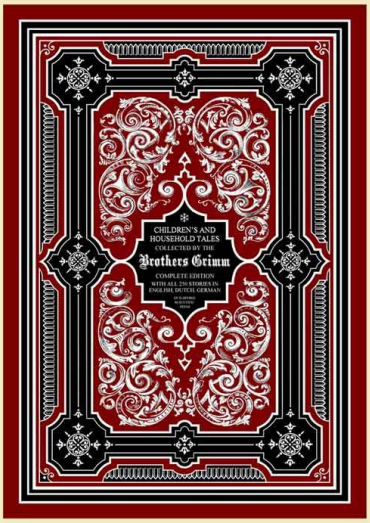

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THE EDITOR

Lord Henfield (1958) is an English scholar and educator. He studied archaeology, history and linguistics. Henfield focuses on interdisciplinary research.
Besides numerous editions of the Holy Bible, the Grand Bible, as well as Die Heilige Schrift (The Holy Scripture; in German), Lord Henfield has published a number of books and artworks, such as playing card designs, colourised historical photographs and maps. To see some of Lord Henfield's works, please visit:

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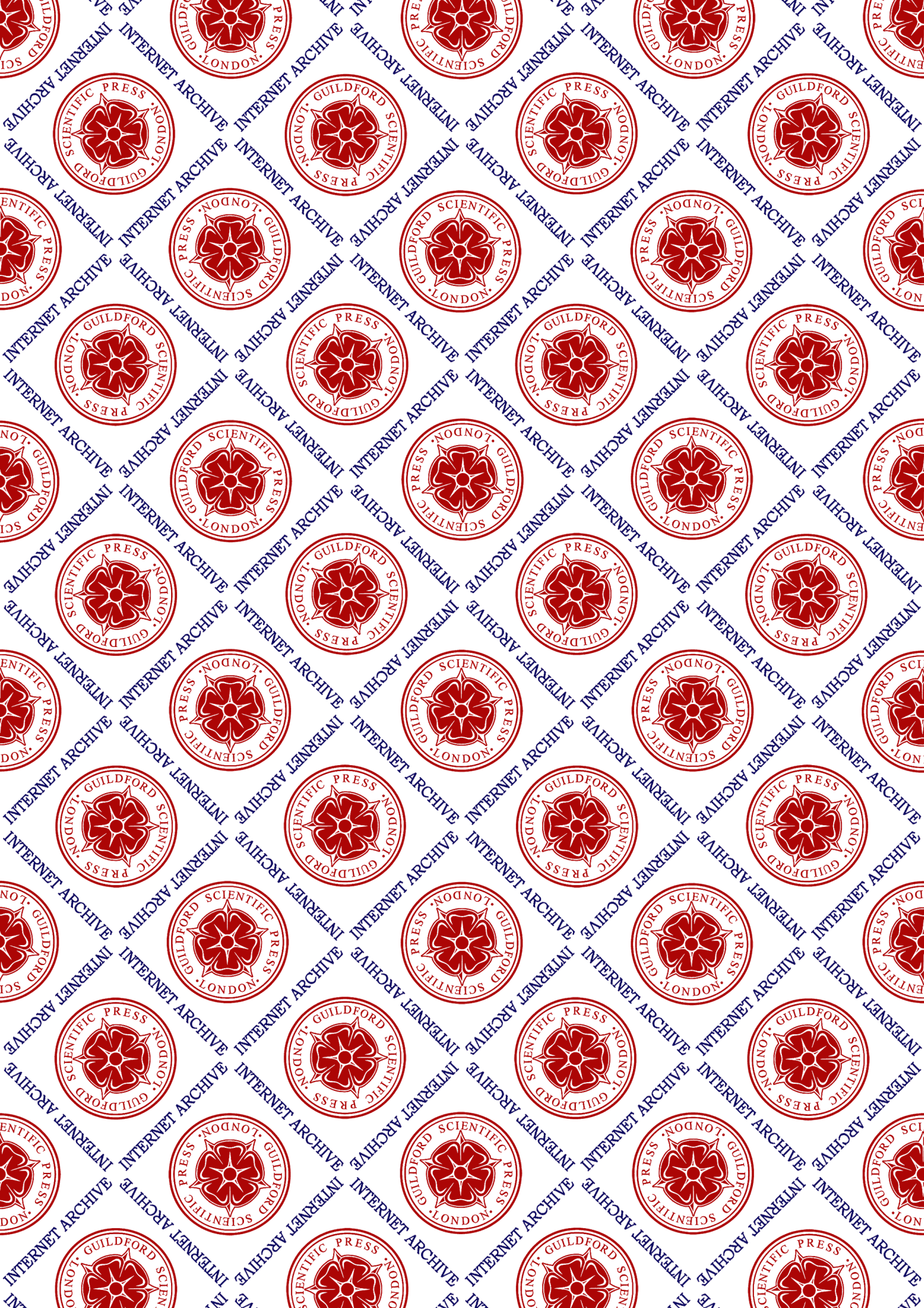
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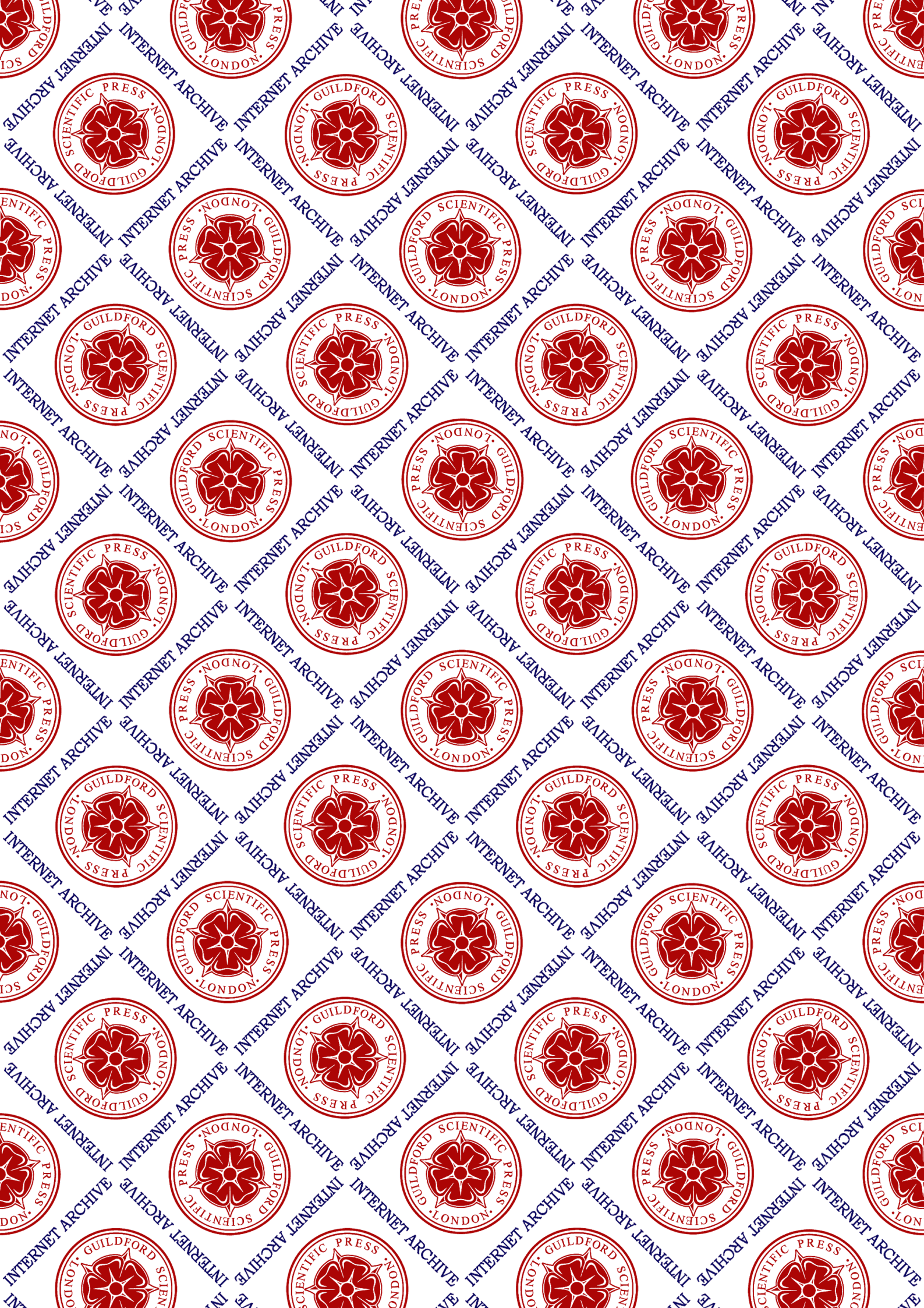
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